

A Review of Chapters Eight through Twelve of Joyzy Pius Egunjobi's Book, *Psycho-Spiritual Therapy: Theory and Practice*

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ABSTRACT

This novice academic's assessment examines Chapters 8–12 of *Psycho-Spiritual Therapy: Theory and Practice* by Joyzy Pius Egunjobi (2024), highlighting the model's core framework, therapist competencies, counselling structure, and spiritually informed techniques. Central to the text is the biopsychosociotechno-spiritual paradigm, which expands traditional therapeutic models by integrating spiritual and technological dimensions. The review situates Egunjobi's contribution within African and multicultural counselling contexts, drawing parallels with global literature on spiritually integrated psychotherapy. Strengths include cultural relevance and conceptual innovation, though the model would benefit from further empirical validation and inclusive training guidelines. Reflections address the marginalization of Christian practices in mainstream counselling and call for broader recognition of faith-based techniques in secular curricula.

Keywords: psychospiritual therapy, biopsychosociotechno-spiritual model, African psychology, spiritual integration, multicultural counselling

INTRODUCTION

The integration of psychology and spirituality is an expanding area in counselling, particularly in multicultural contexts where spiritual worldviews shape identity and healing. In *Psycho-Spiritual Therapy: Theory and Practice* (2024), Dr. Joyzy Pius Egunjobi presents a holistic model that blends spiritual, psychological, social, and technological dimensions to address the complexities of contemporary life. His approach is especially relevant within African settings, where community, tradition, and spirituality are core to well-being.

This review focuses on Chapters 8 to 12, which outline the model's theoretical basis, therapist competencies, counselling process, and spiritual techniques. Drawing on African and global literature, the review examines the model's strengths, cultural relevance, and applicability, particularly its biopsychosociotechno-spiritual paradigm and implications for interfaith counselling and digital practice. This examination does not claim to be exhaustive, but presents an academic evaluation of this timely and well-thought-out approach.

Overview of Psycho-Spiritual Therapy (Chapters 8–12)

In approaching this examination of Psychospiritual Therapy, Drewerman, in the *Encyclopaedia of Religion* (Leeming, Madden, & Marlan, 2010) puts Psychospirituality in context by contending that psychology requires religion as a protective factor of the human person from different forms of exploitation, dissolution, and reductionism, within the genetic, behavioral, economic and sociocultural dimensions. Conversely, religion needs psychology to liberate it from dogmatic and objective coercion.

William Meisner (in Leeming et al., 2010) continues the same discourse, drawing from his Jesuit, psychiatrist, and psychotherapist experience, of bridging the gap between psychology and theology, psychoanalysis and faith, hence demonstrating how spiritual and psychological identities are interconnected. Grace is then shown to build on nature, psychosocial development, on psychospiritual perspectives, while maintaining respect for the decision-making functions of the ego. Drawing such similarities in the light of Dr. Joyzy Pius Egunjobi's work and experience, Meisner in the same *Encyclopaedia of Religion*, somehow adds to the foundation of the Biopsychosociotechno-Spiritual approach proposed in Psychospiritual therapy by counteracting Sigmund

Freud's argument of religion being unhealthy (Egunjobi, 2024; Lemming et al., 2010). The position of Meisner, which seems to favour the development and applicability of the psychospiritual theory, is that religious illusion has a healthy dimension and a basis in reality.

Egunjobi's (2024) work in Chapters 8 through 12 of *Psycho-Spiritual Therapy: Theory and Practice* presents a comprehensive framework that equally integrates spiritual, psychological, social, and biological dimensions of human experience with an additional innovative technological perspective into a unified model of therapeutic practice. This section outlines the core components of the psycho-spiritual model, drawing on the author's framework and related theoretical perspectives in multicultural and spiritually integrated counselling.

