Historical Perspective: 
Religion and Clinical Psychology in America by 
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Abstract

The author traces first defines integration by contrasting it with several antonyms, leading to three definitions: a dialectic with differentiation, opposition to segregation, and fighting the forces of disintegration (or having integrity). She then traces the emergence of the integration of psychology and theology/religion as a clinical specialty by applying the criteria conventionally used by historians of psychology to validate the existence of psychology as a separate discipline. These criteria include the naturalization of a name (integration), the organization of professional societies and interest groups, the appearance of (doctoral) degree programs and professorships, the establishment of specialty journals, the advent of laboratories and specialized research programs, the emergence of literature and textbooks (following on research demonstrating the inadequate treatment of religion in mainline psychology textbooks), the evolution of praxis (including special religiously-based treatment units and hospitals, as well as internship training and accreditation), and the construction of an independent theoretical literature. An extensive supportive bibliography is included.
Historical Perspective:
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Integration: A Historical and Definitional Model

In order to explicate the history of integration, I will first provide a context for this discussion by presenting definitions of integration as it contrasts with several illuminating antonyms. Embedded in these definitions are historical facets of the relationship between psychology and the disciplines with which we seek to integrate it. This constitutes a historical model for integration that supplements contemporary models (see Tan, 1995).

A Dialectic with Differentiation

Organismic psychologists such as Werner (1926/1940) and Allport (1937) characterize integration as a dialectic with differentiation in the formation of mental structures. In calculus, integration is the synthetic phase that complements the analytic phase of differentiation in the quest to define as precisely as possible the area under a curve: accuracy results from increasingly precise differentiation of measurable rectangles, followed by equally meticulous re-integration. From this angle, the process of integration can be thesis or antithesis, but not synthesis: differentiation of disciplines and modes of inquiry is necessary to the growth of knowledge, but it is a mere phase in the quest for understanding.

Western psychology differentiated out of several disciplines. When the Latin term psychiologia was first used by Marulic around 1524, it "referred to one of the subdivisions of
pneumatology, the science of spiritual beings and substances. Each of the three levels of spiritual beings had its corresponding science, resulting in the subdivisions of natural theology [concerning God], angelology/demonology [concerning the intermediate spirits], and psychology [concerning the human spirit]" (Vande Kemp, 1982a, p. 108). Later in the sixteenth century, Cassmann coined the term anthropologia for the science of persons, which was divided into "psychologia, the doctrine of the human mind; and somatologia, the doctrine of the human body" (p. 108). Von Wolff, in the eighteenth century, added the distinction between rational psychology and empirical psychology, leading to a theoretical psychometrics (Ramul, 1960) that prepared the way for scientific psychology.

Psychologists trained in the dominant historical tradition of the twentieth century may be startled to learn that psychology and religion have historically been this inextricably intertwined. The surprise is perhaps inevitable, as Boring's (1929) monumental history comprises, not an objective rendition of psychology's actual roots, but a complex of origin myths concocted to bolster the view that psychology was a science unfettered by the bonds of philosophy and theology (see Kelly, 1981; Koch & Leary, 1985; O'Donnell, 1979; Woodward & Ash, 1982). The connection is also inevitable, as it is virtually impossible to make a clear distinction between pneuma (the spirit, or religious aspect of the person) and psyche (the soul, or the psychological). It is one of the ironies of history that "the term 'psychology' gained currency precisely at the time when
psychology was about to become anything but 'the study of the soul'" (Lapointe, 1970, p. 645), and that the context in which it gained currency is that of biblical psychology, a later version of psychology as pneumatology and a companion to anthropology. Biblical psychologies were common in the nineteenth century, with Rauch (1840), Delitzsch (1855/1867), and Chambers (1900?) the best-known. The minority of biblical psychologists, who distinguish between soul and spirit, are known as trichotomists. The majority, who regard spirit and soul as indistinguishable non-material aspects of the person, are known as dichotomists. The nineteenth-century emphasis on the problematic trichotomist position may have resulted from the effort clearly to distinguish the domain of theology from that of the new psychology.\(^5\) The connection of psychology and religion is no less inextricable in non-western traditions. Thus, Müller-Freienfels (1935) asserts that the Hindu psychologists "possessed everything that many people consider the essence of genuine science" (p. 9).

When using the notion of dialectic with differentiation, integration requires that the increased precision of knowledge gained by the specialty disciplines (the analysis of dialectic and the partial differentials of the calculus) be re-integrated with the knowledge of the other disciplines (to achieve the synthesis of dialectic or the total differential of the
Culturally and ethnically integration opposes segregation or separatism. Christian theologians speak of theology as the "queen of the sciences," but in our complementary quest for knowledge, theologism (Sheldon, 1936) is no less problematic than psychologism (Vande Kemp, 1986). Christian psychologists and theologians are equally called to search for congruence with biblical teaching, in a spirit of liberal education and interdisciplinary cooperation. In scientific circles, the issue is couched in terms of psychology/science and religion/faith as opposing paradigms (see Foster & Ledbetter, 1987). This distinction also is simplistic when we consider the complex historical origins of psychology, which became linked with science when it branched out by adding to its metaphysical concerns (the nature of the soul, or of persons) the epistemological questions more familiar to students of psychology's history (Müller-Freienfels, 1935). Using Vico's seventeenth-century distinction, the old psychology is linked with human science (Geisteswissenschaft, literally "spiritual science") and the new psychology with Naturwissenschaft ("natural science"; see Leahey, 1987, p. 27).

Even earlier, in the thirteenth-century universities, natural science was one of the three philosophies (along with metaphysics and ethics) that along with the seven liberal arts (arithmetic, astronomy, geometry, grammar, logic, music, and rhetoric) formed the total curriculum (Klein, 1970; Watson, 1963). Contemporary psychology, with its empirical, logical, and
mathematical emphases, draws as much upon the liberal arts as it does upon natural science and metaphysics. The scholasticism of Aquinas (1225-1274) emerged in response to a medieval version of the science/religion controversy: Siger of Brabant's doctrine of two truths or double truth, which led to his arrest for heresy in 1277 (Leahey, 1987; Klein, 1970). The two truths represented faith and reason as two epistemologies. As articulated by the Arabian philosopher Averroës, "what faith decrees as true may be false in the light of reason, just as what reason finds to be true might be false in the light of faith" (Klein, 1970, p. 163). Aquinas responded with a doctrine of one truth: "there were two paths to the same truth, not two truths. . . . Truth was one and came from God" (Watson, 1963, p. 115; for a modern restatement, see Collins, 1977).

