

**STUDENT VOLUNTEERING ABROAD:
AN ANALYSIS OF THE PERSPECTIVE
CHANGES AND SPIRITUAL GROWTH OF
FORMER SEATTLE UNIVERSITY STUDENTS
FROM HAVING SERVED WITH THE SISTERS
OF CHARITY OF MOTHER TERESA IN
CALCUTTA (KOLKATA)**

TODD W. WALLER

INSTITUTE OF EDUCATION

UNIVERSITY OF LONDON

EdD

ABSTRACT

My central research question is to study the intrinsic changes to American students using narrative analysis to better understand how personal and spiritual growth may have occurred as a result of volunteering abroad. For my Institute of Education International EdD Thesis, I conducted in-depth interviews with 25 alumni spanning two decades from the Seattle University volunteer program that places students in Mother Teresa's hospices in Calcutta/Kolkata. I was the first Seattle University student to serve in India in 1985 and nearly 150 have participated in the program since then. Drawing on these interviews, I then analyze the internal changes experienced by these alumni as a result of volunteering abroad, using a formula of codes which I designed. The study does not evaluate the extrinsic value of volunteer programs (e.g. impact on the community, quality of health care delivery, etc.), but is focused on better understanding the personal and spiritual growth encountered as a result of working with the "poorest of the poor" in Calcutta. The methodology I used to conduct and analyze the interviews builds upon the methodology applied in my International EdD Institution-Focused Study.

There exist two primary goals of this study, both of which are of equal importance:

1. To better understand the more immediate impact on one's interior life due to caring for the sick and dying in the hospices of Calcutta.
2. To explore the spiritual questioning and spiritual development of volunteers as a result of their working with Mother Teresa's Missionaries of Charity in Calcutta.

WORD COUNT DECLARATION

I hereby declare that, except where explicit attribution is made, the work presented in this thesis is entirely my own.

The final word count for this thesis is 44,480.

The word count excludes the Cover Page, 2000 Word Statement, Bibliography, Appendices, Data Charts and Acknowledgments.

Todd W. Waller

TABLE OF CONTENTS

Introduction	Page 12
Chapter 1 Defining the Spiritual	Page 18
Theme 1: Deconstructing the religious	
Theme 2: Religion can lead to the spiritual	
Theme 3: Constructing the spiritual	
Defining Jesuit spirituality – a contemplative in action	
Chapter 2 Methodology	Page 31
The research question	
The process	
Design of the study	
Coding critical incidences	
Ethical issues	
Chapter 3 Qualitative Analysis of Interviews	Page 39
The biographic-narrative-interpretive method (BNIM)	
Description, Argumentation, Report, Narrative and Evaluation (DARNE) Analysis	
Chapter 4 Calcutta as a Classroom and the Support of Fellow Travelers	Page 52
The historical journey	
The psychological and spiritual journey	
The psychological and spiritual crisis	
Beyond the crisis: the jewels of the journey	
Chapter 5 The Influence of the Sisters of Charity	Page 63
The rules and the setting	
Beautiful death versus saving lives	
Anger and aggression	
Overcoming the anger	
Beyond the criticism one finds joy	
Despair and joy are interrelated	
Chapter 6 Understanding Caring	Page 77
Introduction	
An analysis of caring	
One) The One Caring	
Two) Receiving	
Three) Guilt	
Four) Reciprocity	

Chapter 7 Emotional Well-Being and Contemplation	Page 90
The journey into the underworld	
Jesuit spirituality and reflection	
Spiritual wellness	
Journaling	
Other practices	
Chapter 8 Lessons Learned	Page 98
The quest – questioning	
Outcomes – career choices	
Spiritual outcomes	
Other outcomes	
Implications	
Helping or harming	
Chapter 9 Bringing It All Home	Page 112
Strengthening identity	
Protect now; process later	
Setting limits	
Integrating a life vision	
Being served	
Jesuit spirituality	
The cycle continues	
Chapter 10 Relevance to the Field of Education	Page 124
Intercultural relations	
Global engagement	
Emerging theme spirituality	
Emerging theme empathy	
Closing thoughts on justice education	
Bibliography	Page 131
Appendices	
Appendix A: Letter of Consent	Page 135
Appendix B: Semi-Structured Interview Questions	Page 136
Appendix C: Critical Incident Coding Categories	Page 137
Appendix D: Sample of a Coded Interview	Page 139
Data Charts	Page 142-166
Acknowledgements	Page 167

2000 WORD STATEMENT

Application Goals

I entered the International EdD program in the Fall of 2004.

Prior to being accepted by the Institute of Education (IOE) I had completed a Bachelor's Degree from Seattle University (1986), a Master's Degree in Higher Education Studies at the University of Pennsylvania (1992) and approximately 60% of a Doctoral Degree in Human Communications Studies at the University of Denver (1999).

During the late 1990's, while conducting research as part of the Human Communications Studies program, I spent four summers living in Sarajevo. My Balkans experience was bittersweet. Bitter in the sense that I failed to complete that doctorate, but most fortunate in that I met my Italian wife while living in Bosnia. In 2000 I relocated from Denver to Italy. Months later my University of Denver academic adviser retired and my doctoral work came to a halt.

When I decided to resurrect my doctoral studies, I did my homework by researching what type of doctoral program may be the best fit for me given the facts that I was working full time, learning a new language, adapting to a new culture and raising two young boys. As I looked for a doctoral program in Europe I was impressed then, and remain impressed seven years later, by the caliber of faculty at the Institute of Education and the well thought-out structure of the International Education Doctorate (EdD) part-time program. My studies while in Denver significantly informed my approach as to how I would structure my time and research for this program. I made the decision that I would pursue my research by focusing on the moral development of American students while studying abroad. In essence, that indeed was the focus of my research. Staying close to that original theme, I believe, allowed me to proceed at a pace that is in-line with the Institute's timeline for part-time students. I know that a few of my colleagues who also

entered in 2004 have since changed their research topics once, some twice, which has lengthened their timeline for completion.

The very first sentence in my application to the IOE program defined my academic goals in February of 2004:

To research the varying degrees of moral development among American (e.g. United States) college students studying abroad. The preliminary topic, subject to change based on feedback, is to analyze the long-term impact on one's moral development as a result of having studied abroad. The tentative research target group will include a historical analysis of past participants from Seattle University's Calcutta, India program and Loyola University of Chicago's Rome, Italy Center.

As I near the end of this particular research chapter in my life, the goals I put down seven years ago are very much in line with the work I have completed. My Institution -Focused Study (IFS) examined the moral development of ten Loyola University of Chicago's Rome Center program alumni and my final EdD thesis focuses on the spiritual development of 25 Seattle University alumni who had worked in Calcutta (Kolkata), India.

The Role of My Advisor

I was assigned Dr. Graham Haydon soon after my arrival at the IOE. Dr. Haydon recognized my interdisciplinary background and quickly helped me to focus on the key contemporary philosophers who might best complement my study which bridges moral education and spiritual development among college students. As a result I have gained by studying the works of Charles Taylor, Nell Noddings, Martin Hoffman.

Charlie Owen, who directs the International Education program, and I have had limited contact with one another. In my early years I worked closely with the former director Anne Gold prior to her retirement. Upon Mr. Owens's arrival, as the new director, I was far enough along in my research that my primary contact at the IOE had become Dr. Graham Haydon. In regards to Mr. Owen, I was fortunate to have him as my professor for my *Methods of Inquiry II* taught course. The input he offered helped me to develop a

methodology that served me well throughout the course of my Institution-Focused Study (IFS) and my final thesis. It was during the *Methods of Inquiry I & II* courses when I was able to review the literature for how to best conduct interviews and was introduced to the work of Tom Wengraf whose expertise in interviewing guided me throughout my Institution-Focused Study (IFS) and later my thesis.

The Process

The overall structure of the International Education program worked extremely well for me. The time spent in London, as part of the Four Taught Courses, helped me to reconnect with my intellectual and academic interests. I very much enjoyed the exposure I was given to a broad spectrum of IOE faculty while participating in the facilitated courses. This is clearly a strength of the IOE; the fact that such a large number of faculty and researchers can be found under one roof is unique. Having completed a Master's Degree in Education from an Ivy League University, I was fortunate to have had prior exposure to a respected and prestigious institution. The IOE is clearly another example of an exceptional institution. The fact that such a large number of educators come to the Institute from all parts of London, the UK and the globe makes for a rich learning environment. This aspect of the IOE could be better promoted to future students. As someone coming from the United States (via Italy) I have been very impressed with the scope of knowledge that can be accessed within the IOE. The Four Taught Courses became invaluable times of reflection and study for me to cultivate my research ideas based on the exposure I gained from the various IOE faculty whom I met. Specifically, the taught courses helped me to frame my methodological approach and provided a two year window for me to gain exposure to the literature I would draw on for this thesis.

The Institution-Focused Study (IFS)

The International Education doctorate requires a pre-thesis written research component referred to as the Institution-Focused Study (IFS) which addresses a topic immediately related to one's area of employment. During that period of my studies I was working as

the Dean of Students for the Loyola University of Chicago Rome Italy Center. My IFS focused on the moral development of fourteen Rome Center alumni. I specifically wanted to better understand how social justice values were influenced as a result of studying abroad. The work conducted while researching my IFS clearly set a foundation for the methodology I would later use in this thesis. During the IFS research I conducted phone interviews which I then transcribed and coded using a narrative analysis to better understand how values were influenced. In the process I gained clarity as to the nuances of conducting and coding interviews which proved valuable in my future research. In many regards my IFS research was a test run for establishing the methodology that proved to be accurate for my final thesis.

It is worth noting that conducting phone interviews presents limits. My living in Italy and carrying out research on Americans for both the IFS and the final thesis with individuals who are literally scattered across the globe made conducting face-to-face interviews impossible. The challenges of creating levels of comfort and probing in a deep manner using a semi-structured interview process were, in essence, tested during my IFS and finely tuned during the interviews conducted for the Seattle University study. I was satisfied with the quality of data gathered during the IFS work and was pleased with the quality of data gathered by way of phone interviews for the final EdD thesis.

The Thesis

On a personal level, a few key turning points helped me to psychologically see myself less as an “administrator” within a university and instead I began to view myself as an “educator” and “researcher”. Following my Specialist Course (Taught Course #4) I managed to publish an article in the Australian journal *Borderlands*. The article originated from my work in the Specialist Course. The process of getting published in a refereed journal helped my confidence immensely as I began to move toward my thesis research.

A second helpful experience was my participation in the Institute of Education's summer conference. In retrospect, I would have to admit my presentation was not of the caliber I had been hoping to deliver. However, the lessons learned in spite, or because, of that were most insightful. Attempting to explain my research to a broader audience, I realized, was not easy and in turn reminded me of the need to be clear in each and every aspect of my research. As I wrote my thesis I continually asked myself if each sentence, each paragraph was clear and contributed or detracted from my central message.

Finally, approximately two thirds of the way through my research, which focuses on Seattle University volunteers who had worked in Calcutta with Mother Teresa, I was invited to give a keynote address to the Seattle Calcutta Club alumni. As a result of the preparation, the delivery and subsequent conversations, I realized that the time spent in India was indeed life changing and that my research would potentially be of value to the field of international study abroad. Little research is currently published in the area of study abroad and the impact on individual participant values from an American perspective. Much is assumed but little academic research has been conducted. Perhaps my study may contribute, in a small way, to fill this academic void.

A tension throughout my works has been that I too had worked in Calcutta. This presented some challenges. I frequently needed to step back from my studies and ask myself if my experiences were influencing the ways in which I was analyzing my interviews. I firmly believe the fact that I had been in Calcutta significantly shaped my ability to conduct rich interviews. In the process of interviewing 25 former Calcutta volunteers, I found myself being able to create levels of trust due to the fact that I knew the orphanages, the nuns, the streets of Calcutta. I spent hundreds of hours finding former volunteers, sending emails hoping to get people to interview, then finally conducting interviews, transcribing and reading, rereading and coding and recoding and finally composing. In the process, I personally relived the few months that I had spent in Calcutta in 1985. In some regards, the process of conducting this research was therapeutic. I too began to reflect on how very powerful the time in India was for me. I have no doubt that my college study abroad experience in Calcutta radically framed and

influenced the values I have today, my spiritual approach to life, and my passion for teaching young Americans in hopes that they in-turn may become future agents of change.

Driven by my experiences in Calcutta, I have committed to a career which has allowed me to create programs for college students allowing them to volunteer in marginalized communities in the United States and abroad. I have been fortunate to connect students with social change projects in the Bronx, Philadelphia, Sarajevo and Kathmandu to name a few of the locations where I have worked and travelled. I currently direct the Spring Hill College Italy Center based in Bologna which has a specific mission of helping American students to move towards a lifetime commitment to social justice. The Center, which I created, is the culmination of my twenty-five years of operating university and community projects. The research conducted for this thesis has been influential in helping me as the Director of the Italy Center to frame the goals, design the curriculum and establish partner projects with community leaders.

Finally, a dear friend who is a full professor at the University of Trento, Italy offered these words of advice early on in my studies. He suggested; “Writing a dissertation is a bit like falling in love. You had better truly love this topic. You will go to bed with it on your mind; you will wake up early in the morning with it on your mind, much like a lover you cannot escape. So be sure you are truly in love with your research topic”. As my *viva voce* draws near and my hopeful completion of my studies at the IOE is within sight, I can honestly say I still am in love with this topic.

Word Count = 2065

Introduction

It is without a doubt that Mother Teresa is well on her way to sainthood. As a child I thought that saints were far removed from our world, represented by frozen icons on church walls from centuries past. Saints existed outside of my reality as they had sacrificed all for the poor, performed miracles, and sometimes died out of their conviction to be close to God. As a collective, these individuals formed a reference point for us, the common ones within the church, to find our bearings and move forward in the world. They offered human examples of everyday people who, on the contrary, were by no means ordinary, and had led larger-than-life existences. I, on the other hand, was content leading the mundane life of the typical 1960's suburban American kid, a lifestyle chock-full of junk food and television.

In contemporary times, the religious landscape is rapidly changing, for many of us find that we belong to a religious tradition that is out of touch with the current realities of the world and in need of repair (Tacey, 2001, p. 176). In the past, spirituality was attributed to those who were “very religious”, while today it often describes those who are no longer affiliated with a particular religious institution but are indeed “very good people” leading spiritually rich lives. Fortunately we now find that spirituality is much larger than organized religion as our contemporary times allow for new freedom, diversity, creativity and adventure in developing one's spiritual path.

This study tracks the lives of Seattle University students who, as part of their education, chose to volunteer with Mother Teresa's Missionaries of Charity in India. Many of those interviewed, including myself, shared opportunities to work alongside and engage in conversations with Mother Teresa before her death in 1997. I failed to recognize it at the time, but my weeks in Kolkata ¹ (henceforth to be referred to as Calcutta) were indeed extraordinary and managed to shape and frame in profound ways how I live and act in this complex world. My conversations with Mother Teresa, however, were ordinary and similar to my talks with my mid-western grandmother whom I missed dearly while I was serving as a volunteer halfway across the globe in India. Mother Teresa herself was a

grandmother-like figure and most human in all ways, bearing no resemblance to the childhood images I had of saints as being “holier than thou”. Monica Gehrts, a Seattle University Calcutta volunteer befriended by Mother Teresa, carries fond memories of the simple times she shared with the saint-to-be. Monica reflects on one of her many conversations with Mother Teresa:

The Pope had recently visited Mother Teresa, yet, she preferred talking about her new Birkenstocks. We had both just been given a pair of Birkenstocks and we found them to be so comfortable. We often commented and laughed about how nice each other’s shoes were.²

Nearly three decades later, I now find myself devoting time to this thesis which will offer perspectives on spirituality today through the lens of former Calcutta volunteers. In an effort to keep my “faith” over the years, I’ve turned to philosophy, psychology, sociology, political science and theology to make sense of my time in Calcutta. I would argue that in this manner, spirituality has become worldly since my childhood, and in order to become spiritually alive one need not solely function within the confines of organized religion. As for the months and years devoted to this doctoral thesis at the University of London’s Institute of Education, if Mother Teresa were alive today she would likely respond with her common answer: “Experience life not solely behind the walls of academia, but in the rough and tumble of the streets” (Young, 2007, p. 43). In my opinion, she would disapprove of this effort to make sense of the spiritual lives of her former volunteers. Nonetheless, with the possible disapproval of the future Saint Teresa of Calcutta, I move forward with this study.

