

# METHODS OF INTEGRATION

DR. NEWTON MALONEY

‡

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Syllabus and

Lecture Outlines for Classroom Use



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**INTEGRATION**

**INTRODUCTION**

1. Must trust each other's commitment to truth:
  - integration raises tough issues.
  - natural and biological sciences raise many questions
  - social sciences even more difficult questions:
    - = nature of human being
    - = nature of human community
    - = nature of sin and salvation

**I. MY PERSONAL PILGRIMAGE**

1. M.K.: child - cultural schizophrenia
  - theologically:
    - = my interest in Christianity and missions.
      - \* village meetings, keeping chickens quiet
      - \* transformed lives
    - = my conversion under ministry of my father.
  - anthropology: the need for an exegesis of our times.
    - = John Stott:
      - Biblical exegesis ----- sociocultural exegesis
    - = insider/outsider
    - = culturally maladjusted --> anthropologists

2. M.B.: adult - theological schizophrenia
  - Anabaptist roots: radical reformation - radical discipleship
  - seminary training: dispensational fundamentalism
    - = pietism
    - = evangelicalism

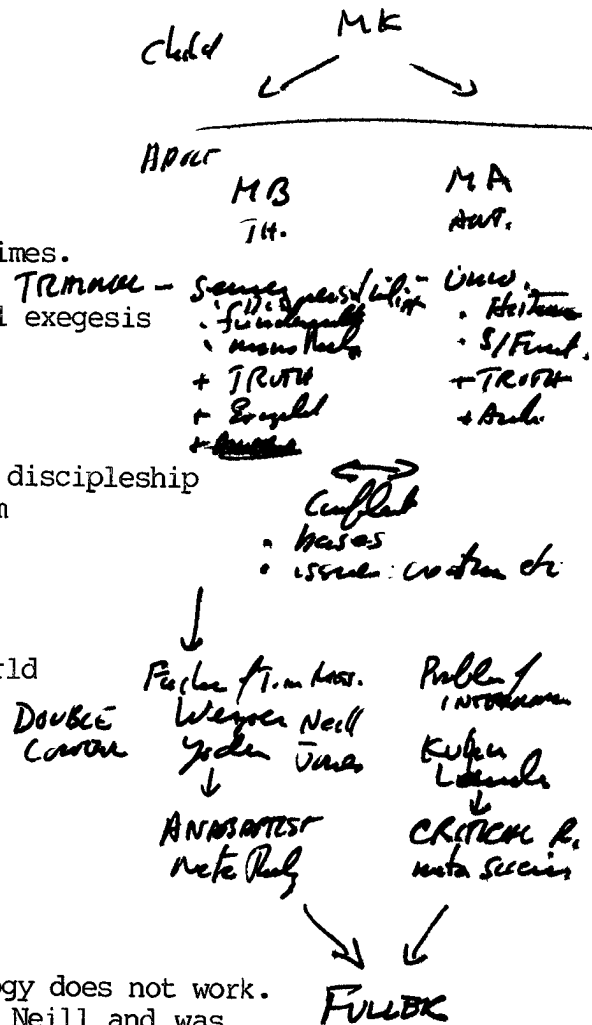
3. M.A.: adult - professional schizophrenia
  - anthropology: Univ. of Minn. to exegete the world
  - missionary in India with M.B. board.

4. Conflict:
  - science (anthropology) and theology
  - missions and university professor

5. My double conversion:

- 5.1 Conversion in theology:
  - on field found old rigid theology and missiology does not work.
  - read Wenger, Hershberger, E.S.Jones, Newbigin, Neill and was converted back to my anabaptist theological roots. An adequate theology for missions and explanation.

- 5.2 Conversion in anthropology:
  - teaching at Univ. of Washington: read Kuhn, Laudin, Masterman, etc.
  - converted to a critical realist way of looking at science.



