SCOPE EXPANSION AS A PHENOMENON OF TRANSCENDENCE

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INTRODUCTION

There are many different approaches to the definition of spirituality, such as anthropological, philosophical, systematic, biblical, artistic, counseling, missiological positions, and so on. This article approaches the definition of spirituality from a counseling perspective. Counseling deals with people in the world. Secular counseling deals with people only from the scientific perspective, not considering any spiritual phenomena. Christian counseling deals with people in relation to God, considering how the phenomena of spirituality is related to the lives of people. There are many different concepts in secular counseling which can be reevaluated from the spiritual perspective. Actually some concepts in secular counseling are spiritual phenomena. One of the concepts is transcendence.

Transcendence belongs to the natural phenomena as well as the spiritual phenomena. From the developmental perspective, transcendence always happens naturally through transformation. From the spiritual perspective, transcendence happens through a relationship with God. In order to make relationship with God, humans should go beyond themselves. Transcendence is a phenomenon that goes beyond the current state or stage. When they transcend themselves, humans have a bigger scope than that of the previous state. Whenever transcendence happens, scope expansion of the individual takes place. This article approaches spirituality as a phenomenon of transcendence. The concept of transcendence is explained around the concept of scope expansion. In order to achieve this goal, the first part of the article is assigned to define spirituality. This definition will be achieved by using the concepts of transcendence and the image of God. The second part is assigned to prove that scope expansion is a common phenomenon throughout human development. Many related concepts will be presented and explained, so as to describe how they are related to the phenomenon of scope expansion.

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WHAT IS SPIRITUALITY?

Spirituality is a phenomenon that refers to the connection that humans have with beings greater than themselves. The greatness of a being differs from religion to religion. For example, Buddhists believe in Buddha and many gods, all existing in a hierarchical system. Moslem people believe in Allah, the supreme god. Why is it so common that humans want to relate to a greater being? With what ideas can we express this desire? How is this phenomenon related to the personality of human beings? In order to answer these questions, the concept of transcendence will be examined.

Spirituality and Transcendence

Spirituality "aims at something or someone higher than the self" (Collins, 1995, p. 42). The term spirituality is employable in reference to the existence of supernatural beings. From the phenomenological perspective, humans coexist with supernatural beings, and want to relate to them. In order to understand the phenomena of spirituality, we must go beyond humans sphere. A greater sphere is needed to understand spiritual phenomena. This sphere is the so-called supernatural meaning or world.

Many different kinds of spiritualities are possible. The meaning of spirituality varies with how supernatural beings are conceived. For example, Buddhists assume that Buddha is the highest god. Moslems assume that Allah is the supreme god. Buddhists have their own unique spiritual definitions and phenomena, as a consequence of relating to Buddha and the smaller gods. Moslems also have their own unique spiritual characteristics. Therefore, not all religious spirituality is Christian (Benner, 1992, p. 174). Christian people believe that God is the highest supernatural being in the universe. Christian spirituality refers to God-related phenomena. Through various activities Christians want to partake of the rich life of God. Humans stimulate their lives through constant fellowship with, and dependence on, God.

Christian spirituality includes two ways of interaction between God and humans. One way comes from God, who loves humans. He reveals himself very actively to humans in order to give eternal life. He gave his promise to humans, as represented by his dealings with Noah and Abraham in the Old Testament. His covenant is not bilateral but

unilateral, without the agreement of humans (Balswick and Balswick, 1989, pp. 22-26). In the New Testament, God revealed himself through Jesus Christ, who is the climax of his covenant toward humans. The Bible is the special revelation of God to humans. He inspired the writers and made them write about Him and His plan for them. This is the spirituality on God's side. The other way is the human's side of interaction with God. Humans need to accept God's plan and covenant by faith. Faith is human action of acknowledging and accepting God, as both the only being to give eternal life, and as the transcendental and supreme being. Human's goal for living is to follow God's commandments. God emptied and incarnated himself for the world of humans, and was made a human, namely, Jesus Christ. God revealed himself in human form in Jesus, who had dual natures—divinity and humanity. Even though he was a perfect human, Jesus was perfect God. Jesus transcended all human limitations and powers.