There are two primary goals of this study: first, to understand how one’s perspective on life has changed after having cleaned wounds, fed malnourished babies and cared for the

1. In the year 2000, the Government of India officially changed the name from Calcutta to Kolkata in order to return to the pre-colonial title. Those of us who served in India while the city was still known as Calcutta continue to refer to our service semester while in Calcutta.
2. The quote from former volunteer Monica Gehrts is taken from a statement given during a August 2008 Seattle University Calcutta Reunion. Monica Gehrts is not counted among the 25 volunteers formally interviewed for this thesis.

dying in Calcutta hospices; and second, to probe into the inner and private lives of former volunteers in hopes of understanding how one's spiritual life may have deepened through these encounters. This is not a study about Mother Teresa, although her presence as the Superior General of the Order of the Missionaries of Charity permeates throughout these interviews, even among those who volunteered after her death. This is in large part due to the fact that Mother Teresa had developed clear rules for her nuns, priests and volunteers to follow when working with the poor. As will become evident throughout this thesis, her guidelines often created discomfort and at times anger for those asked to comply to them while serving in her hospices.

This study is built around twenty-five in-depth interviews with former volunteers. As I designed this study, I composed my list of questions to help me unpack the spiritual wisdom of the lives of former volunteers. I anticipated that certain factors would likely have had the strongest impact. The primary aim of this research project is to identify reoccurring themes that influenced one's value system as a result of living and working in Calcutta. For example, while in India, I myself became stricken by a violent stomach virus and was bedridden for more than a week. This "critical incident" in my journey immediately brought new insights into the encounters I had with the dying patients in the Calcutta hospices. For the sake of this study, my becoming ill might be thought of as a critical incident which in turn had a strong impact on the way in which I thought about death and spirituality. Other examples of such inputs or "critical incidents" are described in greater detail in the methodology section (Chapter 2), include the influence of a mentor, the act of caring for the sick, the influence of one of the Sisters of Charity or perhaps an awe-inspiring travel moment. Through the voices of former volunteers, many of whom are now managing hectic careers while raising kids, paying off their mortgages and simultaneously trying to hold onto their idealism, I will look for the spiritual lessons learned as a result of living and working in India. In sum, the critical incidents of life in Calcutta have influenced and, in a few cases, may have radically changed one's spiritual beliefs. The information that is unpacked from the thirty-plus hours of interviews indicates some expected patterns that supported spiritual growth, as well as some unanticipated factors which influenced the volunteers' values.

The term spirituality covers a vast territory. Therefore, I've devoted the entire opening chapter to defining spirituality, which will help to serve as the anchor for this study. The model of spirituality that I draw on as a context to interpret the spiritual lives of former volunteers is based on the teachings of the 16th century Spaniard Ignatius of Loyola. There are many aspects in the life of Ignatius that resonate with modern day backpackers who find themselves living in the youth hostels of Calcutta. Ignatius was a rebel who arrived at a level of self-awareness via his own confrontation with death while recovering from a shattered leg he had acquired on the battlefield. While being nursed back to health, in what 450 years ago would be considered a hospice, Ignatius determined that he would rid himself of his life of lust for women and let go of his criminal ways and literally hit the road. It was while on the road to Jerusalem and later to Rome that he came into his spiritual brilliance. His life's work culminated in the forming of a religious order called the Society of Jesus (*Companeros de Jesus*), today commonly referred to as the Jesuits. The synergy of the early Jesuits emerged out of camaraderie for others, fellow travelers who engaged in discussions about spirituality, justice and social action as a result of what they were learning while traversing cultures. This community of travelers and the spiritual teachings that grew out of Ignatius's life journey serves as a metaphor for this study in helping to bring clarity to the discourse on spirituality embedded in these interviews.

This thesis is comprised of three general sections, which build on one another. The opening chapters set the backdrop, first by offering a working definition of spirituality followed by a description of my methodological approach, and then through an analysis of the data that surfaced from the interviews. The middle section of this thesis unpeels the various layers of the common "inputs" that were reported by volunteers. The reoccurring critical incidents that have emerged include the physical caring for the sick that took place in Mother Teresa's hospices, orphanages and schools, and the positive and many negative influences of the Missionaries of Charity themselves. An unexpected "input" or theme which emerged is the power of the city of Calcutta itself: the monsoons, the beggars and the masses of people that volunteers report as having transformative effects on their outlook on life. Chapters four through seven will probe deeper into these

themes and speak to the primary goal of this study, which is to understand how caring for the ill had an impact on volunteers' outlook on life. Volunteer testimonies will be analyzed with ideas from current literature responding to the reoccurring themes volunteers found most influential as they volunteered in India. These themes include surviving "Calcutta as a Classroom and the Support of Fellow Volunteers" (Chapter 4), "The Influence of the Sisters of Charity" (Chapter 5), the depths of "Understanding Caring" (Chapter 6), and the importance of "Emotional Well-Being and Contemplation" (Chapter 7). The closing chapters of the thesis describe what has been interpreted as the long term impact on volunteers' spiritual lives as a result of living and working in Calcutta including; "Lessons Learned" (Chapter 8) and "Bringing it all Home" (Chapter 9).

It is in these closing chapters when I attempt to comprehend the spiritual lessons learned that I wish to recognize my limits. As one begins to tread into the spiritual beliefs, values and nuances of individual lives, the risk becomes crossing from trying to be objective into articulating a spirituality that resonates with my own value system. For many years after my return from Calcutta I rarely spoke of my encounters with Mother Teresa. The public image of her life is larger-than-life and my affiliation with her work often placed me in the eyes of others as someone who had done something brave or of high moral value, which is not true. The Calcutta experience for all of us former volunteers at least those I have interviewed was a profoundly humbling experience. I hope to have maintained a humble and authentic voice when writing about the spiritual lives of the former volunteers who indeed were courageous in sharing many personal and at times vulnerable stories of their lives and spiritual values. My sincere intention is to offer an academic interpretation to the spiritual section of this thesis. The "Spiritual Lessons Learned" closing chapters weave together volunteer testimonies with contemporary sociological, psychological, philosophical and theological literature, specifically Jesuit Ignatian spirituality, in hopes of clearly articulating the spiritual insights of former volunteers.

The final chapter titled “Relevance to the Field of Education” (Chapter 10) will speak to how this study may be of value to the current research in intercultural education. It is important to note: a learning objective of the Institute of Education’s international education doctoral program is that candidates will understand how their research contributes to the literature in their specific area of education. My professional network consists of faculty and administrators who operate study abroad programs under the general rubric of international and intercultural education. In the final chapter I will outline how this study may be of value to others in my field. I will first review the key literature in the field of international education in order to provide the background needed for understanding how this study may contribute to my professional field of study abroad. Chapter 10’s partial review of the international education literature differs from the literature reviewed throughout this study which is anchored in the teachings of contemporary moral philosophers.

Chapter 1

Defining the Spiritual

Theme 1: Deconstructing the religious

Theme 2: Religion can lead to the spiritual

Theme 3: Constructing the spiritual

Defining Jesuit spirituality – a contemplative in action

We as humans remain limited in our capacities to bring clarity to life's mysteries. For example, how might one who is in love capture its essence in words? Attempting to bring clarity to the experiences, the sensations and the emotions of "love" has been the work of poets and authors for centuries. Defining "spirituality" offers similar complexities as defining love. Where does one begin to find a common language that reaches across cultures and the world's religions, a terminology that can begin to define the spiritual?

In order to provide a construct for interviewees' stories and for spiritual perspectives to be discussed and interpreted, some parameters must first be offered. The core of this chapter is devoted to defining spiritual concepts while the final pages lead to a working description of spirituality based on the teachings of the charismatic leader Ignatius of Loyola. Ignatian spirituality can best be understood not in a formal definition but as a framework. Within this mindset, spirituality is a self-reflective process which teaches one how to respond to the problems of the outer world. In its most basic form, the working characterization of spirituality I am using as a benchmark for evaluating the spiritual lives of volunteers is "a contemplative in action". Ignatius hoped that for Jesuits this concept would represent tension between developing a union with God and service of their neighbors (Barry, 2002, p. 29). In essence, I am seeking to understand how the Calcutta experience may or may not have led Seattle University students towards a more contemplative spiritual life with a commitment to acting against social injustices in the world. In this process one never truly arrives at "spirituality" but commits to a path towards a type of life that is self-reflective and actively concerned with the outer world.

In a similar spirit to that of the Seattle University volunteers, Ignatius was a voracious traveler, having covered more than two thousand miles in an era when few Europeans traveled more than ten miles from their homes. In his travels he encountered a few critical incidents that provided moments for spiritual growth. Former Jesuit Chris Lowney summarizes Ignatius' personal pilgrimage which symbolizes the Saint's perspective on spiritual growth: "He walked away [from his travels] with deep self-understanding, able to pinpoint his flaws with greater maturity and accuracy than ever before . . . he developed a worldview, and he understood how he fit into the world" (2003, p. 45). The self-awareness that he had won is what attracted others to pursue his approach to spiritual development. Self-awareness viewed as an aspect of spiritual growth is a concept that can be applied to Catholics and non-Catholics alike. Not all of the former Seattle University Calcutta volunteers are Catholic. For the overwhelming majority, a religious motive was never the primary goal, as students enrolled in the program for a myriad of reasons (e.g. humanitarian goals, a desire to practice nursing skills, academic pursuits, etc.). However, one common denominator expressed by all interviewed was a desire for travel which is simply one variable that resonates with Ignatius' perspective on life.

Ignatius and the Seattle University students are metaphorically fellow sojourners. It is in this vein that Ignatian spirituality is proposed as an appropriate base in which to discuss spirituality and will serve as the primary construct for better understanding volunteers' spiritual lives. It is important to note that I am not arguing for a Catholic and Jesuit approach to spiritual development as the only means for interpreting the data compiled in these interviews. Nor is an Ignatian approach to be viewed as the only path to becoming a spiritually rich person. There are many paths to the mountaintop. As is evident in the testimonies captured from former volunteers, a few have returned to their Catholic roots; while others have embraced forms of humanism; one has sought out an Indian guru; and a handful have developed their own spiritual practices. For reasons of familiarity and practicality I have chosen to draw on the Catholic Ignatian themes as an arena in which participants' narratives may be analyzed and discussed. I could have chosen a working definition of spirituality drawn from another religious source (Islam, Judaism, etc.), however, acknowledging that all of the Seattle University participants are products of a

Jesuit education, and furthermore that this approach to spiritual development embraces reflection, travel and service as key components, I submit that an Ignatian model serves as a strong reference point for understanding the spiritual growth of former volunteers.

Three components must first be explored prior to arriving at the working description of “a contemplative in action” which I have chosen as a succinct way in which to encapsulate Jesuit ideals. The components to be explored are: deconstructing the religious; religion that can lead to the spiritual; and constructing the spiritual. These themes will shed light on the complexity of the word “spirituality” and will also serve as a jumping-off point for providing greater depth to Jesuit spirituality – a contemplative in action. In the final pages of this chapter I will return to the model of Ignatian spirituality and provide greater clarity as to how the concept will be applied when analyzing the interviews of volunteers.

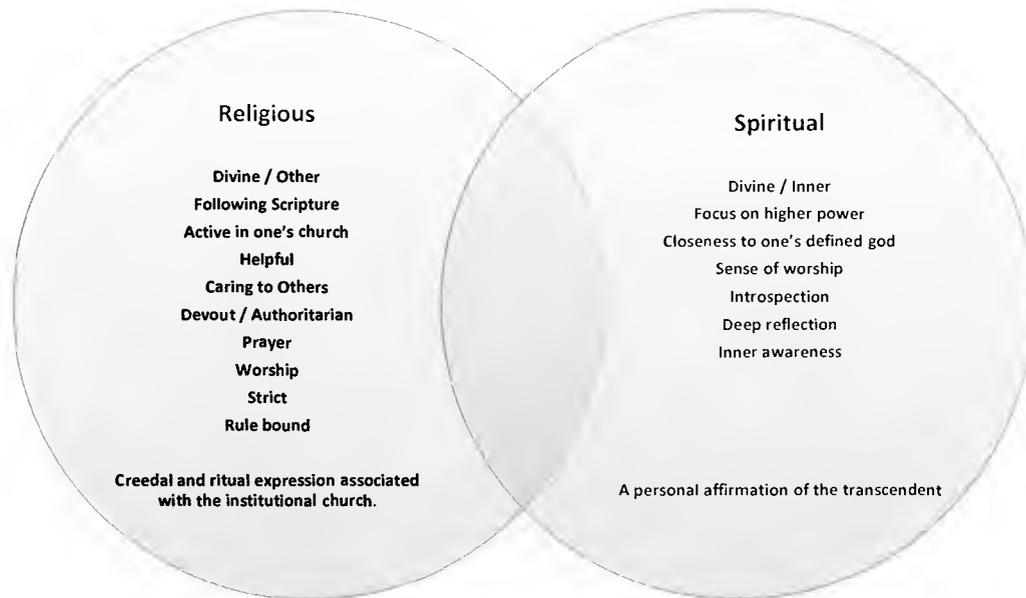
Theme 1: Deconstructing the religious

We commonly make use of the terms “religious” and “spiritual” to bear similar meanings. In fact, the terms “religious” and “spiritual” are far from concrete and can mean a number of things depending on one’s tradition. In essence, this thesis is not concerned with understanding the “religious”, which implies the traditions, dogmas or structure of religious institutions. These factors and traits are considered part of the “religious” construct and are important to recognize but will not be paramount in this study. This thesis seeks to understand characteristics of the “spiritual”.

In several studies the terms religious and spiritual are implied to be interchangeable. I wish to differentiate the two terms. It is important to address people’s images and understanding of the words “religious” and “spiritual”. One particular noteworthy study by Lawrence Walker (1999) attempts to make sense of these distinctions. One hundred and eighty university students (49% reporting some religious affiliation and 51%, none) were asked to group characteristics together representing exemplary behaviors they identified with the moral, religious and spiritual.

The study focused on pairings of attributes. For the religious exemplar, the primary dimension was labeled the *divine-other*. This duality reflects the tension and obligations between being religious through focusing on the *divine* (such as following scripture or being active in one's church) as opposed to a focus on being helpful to and caring for *others*. The other dimension identified with the religious exemplar is the *devout-authoritarian* dimension. The "devout" attributes are anchored in prayer and worship, and the "authoritarian" end of the dimension relates to attributes such as *strict*, *opinionated* and *rule-bound* (Walker, 1999, p. 381).

For the spiritual exemplar, the primary dimension was labeled a *divine-inner* (Walker, 1999, p. 382). The divine attribute related to the spiritual person represents a focus on a higher power, closeness to one's defined god, and a sense of worship – none of which are necessarily connected to the authority of one's church. The spiritual exemplar's emphasis on inner awareness connotes images of introspection and deep reflection. It is the inner awareness that is particular to the spiritual exemplar and largely lacking in the religious exemplar (Walker, 1999, p. 382). Walker concludes that spirituality is characterized more typically as some kind of personal affirmation of the transcendent, whereas religion is viewed more typically as the creedal and ritual expression of spirituality associated with the institutional church and an aspect of human functioning that is more prone to distortion (1999, p. 382). The distinctions are summarized on the next page:



Theme 2: Religion can lead to the spiritual

The questions of whether or not the religious and the spiritual can be used independently of one another or whether the religious might be a prerequisite for developing the spiritual, need to be explored. A few examples may help to underscore similarities, differences and relationships between the religious and the spiritual.

