

EXISTENTIAL PSYCHOTHERAPY AS A FOUNDATION OF TRANSCENDENCE

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I. INTRODUCTION

Not many scholars are interested in the concept of transcendence in the area of psychotherapy. Many scholars are concerned with the intrapsychic and interpersonal dynamics of human beings. They are interested in a human-oriented or person-based understanding in their theories of personality. Most scholars understand that a human being is limited in psychological and/or sociological dimension of the dynamics of a person or people. But the concept of transcendence makes us expand our horizon. A human being is not just confined to the physiological and psychological sphere. A human being should also be understood in the sphere of the spiritual world. The issue of how spiritual world and psychological and/or physiological world is interwoven is a very complicated matter. To deal with the issue is beyond the scope of this article. In the history of psychotherapy, the understanding of human beings had started from the physical perspective. In the middle of 20th century, the understanding of humans is more geared toward the social perspective. Recently, the understanding of humans is oriented toward the spiritual perspective. The concept of transcendence is one of the ways to understand the spiritual perspective.

Few scholars mention the importance of the concept of transcendence, apart from existential scholars. The whole picture of existential psychotherapy is very important in the understanding of the concept of transcendence. Existential psychotherapists see the limitation of human kind's capacity to deal with the whole concept of human beings. How to deal with the limitation is an important matter in the framework of existential psychotherapy. A person may develop a pathological personality if he/she cannot deal with the limitation in a proper way. The limitation is clearly linked with the various concepts of existential psychotherapy. Transcendence is one of those various

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concepts in dealing with the limitation. Transcendence will give a healthy direction to the people in dealing with the limitation. The concept of transcendence is not just confined to the framework of existential psychotherapy. It can be expanded to the understanding of the spiritual world of human beings. Existential psychotherapy is building a bridge between the spiritual world and human psychology. In this paradigm, the concept of transcendence is located as a concept of bridge between two worlds. Therefore, this article will cover the basic framework of existential psychotherapy and will highlight the concept of transcendence. Finally, how the existential transcendence is related to the concept of scope expansion as a phenomenon of transcendence will be discussed. This article tries to show that existential psychotherapy is a foundation of transcendence.

II. THE MEANING OF EXISTENTIAL PSYCHOTHERAPY

1. Definition of existentialism

The most important word for existentialism is “existence” in the world. The more concrete word for “existence” is “to exist” in the world. “To exist” is not possible without assuming the subject of the existence, namely “I.” In other words, I am the subject of the existence which means aware of my existence. I discover my existence (Brown, 1991, p. 41) or I realize I exist in the world. In this sense, the existence means “one’s own or that of the other” (Laing, 1969, p. 25). The world is not just given to one as the objective way. One can reconstruct the world in a different way. Hence, existential psychotherapy “is not a specific technical approach that presents a new set of rules for therapy. It asks deep questions about the nature of anxiety, despair, grief, loneliness, isolation, and anomie” (May & Yalom, 1995, p. 262). Existentialism means phenomenology of one’s own world. From the psychotherapy point of view, “existential phenomenology becomes the attempt to reconstruct the patient’s way of being himself in his world” (Laing, 1969, p. 25). The therapist should focus on the built world of the patient in the therapeutic relationship. One’s own world is the most important concept for the existential psychotherapists.

May and Yalom (1995) suggest several basic concepts for existential psychotherapy (pp 263-268). The basic concepts are the “I-am” experience, normal and neurotic anxiety, guilt and guilt feelings, the three forms of world, the significance of time, and our human

capacity to transcend the immediate situation. The “I-am” experience means the realization of being myself in the world. Being myself is the ontological experience. There is also an experience of not-being such as “illustrated in the threat of death, or destructive hostility, severe incapacitating anxiety, or critical sickness” (May & Yalom, 1995, p. 263). The meaning of “not-being” experience is an experience of threat to being myself.

