

A Parallel Integration on Anxiety

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Anxiety is one of the most prevalent emotions that humans experience in everyday life. Whether a person is healthy or not, one may suffer from anxiety according to varying situations and circumstances. When one anticipates that bad things may occur in the near future, anxiety looms because the person is not sure about the manner of its occurrence. Anxiety relates to uncertainty. Humans cannot control all future events so their lives are full of uncertainties. Nowadays, the economic climate is rapidly changing due to globalization. Economic crises happen so often in many countries around the world. Natural disasters also increase due to air pollution and gross negligence of the ecology and environment. Human beings live in a very unsafe and uncertain environment, which causes anxieties on a regular basis. Sudden changes in daily human life create an environment of anxieties.

Counseling and psychotherapy theories try to explain the reasons behind human anxiety and how it relates to personality. Some theories explain how and when anxiety develops in human life. Various theories have different perspectives and philosophies regarding the etiology of anxiety in human personality. In trying to explain the formation of anxiety, some theories trace anxiety to intra and interpersonal relationships among humans. This accounts for the existence of anxiety in the human realm, especially from a psychological perspective.

Anxiety, however, also finds an explanation in theology. While it is true that anxiety belongs to the emotional domain of the daily human experience, its development can be explained theologically. Biblical narratives depict anxiety within the context of relationship with God and humanity. In other words, anxiety should be seen within the framework of God and human relationship. Even though psychological theories explain the etiology of anxiety in different ways, theology also can offer a biblical understanding of the causes and development of anxiety.

This paper seeks to investigate the etiology of anxiety from a Christian counseling perspective, covering both psychology and theology. In recent years, some scholars in Christian counseling have attempted to combine both psychology and theology in understanding anxiety, which resulted in integration. There are different ways to integrate psychology

and theology in Christian counseling. The scope of the whole integration is not the primary concern of this study. This paper seeks to offer a parallel perspective of Christian counseling based on the position of integration.

In order to accomplish such purpose, the paper will be developed in three sections. The first part will examine the essence of a parallel view of Christian counseling. It will delve into several meanings of a parallel counseling perspective and its philosophy and basic concepts that can explain the emotional aspect of anxiety. The second part will discuss major psychological theories of anxiety. Various understandings of anxiety will be dealt with in this section. The last portion of this paper will provide an integrative explanation about anxiety.

Parallel Framework of Integration

A Brief Overview of Integration

Historically, Christian counseling as a profession evolved from issues regarding how Christians treat psychology in the church. Hurdling (1985) describes this issue in three different ways. The first group of counseling scholars and pastors recommended the use of psychology to help parishioners and clergy alike without screening their psychological knowledge. This is the position of *assimilation*. The second group of counseling scholars and clergy rejected the use of psychology in the church. Accordingly, special revelation, i.e. the Bible, was the only legitimate resource to help people with mental problems; other resources were therefore rejected. This position is a *reaction* to the first group. The third group of counseling scholars and pastors tries to integrate psychology with Christianity, thus integrating psychology to help the troubled people. This is the position of *communication*.

The integration of psychology with Christianity offers a wide spectrum. Integration has various components--the reason to integrate, the meaning of integration, the models of integration, the contents of integration, among others (Kim, 2006, pp. 95-158). Scholars present different reasons and ways to integrate based on their orientations regarding integration. This accounts for the varied terms related to integration: Bible, Christianity, religion, theology, spirituality, faith, person, practice, and science (Kim, 2006, p. 105). If someone chooses to integrate psychology and faith, then he or she can integrate on a personal level. A Christian counselor's faith greatly influences both clients and the process of counseling. Therefore, integration on a personal level operates differently from one that is based on a worldview or academic level.

Integration takes various forms: interdisciplinary, practical, personal, and content-wise approach. Interdisciplinary integration (Farn-