First, one example is The Catholic Worker Movement’s founder Dorothy Day, one of the United States’ most revered Catholics who was raised in a home that was not religious. Dorothy Day’s conversion may have begun at age six as a result of surviving the horrific San Francisco earthquake of 1906, when the city became reduced to rubble and thousands were forced to live on the streets. “While the crisis lasted, people loved each other,” she wrote in her autobiography (cited in Elie, 2003, p. 4). Her movement towards a life of activism anchored in the religious teachings of the Catholic Church was framed by her exposure to struggle and tragedy. As a young journalist and anarchist living in Greenwich Village, Day revealed, “I felt that my faith in life had nothing in common with the Christians around me . . . the ugliness of life in a world which professed to be Christian appalled me” (cited in Elie, 2003, p.16). Biographer Paul Elie writes, “She was

eighteen years old. Like a Dostoevsky character, she cursed God, and decided that religion was a crutch for the weak, an opiate of the people” (2003, p.16). Yet, as a result of her living and working as a journalist covering the struggles of poor people’s social movements, she later converted to Catholicism. Today, nearly one hundred years later, a religious movement is afoot in the United States lobbying that Dorothy Day be beatified for sainthood.

A second example is Seattle University volunteer Anastasia Pharris (Calcutta 1995)³ as she describes her “spiritual” path:

I think I kind of continued in the trajectory of probably less religious and more spiritual than when I was younger, and so, I don’t classify myself as practicing Catholic today. I’m culturally very Catholic but not practicing. . . . For the past five years I’ve lived in Sweden which is probably the least religious country in the world, the church attendance in Sweden is the lowest in the Western world . . . but my spiritual life has definitely developed in terms of reflection and a kind of belief in the interconnectedness of humanity.

Let us consider the distinctions made in these two examples; in the former, we see that a devotion to a religious life need not originate from being raised in a household that promotes a particular religion. In the latter we see that although Anastasia’s background is Catholic, her spiritual life today appears to be independent of her religious upbringing. One must ask: might her current spiritual perspectives have indeed been influenced by her religious upbringing?

Thus far we see in these two examples that a religious life can unfold from a non-religious upbringing. We also see in example two that a religious upbringing may lead to a spiritual life that no longer relies on traditional religious practices. What remains uncertain is whether or not a religious framework will necessarily lead to a spiritual life. There are certainly people who act religious but lack a spiritual inner life. Such may be

3. I conducted 25 interviews with former Seattle University volunteers. The interviews which are quoted throughout this thesis are identified by the person’s name immediately followed by the word Calcutta and the year while serving in India. In the example above, the “(Calcutta 1995)” refers to the data I compiled when conducting interviews and is not to be considered a reference to a literature source.

the case for a Catholic priest who appears devout and regularly conducts mass, yet is later accused of molestation, an act which clearly reveals a person incapable of deep inner reflection and a sense of spiritual awareness. We may need to consider other aspects such as the deeper layers of these examples.

Charles Taylor, one of the most distinctive figures in contemporary philosophy, writes of one's "framework" as instrumental to describing our identities. Our backgrounds, such as Catholic, an anarchist, or being a student in a Jesuit University, give us our fundamental orientation. However, our identities are multi-faceted:

We are all framed by what we see as universally valid commitments (being a Catholic, or an anarchist) and also by what we understand as particular identifications (being an Armenian or a Quebecois). We often declare our identity as defined by only one of these, because this is what is salient in our lives, or what is put in question. But in fact our identity is deeper and more many-sided than any of our possible articulations of it (1989, p. 29).

Our identity is what allows us to define what is important to us and what is not. It is safe to conclude that our background, what Taylor would refer to as our past framework, indeed sets the stage for formulating values later in life. Our background provides a structure for us to gauge what we deem as good, bad, beautiful or distasteful. We all carry a framework; mine is anchored in the culture and traditions of the Roman Catholic Church. Without a framework one would live in a state of identity crisis; a person would not know where he or she stood on issues. Naturally, as we humans grow older, we become independent of our parental influences; we have the right to accept or reject those values and traditions embedded in our framework and we seek a different, hopefully higher level of awareness. It is during this time of questioning one's framework that adjustments are made; dogmas, values and traditions may be modified, with aspects discarded, before finally being accepted perhaps under a different interpretation.

It follows that an argument can be made that indeed the religious can lead to the spiritual. If one's cultural framework is grounded in the religious, giving rise to a set of values and constructs framed by authority, he or she has the ability to move away from a rule-bound notion of religion to an inner reflective spiritual understanding of one's life.

It can also be argued that within the framework of a religious life one may also carry spiritual values. The world offers many examples of individuals living in a traditional religious structure of church, creeds, scripture and rules while leading a life that is truly reflective of the spiritual fulfillment emerging from deep inner contemplation and creating closeness to one's god. In his early twenties Thomas Merton began to question his life's path, and developed a curiosity about spiritual matters which in turn led him to be baptized as a Catholic and to then become a Trappist monk. As a result he led a life seeking the spiritual which bordered on the mystical. Although his journey towards the spiritual occurred within the construct of Catholicism, he suggested that there are many paths to the spiritual, "whether you teach or live in the cloister or nurse the sick, whether you are in religion or out of it, married or single, no matter who you are or what you are, you are called to the summit of perfection: you are called to a deep interior life perhaps even to a mystical prayer" (1948 p. 458).

Theme 3: Constructing the spiritual

A poem titled "A Hallowed Space to be Filled", written by Jesuit William Breault, speaks to the importance of being open to the possibility of a deeper spiritual life:

A cup must be empty before it can be filled.
If it is already full, it can't be filled again
except by emptying it out.
In order to fill anything, there must be a hollowed-out space.
Otherwise it can't receive.

This is especially true of God's word.
In order to receive it, we must be hollowed out.
We must be capable of receiving it,
emptied of the false self and its endless demands.

(cited in Harter, 1993, p. 74)

Like this cup, constructing the spiritual requires that one must first empty his or her mind in order that something new and something profound may enter. As human beings seeking a richer spiritual life, each individual serves to gain by deconstructing his or her preconceived notions of the spiritual and then constructing a notion anew.

It is possible to argue that upon arriving in Calcutta, an emptying process begins to occur in which certain beliefs and images are discarded. Seattle University volunteer Camille Campbell (Calcutta 1997) recalls, “As soon as I arrived in Calcutta I found that I could not stop crying for the first few days”. In many regards, in order to strengthen our self-identity, we first must break down our preconceived images. As a Westerner, the experience of simply living and working in the city of Calcutta augments this deconstruction process due to the fact that constant reminders of suffering and death are omnipresent. Volunteers quickly discover that many of the rules, norms and behaviors that provide security in the United States no longer apply in the Bengali traditions.

The cultural extremes encountered as an American immediately challenge one’s perception of what is right and wrong. The questioning of the understanding of self in relation to the world around us can be a painful process. A common denominator among humans is that we cannot exist without relationships: a relationship with one’s neighbor, one’s boss, or one’s Rabbi or Catholic priest. Relationships are fundamental to our human nature. The contemporary Indian Philosopher J. Krishnamurti, who claimed no allegiance to nationality or religion but wrote extensively on such issues, deconstructs the meaning of the word “relationship”, implying that the give and take between humans is based on images one has constructed:

When you examine it closely, your relationship is based on images – the image you have built about God, about Buddha, about your wife, and the image your wife has about you . . . Each one builds his own image about the other and also has an image about himself. He has an image too about God, about his religious deity, because when you create an image, there is security in that image, however false, however unreal, however insane. In the image that the mind has created, there is security . . . The Christian worships an image. That image is created through the centuries by the priests, by the worshiper who says: I need comfort, security, somebody to look after me; I am in a mess, confused, insecure, and in that image I find security (2000, p. 28).

As Seattle University Calcutta Club volunteers, we all carried with us some form of a Catholic religious image due to the fact that we were enrolled in a Jesuit University. As volunteers, our Jesuit “religious” education remained part of our individual images,

histories and our unconscious construct. We as humans inherit the cultural context in which we are living. Again J. Krishnamurti submits, “The past in you is your tradition, the books that you have read, the racial inheritance as the Hindu, Buddhist, Muslim, Christian, and all other rest of it, and the culture in which you have lived, the temples, the beliefs that have been handed down from generation to generation” (1987, p. 214).

As a result of my time in Calcutta, I began to question my cultural context and a degree of senselessness, meaninglessness and emptiness emerged. The deconstruction of preconceived images served as a vehicle towards something more meaningful, soothing and profound. The duality of meaninglessness implies something meaningful exists on the other side. It is here that the Calcutta experience can be the stimulus for higher consciousness and spiritual growth to emerge from the deep and often dark inner reflection that has occurred. Buddhist scholar Jack Kornfield suggests, “When we finally look at horror and joy, birth and death, gain and loss, things, with an equal heart and open mind, there arises a most beautiful and profound equanimity” (1993, p. 136).

As a person who worked in Mother Teresa’s hospices in Calcutta, this too can be considered a type of practice that consumes the entire mind and body and transports one into the psychological and spiritual unknown. The practice of volunteerism in Calcutta, and the deep soul searching that results, I submit, is a unique vehicle for inner growth and spiritual development. This letting go, deconstructing one’s preconceived notions of religion and spirituality, which now are challenged as a result of the volunteer experience, is a basic premise of this study. I am looking to understand the nuances of the volunteer experience and how this practice of serving alongside “The Saint of the Gutters”, allows a person to walk away from India transformed. This form of service is indeed an emptying and allows for something greater to fill the cup – something of the spiritual nature.

Defining Jesuit spirituality – a contemplative in action

As described at the onset of this chapter, placing a “definition” around Jesuit spirituality is not meant to provide a strict and rule bound set of criteria but is presented as a way to identify a kind of person who is contemplative. In this regard, spirituality is a framework and not a working definition per se. The concepts embedded in a Jesuit interpretation of spirituality will be used to offer a degree of cohesiveness to the stories of spiritual insight that have surfaced in the interviews. This framework of spiritual development, with the increasing ability and tendency to maintain a contemplative stance within an active life, is encapsulated in the metaphor “a contemplative in action”.

The data collected in this study is vast and the Ignatian image of a “contemplative in action” will function as a net in which to gather the sea of knowledge revealed. I contemplated allowing the stories I have captured to be discussed without a common set of parameters. However, I concluded that it is important to provide a set of themes within which to better assess the degree to which the Calcutta experience has served as a path for spiritual growth. Had I allowed for the stories to be left without such a net, there would have been too much scope for arbitrary interpretations of the lessons learned. A vessel of knowledge has been revealed as participants have spoken openly about their spiritual lives; I deemed it important that the vessel be given a rudder. It is for these reasons that the Jesuit model is presented. By no means am I advocating that a form of Jesuit spirituality is the most compelling vehicle for becoming spiritually alive. As mentioned earlier, there are many profound non-Christian forms, methods and teachings for spiritual development. Nonetheless, in the context of this study, a Catholic Jesuit Ignatian construct of spirituality is offered as the lens to view which lessons have been learned as a result of the unique encounters in Calcutta.

At the core of the Jesuit’s model of spiritual development is the ability to strike a balance between activity and prayer. Ignatius of Loyola distilled the most effective of these insights into a set of meditations he called the “Spiritual Exercises”. The training that is imbedded in the “Exercises” is meant to help one provide direction to his or her life; to gain a sense of self awareness in order to go forward. These teachings and tools are designed to be practiced during a seven to a thirty day retreat. Former Jesuit turned

business executive Chris Lowney explains in his book *Heroic Leadership* the relevance of the “Exercises” as a mechanism for self reflection and growth: “The Exercises are based on his [Ignatius’] own journey toward personal and spiritual awareness. He took note not only of what he learned but also of the reflective practices that led him to those insights” (2003, p. 114).

As described on the Seattle University website:

The Spiritual Exercises of St. Ignatius, written and refined during the years leading up to the founding of the Society of Jesus, are at the heart of what is called “Ignatian spirituality”. This sequence of prayers and meditations, and guidelines for understanding God’s action in one’s life, form a remarkable spiritual resource which remains just as powerful today as was the case in the 16th century (Newton, 1994).

The concept of a contemplative in action summarizes the key themes that emerge from Ignatian spirituality as embedded in the “Spiritual Exercises”. These key principles guide individual Jesuits and serve as a template for framing the term “spirituality” to be used throughout this thesis. The road to spiritual development is never finite and is more of a state of being, dynamic and fluid in nature. One approach on the Ignatian path for becoming more self-aware is grounded in the one month “Spiritual Exercises” training for Jesuits. However, for a broader audience, this movement towards wakefulness can be understood according to three themes: contemplation, companionship, and action.

1. Contemplation is a form of reflection that requires thoughtful observation. In Jesuit terminology contemplation is often affiliated with the notion of discernment which is the ability to see deeply into a subject and to distinguish one thing from another. Contemplation enables one to discern what is best in order to go forward in life. For Ignatius, discernment meant determining how God is at work in one’s life, “little by little he came to recognize the difference between the spirits that agitated him, one from the enemy, and the other from God” (Martin, 2006 p. 83). Prayer, meditation and reflection are the tools of contemplation that are used to help one discern. Chapter seven will provide a detailed analysis of how spiritual rituals and other forms of contemplation played a key role in the lives of former volunteers.

2. Companionship is the kind of “union of hearts” that Ignatius hoped for in his men (Barry, 2002, p.38). For Ignatius this “union of hearts” required that his followers “engage in conversations with one another about their deepest dreams, desires and hopes” (p.38). Inherent in this bond among Jesuits is “the need to put the needs of others and the good of the whole Society [Jesuit Order] beyond their own desires” (p.38). Jesuit spirituality places companionship as central to strengthening one’s spiritual life. The testimonies of the Calcutta volunteers speak to the power of companionship as many of the volunteers reflect on the friendships that were formed in Calcutta and the impact that these encounters and conversations had on shaping their values for life. Similar to the ideal of the Jesuits, volunteers “meet with affection, and part with regret, but that parting is because of a greater good” (p.38). Chapter four will shed light on the importance of the fellow traveler whom volunteers met while in Calcutta and the implications of these remarkable encounters on one’s spiritual development.

3. Action through a Jesuit lens is best summarized as “men and women for others”. Ignatius believed that the desire for long prayer and service to those in need go hand-in-glove. This tension between a contemplative life and a life of service is at the heart of Jesuit spirituality (Barry, 2002, p.28). The “Spiritual Exercises” delve into various forms of prayer that can lead towards a greater unity with God and service to those who are poor and marginalized. Chapter eight (titled Self and Spiritual Growth) will address in what manner the Calcutta experience may or may not have led one towards greater agency in the world.

Contemplation, companionship and action are the perimeters within which I have arrived at a working framework for understanding spirituality for this thesis – a “contemplative in action”. I will look for experiences among former Seattle University volunteers through which their lives were deepened due to one or all of the above notions of Ignatian Spirituality. These themes, augmented by the data collected in the twenty-five interviews, will be developed in the coming chapters.

Chapter 2

Methodology

- The research question
- The process
- Design of the study
- Coding critical incidences
- Ethical issues

The research question

My central research question is to study the intrinsic changes to American students using narrative analysis to better understand how personal and spiritual growth may have occurred as a result of volunteering abroad. During the summer and fall of 2008, I conducted in-depth interviews with 25 alumni spanning two decades from the Seattle University volunteer program that places students in Mother Teresa's hospices in Calcutta. I was the first Seattle University student to serve in India in 1985 and nearly 150 students have participated in the program since then. Drawing on these interviews, I then analyzed the internal changes experienced by these alumni as a result of volunteering abroad using a formula of codes which I designed. The study does not intend to evaluate the extrinsic value of volunteer programs (e.g. impact on the community, quality of health care delivery, etc.) but instead intends to better understand the personal and spiritual growth encountered as a result of working with the "poorest of the poor" in Calcutta. The methodology used to conduct and analyze the interviews builds upon the methodology applied in my International EdD Institution-Focused Study.

There exist two primary goals of this study, both of equal importance:

1. To better understand the more immediate impact on one's interior life due to caring for the sick and dying in the hospices of Calcutta.
2. To explore the spiritual questioning and spiritual development of volunteers as a result of their working with Mother Teresa's Missionaries of Charity in Calcutta.

