

Teaching Psychology in the Classroom Based on Domains of Integration within Christianity

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Abstract

While many recent studies have been on teaching integrating psychology and Christianity in the classroom, literature addressing the optimal classroom approaches for teaching specific domains of integration is limited. The body of literature on the integration of psychology and Christianity has shown that the integration of psychology and Christian faith in the related mental health fields is multidimensional. This article focuses on addressing the domains and content of integrating psychology and Christianity, and discussing how each domain of integration can be best taught using the teaching practices categorized.

Key words: Integration of psychology and Christianity; domains of integration; strategies for teaching domains of integration

How best to train students on integrating psychology and Christianity into their clinical practice of mental health profession is one of the most paramount aspects of a Christian faith-based psychology/counseling program. Many recent studies have explored integrating psychology and Christianity in the clinical field, and there are numerous schools training students in integration (Dominguez et al., 2009; Garzon & Hall, 2012; Gingrich & Worthington, 2007; Johnson et al., 2021; Loosemore & Fidler, 2019). To effectively teach the integration of psychology and Christianity, faculty need to understand what the integration of psychology and Christianity means.

The body of literature on the integration of psychology and Christianity has shown that the integration of psychology and Christian faith in the related mental health fields is multidimensional (Hathaway & Yarhouse, 2021). Multifaceted domains of integration include the unfolding

relationship between psychology and Christianity along the following dimensions: worldview, theoretical, applied, role, and personal domains of integration (Gingrich & Worthington, 2007; Hathaway & Yarhouse, 2021). When a faculty member teaches students integration in the classroom, there should be a focus on the kind of knowledge regarding the specific integration content based on each domain of integration tailored to the class being taught. The faculty also needs to find effective teaching methods and strategies to teach the content of integration to students. One challenge in merging psychology and Christian scholarship lies in the limited exploration of practical tools employed for teaching integration in the classroom. Additionally, there is a noticeable gap in research addressing the optimal classroom approaches for teaching specific domains of integration. This article aims to fill this void by delving into the definition of integration domains in psychology and Christianity and suggesting effective

teaching methods for classroom integration based on integration domains.

Domains of Integration

Worldview Integration

A worldview acts as a conceptual framework in the sense that it controls what one accepts as true and rejects as false. Sire (2020) defined a worldview as “a set of presuppositions which we hold about the basic makeup of the world” (p. 6). Humans, assuming the definition of the worldview, observe the world about them and then attempt to explain the data they collect from the world and how things work. Since it helps us make sense of or create meaning in the world, it influences what we investigate, how we interpret it, and how we act in it. Thus, these assumptions influence how we think about humans and, therefore, psychology.

Worldview assumptions also affect the therapeutic process at the level of psychotherapy and counseling and how personality, health, pathology, and therapy are understood. Entwistle (2021) adopted the core worldview categories described by Walsh and Middleton (1984). The four main worldview dimensions used in the integration of psychology and Christianity focus on: (1) human nature – what is the nature of humanity? (2) the nature of the world – what is the nature of the environment where humanity exists? (3) the cause and nature of problems – why do problems exist? What is wrong with the world in which we live, and (4) the cause and cure for problems – what is the cure for the ailments that have been identified? Individuals hold presuppositions regarding the answers to these four dimensions. For example, when suffering occurs or an individual encounters someone with a differing set of presuppositions, one of the effects is to question or examine one’s worldview. In these moments of reflection and worldview evaluation, worldviews can be modified, or new ones could be adopted.

Table 1 compares a Christian worldview perspective and a psychological theory view. The column on the left reflects traditional theological names for the specific worldview dimensions. Metaphysics refers to the philosophical understanding regarding the creation and nature of the physical and social world. In other words, metaphysics is about the first principles of philosophy – what is the nature of being? How do we know? (epistemology) Theological anthropology entails the Christian notion of being made in God’s image and likeness. Sin is the Christian answer to the cause and nature of human suffering and ailments (hamartiology). Finally, Jesus Christ’s saving work on the

cross identifies how Christians understand the ultimate reparation for sin and its effect on the universe.