The idea of anxiety is one of the basic concepts in existential psychotherapy. “Anxiety arises from our personal need to survive, to preserve our being, and to assert our being” (May & Yalom, 1995, p. 264). Anxiety comes from self-awareness that is “the basis in the growing individual for responsibility, inner conflict, and guilt feeling” (May, 1967a, p. 68). When a person tries to be fully him/herself with awareness of the situation, he/she experiences anxiety or conflict. When he/she fully confronts the given situation, he/she realizes anxiety. This is normal anxiety that comes from the confrontation of danger, responsibility, and conflict. One tries to be oneself even though one has anxiety, loneliness, conflict, and guilt. To be oneself means that one cannot avoid experiencing conflict and anxiety because of being oneself. If one does not try to achieve oneself because of the conflict and anxiety, then one develops neurotic anxiety. The person ignores the possibilities in the given situation and “attempts to freeze himself into static training formulae” (May, 1967b, p. 40). This is neurotic anxiety that has three different characteristics, such as not appropriate to the situation, repressed, and destructive (May & Yalom, 1995, p. 264). Neurotic individual cannot grow him/herself in order to be him/herself because of fears. The person really avoids the full understanding of the given situation and responsibility.

Guilt and Guilt feelings come from an awareness of one’s behaviors. Like the feeling of anxiety, there are normal guilt and neurotic guilt. Normal guilt comes from the keen awareness of the ethical aspect of behaviors. But neurotic guilt comes from the imagined fantasy of behaviors. Another basic concept of existential psychotherapy is the three forms of world that is “world around”, “with-world”, and “own- world” (May & Yalom, 1995, p. 265). “World around” means the environment that is the biological world. “With-world” means the relationship to other people. “Own-world” means the relationship to one’s self that is composed of self-awareness and self-relatedness. The most profound feelings, such as anxiety, guilt, and

loneliness, are related to the time dimension. For example, anxiety is more connected with the future than with the past. Neurotic anxiety is the feeling that one cannot or do not commit oneself to the future. Therefore, transcending capacity is very important for existential psychotherapists. Transcendence gives meaning to the past and a capacity to reach to the future. If a client can transcend the past obstacles, then he/she can attribute new meaning to the past and commit him/herself to the present and the future.

2. Theory of existential psychotherapy

Existentialists put an emphasis on the conflict between the individual and the given things by existence. There are many given things by existence in every day life. Family concerns are father, mother, son, daughter, grandfather, grandmother, and so forth. Social concerns are professors, medical doctors, lawyers, congressman and so forth. There are many different concerns to life in the world as an existential person. These concerns create conflicts when the person tries to live as an existential person. To be a father is not always correspondent to the person himself. The responsibility of the father blocks the person to be fully an individual. In other areas, there are many different kinds of conflicts when the person tries to be fully an individual. The most important thing among the many different concerns is ultimate concerns from the existential perspective. The conflicts caused by other concerns except ultimate concerns are not very heavy and do not last forever. Sometimes, the responsibilities by those concerns may be exempt from the certain time of life experience. But conflicts caused by ultimate concerns last in one's life until death. Hence, existentialists put great emphasis on such ultimate concerns.

The awareness of ultimate concerns creates anxiety in one's consciousness. The anxiety is a matter of life and death. It is too strong to cope with easy or light way. Without assuming the concept of "will", it is hard for one to deal with the anxiety. To face the anxiety requires a great action of a willful mind. Through the willful action to the anxiety, what kinds of meaning can one draw? This is one of the crucial matters for existential psychotherapists. The concept of "will" cannot be found out in other major psychotherapy schools, such as psychoanalytic therapy and behavior therapy. Confrontation requires willful action to the given situation, that is, the anxious mind. This is the reason why many existential psychotherapists emphasize the concept of will in their

theory. The exemplary scholar is Victor Frankl who had created “will” psychotherapy.

May and Yalom (1995) introduce four ultimate concerns “that have considerable relevance for psychotherapy: death, freedom, isolation, and meaninglessness” (p. 273). Death is the most obvious source of anxiety. In one’s mind, one definitely has conflict because one wants to live against the powerful fear of death. When the person has awareness of inevitable death, the person has anxiety or conflict in his/her mind. There is no escape when death will come to the person. Freedom is also the ultimate concern for existential psychotherapists. Freedom can be explained with two other important concepts such as responsibility and will. One is responsible for one’s choices because freedom means “that the human being is responsible for and the author of his or her own world, own life design, own choices and actions” (May & Yalom, 1995, p. 274). How is a human being responsible for his/her own world without any ground? This is the crucial question. One wants to be from the given world on the one hand and to lean and dependent on the given world on the other hand. The wish to be independent is incompatible with the wish to be dependent. This is the core of the conflict from the perspective of freedom. If one tries to have one’s own world, one is responsible for his/her own world. One must decide to have one’s own world. One can have freedom when one decides to have one’s own world and is responsible for the created world.