The first goal can best be understood as the “inputs” that one receives while conducting caring work in Calcutta. Feeding a sick patient, changing the diaper of an orphaned child, or assisting a nurse who is tending to a patient who has gangrene are examples of “inputs” that may impact one’s interior life. The second goal can best be described as the long term “outputs” that result from the caring work. Committing to a life of social activism or devoting one’s life to a spiritual teacher would be examples of “outputs” that emerged as a result of working with the Missionaries of Charity. Both goals one and two can be looked upon as interconnected, yet can also be perceived as separate in that one represents “inputs” and the second goal “outputs”.

The Process

My inner spiritual journey has been, and continues to be, framed by the encounters I had while working with the dying in Calcutta. Prior to conducting the interviews, I anticipated that others would also have had their inner lives provoked and would have been spiritually challenged by their experiences in Calcutta. It is important to note that the focus of this thesis is about the twenty-five Seattle University volunteers who have worked for Mother Teresa. Furthermore, my personal growth and experiences will be considered as one perspective and are not to be interpreted in the actual data analysis of the twenty-five who were formally interviewed for this study.

Interviewees were contacted based on the existing database of all Seattle University Calcutta Club alumni, which is estimated to be at about 80, although nearly 150 have worked in Calcutta since 1985. The process of locating interviewees began with my contacting the Seattle University alumni office who in turn provided me with a list of 80+ people compiled in their Calcutta Club database. The directors of the Alumni office and the coordinator of the Calcutta Club offered support in assisting me to reach alumni. I was also able to gather names independently of the Seattle University Alumni office as many former volunteers’ whereabouts were unknown to the university. Relying on the Internet and word-of-mouth of prior volunteers, I located additional volunteers who are not currently listed on the Seattle University master list. I then sent an email letter to the

combined list of former participants asking for volunteers to commit to a forty-five minute interview. In the end, I interviewed twenty-five, which represents approximately 17% of all Calcutta Club volunteers.

Following my brief email letter soliciting participants for my study, I followed up with a more detailed email to confirm a time and date for the actual phone interview to be conducted. I included in the confirmation email an attachment titled “Letter of Consent” (see Appendix A) which provided background and ethical information. By providing potential interviewees with the consent form, a minimum of one week in advance of the actual interview, I allowed potential interviewees time to better gauge whether or not they wished to be a part of this study. However, I was careful not to reveal the exact nature of my study in the “Letter of Consent” form as I did not want participants to prepare answers in advance of the phone interview. My caution was based on my not wanting to reveal the actual questions in advance of the phone interview as I sought to gather data that would be spontaneous and not premeditated.

Due to the fact that former volunteers are now living across the globe, I simply did not have the financial means to conduct face-to-face interviews in Sweden, New Zealand, Japan and all regions of the United States where alumni now live. Clearly phone interviewing presented challenges which I believe I was able to overcome as the quality of information gathered offer richness, complexity and depth. In the end, the phone interview approach for collecting data has provided substantial research data.

Design of the Study

My initial goal for this study was to keep the interviews to approximately 45 minutes using thirteen questions. In the end, on average, interviews lasted 60 to 75 minutes. The reason the interviews exceeded my initial time expectation is due to the high levels of engagement of the volunteers. Many, perhaps all, found the interview process to be most enjoyable, and such an opportunity to reflect on their lives in Calcutta required more than a 45 minute interview. The semi-structured format allowed me the flexibility to ask fewer or more questions depending on the information being provided during the actual

interview. The semi-structured interview is flexible in nature and served my methodology well. The methodological approach for this study drew on the lessons I learned while collecting narratives for my Institution Focused Study (IFS). The completion of an Institution Focused Study was a required Institute of Education prerequisite to be completed prior to my pursuing research for this thesis. The IFS was driven by data collected via phone interviews with ten alumni of an American sponsored study abroad programmed based in Rome, Italy. Confidence was gained in conducting phone interviews, adaptations were made following the IFS study, and I decided to continue with the phone interview approach for collecting data for this thesis.

I intentionally chose to undertake in-depth phone interviews with twenty-five of the Calcutta Club alumni (as opposed to a general survey sent to all alumni) with the expectation of gaining depth and a well-rounded perspective on their experiences abroad. My epistemological position suggests that a legitimate way to generate data on people's knowledge, views, experiences and interactions while in India is to interview them. As Jennifer Mason notes in her book *Qualitative Researching*, however, one must be aware of the shortcomings of interviewing. For example, I must recognize that individual experiences can only be recounted in interviews and that over the course of time one's ability to recollect emotions and thoughts may become limited. As I designed this study I was sensitive to the fact that talking to people would not enable me to "get inside of their heads" (Mason, 2002, p. 40). Seattle University volunteer Emily Lindsay (Calcutta 2001) makes reference to some of these shortcomings during our interview:

One thing that I'll just say is that I'm kind of struggling in this interview. You should have interviewed me like six years ago, when it was all fresh. . . It really affects how you think about it and it's easy to kind of romanticize or just kind of talk about it like at a higher level, like what you want or what you gained or, and even talk about the struggles, somewhat constructively. Where, I remember being there and it was, really hard, like, like tearful, you know, like, there was so many challenges.

A further risk I encountered while conducting interviews was making assumptions about the interactions between myself as the researcher and those I was interviewing. As a former volunteer, I needed to constantly keep my own opinions in-check in order not to

persuade interviewees to respond according to my own preconceived answers. An example of my own assumptions was my belief that many of the former volunteers would be inhibited and would not be critical of Mother Teresa due to the fact that she has been beatified and is on the road to sainthood by the Vatican. To the contrary, these assumptions proved to be false. Having now completed 30+ hours of interviews, I continue to maintain the argument that the semi-structured interview proves to be the appropriate tool for gathering data for my study, regardless of the fact that I brought my own assumptions into the interview process. In essence, as the principal investigator in this study, I was able to keep my own assumptions in-check in relation to those I was interviewing. I also attempted to create a level of comfort, thus allowing participants to be critical of Mother Teresa or other potentially controversial topics which emerged during the course of the interviews. The fact that I had volunteered in Calcutta may have worked to my advantage in developing trust among former volunteers. Street names, smells, faces of the nuns, and the nuances of the hospices where volunteers served are familiar to me and may have helped to create a level of comfort and familiarity during the interview process.

My interest in conducting interviews originates from the fact that, for many of those whom I interviewed, as many as ten to twenty years had passed since the period in which they volunteered in Calcutta. As I analyze the data in the coming chapters, it is important that I am able to differentiate which events influenced interviewees' spiritual lives, and specifically, to what extent the Calcutta experience was influential to one's spiritual growth. Again, I turn to the strength of the semi-structured interview. I believe that if I were to conduct a traditional survey with a pre and post test format (quantitative research), I would not be able to siphon out which events in Calcutta were most profound and which other life experiences may have been influential in developing one's spiritual life. Simply put, surveying all 147 alumni of the Seattle University Calcutta Club would likely provide generic information and would not have allowed me to probe as deeply into volunteers' spiritual lives.

As implied throughout this chapter, asking questions and getting answers is a complicated matter. The term ‘qualitative interviewing’ is usually intended to refer to in-depth, semi-structured or loosely structured forms of interviewing. Burgess calls them “conversations with a purpose” (cited in Mason, p 38). My interest in the semi-structured interview format was in part due to my desire to create an informal approach with the appearance of a discussion as I aimed to make my interviewees comfortable. In light of the extensive literature on interviewing, there remains no single consensual definition for interviewing. In his book, *Qualitative Research Interviewing*, Tom Wengraf makes an attempt to solve these problems (cited in Kalekin-Fishman, 2002, p.2).

The method that is frequently identified with Wengraf’s vast research is that of the Biographic-Narrative-Interpretive-Method (BNIM). The method entails an interview that involves an open-ended biographical question producing an uninterrupted initial narration by the interviewee. This is followed by further narrative questions asking about all or some of the topics raised in the initial narration (Wengraf, 2004, p.119). Drawing on the lessons learned while conducting interviews for my EdD Institution Focused Study (IFS), which preceded this thesis, I once again chose to use Tom Wengraf’s BNIM approach to invite interviewees to reflect on critical moments from their time abroad. For this study, my opening question is: can you recall one or two critical incidents, situations that were extraordinary from your time in India? This format allowed for an uninterrupted initial response and I then was able to draw on my remaining 12 questions to probe in greater depth based on the topics raised in one’s opening narrative. The semi-structured interview questions can be found in Appendix B. Following each session, I then transcribed the interview and began to dissect the text by looking for patterns using a narrative discourse analysis approach. Labov and Waletzky appear to have been the first to apply methods of linguistic analysis to interview narratives (cited in Mishler, 1986, p. 77). They focused on the smallest units of speech and analyzed the connections between the various story units. They were concerned with identifying the “primary clauses” which are the units of a narrative that help the story to come to realization. At the core of this methodology has been my collecting narratives and coding the results in relation to one’s spiritual development.

Critical incidents are transformative experiences as defined by the interviewee on his or her own terms. By identifying primary clauses and coding them as critical incidents, I have been able to find patterns which shed light on specific volunteer activities which influenced students' spiritual development while living in Calcutta.

Coding Critical Incidences

Prior to designing this study, reflecting on the student volunteer testimonials in the book *Learning to Love with Mother Teresa* (Young, 2007), I was able to generate a potentially useful list of factors which may have influenced one's spiritual development while serving in Calcutta. The primary clauses, or the key influences on spiritual development, that I anticipated would be revealed in the narratives and then coded according to the following "critical incident coding categories" are as follows (see Appendix C):

1. Caring for the sick
2. Overcoming a fear (e.g. fear of beggars, getting a disease, etc.)
3. A mentor (e.g. fellow volunteer, an Indian, a spiritual teacher, etc.)
4. Influence of one of the Sisters of Charity
5. Becoming ill while in India
6. A spiritual ritual (e.g. attending a meditation class, praying with the Sisters, a visit to a Hindu temple, etc)
7. Loneliness
8. Traveling outside of Calcutta
9. Other

The categories listed above were meant to help me determine which themes have been most influential in the spiritual development of volunteers. However, this predetermined set of nine categories serves as a tentative road map in providing direction for analyzing the data. In fact, the actual coding categories that have emerged from the reading of the data do indeed correspond with many of the predetermined categories. The data results will be described in the next chapter.

Ethical Issues

Chapter 8 of *Qualitative Research Interviewing* is devoted to understanding the legal and ethical mine field that one enters when interviewing subjects; in Wengraf's words, "like a cat about to go into a yard full of dogs, step with full attention into this matter of legality and ethics" (2001, p. 185). His ideas provided a construct for developing a format that I anticipated would be constructive for those being interviewed.

Participants were sent a consent form (see Appendix A) via email one week in advance of the actual interview. Anticipating in advance a worst case scenario, in which one of my questions were to trigger a memory that were to unveil an emotional scar that I am not trained to address, I forewarned participants in the consent form as follows:

It is important to note: if you think that by describing your experiences as a volunteer this process will be emotionally painful or a cause of distress, then I suggest you not take part in this study. If for whatever reason your time in India has caused you emotional harm I suggest you not take part in this study.

If I were to learn of an incident that reveals during the course of the interviews an allegation of an illegal activity or unethical behavior of fellow volunteers, be they the Sisters of Charity or others, my obligation was to inform the interviewee that this data would have been information I was legally obligated to share with others in positions of authority. For example, if I had discovered a sexual abuse case within an orphanage in Calcutta, I would have immediately informed the interviewee that he or she "may not want to move forward with this interview as what I am hearing may require me to report such illegal and unethical activities". Participants had been forewarned of this concern in the consent form (Appendix A) which read as follows:

Furthermore, during the course of an interview, in the event I were to learn of allegations of illegal or unethical activity that you may have witnessed while volunteering in Calcutta /Kolkata, I will be obligated to inform others in positions of authority as to this activity.

Finally, upon completion of my thesis, interviewees will be provided with an abbreviated version of the findings of the study.

Chapter 3

Qualitative Analysis of Interviews

The biographic-narrative-interpretive method (BNIM)
Description, Argumentation, Report, Narrative
and Evaluation (DARNE) Analysis

The biographic-narrative-interpretive method (BNIM)

As described in the previous Chapter, a slightly modified version of Tom Wengraf's biographic-narrative-interpretive method (BNIM) offers a structure for analyzing the data collected. Although each participant was asked a total of 13 questions, the lead question, which prompted interviewees to describe the most "critical incidents" encountered while in Calcutta, generated some of the most compelling data. As described in the previous chapter, I anticipated that the "critical incidents" or key influences on volunteers would likely fall into eight categories (e.g. Caring for the sick, Overcoming a fear, etc) or a generic category listed as "Other".

Following each interview, the tapes were transcribed and narratives were coded. A total of 458 phrases were coded, each indicating a relationship to one of the central questions of this study. The coded categories were then compiled according to reoccurring themes. Four of the anticipated eight categories surfaced as reoccurring themes indicating that they had heavily influenced students while serving in Calcutta. The themes (1) Caring for the sick, (3) A mentor – specifically fellow volunteers, (4) Influence of one of the Sisters of Charity and (6) A spiritual ritual all proved to be strong factors which informed the Central Research Questions (CRQ) of this study, both of which are of equal importance:

1. To better understand the impact on one's interior life due to caring for the sick and dying in the hospices of Calcutta.
2. To explore the spiritual questioning and spiritual development of volunteers as a result of their working with Mother Teresa's Missionaries of Charity in Calcutta.

As I designed this research project, I had anticipated that four other categories would also surface as critical incidents including: overcoming fears; becoming ill while in India; loneliness; and travels outside of Calcutta. All of these issues were mentioned during the course of the various interviews, but none surfaced as prominent or reoccurring. As a result these categories have not been identified as themes worth developing in depth in this thesis.

There is one unanticipated new theme which emerged as a result of the interview process. The theme of “Calcutta as a Classroom” will be examined in the next chapter. The city is comparable to no other on the planet by the fact that such a high percentage of its citizens literally live on the sidewalks. The stories revealed by former volunteers speak to the dramatic impact that Calcutta itself had on them. The influence of fellow volunteers (coded under the tag of “mentors”) will also be discussed in the next chapter. The city of Calcutta has become a gathering point for sojourners from across the planet wishing to work with the Missionaries of Charity and their presence in the city adds to the unique make up that is Calcutta. Therefore, these two categories have been linked together in Chapter 4.

After having coded 278 pages of interviews, the five most common reoccurring codes are (*See Appendix D for a sample of a coded interview*):

Calcutta as a Classroom (Chapter 4)

Fellow Travelers (Chapter 4)

Influence of one of the Sisters of Charity (Chapter 5)

Caring for the Sick (Chapter 6)

A Spiritual Ritual (Chapter 7)

The themes that emerged from the coded categories mentioned above serve as chapter titles for this thesis from here forward with the one exception being the theme “A Spiritual Ritual” which has been adapted for Chapter 7 to be titled “Emotional Well Being and Contemplation”.

Although difficult to recognize as a “critical incident” while still in India, the study finds that the Calcutta experience has had significant maturing impact on volunteers’ overall self-reflection and spiritual growth. The closing chapters of this study, Chapter 8, titled “Lessons Learned” and Chapter 9, titled “Bringing it all Home”, are devoted to better understanding the self and spiritual growth theme.