sworth, 1982) is a juxtaposition of psychology and theology, science and religion, or psychology and religion. Scholars advocating this position try to introduce a novel discipline known as Christian psychology, Christian counseling, or psychology of religion. They put their emphasis on the integration of these two disciplines. Proponents maintain that science is not totally free from values and theology; they also argue that philosophy is not totally free from facts and observations. Secondly, practical integrationists are mainly clinical scholars who have interest in using biblical passages, prayers, and the works of the Holy Spirit in clinical practice. Hall and Hall (1997), for example, show practical integration related to the study of effectiveness of prayer in clinical practice and the application of biblical passages in the process of dealing with the problem of human suffering. They prefer the terms Bible, practice, and psychology. Third, proponents of personal integration emphasize the importance of Christian counselors' personalities in clinical practice (Moon, 2002). They study how the counselors' faith influences the effectiveness of counseling. If a counselor has supernatural faith, then the subject of study will show how one executes the process of counseling based on one's faith. Proponents here prefer to use the terms person, faith, psychology, among others. Fourth, advocates of content-wise integration are interested in studying whether or not counselors conduct their practice from the standpoint of a Christian worldview. It follows that everything about Christian counseling should be done from a Christian perspective (Worthington, 1994, pp. 81-85). Preferred nomenclatures here include Christianity, spirituality, Bible, and psychology.

The Four Different Views of Integration

There are four major views of integration, namely, biblical counseling, Christian psychology, rebuilding psychology, and parallel psychology (Kim, 2006; Johnson & Jones, 2000). Elements of integration vary in each view. In the first place, biblical counseling could take a biblical exclusivist approach to integration. Biblical counselors believe that the truth of Christ can solve all human problems (Powlison, 2003, 2000b; Welch, 1997; Adams, 1979, 1970) because the Bible is the special revelation from God. Proponents label their position as "faith psychology" (Powlison, 2000a, p. 219), which is based on the Bible alone. They stress that faith psychology is very systematic and more comprehensive than any other psychologies. They believe that there are only two different existing realities, namely, God's reality and sinful reality. Therefore, all human problems can be traced to one's consciousness of sin, which is committed by a willful mind. Regarding integration, scholars accept

few psychological elements within the biblical context, which include psychology, motivation, self-deception, belief, the practice of marriage and family, and addiction, among others.

In the second place, Christian psychology tries to screen the psychological elements out if these are deemed to contradict biblical principles. The basic premise for this type of integration is that the Bible is the system and that psychology is the element (Roberts, 2000, pp. 135-140). The Bible provides the Christian system, i.e., Christian philosophy or Christian worldview. However, the Bible is not to be considered the manual for human life. It does not catalogue all human problems, although it provides principles on how to live human life. Psychology provides the necessary knowledge about the practical aspects of human life. Thus, integration between psychology and theology is possible when psychological elements are incorporated into the Christian system. If psychological elements do not fit into the system of Christianity, then they should be expunged. For example, Larry Crabb began his counseling profession as a clinical psychologist but later became a Christian psychologist. Crabb (1977) asserts that he can use only two concepts of security and significance from psychology to achieve integration (p. 62).

In the third place, rebuilding psychology views integration as a process in psychology based on biblical principles. The main difference between Christian psychology and rebuilding psychology lies in their way of dealing with psychology in integration. Christian psychology takes an exclusive attitude toward psychology, while rebuilding psychology espouses an inclusive attitude. Rebuilding psychology tries to change or correct the erroneous part of psychology according to biblical truth. For example, rebuilding psychologist, Gary Collins, looks closely at the philosophies of the psychology of reductionism, determinism, naturalism, and empiricism. Collins (1989) suggests that altered philosophies of psychology may take the forms of modified determinism, supernaturalism, determinism with free will, and expanded empiricism based on biblical truth (p. 152).

In the fourth place, parallel psychology sees integration in terms of a "two rope" analogy (Myers, 1987, p. 139). Psychology and Christianity are both complementary and parallel, although each operates on different levels. Christian philosophy studies the higher level of phenomena, while psychology takes on a scientific study. Psychology usually focuses on the concrete domain of human life; Christian philosophy deals with the abstract realm of human life. Therefore, these two disciplines can cooperate together even on different levels. Both can challenge and assist each other because of their parallel operations. Parallel psychologists believe that God's truth is all truth. This calls for cooperation among all disciplines in revealing God's truth.

***The Parallel View for Integrating Anxiety
into a Christian Framework***

The integration of anxiety into Christianity requires identification of appropriate concepts and views. Three reasons can be noted as to why the parallel view of integration is a good model for integrating anxiety into Christianity. The first is the ease with which anxiety integrates with Christianity. Myers's "two ropes analogy suggests that similar concepts, languages, events, or factors need to be found in both psychology and the Bible. For example, Adam and Eve were expelled from the Garden of Eden (a picture of utopia), because their disobedience severed their relationship with God. In a similar fashion, a baby should come out of a mother's womb (utopia for the baby) because the baby can no longer live there. Even though both illustrations have different reasons for being unable to live in utopia, they bear common characteristics for integration.