Christian spirituality denotes transcendence of human capacities or limitations (Collins, 1995, p. 42; Benner, 1992, p. 173; Conn, 1985, p. 38). God exists beyond human comprehension and the human sphere. In order to be in a relationship with God, humans must transcend their abilities and capacities. Without transcendence, humans cannot participate in the rich world of God. Spirituality refers to the phenomenon of transcending the limitations and powers of the human world. In other words, spirituality helps humans transcend nationality, egocentrism, group commitment, ethnocentrism, and many other kinds of human characteristics. Transcendence automatically requires the bigger perspective than that which belongs to humans. When they have the bigger perspective, humans can see their world objectively or inclusively, because God's perspective is greater.

The Image of God in the Human Nature

The Bible says, "God created man in his own image, in the image of God he created him" (Gen 1:27 NIV). God's image in humans has three different meanings: God's representative in the world; representational of God; and being distinguished from the rest of creation (Saucy, 1993, pp. 22-25). Other scholars also say that God's image in humans means the representation of God (Bird, 1991, p. 8), and the inner representation of God from object relations perspective (Howe, 1995, p. 34). The "representative of God" means that humans

rule over God's creation in the world. This concept is well supported by the biblical passage Genesis 1: 28, "God blessed them and said to them, ' Be fruitful and increase in number, fill the earth and subdue it, Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" "Representational of God" denotes that humans have special status in all God's creation. Humans have God's nature in their mind. The distinction means that only humans can glorify God through human actions and services. Only humans can worship God and participate in the supernatural world.

The above discussion about the image of God presents an important implication for studying spirituality. Humans can be studied in the context of a relationship with God. In other words, humans are ontologically relational. Humans as relational beings in three different ways: God-related; person-related; and other-creatures-related (Saucy, 1993, p. 26). In order to have a relationship with other beings, humans must transcend themselves. God's image in humans supports the spirituality of transcendence. From the spiritual perspective, one person is not just a single person. He/she can be considered as many persons or as mankind, because he/she shares common characteristics with other individuals and mankind. In other words, God's image in one person exists in many persons and mankind. Therefore, a single person can transcend him/herself to have relationship with other individuals and God. To create a relationship with other individuals and God is the spiritual phenomena of transcendence.

The common characteristics of the personality of humans from the perspective of God's image are self-conscious rationality, self-determination or freedom, and a moral nature (Saucy, 1993, pp. 27-28). Firstly, self-conscious rationality means awareness of self. Self-awareness brings the other self that is not the self but exists in the self. Without the other self, the self cannot see him/herself. The other self is the objective self, which sees the self without being caught by the self. Self-awareness has the definite characteristic of transcendence over the self. When it has awareness about itself, the self can choose whatever it wants. When it can choose whatever it wants, the self is at that point not bound by the self. The self transcends itself by choosing something. When it transcends itself, the self can relate to other people.

Secondly, self-determination or freedom means that a person can choose and decide something by his/her own will. Human freedom is limited because humans have bodies that are governed by physical

and biological laws. Humans are confined by death, sex, skin color, etc.. Within the boundary of these given things, humans can choose according to their own will. Self-determinism is closely related to self-awareness. The above limitations can be acknowledged through the activity of self-awareness. The self expands its scope to the boundaries of humanness. The expansion of scope must happen in order to perceive the boundary of humans. Scope expansion is a phenomenon of transcendence.

Thirdly, within the boundary of the things related above, humans can choose whatever they want. The choice is always a matter of will. When the will works, morality comes into the world of choice. Morality is related to the intention or purpose of one's choice. Christians believe that God is absolute goodness. God never misses the point and fails to do something. God is always right and clear. When humans have God's image in their mind, their choice of something ought to be guided by God the Holy Spirit. When he/she will have accurately attuned to God's will, he/she will never fail to do something or miss the point. He/she cannot follow God's image in his/her mind because he/she has a sinful nature. Because of the sinful nature, the person wants to choose something at the expense of other people. When he/she wants to decide something in relationship with other people, the intention of the person must be in the context of morality.