Description, Argumentation, Report, Narrative and Evaluation (DARNE) Analysis

I was able to determine the titles and key themes after my initial coding. I then unpacked them in greater detail with the results comprising the substance of each of the chapters. Tom Wengraf’s expertise on conducting interviews and his tools for making sense of the data collected has guided me throughout this study. At its core, Wengraf’s account of the biographic-narrative-interpretive method of analyzing life stories (BNIM) extracts from the narrative a structure based on the “lived life” and the “told story” of the interviewee. This two-layered perspective allows a method of distinguishing the facts of one’s life and the stories which one reveals as having been lived through. The relationship between the structure of the lived life and the structure of the told story helps to inform the central research questions (Wengraf, p. 232). In the context of the Calcutta interviews, “lived life” responses frequently provide a linear or a chronological outline of one’s history and background. For example, if asked to describe his or her religious upbringing, an interviewee were to respond, “I was raised Catholic, and while at the university I continued attending mass”, the chronological nature of the response would be understood by Wengraf as an example of “lived life”. Whereas, an example of patterns to be analyzed in a “told story” might be: “although I was raised Catholic, volunteering in Calcutta challenged all of my existing beliefs in a God”. This particular method of analyzing data moves from a relatively mechanical activity – where the procedure is logically tight and following the procedure is likely to lead all those who do follow the procedure to similar results – to a craft based artistry (Wengraf, p. 233). What is most crucial for me as the researcher is to understand the relationship between the lived life and the told story data. The challenge of interpreting the data, specifically the “told stories” as revealed by interviewees is summarized again by Wengraf: “When we come

to analyze a person's told story, we address not so much the events and actions, the happenings, that occurred in a person's life, but rather the way in which those events and actions were experienced and are now understood from the perspective of the person giving the interview" (Wengraf, p. 239). In this study, of the 450+ phrases which have been coded, some are simply descriptive of one's life before India (e.g. "lived life"). The meat of this study, the coded data that has provided the backbone of this study, emerges from the "told stories." As the author of this study, the challenge is how to further organize the text (data). It is here that Wengraf offers the DARNE text sort model which uses five different terminologies to help sort the different codes. The five basic structures into which the texts are sorted include Description, Argumentation, Report, Narrative and Evaluation. The chart on the following pages has adopted the DARNE analysis as a means of further synthesizing the 30+ hours of interview text in a manner that best extracts the keys themes and lessons learned while serving in Calcutta [Data Set 6].

DARNE Analysis - BNIM Interview Analysis - adapted from Tom Wengraf (Qualitative Research Interviewing, Sage Publications, 2001)

DARNE, Description, Argumentation, Report, Narrative, Evaluation (Sept. 15, 2009)

Int. Nr.	Name	Sex	Description (ie. "word use")	Narrative (ie. "word story")	Evaluation How Calcutta experience influenced one's life (According to the interviewee)	Coded Themes	Common Categories
1	PHARRIS CUREL, Anastasia	F	1. Father has heart surgery 2. Doubling Religion	1. Reflects on structural injustices 2. Finds fun to be "Joy Jr." 3. Reflects on meaning of death 4. Journaling grounds her 5. Cares for child with exposed skull	1. Decides on nursing career 2. Spiritual growth - humanism connected to nature 2. Caring at Sheshu Bhaven serves as critical incident 3. Contemplates meaning of life/death/purpose 4. Sees fun as positive role models.	1. Career influence - now teaches world religions 2. Caring 3. Contemplates meaning of life/death/purpose 4. Sees fun as positive role models.	* Spiritual Life * humanism * Caring and courage * Contemplates meaning of life & death - journals * Sister's role models.
2	CANNERY, Nathan	M	1. Devout Catholic prior in Calcutta	1. Other volunteers influence and inspire his spiritual life, not the service work itself.	1. Caring takes courage and he finds comfort in assisting extremely sick patients 2. Other volunteers strongly influence and deepen his Christian beliefs 3. Influences his career choice - wants to return to developing countries with more skills.	1. Caring 2. Contemplates meaning of death and finds great life comfort afterwards 3. Other Calcutta volunteers influence his beliefs 4. Calcutta experience solidifies his career goal to solve poverty problems as an engineer - career focused on social change.	* Caring Courage * Contemplates meaning of life & death - journals * Career and Spiritual Activism * Fellow Travellers
3	CRANE, Hilary	F	1. Motive for travel was to help, basic family value, parents were in Peace Corps. 2. Raised Catholic and left the church prior to college. Religion but claims to not have worked to Calcutta already interested in Anthropology	1. Sisters score sweet some harsh masters 2. MT charity approach not enough 2. Became jaded about poor, struggles with structural issues of poverty 3. New Prior of Anthropology & Religion but claims to not have "active spiritual side"	1. Fell into "performing caring" and not really "caring" 2. Very critical of MT organization 2. Began to really rethink Catholic church while in Calcutta 3. I came back a more passionate person 4. Caring person around death	1. Caring, very critical of her perceived inability to truly "care" 2. Contemplates death and purpose of religion 3. Sees Sisters as role models. "I was in awe of them" 4. Spiritual life today, more respectful, more caring, less material, as a result of Calcutta.	* Caring & attention to the other * Contemplates meaning of death and religion * Sisters as role models * Spiritually simply
4	HENDRICKS, Matt	M	1. Raised Catholic and is still Catholic at age 45 2. Leads in high school and college strong influence on his values	1. Became close with the Brothers of Charity, thinks very positive of things with severe situations in street clinic 3. Lawyer in Seattle and also runs his own soup kitchen on the side	1. Being there reaffirmed the spiritual path, did not radically change spiritual beliefs 2. Brother Andrew "biggest spiritual impact on me, he was a holy man", Andrew later leaves Order due to drug addiction.	1. Caring and courage 2. Role models in Brothers of Charity 3. Fellow travellers "United Nations" of volunteers strong community 4. Positive and strong feelings about Mother Teresa and her presence. 5. Today is a spiritual activist.	* Caring courage * Sisters role models * Fellow Travellers * Spiritual Activism

		Description	Narrative	Evaluation	Coded Themes	Common Categories
Yr.	Name	(in "word list")	(in "word list")	How Calcutta experience influenced one's life	(according to the interviewee)	
1988	ML BANOFF, Deborah	F 1. Lived in ashram in Seattle, nursing major, pre-existing interest in India, parents were Jewish.	1. Caring and compassion left her "part of circus" much guilt. 2. Contemplates what it really means to be a nurse. 3. Admires MT and approaches her Buddhist Monk to MT. 4. Likes MT but wants more actual head cal care delivered.	1. Calcutta and caring reinforced her spiritual activism. 2. Meditation reinforced in Calcutta - how solely teaches meditation and no longer is a nurse.	1. Caring - the limits of true caring. 2. Calcutta strengthens reflection focus her to contemplate what is true compassion. 3. Spiritual Activism is reinforced. 4. Calcutta reinforced that she wants to leave a small carbon imprint on the planet. 5. Finds the nurse and Mother Teresa to be role models. 6. Calcutta offers her strong experiences to understand "suffering".	* Caring reciprocity * Contemplates what is compassion-activism * Spiritual role models
1997	CAMPBELL, Camille Maurer	F 1. Raised in a very Catholic family, atheist when going to Calcutta. always been "a seeker". 2. Jesuit background important in helping her to commit to justice and seeking religious answers - Calcutta reinforces this.	1. Saves young man from gutters street kids say "that's like what Mother Teresa did".	1. They [MT] are a wonderful organization. 2. Finds comfort in Calcutta culture where death is always present. 3. Journal was important tool for processing questions about value of religion? 4. Went to do service but becomes intrigued by religious questions - leads her to find a guru and how teachers yoga. 4. India teaches one "real quick there are many ways to express devotion."	1. Caring takes courage. 2. Journal offered a form of secularization. 3. Develops a spiritual/humanistic approach to life and is drawn by her guru.	* Caring courage * Contemplation * Journaling * Spirituality * Humanism
2000	SEEMION, Rita	F 1. Her grandmother was a devotee of MT, but Rita was NOT raised Catholic yet she knew wanted to go to Calcutta when entering college due to grandmother's influence.	1. Knew Calcutta would challenge her to live a simple life and not seek "typical American past." 2. Tried adopting a baby from an orphanage.	1. Not giving patients medicine "I didn't have a problem with the Sisters for that." 2. Watching kids live in garbage will be an image that she'll never forget. 3. Calcutta taught her what "real Christians" were like, committed to the poor.	1. Caring model is one of following Sisters' orders. 2. Guilt. 3. Contemplates meaning of religion - Calcutta helps develop her bent towards the spiritual.	* Caring guilt * Contemplates meaning of religion - journals * Calcutta has a classroom
1999	BROWN, Holop Deborah	F 1. Raised Baptist becomes Catholic in college.	1. Critical incident is carrying a dead woman to the funeral gate to be buried. 2. Has many deep conversations with fellow volunteers.	1. Sees MT nurses as role models. "I have great respect for what they do." 2. Caring in extreme situations informs her decision to become a nurse. 3. Sees nurses as role models but not always in agreement with MT's the strict approach.	1. Caring - breaks from model of strict "care" and begins to "play" with children, very satisfying. 2. Contemplates "what is the significance of death." 3. Fellow Volunteers influence her questioning of religion. 4. Journaling was an important tool for reflection & contemplation.	* Caring reciprocity * Contemplates meaning of life & death - journals * Fellow Travelers

		Description (the "what" story)	Narrative (the "how" story)	Evaluation (How Calcutta experience influenced one "the")	Coded Themes	Common Categories
9	HERINK, Lynn	F 1. Raised in a strict conservative Nebraska Catholic home. 2. India was a period of questioning everything.	1. Influenced by economic extremes of Calcutta. 2. Experiences reversals of caring. Indians caring for her	1. "MT was really really a saint and a genius at charity and meeting those immediate needs". 2. Contemplates meaning of caring, who is really caring for whom? 3. India forced her spiritual life to become social justice focused. 4. As a teacher & mother, teaches about soc.	1. Heavily influenced by fellow travelers. 2. Caring - many situations of helping the dying - all very humbling. 3. Contemplation & prayer at the Mother House was important for her stability. 4. Journaling	* Fellow Travelers * Caring reciprocity * Contemplation * prayer & journaling
10	ROSS, Kate	F 1. Raised Catholic	1. Witnesses and intervenes while Brother of Charity is operating a man "most disturbing moment to my entire life". 2. For first time in life "Catholicism made sense in Calcutta" - since has lost the Catholic connection.	1. "There were some really horrible doctors there who came in" - very critical of the health care delivered by MT. 2. Critical of health clinics but felt that Sisters were full of "joy".	1. Contemplates structural injustices and even buys a poor boy a home. 2. CALICIA AND LADIPRODIL, poor help her out. Camp and feelings of "quilt". 3. Strong peer support with fellow volunteers.	* Contemplates structural injustices * Caring reciprocity * Fellow Travelers
11	GRAMS, Jeremiah	M 1. Jeremiah has spent 1/2 years volunteering in Calcutta between 2003 & 2008.	2. "Power of Prayer" - Prayer is a key aspect of his making sense of the world and the suffering he witnesses. 2. The community of volunteers, "communal spirituality" is central to his experience	1. Supportive of the Sisters health care delivery; "the facilities and the care they offer" are at least on par if not better than some of the hospitals. 2. Being near the dying has instilled a sense of peace/fulness and humility. 3. Calcutta opened up "his faith life."	1. Caring, courageous. 2. Caring includes prayer as a means of giving attention to dying. 3. Calcutta as a classroom, challenges him to contemplate the meaning of life, to "search deeper". 4. Fellow Volunteers highly influential. 5. Contemplation, mass at the mother house helped to carry him. 6. Supportive of the Sisters health care delivery	* Caring courage * Calcutta as a classroom * Fellow Volunteers * Contemplation * prayer & journaling
12	SWEENEY, Shannon	F 1. Actively engaged in Catholic church and youth ministry as a child. 2. Later in life becomes disenchanted with Catholic church because of priests and sex scandals.	1. Life path went to go to medical school and Calcutta was part of the story; after India decides to major in education. "I was coming from a medical background of wanting to be a doctor and if you didn't seem to make sense".	1. Traugh at Gandhi school exposed kids to importance of "play", look kids to park to see "grass" for first time. 2. Values today are linked to a form of spiritual social justice. "Calcutta strengthened" this view.	1. Calcutta as a classroom was influential; senses were on "overload" challenges her Western lens. 2. Contemplates structural causes of poverty and is struck by the "amount of joy" found among the poor. 3. Uses Travel and Journaling as forms of Contemplation. 4. Social Justice Values. 5. Fellow Travelers	* Calcutta as a classroom * Contemplates structural injustices * Contemplation * prayer & journaling * Spirituality, social activism * Fellow Travelers

Yr	Name	Description	Narrative	How Calcutta experience influenced one's life	Coded Themes	Common Categories
1995	STAPLETON, Shweta	M 1. Raised in a moderate Catholic family, occasional church goes. 2. Went to Calcutta because "needed to do something that would shock me."	1. Values continue to be scored by "reason," we learned from Calcutta. 2. Sisters "modeled the love I feel." Because of Calcutta, more value today are "love and balance."	1. "A warm place and a loving place - understanding the power of love" - supports notion of a dignified death. 2. Volunteers often got in the way, patients were disempowered when volunteers were in the room. 3. Calcutta was a stimulus to look at religion in a deeper way.	1. Found Balance to be a useful form of caring when one is dying. 2. Sisters were role models. 3. Mass at Mother house offered a centering place to contemplate. 4. Spirituality is interconnectedness, humanist.	* Caring attention to the other. * Sisters role models. * Contemplation/prayer and journaling. * Contemplates meaning of religion.
1994	WHITE, Matt	M 1. Came to University on a scholarship, felt need to show my "worth" in a "vain way" by going to Calcutta to score. 2. Raised Catholic but had no personal connection with it whatsoever.	1. Calcutta was overwhelming. "I wasn't Indiana Jones, I was a little bit scared of things." 2. Peer support help me "turn the corner." 3. Feeling needed at the Gandhi school helped to turn the corner.	1. This was a journey into an underworld, much reflection on how to physically survive, only one in his group not to get tuberculosis. 2. Expresses satisfaction with the Sisters' model of health care, "the goal was not to be rational, not to be medical, not to fit some model of efficiency." 3. While in college had low self esteem and wanted recognition, Calcutta was connected to this - Calcutta helped to bring humility.	1. Fellow Volunteers influential. 2. Original motives for caring were driven by "guilt." 3. Caring to be meaningful. 4. Surprising the sisters of Calcutta was a constant challenge. 4. Spiritual lesson of Calcutta is to lead a simply life - lives very simply today.	* Fellow Travelers. * Caring guilt. * Caring reciprocal. * Calcutta as classroom.
1988	Smith, Kate	F 1. Raised in the military and had moved many times. 2. A political science major in college and felt Calcutta would give her "grass roots" experience to help inform her career.	1. Volunteer job was to "correct the gate" - determined who got in for medical treatment and who was rejected, forced her to look at limits of health care.	1. Prior to Calcutta parents were getting divorced, painful for her, but Calcutta placed all in a different perspective. 2. "Calcutta is the most extreme third world place you can go."	1. Calcutta as a classroom: "total sensory overload." 2. Caring and skill issues as the head to revised many health care. 2. Structural injustices forced to contemplate her role in life. 3. Sees Sisters as "joyful" positive role models. 4. Mass at the Mother House was grounding. 5. Calcutta deepens meaning the "Sister" lives.	* Calcutta as classroom. * Caring guilt. * Contemplates structural injustices. * Sisters role models. * Contemplation/prayer/journaling.