The second reason is that the parallel view has a complementary perspective for integration. This type of integration can be both equal and complementary. In the equal mode of parallel integration, scholars try to find the same phenomena in different fields. In the complementary mode, scholars seek to find the same phenomena of different levels but in different fields. Myers and Jeeves (1987) portray different levels of explanation through different disciplines (p. 8). In this picture, theology is located on the highest plane above other disciplines. The discipline of psychology usually deals with the issues of human life. But theology deals with the origins of the issues of human life in a much broader framework. This explains why psychology needs theology. This is complementary parallel integration.

The third reason is that the parallel view of integration is more concerned with practical issues than any other model of integration. Some biblical counselors do not integrate anxiety with theological concepts. They pay more attention to finding biblical answers to the problem of anxiety. Christian counselors try to integrate anxiety with Christian teachings and biblical support. In order to integrate anxiety with theological motifs, they need to understand the emotional aspect of anxiety from a new philosophical perspective. Rebuilding psychologists try to integrate anxiety with a new Christian philosophical framework of psychology. In this case, the philosophical framework will be the first to work. Parallel integrationists, however, try to integrate anxiety with existing psychological theories and knowledge. They do not need to build new concepts and philosophies for the integration task.

The Origin of Anxiety

All humans are anxiety-prone (Hart, 1999, p. 5) regardless of their views on the causes of anxiety. Types of anxiety problems vary as follows: panic anxiety disorder, generalized anxiety disorder, specific phobia, social phobia, agoraphobia, obsessive-compulsive disorder, post-traumatic stress disorder, acute stress disorder, and separation anxiety disorder. The list of the types of anxiety problems implies that anxiety, fear, and phobia have common characteristics even though these three emotions are not identical. The three emotions are related to upcoming events and differ in the degree, clarity, and time of the events. Anxiety is the most unclear or ambiguous emotion in regards to future events. Phobia is the most clear, imminent, intense emotion out of the three. Even though there are differences in the three emotions, anxiety and fear share the common characteristic of future events. Hence, anxiety and fear will be used interchangeably for the purpose of research in this paper. Hart (1999) writes, "According to the National Institute of Mental Health (NIMH), more than twenty-three million Americans suffer from some form of anxiety disorder" (p. 7). Besides all these anxiety disorders, humans easily experience anxiety in everyday life. There is no single person in the world who is free from anxiety. Behavioral and psychodynamic theories seek to explain the reasons and origins of anxiety in everyday life.

Behavioral Theory

Behavioral theory explains how anxiety develops according to the following models: avoidance conditioning model, modeling, and operant conditioning (Davison & Neale, 1986, pp. 119-120). The avoidance conditioning model explains that anxiety develops in order to avoid terrible events that have already been experienced in the past. In this model, the important concepts for the development of anxiety are avoidance and conditioning. When one experiences a frightening event, one will strive to avoid it in the future because it triggers unpleasant feelings. The act of avoidance is a reactive behavior after the stimulus, i.e., the frightening event. This response is a conditioned behavior due to the stimulus. Therefore, anxiety develops through the classic case of conditioning.

The modeling model states that anxiety develops simply through imitating others' behaviors or learning ways of handling anxiety. Proponents of this model emphasize the importance of observing others' behaviors in a relational context. When one enters into a relationship with others, one has the chance to experience other people's behaviors. The learning process happens through observation and experiential

tion. When a baby and a mother experience frightening events, the baby watches the way how the mother reacts and deals with anxiety. The term “watch” not only means cognitive observation, but also includes all sensory observations. In other words, the baby watches the mother’s way of handling anxiety with all the modes of cognitive, emotive, and sensory observations. After observation, the baby will then mimic the way anxiety was handled in a previous episode. Albert Bandura calls this social learning theory.

The operant conditioning model explains the development of anxiety within a system of rewards. For example, a child may not want to do household chores as expected by family members. The child will be anxious to do the chore, but may persistently ask the parent to watch television instead. The parent, not wanting to create any conflict with the child, eventually allows the child to watch television instead of doing the chores. At this junction, the child discovers a way to avoid difficult, anxiety-provoking work by pressuring the parent to give a reward, i.e. watching television. B. F. Skinner calls this the operant conditioning model.