The liberally educated scholar recognizes many paths to truth, accepting the multiple epistemologies that are part of the history of knowledge. But positivist scientific psychologist insist on their exclusive method, forcing the Christian psychologist to face a modern version of the scholastic problem, which Christian systematic theologians often resolve by adopting a metaphor used by the theologian Emil Brunner: "We might picture this effort in terms of concentric circles on a target. As the circles move out from the truths of revelation at the personal center (God's self-disclosure in Jesus Christ) to the relatively less personal spheres of knowledge, reason becomes more competent and faith less essential" (Jewett, pp. 21-22). The closer we move to the center of the circle (i.e., the personal God and the
personal creature), the more problematic is the effort to integrate faith and reason. Psychology in this model is quite different from the other sciences, because it involves knowing persons as well as objects. Integration must appeal increasingly to revelation and faith as we "move from the issues raised for theology by astrophysics, geology, and the like to those raised by history, psychology, and sociology" (p. 22). From this perspective, psychology is better regarded as part of the human sciences, as it was in the tradition of mental and moral science/philosophy, than part of natural science or the humanities. Integration is not a matter of bringing depth to two linear perspectives (those of religion and science) with a stereoscope, as suggested by Jeeves (1995), but one of bringing the knowledge of a diversity of disciplines to bear upon our understanding of the human mind and behavior in all its shifting, kaleidoscopic richness. Psychology then can be to the epistemological disciplines what the Scholastic's common sense (Averill, 1976; Leahey, 1987) is to our individual minds, allowing us to perceive integrated wholes rather than as mere unintegrated groups of sensory impressions. Integration in this sense is less adequate to describe the renewed interest in spirituality evident in transpersonal psychology and related traditions: these movements bring with them highly integrated philosophical and theological systems.
Fighting the Forces of Disintegration/Having Integrity

Existentially, integration combats the forces of disintegration, which range from chaos in the external world to internal, psychotic decompensation. We fight the incoherence that is the antithesis of both coherence and that object-relational quality of human existence known as coinherence (Williams, 1939). The integrator "holds things together" or works to bring them together again, which is the function of religion based on the root ligare. This is the meaning of religion stressed by the psychologist O. H. Mowrer (1966) and the psychiatrist Viktor Frankl (1948/1975). It appears in Christian therapies which stress salvation and redemption (Caruso, 1954/1962; Daim, 1954/1963; de Forest, 1961), tying together the individual's story with the gospel story. And it is present in other narrative traditions, ranging from the parables of Jesus (Sharman, 1917) and the teaching tales of the Sufis (Bayat & Jamnia, 1994) through the therapeutic teaching tales of Erickson (Rosen, 1982) and Friedman (1990), to the narrative method in psychology (Howard, 1991; Lee, 1993).

Integrity is a state of completeness, an unbroken, unimpaired, perfect condition which includes honesty, uprightness, sincerity, and what we generally think of as character. In the Christian theological tradition this immediately suggests the processes of "justification" and "sanctification," or experiences of "metanoia," which implies a transformation from outside oneself. White (1952) linked this process of "metanoia, the biblical word for change of mind and
heart," back to religare: "the very word religio, like the Sanskrit yoga, probably means to bind back or together: it is that which should bind a man together by binding him to God--or whatever he may call his ultimate value and the aim of his life" (p. 146).

In the twentieth century the attainment of these goals has been linked with character education and psychotherapy, as well as various religious development theories and methods of spiritual growth. We see a growth process in the psychosynthesis of Assagioli (1965/1971), who speaks of parallel spiritual and personal transformation in which we achieve "union with Divine Reality" and "the complete transmutation and regeneration of the personality" (Assagioli, 1956, p. 40). We see growth in Jung's individuation (Goldbrunner, 1946/1955a, 1949/1955b) and in the Sufi's "'stages' of the ascent to God" (Underhill, 1911/1961). The Christian speaks of "the armor of faith" (as described in Ephesians 6 of the Bible) and the psychotherapist speaks of "character armor" (Reich, 1933/1972), but both are concerned with the person's need to ward off threats to personal existence. Christian integrators generally are concerned that helping professionals address both "anthropocentric" and "theocentric" concerns (Maeder, 1945/1953), a distinction which is less relevant to adherents of eastern and other non-traditional religions. Theists and nontheists approach these issues differently, but both assume there will be a breakdown when either the spiritual or the psychological is neglected. Progoff (1956), an early spokesman for integration, described the task of
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The ultimate task of the new psychology is to re-establish man's connection to life. . . . fundamentally and actually as an evident fact of modern existence" (p. 265).

The Historical Emergence of Integration

Efforts to re-integrate psychology and theology constituted an immediate response to the alleged emancipation of psychology from theology and philosophy in the mid-to-late nineteenth century. Such efforts are apparent in Porter's (1868) psychology and Paine's physiology of the soul (1872) and Müller's (1893) theosophy; in early psychologies of religion such as Boudreaux's (1873) psychological study of God, Alliott's (1855) Psychology and Theology, and Brinton's (1876) treatise on the religious sentiment; in pathological interpretations of religion such as Brigham's (1835) focus on excesses of the religious sentiment and Maudsley's (1886) naturalistic explanations of supernatural phenomena; in Christian applications and criticisms of phrenology (Fowler, 1843; Ingalls, 1839; Pierpont, 1850); and in Kierkegaard's (1844/1944; 1849/1941) classic existential analyses of dread and despair. A century later, at the end of the twentieth century, it is clear that these integrative efforts have coalesced into a distinct psychological and interdisciplinary specialty.

The historian is confronted with extensive data to document the assertion that the integration of religion and clinical psychology has emerged as a discrete specialty. In presenting this evidence, I have chosen the categories used both explicitly
and implicitly by textbook historians to document the emergence of the larger profession and science of psychology (i.e., the categories which organize the facts of the history of psychology). Each of these developments constitutes a cornerstone in the historical foundation of the integrative discipline. Thus, my claim that integration has attained specialty status is supported by the fact that psychologists have given the name integration to this interdisciplinary task; they have formed professional societies and interest groups devoted uniquely to psychotheological integration; they have developed courses, appointed professors, and designed formal degree programs in integration; they have launched integrative journals, founded laboratories, and designed integrative research programs; they have judged existing textbooks inadequate, written specialized textbooks, and added articles on integration to dictionaries and encyclopedias of psychology; they have founded a clinical tradition, with religiously-based therapy models, treatment programs, and psychiatric hospitals as well as accredited internship training; and they have constructed a substantial theoretical literature.12 Taken together, these developments provide strong justification for the claim that integration is a viable independent specialty within the larger discipline of psychology.
The Naturalization of a Name