16	MACCARTHY, Molly	F	1. Went to Calcutta for adventure, not religious motives.	1. Calcutta as a city, challenge to survive (harassment); putting one foot in front of the other, difficult as a 5'9" woman who draws attention; 2. Came back from India and "gave a lot of hell" - became politically active (anti sweatshops)	1. Critical of the Sisters - "I'm not big on washing the feet of the dying versus reaching out and giving him some motivation"; 2. "Lessons I learned from Calcutta are to speak up to 'social injustices'; 3. Contemplates 'big questions'; 4. Returns more accepting of Catholic church's concerns for justice issues	1. Career focused on social change; 2. Contemplates structural injustices - journals; 4. Spiritual activism - comes back more open to universe; 5. Fellow Travelers strong influence	* Calcutta as a classroom * Caring courage * Contemplates structural injustices * Spiritual activism * Fellow Travelers
17	PARYS-SEGMUND Erica	F	1. Motives for India. "needed to be exposed to something bigger than me" 2. Raised Catholic	1. Conscious of her privilege "white girl blond hair, I stuck out, like a sore thumb"; 2. Caring, "real time I saw people dying, in my arms"; 3. Deep emotional impact upon return to US: "how do I live this out?"	1. Caring, "I was really disappointed in myself and I had to process what that meant"; 2. Found the Sisters to be "joyful" supports their mission.	1. Caring, needed to give something concrete and tangible (ie: massages); 2. Sisters as role models; 3. Spiritual life and social justice intertwined; India reinforces; 4. Fellow Travelers; 5. Journaling ethical	* Spiritually Social Justice * Contemplates structural injustices * Fellow Travelers * Journals
1988	GROENEWALD, Marina	F	1. Motive for Calcutta was an interest in social justice, was considering dropping out of school; 2. Raised Catholic, became less interested in Catholicism in college and now no longer practices	1. Calcutta street life was influential, she befriends kids and they makes meals together; 2. Caring for sick, "touching their bodies" - helped her deal with her anorexia; 3. Mixed feelings about the Sisters.	1. Working with dying helped her to resolve her own eating disorder issues; 2. Felt that the Sisters could do more to help the dying - witness borderline unethical care; 3. Sisters outside of clinics were "joyful"	1. Journaling as a form of contemplation - structural; 2. Caring; 3. Sisters, critical of their approach to medical care; 4. Caring and being present to the other.	* Caring & reciprocity * Caring and being present * Sisters, contradictory as role models * Calcutta as a classroom * Spirituality is love * Journaling
1987	BUTTL, Precious	F	1. Grew up comfortable with suffering, helped nurse her mother who died when Precious was fourteen; 2. Raised Catholic but no longer religious, was a theology major	1. Calcutta, first time in her life "I am at home, I am at peace, I am free"; 2. Felt honored to be present when a patient died in Calcutta; 3. The community of volunteers and playing music together were key forms of support; 3. Reflects heavily on the significance of her mom's death	1. Caring happened on deeper level, feeding patients and not speaking; 2. Fellow Travelers: "It was so easy to connect with you and vice versa"; 4. Calcutta was liberating, felt joy, felt like she belonged.	1. Strong influence of other volunteers; 2. Caring, developed deeper compassion; 3. Journaling and Contemplation at Mass were key	* Fellow Travelers * Caring/reciprocity * Journaling and Mass

20	KORN, Jessica	F	1. Went to Calcutta because she was tired of school in Seattle.	1. Challenge being a female on the streets of Calcutta (harassment) 2. Multi religious Calcutta (Muslim, Hindu, Christian) played a huge role in my current spiritual beliefs	1. Caring and guilt, feeling contradictions because of where she was born (ie. West) 2. Calcutta as a religious center influenced her.	1. Contemplates structural injustices. 2. Calcutta made her more peaceful person, now a massage therapist and Calcutta influenced this decision. 3. Sisters were welcoming. Contemplation occurred by journaling. 5. Calcutta as a classroom -mutual learning.	* Caring attention to the other, guilt * Spiritually healing * Sisters role models * Journaling form of Contemplation * Calcutta as a classroom
21	KING, John	M	1. Studying Political Science and had deep commitment to addressing structural causes of poverty. 2. Went to Calcutta for adventure, wanted to step out of comfort zone.	1. Caring in Calcutta is about a "ministry of presence" - "major life lesson". 2. Calcutta experience "confirms some values and deepens others". 3. Also volunteers with Dr. Jack street clinic (not MT) and sees people getting healthy.	1. Caring is about "getting go of American ratios to solve problems". 2. Caring "want to touch them and be touched by them". 3. Calcutta "ever-presence of death". 4. It causes me to reconsider how I wanted to be in the world.	1. Caring, reciprocity, letting go, and attention to the other. 2. Spiritual life deepened. 3. Contemplates meaning of life & death.	* Caring reciprocity * Calcutta as a classroom * Spiritual activism * Justice * Contemplation what is death?
22	LINDSAY, Emily	F	1. Adopted from a Calcutta orphanage at age 1 - returns in college as an American volunteer - explores her past. 2. Jesuits taught her about justice and Calcutta deepens this path.	1. Reconnects with the "mass" caretaker she had as a baby in the orphanage where she was adopted from. 2. Develops a spiritual activist perspective that integrates many faiths.	1. Critical of health care, they have a huge room full of things [medicines] that have been donated. There was a gap in the model. 2. Contemplates structural injustices. This could have been me? 3. Caring, courageous enough to break from mold and start own school for MT. 4. MT system denies orphans own identity. 5. Calcutta as a city, rich and poor identity.	1. Contemplates structural injustices, journals. 2. Sister as role models "loving". 3. Caring attention to individual identity.	* Contemplates structural injustices * Sisters as role models * Caring attention to the other * Calcutta classroom * Spiritual activism
23	BROWN, Kalie	F	1. Was working in Seattle as a financial analyst but was bored with life - goes to Calcutta.	1. Meets husband in India and later moves to New Zealand to raise a family. 2. Got tuberculosis in India. 3. As a woman in Calcutta often harassed.	1. Critical of Sisters "dying with dignity" with a couple of aspirin and a hot or a lot of pain. It's kind of a big bunch of bullshit. 2. Experience influences her career decision for public health "changed my life completely". 3. Sisters as role models, "amazing people". 4. Contemplation on taking form in yoga classes.	1. Contemplates, journals, read, causing or poverty. 2. Calcutta as classroom - two sides, rich and poor. 2. Caring, guilt, experience enlightens volunteers but I wonder what it does to the people we are helping.	* Sisters as role models * Contemplates structural injustices * Career activism * Calcutta as a classroom * Spiritually simplicity * Caring reciprocity & guilt
1999							

Yr	Name	Description <i>(in "word story")</i>	Narrative <i>(in "word story")</i>	Evaluation <i>How Calcutta experience influenced our life</i>	Coded Themes	Common Categories
1993	WELCH, Lillian	1. Graduates from Seattle Univ. Decides wants an adventure with a travel focus (volunteering) 2. Raised in devout Catholic home.	1. Not a Christian but has great admiration for MT. 2. Shut down, emotionally while in Calcutta as survival instinct. Later processes great impact that the Calcutta experience had on her.	1. Volunteer experience was humbling, realizes "we are all struggling with the same things". 2. Caring takes courage, cleaning dachas, getting ice, etc. 3. Spiritually simple, small carbon footprint. 4. Contemplates structural injustices, quit.	1. Caring courage & quit 2. Contemplates structural injustices decides to live simply. 3. Contemplates purpose of organized religion - journals.	* Spirituality * humanism * Caring * Courage * Contemplation * uses journaling
2006	PATRICK, Sarah	1. Motive for Calcutta was wanting a break from school, "selfish motives".	1. Witnesses the desperation of poverty, buys clothes for naked woman living on the streets. 2. Returns as a softer person, more reflective person, a questioning person.	1. Caring asks whether Calcutta needs volunteers, or are they in the way of people helping themselves? 2. Contemplates large gaps in service system, structural injustices.	1. Calcutta as a classroom. 2. Caring & reciprocity. 3. Spiritually committed to simpler life.	* Calcutta as a classroom * Caring * reciprocity * Contemplation * structural injustices, journals * Spirituality * humanism
WORD COUNT 3390						

I have chosen to use the labels in the final far right column of the DARNE chart, titled “Common Categories”, to create the following chapters. In addressing aspects of how events in Calcutta were experienced, these chapters will simultaneously develop further the theoretical context for understanding their themes and support those theoretical developments with additional research data. The task from here forward is to integrate what has been said by the interviewees, which has been compiled into twelve Data Sets, with theory.

Wengraf best summarizes the interpretation of the data when stating that the aim is to understand how events have been experienced in that past and how patterns developed out of these past experiences. The easiest way to think of this [evaluation] is as the ‘moral of the story’ – of a thin report or a rich narrative” (2001, p. 244). In each of the coming chapters, a micro-analysis of small selected pieces of texts (codes) will offer greater insight as to the “moral” of the volunteers’ stories.

The DARNE chart on the previous pages offers a summary of the analysis of the interviews; it should be viewed in the same manner as one thinks of an office file cabinet. Each chapter titled represents the name to be placed on the file cabinet drawer (e.g. Calcutta as a Classroom or Caring). The following list represents further data analysis, similar to file folders which can be found in each of the drawers. Each file or set of data is meant to augment the general “common categories” which are listed in the DARNE analysis (Data 6). Analysis of all of the data is located in the Appendixes of the thesis.

Additional data analyses include:

- Chapter 4: Calcutta as a Classroom & the Support of Fellow Travelers
 - Ability to adapt to Calcutta life (Data Set 3)
 - Closure finding positive aspects to Calcutta life (Data Set 4)
 - Adjectives describing positive impact of fellow travelers (Data Set 5)

- Chapter 5: Influence of one of the Sisters of Charity
 - Beautiful death versus saving lives (Data Set 1)
 - Cleaning work versus emotional caring work (Data Set 2)

- Exposure to the Missionaries of Charity & positive influence on life choices (Data Set 7)
- Adjectives describing sisters (Data Set 8)

Chapter 6: Understanding Caring

- Indicators of caring and engrossment (Data Set 9)
- Indications of guilt (Data Set 10)

Chapter 7: Emotional Well-Being and Contemplation

- Well being and contemplation analysis (Data Set 11)

Chapter 8: Lesson Learned

- Impact on values (Data Set 12)

Chapter 9: Bringing it All Home

- Impact on values (Data Set 12)

Chapter 4

Calcutta as a Classroom and the Support of Fellow Volunteers

- The historical journey
- The psychological and spiritual journey
- The psychological and spiritual crisis
- Beyond the crisis: the jewels of the journey

The historical journey

Over the years Calcutta has acquired many names spanning from the City of Palaces to the Graveyard of the British Empire. In 2001, it was christened Kolkata – slower, rounder, ostensibly more Bengali-sounding (Sengupta, 2009). Regardless of the new name, descriptions of despair seem to be forever linked to images of Calcutta. German author Günter Grass explains, “Why not write a poem about a bloody great mess that was dropped by God and called Calcutta” (Vorbilder, cited in dadalos.org, 2009). Günter Grass is not the only one to have been affected by the former capital of British India and its extreme poverty. The 2001 Nobel Prize for Literature winning author V.S. Naipaul describes Calcutta as a city without a future with the words: “All of its sufferings are sufferings of death. I know not of any other city whose plight is more hopeless” (Vorbilder, cited in dadalos.org, 2009). French author Dominique Lapierre’s novel *The City of Joy*, which was first published in 1985, continues to serve as one of the best written accounts of the lives of the poor and captures as well as words can the complexity of Calcutta.

Lapierre sets his novel in the Anand Nagar district one of Calcutta’s many slums. In the 1980s while researching his novel, which coincided with the time of my travels, Calcutta’s Anand Nagar neighborhood near Mother Teresa’s home had the densest concentration of humans anywhere on earth. According to Lapierre, more than 70,000 Muslims, Hindus, Christians, Sikhs and Buddhists were crammed into an area smaller than two football fields. At that time the average income of those living in the Anand Nagar slum was 10 cents a day. Only one latrine existed for every 2,500 people

(Lapierre, 1985, p. 45). Lapierre describes a Calcutta street clinic which happens to have been located in the neighborhood where the Seattle University students resided:

That morning, as always, there was a massive rush as soon as the red-and-white bodywork of the small van “donated to Mother Teresa by her co-workers in Japan” appeared on the avenue. Lepers came from the *City of Joy* and from the nearby pavements where they had spent the night. Clinging to their crutches, to their crates on wheels, dragging themselves along on planks, they swarmed around the three folding tables the Sisters set up right there on the sidewalk . . . The scene was right out of Dante’s *Inferno*. Hardly had a leper placed his stump on the table than a swarm of maggots would come crawling out of it. Bits of flesh fell away from limbs that were completely rotten. Bones crumbling like worm eaten pieces of wood. Armed with a pair of forceps and a metal saw, Max [doctor] cut, trimmed, pared. It was butcher’s work (Lapierre, 1985, p. 385).

Little appears to have changed in Calcutta. Today, the population density of the city is one of the most extreme on earth. There are over 30,000 people to each square kilometer and two-thirds of Calcutta’s population live in the officially recognized slums, the so called “Bustees”. At a cost of 2 dollars a month they live in primitive huts made out of clay, corrugated iron and wooden boxes (Vorbilder, cited in dadalos.org, 2009). These are the privileged ones; the worst conditions encapsulate the nearly one million whose existence is lived out on the pavements.

Calcutta’s population explosion can be traced to a series of collapses, the first in the early part of the 20th century as the rural poor fled droughts and sought refuge in the city. The flow of populations again increased following the splitting of India and the creation of refugees from east Bengal. Originally the British had designed a city to accommodate a maximum of one million people. Within the past 50 years, Calcutta has swelled from 4.4 million in 1961 to over 12 million today (Vorbilder, cited in dadalos.org, 2009).

Seattle University volunteer Shannon Sweeney’s (Calcutta 1993) first impression of a city in shambles:

I remember just getting off the airplane and walking through that airport with that rickety fan and waiting in the little security line and that right there felt like something out of a movie. Then we left the airport and began trying to find this Modern Lodge place and it starts to downpour and it is pouring, pouring rain and we are in this strange place and everyone’s staring at us at we’re walking down the street. The streets are starting to overflow with water and we’re noticing that a

lot of the people in the city are standing under rooftops or they're not traveling through the streets as much, they seem to be waiting for the storm to subside, we're still trying to find a place to stay, water is coming up to our knees by now. Finally we find this Modern Lodge place and we walk inside and they show us a room and we look down and there's a mattress and it's covered with bloodspots all over and on the wall there's the strangest stain, it looked like bodily fluid of some sort, and we're all looking at each other and thinking, "What in the world did we get ourselves into?"

Upon her arrival in Calcutta, Seattle University volunteer Shannon Sweeney (Calcutta 1993) may not have been fully conscious of the journey that awaited her as she would witness the viciousness of poverty. A similar naivety existed for nearly all of us former volunteers. Shannon's passage would forever alter her views on life. In many cultures, youth undergo a physical, psychological and spiritual rite of passage as they pass from childhood into adulthood, a passage that signifies a turning point in which a young individual begins to see the potential within him or herself. Anthropologists have documented rites of passage from youth into adulthood in cultures spanning the globe. These rites of passage are critical ceremonies acknowledging young men and women for their talent and uniqueness. They signal the young person's spiritual awakening and represent a transition into young adulthood as responsible members of community. In essence, the rites of passage help individuals to answer a very important question -- "Who am I?"

At our basic core, all of us are seeking recognition for who we are. In contemporary Western cultures (those from which the Seattle University volunteers originate), society often fails to provide meaningful rites of passage and, in turn, young people create their own. For example, college students in recent years have found initiation in forms of body art such as tattoos and piercings. As uncomfortable and at times destructive as these rites may be, they provide a way for an individual to transition from childhood into young adulthood. They receive recognition here and feel that they are "somebody".

I submit that the passage into Calcutta is like few other transitions that American students may encounter. Matt White (Calcutta 1994) reflects back, "I never really adjusted to just how dire the circumstances of the city are, just the taxi ride in from the airport through all

the layers and layers of Dante going into hell, and it was a huge city and the taxi drive really drove that home to me and I really felt like it was just a severe environment". The journey is not painless; inherent in the Calcutta passage is a journey into a dark underworld. John King (Calcutta 1989), "you know, the biggest facet, I guess was the experience of death and the overall sense of depressiveness that I experienced. I think its part of the uniqueness of the Calcutta environment, the physical oppressiveness of the heat, and the smell, and the hunger, and the emotional oppressiveness of the ever-presence of death".

The psychological and spiritual journey

In Roman mythology, Pluto was the God of the Dead and the ruler of the underworld. Although the Seattle University volunteers are not actually stricken with illnesses that can lead to death, they are nonetheless being pulled into nooks and crannies of Calcutta that are inundated with darkness and carry in the air the sense that death is omnipresent. Pluto's role was to bring one into a world of the unknown, an unfamiliar territory which simultaneously offered the opportunity to bring richness and treasures to the surface of one's psyche. Although painful, the beauty of this alien space is that it exposes one to emotions and we become aware of the vast potential for our lives. Those aspects of our being that were once buried now surface. Such a journey is not limited to the Calcutta volunteer experience; in fact, all of us will at some point in time confront the psychological and spiritual underworld, either through the loss of a loved one, a debilitating illness, or some other form of suffering. What is striking about the Calcutta volunteer experience is that college-age students come face-to-face with life's most difficult questions at a time when many of their peers are seeking answers in pubs and are making career plans that often lack a degree of altruism. Camille Campbell's (Calcutta 1997) motives for going to Calcutta capture the sentiment of many of the volunteers, "I was definitely a seeker, I wasn't going to take what was preached to me growing up as the truth, I was going to investigate for myself and find out what I really believed about the universe and metaphysics, theology and whatnot".

