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# Integration in the Classroom: Ten Teaching Strategies

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# INTEGRATION IN THE CLASSROOM: TEN TEACHING STRATEGIES

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Teaching integration involves engaging students as active participants in the unfolding relationship of psychology and Christianity, with a particular focus on integration. Ten specific teaching strategies are offered to help students enter into the challenges and opportunities of integration. The teaching strategies are organized according to Moon's (1997) four directions for integration: practical, personal, classic, and contemporary.

When Bain (2004) reported the results of a 15-year study on what the best college teachers do in the classroom, he emphasized the importance of lively engagement, where students are ushered into the drama and mystery of a particular discipline. Bain writes:

The best teachers often try to create what we have come to call "a natural critical learning environment." In that environment, people learn by confronting intriguing, beautiful, or important problems, authentic tasks that will challenge them to grapple with ideas, rethink their assumptions, and examine their mental models of reality. (p. 18)

Though Bain's research pertained to a variety of disciplines and worldviews, his notion of crafting a "natural critical learning environment" seems particularly fitting for those attempting to teach the relationship of psychology and Christianity.

There are various views regarding the proper relationship between psychology and Christian theology (Johnson & Jones, 2000), ranging from those who perceive that the two disciplines should be relatively independent to those who believe one should be mostly quieted by the other. In this article—crafted by two professors and a graduate student, each with a variety of experiences and perspectives on integra-

tion—we begin with the assumption that a mutually transformative integration is a worthy endeavor. That is, our faith ought to be influenced by what we discover in psychology, and our psychology ought to be influenced by what we discover in Christian theology. We explore possibilities for creating a learning environment where students enter into the realm of integration as active participants more than passive learners. We do this by revisiting the 4 directions for integration offered by Moon (1997): practical integration, personal integration, classic integration, and contemporary integration. In each case, we offer teaching strategies designed to engage students in the integrative process.

## PRACTICAL INTEGRATION

Today's integration is strongly influenced by the growth of clinical psychology doctoral programs housed in Christian institutions. Not surprisingly, integrative conversations often focus on practical issues of clinical application. For example, "Should I pray with clients?" "What sort of integrative work is possible if the client and therapist do not share a Christian faith commitment?" "Is forgiveness a reasonable goal for Christian survivors of sexual abuse?" Students often enter graduate training with the expectation that their professors will offer clear and compelling answers to these questions and more, and then feel disappointed—even disenchanted—when they discover wide-ranging opinions on issues of practical integration. Offering students access to this range of opinions is an important goal for teaching practical integration.

### *Teaching Strategy 1: Talking to the Integrators* (McMinn)

Once students work through the disappointment of realizing there is not a single textbook on how to



do practical integration, they are often eager to understand the variety of perspectives that Christian psychologists hold. One way to do this is to assign a textbook that offers multiple perspectives on the relationship of psychology and Christianity, such as *Psychology & Christianity: Four Views* (Johnson & Jones, 2000). Another way is to assign more than one book—each offering a different perspective on how psychology and faith are related. At this point the professor faces a challenge of self-disclosure. Should the professor simply present the various perspectives for how psychology and Christianity can be related, or should the professor advocate for a particular perspective? We (McMinn and Moon) have tended to advocate for an integrative view while still pointing out the virtues of competing perspectives, such as biblical counseling, Christian psychology, and levels of explanation. Others may find it more useful to take a neutral position and let students discern the view that best fits with their understanding of faith and psychology.

Beyond assigning the books, consider a conversation with the authors of the chapters or books that are assigned. Authors are often willing to schedule a brief telephone or Skype appointment with the class. This provides students an opportunity to ask questions that arise during their reading, and also to put a voice (and perhaps a face) to the words they have read. Even if the books assigned do not directly address the most practical integration questions (e.g., “When should I pray with a client?”), conversations with authors often veer toward practical considerations because these are the questions students are inclined to ask.

### *Teaching Strategy 2: Systematic Evaluation of an Integration Model (Moon)*

As part of appreciating the variety of perspectives it can be helpful for students to read broadly across the landscape of relating psychology and faith before doing a more in-depth evaluation of a particular model. To accomplish the first goal, as part of our foundational integration course, students read one book for historical perspective: *The Integration of Psychology and Theology* (Carter & Narramore, 1970); and one book for a more contemporary overview: *Psychology & Christianity: Four Views* (Johnson & Jones, 2000). Then to provide the context for how relating faith and practice for mental health professionals differs from what occurs in the

traditions of pastoral counseling and spiritual direction the text *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Moon & Benner, 2004) is assigned. With that foundation, the students move on to the examination of practical considerations presented in *Psychology, Theology, and Spirituality in Christian Counseling* (McMinn, 1996). And I’m now delighted to learn that the author may be available for a brief telephone or Skype appointment with the class.