God's image in the human nature means that all of humans are spiritual. Spirituality denotes a relationship with the Supreme Being, God. God's image has relational and personal characteristics. In order to have a relationship with God, humans should transcend themselves. The transcendental tendency is related to personality characteristics, such as self-awareness, self-determinism, and morality. Self-awareness brings the issue of tendency. Self-determinism brings the issue of the range of freedom. Morality brings the issue of method or the way to choose. These issues create several important questions in relation to the study of transcendence. Does a human have an inborn nature that transcends himself/herself? How much can a person transcend him/herself? In what way can a person transcend himself/herself? These questions are very important issues for the study of the phenomena of transcendence, and are inclusive for covering the subject. All of the issues cannot be covered in this paper. Only the issue of transcendental tendency will be presented.

TRANSCENDENCE: AN INBORN NATURE?

Benner (1992) presents three kinds of spirituality: natural, religious, and Christian (pp. 175-177). He argues that the three kinds of spirituality are related to self-transcendence and surrender. Natural spirituality is "the quest for self-transcendence and surrender, a quest which is fundamental part of our being creatures made in the image of God" (Benner, 1992, p. 175). Religious spirituality is the concept of a relationship with the Supreme Being, in order to participate in self-transcendence and surrender. Christian spirituality conveys our relationship with God through the Holy Spirit. Benner proposes that natural spirituality is the foundation for religious and Christian spirituality, because humans are creatures made in the image of God. Humans have a general tendency to transcend themselves, regardless of their religious orientation. That is, humans have an inborn inclination to transcend themselves.

Conn (1985) says "spirituality refers to a universal human capacity (i.e., drive for self-transcendence) which is not always interpreted religiously" (p. 38). He argues that humans have an ability to go beyond themselves naturally. Humans want to know and experience the Supreme Being through various ways. Spirituality is one of the terms to represent human existence. It is a personal and universal essence that gives power and energy to humans in order to exist in the world. Religious spirituality is grounded in the natural drive for self-transcendence, and has the same components of "humans, and the Holy" (Conn, 1985, p. 38). In other words, humans naturally want to relate with the Supreme Being, regardless of their religious orientation.

In his book *Spiritual Presence in Psychotherapy*, Steere (1997) proposes many different models of spiritual presence for doing psychotherapy. He says that "spiritual presence is a constant in every human process as author and agent of all we may become" (p. 129). In the developmental model, psychotherapists already assume that God is imminent in the process of development of a person. Therefore, "God meets each person at the point of our 'growing edge'" (Steere, 1997, p. 129). Spiritual presence is not only given from the outside of the developing person from God, but also "in a certain inner attitude and stance within the therapist that invites growth" (Steere, 1997, p. 129). Developmental psychotherapists assume that humans have a natural inclination to go beyond themselves. Growth means the tendency of

self-transcendence, which is naturally programmed into human's mind, and facilitated by the effort of psychotherapists.

It is clear that humans have a natural tendency to transcend themselves in their personalities. Like many other drives—such as sexual drive, the drive for relatedness, the drive for adjustment—the drive for transcendence is an inborn inclination. It exists in humans regardless of religious orientation. The drive for transcendence is a form of the image of God. God is transcendent beyond all humans and the universe. Transcendence is an aspect of God's character. When humans are created in the image of God, the drive for transcendence is also given from God in the form of His image in the human mind. So called "development" is to be interpreted as a transcendental phenomenon that goes beyond the previous stages. Natural growth always happens regardless of religious orientation and of nationality. The driving forces to transcend the previous stages exist in a person. It is named in many different ways: sexual drive, self-actualization, the drive for the relatedness, the drive for adjustment, and so on. All of these drives make a person transcend the previous states and stages. Once the development happens, the developed person cannot be same as he/she was before the development happened. The person has a quality that is different from that of the previous state or stages. The person has received the transformation of his/her qualities through the moment of development.

THE DEFINITION OF THE TERM "SCOPE"

Nobody can understand the human world completely because of its complexity. A person can understand only a certain part of the world. Actually, an individual lives in only part of the world. It is hard for the individual to understand beyond his/her limited world. An illustration may help. When a searchlight shoots its light, a certain region of the ground can be seen. The limited region is the world that a person can see and lives in. The term scope indicates the limited part or region in which a person lives. A person cannot actually see and understand the world beyond his/her scope. If the searchlight is strong and shoots its light on a larger part of the ground, then a person can see and understand more of the world. If the searchlight is small and shoots its light on a very small part of the ground, then the person can see and understand only a small part of the world.