Medical doctor and author Jean Shinoda Bolen's life work has been to attempt to understand cancer patients who are facing a similar journey as those finding refuge in Mother Teresa's hospices. She wants to know: how do humans who are dying draw meaning from their illness? Bolen emphasizes the journey stating, "To be brought 'close to the bone' through the adversity of illness, the closeness of death, and the knowledge that we are not in control of the situation, is to come close to the essence of who we are, both as unique individuals and as human beings" (p13). The psychological and spiritual journey in Calcutta is one in which individuals are literally brought bone-to-bone with the dying; are intimately exposed to death and express a sense of being out of control, all of which have become common denominators for volunteers.

Three out of four Seattle University volunteers interviewed describe their initial days as feeling out of control, a shocking sensation of having landed on another planet, moments that were incomprehensible. Molly McCarthy's (Calcutta 1998) sentiments capture those of the majority of new volunteers, "I would just try and figure out how to put one foot in front of the other to just get through the day".

The psychological and spiritual crisis

As touched upon in Chapter One, I return to Charles Taylor's concept of "framework" which informs as to how we think of our identity. One's framework does not offer answers to life's complex questions, but helps one to discover whether we agree or disagree. One's framework helps us to maintain a level of comfort as we are able to make sense of the world around us. In Calcutta, one's framework or compass can become disheveled as volunteers live and work "close to the bone". The questions that often help to situate one and to keep one sane seem to no longer apply in the cultural context of extreme poverty. As Taylor implies:

The issue is through what framework-definition can I find my bearings in it? In other words, we take as basic that the human agent exists in a space of questions. And these are the questions to which our framework-definitions are answers, providing the horizon which we know where we stand, and what meanings things have for us (Taylor, p. 29).

Calcutta itself, perhaps like few other places on earth, has the capacity to serve as a psychological and spiritual wake up call to life. Upon entry into the underbelly of Calcutta, volunteers find themselves asking questions that they may have never been forced to contemplate before. Jeremiah Grams (Calcutta 2003) submits, “Calcutta helps provide a lot of substance and meaning to trying to search for answers to questions that before I had just felt fine to leave unanswered, both in terms of faith and in terms of the world and philosophy, what does this all mean, why do people suffer, what can we do?”

Rita Siemion (Calcutta 2000) reflects on her reasons for wanting to work with the Missionaries of Charity, which imply that she wished to hold onto her values that had been formed by her upper-middle-class upbringing:

I wanted to make sure I didn't become hardened, I didn't want to become too practical and normal so that I was going to be a typical American with typical American goals, that I was going to have the house and the car and the family and the job and I was going to spend all of my money at Target and just sort of have that normal everyday existence, sort of forgetting that what else is out there?

Rita indeed came face-to-face with moral dilemmas that challenged her set of values. She found herself working in an orphanage where she was asked to hand-feed babies who had physical disabilities that would have required a feeding tube had these children lived in a Western orphanage.

They didn't have that [feeding tubes], you know, the sisters or the volunteers were really just forcing the food down the children's throats and the children were, when I was there, they were crying and it appeared very painful for the children and for every ten spoonfuls of food you put down maybe half of one actually goes down because it's all coming back up. I had a hard time with that because I felt like that's different from not doing something, you are actually affirmatively doing something that is hurting them or appears to be hurting them and even though you are keeping them alive and that may be better than the alternative. I just don't know, I had a very hard time with that (Calcutta 2000).

In many regards, volunteering in Calcutta becomes a psychoanalytical emptying process. Attempting to make sense of the highly complex and multi-layered levels of poverty in Calcutta can unravel one's understanding of how the world should be. Taylor speaks to the ramifications of living in such a world of confusion and ambiguity:

In light of our understanding of identity, the portrait of an agent free from all frameworks rather spells for a person in the grip of an appalling identity crisis. Such a person would not know where he stood on issues of fundamental importance, would have no orientation in these issues whatever, and wouldn't be able to answer for himself on them (Taylor, 1989, p. 31).

It is fair to state that volunteers go to Calcutta in search of a new identity and in turn find themselves in the grip of an identity crisis. Few, perhaps none, of the volunteers were fully prepared for what Calcutta would present. A common desire, albeit somewhat naive (myself included) among volunteers was the eagerness each expressed to take on an adventure to challenge one's pre-existing beliefs and values. It is without a doubt that the extremes of Calcutta provided that adventure and challenged volunteers' pre-existing beliefs. As a result many felt that while in Calcutta, they were no longer clear on where they stood on certain issues. In essence, frameworks had been stretched and tested.

Jeremiah Grams (Calcutta 2003) explains:

The culture, the taste, the reality of daily life for people, the energy, for having a similar infrastructure or basic understanding of some things, like having the presence of streets and understanding of the word street but then kind of having a totally different definition of what a street means, what it looks like, what it means to walk down a street, you know, those kind of black and white differences within the same infrastructure, within the same understanding just really opened up the world to me.

This disorientation did not find closure in Calcutta and often became amplified upon return to the United States. Values that tended to function within the framework of Calcutta suddenly, upon return to Seattle, seemed to hold little relevance in middle-class America. The re-entry period presented new questions, new challenges, new ways of thinking about the world. Charles Taylor reminds us that frameworks are not answers to questions; frameworks only help to orient us: "One orients oneself in a space which exists independently of one's success or failure in finding one's bearings, which moreover makes the task of finding these bearings inescapable" (Taylor, p. 30). Jeremiah Grams (Calcutta 2003) reflects on his return to his life back in Seattle, "I was trying to come back and do things extraordinarily different from life as I had known it before, versus my brother who hadn't come over [to India] and led a very different life. When I got back and wanted to try for a while to live without furniture, and to live as simply as I could,

and he came over to my apartment for the first time, and was like, ‘What are you doing? Can I buy you a bed? This is ridiculous! What’s the point?’ ”

Calcutta pushes the envelope, disturbs our orientation, and unpeels the layers of our being, demanding that we look deep into ourselves. Psychologically, all volunteers express a form of giving birth to a new identity, a radical transformation of the soul as a result of the wretchedness they literally touched while living in Calcutta a city perhaps comparable to no other on the planet.

I have found a pattern throughout this thesis that on the other side of the confusion, just beyond the chaos exists the calm. The answers volunteers are seeking in Calcutta may not come to fruition during their brief periods of stay in India. The questions with which they are struggling may not be able to be answered by the intellect. Beyond the intellectual struggle for answers, many found comfort in the chaos of Calcutta.

Beyond the crisis: the jewels of the journey

Might it be possible that the extremes of Calcutta actually lead to a place of psychological calm, spiritual awakening and a sense of peacefulness with one’s position in the world? Again, author and medical doctor Jean Shinoda Bolen describes her own journey while working at Mother Teresa’s Hospice for the Destitute and Dying (Kalighat):

Outside the streets were teeming with people on foot, on bicycles, in honking vehicles; there were stalls and streets hawkers and the Temple of Kali close by. My senses felt assaulted by the cacophony, by the smells and the heat, by the heavy brown air that hung over the city, and by the visual juxtaposition of it all. Passing into the hospice, through the doors and the thick walls, was like entering into another world of quiet and serenity, a cool and calm temple (Bolen, 2007, p. 69).

I wish to be careful not to romanticize poverty, but also want to acknowledge that many volunteers observed a sense of acceptance and happiness among the city’s poor. Passing from one’s known world into the underworld carries the potential to bring about a sense

of calm, peacefulness and ease with the world. Kate Ross (Calcutta 1991) explains, “I will always have a fondness for Calcutta, what is it about that place? I don’t know, but I can still see the dirt in the creases of my skin and the freezing bathing and it was such a stimulus overload, but I loved it”. In stark contrast to the initial shock the majority felt during their first days and weeks in Calcutta, eighty-four percent of the volunteers reported sheer admiration for the people of Calcutta and expressed sentiments that only Calcutta could change one’s life in ways that no other city is capable of doing [Data Set 4].

Calcuttans themselves often acknowledge the disparity; “Those who love Calcutta love its warts and all” (cited in Kolkatta.com website, 2009). There appears to be a peculiar mystique in this city of extremes:

I don’t know if the word magical is the right word, because when you picture Calcutta, I mean, it doesn’t seem magical but there is something about that place. I don’t know if it’s that you can’t go anywhere else in the world and experience the wide variety of emotions and everything that you experience there. I have traveled; I traveled all through Latin America and worked with orphanages there and different things. It [Calcutta] is not the same. It’s hard to quantify what it is exactly, it almost seems indescribable, but there does seem to be something about that City and the people and the mission, kind of all the factors weave together. There’s just something about that experience that I don’t know if you could replicate it anywhere else and have the same experience.

Shannon Sweeney (Calcutta 1993)

Much like the lotus flower that emerges from the filthiest waters of the swamp, volunteers surface from their Calcutta experience having grown emotionally and spiritually in ways one never believed were possible. As Bolen states, “Difficulties are soul shaping, depending on how we respond. They can be lessons that lead us to know who we are, and they can stretch us into becoming larger souls and more authentic human beings than we were before” (2007, p. 46).

This journey into the underworld asks us to address soul-searching questions which cannot be answered by the intellect. Chapter seven, titled “Emotional Well-Being and Contemplation”, will delve into the ways in which volunteers managed to make sense of Calcutta. Various forms of contemplation, some spiritual in nature such as prayer, others

more pragmatic such as journaling, served to help keep volunteers grounded amidst the struggles of daily life in this city of extremes.

In addition to the strong influence the city itself had on volunteers a complementary theme emerged in studying the interviews. The Missionaries of Charity have opened their doors to volunteers who arrive from across the globe and as result a subculture of volunteers has grown up in the heart of Calcutta. Nearly all of Mother Teresa's volunteers live and break bread together in a handful of youth hostels on Sutter Street which is a few city blocks from Mother's house. The majority of Seattle University interviewees identified the community of fellow volunteers as an important emotional support factor and a unique aspect of Calcutta. This theme, albeit tangential compared to the other critical incidents that volunteers have identified, is worth noting. The bonds forged among volunteers funneling into Calcutta proved instrumental in helping volunteers understand what they were witnessing as foreigners serving in an extremely foreign land. Friendships were formed as volunteers relied on one another to keep healthy, to keep sane and to occasionally celebrate together while working side-by-side in Calcutta. Interviews reveal that three out of four Seattle University volunteers found that the community of backpackers who had descended on Calcutta to help Mother Teresa became a key source of support in order to not only cope but to emotionally and intellectually process all that they were witnessing [Data Set 5]. Emily Lindsay (Calcutta 2001) notes, "When you share a type of experience like you do in Calcutta, you pray together, you go to church together and reflect on your experiences and struggle with them together, there's a lot that binds you with people and there's a lot that creates this meaningful community".

As mentioned in the early pages of this thesis, there are many aspects in the life of St. Ignatius that resonate with the lives of the volunteers living in the youth hostels of Calcutta. Ignatius lived a life on the road, literally letting his hair and nails grow, begging door-to-door, and seeking comfort and support among fellow travelers on his journey from Spain to Jerusalem. It was while on the road that he evolved into a spiritual man which led to the formation of the Order of the Society of Jesus (Jesuits). It was his

travels and the comfort found among his fellow sojourners, the praying together and the long conversations about and exposure to social injustices that formed the young Ignatius who later became a saint. His community of travelers 450 years ago can be compared to the community of volunteers currently living in the youth hostels of Calcutta. The subculture of volunteers is yet another piece of the mosaic that composes Calcutta and serves as an influential aspect of the Calcutta experience by helping young foreign volunteers to become more spiritually alive than when they first arrived.

In the next chapter we will explore the challenges that this community of volunteers met while working with the Sisters of Charity. The chapter will also discuss the moments of joy that were experienced and witnessed among the Sisters of Charity. The negative aspects of the religious Order juxtaposed with the apparent joyfulness in the Sisters' work emerged from the interviews as highly influential for the volunteers, as they tried to make sense of their own purposes for being in Calcutta.

Chapter 5

The Influence of the Sisters of Charity

The rules and the setting
Beautiful death versus saving lives
Anger and aggression
Overcoming the anger
Beyond the criticism one finds joy
Despair and joy are interrelated

There are aspects of this chapter that, at first glance, appear to offer only criticism of the Missionaries of Charity and their often ineffective means of delivering health care. The testimonies from several volunteers represent observations that are highly critical of the Sisters and Brothers of Charity. I find it necessary to share these contentious details, not as a motive for judging the religious Order's approach to health care, but as necessary background information which proves significant in influencing values, attitudes and beliefs of former volunteers. In this manner, the lessons learned from these observations directly relate to goals of this thesis which are to understand the impact on volunteers' interior lives as a result of caring for the sick and a related goal of exploring the spiritual questioning as a result of working with the Missionaries of Charity.

The chapter begins with observations from volunteers about the behaviors of the Sisters and Brothers (from here forward to simply be referred to as the "Sisters" as they comprise the gender majority within the Order). Imbedded in these observations are disagreements among volunteers with what is often described as Mother Teresa's philosophy of providing a "beautiful death" versus saving lives. The second half of the chapter explores the notion that these perceived limits in saving lives and the anger and aggression that was witnessed may be a natural way of coping for those who serve in areas of extreme poverty. Finally, contrary to what many volunteers reveal as a problematic organization, the volunteers express an outpouring of admiration for the Sisters. The data reveal a strong theme of a perceived sense of peacefulness, compassion and expressions of joy among the Sisters. The chapter closes with insights from Stanford

University emeritus Professor Nel Noddings, an important and influential philosopher with respect to the concept of caring, demonstrating how “joy” may actually surface in the midst of horrific poverty and oppression. Although contradictory, the sunnier aspects of the lives of the Sisters overshadow the storms of the controversy.

The Rules and the Setting

The philosophy of Mother Teresa’s work is described in “The Rules”, a set of handwritten guidelines that she had given to the Archbishop of Calcutta in 1947 in hopes of establishing her own order of nuns, which later expanded to include brothers and priests. The same expectations she outlined more than sixty years ago remain today. The purpose of the Missionaries of Charity “is to satiate the thirst of Jesus Christ on the cross for love and souls by the Sisters [through] absolute poverty, angelic chastity, cheerful obedience” (Kolodiejchuk, 2007, p. 341). Cheerful obedience is further defined as submission first and foremost to the Superior, who for fifty years was Mother Teresa herself. She elaborates on the Order’s expectations by explaining that the particular end goal is “to carry Christ into the homes and streets of the slums” (Kolodiejchuk, 2007, p. 341). At the core of her mission is a mandate to care for the sick, the dying and the neglected; in Mother Teresa’s words, “the sick will be nursed as far as possible in their poor homes” (Kolodiejchuk, 2007, p. 343).

Imbedded in the Rules is the notion that medical care will be brought to the poor. However, this research project reveals large discrepancies between Mother Teresa’s philosophy as articulated in her original “Rules” and the actual practice of caring for the sick and dying. These inconsistencies have been met by volunteers with much anguish as Seattle University students have attempted to make sense of what at times appear to be unethical ways of assisting the poor.

Mother Teresa’s first hospice, Nirmal Hriday, serves as a strong example of what may be found in many of her Calcutta centers:

We have a home for the dying [Nirmal Hriday] in Calcutta, where we have picked up more than 36,000 people only from the streets of Calcutta, and out of that big number more than 18,000 have died a beautiful death. They have just gone home to God; and they came to our house and we talked of love, of compassion, and then one of them asked me: Say, Mother, please tell us something that we will remember, and I said to them: Smile at each other, make time for each other in your family. Smile at each other.