Table 1: Dimensions of Christian and Psychology Worldviews¹

<i>Christian Theology Dimensions</i>	<i>Psychology Model Dimensions</i>
Metaphysics	Meta-psychology
Christian theological anthropology	Psychological Anthropology
Christian doctrine and definition of sin	Psychopathology
Christian doctrine related to atonement	Psychotherapy

These four worldview questions or domains are useful for thinking through the theories and models associated with psychotherapy. From a psychological theory perspective, each theory or model provides answers to the worldview questions above (Fancher, 1995). Psychology is concerned at its core with human nature. With the emphasis on positive psychology, there is a movement towards understanding human flourishing. Further, the clinical focus on both psychopathology and treatment reflects psychological worldview commitments. Finally, psychology has distinct disciplines focused on how individuals live in the social world. All of these domains of psychology inform its views of human nature, suffering, and human flourishing – aspects of worldview.

As an aside, incorporating spirituality into treatment provides important resources for clients. In more specific terms, evidence suggests that using specific Christian interventions like prayer, meditation, and scripture reading support positive clinical outcomes (Garzon, 2013). Along this vein, research has focused on unique Christian interventions like the Jesus Prayer (Knabb & Vazquez, 2018), the use of the examen, *lectio divina*, and other Christian meditative practices (Knabb et al., 2017; Knabb et al., 2020); these studies pointed to the effectiveness of Christian based interventions for common psychological problems like worry, anxiety, and automatic negative thoughts. The effectiveness of spiritual interventions like these, paired with the Christian worldview, draw students to faith-based programs to learn how to integrate their faith with their clinical practice.

¹ Table 1 adapted from Frederick (2009).

As the worldview framework provides a broader intellectual framework for psychology, each psychology serves as a specific expression of its particular worldview. Specific worldviews are associated with specific ways of thinking about psychology and counseling. For a Christian, a Christian worldview should inform how Christians think about psychology. The psychology that emerges from the Christian worldview as found in the Bible differs from the psychologies developed from atheistic materialism, atheistic existential/humanistic worldview, and the postmodern worldview. A Christian worldview begins with God and His revelation in history. It answers what it means to be human, morality standards, how we know truths, how the world works, and God's existence based on creation, fall, redemption, and consummation. Secular worldviews produce a radically different view of these domains, even though there are overlaps in some ways with a Christian worldview.

Since worldviews continue to influence psychology, Christians interested in psychology and counseling face a challenge. For an approach to psychology and counseling to be truly Christian, its ideas must "fit" within a Christian worldview. To establish the boundary between what is Christian and non-Christian, to know the difference between the assumptions that characterize a Christian Worldview and other worldviews is essential. Consequently, Christian students embarking on a career as mental health professionals need to be aware of worldviews, their influence, and how the Christian worldview is different from other worldviews. They must also be rooted in a Christian worldview that can address the issues raised by contemporary secular psychology.

Theoretical Integration

Theoretical integration attempts to appraise the counselor's theories of person, therapy, and therapeutic change from a Christian worldview and theology. While worldviews provide the interpretive frame used to understand and make sense of the world, theories can be thought of as the conceptual frame of a subject of study from one's view of the world (Hathaway & Yarhouse, 2021). Counseling theories provide answers about human nature, the role of the environment in personality development, the model of functionality, and personality change in counselors' attempts to help others. However, counseling psychology theories may contain implicit or explicit perspectives on human nature, the causes of human suffering, and how to address said suffering which Christianity may perceive as being in conflict with Christian beliefs (Jones & Butman, 2011). For example, the emphasis in counseling theory does not fully explain the wholeness of humans reflecting the image of God as a bio-psycho-social-spiritual being.