Isolation is another important concern for existential psychotherapists. One cannot share everything with other people. Psychological distance between two people always exists no matter how close they are. There is always a gap between them even though they are very close to each other. One should exist alone without the other partner. This is existential isolation. In order to be him/herself, he/she should accept the gap that is unbridgeable. If one decides to live existentially, he/she should accept loneliness caused by existential isolation. He/she can have the ability to differentiate him/herself from the world by accepting existential isolation. The self-consciousness can build one’s own world that is different from those of other people. Existential isolation is different from other kinds of isolation, such as interpersonal and intrapersonal isolation. Interpersonal isolation is the gap between oneself and other people which is caused by interpersonal skills and a deficiency of personality. Intrapersonal isolation means one is isolated from oneself. One cannot reach his/her own parts of

him/herself. Existential isolation comes from an awareness of the gap between oneself and others not because of interpersonal or intrapersonal isolation but because of the existence of human beings.

Meaninglessness also creates anxiety for an individual person. If a person tries to create his/her own world without any references, then how can he/she find meaning in the created world? The individual person is caught up in the dilemma. He/she cannot have meaning or cannot not have meaning. Without references he/she cannot have meaning. Without meaning he/she cannot create his/her own world. When he/she realizes that he/she has to live in the meaningless world, he/she will have anxiety or conflict in this world. To face such a meaningless world requires a great deal of effort or courage. There is another dilemma. Why does the person face such a meaningless world?

III. EXISTENTIAL ROOT OF TRANSCENDENCE

1. Defense way of solving human dilemma

When an individual is aware of the four ultimate concerns, he/she experiences anxiety. If the person does not have enough courage to face anxiety, he/she avoids seeing the given reality. This is “shut-upness” in Kierkegaard’s term (Becker, 1973, p. 70; May, 1967a, p. 69). Because of anxiety, the person tries not to experience normal anxiety. Then, the person experiences neurotic anxiety. Kierkegaard’s term “shup-upness” is similar to the Freudian term, “repression,” which is a defense mechanism that avoids reality. One way to solve the problem of human dilemma is to build a defense mechanism which does not confront anxiety. There are several ways to defend oneself when one faces anxiety. One way is a narcissistic defense which has the expectation to be specially treated as an important person. The other way is a borderline defense which expects a rescuer for the person.

The narcissistic way of defense is characterized in that “individuals have deep, powerful beliefs in personal inviolability, invulnerability, and immortality” (May & Yalom, 1995, p. 277). When an individual faces the given reality, he/she sees his/her own limitation and weakness. Once the person accepts the weakness and limitation, then he/she may have a feeling of smallness or worthlessness. When one has fear of being small or worthless, then one tries to show him/herself to be special. To be special means to have a grandiose sense of self-importance, uniqueness, and exhibitionistic need

(Chessick, 1993, p. 7; Akhtar, 1992, p. 65; Lachkar; 1992, p. 1; Solomon, 1989, p. 49; Kiebel, 1988, p. 6; Masterson, 1988, p. 91; DSM-III-R, 1987, p. 351; Miller, 1986, p. 328). The person develops compulsive behaviors which are driven by inner demands. For example, sexually addicted people behave compulsively because of sexual impulses that are driven by fears and anxiety. When they realize that they are very small or worthless, they compulsively have sex with other people. Sexually addicted people have a fear of being separated from other people. They cannot face existential isolation or loneliness. They want to avoid such anxiety and develop a defense mechanism of avoidance.

The borderline way of defense mechanism is characterized by passivity, dependency, being unclear, low tolerance, impulsivity, identity disturbance (Stone, 1992, p. 10; Lachkar; 1992, p. 18; Kiebel, 1988, p. 8; Masterson, 1988, p. 80; DSM-III-R, 1987, p. 347; Gunderson & Kolb, 1978, p. 155). When an individual person faces the terrible anxiety of death, the person cannot transcend the dread. The person expects that someone should save him/her in the midst of such fear of death. Unlike narcissistic defense, the borderline way of defense is to show that the person is very dependent and miserable. When the person perceives that the other is very strong, then the person depends and demands the strong person to save him from the miserable terror. The borderline person has an extraordinarily high expectation toward the strong person. If the strong person cannot save the borderline person, then the person shows extreme anger. After exploding the extreme anger, the person has deep frustration and depression. Dependency and passivity is another form of avoiding the given reality. When the person loses the strong person, then the person experiences extreme fear or anxiety because of loss. The person faces fear or anxiety caused by an awareness of the given reality because the strong person is a defense mechanism against the given reality.