The peculiar choice of the common term integration to designate interdisciplinary efforts by theologians and psychologists was first used in reference to psychology and the religious realm in 1953 by Fritz Künkel, founder of We-Psychology and major contributor to Christian education (Johnson, 1990). Künkel established the [Christian] Counseling Center at First Congregational Church/Los Angeles in the 1940s, and in 1952 founded the Foundation for the Advancement of Religious Psychology. He described his work after 1943 as "the integration of Christianity and Psychology" (Letter from Fritz Künkel to William Rickel, undated, 1953). The editors of Pastoral Psychology adopted this description in a 1953 biographical sketch of Künkel (The Man of the Month, 1953), and extended it in 1955 to Gordon Allport, who was depicted as "an outstanding leader in the movement on the integration of psychology and religion" (The Man of the Month, 1955, p. 59). In 1954, Künkel contributed the opening article on "The Integration of Religion and Psychology" to the Journal of Psychotherapy as a Religious Process (Vande Kemp, 1985a,b; Vande Kemp & Houskamp, 1986). Rickel in turn employed the term in this journal to describe Paul Tournier, whose work became "the center of a growing movement in several European nations toward the integration of psychotherapy with a religious and spiritual insight into the nature of [persons]" (Letters, 1954, p. 89). With the publication of Biddle's Integration of Religion and Psychiatry in 1955, integration was firmly ensconced as the English title for a movement that
dominated the 1960s and 1970s, paving the way for the later emphasis on psychotherapy and spirituality. This usage is specifically linked with existential integrity in Daim (1954/1963).

The Organization of Professional Societies

Two kinds of developments took place in relation to professional societies. First, some organizations emerged specifically for purposes related to integration. The current survivors among these include the Christian Association for Psychological Studies (or CAPS), founded in 1953; the (National) Academy of Religion and Mental Health, organized in 1954; and the American Foundation of Religion and Psychiatry, established at Marble Collegiate Church in 1958. A second set of special interest groups arose within larger organizations. The Friends Conference on Religion and Psychology was organized in 1937 during the World Conference of Friends at Swarthmore. The Association for Religious and Value Issues in Counseling arose as an interest group in The American Personnel and Guidance Association in the 1950s. The Person, Culture, & Religion section of the American Academy of Religion was launched in 1973 as the Psychosocial Interpretations in Theology section, an ecumenically diverse group interested in depth-psychological analysis of culture, interpretive (rather than empirical) psychologies of religion, normative implications of depth psychology, and "the critical dialogue between psychology and theology" (Browning, 1982, p. 2).

APA's Division 36 is rooted in several groups. The major,
formal group consisted of those Catholic psychologists who met in 1947, under the leadership of W. C. Bier, to form the American Catholic Psychological Association (ACPA), which then began to meet annually in conjunction with APA. In 1970 this group became Psychologists Interested in Religious Issues (PIRI). PIRI attained divisional status in 1976, and in 1993 became The Psychology of Religion, a name change that reflects the heavily scientific emphasis of the division. The history of Division 36 is documented in the ACPA newsletters, the compendia of papers from the annual meetings which were published from 1956-1959, the Catholic Psychological Record, and the later PIRI newsletters.

A second group coalesced under the sponsorship of Faculty Christian Fellowship, a group of Christian teachers associated with the National Council of Churches. From 1959 to 1962 a group of 7-12 persons gathered twice a year for in-depth exploration "of the relations between religion and psychology" (Havens, 1968, p. 1). In addition to the discussion published by Havens (1968; Vande Kemp, 1989a), members of this group published a series of psychological papers on Augustine in the Journal for the Scientific Study of Religion in 1965 (Bakan, 1965; Clark, 1965; Dittes, 1965; Havens, 1965; Pruyser, 1966; Woolcott, 1966). Much of this work was of a psychodynamic and theoretical/philosophical nature, and PIRI soon provided a natural context for such explorations.

An additional strong presence in APA's Division 36 is the Transpersonal Psychology Interest Group, which first met at the
1980 APA convention. Many participants in this group are members of the Association for Transpersonal Psychology, founded in 1972 by a group within the Association of Humanistic Psychology (Valle, 1989). The basic philosophy of the transpersonal movement is expressed in the works of Maslow (1964, 1968, 1969), who predicted a "fourth psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like" (as cited in Walsh & Vaughan, 1980, p. 20). The movement was christened by Maslow, Frankl, Grof (1976, 1985), and Fadiman (1980). Transpersonal psychologists emphasize the egoic, existential, and transpersonal levels of identity: they regard psychotherapy as a type of awakening to greater identity which is facilitated through "an enhancing of inner awareness and intuition" in both therapist and client (Wittine, 1992, p. 282), and recognize the therapist's unfolding Self and spiritual worldview as cardinal therapeutic variables.

The Appearance of Degree Programs and Professorships

Students can now earn degrees with a focus on the integration of psychology and theology or spirituality. The first APA-accredited integrative doctoral degrees were offered by the Graduate School of Psychology at Fuller Theological Seminary, where the first Ph.D. students were enrolled in 1965 and the first Psy.D. students in 1988. At Fuller, H. Newton Malony served as the first Director of Programs in the Integration of Psychology and Theology (1977-1990), and Lewis Smedes served from 1990 through 1993 as Professor of Theology and Integration. The
Rosemead Graduate School of Psychology at Biola University first enrolled Ph.D. students in 1970 and Psy.D. students in 1972, in what was the first free-standing school of psychology to be regionally accredited (by WASC in 1975). More recent doctoral programs include the Psy.D. at Baylor University, George Fox College Graduate School of Psychology, and Wheaton College (Illinois). A number of integrative master's programs have been established as well, with the earliest of such efforts beginning in 1973 at what is now the Psychological Studies Institute in Atlanta, which offered "the first graduate-level program in counseling with a Christian emphasis established in cooperation with a major state university" (Psychological Studies Institute, 1993, p. 2). Many non-accredited programs are available as well; a valuative listing of these is available in Levicoff's (1993a) Name It and Frame It. In response to the proliferation of such degree programs, the first conference on Christian graduate training in professional psychology was held in 1990 (Jones, 1992; Tan & Jones, 1991).

Several non-clinical degree programs also deserve mention, as their faculty and graduates have contributed to the clinical integration literature (e.g., Bregman, 1986, 1992; Byrnes, 1984; Capps, 1992; Capps & Capps, 1970; Capps, Capps, & Bradford, 1977; Capps & Fenn, 1992; Capps, Rambo, & Ransohoff, 1976; Clift, 1982; Fenn & Capps, 1992; Klass, 1988; Moore, 1988; Rambo, 1980, 1983). Around 1952, Seward Hiltner, the eminent pastoral theologian (see Aden, 1985), founded a Ph.D. program in Religion and Personality within the Federated Theological Faculty at the University of
Chicago. From 1970 to 1985, the degree was in Religion and Psychological Studies, and leadership was provided by the gifted integrators Don Browning (at that time Alexander Campbell Professor of Religion and Psychological Studies; see Browning, 1973, 1986) and Peter Homans (then Professor of Religion and Psychological Studies [formerly Professor of Religion and Personality]; see Homans, 1968, 1970, 1979, 1987). Emory University offers a Ph.D. in Theology and Personality, and one can earn a joint M.Div./M.S.W. at Union Theological Seminary/Columbia University under the tutelage of scholars such as Ulanov (Professor of Psychiatry and Religion; see Ulanov, 1971, 1981, 1986; Ulanov & Ulanov, 1975, 1982).