Our understanding of humanity must be grounded in Scripture and the historical teachings of the Christian tradition. We must examine if the views of personality, abnormality, normalcy, and the prescribed methods of change of each theory are compatible with Christian faith and truth. For instance, Freud believed that the most dominant force in human behavior is the sexual instinct. Behavior therapy described humans as complex social animals who have no spiritual existence. How compatible are these views of personality with the Christian faith? Do these views reflect the biblical view of human nature as sinful and fallen and having the potential to be like God in character? Counselors who depend on the authority of Scripture must evaluate theories in human relations in the counseling process. Thus, theoretical integration is the attempt to develop Christian thought about humans and the aspects of counseling by assessing and synthesizing counseling theories (Hathaway & Yarhouse, 2021).

Applied Integration

Clinically applied integration is the application of approaches to help people intervene in the human condition in the therapy setting from both a psychological and theological perspective in an integrated way (Hathaway & Yarhouse, 2021). It considers whether clinical applications such as therapeutic alliance, assessment, case conceptualization, interventions, supervision, and religious or spiritual issues in therapy reflect a Christian worldview and theology (Gingrich and Worthington, 2007). Christian counselors must be mindful of the scientific and clinical implications of their treatment while remaining somewhat critical in selecting techniques that can successfully coincide with their Christian faith (McMinn, 2011).

When considering the main approaches to applied integration, there are two broad domains (Greggo, 2012), and there are two major processes. First, Christian psychology as an approach to applied, therapeutic integration focuses on the distinctly Christian resources and worldview available for therapy (Johnson, 2017). Johnson identified unique soul-care resources developed within the Christian tradition that are useful when intervening for Christian clients. Specific examples of Christian approaches to psychotherapy were provided earlier in the paper.

Integration as a distinct approach in Greggo (2012) focused on incorporating both theological and psychological insights into counseling. More recent writing in this vein has emphasized the conversational and embodied nature of integration (Neff & McMinn, 2020). Neff & McMinn emphasized how integration happens in the conversations between the therapist and client; spiritual meanings are transformed as religious and spiritual dialogues allow for an

interrogation of implicit beliefs about meaning, human nature, suffering, and healing. These types of integrative conversations allow for the personal embodiment of integration, pairing one's personal theology along with one's psychological perspective to emerge. The emphasis is not so much on larger worldview issues, but on the identification and acceptance of one's personal truth regarding the integration of personal theology and psychology.

Along these lines follows a recent trend in integration literature – traditioning (Strawn et al., 2014). The emphasis here is on understanding how one's experiences conditions and limit one's ability to identify objective truths. The idea is that objectivity is significantly diminished because of one's standpoint; usually one's background. Step one is to identify this significant limitation on one's epistemology. In other words, traditioning provides a platform for integrationists to discern epistemological constraints for the integration process.

There are two major process models of Christian faith for clinical practice: implicit and explicit integration (Tan, 2007). The implicit integration model is a 'covert approach' to counseling that does not openly use Christian therapeutic resources in therapy, but the therapist practicing implicit integration uses interventions more consistent with Christian values. Implicit integration is helpful for clients who are not believers or are not interested in exploring spiritual or religious issues. Implicit integration techniques can include prayer for clients outside of the counseling session or silent prayer during sessions.

The explicit integration model is a more overt approach that directly deals with spiritual or religious issues in therapy. Explicit integration Christian counseling sessions may include spiritual guidance, spiritual formation strategies, prayer with clients, and sharing Scripture. Some of this literature has focused on specific Christian disciplines like centering prayer (Blanton, 2011), the Jesus Prayer (Knabb & Vazquez, 2018), and other devotional practices. Others have argued for understanding psychotherapy as a *spiritual discipline itself*. White (2020) described the central aspects of a spiritual discipline as consisting of (a) intentional practices, (b) reliance on God's grace, (c) supporting human brokenness, and (d) the purpose of making humans more Christlike. Psychotherapy also meets these dimensions. Therapy is a relational, interpersonal practice, an intentional discipline, where the therapist and client, relying on God's grace, enter into the client's brokenness and suffering to facilitate healing – becoming more Christlike.

