



PCS & Life Transitions

1050-1100



While you wait for class to start:

- 1. Think about your religion's scriptures. What are some which talk about farewells/relocations/major travel?**
- 2. Download the handouts attached.**
- 3. Send a private message w/ your name & email for a certificate.**
 - **If this is your first Volunteer Academy class, then send your mailing address to get a Volunteer Academy Journal.**
 - **Rebecca.a.powell16.civ@mail.mil**

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As people log, use the chatroom to answer question 1.

Send a private message with your name and email address to receive a certificate.

If this is your first Volunteer Academy class, then also send your mailing address to receive a Volunteer Academy Journal.



Today is training for the key leaders in our chapels. These can be volunteers, Chaplains, Religious Educators, or Religious Affairs Specialists.

Because our TEAMS classes are 45 minutes long, each class will be 1/2 Continuous Learning Point (CLP). There is an assignment at the end for an additional 1/2 CLP.

Your optional followup activities are any 1 of the following:

1. Review your scriptures. What is 1 that is similar to the experience seen in the Transitions Model? Send 2 paragraphs of what that passage is and why you selected it.
2. Make a RAFT and PIER model labeled with the acronym. Display in your chapel facility with handouts of the Transitions Model. Send a photo of your display.
3. Use USACHCS Training Religious Education. Select 1 resource and create an onsite or online activity for your family or congregation.
4. If you are moving in LESS than 6 months, then use the actions of RAFT in your local relationships.
5. If you are moving in MORE than 6 months, then use the actions of PIER in your local relationships.



Administrative Information

SAFETY REQUIREMENTS: No food or drink is allowed near or around electrical equipment (CPU, file servers, printers, projectors, etc.) due to possible electrical shock or damage to equipment. Exercise care in personal movement in and through such areas. Avoid all electrical cords and associated wiring. In the event of an electrical storm, you will be instructed to power down equipment. Everyone is responsible for safety.

RISK ASSESSMENT LEVEL: LOW


ENVIRONMENTAL CONSIDERATIONS: Environmental protection is not just the law but the right thing to do. It is a continual process and starts with deliberate planning. Always be alert to ways to protect our environment during training and missions. In doing so, you will contribute to the sustainment of our training resources while protecting people and the environment from harmful effects.

EVALUATION: The student is required to fully engage in lesson by applying critical and creative thinking throughout the lesson as well as completing all assignments.



Instructor Note: Review safety requirements, risk assessment, environmental considerations and expected outcome and evaluation.

On your screen you see some safety reminders for our time together.



Contacts



Religious Education Program Director – Dr Becky Powell
 • rebecca.a.powell16.civ@mail.mil



Religious Education Program Director– Dr Grace Yeuell
 • grace.c.yeuell.civ@mail.mil

<https://usachcstraining.army.mil/religious-education>



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I am Dr. Becky Powell. My colleague, Dr Grace Yeuell and I are the Religious Education Program Directors for IMCOM-Europe. We lead the Chaplaincy Academy for Religious Education (CARE) Center which is a generating point and destination for religious education and chapel training.

We work within IMCOM's mission statement which reads:

“The US Army Installation Management Command (IMCOM) integrates and delivers base support to enable readiness for a globally-responsive Army.”

We are partners with the US Army Chaplain Center and School, USACHCS.

Your garrison Religious Educators are available to advise, assist, and train for your chapel programs.




Terminal Learning Objective



ACTION: Apply David Pollock's Transitions Model to Army chapels and personal relocations.

CONDITIONS: In a video classroom environment, given access to research on relocations and social scaffolding

STANDARD:

- ✓ Relate scriptures to Transitions Model
- ✓ Transfer RAFT & PIER to chapel display
- ✓ Teach a chapel class using the Transitions Model and relevant scriptures
- ✓ Discover RAFT and PIER applications for chapel relationships



Send your activity & email address to Rebecca.a.powell16.civ@mail.mil



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Instructor Note: Have students read the TLO.


This training provides a framework to understand PCS and other life changes in the context of a chapel and in light of your religion's scripture.

Your chapel community will be better equipped to lead all who are authorized and assigned support on our installations.

Plan to take other Volunteer Academy classes listed on the Volunteer Academy brochure. Take special notice of "Unplanned Farewells" and "Military Children;" we can offer these again at your convenience.

Next week, Wednesday 14 October 2020 we will have "Suicide Prevention" here on Microsoft TEAMS at 11am Germany time. It will be taught by Chaplain Grace Hollis.

The rest of October's classes are on Small Groups (October 21st) and on Catholic teachers (October 27th).