2. Transcendence way of solving human dilemma

Existentialists assume that transcendent self is present in the nature of human being (May & Yalom, 1995, p. 267; Hurding, 1985, pp. 128-131). The transcendent self makes an individual transcend his/her past and the present, and exists beyond him/herself. The function of the transcendent self is to make symbols and abstraction. The capacity to symbolize is to transcend the given time and space. Time means the

past, the present, and the future. Space means the dimensions that consist of the first dimension, second dimension, third dimension, fourth dimension, and so forth. To think and to talk in symbols give an individual as many possibilities as he/she wants. The capacity of transcendence is the capacity to have possibilities and the ability of objectification. The notion of transcendence can be easily found from the two existential psychologists, Victor Frankl and Soren Kierkegaard.

Frankl's concept of transcendence is closely related to the spiritual dimension of human nature (Hurding, 1985, p. 129). He accepts the Freudian assumption of the structure of personality. Personality consists of three different levels: consciousness, preconsciousness, and unconsciousness. Frankl accepts "the topographical assumption" (Jones & Butman, 1991, p. 67) of the structure of personality in Freudian tradition. The three different levels of consciousness consist of being in order from the top to the bottom. Consciousness level always posits on the top level. Preconsciousness always locates at the middle of the structure. Unconsciousness always locates at the bottom of the structure of personality. The three levels of consciousness never relocate and never change the positions. Spirituality locates at the core in the three different levels of consciousness from Frankl's point of view (Hurding, 1985, p. 130). The physical and psychological realms exist around the core of spirituality.

"Will to meaning" is the most important concept for Frankl who believes that "there is fundamental drive to have a meaning or meanings to live by" (Jones & Butman, 1991, p. 282). Each person can have different meanings for him/herself because there is no set meanings for the person. In spite of the difference of the meaning to each person, a need for spiritual meaning is called to all the people in the world. To have spiritual meaning covers all the levels of consciousness because the spirituality exists in all the levels of consciousness. In order to transcend him/herself, an individual person may relate God at the level of unconsciousness. For Frankl, God exists in the unconscious level. To have spiritual meaning is to meet the "unconscious God" in personality. The spiritual meaning is unconscious and fundamental to all people. There are two different kinds of problems of meaning, such as neurosis and existential vacuum (Jones & Butman, 1991, p. 282). Neurosis arises from the psychological and physical domains. Existential vacuum or dilemma arises from the spiritual or meaning dimension. Meaninglessness comes

from a lack of spiritual meaning. If an individual person fails to relate God, then he/she experiences an existential crisis that is an existential vacuum or meaninglessness. In order to overcome the problem of existential vacuum, the person should transcend him/herself to have spiritual meaning. But the concept of transcendence is different from that of other scholars who see the concept as something beyond the self. Frankl sees the concept of transcendence within the mind, and not beyond the mind. Hence, to encounter God in the unconsciousness is a transcendental reality for Frankl.

Kierkegaard begins with anxiety to become a true person. Anxiety is the result of the awareness of the givens, such as the ultimate givens of freedom, death, meaninglessness, and isolation. To face the ultimate givens means to have possibilities of choices, which cause an individual person to create his/her own world. To become a true person means that the person can create his/her own world through choices on the matters of life. He/she needs to have courage in order to have the choice to live the given world. If he/she exactly realizes the given world, he/she experiences anxiety or fear due to the possibilities. When he/she does not have enough courage, then he/she tries to avoid the given reality. He/she develops the personality of repression or socially and culturally bounded personality. The failure to face the given reality causes the person to have despair. The person never tries to be him/herself because of anxiety.

Kierkegaard proposed three developmental stages to become a true self: aesthetic stage, ethical stage, and religious stage (Oats, 1999, pp. 116-117; Jones & Butman, 1991, p. 280). These developmental stages are not like the stages of contemporary developmental theorists. The proposed developmental stages are not exactly sequential or continuous and cannot be distinguished clearly and exactly. He just proposed three distinctive stages, which can be understood from a developmental perspective.

In the aesthetic stage, the most important goal is to seek pleasure of one's own way. One does not seek reflection of one's behaviors and life. One lives just one's life as the culturally bounded and selfish way. The person does not ask any ethical questions to him/herself. The person pursues the life of sensual satisfaction. Hence, the person has doubts of his/her own existence. He/she may face the feeling of being bored. The person may have despair as the result of an aesthetic life.