Another approach to applied integration focuses on understanding and developing goals for therapy. Frederick

(2014) described three dimensions for evaluating the worldview implications of therapeutic goals. First, therapists should consider the *telos* or purpose of the interventions being used. That is, does the proposed therapeutic goal align with the worldview of the client? Does the proposed goal support flourishing as understood from a Christian perspective? Second, therapists should consider the *tactics* used to achieve therapeutic goals. That is, tactics are focused on the specific interventions used and the implied theory of change of those tactics. Are the interventions consistent with a Christian understanding of lasting change? Do the interventions subvert Christian morality or behavioral standards? Finally, the therapist should consider the *target* of the interventions. That is, the interventions seek to make changes in one or more of these areas: (a) behavior, (b) cognition, (c) relationships, and/or (d) feelings. Therapists should determine if the intervention aligns with a focus on these areas.

Role Integration

Hathaway and Yarhouse (2021) defined role integration as "to live out in integrity role expectations and patterns that arise from a psychological vocation in a particular context in a way that is simultaneously faithful to one's Christian identity" (p. 123). Role integration considers how Christian counselors can be Christian in their psychological vocation. It requires Christian counselors not only to approach their vocational work in a Christian way but also to demonstrate Christian virtues with excellence for the glory of God without compromising their faith. Thus, the major topic of role integration is how Christian counselors entering the mental health field integrate as an extension of identity as disciples in Christ and with integrity in their professions.

The Bible also shows the importance of role integration. Daniel is a good exemplar to serve the world while continuing to remain faithful to the kingdom of God in the Old Testament. He must learn Babylonian culture and be exposed to its scholarly elite. But, Daniel and his companions not only retained their Hebrew training and their knowledge of the Torah but also compared and contrasted it with their Babylonian education. They could resist full assimilation into pagan religion and culture, use that knowledge in ways that honor God, and retain pristine fidelity to God's standards in the process. They achieved a higher level of usability with regard to the purposes of God for the captives in Babylon than they would have had if they had remained ignorant of pagan Babylonian scholarship.

Likewise, challenges of role integration sometimes arise between their Christian values and their professional roles since role integration involves serving the public or the profession in self-conscious ways as Christians. Certain role-

related obligations exist as Christians enter into professionally regulated practice or other professional roles in which they are societally granted privileges. For example, when counselors who identify themselves as Christian enter into a specific professional role and provide services under their own license, in some cases, there is tension between their Christian beliefs and professional ethics codes that licensed professionals must fulfill. Role integration considers how to serve well in their professional roles without losing fidelity to God's standards in the profession (Hathaway & Yarhouse, 2021).

Ethics in Christian counseling established by various organizations within the field of Christian counseling are a set of principles and guidelines that govern the moral and professional conduct of counselors who integrate their Christian faith and beliefs into their therapeutic practice. Some key aspects of ethics in Christian counseling students can learn include 1) how Christian counselors obtain informed consent from their clients before beginning therapy, 2) how Christian counselors respect their clients' autonomy and avoid imposing their values on the clients, 3) how to respect and are culturally sensitive to the diversity of their clients 4) how to handle value conflicts when Christian counselors encounter situations where a client's values or beliefs conflict with their own, and 5) how Christian counselors use their faith and biblical principles as a guide for ethical decision-making.

Personal Integration

Personal integration refers to counselors' own faithful discipleship to God in their profession and is, therefore, the most foundational and fundamental work in all integration domains (Tan, 2001). The personal aspects of integration are focused on two dimensions. First, integration is a personal calling to counsel. Ray Anderson (1990) wrote about psychotherapy as a sacred calling fostering a spiritual understanding of work for those Christian individuals working in the counseling professions. Being called to counsel, for Anderson, is fulfilling God's call to be a Christian in the counseling room. There is a congruence between one's inner life – one's desires, skills, talents, motivations, etc. - and one's outer life – the specific tasks or roles one performs develop the sense of congruence. That is, my identity as a Christian is being expressed in my vocation as a counselor. In this sense, calling is discovered as one identifies one's desires and discovers tasks that fulfill these desires.