- 5.3 The double conversion made it possible to think of theology and science as 'complimentary'. It was easier now to work towards integration.
- 5.4 Move to Fuller to help work on integration of missions and anthropology.
- 6. Key issues now concerning me:
  - 6.1 Epistemological foundations of science and theology
    - if these are not integrated, no integration takes place
  - 6.2 World view and the place of science and theology within it.
  - 6.3 ~~PLURALISM.~~ PLURALISM.
  - 6.3 Modernity, post-modernity and urbanism: our present world view.
  - ~~6.4~~ 6.4 Folk religion and New Age: current worldview crisis.
  - 6.5 Theory of anthropology and anabaptist theology: specific topics of integration.

## II. APPROACHES TO INTEGRATION

1. **No Need for Integration:** Science and Theology deal with different things.

- 1.1 *Science Tr. Rel. F // Rel. F + Sc. F.*  
 1.2 Schliermacher: SCIENCE - Truth  
 RELIGION - Feeling

2. **Reductionism:** integration by reducing other systems to one common basic system.

2.1 Scientific Reductionism:

- Religion is epiphenomenal.
- = provides the social glue holding people together.
- = it provides psychological strength for people in times of trouble and stress.
- = it orders life and the world by providing basic categories.
- = real truth, however, is found in science



2.2 Religious Reductionism:

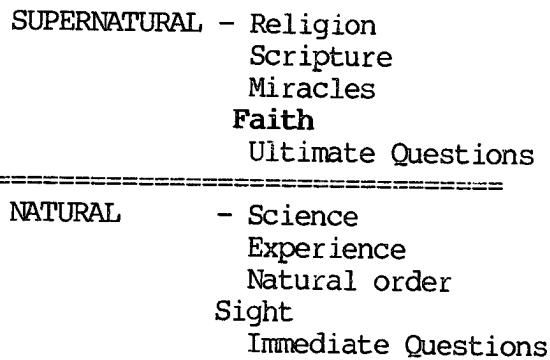
- Science is epiphenomenal.
- = it provides pragmatic solutions to natural every-day problems. Science does not make claims to truth. It is pragmatic, utilitarian.
- = real truth, however, is found in Scripture



3. **Stratigraphic Integration:** each system is autonomous, and each provides some insight, but they cannot be integrated.

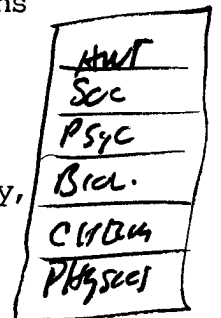
3.1 Supernatural/Natural dualism:

- religion deals with spiritual matters. It has to do with the extra-ordinary, and faith. It answers **ultimate questions**.
- science deals with natural matters. It deals with natural laws and problems by learning from experience. It answers **immediate questions**.



3.2 Stratigraphic approach in science:

- university: problem of integrating humanities and sciences.
- science also struggles with this problem. Disciplinary integration often involves: physics, chemistry, biology, psychology, sociology and anthropology (highest of the sciences).



what is anthropology?

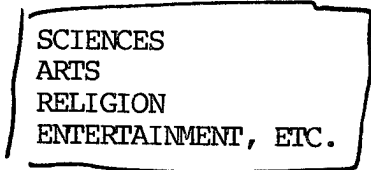
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- 3.2 Wittgensten: language games
  - theology is a language game
  - science is a language game

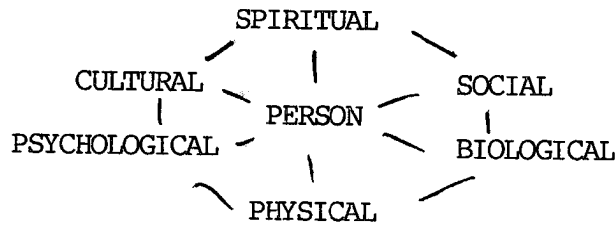
- 4. **Integration:** recognize the validity of different approaches, and struggle to integrate them.
  - little chance of a GUT
    - = work towards complimentarity
  - **must begin with a specific theology and psychology**
    - = we don't integrate all theology with psychology:
    - = (SEE FIGURE 1)
  - question of encompassed and encompassing: big picture and detail.
  - question of worldview, paradigms and theories
    - = (SEE FIGURE 2)

- 5. **Wholism:** in the Christian, not NAM sense.
  - we are whole persons, there are different perspectives of analysis.
  - we must integrate: REASON  
FEELINGS  
VALUES