For the culminating exercise—and to further lower the microscope on making integration practical—students choose an integration model for a more in-depth analysis. After reading one or more texts by the selected theorist/practitioner, the student will do a comprehensive assessment of theoretical and practical features using the “Evaluation of Integration Model” (see Table 1) as both an evaluation grid and organizational structure for a paper—the same template is also employed to guide class discussions. The intent of this exercise is to enhance the ability to do a critical evaluation of a model of integration with particular attention given to a variety of practical considerations.

## PERSONAL INTEGRATION

Moon (1997) also articulates the importance of the personal character of the integrator. Training students in integration is not merely a matter of addressing practical “how-to” questions, but also helping form the character of those preparing for professional work. The greatest resource for the psychotherapist is not a toolkit of various therapeutic techniques, but the person of the therapist. Personal formation does not lend itself to PowerPoint and 3-point lectures, and so requires innovative teaching methods.

### *Teaching Strategy 3: Practice of Spiritual Discipline—the 2-hour a day Challenge (Moon)*

According to a task force sponsored by Division 12 of the American Psychological Association there is a clear consensus: psychotherapy works (Nathan & Gorman, 2007). However, the debate continues concerning how it works and why. Some champion the importance of using particular techniques while others point to the primacy of relational dynamics (Castonguay and Beutler, 2006; Norcross, 2002).

As McMinn (1996) pointed out, while counseling is effective, “it is also clear that the effects of counseling cannot be solely attributed to the techniques



**TABLE 1<sup>1</sup>**  
*Evaluation of Integration Model*

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

Identification of Model: \_\_\_\_\_

**Epistemology**

- \_\_\_\_\_ There is a comprehensive view of Scripture and the avoidance of either a tendency to ignore Scripture or to proof text.
- \_\_\_\_\_ Psychological theory and research are reviewed and integrated into this model.

**Appreciation for Science of Psychology**

- \_\_\_\_\_ A specific theory is easily identified (e.g., Freudian, Adlerian, Behavioral, Cognitive, Neuroscience, etc.) or model is clearly identified as eclectic.
- \_\_\_\_\_ The author is conversant with research and does not use psychological “proof-texting.”

**Relationship of Psychology and Theology**

- \_\_\_\_\_ A specific family of theology is easily identified (e.g., Reformed, Wesleyan, Evangelical, Charismatic, etc.) or the model is clearly identified as eclectic.
- \_\_\_\_\_ The author’s use of the term “integration” is clearly explained.

**View of Humanity**

- \_\_\_\_\_ The model takes into account a Biblical view of humanity.
- \_\_\_\_\_ This view is informed from both theology and psychology.

**Role of Christ and Holy Spirit**

- \_\_\_\_\_ The role of the cross of Christ is clearly delineated.
- \_\_\_\_\_ The role of the Holy Spirit is addressed.

**Nature of Health and Disorder**

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

**Nature of change**

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

**Use of Religious Techniques and Practices**

- \_\_\_\_\_ If the use of religious or spiritual techniques with clients is recommended, this is done within a framework of professional ethics.
- \_\_\_\_\_ The model clearly describes whether these techniques are used for psychological or spiritual goals.

**Overall Assessment**

- \_\_\_\_\_ This model can be easily incorporated into clinical practice? (Which, if any, settings would be more difficult?)
- \_\_\_\_\_ I would refer my mother to a therapist using this model.

<sup>1</sup>Adapted from original items which are attributed to Tim Sisemore



used by the counselor. A number of other ingredients, called 'non-specific factors,' affect the outcome of counseling" (p. 12). If the most important of these factors is the relationship itself, it makes sense that the process of teaching integration should take into account the character formation of the psychotherapist and consider training in the spiritual disciplines as a methodology for taking on more of the character of Christ thus perhaps indirectly enhancing the relational dynamics of the counseling process.

As Delaney et al. (2005) observed, there are two methods for fostering spiritual growth that have been used across the centuries: spiritual direction and the spiritual disciplines. Spiritual disciplines, according to Willard (1991, p. 68), are "activities of mind and body purposefully undertaken to bring our personality and total being into effective cooperation with the divine order." Against this backdrop, our first semester students enroll in a course called "Personal and Spiritual Life." While broadly intended as a catalyst for self-understanding and community development, the course also offers systematic exposure to the classic spiritual disciplines and a "Two-hour-a-day challenge."