The next stage is the ethical stage. In this stage, one lives one's life

according to ethical duties. One lives one's life within the general orders and customs. The person values ethical principles more than his/her own emotions and thoughts. The person respects the opinions of majority rather than those of minority. The person's existence is searched through the ethical obligations that he/she should fulfill.

The final stage is the religious one. In this stage, one can build a trustful relationship with God. The person can have true faith or belief on God. The person in this stage has a different interpretation of ethical obligation not like that of person in the ethical stage. Ethical obligation is not just a matter of right and wrong but also the matter of being a true person to God. The awareness to exist in front of God makes the person to have transition from the ethical stage and the religious stage. In this stage, the person has awareness of the unbridgeable gap between God and him/her. When he/she stands on God by him/herself, then he/she experiences despair because of the unbridgeable gap of quality. When he/she tries to be him/herself in front of God, the person experiences despair. In any way, the person cannot avoid the feeling of despair.

There are two different kinds of religions, such as religion A and religion B. Religion A means that the person has a passive relationship with God. The person experiences guilty feelings and pain in the relationship with God. Whenever he/she has awareness of sins, the person experiences guilty feelings. Religion B is different from religion A. The person is aware of the fact that he/she cannot fulfill the law of God. The person realizes that there is no continuum between the ideal self and the real self. By confessing that he/she cannot reach out the ideal self to God, he/she accepts God's grace and becomes free from the law or the ideal state of God's commandments. The transcendent experience is when the person has religion B.

The transcendent experiences come from the awareness of one's existence. When a person wants to overcome the ultimate givens, he/she should accept God as the ground of transcendence. "For Kierkegaard, to be a true self is to be a self grounded in Self (i.e. the Creator-God)" (Jones & Butman, 1991, p. 281). When he/she has the ground of God, the person can throw all the bounded things off and transcend the ultimate givens. If he/she has fear to face the despair, then the person cannot throw them off and avoid or deny the givens. Then the person cannot transcend them and face despair more and more. The concept of transcendence for Kierkegaard comes from the

assumption that human beings are created by God. Kierkegaard sees that human beings have capacity to transcend themselves. He agrees that human beings have transcendental need in human nature. But he is different from Frankl who sees the transcendent experiences in the unconscious level. Kierkegaard goes beyond the level of unconsciousness. He believed that an individual person can transcend beyond him/herself.

IV. SCOPE EXPANSION AND EXISTENTIAL TRANSCENDENCE

1. A trend to go beyond individual psychology

Recently, transpersonal psychology became the fourth psychology in Western society (Walsh & Vaughan, 1997, p. 34). Traditionally there have been major psychological schools of analytical, behavioral, and humanistic orientation in the area of psychotherapy. These three major psychological schools have neglected the area beyond the person, which is the transpersonal phenomenon related to the mental health of the person. Ralph Hood, Jr. studied transcendent experience from the different religious orientations. Hood (1991) proposed five different qualities of transcendent experiences: ego quality, noetic quality, communicable quality, affective quality, and religious quality (p. 93). The major psychotherapy schools have neglected the phenomena beyond the person. Transpersonal psychology addresses this neglected area in psychotherapy. It concerns the experience of altered state of consciousness, peak experience, self-actualization, and meditation, and other techniques and themes related to change in consciousness (Walsh & Vaughan, 1997, p. 34).

Spiritual being is the most important identity for a human being in transpersonal psychology. Spiritual identity is the basic premise of transpersonal psychology (Boorstein, 2001, p. 28). Most major psychological theories in psychotherapy have neglected the identity of spirituality in the study of human beings (Kim, 1998, pp. 121-144). A new trend of psychotherapy of transpersonal psychology is based on the identity of spiritual being. The psychotherapy in transpersonal psychology emphasizes expanded consciousness, magic power, and out-of-the-body experience (Boorstein, 2001, p. 29). The themes and methods are based on spiritual training. Many scholars of transpersonal psychology share interests in Eastern philosophy and transcendent

experiences.

The psychotherapy in transpersonal psychology uses the techniques of meditation and yoga in the Eastern world. The journey into the conscious world is the most important therapeutic method. The concept of consciousness in transpersonal psychology is different from that of traditional psychological schools. In the Freudian tradition of psychoanalysis, the concept of consciousness is described as the topographical position in the structure of mind (Jones & Butman, 1991, p. 67). However, transpersonal psychology describes the concept of consciousness as a spectrum of altered state of consciousness. In the consciousness, a variety of states of consciousness exist. A certain state of consciousness is higher than the other states of consciousness. A certain state of consciousness is more functional than other states of consciousness.