"Scope" therefore denotes all things in a person's life, including perspectives, attached emotions and feelings, behavior, values, family of origin, and so on. "Scope" is the world in which the person thinks, feels, does things, has relationships, forms values, etc. The telescope and the microscope are good instruments for illustrating the concept of scope. Both instruments are limited by the strength of the lenses. The area seen through the lens is the only "world" in which all things happen. That part of the world is the only section the observer can see. The thoughts and feelings of the observer are confined to the range of the scope. Other parts of the world beside the scope are vague and not observable directly. The observer can only imagine the other world by use of the imagination. In order to understand the other world, the observer should move the instruments of telescope and microscope, or prepare another instruments with a bigger lens. To move the instruments would result in a change in scope. To prepare another instrument with a stronger lens would result in expanding the scope.

SCOPE EXPANSION

Spirituality requires "a deep knowing of oneself" (Benner, 1998, p. 99). Spirituality is related to knowing God, who is transcendent. To know God is not different from knowing oneself. Benner (1998) says that "without knowledge of self there is no true knowledge of God, and without knowledge of God there is no true knowledge of self" (p. 99). Benner's assertion means that a person should expand his/her scope in order to know him/herself. He/she should think him/herself in relation to God, who is like a mirror reflecting the person. To know oneself requires an objective part to reflect oneself. It is possible for a person to know him/herself only in relation to the objective part. From the spiritual perspective, the objective part is God.

Without assuming God, oneself still needs the other part to know it. From Rogerian perspective, the self is formed "as a result of interaction with environment" (Rogers, 1951, p. 498). As one's awareness increases throughout development, he/she "acquires a sense of self made up of the experiences of his own being and functioning within his environment" (Meador and Rogers, 1984, p. 154). This is self-concept which gives meaning and values to the self. In order to give meaning and values, the self must separate the other part from the

self. In other words, the self must assume the other part to see the self objectively. The self-concept already assumes the other part that is the objective part of the self, named as the objective self. The self is understood in the relationship between the self and the objective self. Self-awareness means the development of the objective self within the structure of the self. Without assuming the objective self, the self cannot give any meaning and values to self. The scope of the self must be expanded to include both the self and the objective self. Without the expansion of scope, the self cannot understand itself objectively.

The objective self is a part of the image of God. Saucy (1993) proposes three factors: self-conscious rationality, self-determinism or freedom, and a moral nature. All of these are aspects of a personality in the image of God. Self-conscious rationality means self-awareness, which is the activity of the objective self. Benner (1998) also proposes that self-knowledge is a spiritual activity (p. 102). He says that "the goal of self-knowledge is self-transformation" (p. 102). Hart (1992) says, "As a way of discovering where the self stands in relation to faith in God, self-examination is an important spiritual discipline" (p. 49). Self-examination can be done by self-awareness, which is the activity of the objective self. To develop the objective self is an important spiritual matter. The development of the objective self is possible because the image of God is inborn nature within the human mind.

Self-knowledge makes people do something about themselves. They can reject or accept themselves according to their own will. "Grace, the love of others regardless of their behaviors, is an attitude of God" (Malone and Malone, 1987, p. 72). God's grace is the Spirit of the Highest One, which transcends all things in the universe. The spirit of humans, in relation to the Spirit, is to accept oneself. Acceptance is possible for people when they have awareness of themselves. In other words, acceptance is a godly attitude, and is the manifestation of the human spirit. "As Grace is the essence of God's beauty and love, so acceptance is the essence of humanity's beauty and capacity for others" (Malone and Malone, 1987, p. 72). Acceptance is a spiritual matter, and is integral to transcendence.

If self tries to accept the self in the relationship between the self and the objective self, the objective self must have the greater scope than that of the self. The scope of the self is one person's scope. The scope of the objective self is the scope of two people - the self and the objective self. Acceptance of the self requires scope expansion of

the self from the scope of one person to the scope of two. The two different parties called the self and the objective self are within the boundary of the scope of two people. The objective self freely examines and searches the self within the boundary of the extended scope. Transcendence is the phenomenon of scope expansion. When he/she transcends him/herself, a person will have a greater world than that before transcendence. The greater world cannot help but contain the world of the previous person. Therefore, scope expansion must happen in transcendence.

