

THREE MODELS OF INTEGRATION

1. Reality Creates the Person Calvin and Freud.

1.1 **Freud** (1856-1937)

- 1.11 Absolute determinist in terms of psychological events. No psychological event is accidental. Even the slip of a tongue and dreams have meaning. Nothing is trifling.
- 1.12 Emphasis on depth and complexity of psyche. A conflict model in which the Ego seeks to balance the Id and Superego.
- 1.13 Tendancy towards dualism. The Id has + impulses (EROS = sexuality, movement to life, light) and - impulses (THANATOS = aggression, death wish and darkness). In Civilization and Its Discontents he notes that life continues only if eros is above thanatos.

1.2 **Calvin**

- 1.21 Stressed all encompassing sovereignty of God.
- 1.22 Stressed finitude, misery and corruption of the human. Humans are depraved. They are characterized by ambivalence and inner conflict.
- 1.23 Knowledge of humans must include three types:
 - 1.231 Prefall: clear mirror of works of God 1:15.1
 - 1.232 Fall: by a free act humans fell. Now they have will, but they are easily given to bending and so are preordained to lose the gifts of God.2:1.7. On surface, Calvin at times seems to talk of P -- R, but at deep level it is R -- P. It is hard to talk of one without sneaking in the other (e.g. Skinner argues to persuade you to accept determinism!). Sin = spiritual suicide (death wish?). Most of his verbs about humans are in the passive. Original sin is hereditary depravity. Humans are the battleground for God and Satan to fight. There is an implicit dualism:

<u>God</u>	<u>Good</u>	<u>Works of Spirit</u>	<u>Life</u>	<u>Light</u>	<u>Belief</u>
Satan	Evil	Works of Flesh	Death	Dark	Unbelief
- 1.24 Faith restores a balance of power. But the conflict remains. We are always in conflict with doubt. With God we have power to be in ascendancy.
- 1.25 Divine sovereignty. Humans must be chosen by God.

1.3 **A Comparison of Freud and Calvin: Areas of Agreement**

- 1.31 Appreciation of depth and complexity of psyche. Both allow for an inner person vs. behaviorists who deny the mind and inner being.
- 1.32 Recognition of dual nature of humans.
- 1.33 Strong defense of doctrine of determination - of external forces acting on the person (consciousness and control). "External" here can be an unconscious force.
- 1.34 Awareness of continuing conflict between constructive forces and destructive forces.
- 1.35 A hidden work or unconscious that determines behavior and thought.

- 1.36 Investment of psychic energy in others: altruism, unselfishness, and love are essential to the preservation of life and society.
- 1.37 Precariousness of life and urgency of salvation from the power of instincts which are deadly.
- 1.38 Expression of confidence that salvation or eros will triumph over evil and destructive forces.
- 1.39 Urgent insistence that self knowledge is essential to salvation. To know ourselves is to know God.
- 1.3,10 Recognition of the role of guilt in the psychic life.
- 1.3,11 Deep structures interact with surface theory.
 - Calvin: Repentance. "turning to God - mortification of the old human - vivification of the spirit 3:3.5, 3:3.8.
 - Freud: Cure. "turn to eros over thanatos" - "where Id was, there let Ego be."
 - Jung: Health. Center of personality is below conscious ego. Individuation.

2. Person Creates Reality: Wundt, Feuerbach and Schleiermacher.

- 2.1 The basic methodology these use is introspection. The core concern they share is "consciousness".

3. Dialectic Approach:P--R and R--P: Barth, Riegel and Rogers.

- 3.1 Barth (1886-1968): Church Dogmatics In vol. III he gives us one of the most massive accounts of the doctrine of humans in our time.

- 3.11 "Theology of Freedom". For Barth the human is free and a subject that freely posites itself in its own being. Freedom is a central theme in Barth's theology that touches every point from his definition of faith to his definition of human.
 - Faith is an existential meeting with God that develops into trust in God's Word. And this meeting is a gift of freedom.
 - Human is the 'real person' created by God in His image and not human as fallen and corrupt.
- 3.12 Nature of Humans: It is the human, him/herself who accepts responsibility before God. Responsibility is not a function of God Himself, or of the divinely created cosmos.
 - Freedom is God's gift to us as creatures. God alone is truly free. We are free only in the light of God's freedom and his creative act.
- 3.13 Human as Subject and Object
 - the concept of freedom is the decisive definition of what we mean when we describe human as subject (194).
 - human is also object. An object is something posited by God, known by Him, subjected to His law, and judged by Him. Hence human is also an object.
 - These are not two mutually inconsistent descriptions of the human's being. In fact the human is the object of God, and he/she is also the human subject. Among

all the objects posited by God it is the characteristic mode of this one to posit itself and therefore be subject.

- 3.14 Being in Encounter. The minimal definition of our humanity, of humanity generally, must be the person in encounter, and in this sense the determination of human as a being with other persons.
- "a being in which one person looks at the other in the eye". Being in encounter is being in the openness of the one to the other with a view to and on behalf of the other.
 - The fact that there is mutual speech and hearing.
 - The fact that we render mutual assistance in the act of being.
 - The fact that all the occurrences which we have so far described as the basic form of humanity stands under the sign that it is done on both sides with gladness. We gladly see and are seen; we gladly speak and listen; we gladly receive and offer assistance.

3.2 Points of Agreement: Barth and Dialectical Psychology

- 3.21 Emphasis upon mutual interaction. eg. Psych. deals with the mother-child relationship.
- 3.22 Both stress taking responsibility for others.
- 3.23 Freedom to act for and with the other.
- 3.24 Dialogue and mutual speaking and hearing.
- 3.25 Growth, development and movement in time (History)
- 3.26 Concrete interrelatedness of fellow-humanity.
Riegel: "No individual can ever operate in complete separation from the co-existing or preexisting efforts of countless other individuals." Barth: "If we see man in and for himself, and therefore without his fellows, we do not see him at all." III 2.
- 3.27 The necessity to take into consideration different dynamic factors in human growth and development.
Riegel: "A dialectical interpretation of human development always considers at least two concurrent temporal sequences, representing either inner-biological, individual-psychological, cultural-sociological, or outer-physical progressions. Taken separately these sequences are mere abstractions.
Barth: That the phenomenon "man" can and must be also regarded quite simply as an organic chemico-physical process taking place in time is easily demonstrated on the level of natural science. On the level of Idealism emphasis will be laid on the fact that this same phenomenon is to be interpreted in ethical terms, yet even so as a sequence of actions wrought in time. And the whole point of the existential analysis is to understand the distinctive being in man, not as a given natural or intellectual fact, not as a being which is in any sense at rest in itself, but as a striving after being which is to be described as questioning, self-transcendence or anxiety.": III.2.125.

INTEGRATION

I POSITIONS FOR RELEVANCE:

1. DIRECT RELEVANCE

2. QUASI-DIRECT RELEVANCE

3. INDIRECT RELEVANCE

3.1 METAPHYSICAL LEVELS

3.2 METHODOLOGICAL RELEVANCE

3.2 HEURISTIC INFLUENCE

II POSITIONS AGAINST RELEVANCE

1. INSTRUMENTAL ARGUMENTS

III "TWO REALMS" ARGUMENT