Purposefully, this challenge occurs as the student is entering a season of intense time demands. It is designed to encourage the placement of at least two hours of "margin" into each day for the two-commandments of Christ—being in loving relationship with God and others—and to inoculate against getting one's priorities crooked. To state this in slightly less vague terms, each student is given a time log and the expectation of finding two hours a day to show up for spiritual formation activities. What counts? Practice with spiritual disciplines, journaling about the experience, time spent in spiritual direction, course readings and exercises, and any time that is spent with and totally for another. To state the obvious, the most important aspect of this assignment is not the successful establishment of margins, but the grappling that ensues.

To help with this experiential challenge there are readings and course lectures based on: 1) the twelve disciplines found in Foster's (1998) *Celebration of Discipline*, 2) an overview of spiritual classics provided by Foster and Griffin (2000), 3) the use of a relational rubric found in *Falling for God* (Moon, 2004) which places the classic disciplines in the context of a developing relationship with God that includes time for conversation (practicing the presence, listening prayer, meditation), communion

(centering prayer, confession, examination of conscience), and consummation (forgiveness, reconciliation, contemplative prayer).

Additional experiential activities that have been offered or suggested include: 1) encouragement for entering into spiritual direction; 2) participation in formation groups using Renovaré resources (Smith & Graybeal, 1999; Moon, 2005); 3) incorporation of a variety of spiritual formation assessment resources for personal evaluation (Hall & Edwards, 2002; Frazee, 2005).

#### *Teaching Strategy 4: Personal Application of God's Grace and Truth (McCormick)*

Some of the most useful personal formation strategies that I was required to participate in through a biblical counseling program and a Christian clinical counseling program involved experiential teaching methods that allowed me to get to know myself through the lens of both Scripture and psychology. Often when we discussed the various approaches to the relationship of Christianity and psychology, my preconceived views caused me to be more closed to particular views. So, instead of learning what was helpful from those views, I often rejected them. Often, biblical counselors reject how Scripture interacts with psychological knowledge and Christian integration students may reject biblical counseling theories. Having extensively studied under both approaches, I found by personally applying both the biblical and the psychological concepts into my own life and relationships, I was greatly blessed and challenged.

The experiential teaching methods I recall most clearly involved journaling, personal interaction papers, assessments, genograms, and engaging in personal biblical counseling, spiritual direction, and psychological therapy. Through these, I grew to appreciate the biblical notion of putting off the old self and putting on the new. I also came to understand how idols of the heart affect human motivation, and how to apply the gospel to my life, which helped me experience grace toward myself and others. Further, these methods helped me see the biological impact on our emotions and thinking; the impact of early attachments and significant family relationships; neurological findings and their impact on behavior, thinking, and emotions; and the value of empirically-based interventions. Experiential learning methods helped develop a healthy respect



for the complexities of our bodies (made in the image of God), and for the work of both biblical counselors and Christian psychologists. I have also developed a respect and empathy for my future clients as I have come to see myself as a person in no way better than them in God's eyes. This attitude would not have developed within me through just mere intellectualizing of the material. I had to personally struggle with how all the views of integration could or could not help me in my relationship with God and with others.

### *Teaching Strategy 5: Queries (McMinn)*

Quakers have a tradition of using queries to call to mind the important questions that are often lost in the scurry of life. Queries cause a person to stop and ponder, to reflect on the weighty questions of life. They do not presume a single answer, but draw a person into contemplation and personal evaluation. For example, "How am I experiencing and expressing gratitude for God's gracious presence in my life, in our community of worship, and in creation?"

I ask students to write a few queries early in their training, and if they are willing I have them turn them into me on an index card. After class, I enter the students' names and their queries into a Microsoft Excel spreadsheet. I then put a reminder in my electronic calendar to send each student his or her queries on a yearly basis throughout their training years—and sometimes beyond. Once a year, then, students and recent graduates receive an email from me with the queries that they wrote early in training. This allows them to reflect on the values that were important to them early in their graduate school years and to assess the direction their lives are taking.

This sounds more labor intensive than it is. By using the mail merge feature in Microsoft Office, it is a relatively easy process to merge the students' names, email addresses and queries and send out all the emails with just a few minutes of work. It is remarkable how often I receive replies from students expressing thanks for the reminder that arrives in their email box once a year.