Chapter 8: Theoretical Foundations and Philosophical Underpinning

Chapter 8 introduces the psycho-spiritual framework as an integrative approach that aims to bridge psychological and spiritual processes in counselling. In Egunjobi's (2024) view, Psychospiritual therapy integrates both religious and spiritual practices in the therapeutic process with a sense of cultural sensitivity, giving it an adaptable and eclectic advantage. This seems to be in agreement with Umam et al. (2024) concept analysis of psychospiritual care, where acknowledging the broadness, dynamism, and uniqueness of the concept highlights the therapeutic employment of both spiritual and psychological in therapy. Additionally, in line with Egunjobi's work (2024), Umma and colleagues (2010) discuss the disparities in defining concepts of religion, spirituality, and psych spirituality, which in a way creates inconsistencies in clinical settings.

Central to this vision is the biopsychosociotechno-spiritual model, a conceptual innovation that expands the traditional biopsychosocial framework (Engel, 1977) by incorporating spirituality and technology (Egunjobi, 2024). This model recognizes the modern individual as shaped not only by mental and social factors but also by spiritual consciousness and digital environments, both of which influence identity, healing, and relationships. However, as the theory is still new and in its early development, more explanation needs to be given on the technological perspective to enhance effective application and evaluation.

Egunjobi (2024) also briefly refers to the "God Spot" hypothesis, a controversial but suggestive line of neuroscience research that explores whether certain areas of the brain are neurologically predisposed to spiritual experiences (Newberg et al., 2001). Though not used dogmatically, this hypothesis helps support the legitimacy of integrating spirituality into therapeutic models. However, the assessor is left wondering whether the concept is really a spot or an unspecified pathway of the brain functions. All the same, the model aligns with existing integrative frameworks like the spiritually oriented psychotherapy advocated by Richards and Bergin (2005) and the meaning-making approaches seen in Pargament's (2013) work on religious coping.

Another divergent path taken by Egunjobi (2024) regarding Psychospiritual theory as an integrative and holistic model is the belief that although spiritual issues cannot be addressed through biomedical, psychosocial, or technological means, spiritual intervention supersedes all of them by being capable of addressing all aspects of human challenges—biological, psychological, social, and technological. The possible claim, although supported by Biblical Scriptures affirming that everything is possible for God (Luke 1:37), may be dismissed as unscientific, as God cannot be humanly measured or verified. In my humble opinion, this seems to create a gap for further research and instrument development to explore and explain sequentially the understanding of God as omnipotent with an ability to outdo abundantly and exceedingly what anyone can imagine or dare to ask (Creswell & Clark, 2018; Ephesians 3:20). Possibly, this might be the beginning of another force in Psychology that might incorporate the practices of the millions of theistic believers engaged in secular psychotherapeutic curricula, hence lowering the Freudian stigma of Biblically based techniques in secular therapeutic approaches.

Incorporating mental health studies with spiritual direction competencies, as understood by this assessor, might be difficult to integrate in contemporary academic institutions but the benefits of holistic approach to human suffering and need for self-development might be something worth considering in future. The idea might not be too farfetched as the competencies of skills, attitude, and knowledge by Egunjobi (2024), align with the multicultural counselling principles proposed by Sue and Sue (2016) and incorporated in most contemporary psychotherapeutic training.

Chapter 9: Distinctiveness of psychospiritual therapist

Since psychospiritual therapy brings together multiple psychological methods that integrate spiritual or religious elements or demonstrate compassion for spirituality, then, according to Egunjobi (2024), the psychospiritual therapists must have some defining characteristics that are unique to the theoretical approach. This is necessitated by the fact that this therapeutic framework has a holistic view of the human person and is different from Pastoral Counselling, Christian Counselling, psychotherapy or counselling, spiritual direction, and spiritual psychology (Egunjobi, 2024). Hence, according to Egunjobi (2024), the psychospiritual therapist is trained in holistic art and practice of psychotherapy and spiritual direction as if flowing in one direction and not divergent actions.

To demonstrate this possibility, Egunjobi (2024) introduces this chapter by including the example of Dr. Genalin Niere-Metcalf, who, being both a Spiritual Director and a Clinical Psychologist expresses her genuine desire to utilize both spiritual direction and therapeutic parts of herself in a design that honours her authentic God-given purpose (Niere-Metcalf, 2017). In doing so, Dr Genalin hoped to draw from the training that emphasizes the respect and uniqueness of both disciplines, an integration version of herself that could embody a holistic presence in her service to others. This is a courageous and open-minded skill as seen Egunjobi's (2024) work where Niere-Metcalf accepts and respects her transformed and true self through the power of God and uses that to help others.