Transpersonal psychology is greatly concerned about the obstacles in the consciousness. In order to have a journey of consciousness, a person cannot grow because of the obstacles. One of the obstacles is obsession. When the person is obsessed in certain things, then he/she cannot search the world of consciousness freely. In other words, the person cannot change the state of consciousness here and there. The person has just only one state of consciousness. Thus, the person can think and feel only limited things in his/her mind. The person cannot experience the free state of consciousness. In this sense, the healthy personality and character are not important in transpersonal psychology. The healthy personality has just one state of consciousness. It is only one mode of consciousness. Transpersonal psychology actually goes beyond the healthy state of consciousness.

Transpersonal psychology broadens the traditional concept of identification (Walsh & Vaughan, 1997, p.38). Traditionally, many schools of psychology define the concept of identification as a state which identifies only with external things and objects. However, transpersonal psychology goes beyond the definition of traditional schools of psychology. Transpersonal psychology considers inner identification of the state of consciousness because there are many different states of consciousness. Transpersonal psychology focuses on why the person has such external identification from the state of consciousness. The person usually does not know why he/she has such external identification. In order to know the reason, the person should have a journey of his/her mind through spiritual training, such as

meditation and yoga. Through such spiritual training the person can transcend him/herself. This is the purpose to search the mind. The person cannot be confined only in the conscious and unconscious world in the traditional sense. Once the person knows the reason why he/she has such identification, he/she can go beyond him/herself. The person can go further beyond him/herself.

2. The position of existential transcendence

Jones and Butman (1991) point out the contributions and dangers of existential psychotherapy in their book, *<Modern Psychotherapies>*. The dangers are the tendency of personal relativism or religious pluralism and a psychologizing tendency. The benefits are a spiritual understanding of human beings and a transcendent reality. Concerning the dangers of existential psychotherapy, the first point is the tendency toward personal relativism or religious pluralism, which is related to the view of religion. Jones and Butman (1991) describe the religious view of Frankl as follows: "religion as a common urge that is mainly directed in drawing human beings to a truer knowledge of themselves and other human beings." In this view, truth is personalized in the mind. Truth should make sense to people. How does existential psychotherapists understand personhood? How does God have a relationship with the truth in the relationship with human beings? These questions of truth are theological and psychological questions. If truth is only to make sense to one's consciousness, then there is a danger of personal relativism. The understanding of truth is different from person to person or people to people. Then there are many different truths according to one's orientation. From the religious point of view, there is a danger of religious pluralism. If the understanding of truth is different from one group of people to another, then there are many different kinds of truths according to the communities of people. However, the truth for Christian people comes from the sovereign and self-revealing God. The revelation of God's truth is the starting point for human beings to understand the truth. The Bible is the firm foundation for human beings to understand what the truth is. In many cases, God's truth does not make sense to people because people have sinful natures. They cannot understand God's truth without the help of the Holy Spirit. In this sense, existential psychotherapists overlook the revelation of God's truth in the Bible.

The danger of personal relativism or religious pluralism comes

from too much emphasis on experience by existential psychotherapists. Experience makes people have subjective faith, which is difficult to universalize. A person has unique experiences that cannot be shared with other people. However, existential psychotherapists assume that the experience of anxiety, guilt, loneliness and so forth is common to all people. Even though human beings experience such feelings and emotions, how can existential psychotherapists make sure that they have a similar or identical meaning? Even though they may have virtually identical experiences, people draw many different meanings and conclusions from the experiences. When they draw meanings out of their experiences, with what frames of reference can they use to make the experiences meaningful for themselves? This is a serious problem for the existential psychologists. If there is no frame of reference, then people draw radically different meanings even out of same experiences. This is a human dilemma. Existential psychotherapists point out the problem when they search the concept of freedom. Without any given ground, how can a person be free from the ground? Likewise, how can a person draw meaning out of his/her experiences without any given frame of reference? How do people have a common ground of meanings from their experiences without having any given criteria or standard?