Second, there is a specific focus on the person doing the integration. Although many counseling classes spend the most time reviewing counseling theories and techniques,

one of the most important aspects of therapy is the counselors themselves (Lambert and Barley, 2001; Hubble et al., 1999; Corey, 2009). Since counselors' personal lives reflect the values and behaviors they promote in therapy, a counselor as a professional cannot be separated from a counselor as a person. Counselors also face an increasing demand for mental health services and experience the stressors as clients and must overcome these challenges. In this context, the development and growth of the personal characteristics of counselors are essential for effective counseling. The counselor as a person must develop an unwillingness to hide behind a professional role, a sincere interest in the welfare of others, a sense of humor, personal warmth, self-awareness, tolerance of ambiguity, empathic abilities, and healthy boundaries (Parrott, 2003; Corey, 2009).

As a disciple in service to Christ's Kingdom, the spiritual growth in Christian maturity and character virtue is a unique and essential aspect of the person of the Christian counselor. Thus, Christian character formation should be the primary aim of Christian counselors as they participate in the process of guiding individuals towards alignment with God's purposes and values through the journey of sanctification (Watson, 2018). Christian counselors are invited to participate freely and with joy through individual and community spiritual practices and disciplines through the sanctification process. As a result, Christian counselors engage the mental health field in a Christ-like manner and live with Christ-like character. By doing so, their human nature is transformed to be like that of Christ.

Strategies for Teaching Domains of Integration in Classroom

In the previous sections, we discussed the domains and content associated with integrating psychology and Christianity. This final section covers strategies tailored for imparting integration within psychology classrooms. First, we identify and categorize practical, evidence-based teaching strategies to teach Christian integration in psychology classrooms. Subsequently, we furnish specific recommendations for employing these teaching methods within each domain of faith integration.

Teaching Strategies for Faith Integration

Teaching integration in classrooms has been an essential topic across disciplines over the past several decades (McMinn et al., 2009; Garzon & Hall, 2012; Dulaney et al., 2015; Strawn et al., 2018). Christian educators in psychology also have recognized the importance of integration tasks and have strived to find how integration is best learned by students in diverse contexts (Mun & Bermejo, 2023;

Sorenson et al., 2004; Johnson et al., 2021). Johnson et al. (2021) identified four helpful teaching methods that have been used to teach faith integration in Christian faith-based marriage and family therapy (MFT) training programs: group discussions, personal exploration, experiential learning, and content-specific instruction.

Using the Delphi method, they found group discussions, such as interacting with professors and fellow students, were helpful for students to learn about integrating psychology and Christianity in MFT programs. They also identified student engagement in personal reflections on their own faith-based beliefs as a valuable method to teach faith integration. They called it personal exploration. Furthermore, experiential learning was an effective strategy for training therapists in the program integrating faith and learning. Students learn better by observing faculty integrating Christian faith in their therapy work and sharing their personal journey in faith integration. Lastly, content-specific instruction was another method for teaching students the integration of psychology and Christianity. Panelists who participated in the study agreed that some integration topics could best be delivered to students in specific courses and training programs.

Although Johnson et al. (2021) focused on MFT programs, those strategies might be applicable to a broader range of psychology programs. To extend the applicability of faith integration in psychology education across all levels of higher learning—bachelor's, master's, and doctoral—we have formulated four strategic categories for teaching based on Johnson et al.: in-class activities, personal exploration, experiential learning, and content-specific instruction. Within each category, we have incorporated evidence-based teaching strategies from relevant literature, specifically tailored to facilitate the integrative process.