One can only wonder whether such a personal and covert approach could be academically endorsed in secular clinical psychotherapeutic or counselling training institutions—like where this assessor passed through, where affirmation of such an approach would hardly be given or validated in real clinical settings or supervision. Perhaps, with further development of Egunjobi's work and research, such a practice might one day be recognized and endorsed in non-Christian academic contexts. This would be significant for the population of Catholics and other Christians dispersed around the world, which stands at around 2.64 billion—or about a third of the global population—with around 750 million residing in Africa (Earls, 2025), many of whom constitute the professional helpers and clientele.

In perpetuating the need for developing the psychospiritual competencies, Egunjobi (2024) highlights the anomalous split between the aspects of psychotherapy and spirituality, which, as observed by Bernard (2009), is cultural and not natural and rooted in different psychological approaches like Transpersonal, Humanistic, and Spiritual Psychology, among others.

However, Egunjobi (2024) highlights a current positive trend in the inclusion of “Religious and Spiritual Problems” as a V code in the DSM-IV-TR (APA, 2000), which reflects an important acknowledgment of spirituality in mental health care. But Hathaway et al. (2004) reported that only 6.2% of psychologists outside military contexts were actually applying the code. This possibly indicates the limited utilizability of the psychospiritual approaches outside the non-religious contexts and indicates the need for more advocacy in secular training institutions.

Bernard (2009) thinks that the starting point of psychospiritual therapy is the soul and not the mind, which expands the view of life and the complexities of the world. In this regard, as opinionated by Egunjobi (2024), the awareness competencies to be developed involve being attuned to the value of spirituality and religion in people's lives, recognizing how these two areas often overlap, and being aware of the wide range of spiritual expressions. They also include self-awareness of one's own spiritual beliefs and practices, sensitivity to how spiritual development unfolds across different life stages, and the ability to identify issues that may be rooted in spiritual concerns.

On developing the three competencies of skills, knowledge, and attitudes, Egunjobi (2024), building on Vieten et al. (2013), emphasizes that psychotherapists should embody empathy and respectful openness toward clients from all spiritual, religious, or secular backgrounds, honouring each person's unique worldview as central to ethical and effective care. While this reflects the standard pedagogical approaches in counselling and psychology, there remains space for developing a more defined area of specialization that could firmly ground the psychospiritual framework within academia and grant it the distinct scholarly recognition it deserves.

Notably, according to Egunjobi (2024), the Psychospiritual therapist is to be competent in the human diversity components of spirituality and religion such as race, ethnicity, gender, sexual orientation, socioeconomic status, age, and ability—reflecting the ethical imperative outlined in APA’s Principle E (American Psychological Association, 2010). As Egunjobi (2024) indicates, this ethical responsibility aligns seamlessly with the multicultural model advanced by Sue and Sue (2016), which forms the backbone of most contemporary psychotherapeutic training and emphasizes the integration of all identity dimensions, including spiritual worldviews, into culturally competent care.

Egunjobi (2024), in this chapter, also reflects Youth Leaders Brain’s (2012) categorization of the essential qualities of a psycho-spiritual therapist, which are grouped into four domains—spiritual, psychological, relational, and professional. Reinforcing the holistic nature of psycho-spiritual care, Egunjobi (2024) aligns with the general consensus among psychological theorists regarding referral and consultation. However, he emphasizes that the psycho-spiritual therapist is uniquely equipped to assume diverse roles across psychological, spiritual, and cultural contexts, provided certain qualities are nurtured.

According to Egunjobi (2024), such a therapist must be a person of integrity—respected, trustworthy, and authentic—demonstrating empathy, active listening, spiritual sensitivity, cultural competence, flexibility, open-mindedness, and ethical awareness to effectively integrate psychological and spiritual principles. Echoing Julie Hansen’s perspective as presented by Thomas (2018), the psycho-spiritual therapist should also embody courage, wisdom, creativity, maturity, compassion, humility, safety, joyfulness, discipline, and strength.