The other danger is a psychologizing tendency. This problem is closely related to the above-mentioned problem of emphasis on experience and its interpretation. When they interpret the experiences of a person, existential psychotherapists use a subjective psychological frame. In order to interpret the experiences of an individual person, there are many different ways to give an interpretation. In interpretation, the praxis of experience is quite complex. Experience can be viewed from different perspectives, aspects, dimensions, layers, and so forth. The psychological perspective is only one way of looking at the experience. For example, the conflict of a married couple cannot be seen only from the perspective of psychology. Psychologically speaking, there are several issues, such as gender difference, personality types, motivations, needs and so forth. However, there are many different issues, such as political struggle between husband and wife, structural problem of the society from the sociological perspective, nuclear family system from the familial perspective, an economic understanding of the struggle and so forth.

The psychological understanding of experience is related to an

inner perspective. The internalizing tendency of experience loses objectivity in understanding experience. When Frankl sees God in the unconscious mind, he internalizes too much of God from a psychological perspective. God exists not only in one's mind but also outside the human mind. God's reality is not just confined to the conscious world of human beings. God exists apart from human consciousness. Hence, existential psychologists should realize the limited understanding of human consciousness about experiences.

There are several contributions of existential psychotherapists, such as spiritual understanding of the personality and transcendent reality. Both Kierkegaard and Frankl put an emphasis on the spiritual dimension in an existential framework. For Kierkegaard, spiritual dimension is logically valid for solving the problem of despair. When an individual person has an accurate awareness of reality, he/she cannot avoid the feeling of despair due to the human dilemma. Without assuming the spiritual dimension, the person cannot solve the dilemma. When he/she looks at God, the person can solve the human dilemma. For Frankl, spirituality is the core of the personality. Physical and psychological areas are the outer part of the personality. Spiritual meaning is the most important existence for Frankl.

The other contribution is transcendent reality, which rejects the view of "psychic and/or biological determinism" (Jones & Butman, 1991, p. 291). Most of major psychological and sociological approaches to the area of psychotherapy assume that the human world is just physical, psychological, and social dimensions. Their view of personhood is just limited to the biologically determined dimension and/or the psychologically determined dimension. The spiritual dimension for them does not exist. Hence, there is no connection between theology and mainstream psychology. But existential psychotherapists open the door for a connection between them. Both of them use the spiritual dimension to understand personhood. When an individual person transcends the present dilemma, he/she can truly be free from the human dilemma. Transcendent reality is the most important bridge between psychology and theology. Search for meaning comes from the spiritual dimension that includes both theology and psychology.

3. Existential transcendence and scope expansion

Scope "denotes all things in a person's life, including values,

family of origins, attached emotions, and so on.” (Kim, 2000, p. 73). Scope is the world in which a person lives. For example, when a researcher uses a microscope, he can see only the world permitted by the microscope. If he/she wants to see a larger world through the microscope, then the researcher should change the lens. Similarly in scope expansion, if one’s scope is expanded, then one can see, feel, and understand more. Scope expansion is not only developmental matter but is also a spiritual phenomenon. Kim (2000) already explained the relationship between scope expansion and developmental phenomena in his article “scope expansion as a phenomenon of transcendence” (pp. 66-86). He (2000) also explained the relationship between scope expansion and spiritual matters in his article (pp. 66-86). Scope expansion is a phenomenon of transcendence.

Existential psychotherapists suggest the necessity of transcendence because of the human dilemma. Without assuming God, humans cannot solve their problems that they face in every day life. Existential psychotherapists search meanings for themselves as the foundation of their life. The meaning is not just given by the society. An individual person must search the meaning for him/herself. If the meaning is only searched in this world, then the person cannot get out of the dilemma situation. In order to solve the problem, the person must have a different dimensional world, which is the spiritual world. This is the basic premise for humans. Existential psychologists gave the foundation of transcendence through the quest for the meaning of life (Walsh & Vaughan, 1997, p. 48). In order to have transcendence, an individual person should face the dilemma situation. Without facing such situation, the person cannot overcome the difficulties.