In-Class Activities

In-class activities include group discussion (small & large), role play, and case studies. In-class activities are a type of active learning that has become commonplace across the academic disciplines of higher education. Active learning provides a learning environment for students to be active producers of their understanding of concepts (Bruce & Bishop, 2002) since they are actively or experientially involved in the learning process. Many Christian educators in psychology have already incorporated their teaching methods associated with active learning in teaching integration in psychology (Watson & Eveleigh, 2014; Ripley & Dwiwardani, 2014; Lawrence et al., 2005).

Discussions are one of the most popular and well-known in-class activities. It can be carried out in large- or small-group formats depending on several factors (e.g., class size, discussion topics, etc.). Integration literature has shown the

effectiveness of group discussion in engaging students as active participants in the integration learning process (Hall et al., 2009; Houston-Armstrong & Callaway, 2023). Instructors can use role plays in the psychology classroom to provide real-world scenarios to help students learn (Watson & Eveleigh, 2014). Essentially, it is the practice of having students take on specific roles - usually ones with which they are not familiar - and act them out in a case-based scenario. These roles can be performed by individual students in pairs or groups. The case study is also one of the active learning methods, accompanied by a list of open-ended questions that ask students to reflect on the information and develop potential solutions (Roller, 2013). A significant advantage of teaching integration with case studies is that they require students to gather additional information or ask critical questions to understand the needs and perspectives of the participants involved in the case. Strawn et al. (2018) discussed the rewards of a case study approach in clinical integration.

Personal Exploration

Personal reflections are the second group of strategies for teaching faith integration in psychology classrooms. Assignments such as journaling, devotionals, and writing a literature review can facilitate personal reflections. Research has suggested that journaling encourages critical thinking, value development, and expression of feelings and deepens learning experiences (Miller, 2017). While writing journals, students develop insight into the behavior and mental processes of self and others and have an opportunity to challenge their assumptions in integrating psychology and Christianity (McMinn et al., 2009). Roller discussed the benefit of devotionals encouraging students to integrate their faith with the material. In this way, students become active participants in the integration process. Ripley and Dwiwardani (2014) suggested devotionals to help students learn faith integration in research design courses and provided devotional and discussion ideas that can be used in classrooms. Assigning books (articles) and having them comprehensive assessments, such as writing a literature review, is another way to teach integration in classrooms (McMinn et al., 2009; Purper et al., 2020).

Experiential Learning

Students learn faith integration by modeling how faculty integrate their faith into their professional and personal lives (experiential learning). A relational attachment theory (Sorenson, 1997a) posits that students learn integration through relational attachments with mentors who personally model that integration for students. Numerous empirical data has supported the theory that dynamic and ongoing integration that faculty is modeling inside and outside the classroom have a powerful impact on students' integration (Neff et al., 2021; Hall et al., 2009; Sherr et al.,

2007; Watson & Eveleigh, 2014; Garzon & Hall, 2012). If faculty has a quality relationship with students, they learn from an authentic example of integration.

Content-specific Instruction

Lastly, content-specific instructions also provide learning opportunities for faith integration in classrooms. We can provide instructions in various formats, including lecturing, team teaching, guest lectures, or whole courses. Offering a wide range of opinions is vital in teaching practical integration in content-specific instruction format. Team teaching allows students to engage in dialogue with faculty from diverse perspectives to draw on their understanding of faith integration (McMinn et al., 2009; Watson & Eveleigh, 2014). Watson & Eveleigh (2014) suggested teaching foundational knowledge about integrating Christianity and psychology in courses and curricula.

Recommendations for Teaching Methods in Each Domain of Integration

Although the teaching strategies we identified can be used interchangeably across the five domains of integration (Tan, 2009; Loosemore & Fidler, 2019; Gingrich & Worthington, 2007), we provide recommendations for teaching strategies in each domain of integration (see Table 2). This suggestion should be helpful to Christian psychology faculty members in their journey toward successful integration.