Notably, Egunjobi (2024) introduces the concept of being pneumatic—one who walks in the Spirit and discerns what is not spoken—as a vital quality for effective intervention. These traits not only position the therapist as a faithful steward of another’s journey but also introduce distinctive, spiritually grounded elements into secular psychotherapeutic frameworks. Qualities such as wisdom and pneumatism, being directly connected to God and His Spirit, are essential for dispensing truth with authenticity and spiritual discernment. Their implementation may require specialized training and supervision, creating further room for the development of this framework for the common good of clients in need.

Egunjobi (2024) adds a therapeutic twist to his work by emphasizing that a psychospiritual therapist must possess a lived experience of spiritual formation, be continually growing spiritually, and be guided by biblical values. While this aligns with his perspective of *healed healers* rather than *wounded healers*, one can only wonder how this might be generalized or received within academic psychology circles. Central to this is compassion, which is presented not only as a skill to communicate understanding, but as a heart posture that suffers alongside the client.

In addition, Egunjobi (2024) introduces the spiritually rooted quality of theodicy which in his view, implies a well-developed understanding of evil, pain, and suffering. In this context, theodicy seems to offer a transcendent field of purpose to every occurrence in our lives; recognizing that God will work things out reduces the need to worry and instead invites us to simply pray about it. Such spiritually insightful responses by Egunjobi (2024) seem to be grounded in discernment and Scripture.

This marks a new and significant contribution to psychotherapeutic dialogue, integrating theological depth into the counselling process, and, in a way, affirming the assessor's view that theistic techniques of problem-solving also have a place in the general secular counselling. With further development of Egunjobi’s (2024) theoretical framework, services such as Religious and Clergy Vocations Assessment could be integrated into career assessment and psychoeducation. This would support age-relevant clients in making informed decisions and potentially contribute to employment creation.

Chapter 10: Structure of the Psycho-Spiritual Counselling Process

Chapter 10 outlines a phase-based counselling model, typically structured around rapport-building, spiritual assessment, co-construction of meaning, and collaborative goal setting (Egunjobi, 2024). While borrowing structure from conventional models, psycho-spiritual counselling incorporates spiritual engagement techniques,

such as guided reflection on sacred texts, meditative silence, or the use of spiritual metaphors, always in alignment with the client's worldview.

As if concurring with Corey (2017), Egunjobi's (2024) five-stages psychotherapeutic process has an Opening, which involves developing the therapeutic relationship; Presentation, focused on assessing and discerning the presenting situation; Exploration, where the direction of the process is set as either Psychotherapy (PT), Spiritual Direction (SD), or Psycho-Spiritual Therapy (PST); Interventions, which follow the path identified in Stage 3; and Ending, which includes termination, possible referral, and follow-up. In this regard, the theory can blend seamlessly with other psychotherapeutic approaches in secular curricula and may help reduce the stigma historically associated with Sigmund Freud and Humanistic perspectives, especially, if advocacy, training, cultural acceptance, and practical usability are actively promoted for the holistic well-being of all clients.

Egunjobi (2024) highlights that engaging meaningfully with a client's world requires intentional use of a biopsychosociotechno-spiritual assessment tool, which enables the therapist to gather, categorize, and document information across interconnected domains. This structured approach, he argues, provides a clear framework for exploring biological, psychological, social, cultural, technological, and spiritual concerns, allowing the therapist to support the client's well-being in a holistic and context-sensitive manner. Egunjobi (2024) affirms this integration by referencing Anandarajah and Hight's (2001) HOPE assessment tool, originally designed for medical settings, as an example of structured inquiry into a client's spiritual needs.

Chapter 11: Skills and Techniques of the Psycho-Spiritual Therapist

This chapter elaborates on the therapist's skillset, which includes active listening, spiritually informed reframing, culturally sensitive interpretation, and non-directive exploration (Egunjobi, 2024). The psycho-spiritual therapist must navigate sacred content, scriptures, symbols, and rituals without proselytizing or undermining the client's autonomy. Sensitivity to diverse spiritual languages is vital, particularly in multicultural contexts.