Focusing on non-traditional religious approaches, the Association for Transpersonal Psychology (1992) has compiled a listing of more than 130 institutions offering training in transpersonal psychology and related areas. This list includes such fully accredited programs as the M.A. and Ph.D. offered by the Saybrook Institute, whose faculty includes such well-known figures as Rollo May (1940, 1950, 1953; Caligor & R. May, 1968) and Krippner (1977-1990, 1978); the M.A., Ph.D. and Psy.D. at the California Institute of Integral Studies; the M.A. and Ph.D. at Duquesne University's Institute of Formative Spirituality (Van Kaam, 1976); the M.A. and Ph.D. at Maharishi International University; and post-doctoral training for M.D.s at the University of California, Irvine. Non-accredited programs are offered at such centers as the Astrology Institute, the Consciousness Research and Training Project, the Deva Foundation,
Esalen, Isis Institute, Nyingma Institute, Omega Institute, Psychosynthesis Institute, Samala Retreat, the Taoist Institute, and the Yasodhara Ashram Society. Similar listing are included in The Common Boundary Graduate Education Guide (Demetrios, Simpkinson, & Bennet, 1991), which includes not only traditional programs in pastoral counseling and Judæo-Christian clinical psychology but also those which focus on holistic healing, intuition training, psychosynthesis, shamanic counseling, spiritual direction and formation, and transpersonal therapies.

The Establishment of Journals

Several "integrative" journals have emerged which can be clearly distinguished from the journals focused primarily on pastoral counseling (at the practical theological boundary) or on the psychology of religion (at the research frontier). These include Inward Light: Journal of the Friends Conference on Religion and Mental Health, founded in 1937; the National Catholic Guidance Conference Journal (now Counseling and Values), founded in 1956 and devoted exclusively to the role of religion and values in counseling and psychotherapy; the Journal of Religion and Health, founded in 1961 by the Institutes of Religion and Health; Insight: Quarterly Review of Religion and Mental Health, founded in 1961 by the Franciscan, Fintan McNamee; the Journal of Psychology and Theology, established by the Rosemead Graduate School of Psychology in 1973; the Journal of Psychology and Christianity, established in 1982 by the Christian Association for Psychological Studies as an extension of its Bulletin; and the Journal of Psychology and Judaism, launched in
1976 by the [Canadian] Center for the Study of Psychology and Judaism. Jewish psychologists entered the integrative realm relatively late, but are developing a unique literature under the leadership of such persons as Spero (1980, 1985), Ostow (1981), Lovinger (1984, 1990), Meier (1988, 1991), Spiegelman (1993), and Bulka (1979a). The Journal of Transpersonal Psychology was founded in 1969, and has featured a wide range of authors and transpersonal perspectives that define the field, such as Maslow's (1964) inspirational classic; Assagioli's (1965/1971) psychosynthesis; the lectures of Ram Dass (1975, 1977, 1978); research on altered states of consciousness (Ornstein, 1972, 1973; Tart, 1969, 1975, 1992); reports on LSD-assisted therapy (Grof, 1976; Lake, 1966, 1987); Native American religious practices (Niehardt, 1961; Castaneda, 1968, 1987); the psychological aspects of yoga, Buddhism [Zen, Tibetan; see Bennett, 1964], Sufism, Taoism, Hinduism, and other meditative religious traditions (Gyatshan, 1980; Lichstein, 1988; Naranjo & Ornstein, 1971; Sheikh & Sheikh, 1989); est training (see Bartley, 1978); near-death experiences (Grof & Halifax, 1977; Ring, 1980); biofeedback; integrative psychology (Vaughan, 1986); parapsychology (Sinclair, 1962; Ullman & Krippner, 1990); shamanism (Eliade, 1970; Walsh, 1987); existential-phenomenological psychology (Valle & Halling, 1989); and the more familiar humanistic and Jungian traditions (Jung, 1931/1933, 1938, 1958).
The Advent of Laboratories

The psychology of religion (see Chapter 1) represents an early research tradition to which both G. Stanley Hall (Vande Kemp, 1992a) and William James (1902; Gorsuch & Spilka, 1987) were contributors. Psychologists of religion come primarily from personality and social psychology, with both groups exploring clinical issues. Early systematic clinical research is exemplified by the Catholic University of America Studies in Psychology and Psychiatry and the University of Iowa Studies in Character (for individual items in these series see Vande Kemp, 1984, pp. 281-283). A significant empirical clinical tradition is embodied in the various studies of clergy personality and the emerging specialty of clergy assessment that began with the Readiness for Ministry project funded by the Lilly Endowment in the late 1960s and early 1970s at the request of the Association of Theological Schools in the United States and Canada (ATS; see Schuller, Strommen, & Brekke, 1975, 1980; Schuller, Brekke, Strommen, & Aleshire, 1976). Additional Lilly grants have funded data collection in the areas of Quality of Ministry and Profiles of Ministry (Hunt, Hinkle, & Malony, 1990). Those interested in research relating to the psychology of religion may consult Meissner (1961), Little (1962), Freeman & Freeman (1964), Capps, Rambo & Ransohoff (1976), Beit-Hallahmi (1978), Vande Kemp (1984), and Wulff (1991) along with sources cited in Chapter 1 of this volume.
The Emergence of Literature and Textbooks

When one ponders the historical impact of religion on textbooks in the clinically relevant areas of psychology, there are two issues that must be examined. The first is the literature which critiques the secular, nonreligious textbooks. The second is the actual production of textbooks focused on religious issues in clinical psychology, the domain of which includes personality theory, psychopathology, psychometrics, and psychotherapy.

Critique of Textbook Treatment of Religion: Recent researchers in psychology and religion have followed Beit-Hallahmi's (1977) suggestion that "one way of measuring the impact and importance of the psychology of religion today is by looking at the treatment given this topic in introductory psychology texts" (p. 381). Results document the fact that current psychology textbooks, whether introductory or advanced, seldom treat religion as a vital personality function (Houde, 1988; Kirkpatrick & Spilka, 1989; Lehr & Spilka, 1989; Ruble, 1985; Shafranske, 1989; Spilka, Amaro, Wright & Davis, 1981; Spilka, Comp, & Goldsmith, 1981; Vande Kemp, 1976; Vitz, 1989). The current state of affairs is much as that first found by Gordon Allport 50 years ago.