Transcendence has two different directions: vertical transcendence, and horizontal transcendence. Vertical transcendence means that a person transcends him/herself in relation to God. To pursue God means to transcend vertically. If he/she can pursue God completely, then the person can become like God. But it is not possible for a person to be like God completely, because he/she does not have such ability in his/her mind. Though he/she can transcend him/herself up to a certain level, the person cannot transcend him/herself beyond his/her own level. In order to transcend more, he/she must get help from God. The other direction of transcendence is horizontal transcendence towards other people. Empathy is defined "as an emotional response that stems from another's emotional state or condition and that is congruent with the other's emotional state or situation" (Eisenberg and Strayer, 1987, p. 5), and not losing the "as if" quality. Patterson (1974) also defines empathy as "understanding from the internal frame of reference" (p. 50) of the client, and not losing the "as if" quality of the counselor. Empathy is an ability to enter the private world of other (Berger, 1987, p. 5). Empathy is the phenomenon like acceptance of the self by the objective self. The other person is like the self, while the counselor or the person to give empathy is like the objective self. In order to provide empathy, the person should maintain "at least a minimal differentiation between self and other when empathizing" (Eisenberg and Strayer, 1987, p. 5). In order to understand others without losing the self, the person must expand his/her scope. The person will have a greater scope through scope expansion. Therefore, empathy is a phenomenon of transcendence in relationships between humans. It is understood as a phenomenon of horizontal transcendence towards other people.

SCOPE EXPANSION IN DEVELOPMENTAL PHENOMENA

Scope expansion can be found in many different developmental perspectives. The school of object relations family therapy has abundant ideas of scope expansion from different streams. The development from an undifferentiated state to a differentiated state implies the integration of both the good and bad parts of the given object in an infant's mind (Slipp, 1991, pp. 43-49; Hinshelwood, 1989, pp. 138-166; Greenberg and Mitchell, 1983, pp. 332; Kim, 2000, pp. 238-244). When an infant grows more, it can perceive the care-giver as a whole person. The infant can have a greater scope to understand the care-giver as a full person. From the Eriksonian perspective, the last stage of the development of the ego is "ego integrity," which means the ability to integrate many different things together (Erikson, 1963, p. 268). This is not possible for a person without a greater scope. Therefore, the development of the ego is equivalent to the expansion of scope according to stages of development.

Piaget's developmental stages imply scope expansion. When an individual develops from the lowest stage to the highest stage, he/she has a better perspective to think logically. This better perspective is logical thinking that has no concrete materials. A person can make logical connections between various concepts by use of abstract thoughts. The person acquires an ability to expand his/her thoughts through abstractness. In the formal stage, a person continuously grows from formal operational—dichotomizing—to formal operational-synthetic (Ellens, 1992, p. 129). Even in the last stage of formal operation, a person expands his/her scope to a greater extent than that of the previous one. Through acquiring abstractness, a person can expand his/her scope in a free way.

Kohlberg's moral development theory reflects the concept of scope expansion in moral thought. This concept is divided into three different sub-stages: preconventional, conventional, and postconventional. In the preconventional stage, people thinks only on the basis of hedonism and instrumentality for hedonism. People in this stage are caught by their own pleasure-seeking behavior. In the next stage, people follow what others think and reason about their morality. People have a tendency to adjust themselves to others' thoughts. Therefore, people are caught by conventional customs, beliefs, and

moral reasoning. In the last sub-stage, people transcend the conventional moral reasoning. They think freely on the basis on their own thoughts and reasons. They struggle to integrate social conditions with individual rights. In the last stage of moral development, people solve contradictions and ironies of the previous stage with universal ethical principles. When they reach the universal ethical principles, they need to expand their scope to integrate such contradictions and ironies. Without seeing such ironies and contradictions with a greater scope, people cannot integrate or create new principles. People actually transcend all contradictions and ironies with a new way of understanding.