While similar to Corey's (2017) propositions on referral, collaboration, and termination, Egunjobi (2024) adds a psycho-spiritual dimension by emphasizing that the therapist, equipped with the combined competencies of a psychotherapist and a spiritual director, must discern when to collaborate with other professionals, when to refer, such as in cases of unresolved transference, boundary violations, or changing client needs, and when and how to terminate the therapeutic relationship, especially when progress is sufficient or when the relationship becomes toxic.

Contributing further to the field of psychology, Egunjobi (2024) introduces the ABCD key skill framework—four pillars guiding psycho-spiritual practitioner development. These include Attentive Listening, which flows into Compassion, Boundary Setting, and Discernment. There is much in this chapter that resonates with foundational counseling skills common to all therapeutic approaches; however, the emphasis on Pastoral Listening—as both an act and an art—demonstrates that this framework offers a unique contribution to secular psychotherapeutic training, albeit with room for refinement.

Advice, for example—often discouraged in conventional therapeutic contexts—is referenced by Egunjobi (2024), but may require further elaboration to ensure ethical and effective application within clinical settings.

Affirming that discernment is a vital psycho-spiritual skill requiring sound judgment, Egunjobi (2024) describes it as the ability to recognize difference and intentionally engage across the boundaries that such differences create. Drawing from Kelcourse (2000), he frames discernment as both a process and a posture, one that moves individuals from restricted living toward greater abundance. Rooted in intuition and spiritual sensitivity, discernment enables clients to better understand their own thoughts, emotions, and behaviors, as well as those of others.

Egunjobi further acknowledges, echoing Gleig (2010), that discernment is not merely about decision-making, but rather a cultivated, mystical capacity essential for growth, healing, and meaningful transformation within

psycho-spiritual therapy. Drawing on Zangwill (2019), he notes that discernment, particularly in matters of judgment, can be psychological, moral, or aesthetic. He adds that beyond being open to the guidance of the Holy Spirit, the process of discernment may involve what he refers to as the TEA concept: Taking time to make decisions, Evaluating the values at stake, and Applying both the reasoning of the mind and the sensitivity of the heart—thus engaging both Head and Heart in the psycho-spiritual decision-making process.

These new perspectives, with a theological tint as earlier noted, suggest that Egunjobi's psycho-spiritual framework holds potential to grow into a compelling force in psychology, provided its development is maintained with academic rigor and practical relevance.

This progression, although not yet incorporated into the reviewed chapters of *Psycho-spiritual Therapy: Theory and Practice* (Egunjobi, 2014), is noted in Egunjobi's (2025) *Fundamentals of Pastoral Counseling, Christian Counseling, and Psycho-Spiritual Counseling*, which highlights an improvement on the ABCD skill model. In this work, Egunjobi proposes the A-ABCDE key psycho-spiritual skill, which includes an additional Assessment of the client's spirituality and Encouragement to enhance psycho-spiritual counseling practice. Assessment, which does not aim to interpret but to witness, involves an open and respectful exploration of the client's spiritual or religious beliefs, values, and practices in order to understand how this shape their emotional well-being, choices, and sense of meaning. The psycho-spiritual counsellor gently inquiries into the client's worldview, recognizing whether spirituality functions as a wellspring of strength or a source of inner struggle. In so doing, the sacred uniqueness of the client's spiritual path is honoured while the gathered data informs and enriches the therapeutic process.

On the other hand, Encouragement, a motivating and empowering aspect of psycho-spiritual techniques, affirms the client's feelings and celebrates their progress—no matter how minimal—offering hope and support as one navigates personal and existential challenges. Together, these additions promote holistic well-being, illustrating that this unique framework by Egunjobi (2024, 2025) has the capacity to contribute meaningfully to the psychological academic field if adopted and integrated from a broader perspective. Hopefully, in the near future, this empowering framework will be elevated to the level of other theoretical approaches accepted globally in general counseling, serving as a valuable paradigm in the helping profession.

Chapter 12: Techniques, Rituals, and Assessment Instruments

Chapter 12 catalogs spiritual techniques commonly employed in psycho-spiritual therapy, including prayer, journaling, ritual acts of forgiveness, meditation, sacred music, and fasting (Egunjobi, 2024). These are presented not as spiritual shortcuts but as experiential tools that facilitate introspection, transcendence, and relational repair.