In late 1944, at the request of the Edward W. Hazen Foundation and the American Council on Education, Allport began an inquiry into the treatment of religion in college textbooks as part of a larger study focused on "the place of religion in liberal higher education." This request assumed the importance of religion in culture, the obscuring and denying of this fact by
modern thinkers, the importance of textbooks for "inculcating attitudes and convictions inimical to the development of religion," and emphasized the constructive role faculty might play "through a more enlightened study and appraisal of religion as a phase of the culture." Allport reviewed approximately 50 psychology texts published between 1928 and 1945 (for a listing, see Allport, 1948 or Vande Kemp, 1988, 1989b), and concluded that recent authors have "virtually banished from their pages the essential problems of the will, conscience, reasoning, . . . self, subjective values, and the individual's world view (1948, p. 80). Many texts in personality and abnormal psychology accorded religion the "silent treatment" category; from them, a student "would obtain . . . no idea that religion plays any significant part among the motives or interests of mankind" (p. 82). Allport was amazed that psychologists were more interested in dream-activity than prayer-activity, even though "the number of people who say their prayers at night is probably greater . . . than the number who can report a dream," (p. 83) and their prayers were far more likely than dreams to influence human conduct. Ten texts simply listed selected results of statistical research on religion, including Stagner (1937). Five texts emphasized the "instrumental value" of religion (p. 90), especially to the returning serviceman (Boring, 1945; Child & Van de Water, 1945). Allport was most pleased with Gurnee's (1936) definition of religion, which included the elements of belief, conviction, feeling, and a system of attitudes and overt responses. Allport commended Klein (1944) for
his positive approach to religion and his acknowledgement that schizophrenic ideas may be an attempt to approach the ultimate.\textsuperscript{26} Allport felt that his own personality text (1937) shared with Klein's the "emphasis upon the importance of an integrative philosophy of life" (Allport, 1948, p. 96) and the inspiration of Eduard Spranger "in characterizing the religious Weltanschauung in terms of the unity which confers upon the life that holds it" (p. 96). Allport concluded that the textbooks reflected the implicit attributes of "determinism, mechanism, environmentalism, and anti-rationalism" (p. 97), which together formed the "metaphysical atmosphere of psychologism" (p. 97; see also Vande Kemp, 1986). He marveled that "the very authors who in their private lives are inspired by a purpose, living (as all men must live) by affirmation, loyalty, and a philosophy of life, fail to represent adequately this psychological requirement to their students" (p. 100). Allport's comment on one of the most hostile texts can easily be applied to textbook writers of the 1980s and 1990s: "that the author is gratified by the alleged decline in influence [of religion] is, on the whole, more convincingly demonstrated than the fact of the decline itself" (p. 84).

Allport responded to the combined neglect of, and attack on, religion in textbooks by focusing his 1947 Lowell Lectures on the psychology and psychopathology of religion. This led to the publication of his now classic text, The Individual and His Religion (1950), a volume inspiring a renewed interest in religion among mainstream psychologists.
on the treatment of religion in textbooks, the Hazen Foundation invited 13 authors to write on the role of religion in the teaching of their discipline. The chapter on psychology was written by MacLeod (1952), who focused less on teaching itself than on the responsibility of experimental psychologists "to accept the phenomena of religion as a worthy object of scientific curiosity" (p. 5). Rather than view religion as "something secondary to be reduced, something peculiar to be explained away, or something of practical value to be exploited" (p. 12), psychologists should regard it as an area where they might find valid problems of cognition (as belief structures become stable), feelings and emotions (with emotions such as courage and serenity involving teleological explanations), and motivation (in goal-directedness). MacLeod knew that, for believers, values become regulators of conduct, and religion should be studied scientifically as an area in which psychologists had very few facts and could truly be motivated by curiosity. The method he recommended was psychological phenomenology (see also Vande Kemp, 1989a).

Several critical efforts were also made by the Faculty Christian Fellowship (FCS), which in the early 1960s sponsored semi-annual gatherings of theological and psychological scholars. One published effort from FCS was Havens' (1964) Psychology, the 3rd volume in the Faith Learning Studies, a series designed to examine critically the faith-discipline connection, to suggest directions for future thinking, and to prepare an annotated bibliography. Havens examined the image of a reacting organism
versus the Imago Dei, psychology's adequacy to assess subjective experience, human freedom, religion as a datum of psychology, transcendental experience, and salvation versus mental health, and provided a 60-item bibliography.


Texts are also plentiful in the area of transpersonal psychology and its related traditions. Recent texts include a new edition of Tart's classic Transpersonal Psychologies (1975, 1992); Hixon's (1989) Coming Home: The Experience of

The Evolution of Praxis

The integrative movement includes a variety of clinical applications and professionalization. One of the first efforts by the clergy to incorporate the healing practices of "psychotherapy" was Boston's Emmanuel Movement, whose practitioners defined psychotherapy as "the attempt to help the sick through mental, moral, and spiritual methods" (Cabot, 1908, p. 5). When it first emerged in the American literature in 1887 (Psycho-therapeutic, 1933), the term "psychotherapy" had diverse connotations that blended (and confused) medical, psychical, and spiritual goals. The roots of the term are in the Greek words "'psyche' meaning 'soul' and 'therapist' meaning 'servant' or 'helper'" (Rickel, 1954, p. 97). Several decades passed before definitions of psychotherapy assumed "psychological methods" and the "cure of the mind" (rather than the soul or the body). Bibliographic dictionaries of the early "psycho-therapeutic" period used extensive cross-referencing and interchanging of terms, often intermingling the "traditionally religious" and the domains of the psychiatrist/alienist. Early reference works treated as synonymous such terms as Christian Science, Emmanuel Movement, mental healing, faith cure, hypnotism, suggestion, New Thought, and psychoanalysis (Mental Healing, 1910, 1915; for a
history of related movements see Weatherhead, 1951). But the Emmanuel Movement faltered within a decade because of the opposition created by the medical establishment, as did a number of later lay analytic movements (see A New Direction, 1909; Fleming, 1990; Gifford, 1978; Vande Kemp, 1985b).

Clinical Pastoral Education (CPE) and pastoral counseling are a well-known part of the integrative tradition which emerged soon after the fall of the Emmanuel movement. This field has been summarized by Kemp (1947), McNeill (1951), and Clebsch and Jaekle (1964), and critically assessed by Holifield (1983). Generally the pastoral psychology literature has been derivative, constituting little more than adaptations of Freud, Rogers, and other popular clinical approaches (Vande Kemp, 1984, pp. 157-170). Nonetheless, a few theoretical efforts in this tradition constitute unique theoretical contributions. Among these are Guntrip's personalist-object-relational Psychotherapy and Religion (1957), Hiltner's psychodynamic Theological Dynamics (1972), and Johnson's (1957) "dynamically interpersonal" Personality and Religion.

