

Effects of Spiritual Change on the Re-Entry Adjustment of Christian Young Adult Humanitarian Workers

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Kontext / Hintergrund

- Servants to Asia's Urban Poor



Managing Stress in Humanitarian Workers - Guidelines for Good Practice



1 Policy

The agency has a written and active policy to prevent or mitigate the effects of stress.

2 Screening and Assessing

The agency systematically screens and/or assesses the capacity of staff to respond to and cope with the anticipated stresses of a position or contract.

3 Preparation and Training

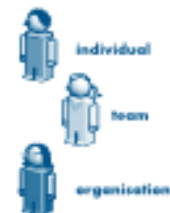
The agency ensures that all staff have appropriate pre-assignment preparation and training in managing stress.

4 Monitoring

The agency ensures that staff response to stress is monitored on an ongoing basis.



Legends:



8 Post Assignment Support

The agency has clear written policies with respect to the ongoing support it will offer to staff who have been adversely impacted by exposure to stress and trauma during their assignment.

7 End of Assignment Support

The agency provides practical, emotional and culturally-appropriate support for staff at the end of an assignment or contract.

6 Crisis Support and Management

The agency provides staff and teams with specific culturally appropriate support in the wake of critical or traumatic incidents and other unusual and unexpected sources of severe stress.

5 Ongoing Support

The agency provides training and support on an ongoing basis to help its staff deal with their daily stresses.

Methode:

Interpretative Phenomenological Analysis

- **Ontologie** – kritischer Realismus (“there are different valid perspectives on reality” Maxwell, 2012)
- **Etymologie** – Konstruktivismus
- **Phenomenologie** – es geht um die persönliche Erfahrung
- **Doppelte Hermeneutik** – der Teilnehmende interpretiert seine Erfahrung, der Forscher interpretierte die Interpretation des Teilnehmenden
- **Idiographisch** – Fokus auf dem Individuum

- 20 Kurzinterviews zur Teilnehmerselektion
- 3 Teilnehmer aus den USA
- Halbstrukturierte Interviews zur Datenerhebung
- Datenauswertung (Transkription, Kodierung, subordinate themes, superordinate themes)

Resultate

- **Der Spirituelle Weg von Gewissheit zu Mysterium**
- Dogmatische Anfänge

Tracy: If you are a good Christian, then you will read your bible and have quiet times on a regular basis and pray and kind of have this correct theological understanding.

- Auslöser von Veränderung
 - Erfahrungen mit anderen christlichen Traditionen

Tracy: [I was] coming to see that there was this social component and justice component to faith, so I think there came a shift in me between seeing the Gospel as a set of formulas or beliefs to ascribe to, and shifting more towards, "This is a way of life."

- interkulturelle Erfahrungen

Tracy recounts an episode in which she was surprised and somewhat unsettled when she was staying with a Muslim family in a slum community and her hosts spoke to her about how they experienced God speaking to them through the Qu'ran.

I remember that being kind of confusing for me because I'm like, "This sounds so similar to my experience with the Bible..." and I'm kind of trying to make sense of this, like, "What? But you're a Muslim and you're not even praying to Jesus . . . what is all this about?"

- Erfahrung von Leid

I really came away from this sense of God's sovereignty in terms of, like, everything that happens is God's will, because I just could not believe that it was God's will to rape and torture each other or for kids to die of diseases that were preventable.

- Liminal space
- The word *liminal* comes from the Latin word *limen*, meaning threshold – any point or place of entering or beginning. A liminal space is the time between the ‘what was’ and the ‘next.’ It is a place of transition, waiting, and not knowing. Liminal space is where all transformation takes place, if we learn to wait and let it form us. (www.inaliminalspace.org)

“a sense of loss or disorientation, losing some solid understanding” (Kevin); “feeling completely unsettled in my faith” (Joyce); “very intense doubt and times of just wondering . . . is God there or not, or if God is there, then is God just impotent in this situation?” (Tracy).

- Annahmen von Mysterium und Paradox

For the first time I let myself feel those questions of, “God, are you good?” And not just like reassuring myself with scriptures or all that stuff, but really letting myself feel that unsettled anxiety. But it felt like grace, because I was able to go into it without answers.

I think I’ve learned to accept paradox – you know, that things can be good and bad at the same time; that I love India and I hate India at the same time. Yeah, I think I’m embracing paradox. Also, right and wrong matter less to me.

- **Der soziale Weg von Zugehörigkeit zu Neuorientierung**
- Kirche als Ort der Zugehörigkeit

The church was an easy place to receive affirmation and the core of my social time was with other believers.

- Das Gefühl von Trennung

There is that sense of disconnect from other people that I maybe once agreed with. Feeling like, wow, a lot of the church really isn't in the place that I'm at, necessarily...isn't asking these questions, or might be scared by my answers. So then that's a bit isolating or a lonely feeling like, "Yeah, maybe I'm no longer in the in-crowd," or, "I'm a bit different, what do I do with that?"

- Selbstzensur

So ideally I'd like to say that I'm being wise, but I think on the flipside, critically I could say yes, sometimes I probably censor myself out of a fear of offense or out of fear of loss of relationship: that sort of things which are not necessarily love but me choosing to censor myself because sometimes you don't want to deal with being misunderstood or with being "the weirdo who is always talking about those poor people" sort of thing.

- Eine neue Identität

At the end of it, I had felt really grateful for all those changes because I feel like there has been a real deepening of my relationship with God. And I think I've gotten beyond a lot of the sense of duty and guilt and fear that had motivated my faith in earlier years, and I feel more a sense of receptivity to God's love and more just a sense of peace in that regard. . . . It seems like now I can kind of see that this has all been a healthy thing of deconstructing these false selves. It doesn't just leave you with nothing. It can leave you with a truer sense of who you are, and maybe with an identity of God's beloved that's not dependent on what you do or what other people think or having the right actions or right beliefs all the time.

Diskussion

- Fowler's Stufen des Glaubens
 - drei (synthetisch-konventionell), vier (individuierend-reflektierend), and fünf (verbindend)
- Posttraumatisches spirituelles Wachstum
- "First, these studies show that religion and spirituality are usually, although not always, beneficial to people in dealing with the aftermath of trauma. Second, that traumatic experiences can lead to a deepening of religion or spirituality. Third, that positive religious coping, religious openness, readiness to face existential questions, religious participation, and intrinsic religiousness are typically associated with posttraumatic growth." (Shaw, Joseph & Linley, 2007)

Schlussfolgerungen

- Die Rolle von Sendeorganisationen und Sendekirchen