The three strategies we have just described for personal integration are primarily focused on students' individual spiritual growth. Small-group and community-based strategies for enhancing personal integration are also important to consider. Individual spiritual formation can produce great virtue, but it can also produce pride. Spiritual formation in a

group context can help promote self-understanding while also tempering the problem of spiritual pride.

### CLASSIC INTEGRATION

It is tempting to view the integration of psychology and Christianity as a relatively recent phenomenon—something that began in the 1950s, 60s, and 70s with the establishing of Fuller's doctoral program in clinical psychology, the *Journal of Psychology and Christianity* and the *Journal of Psychology and Theology*, and the Christian Association of Psychological Studies (CAPS). But, of course, the roots of this contemporary movement are much older than 50 years (Vande Kemp, 1996). Classic integration involves helping students mine the riches of the soul care tradition that predates the contemporary integration movement (Johnson, 2007; Moon & Benner, 2004).

### *Teaching Strategy 6: Experiential Exercises across the Traditions (Moon)*

As Oden (1984) has reminded (see pp. 29-33), there is nothing new under the sun. Through that volume as well as his *Classical Pastoral Care Series* (Vols. 1-4) and the massive *Ancient Christian Commentary on Scripture*, Oden and others further illuminate a path through more than twenty centuries of "soul-o-logy" that proves that psychology predates the laboratory of Wilhelm Wundt and that the integration movement did not begin in Michigan at about the same time as the Ford Fairlane.

In an attempt to introduce students to some of the classics of historic soul-o-logy, we offer a course called *Spiritual Classics of the Christian Tradition*. It provides an overview to classical resources to spiritual life with an emphasis given to the life-journey and devotional writings of many of the saints of the church. Particular attention is given to Franciscan, Thomistic, Ignatian, and Augustinian spiritualities (This class was originally designed and taught by Marty Goehring).

While the course is meant to provide a broad and historical overview to classic devotional literature in the Christian tradition, its primary purpose is to provide an experience of these traditions. For this reason, the material is presented in a retreat format with much attention given to the practice of spiritual exercises associated with each of the four major traditions that are covered (e.g. The experience of the Ignatian prayer form "The Application of the Senses"



to selected passages of Scripture as a way to “experience” part of the Ignatian tradition).

Other—and less experiential—activities, designed to enhance appreciation for classic integration can involve the assignment of constructing treatment plans for clinical cases with an important caveat—no references allowed with publication dates after the year 1750. Students will likely develop a deep appreciation for both classic “soul-o-logy” and the life-work of Thomas Oden.

### *Teaching Strategy 7: Puritan Writings (McCormick)*

One of the best resources in my training has been reading Puritan literature. Jonathan Edwards, Jeremiah Burroughs, and Richard Baxter are three Puritan writers who especially spoke to my conscience. Each of these were required reading at different points within my training. Though the language is a little archaic, I know without a doubt that my heart and conscience were greatly affected on psychological and emotional matters by their insights and wisdom. The Puritans had developed an art of thinking deeply about Scriptural truths and the complexities of the human heart. They were wise thinkers and with pithy writings, meant to be slowly digested and journaled in a personal way in the reader’s life.

This was a cross-cultural experience for me. Integration is always done within a cultural context; reading the Puritan writers helped move me from the lens of this particular time and ethos and see myself through the eyes of spiritual leaders in another time and place. As a result, my conscience was given the opportunity to be formed by Scripture in new ways. This also gave me a framework to view humanity and psychology from new perspective that seems attractively Christ-centered.

### *Teaching Strategy 8: A Case Study Approach to Christology (McMinn)*

At the beginning of a class on early church councils, I present students with the following case study, which has been altered to protect the identity of my former client:

I once met with a woman (Brenda is a pseudonym) who had gone to work at a local convenience store in order to help make ends meet. Brenda worked night shifts so that she and her husband could co-parent their young son. One night, when she was alone in the store, a man came into the store while she was in the back room, threatened her life with a large knife, and then raped her. Brenda was terribly traumatized, of course,

and sought therapy to help deal with the fear, nightmares, and depression that came in the aftermath of her trauma. As the treatment progressed, she also became frustrated with how badly she was treating her husband and their son in the midst of her trauma and distress. Brenda was a devout Christian, committed to her faith, but raising difficult questions about God’s benevolence and power. Our treatment lasted about a year and focused on recovering from trauma, re-establishing healthy relationships with others in her family, and helping her confront difficult questions about her faith. Why does Christology matter when working with a client like Brenda?