Other organizations devoted to religious therapy come and go as fast as blips on a radar screen, as is evident in a quick perusal of "Notes and News" sections of journals in religion and pastoral psychology. As early as 1953 Rickel and Künkel sought to compile a directory of religious therapists (A Directory, 1954). The American Association of Religious Therapists was founded in 1959, but soon vanished. In 1987 the American Board of Christian Psychology was found and lauded by its founders as "the first
certification association for Christian workers" (American Board of Christian Psychology, 1987), modeled on the American Board of Professional Psychology. This group also floundered. Currently Christian counselors may be certified by such legitimate organizations as the American Association of Pastoral Counselors, the Association of Mental Health Clergy, and the National Association of Nouthetic Counselors, and other questionable groups such as the American Association of Family Counselors, the American Counselors Society, the American Society of Pastoral Care Professionals, the National Association of Marriage and Family Counselors, the National Christian Counselors Association, and the World Federation of Christian Counselors. One of the largest gatherings of Christian counselors took place in November, 1988, when the first International Congress on Christian Counseling in Atlanta was attended by more than 1,100 professionals. The second International Congress attracted more than 2,000 professionals, representing more than 30 countries. The professionalization of Christian psychotherapy will be the special focus of the June 1994 conference of the Christian Association for Psychiatrists, Psychologists and Psychotherapists was held in Dalfsen, the Netherlands.

In non-traditional circles, interest in spirituality and psychotherapy has spread beyond the transpersonal psychology movement already mentioned. In 1980 an annual Family Therapy Network Symposium featured a workshop on religion that quickly led to a gathering of "kindred spirits," who organized a 1981 seminar on "Integrating Spirituality and Psychotherapy." This
truly ecumenical group quickly grew, with further conferences and the founding of a newsletter, The Common Boundary Between Spirituality and Psychotherapy. By 1992 this magazine (now The Common Boundary) had 25,000 subscribers and included feature articles, special departments, and advertising (Simpkinson, 1992). This group also offers students an award for "an outstanding thesis that addresses the interaction between psychotherapy and spirituality" ("Common Boundary to Offer Dissertation/Thesis Award," 1989).

At the internship level of clinical training, APA-approved pre-doctoral internships with a traditional religious component are available at Fuller Theological Seminary's Psychological Center and such well-established centers as Pine Rest Christian Mental Health Services and Philhaven Hospital, and the University of Tennessee Professional Psychology Internship Consortium.

Christian Psychiatric Hospitals and Christian Therapy Units:
Christian psychiatric hospitals have a long history in the twentieth century. The Christian Psychopathic Hospital (in Cutlerville, MI; now the extensive Pine Rest Christian Hospital and Rehabilitation Services) was founded by a group of Reformed protestants in 1910, and is supported financially (though not ecclesiastically) by both the Reformed Church in America (RCA) and the Christian Reformed Church (CRC; "Special Issue," 1980, p. 2). Bethesda Hospital (in Denver, CO), was founded in 1910 by the RCA and CRC as a tuberculosis sanitarium. The transition to private psychiatric facility began in 1948, and a community mental health center was added in 1969 (Bethesda's Heritage,
1982). In 1945, the Mennonite Mental Health Committee began planning for the first Mennonite mental hospital (Kehler, 1966). The first patients were admitted to Brook Lane Psychiatric Center (Hagerstown, MD) in 1947, and additional centers were soon established, with the earliest ones including Kings View Hospital (Reedley, CA, 1951), Philhaven Hospital (Mt. Gretna, PA, 1952), Prairie View (Newton, KS, 1954) and later ones including Oaklawn Psychiatric Center (Elkhart, IN, 1963) and Kern View Hospital (Bakersfield, CA, 1966). More recent arrivals on the scene are Christian psychiatric hospitals run by such corporations as Minirth-Meier (Meier, Minirth, & Wichern, 1982; Meier, Minirth, & Ratcliff, 1992), Rapha, and New Life. Many private psychiatric hospitals also feature Christian Therapy Units. 

Psychotherapy and Religion: The Theoretical Literature

But what will the doctor do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence? . . . Among all my patients in the second half of life--that is to say, over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life. (Jung, 1931/1933, 225-6, 229; emphasis added)

This quotation by Jung is often cited as the first explicit

Religious therapists have been very strongly influenced by Jung's (1974) approach to dream interpretation, acknowledging the fact that dreams had religious and spiritual meanings long before they attained psychological status (see Vande Kemp, 1981,

Accompanying the considerable literature on Christian psychotherapy is an even more extensive literature on Christian personality theory (Vande Kemp, 1984, pp. 193-221) and abnormal psychology (Vande Kemp, 1984, pp. 105-111, 223-228). Many of these contributions have been referenced above, especially those by Catholic psychologists and those of Frankl and Tournier (Notes 7, 8, & 9) and the volumes printed by the Student Christian Movement Press (Note 22). Much of this work was done by eminent psychologists whose names are not usually associated with religion (Vande Kemp, 1983a), such as Dunlap (1946; Dunlap & Gill, 1933), Guntrip (1957), McDougall (1934), Rank (1930/1950, 1941; see also Griffin, 1990; Progoff, 1956), Rokeach (1964), and Sheldon (1936). Theologians contributed such works as Horton's (1931) A Psychological Approach to Theology and Tillich's (1952) classic on anxiety, The Courage to Be. Ligon (1935, 1939) documented the results of the extensive Piagetian research undertaken by the Character Research Project at Union College. Ligon's work embodied the essence of the many volumes produced on the topics of Christian education and character research, areas
which generally constituted applied work in the psychology of religion extended into the context of religious education (see Vande Kemp, 1984, pp. 175-189 for an extensive listing of books in this area). Well-known to psychologists are the writings arising out of the Character Education Inquiry of 1924-1927 (see Hartshorne & May, 1928; Hartshorne, May, & Maller, 1929; Hartshorne, May, & Shuttleworth, 1930).

A comprehensive review of the literature relevant to clinical psychology and religion would have to include also the biblical psychologies of the nineteenth century (see Note 4) and the related writings on the mind-body problem (McDougall, 1911; Morgan, 1925; Pratt, 1922; Stout, 1931, 1952). The extensive historical literature related to integration is documented in Psychology and Theology in Western Thought, 1672-1965: A Historical and Annotated Bibliography (Vande Kemp, 1984), which annotates 1,000 books. Since 1965, this body of literature has grown exponentially, with increased specialization and diversification.

Summary

This chapter has provided several definitions of integration in the context of the emergence of twentieth-century psychology out of several historical disciplines. It traced the evolution of the integration of psychology and theology/religion as a clinical specialty by applying the criteria conventionally used by historians of psychology to validate the existence of psychology as a separate discipline. These criteria, as applied in this situation, include the naturalization of a name (psychotherapy
for a healing profession, integration for its interface with theology and religion); the organization of professional societies and interest groups; the appearance of advanced degree programs and professorships; the establishment of specialty journals for theory, research, and practice; the advent of laboratories and specialized research programs; the emergence of literature and textbooks (following on research demonstrating the inadequate treatment of religion in mainline psychology textbooks); the evolution of praxis (including special religiously-based treatment units and hospitals); internship training and accreditation; and the construction of an independent theoretical literature.