Of particular note is Egunjobi's (2024) development of a Forgiveness Assessment Instrument, designed to evaluate clients' readiness to forgive self, others, or even perceived divine betrayal. This instrument examines affective, moral, spiritual, and behavioral components of forgiveness and serves as a useful clinical tool when working with clients burdened by guilt, bitterness, or moral injury (Egunjobi, 2024). Its structure echoes instruments such as the Enright Forgiveness Inventory or the Heartland Forgiveness Scale, yet it is distinct in its integration of prayer, surrender, and divine-human reconciliation.

Several standardized measures have been referenced to support structured spiritual assessment in psychotherapy. These include the Spiritual Well-Being Scale (Ellison, 1983), which evaluates existential and religious well-being; the Daily Spiritual Experience Scale (Underwood, 2006), which captures routine encounters with the transcendent; and the Faith Maturity Scale (Benson, Donahue, & Erickson, 1993), which assesses the integration of faith into daily life. These tools help therapists assess clients' spiritual resources, struggles, and potential for growth in a consistent and empirically grounded manner.

Egunjobi (2024) cautions against using any technique prescriptively. What may nurture one client might alienate another. Thus, spiritual interventions must be guided by discernment, contextual relevance, and therapist-client fit, ensuring a practice that remains both ethical and spiritually respectful.

These chapters establish a spiritually integrated foundation for therapy that blends sacred wisdom with clinical insight, prompting further exploration into its empirical and multicultural relevance.

General Reflections

Psycho-spiritual therapy, as developed by Egunjobi (2024), represents a significant step toward reconciling indigenous spirituality with contemporary psychotherapeutic practice. The model's biopsychosociotechno-spiritual architecture is culturally rooted and philosophically expansive, drawing from African cosmologies, integrative psychology, and spiritually grounded healing traditions. It successfully critiques the limitations of secular, reductionist approaches in psychology and introduces a multidimensional framework for human flourishing.

A key strength lies in its contextual alignment with African worldviews, which understand mental health as deeply relational and spiritually mediated. Traditional African therapeutic practices treat dysfunction not only as psychological but also as spiritual dislocation (Mbiti, 1990; Nwoye, 2015). By integrating these dimensions, Egunjobi presents a hybrid therapeutic vision—grounded in cultural continuity yet adapted for contemporary application.

Egunjobi's (2024) psycho-spiritual therapy model presents promising implications for therapeutic practice, particularly within African, diasporic, and interfaith contexts. Practically, the framework encourages clinicians to embody spiritual openness, cultural attunement, and integrative flexibility. In an era where clients increasingly seek psychological healing that transcends symptom reduction, this model addresses deeper existential, relational, and spiritual dimensions often omitted in conventional psychotherapeutic paradigms.

Nonetheless, several challenges must be addressed. First, therapist preparedness is a primary concern. Egunjobi outlines a set of therapist competencies that include spiritual maturity, ethical discernment, and cultural humility—skills that go beyond standard clinical training. This aligns with Vieten et al. (2016), who advocate for structured training in spiritual competence that includes reflective, experiential, and supervised practice. Such preparation is crucial for managing spiritually charged dynamics such as transference, countertransference, and projection within the therapeutic dyad.

Finally, the inclusion of the “techno” dimension is an innovative aspect that reflects the growing relevance of digital spirituality in therapeutic contexts. Lewis et al. (2020) demonstrate that clients increasingly engage with meditation apps, virtual churches, spiritual podcasts, and online journaling tools for self-regulation and meaning-making. However, Egunjobi's current discussion of this dimension remains underdeveloped. Ethical considerations such as digital literacy, confidentiality, and boundaries in online spiritual spaces warrant clearer elaboration.

Furthermore, the technological dimension—though forward-looking—remains underexplored in therapeutic literature. Egunjobi (2024) acknowledges that digital platforms such as virtual therapy spaces, spiritual podcasts, and meditation applications have reshaped how individuals engage with both mental health and spiritual development. However, the ethical, practical, and theological implications of incorporating these tools into psychospiritual practice remain vague. Scholars such as Suler (2004) and Campbell (2010) have begun to explore the intersections of spirituality, digital culture, and therapeutic boundaries, offering valuable insights that could enhance this aspect of the model. These foundational concepts offer a platform for continued analysis, particularly in relation to global integration and research-based validation.