After presenting the case study and the final question (why does Christology matter?), I am generally met with blank stares. The case seems unrelated to Christology for most of the students. I then encourage students to keep thinking about this case as we discuss the early church councils. Then after exploring the Christological controversies facing the early church and the councils of Nicaea, Constantinople, Ephesus, and Chalcedon (with the help of a theologian; see teaching strategy #10, below), I return to the case example and ask the question again. Why does Christology matter when working with Brenda? It is fascinating to see the clinical wisdom that emerges as a result of a lecture on Christology in the Christian Empire (313-476 AD). Students will come up with answers such as the following:

1. Christianity is not like classic Greek dualism, where a transcendent being stays away from the evil world. Christians believe that God—both transcendent and immanent—reaches down to humanity, enters our world as human. This gives great value to creation, humanity, and to Brenda.
2. God understands suffering. Christ, fully human, represents us to God with a full understanding of what it means to be human. Brenda is not suffering alone. God understands, and even suffers alongside her.
3. Christ also represents God to humanity. In Christ we see the complete image of God, fully revealed. This allows us to see what health looks like. When Brenda feels outraged about the injustice done to her, we see some reflection of how much God hates injustice. When she learns to be more merciful and kind to her family members, reflecting the grace of Christ, we see God’s image in her.
4. That which is assumed by Christ (body, soul, mind) is that which is being redeemed. In contrast to the Apollinarian and Docetist heresies, Christ assumed all of humanity. This means



that all of humanity, all of Brenda, is being redeemed.

5. Christ honored and validated women. He valued all women, including those who others marginalized. So Brenda, in the aftermath of a tragedy that is sometimes blamed on the victim, is worthy of being validated and honored.

Of course many more observations could be offered. The point of the exercise is to see how the ancient questions facing the church are relevant to those who do clinically focused integration today.

## CONTEMPORARY INTEGRATION

Today's integration of psychology and Christianity is predominantly accomplished within the profession of psychology. This has provided various benefits—such as a steady stream of motivated students and institutional settings where faculty members get paid to think and write about integrative issues—but it also comes with certain obligations. Contemporary psychology is—more or less—grounded in a scientific worldview, meaning that integrationists need to think about empirical support for their ideas and interventions. The profession of psychology also has an ethical code and so psychologists involved in integration need to consider how to operate within the ethical boundaries of the American Psychological Association's (2002) *Ethical Principles of Psychologists and Code of Conduct*. How do we prepare students to function effectively and responsibly in today's mental health professions while still thinking deeply about the theological and spiritual issues they face in their daily work?

Integration can be viewed as the life-long process of becoming tri-lingual and tri-cultural—taking on the language and culture of psychology, theology and spiritual formation. This is a daunting task that can cause the curriculum offerings of integration programs to stretch at the seams. Typical programs will require all of the coursework and practicum experiences of secular counterparts and add significant coursework in theology and integration.

### *Teaching Strategy 9: Making Theology Clinical (Moon)*

At Psychological Studies Institute we teach an Integrative Theology course that provides both an integration of different tributaries of theology—biblical, historical, systematic, and practical—and an opportunity to demonstrate the ability to integrate themes from

theology into the counseling/psychotherapeutic process. That is, we ask students to make theology clinical in a way that is ethically responsible.

We present 12 themes from theology, each grouped under a major theological heading: Doctrine of God, Doctrine of Humanity, Doctrine of Christ, or Transformation. For each of the themes, four different objectives are employed for classroom instruction: 1) Introduction of the theme via a Disney Classic; 2) A broad theological overview dominated by the evangelical perspective, 3) Additional input from ancients and amateurs, 4) Discussion concerning clinical theology—how the particular theological theme may have relevance in a counseling setting.

Why use Disney classics in a theology class? According to James Ware (2003), "Fairy tales whisper to our deep need. The best fairy tale is a story you wish would come true. And this wish, in turn, is merely the obverse side of a confession. It's an admission that, in and of ourselves, we are incomplete" (p. 5). G. K. Chesterton (1995) said it differently:

In short, I had always believed that the world involved magic; now I thought that perhaps it involved a magician. And this pointed to a profound emotion always present and sub-conscious; that the world of ours has some purpose; and if there is a purpose, there is a person. I had always felt life first as story: and if there is a story there is a story-teller. (p. 43)

The question posed for each film clip is: What if a story, especially a fairytale, becomes classic because it in some way resonates with a part of a much bigger story—God's story, theology.