Clearly, when judged the criteria deemed necessary by historians, the integration of psychology and theology/religion has attained specialty status, and all signs indicate its continued success. What participants in this specialty lack at this point is a systematic awareness of its history. The 20-year index for the Journal of Psychology and Theology (1993), which lists approximately 540 articles, includes only 18 under the topic "Integration (History of)" (p. 42), and only four of these can be regarded as properly historical rather than merely as reviews of recent literature. Perhaps three dozen articles focus on prominent theorists (Alfred Adler, Gordon Allport, Roberto Assagioli, Ernest Becker, Viktor Frankl, Erich Fromm, Ervin Goffman, Harry Guntrip, Morton Kelsey, Abraham Maslow, Rollo May, Carl Rogers, Ruth Carter Stapleton, and Paul Tillich), with some authors being the subjects of several papers (Lawrence
Kohlberg, Jean Piaget, Heinz Kohut, Søren Kierkegaard, Agnes Sanford, Paul Tournier, and D. W. Winnicott). Eight works are devoted to Freud, reflecting a pervasive bias in historical knowledge that often fails to go beyond Freud's well-known, but highly controversial, works. Ten articles on Jung do reflect efforts to integrate Jungian theory with other works. However, the finest integrative works mentioned in the theoretical section above have received no such attention. All too common in the recent literature are absurd assertions such as the following: "Carl G. Jung was the first therapist to write about integrating the psychological and the spiritual, and Peck credits this inheritance. But it was [Scott] Peck [see Peck, 1978, 1983] who first revealed that he integrated his spiritual beliefs into his professional, clinical work" (Simpkinson, 1983, p. 1). Or, "[Gerald G.] May is the modern pioneer in the field of integrating psychology and spirituality" ("Why a Bibliography?" 1983, p. 6; see G. May, 1982a,b). It is hoped that the publication of this historical volume will bring about not only awareness of, but also appreciation for, the rich historical tradition of integration.
Notes

1. The emphasis here will be on American clinical psychology. However, relevant European developments will be included when they impinge closely on the American traditions. Portions of this chapter were first presented in my Inaugural Lecture as Professor of Psychology, The Integration of Psychology and Theology: Its Birth and Its Meaning, at Fuller Theological Seminary, Pasadena CA, 3 March 1992 and as part of the symposium, State of the Art for Psychologists Interested in Religious Issues, at the 98th annual convention of the American Psychological Association, Boston MA, 12 August 1990.

2. Hendrika Vande Kemp is Professor of Psychology in the Graduate School of Psychology at Fuller Theological Seminary, Past-President (1988-1989) of APA's Division 36, and Fellow of Divisions 2, 24, 26 and 36. Her specialty as a historian of psychology is the interface between psychology and theology. Much of the material here reflects other works in progress. Copies of unpublished papers can be obtained from the author at 180 N. Oakland Ave., Pasadena, CA 91101. Dissertations are available through University Microfilms International.

4. Toulmin & Leary (1985) argue effectively that philosophers were as eager as psychologists to have the disciplines disengage, which they did by founding the American Philosophical Association in 1901. Histories which offer an alternative to Boring's, with greater sensitivity to theological and philosophical issues, include Dessoir (1911/1912), Brett (1912-1921), Fay (1939), Klein (1970), Roback (1952), Robinson (1976), and Watson (1963).

5. Additional discussion of this debate is found in Vande Kemp, 1982a,b, 1983b. Titles of biblical psychologies are listed in Vande Kemp, 1984, pp. 55-60, and books on the soul on pp. 41-53.

6. The discussion of this issue is necessarily limited to the Christian perspective, as Christianity and related traditions rely in a unique way on a doctrine of revelation and on a personal revealed God. Thus, the Christian theologian does not take belief (faith) to be in contrast to understanding (reason), but integrates them in the assertion attributed to St. Anselm of Canterbury 1033-1109), "I believe in order to understand" (credo ut intelligam; see Jewett, 1991, p. 50). Anselm based this on Augustine's (354-430 A.D.) statement, "Unless ye believe, ye shall not understand" (Polanyi, 1958, p. 266n). This belief element becomes central to Polanyi's (1958) theory of "personal knowledge" and is also critical to Kuhn's (1962) understanding of the functioning of scientific paradigms which dictate our observation of data. The notion of God as person providing knowledge of a personal nature is linked to the work of Buber (1922/1937). This leads, in theology, to Brunner's (1938/1943) method of neo-personalism. See also note 13 on personalism.
7. In the nineteenth century it was common to distinguish between mental or intellectual philosophy, and moral philosophy. Mental philosophy included "sensation, perception, memory, imagination, and speculations on the nature of the soul," (Scarborough, 1992, p. 277). Moral philosophy included ethics, economics, history, politics, religion, and sociology. Beecher (1831) provides an integrative example.

8. The kaleidoscope metaphor was used by Minuchin (1984) to stress the importance of a systemic perspective, as opposed to an individualistic one, in human relations. I believe a similar perspective is necessary for all psychological studies: our knowledge is always applied in a highly complex interpersonal and environmental context.

9. The original doctrine of coinherence in the Catholic church refers to the interrelationship of the three persons of God in the Trinity of Father, Son, and Holy Spirit. Williams extends this notion to the interconnectedness of human existence, a point noted by Laing (1969, p. 5) and discussed further by Vande Kemp (1987).

10. For a discussion of this somewhat controversial definition of religion, see Vande Kemp, 1985a.

11. The debate around the relationship between spiritual wholeness and psychological healing is far too complex to take up here. An extensive summary is provided in Vande Kemp (1987).

12. Due to space limitations, the historical events documented here must be representative rather than exhaustive, and many significant contributions must be omitted. More
extensive discussions can be found in my unpublished historical papers and other works referenced here.

13. Tournier, an internationally acclaimed contributor to Christian psychiatry, writes in the tradition of personalist psychology, a philosophical and theological movement rooted in the idea that God is a person who relates to humans as persons, and giving rise to textbooks in personality theory which preceded the classic texts by Allport (1937) and Stagner (1937; see also Bertocci, 1958; Brown, 1929, 1946; Caruso, 1952/1964; Daim, 1954/1963; Driesch, 1926; Guntrip, 1956/1957; Johnson, 1945, 1957; MacMurray, 1936, 1957, 1961; Mounier, 1936/1938, 1946/1956; Stuart, 1938; Vaughan, 1930; Webb, 1918, 1920). In 1947 Tournier joined with Alphonse Maeder (1945/1953) and Jean de Rougement, both members of the Oxford Group, to organize annual International Conferences on the Medicine of the Person (see Tournier, 1951/1960). Twenty-one books authored by Tournier have been translated into English. For a perspective on his life and theories, see Collins (1973), Houde (1990), Peaston (1972).