Table 2: Teaching Strategies in each Domain of Integration

Domains/Aspects of Integration	Strategies/Methods for Teaching Integration
Worldview Integration	Content-specific instructions In class activities
Theoretical Integration	In class activities Personal exploration Experiential learning Content-specific instructions
Applied Integration	In class activities Personal exploration Experiential learning Content-specific instructions
Role Integration Therapeutic Relationship/Ethics	In class activities Personal exploration Experiential learning
Personal Integration	Personal exploration Experiential learning

Worldview Integration

Worldview Integration can be effectively taught by content-specific instructions. Students should have ample opportunity to learn about the differences and similarities of Christian worldviews and Psychology worldviews through lecturing (including team teaching and guest lectures) in well-developed courses and curriculum format. Given that Worldview Integration serves as a foundational element for other forms of integration, it is crucial to incorporate it systematically and establish a standardized curriculum for all graduates. Content-specific instructions can be the most helpful in teaching worldview integration, especially for undergraduates less exposed to the content. At both undergraduate and graduate levels, instructors can design a course, starting with content-specific instructions for introducing the content and gradually adding other teaching strategies to enhance their understanding.

Theoretical Integration

Facilitating Theoretical Integration can be achieved through diverse teaching strategies. Employing all four types of instructional methods presents positive avenues to foster students' Theoretical Integration. Watson and Eveleigh offered a spectrum of teaching approaches, ranging from interactive in-class activities (such as active student responding) to targeted content-specific instructions, encompassing curriculum and course content, aimed at promoting Theoretical Integration. In their paper, for example, the authors introduced the "Theory Development Exercise." Following a critique of existing theories from a Christian perspective, students are tasked with formulating their own psychological theory, drawing inspiration from theories covered in the course, and incorporating Christian doctrines and practices. Notably, students frequently find themselves adopting and integrating theories they initially opposed, a realization that often surprises them.

Applied Integration

A broad spectrum of integration teaching methods helps students see the connections between psychology and Christianity in Clinical Applications/Interventions. Strawn et al. (2018) discussed applying various strategies, such as case studies and textbooks, in Clinical applications. Providing spiritual or ethical exercises that attempt to mimic real-world situations is a powerful learning method in Applied Integration. Adam et al. (2014) provided ways to teach integration in psychological assessment courses through case studies, discussions, and assignments. In their Personality Assessment courses, case studies were employed to demonstrate how psychologists can integrate personality assessment and Christian faith in conceptualizing cases. Each year, as they present these cases, there were robust discussions exploring how the

findings of personality tests contribute to understanding the intersection between personality functioning and spiritual aspects.

Role Integration

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Personal Integration

Personal exploration and experiential learning can be especially effective in Personal Integration. Tan (2023) highlighted the importance of devotionals in intrapersonal and personal integration in classrooms. McMinn et al. (2009) provided examples of personal exploration in fostering Personal Integration (e.g., the 2-hour-a-day challenge of attending a biblical counseling program). Dominguez et al. (2009) showed how to facilitate Personal Integration via readings and reflective assignments outside traditional classes. Sorenson et al. (2004) argued that experiential learning was a powerful method for Personal Integration. They found that the most critical variable in how students learn faith integration was that the professor gives evidence of an ongoing process in a personal relationship with God.

Conclusions

In this paper, we defined the domains and content of integrating psychology and Christianity. We also incorporated evidence-based teaching strategies in the classroom to encourage the integration of psychology and Christianity. Lastly, we discussed how each domain/aspect of integration can be best taught using the teaching practices categorized. This is an important task in developing valuable guidelines for choosing effective methods for teaching integration matched to each domain. More research should be needed to improve our effectiveness in engaging and inspiring students to invest

themselves in the Christian integrative process in psychology classrooms. This study could serve as the catalyst for future research in several ways. Additional research is needed to identify other integration strategies and evaluate their effectiveness. In addition, recommendations for teaching strategies in each domain of integration should be empirically tested. Interviews with faculty and students on the value and impact of these methods could provide qualitative support for this recommendation.

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