Object Relations in the Psychodynamic School

Schools of psychodynamic theory include psychoanalytical theory, analytical psychology, self psychology, ego psychology, object relational psychology, and Bowenian family psychology. Although these have different interpretations about the human mind and relationships, they share common characteristics in understanding the human mind. Shared components range from historicity and individual psychology, and on to dynamic relations. On the one hand, psychodynamic theories hold that personality formation takes place through a long interaction with primary caretakers. Thus, the development and formation of anxiety may be seen by the product of long-term interaction between parents and the child. This is the historical view of understanding anxiety. On the other hand, psychodynamic theorists emphasize the importance of the intrapsychic world, which contains internal forces like inborn nature. This means that one can experience anxiety when one tries to express unacceptable innate wishes and fantasies (Sue & Sue & Sue, 2003, p. 142). Anxiety then becomes a psychological product created by internal forces that do not match reality. In addition, psychodynamic theorists view human personality as a product of the dynamic relations of internal forces based on environmental factors. In this way, anxiety can be explained through the dynamic relations between internal forces and primary caretakers who may pose as one of the representatives of environmental factors.

Various schools of psychodynamic theories exist, but psychoanalytic and object relational psychology can also explain anxiety. Psychoanalytic theory posits the development of anxiety in terms of relationship with primary caretakers. Relevant factors behind internal wishes and relationship with caretakers are necessary in order to develop anxiety. Psychoanalytic theorists assert that humans have an inborn nature of libidinal energy and aggressive tendencies. The libidinal energy refers to sexual desire or wishes according to psychoanalytic tradition; it is characterized as being a mixed trait of both the physiological and psychological. Sexual arousal develops through the mixture of bodily stimulation and emotional touch. But psychodynamic scholars view libidinal energy differently. Melanie Klein, a proponent of object relations, sees libidinal energy as the fantasy of omnipotence (Nichols & Schwartz, 1998, p. 209; Hinshelwood, 1991, pp. 375-376; Slipp, 1991, p. 43), which is relational rather than purely individual. The psychoanalytic tradition interprets libidinal energy as an individual trait; however, the psychodynamic tradition construes it as a relational tendency.

The pioneer of psychoanalysis, Sigmund Freud, claims that anxiety results from the infant's separation from the mother at birth. While still in the mother's womb, a baby develops an ontological connection with the mother. Although the baby is a separate organic life system distinguished from the mother, both infant and mother ontologically connect with each other because of their life line. The infant also grows in the womb through the mother's body systems. The mother usually feels oneness with her baby during conception, and in return, the baby connects with the mother ontologically for about 10 months of pregnancy. At birth, the baby separates from the mother physically when the life-line is cut off. Freud argues that this separation from the mother creates anxiety on the part of the baby. He assumes that separation anxiety becomes the framework for future anxieties as the child grows.

Object relational theorists explain the origin of anxiety in terms of the relationship between the baby and the primary caretaker, i.e., the mother. Accordingly, libidinal energy creates internal wishes for the baby to have a perfect relationship with the mother. Mahler, Pine, and Bergman (1975) describe the perfect relationship between mother and baby as a "symbiotic relationship," spanning 10 months after birth. The baby is not aware of mother's needs and environmental changes, lives only according to its own needs, and finds satisfaction through the relationship with mother. During this period, the baby perceives the mother as its own self and does not distinguish the mother as a separate person due to the symbiotic relationship. Evidence of the existence of the symbiotic relationship is the baby's smile. The baby mimics the smiles and

frowns of the mother because it cannot distinguish the mother as a separate person.

In the ensuing years, the baby develops skills in differentiating itself from the mother because of changes in relationship, which creates anxiety on the baby's part. Between 10 and 16 months, the baby goes through a period of second differentiation (Mahler, Pine, & Bergman, 1975). The baby starts the process of individuation, thereby separating itself from the mother. The baby can separate from the mother for a while due to the individuation process, but the baby also experiences some degree of fear or anxiety in losing the mother so it will try to return to the mother in order to overcome these negative emotions. Infants are fearful of losing the attached person—the mother—and they develop fear or anxiety over a strange person (Horner, 1984, p. 31; Greenberg & Mitchell, 1983, p. 276). Fear or anxiety comes from the frustration of internal wishes experienced by the fantasy of omnipotence. When a baby separates from the mother, the baby's feeling of oneness with the mother is also traumatized. The feeling of oneness derives from the internal wishes to possess a perfect relationship with the mother. The desire for oneness becomes traumatized once internal wishes suffer from frustration. The baby will then obsessively strive to recover the perfect relationship and ends up paranoid. Regardless of the efforts to recover the lost ontological bonding, the baby soon realizes that a perfect relationship with the mother is impossible. Consequently, the baby will show some symptoms of depression due to the severing of the natural bond with the mother. This is the stage where paranoia and depression develops (Nichols & Schwartz, 1998; Slipp, 1991; Greenberg & Mitchell, 1983).