14. Catholics have consistently been at the forefront of integrative work. In 1954, Misiak and Staudt published *Catholics in Psychology: A Historical Survey*, to highlight the contributions of Catholic psychologists to scientific psychology. Other overtly Catholic histories include those by Mercier (1897/1918), Brennan (1945) and Vogel (1932). Catholic integrative works are too numerous to itemize, but significant contributions include Barrett (1911, 1921, 1925), Brennan (1941), Dempsey (1956), Gemelli (1953/1955), Goldbrunner (1954/1958),

15. Viktor E. Frankl, a Jewish psychiatrist and concentration-camp survivor, is well-known in Christian as well as transpersonal circles as the founder of logotherapy, which focuses on the search for meaning in human existence. The principles of logotherapy are found in Frankl 1946/1955, 1946/1959, 1948/1975, 1965. Man's Search for Meaning (1946/1959) has been published in 24 languages and named by the Library of Congress as one of the ten most influential books in America, and more than 120 books and nearly 140 dissertations (in 15 languages) have been written about logotherapy (for early examples, see Bulka, 1979b; Leslie, 1965; Tweedie, 1963; Ungersma, 1961). Frankl's "paradoxical intention" (1946/1955) is also embedded in the current strategic therapy literature on "prescribing the symptom" (see Andolfi, 1979, pp. 124-127).

16. Addresses for APA-accredited doctoral programs and internships are included in the annual listings in the American Psychologist.

17. The address for PSI is 2055 Mount Paran Road, N.W., Atlanta, GA 30327. Phone is (404) 233-3949.

18. Most programs of this nature are offered at private educational institutions because of the restrictions inherent in the First Amendment to the American Constitution: "Congress shall make no law respecting an establishment of religion or
prohibiting the free exercise thereof." Several Supreme Court decisions in the 1960s and 1970s opened the way for public schools to teach about religion, thus creating departments of religious studies, but they cannot support or inculcate a particular religious view (see Michaelsen, 1977).

19. Since 1985 the degree has been in Psychology and Sociology of Religion.

20. This list, which includes full information on accreditation, may be from the Association for Transpersonal Psychology at P. O. Box 3049, Stanford, CA 94349 or calling (415) 327-2066. My examples are intended to convey the range of emphases. Many of these programs may be vulnerable to challenges based on the First Amendment, as they appear no less focused on inculcating "religious" traditions than do the Judaeo-Christian programs.


22. Frank Lake was the founding director of Britain's Clinical Theology Association, which was formed in 1962. Lake reflects the psychological influence of the object relations school and the theological influence of the Church of England.

23. "Exhibit 1. Purpose and Scope of the Survey," in the
24. One immediately sees a connection with Allport's work in personality theory, where he strongly relies on the personalist emphasis on self (see note 7), and where the concept of functional autonomy accounts for the motivational concepts connected to will. Allport's essentially idiographic approach is consistent with this comment as well.

25. One of these was Maslow & Mittelmann's (1941) Principles of Abnormal Psychology. Maslow (1964) corrected this omission with the publication of his well-known Religions, Values, and Peak Experiences.

26. The affinity between profound religious experience and psychosis, as attempts at personal reorganization, was emphasized by Boisen (1936, 1955, 1960), the clergyman founder of Clinical Pastoral Education, who suffered five psychotic episodes. A psychotic break was also the stimulus for Mowrer's (1961, 1964, 1966) thesis that real guilt may be the basis for personality disorder and neurosis, a view first asserted by Runestam (1930/1958). Mowrer's emphasis on morality inspired the reality therapy of Glasser (1965).

27. An excellent example of the use of religion to explore and illustrate psychological functions, specifically those of ego psychology, is Paul W. Pruyser's (1968) A Dynamic Psychology of Religion, the text for his Dwight Harrington Terry Lectures at Yale. Pruyser carries this further in Between Belief and Unbelief (1974).

28. In Great Britain, similar publications were produced by the
Student Christian Movement (SCM) Press. The SCM explored the connections between faith and Christian life through sponsoring study groups, conferences, and publications. SCM publications were popular in the United States as well (see Barry, 1923; Pym, 1922, 1925; Strachan, 1929/1931; Stuart, 1938; Tournier, 1948/1963, 1955/1957; Weatherhead & Greaves, 1931/1932).

29. I am grateful to Steve Levicoff (1993a,b) for his thorough investigation into, and assessment of, these organizations, many of which offer legally meaningless "certification." Levicoff's guide is available through the Institute of Religion and Law, P. O. Box 552, Ambler, PA 19002 or calling (215) 272-4072.

30. Information on the Christelijke Vereniging voor Psychiaters, Psychologen en Psychotherapeuten may be obtained from its president, Rens Filius, Ph.D., Gouwzee 3, 1423 DS Uithoorn, The Netherlands. Phone 31 29 756-9544. The conference proceedings will be published in European and American editions.

31. It is difficult to assess the extent of this movement, as individual Christian/spiritual therapy units are often short-lived, there is no separate licensing or credentialing involved, and no national organization for psychologists working on such units.

32. The work of the Character Research Project is ongoing, and related projects are underway at the Character and Competence Research Program of Radcliffe College and The Henry A. Murray Research Center in Cambridge, MA.

33. Stapleton, sister of former president Jimmy Carter, was a well-known Christian healer. Her work is critically reviewed by
Alsdurf & Malony, 1980).

34. Agnes Sanford was another contemporary Christian healer well-known for her powerful prayer ministry. Her work is reviewed by Clark (1989).
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Contemporary psychology is a diverse field that is influenced by all of the historical perspectives described in the preceding section. Reflective of the discipline’s diversity is the diversity seen within the American Psychological Association (APA). The APA is a professional organization representing psychologists in the United States. The APA is the largest organization of psychologists in the world, and its mission is to advance and disseminate psychological knowledge for the betterment of people. There are 56 divisions within the APA, representing a wide variety of specialties that range Clinical Psychologists: They are professionals who earn a doctorate in clinical psychology by completing 4 years of graduate training in abnormal functioning and its treatment and they also complete a one year internship at a mental hospital or mental health agency. Clinical Scientists: They are workers in the field of abnormal psychology that gather information systematically so that they may describe. In the early beginnings of nursing, religion played an important role since religious servants often provided healthcare services to the local communities. Nightingale obtained her education in Germany with Deaconess in Kaiserswerth (Gustafsson & Engström). In this Psychology 101 article, we ask what are the historical perspectives in psychology? How do modern psychologists explain human behavior? There are many different perspectives when looking at questions and issues in psychology. The variety of perspectives in modern psychology gives researchers and students tools to approach problems and helps them find new ways to explain and predict human behavior, leading to the development of new treatment approaches for problem behaviors. Was this page helpful? Thanks for your feedback!