Cultural Adaptation and Resiliency

The significance of Formal and Fictive family relationships



Formal

- Family of orientation, family of procreation
- Nuclear family, extended family



Fictive

- Affiliated family "Most individuals and families are not isolated, but exist in a rich network of kin, friends, and neighbors who give them strength." (p.14, The Marriage and Family Experience, B. Strong & C DeVault eds.)
- Affiliated Family (Aunties, Like-sisters, virtual-grandparents)

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Let's hear the stories of real people.

Take a look at the definitions of family on the screen.

Who are members of your formal family? What makes them significant for you?

- Wait for 2 students to answer.


Who are some of your fictive kin? What makes them significant for you?

- Wait for 2 students to answer.

Neither group is perfectly capable of providing satisfaction. BOTH Formal Family AND Fictive Family can provide:

permanent OR transitory connections



positive OR negative experiences



Cultural Adaptation and Resiliency

Social Scaffolding

- Givens:
 - Resilience is enhanced through relationships
 - Dr. Reuven Feuerstein
 - Resilience is enhanced through religiosity
 - Dr. H. Richard Niebuhr
- Finding:
 - Religiosity is enhanced through relationships
 - There are characteristics that influence both enhancements.

Copyright - Dr. Becky Powell

The community relationships are important in faith and flourishing.

The chapel relationships, that we build in each location, can sustain us in this place and time AND through our lives.


Chapel relationships can equal formal family relationships through shared faith, education, and culture.

Chapel relationships are largely fictive kin, and can be transformative.

In an overseas situation, the social scaffolding around a family and in a chapel changes constantly.

Each year, we see an average of 30% turn over.

- That means in an average 3 years, nearly 100% of chapel attendees have arrived and left.

 The Transitions Model <small>The model is copyrighted by Dr. David Pollock and is used with permission. Added notes on are copyrighted by Dr. Becky Powell, 2017. To use, request permission from Dr Powell or the estate of Dr Pollock.</small>					
TRANSITION MODEL	Involvement	Leaving	Transition	Entering	Re-Engagement
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Social Posture	Commitment Responsive Responsible Friend	Disengaging Relinquish Roles Distance Criticism Loosen ties / conflict New relationships Closure *RAFT	Chaos Exaggerated problems Misunderstanding / Ambiguity Self Centered Isolation Must initiate relationships	Introducing Marginal Observing Risk Taking Errors in response Exaggerated behavior Searching for "mentor" Trust issues	Commitment Responsive Responsible Friend
Psychological Experience	Intimacy Affirmed Secure Safe	Denial Rejection Resentment Grief / Sadness Expectations	Anxiety Loss of self esteem Loss of continuity with past (sacred objects) in present (schedule, job description, duties, care) Grief Disappointment	Vulnerable Easily offended Fearful Ambivalent Psychosomatic problems Depression	Intimacy Affirmed Secure Safe
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I first was introduced to the Transitions Model in the basement of the Stimson Memorial Chapel, Bonn. It was during a lecture sponsored by the American Protestant Church, Bonn and provided by Interaction International (www.interactionintl.org)

I find that the Transitions Model makes sense of the lives/people at the APC and my own life.

It has been important for me to remind myself (and be reminded by others) of God’s power and provision through every transition of life.

The basic faith statement of the Judeo-Christian traditions begins in Deuteronomy 26:5 “... make response before the Lord your God, ‘A wandering Aramean was my father....’” This statement of faith and identity was to be said when the Israelites crossed into the Promised Land. The experience of faith has been an experience of relocation and internationality.


We will read the Transitions Model from bottom to top and left to right.

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Social Posture					
Psychological Experience					
Time					
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First, look at the rows from bottom to top.

- Time is what you can focus on.
- Psychological Experience is how you are feeling and thinking.
- Social Posture is how you present yourself to others.
- Social Status is how others behave toward/about you.

In a family, each member will have different challenges and go through Transitions issues at different rates. But in each phase, the Transitions model is descriptive (not prescriptive) of what you are likely to experience.

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Now look at the columns.

Each one describes an experience and intention of being in a place.

Each one corresponds to a sensation of time.

The red columns are times when there are extra levels of chaos in a person's life.

The strain of relocation spills over into wider psycho-social experiences. The green areas are those in which a person is known and has connections.

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Involvement is when you have in a place a "long time" and expect to stay.


A mono-cultural person from a "normal place" will likely have a sensation of involvement until near death!

In the third-culture world of Military communities and PCSes, involvement might be fleeting.

What are examples of intimacy as it is used in this context?

What behaviors do you engage when you are feeling commitment to the place/people?

How does it feel to belong? When are times you have experienced this?

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Leaving occurs when you decide to leave, think you MIGHT be leaving, or others expect you to leave. For PCS, this experience can start as early as 6 months before leaving or when the orders are cut. In our unplanned farewells class, we realized that sometimes circumstances do not give us much time in “leaving.”

Why do you think we have coded this as amber?

- Answers will include the fact that this feels scary/risky.