Integrative Perspective of Anxiety in Adam's Family

The biblical story of Adam and his family may serve as a model of integration for counseling psychology and theology. Scripture narrates how Adam's disobedience brought anxiety into the history of humanity. In this paper, Adam's family refers to Adam and Eve.

Integrative Understanding from the Behavioral Perspective

Behavioral theory presents three ways of anxiety development: avoidance of terrible events, observation of other people's behaviors, and acquisition of rewards. The parallel view of integration offers similar elements in Adam's family. Genesis 3 records that when Adam ate the fruit of good and evil, he realized how tragic the act was as he started experiencing changes in his body, mind, and spirit. Genesis 3:7 narrates, "the eyes of both of them were opened, and they realized they were

naked; so they sewed fig leaves together and made coverings for themselves" (NIV). Adam suddenly felt shame about himself upon seeing his naked body (Kim, 2010a, 2010b; Thomas & Parker, 2004). Adam's shame made him feel small, worthless, insignificant, and useless, to mention but a few emotions. It was impossible for him to overcome shame so he covered himself with fig tree leaves. Adam's experience of shame, and his struggle to avoid it as a terrible event may be considered a prototype of human anxiety for generations to come. One act of disobedience made Adam realize how terrible the experience was; he felt helpless in confronting his shame. The best he could do was to hide himself upon hearing the voice of God in the Garden of Eden. Genesis 3:10 records, "He answered, 'I heard you in the garden, and I was afraid because I was naked, I hid.'" This passage shows that Adam did not want to confront his fault before God. He was afraid of hearing or facing the truth that he had sinned. Fear gripped him when he heard God's voice. Since then, Adam's descendants try not to face or confront their mistakes or faults whenever such acts are uncovered. The behavior pattern of avoiding truth or reality creates anxiety or fear on the part of human beings.

Modeling integration could be illustrated in the story of Cain and Abel in Genesis 4. When the two brothers were in the field, Cain attacked and killed his brother Abel. In the aftermath of this gruesome murder, God asks Cain, "Where is your brother Abel?" (Gen 4:9). Cain replies, "I don't know." He then sarcastically quips, "Am I my brother's keeper?" (Gen 4:9). Cain's question can be interpreted as irresponsible and anti-social. Apparently, he did not want to be responsible for his murderous activity and blamed his behavior on others. This behavior is very similar to Adam's when Adam committed sin in the Garden of Eden. Adam also attributed his sinful behavior to his wife. Even though the Bible does not clearly mention the similarity between the two stories, it can be assumed that Cain's behavior derives from his father, Adam. However, there is a difference between Adam's emotion and that of Cain's after committing their respective sins. Adam felt shame and fear after eating the fruit (Gen 3), while Cain felt anger before and after killing his brother Abel (Gen 4). From a psychological point of view, anger is usually considered as a morph of fear and anxiety. Cain experienced fear and anxiety when God rejected his offering. Both fear and anxiety result in his anger toward his brother Abel and God. That is, Cain's anger contained both anxiety and fear, which he then projected onto his brother and God. It appears that Cain successfully mimicked his father's behavior.

The operant way of conditioning in integration involving anxiety is not very clear in the story of Adam's family. Genesis 3 has no record of Adam's family using a reward system. However, avoidant behaviors among Adam's family members may lead to an assumption that the

reward system was not appropriately executed by Adam and Eve, which resulted in Cain's jealousy over his brother. When Cain made a mistake or engaged in wrong behavior, Adam may have failed to have dealt with his behavior promptly. Cain may have thought that a continuous demonstration of erring behavior could also reap rewards, even in a negative sense. It could be that Cain's attitude was reinforced by his parent's oversight. Therefore, Cain did not have the opportunity to confront his behaviors and deal with his emotions. Consequently, Cain lived his life trying to avoid anxiety or fear, which made him insincere in giving offerings to God. When God deemed his offerings unacceptable, he vented his anger toward his brother Abel. Thus, his anxiety or fear turned into anger that led to fratricide. Cain seems to have acquired his anxiety or fear, combined with anger, through the operant conditioning model in his family.