James Fowler's thesis clearly shows that the development of faith is scope expansion. From the lowest level to the highest level, people develop their logical thought patterns according to their own principles. Fowler's faith development can be understood from the perspective of preconventional, conventional, and postconventional sub-stages. Fowler (1986) says his stages are equivalent to Kohlberg's moral development theory (pp. 28-31). The lower two stages of Kohlberg's theory belong to preconventional stage. The middle two belong to the conventional stage. The later two stages belong to the post conventional stage. From the lowest level to the highest level of faith, the scope of a person grows. The upper level of the structure of faith is greater than that of the lower level. Fowler (1986) shows the structural change through his presentation (p. 32). Scope in the highest stage is much greater than that of the lowest. About the development of faith, Osmer and Fowler (1985) say, "Persons develop as they expand their structures of knowing in ways that more adequately take into account new features of reality" (p. 173). Whenever structural development takes place from the lower stage to the higher stage, scope is expanded more and more.

Maturity is related to the phenomenon of scope expansion. Personal maturity means that a person has the real self in his/her mind. Many scholars consider the real self as the manifestation of a person's maturity (Goldman, 1993; Kerr and Bowen, 1988; Masterson, 1988; Greenberg and Mitchell, 1983, pp. 304-348, Mahler, 1975). The scholars of object relations focus on the formation of the real self-sometimes real ego- through development. The term "real self" has been used in contrast with the term "false self," which is the manifestation of immaturity. If a baby has been cared for by a mother

or caretaker in a good way throughout early life, then the baby will develop the real self in his/her mind. Whether the baby develops the real self or not, it depends on the formation of the real self, which is the manifestation of personal maturity.

Bowen proposed that the real self is "made up of firmly held convictions and beliefs which are formed slowly and can be changed only from within self" (Kerr and Bowen, 1988, p. 105). The real self is an important component of basic differentiation, which is the key concept of Bowen's theory. The differentiated person can do goal-directed activities, even in the midst of an anxiety-provoking environment. This person's self is "marked by a broad perspective," and "such clear thought incorporates complexity and avoids simplistic efforts to fix blame and causality" (Papero, 1990, p. 48). In contrast, the pseudo self is characterized "by a narrow perspective, an over-assessment of the importance of self, and the tendency to place the locus of a problem outside of self" (Papero, 1990, p. 47). The characteristics of the pseudo self are "paranoia, fantasies and acts of revenge, panic and anxiety" (Papero, 1990, p. 47). It is very clear that the real self has characteristics of flexibility and adaptability, with firm convictions and beliefs, comprehensive thoughts about given situations, and integrity, all of which are related to the phenomena of a mature scope. The person with a real self does not bind him/herself to a narrow scope, which is obsession with something. Rather, the person expands his/her scope in a reasonable way to cope with a given environment. The formation of the real self through the development of the early life is the development of scope, in other words, scope expansion.

Masterson (1988) proposed that the characteristics of the real self are "the capacity to experience a wide range of feelings deeply with liveliness, joy, vigor, excitement, and spontaneity" (p. 42), and "the capacity for self-activation and assertion" (p. 43). He also proposed the characteristics of the false self are "fear of abandonment, emphasis on the self to the exclusion of others, difficulties in intimacy and creativity and with assertion of the real self" (preface vii). The person with the false self is caught by a narrow scope of life, with its fear of abandonment, and cannot think of other possibilities. This is why he/she excludes others from his/her scope, and cannot build appropriate intimate relationship. In contrast, the person with the real self is free to expand his/her scope in relationships with others. He/she can experience various feelings and relationships because those things

are in his/her scope. He/she can see freely those feelings, and activate him/herself easily within the scope. In Masterton's framework, the development of the real self is equivalent to expanding scope.