Reflections

Building on the previous discussion of the spiritual and techno dimensions in psychospiritual therapy, a recurring concern in spiritually integrated psychotherapy is the uneven representation of religious traditions within mainstream practice. Therapeutic techniques derived from Buddhism or Taoism, such as mindfulness, acceptance-based interventions, and compassion practices, are widely embraced and seamlessly incorporated into secular training curricula. In contrast, Christian contemplative practices remain underrepresented, despite

offering comparable psychological benefits. This imbalance reflects an epistemic bias that narrows the spiritual repertoire available to both clients and therapists (Delaney et al., 2007).

Although Egunjobi's (2024) model is informed by Catholic spirituality, it refrains from explicitly integrating structured Catholic practices into its therapeutic framework. However, interventions such as sacramental confession, the repetition of the name of Jesus (ejaculatory prayer), and Eucharistic Adoration carry clear therapeutic potential. For instance, confession operates as a form of ritualized disclosure, facilitating emotional release, accountability, and forgiveness, all core components of trauma-informed care and psychodynamic approaches to guilt and shame. Similarly, the meditative repetition of sacred words like "Jesus, have mercy on me" may serve as a grounding technique for managing panic or anxiety, functioning in a similar way to mantras used in other spiritual traditions.

Engaging with scripture, particularly through meditative reading and Psalm recitation, also offers notable therapeutic benefits. The Psalms express raw emotional honesty—lament, trust, and hope—making them especially helpful in navigating grief, suffering, or spiritual desolation. Verses such as Psalm 23 or Psalm 42 can foster resilience and existential meaning, operating much like cognitive reframing or narrative therapy techniques.

Despite their relevance, such practices are rarely included in counselor education. Concerns about professional neutrality or fears of religious overreach often prevent their consideration. Yet as Tan (2003) and Richards and Bergin (2005) argue, true spiritual competence entails more than generic openness to diverse beliefs—it requires a working knowledge of specific spiritual traditions when they are central to the client's worldview. When introduced ethically and with client consent, Christian contemplative techniques deserve the same academic legitimacy as practices like yoga or mindfulness.

Egunjobi's (2024) model offers a timely and culturally grounded opportunity to revisit these exclusions. By making space for Christian-based practices, not as doctrinal prescriptions but as culturally relevant, client-centered options, therapists can more effectively respond to the needs of faith-based clients. Future research might further explore the clinical efficacy of these practices across diverse populations, contributing to a more inclusive and spiritually pluralistic therapeutic landscape.

CONCLUSION

Egunjobi's psycho-spiritual therapy model represents a bold and culturally attuned reimagining of the therapeutic process as a sacred, relational, and holistic endeavour. Grounded in African spirituality and enriched by psychological science, the biopsychosociotechno-spiritual paradigm speaks to the complex realities of contemporary clients, those seeking meaning not only through symptom relief but through deeper integration of mind, body, community, and spirit.

However, the model's long-term relevance and global applicability will depend on sustained empirical research, cultural adaptation, and cross-disciplinary dialogue. Scholarly validation and standardized training structures are essential if psycho-spiritual therapy is to move from aspirational theory to mainstream clinical practice.

Importantly, this model reopens a neglected conversation about the inclusion of Christian-based interventions, particularly those drawn from Catholic traditions, in the field of spiritual psychotherapy. Practices such as contemplative prayer, Eucharistic Adoration, confession, and meditative scripture reading are often left out of professional discourse, despite their therapeutic potential and historical depth. By proposing their thoughtful integration, Egunjobi's framework invites reflection on the implicit secularism within professional training and raises the possibility of a more pluralistic and inclusive therapeutic culture, one in which all faith systems, including Christianity, are examined with equal scholarly respect.

In this light, psychospiritual therapy offers not just a therapeutic model, but a larger advocacy for spiritual equality in psychological practice, affirming that healing is not merely a clinical act, but a sacred, meaning-laden journey toward wholeness.

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