Existential psychotherapists do not provide many details about transcendence. They never say how an individual person can transcend the dilemma when he/she faces it. Kierkegaard just explains how the person can transcend as follows: “By realizing the truth of his situation, by dispelling the lie of his character, by breaking his spirit out of its conditioned prison” (Becker, 1973, p. 86). He does not give any detailed techniques and methods to transcend. He just shows justifiable reasons to transcend from the existential perspective. He further explains, “In order to transcend he must break down that which he needs in order to live. Like Lear he must throw off all his ‘cultural lendings’ and stand naked in the storm of life” (Becker, 1973, p. 86). When one agrees to the necessity of transcendence, he/she must have

more than just reasons why the person transcends. Although Kierkegaard explains how an individual person can transcend, the explanation is not a method to transcend but a reason and foundation for the necessity of transcendence. In order to understand the phenomena of transcendence, one must understand the process of transcendence, the changed state of personality through transcendence, the result of transcendence, and various concepts related with transcendence. Loder's work and scope expansion are transcendent phenomena closely related to already mentioned concepts related with transcendence.

Loder (1989) expands the work of existential psychotherapists about transcendence by showing the process of transformation. He (1989) proposes "key steps in transformational logic, or knowing event, are (1) conflict, (2) interlude for scanning, (3) constructive act of imagination, (4) release and openness, and (5) interpretation" (p. 40). Existential psychologists make people open their eyes to have awareness of human problems and exhort them to have meaning for themselves to live in the world. Loder shows the whole spectrum from awareness to meaning. He explains that an individual person can start from awareness of conflict, but that there are several steps to meaning. In the step of 'interlude for scanning', the person searches many different possibilities to solve the conflict. Through the scanning process, the person distinguishes and differentiates certain concepts from other concepts. In this step, the person does not have a feeling of the options. The person takes a further step, the 'constructive act of imagination.' Loder states that "an insight, intuition, or vision appears on the border between the conscious and unconscious, usually with convincing force, and conveys in a form readily available to consciousness the essence of the resolution" (Loder, 1989, p. 38) in this step. A solution for the conflict comes up in the consciousness. Because of the solution, the person can have a new perspective on the conflict. In the next step, the person experiences the release of energy and "the liberation of the self-transcendence of consciousness" (Loder, 1989, p. 39). There is a way to transcend him/herself through the new way of understanding. In the final step, the person can have "interpretation of the imaginative solution into the behavioral and/or symbolically constructed world of the original context" (Loder, 1989, p. 39). Through these five sequential steps, an individual can have self-transcendence and different meanings for the solutions that correspond

to the original world.

Loder's work of the process of transcendence suggests scope expansion. In the process of transformation, all the steps are involved in scope expansion. If one has new meaning or interpretation of the original situation, then he/she can have more possibilities or bigger perspectives that include the old perspective. The new perspective must have a larger scope for encompassing the old perspective. The person actually has more ways or many different interpretations for the original situation. If transformation happens, the person cannot be the same person before transformation because the person has already changed. Scope expansion is the result of transcendence if transformation is the method of transcendence. Transformation shows how to transcend the person. Loder proposed five different steps for the transformation. Existential psychologists showed the reasons why an individual should transcend. Scope expansion is the result or state of transcendence.

V. CONCLUSION

There are many existential reasons why human beings must transcend. When people more clearly examine the reality, then they cannot escape from the feelings of anxiety, loneliness, guilt, and fear. When they are aware of the human dilemma, then they cannot face the reality without the feeling of despair. Secular existential psychotherapists do not have an appropriate way to deal with despair. However, transcendent existential psychotherapists have a proper way to deal with despair. Kierkegaard and Frankl open a way to overcome the feeling of despair by providing a transcendent reality. The spiritual dimension is the only solution for overcoming despair. When people meet God consciously or unconsciously, they can transcend themselves and have hope for their life.

Transcendent existential psychotherapists give a firm foundation for the necessity of transcendence. They give rich existential reasons why people should transcend themselves when they face the human dilemma. While they give good reasons for transcendence, they fail to describe other aspects of transcendence. Loder gives a method of transcendence through the concept of transformation. He actually gives five different steps of transformation. These five steps teach people how to transcend. Scope expansion is a result of transcendence. Through transformation, people can have wider perspectives or

understandings of the original context. Existential psychotherapists already expressed possibilities of the given situation. Scope expansion includes the concept of possibilities. If a person's scope is expanded, then he/she becomes a totally different person. He/she is not the same person before scope expansion. He/she becomes qualitatively different because he/she has new perspectives, life-styles, ways of understanding, and so forth.

God sheds his light for human beings to follow. God is the transcendent reality in which humans cannot lose the way to go. Transcendence leads human beings to the transcendent reality in which God reigns. Existential psychotherapists had already realized that human beings could not stand alone in this world. Humans need God to transcend beyond themselves. Existential psychologists have given a firm foundation for transcendence toward God.

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