Integrative Understanding from Object Relations Theory

The object relations model of integrating anxiety in theology concerns the relationship between Adam and God. When Adam was in the Garden of Eden, he had a perfect relationship with God under the power of the Holy Spirit. Adam, of course, was not a perfect man; he was also very limited in many ways. Nevertheless, Adam maintained a perfect relationship with his wife, Eve. One evidence of this perfect relationship as narrated in Genesis 2 is his appreciation of his naked body. Genesis 2:25 narrates, "The man and his wife were both naked, and they felt no shame." Adam did not have any coverings standing before God and his wife because he could maintain the relationship in full innocence. He did not have anything to hide from God and his wife. But this dramatically changed after eating the fruit from the tree of knowledge of good and evil. Genesis 3:7 declares, "Then the eyes of both of them were opened and they realized they were naked; so they sewed fig leaves together and made coverings for themselves." Suddenly, Adam found himself covering his body in front of his wife, Eve. His vain attempt to hide his body with fig leaves from his own wife signifies the loss of his innocence and purity. His feeling of shame and guilt before God points to the loss of his innate holiness. He suddenly became afraid of God and the voice of his Creator. Genesis 3:10 notes, "He answered, I heard you in the garden, and I was afraid because I was naked, so I hid."

The story of the Fall tells how Adam became a completely changed individual. The Garden of Eden provided everything he and his wife needed. Before the Fall, Adam and Eve did not have any shortcomings as human beings. But after their disobedience, they began to suffer from deficiencies that would be common to humanity. From a psychological

point of view, all human beings have desires for possessing what others have. These desires are innate; they are drives that lead humans to always want something from other people. Freud calls this desire libidinal energy, i.e., sexual instinct. Klein labels this desire as the fantasy of omnipotence, which is relational in nature. It means that humans always need something in order to fulfill their innate desires. After the Fall, humans became deficient beings.

Adam and Eve's disobedience led to their expulsion from the Garden of Eden. The loss of their innocence and holiness means spiritual disconnection with God. Adam and Eve were spiritually cut off from God. This tragic experience has two major implications to the origin of human anxiety—one is theological and the other is psychological. The first accentuates separation from God. This can be illustrated with the separation of a baby from the mother at the time of birth. The baby comes out of the mother's womb and is separated from the mother when the umbilical cord—the life line—is cut. The baby then feels alone in a strange world, which creates a sense of anxiety. Likewise, Adam experienced anxiety in a totally new environment after his expulsion from the Garden of Eden. The second implication concerns the reality of a new, strange environment Adam where has to live. When the baby grows, it realizes that the mother is not a perfect person; she cannot fulfill its needs completely. As this realization increases, the baby may become obsessive by trying to maintain the perfect relationship with the mother. In the process, the baby comes to realize the reality of a world outside the mother's womb, which could lead to depression (Klein, 1986). In a similar way, Adam may have realized that his environment outside the Garden of Eden was difficult and hard. This realization may have caused him to have nostalgic feelings about returning to his once perfect home. Adam could have been depressed after discovering that the idea of returning to his original domicile was impossible. When he could no longer maintain a perfect relationship with God and his wife, Adam had no choice but to live a life that was beset with anxiety.

Conclusion

Over the years, Christian counseling has slowly embraced the integration of psychology and theology. Debates continue on how this integration should proceed and what elements should be integrated. Some scholars call for integrating psychology with theology from the perspective of a conceptual framework; others attempt to integrate psychology with theology through practical modes like the use of biblical passages, prayer, or the role of the Holy Spirit in clinical practice. This research presented a paradigm of integrating psychology with theology by means

of human emotions. Although the study of anxiety is usually done by psychologists and counseling professionals, this research established that Christian counselors can examine the area of human emotions through the combination of the disciplines of psychology and theology.

The parallel interpretation of anxiety opens a possibility of articulating a theology of emotion within the field of Christian counseling. This is one way of integrating psychology and theology. Although many scholars consider human emotions under the domain of psychology, this research shows that the etiology of anxiety finds ample support from psychology and theology. The Freudian understanding of separation and stranger anxiety is not new to theology, although many psychologists would contend otherwise. This research establishes that psychologists can broaden their horizon by considering how theology construes human emotions. Psychology does not have a monopoly on human emotions, especially in the etiology of anxiety. Human emotion is complex; its study requires interdisciplinary approaches. An integrative approach to the study of human emotions can benefit both psychology and theology.

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