The more the ability of empathic understanding develops, the greater the expansion of scope. Empathy is an ability to understand and feel the inner world of another, as if it were our own world. In order to be empathetic, perspective taking is important. Perspective taking is "the cognitive ability to discern another's inner psychological states" (Damon, 1988, p. 15). Perspective taking is the cognitive component of empathy that changes throughout the development of a person. Damon (1988) introduces Robert Selman's developmental stages of perspective taking in his book *The Moral Child* (p. 90). In the development of perspective taking, the lowest level of perspective taking is "egocentric viewpoint." This is stage 0. In this stage, a child cannot distinguish his/her own perspective from the perspectives belonging to others. Even though he/she can distinguish the differences between his/her own perspective and that of others, the child cannot name the differences exactly. In the next stage, the child can distinguish his/her own perspective from that of other people. But the child can focus on his/her own. This is the stage of "social-informational role taking," which is stage 1. Stage 2 is "self-reflective role taking." In this stage, a child can coordinate with the perspectives of others, but still remain in an abstract mode. The child cannot integrate the perspectives of others fully. Stage 3 is "mutual role taking." In this stage, a child can step outside interaction with other people, and can observe it objectively. In this stage, the child has a greater perspective than that of the previous stage. The child can transcend "two person" interaction, and expand his/her scope. The last stage is "social and conventional system role taking." In this stage, a child can understand the conventional social system and reflect it meaningfully. The child can actually go beyond the conventional social system because he/she can reflect it. The child's perspective becomes big enough to accept the conventional social system. This is why he/she can understand "all members of the group (the generalized other) regardless of their position, role, or experience" (Damon, 1988, p. 91). In order to understand the social system, the child must have a greater scope to reflect it. From the development of perspective taking, a person's scope is expanded more and more to understand the greater world. The developmental stages can also be labeled as part of the scope expansion process.

TRANSFORMATION AND SCOPE EXPANSION

One of the biblical mandates is the transformation of a human's quality in the world. There are many different understandings of the role of Christ in relation to the world (Niebuhr, 1951). One of the roles of Christ is to transform the given culture, which entails changing a human's state into a godly state. To change a person means to transform a human's quality into God's quality —i.e., to restore God's image in the human mind. The purpose of the incarnation of Jesus Christ was to give both eternal life and abundant life to humans (Clinebell, 1984, p. 28). In order to have abundant life, humans should transform their sinful nature to a holy nature. The role of Jesus Christ is understood in terms of His being the redeemer and transformer of human culture—i.e., of the sinful nature of humans.

The meaning of transformation is "a change in form from lower to higher orders of life along a continuous line of intention or development" (Loder, 1989, p. 43). A change in form means a change in structure from the developmental perspective. Transformation is a structural change in faith, morality, ego, thought, affection, ethics, and so on. Loder (1989) gives an example of transformation: "A typical case of transformation is the change in form that occurs when a caterpillar turns into a butterfly" (p. 43). A caterpillar's scope is the second dimension of a plane, from a mathematical perspective. It can see and experience only the world as it consists of the matrix of x and y axes. All the contents of the caterpillar are bound in the world of the second dimension. But the world of the butterfly is bound in the third dimension of space. All the experiences of the butterfly are spatial things, and are very different from those of the caterpillar. From the mathematical perspective, the spatial experiences consist of x, y, z axes. When the butterfly experiences something in the second dimensional plane, its experiences are very different from those of the caterpillar, because the butterfly can reevaluate the second dimensional experiences from the third dimensional perspective. The butterfly can draw totally different meanings from the second dimensional experiences, meanings which are totally different from those of the caterpillar. This is the transformational experience of the butterfly.

Transformation guarantees that the scope of the caterpillar is expanded from the second dimension to the third dimension. It provides scope expansion for the caterpillar. When transformation

happens, the butterfly cannot have the same scope as the caterpillar has. The caterpillar in the second dimension cannot understand the world of the butterfly in the third dimension at all. Without scope expansion from the second dimension to the third dimension, the caterpillar cannot totally understand even the same experiences of the second dimension of the butterfly. Whenever transformation happens, the expansion of scope happens.

The Bible teaches us to have a high quality of life, namely, the divine character. A low quality of life is the sinful nature of humans. The divine quality requires "the deadness of self —in which attitude and actions are not united—and accepts Christ's life as the power and model for the union of attitudes and actions within the self" (Southard, 1989, p. 26). The deadness of self indicates not the self itself but the tendency of the self. The deadness of self is the same phenomenon as the loss of the self in terms of the transforming perspective. Hood (1991) explains five different qualities of transcendent experience in comparison with non-transcendent experience. One of the qualities is the loss of self. When he/she experiences transcendence, he/she denies his/her self. The denial of self is one of the spiritual transformations that is required by the Bible. A role of Jesus Christ is to make us experience the loss of self in transformation.