But just before things get too weird, order is restored with a presentation of how the theme is understood by evangelical theologians, ancient theologians (from the first seven centuries of the church), and amateur theologians—my favorite kind—such as C. S. Lewis, Georgia McDonald and Dallas Willard. Against this backdrop, and as a culminating course requirement, students are randomly assigned four of the theological themes and asked to make a case for incorporating the themes into a clinical intervention in a manner that is ethically and professionally responsible. For example, if our understanding of the community life of the Trinity is best captured by a word like *perichoresis*, implying a divine dance of self-forgetful love that is also to be played out in us—and if C. S. Lewis (2001) is correct in his assumption that there is no other way to happiness other than to enter that dance—then what are the implications of this for working with a Christian couple that are out of step with each other and with



God? And how might a theological truth about the Trinity be imported into marital counseling?

Areas to be addressed in the case study should include: 1) How the use of a particular insight or intervention from theology is related to the client's presenting problem and the therapist's level of training; 2) How informed consent will be used to provide protection to the client and inform the client about an intervention that may be outside the generally recognized techniques and procedures of psychotherapy (Section 10.10b of APA code); 3) What type of religious spiritual assessment was conducted with the client prior to the intervention; 4) How risk assessment was handled prior to using an intervention outside the normal boundaries of the field; 5) The rationale for attending to spiritual issues with this particular client; 6) Why it was felt that there was permission to go beyond spiritual understanding to spiritual intervention; 7) A description of available consultative or supervisory resources; 8) Explanation as to why clergy resources are not being utilized by the client—if this is the case; and 9) Why this particular spiritual intervention was utilized.

The goal of this exercise is to be able to demonstrate both the theological understanding of the most prominent themes from Christian theology and to think through how better understanding and experiencing of this theme could have therapeutic utility.

### *Teaching Strategy 10: Team Teaching (McMinn)*

Over the past decade I have had the opportunity to team-teach with two biblical scholars (Walter Elwell and Gary Burge at Wheaton College), a missiologist (Ron Stansell at George Fox University), and a theologian (Jeannine Graham, also at George Fox). These courses are truly team-taught—with both professors in the classroom at all times—rather than the tag-team approach where the two professors alternate in the classroom. Each week the religious scholar provides a brief overview of a relevant topic (e.g., doctrine of sin, theodicy, forgiveness, Islamic beliefs, Council of Nicaea, and so on), and then we ask students to grapple with the psychological implications of the topic being considered. To the extent that we establish a meaningful dialog between religion and psychology, we are helping students develop a similar internal dialog that we hope they take into their work as professional psychologists. The goal is to help tomorrow's psychologists develop a reflex to think deeply about the theological and spiritual

implications of their work, and to draw on faith resources as they practice psychology.

## CONCLUSION

Although this may appear to be a disparate or even random collection of teaching strategies for integration, several themes can be noted. First, teaching requires creativity. Helping students grapple with integration requires more than PowerPoint outlines and graphical summaries of integration models published in the 1970s. In the strategies here, we see innovative reading assignments—ranging from Augustine to Ignatius, from Jonathan Edwards to Dallas Willard. We also see teaching methods that involve journaling, genograms, class interactions, and conversations with leading integrators. And we see out-of-class assignments that challenge students to grow in character through spiritual direction and disciplines.

Second, the emphasis on experiential learning that we emphasized in this article is consistent with what Bain (2004) found in college teaching in general. Engagement with the topic is more important than covering everything ever written on integration. In the time it takes to do the Tootsie Roll exercise described in Teaching Strategy 8, another professor could lecture on two or three different approaches to integration. Both are important, of course, but the experiential engagement helps keep students invested in the process of learning. The experiential methods are often the most powerful when students look back on their education—as illustrated by the student perspectives offered by one of us (McCormick) in this article.

Third, Moon's (1997) typology can be helpful when considering multiple perspectives on integration, and thus when planning a course. By considering the multiple dimensions and directions of integration—practical, personal, classic, and contemporary—professors can introduce balance and intrigue into the classroom. Students learn that integration is both an ancient activity with deep spiritual and intellectual history and a contemporary adventure that can engages them in science, professional ethics, and spiritual practices.

Finally, it is worth noting that collaborating on this article enlivened each of us to think about new ways of teaching and learning integration. This is the great value of special issues such as this one regarding teaching integration—it causes people to dialog, and in interacting with one another we are invigorated and encouraged in our integrative journeys.



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