- we must integrate:



- we must integrate:



6. Integration:

Personal & Community (Hermonestel) Community

7. ~~Integrating Specific Theology & Specific Sciences (Bible)~~  
(See Fig. 1)

**FIGURE 1**  
**INTEGRATION OF DIFFERENT PSYCHOLOGICAL AND THEOLOGICAL**  
**RESEARCH TRADITIONS** *ON THE NATURE OF HUMANS*

VIEW OF PERSON	Reality --> Person	Person --> Reality	Reality <--> Person
PSYCHOLOGY	Behavioralism <i>no free will</i> - Watson Depth Psychology - <i>determinism</i> - Freud	Structuralism <i>idealism</i> - Wundt Cognitive Psych - Frankle Humanistic Psych <i>instrumental</i> - May, Rogers	Dialectic Psych - Klaus Riegel Marxist Psych
THEOLOGY	Reformed (Calvin)	Methodism (Wesley) Liberalism (Scliermacker) (Feuerbach)	Neo-orthodoxy - Barth Process - Moltman - Pannenberg Liberation
METAPHYSICS	Objective	Subjective	Subjective/objective (Emic/etic)
METHOD	Observation	Introspection	Introspection/ Observation

## Notes on Psychological traditions:

1. Wundt: Structuralism
  - human is a subject, so look inside at mind and consciousness.
  - reflect on your own immediate experience, not another person's.
  - no psychology of animals and children.
2. Watson, J.B.: Behaviorism
  - look outside of self.
  - concern with behavior.
  - no dividing line between human and animals.
  - can't explain intention --> slid into Clark, Hull.
3. Cognitive Psychology
  - Chomsky and others influenced this by stressing learning as conditional.
4. Dialectical Psychology
  - Klaus Riegel in 1971 argued for a revolution to end revolutions:  
a Marxist approach that studies:
    - 1) inner biological
    - 2) individual psychological
    - 3) sociocultural
    - 4) outer physical

## DAY TWO

### I. Cross-cultural problem:

#### 1. Case studies:

- no. 3 Is there real healing here, or a new tyranny?
- no. 4. Do you agree with the assessment by Pattison?  
What assumptions is he making in the diagnosis?

### II. What is the nature of scientific knowledge? Epistemology.

- physics and chemistry? Any truth here?  
atoms exist? hydrogen have 2 electrons? Indian 4 elements?
- biology and medicine?  
mantras and medicines vs. modern medicine
- psychology?  
witchcraft vs psychology?
- sociology and anthropology?
- theology?  
uniqueness of Christ? Only way?

### III. Naive Realism; <sup>TEXTBOOK SCIENCE</sup> All of us when we are monocultural. Early science. Mind = World. See it the way it is:

#### 1. Characteristics:

- 1.1 Scientific knowledge is fact: 1-1 correspondence with reality:  
Photographic
- 1.2 Knowledge = Reality = Truth: Knowledge = law, fact.
- 1.3 Observer is passive: Mirrors reality. Adds nothing.
- 1.4 Additive: Textbook mentality. Facts remain unchanged. Build a house of knowledge.
- 1.5 Systematic, logical whole: No internal inconsistencies.
- 1.6 Potentially exhaustive. No loose ends.
- 1.7 Sense of absolutes: authoritative.
- 1.8 Knowledge an end in itself: divorced from application.
- 1.9 Knowledge i culture and history free.

#### 2. Problems:

##### 2.1 Multiple sciences?

- > reductionism
- > stratigraphic approach

*Esper*



## 2.2 Disagreements?

- > rejection of others as false = conflict
- > heresy games = theology.

## 3. In Theology:

3.1 1=1 correspondence. Theology = Bible.

## 4. Integration: theology and science:

4.1 Science knowledge - religion feeling. No confrontation.

4.2 Science knowledge - religion morals. No confrontation.

4.3 Science knowledge of this world and natural matters- religion knowledge of other worlds and spiritual matters. Answer different questions. Indirect conflict.

4.4 Science knowledge - religion knowledge ==> confrontation.

- Earth the center of the universe
- Biological evolution
- Cultural evolution.
- Nature of the human being
- 

4.5