- A healthy activity for those who are leaving is to “build a RAFT” = Reconcile, Affirm, Farewell, Think about the Future. David Pollock and Ruth Van Reken created the RAFT.
- A healthy activity for those who are staying is to be a PIER = Prepare to say goodbye, Identify those special memories, Express your feelings, Rely on family/friends remaining open to new. PIER was created by students & counselors from an international school.
www.sigischools.com/cms/images/PDF/conference2014/quick-Thriving-in-Transition-pub.pdf

- What are some risks from leaving quickly – evaporating?

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The TRANSITION phase, is generally begins when your household goods are packed out and ends when they are delivered into your new quarters. The timing is based on events that you cannot control as well as choices that you/others make.

The red areas are time when there are extra levels of chaos in a person's life. The strain of relocation spills over into wider psycho-social experiences.

In the Transition phase, we are so focused on the future, that we are often living on adrenaline. There is so much anxiety, chaos, and unknown that we don't have time to stop and attend to the strain. We are "FINE!"
Are we really fine?

I recommend taking a look at research on grief. If we do not stop and take care of our grief – as it happens – then we have soul wounding and ongoing-lingering struggles.

Maybe during COVID-Lockdowns-Isolations-Quarantines, we experienced a blip of Transition. A Time for Everything described the "sense box" which many of us created during the "unplanned farewells" class. This is one of many good interventions-activities which can help.

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Entering is the activity of building a new life and engaging the new place/people. It takes a lot of intentionality. There are people who never fully enter a place.

- Entering usually begins after the household goods are delivered.
- Remember that each member of the family is experiencing these phases at his/her own rate.
 - The family members who go to work with a defined role are likely to experience Entering and potentially re-engagement first. But this might only be a professional entering, not a social/psychological/spiritual entering.
 - This phase can last much longer for the family members who are staying at home or whose lifestyle is radically changed.

In Entering, a person is trying to be known and make connections.

When the Army has done many studies of suicides of Soldiers, Civilians, and Family Members. The highest rates of suicide and other critical incidents come in ENTERING.

Theories are linked to:


- Leaving and transition were driven by adrenaline – holding it all together. As that adrenaline wears thin, our immunity drops.
- Exhaustion and unmet expectations can be crushing when unmitigated by local trusting relationships.

Remember the social scaffolding?

- What do you do when you cannot see any scaffolding?
- What perspective does religion provide?
- Recognizing that a person in transition is hurting, what comfort can a chapel give?

What have chapels done to assist your entering?

What has not worked for you?


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Entering is the activity of building a new life and engaging the new place/people. It takes a lot of intentionality. There are people who never fully enter a place.

- Sometimes we just do not want to go through the "stuff" of entering and decide to hold off connections until we really settle down.
- RE-Engagement is the same as Involvement. It is a sense of belonging to the new place.

The green areas are those in which a person is known and has connections. The emergence into Re-engagement, can take as little as 3 months. When there are exacerbating circumstances or even personal choice re-engagement might take years or never occur. Re-engagement becomes the involvement phase as a person looks toward the next move; note that when re-engagement does not occur, the process of the next transition is impaired.

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You will get a copy of the Transitions Model in email after this class.

I recommend keeping a printout of the model with you as you relocation. Mark on it the days/times that you move through each phase.

What QUESTIONS do you still have?

What did we miss?

If you would like to talk about where you are on the Transitions Model today, then you can stay after the class and chat with your friends here.



Terminal Learning Objective




ACTION: Apply David Pollock's Transitions Model to Army chapels and personal relocations.

CONDITIONS: In a video classroom environment, given access to research on relocations and social scaffolding

STANDARD:

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Follow Up Activities

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1. Review your scriptures. What is 1 that is similar to the experience seen in the Transitions Model? Send 2 paragraphs of what that passage is and why you selected it.
2. Make a RAFT and PIER model labeled with the acronym. Display in your chapel facility with handouts of the Transitions Model. Send a photo of your display.
3. Use USACHCS Training Religious Education. Select 1 resource and create an onsite or online activity for your family or congregation. <https://usachctraining.army.mil/religious-education> (See any file. Examples are in Youth Ministry, Resilience, Culture & RE, Episcopal)
4. If you are moving in LESS than 6 months, then use the actions of RAFT in your local relationships. Send Dr Powell a private message describing your experience.
5. If you are moving in MORE than 6 months, then use the actions of PIER in your local relationships. Send Dr Powell a private message describing your experience. usachctraining.army.mil/religious-education

Send your activity & email address to Rebecca.a.powell16.civ@mail.mil

UNCLASSIFIED
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Here are your follow-up activity options.

Because our online classes are 45 minutes long, each class will be 1/2 Continuous Learning Point (CLP). There is an assignment at the end; you will get an additional 1/2 CLP for sending in your response.

My email address is on the screen for your activity and for me to send you a certificate.