The denial of self means the denial of the tendency of self-centeredness (Rottschafer, 1992, p. 153; Hart, 1992, pp. 53-67). Self-centeredness is from the sinful nature—speaking from a theological perspective. Self-centeredness is against God-centeredness, which is the divine quality. It is the sinful attitude that produces hostility, hatred, anger, greed, injuries, etc. Transformation means the change of the sinful quality into the divine quality. McMinn (1986) believes that this change happens through prayer, and says, "prayer may be a perfect illustration of getting beyond our human tendency to be self-focused to a state of self-forgetfulness" (p. 81). Divine power in humans changes a human's perspective from a self-focused scope to a Christ-focused scope. The scope of the sinful nature is very limited to the self. But the scope of the divine nature is expanded beyond that of the self. Transformation guarantees the expansion of the scope of the self. McMinn says, "Those who are self-absorbed must see beyond themselves to see Christ" (p. 81). To see Christ means to see the world with the perspective of God, which is the biggest scope in the world.

The purpose of transformation is to have self-integration and

cohesion in the human mind (Jones, 1991, p. 74). The concept of self-integration and cohesion is related to two different concepts. The first one is the relational context of God, self, and others. In the self, a person has the ability to transform him/herself —i.e., the image of God. Through the image of God, the person also has the ability to create relationships with other people. The person can resonate with other people because both groups have the same quality of the image of God. Empathy is one of the abilities to relate to one another. The empathic ability is a God-given quality that enables us to create relationships with other people. In order to achieve integration, the person needs to realize the relational context, and must have proper perspective of the self in this context. Therefore, attaining to integration and cohesion is related to acquiring a greater scope than that of the self.

The second aspect is related to inner quality of the person. God's image is innate in the human nature, and enables us to improve towards self-integration. Integration is one of the important concepts for the mature self or the real self (Masterson, 1988; Greenberg and Mitchell, 1983, pp. 327-333; Erikson, 1968; 1964; 1963). Even these scholars use the term "integration" in different contexts; they portray the same phenomenon by their various uses of the concept of integration. The maturity of an integrated person is related to qualities such as flexibility, stability, generosity, morality, self-freedom, and so on. These qualities exactly reflect the divine quality. In other words, scholars are looking for the divine quality in humans. The divine quality comes from the image of God in which God creates humans. The image of God is the driving force to transform the sinful quality into the divine quality. The ability to transform allows freedom from the narrow scope of the sinful self to fulfill only its own desires.

CONCLUSION

Transcendence is a phenomenon of spirituality from the counseling perspective. Humans have a strong inborn tendency to transcend themselves naturally as well as spiritually. When a baby is born into the world, it grows naturally. The growth of the baby is development from the various points of view. Physically, the baby will go through biological development. Psychologically, the baby will have many different kinds of development, such as cognitive, moral, affective, ego, self, and so on. Whenever development happens, the

baby cannot be in the same state as that of the previous stage. The baby has a different quality in comparison with that of the previous stage. In other words, the baby transcends the quality of the previous stage through development. Therefore, development is a natural transcendental phenomenon.

From the spiritual perspective, humans have the strong desire to be in a relationship with the Supreme Being, regardless of religious orientation. Christian people want to be in a relationship with God. In order to make a relationship with God, humans should transcend themselves. God also wants humans to transform themselves to have a better life. God gave Jesus Christ the role of being transformer of humans. Humans were also created by the image of God. Natural development is possible because humans have a natural developmental force —namely, the image of God. Transcendence means the restoration of the image of God in the human mind through the help of Jesus Christ and the Holy Spirit. Whenever transcendence in humans happens, scope expansion also happens. The "scope" of a person is all things pertaining to a person's life.

Throughout the developmental stages, the scope of a person is expanded more and more. If the scope is different, the quality of the person is totally different. When he/she creates a relationship with God, he/she can possess a greater scope in the world, because God is the creator, sustainer, and controller of the universe. To have good faith means to have a greater scope than that previously held. This is established in the faith development theory of James Fowler. In faith development, the scope of the highest stage is greater than that of the previous stages. Therefore, the conclusion is possible that the expansion of scope is a phenomenon of transcendence —naturally, as well as spiritually speaking.

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