Mother Teresa – Nobel Peace Prize Lecture
(cited in Spink, 1997, p. 302)

According to Mother Teresa's biographer Kathryn Spink, the intention of the facility to which Mother Teresa refers in her Nobel speech, and which happens to be attached to the Hindu Kali Temple, has never been to convert Hindus and Muslims to Christianity. Instead, in the words of Mother Teresa herself, the motive has always been to allow the sick to die a "beautiful death" (1997, p. 55). In reality, "Nirmal Hriday, the home for the dying is a wretched place" (Spink, 1997, p. 54). The Hindu name Nirmal Hriday, when translated means a "Place of the Immaculate Heart" and is comprised of two great rooms with small ledges upon which simple cots are laid for nearly one hundred "almost fleshless frames of people consumed by disease and maggots" (Spink, 1997, p. 54). On the other side of Nirmal Hriday's walls, one will find the Kali Temple which is dedicated to the powerful Kali, goddess of death, destruction and fertility. According to legend, the origins of the Kali Temple emerged when after Kali's death her corpse was scattered upon the earth and the most sacred spot is where the toes of her right foot landed. It is on this location that the Kali Temple was founded. The symbolism is telling, as Mother Teresa's home for the dying continues to this day to provide space for the poorest of the poor to die a "beautiful death". For the majority of the patients, however, this becomes a forcible death much in the spirit of the tempestuous Hindu goddess Kali. As for Kali's alter ego of fertility, little can be found in the Nirmal Hriday home for the dying in regards to nurturing the weak back to life. Some of my most vivid memories while volunteering in Nirmal Hriday are of being asked to frequently cart carcasses across the room into the makeshift morgue. On my third day, Sister Luke asked me to bring a frail man of my age to the "surgery cot". As I carried the listless and boney frame of a human his right foot and toes dangled from tendons that had been engulfed with gangrene. Minutes later on the surgery cot he lost his foot with a quick snip of the scissors and days

later lost his life. No morphine existed for this patient, only a few aspirin and a cot with a soiled blanket.

Beautiful Death Versus Saving Lives

A consistent theme throughout the interviews concerns whether or not Mother Teresa's Order could be doing more to reduce daily suffering and actually save lives. Again, turning to Nirmal Hriday as an example, the focus on offering a bed for a "beautiful death" appears to overshadow the need for better medical care. Dr. Robin Fox, editor of *The Lancet*, a leading medical journal, visited Mother Teresa's Nirmal Hriday's home for the dying in 1994. He noted that the Sisters held no decision-making criteria for determining the curable from the incurable. He also questioned the Sisters competency at managing pain. He explains, "I was disturbed to learn that the formulary includes no strong analgesics (e.g. painkillers). Along with neglect of diagnosis, the lack of good analgesia marks Mother Teresa's approach as clearly separate from the hospice movement that I know which I prefer" (cited in Hitchens, 1995, p. 39). Mother Teresa's home for the dying, which has been in existence for six decades, is in a state of affairs no different from most of her centers in and around Calcutta.

The basic, at times barbaric, levels of medical care delivered to patients inevitably surfaced as a concern among volunteers. All Seattle University volunteers reported feeling conflicted by what they perceived as poor health care delivery; however, fifty-six percent of those interviewed concluded that indeed Mother Teresa's organization was holding true to their mission of providing charity (e.g. offering a "beautiful death"). Thus, slightly more than half supported the approach to healthcare and their perspectives resonate with that of Rita Siemion (Calcutta 2000):

I appreciate their goal of helping someone at least be treated with dignity so they're caring for them and loving them and there is more that would be useful, like medication or surgery and it would be wonderful if a person could have that, but I don't think the blame is on the Sisters for not doing that just because they are doing something.

However, thirty-six percent of the volunteers opposed the Sisters' approach to medical care, insisting that more should have been done to save lives. Eight percent of those interviewed remain undecided [Data Set 1].

The data reveal clear divisions as some conclude that the glass is half-empty, while others see it as half-full. Numerous testimonies were provided by former volunteers who wanted to see higher levels of medical care delivered in the clinics. A few examples of those who were not satisfied with the degree of care being delivered include: Katie Brown (Calcutta 1999) stating, "What she [Mother Teresa] might think is dying with 'dignity' is probably just plain old death, you know, with a couple of aspirin and a hell of a lot of pain, how dignified is that, it's kind of, it's kind of a bunch of bullshit" and Seattle University volunteer Anastasia Pharris' (Calcutta 1995) perspective of, "I don't think it's enough to be charitable in the face of the poor. I wondered, are the poor deserving this? Sometimes I felt we need to do more and not just be Jesus in the face of the poor".

To the contrary, Lynn Herink (Calcutta 1995) put forward, "Mother Teresa was really, really a saint at charity and meeting those immediate needs that people have, which is really important". Long-term volunteer Jeremiah Grams (Calcutta 2003), having spent a cumulative total of 2 ½ years working in Calcutta states, "I learned through the experience of going to some of the local hospitals . . . The Sisters' facilities and the care that they offer is at least on par, if not better, than some of the hospitals where people are paying for service. That really was an eye-opener, both that the conditions [in the hospices] were not that, bad and also that wow, there is just a lot of work to be done here".

This study does not seek to place a judgment on the quality of health care delivery offered by the Missionaries of Charity. This author is not a medical professional and recognizes there may be many variables that contribute to the concerns raised by volunteers regarding how patients' medical needs are determined and treated or not treated. However, the results of this study do reveal a clear tension expressed by

volunteers between how some perceive the Missionaries work as successful while others maintain that the medical treatment was substandard.

The knowledge gained from trying to make sense of this controversy is significant as it relates to the moral lives of the volunteers. The dilemma between saving lives versus offering a beautiful death influenced volunteers to gain clarity on how they want to devote their careers in order to become more effective agents of change. The data indicate that nine out of ten volunteers, regardless of whether they believed more could have been done to save lives, do believe that the exposure to the Missionaries of Charity influenced their career choices and helped to frame the type of lifestyle they have chosen to lead [Data Set 7]. One such example is volunteer Anastasia Pharris (Calcutta 1995) who states, “ultimately this is why I went into public health”.

The metaphor of a beautiful death versus saving lives and the moral struggles implicated within have also helped to frame how individuals make daily choices in their lives, perspectives such as: “my time in India constantly informs what I am doing” (Erica Parys-Seigmund, Calcutta 1998) and “It influenced in me everything from pollution to waste of food, to human life and how the misery of human life, the suffering; it only deepened it, it has affected me since then, in my choices I think all the time” (Deborah Klibanoff, Calcutta 1998).

Anger and Aggression

Volunteers were consistently challenged to evaluate and reevaluate what it meant to be a spiritual person as they worked alongside the Missionaries of Charity who served as alleged role models for charity work. Interviewees reported their confusion, then and now, at attempting to make sense of what was often aggressive and at moments unethical, handling of patients.

Issues of harsh treatment, aggression and occasional violence towards patients by the Sisters and Brothers were revealed in a number of interviews. Twelve of the twenty-five interviewed refer to twenty-eight situations ranging from severe attitudes to borderline

unethical care exhibited by the Sisters. Multiple situations were reported that according to the Western standards of care would be considered unacceptable. Sarah Patrick (Calcutta 2006) described the climate at the Shanti Dan orphanage where she worked, “there’s a couple of cribs, and a hallway and a bucket and there’s bars on the windows, and it’s just so cold and it’s sad. . . And there were all these toys in the cabinet and the cabinet was locked and when you asked why can’t the kids play with the toys, the Massi [Sisters’ aids] would say, we don’t want to give the kids [toys], they’ll throw them out the window”. Molly McCarthy (Calcutta 1998) who served at the same orphanage recalls a more disturbing moment in which, “she [the orphan] was acting out and we had to lock her up and someone was telling us to beat her”. It is difficult to conclude whether or not these were isolated incidents or represent a pattern of misconduct.

Unmistakably the most startling story shared by a Seattle University volunteer who wishes to remain anonymous, discloses a Brother of the Missionaries of Charity behaving in an unacceptable manner at the Howrah Shelter:

Having spent a year with the Brothers, there was a lot of things that happened there that disturbed me. Probably the worst one was, we were in separate rooms trying to help someone, it was morning, it was busy and there was a big ruckus in the other room. I ran into the room and we came upon a circle of men. In the middle there was the Head Brother and he was just beating the living daylights out of one of the patients with a cricket bat. Nobody was stopping him. In part this was reflective of the power that they had over everybody there because if you did something against one of the Brothers then you were out back on the streets. So I tried to hold him [Head Brother] back as best as I could, and he just stopped, not because of my strength, but probably because of the recognition that this was not a good thing. That man did not die, but he was beaten really severely.

Again, Anastasia Pharris (Calcutta 1995) who “had a very negative reaction to the work and the organization” reveals an uncomfortable memory of working alongside one the Sisters of Charity:

I was working at Prem Dan [Shelter] and the women there were treated in a two very large rooms. Everyday one room would be emptied out [of patients] so that it could be scrubbed from ceiling to floor and the women would be hauled very uncomfortably, screaming and crying as they were being moved in a rather harsh way from one room to another so that that room could be cleaned. It just seemed like the patients were getting in the way of “the work” that was supposed to be done, the cleaning and the maintenance. I felt that those instances were very

profound for me, very frustrating and often left me feeling inadequate. It seemed like a real mess.

The notion of “the work,” referring to the daily cleaning and laundry that needs to be done, as getting in the way of the caring work could perhaps be the result of an emotional survival strategy that the Sisters have adopted over time. At the end of the day, it is often easier to see the results of one’s work when a room has been cleaned and patients are returned to their beds. It is more difficult to find progress in one’s work when patients continue to decline and die. Cleaning is within one’s scope of control while death is not.

Although the volunteers are critical of the organization’s medical limits and some of the Sisters’ anger when assisting the ill, across the board the volunteers expressed admiration for the Sisters and many saw them as role models who were committed to serving the poor over the long haul. Steve Stapleton (Calcutta 1995) expresses his admiration, “They modelled the love that I felt there. I really think, that with the sickness and the death that they were surrounded with in the place that they worked, they really kept the atmosphere happy”. There appears to be a dichotomy among many of the nuns whose demeanour while in the work setting was at times severe. To the contrary, in non-work settings, which took place primarily at Mother Teresa's home where students gathered for social gatherings, the Sisters expressed enormous warmth and kindness. The data reveals 95 adjectives which refer to the Sisters’ character. Less than 15% of these adjectives project negative images onto the Sisters [Data 8]. The vast majority of references portray hard-working, inspiring, amazing and loving nuns.

A deeper understanding is needed in order to empathize with the Sisters, whose lives are comprised of comforting the orphans and the ill who are victims of a horrific system of extreme poverty. The severity and aggression expressed by some of the Sisters and Brothers as witnessed by the volunteers may not be humane, but may be natural behaviour of those who have been working with the oppressed and dying in a city that is on the verge of collapse. It is important not to minimize or excuse the oppressive actions exhibited by some of the Sisters and Brothers, but at the same time it is important to recognize the psychological limits of working alongside the poorest of the poor.

Theologian Albert Nolan offers some insights as to why some of the Sisters may be angry and at times aggressive in their work with the poor. Nolan submits that our attitudes to the poor and issues of poverty can shift and grow over time by suggesting, “in our commitment to the poor there is an spiritual experience that goes through different steps or stages with its own crisis or dark nights and its own discoveries or illuminations” (1985, p. 3). By Western standards, the Sisters themselves are also poor. The Sisters’ vow of “absolute poverty” entails that their worldly possessions include only five items: “a light blue sari, a white veil, sandals, a girdle and a crucifix” (Kolodiejchuk, 2007, p. 342). They are also wedded to Calcutta and are only allowed to leave when granted permission by their Superior. Beyond their spiritual vows of poverty, they are subjected to the physical stress and the exhausting forms of poverty that Calcutta delivers – daily electrical blackouts, dirty water, monsoons, daunting heat and exposure to infectious diseases.

Nolan believes that as we begin to develop a more sophisticated relationship with those living in poverty (e.g. the poor of Calcutta and the Sisters themselves), a crisis often takes place, one full of disillusionment and disappointment with the poor. He notes, “It begins with the discovery that many poor and oppressed people do have their faults, do commit sins, do make mistakes, do fail us and let us down or rather fail themselves and sometimes spoil their own cause” (1985, p. 8). This is often psychologically difficult for volunteers to accept as we came to Calcutta with the highest regards for Mother Teresa and her Order.

This is a delicate balance as we struggle to find sympathy for the nuns. We may choose to be more accepting of their faults, however, behaviour such as having a severe attitude towards ill patients can escalate into eventual violence aimed at the very people they are meant to serve. Aggression and violence are in stark contrast to our basic Western standards of human rights. The reoccurring stories of aggression as shared by volunteers are disturbing and clearly are not in line with the teachings of Jesus, the ultimate role model for the Sisters. As volunteers are parachuted into Calcutta, facing the fact that the

poor (Calcuttans and the Sisters) do “fail us” is often psychologically hard to accept as our humanitarian instincts want us to believe that the poor are flawless.

The Seattle University interviews reveal conflicting conclusions as to whether or not the organization is effective or ineffective in providing medical care. All of the volunteers, including the 56 percent who support the Order’s medical approach, find flaws in the organization’s practices. Striking is the fact that, including those who see the glass as half-empty, all volunteers managed to walk away from their experience in Calcutta praising the Sisters’ collective commitment to Calcutta’s poor. Interviewees are angered to find some of the Sisters capable of oppressing the poor, yet simultaneously they manage to express compassion for those Missionaries who have committed their lives to this work.

Overcoming the Anger

Mother Teresa’s philosophy is not based on inner reflection but centres on the belief that a Christian God will provide direction in one’s life. She maintained that her Missionaries are part of a master plan stating, “it is the presence of Christ which guides us” (cited in Spink, 1997, p. 76). During her lifetime, neither the preparation of her medical facilities nor the mental and emotional preparation of her Sisters had been fully developed, as Mother Teresa acknowledges, “We do not make plans, we do not prepare an infrastructure” (cited in Spink, 1997, p. 76). The path that the Missionaries are asked to follow is based on their faith in God; in the words of Mother Teresa, “it is Divine Providence who guides us in the execution of the work” (cited in Spink, 1997, p. 76).

Beyond the Criticism one Finds Joy

In a stark juxtaposition to the disapproval voiced by volunteers and directed at the Sisters’ aggressive behaviours, the majority of volunteers expressed a degree of respect and admiration for the Order as a collective. Somewhat confusing in the research process was the closing of an interview, because after having first heard criticism about the Missionaries of Charity, the former volunteer would then suddenly conclude with an

outpouring of admiration for the Sisters. Jeremiah Grams (Calcutta 2003) summarizes the perspective shared by the majority of volunteers, “After even six months I wanted to go on vacation and do something else and I just kind of realized that the Sisters were there all of the time, everyday, doing it longer than we were, it was just their lives, just having this respect and awe of what they were able to do”. Camille Campbell (Calcutta 1997) claims to have found an exceptional organization: “They’re setting a wonderful example for how we need to evolve as people on this planet if we’re going to survive”.

A clear polarization has surfaced in the interviews, often stemming from the same individual, by first describing a community that has some angry and powerful members and then describing a second perspective of a loving and joyful Order of nuns, priests and brothers. Perhaps as Westerners we volunteers remain taken aback by the anger and aggression that was exhibited by some within the Missionaries of Charity. Psychologist and conflict resolution expert Arnold Mindell offers the metaphor of sun, rain and water when attempting to understand the fluidity of anger in organizations. He submits that anger, like water, in organizations is part of a how systems function. He captures this notion in a simple Zen koan which reads: “Rain follows sunshine” (Mindell, 1995, p. 201).

It is important to note that I wish to separate expressions of aggression and anger as witnessed by some volunteers from pure violence as was described by the volunteer who witnessed a Brother beating a man with a cricket bat. Anger is indeed a misunderstood emotion in Western cultures, which differs from inexcusable physical violence against the poor. Mindell brings us back to the importance of knowing oneself in the face of life’s complexities. For Mindell, anger is a normal and healthy expression:

If you work on yourself or trouble in the world, you are slowly led to the conclusion that negativity and aggression are as central to human nature as love. Being good or bad no longer seems to be the problem. You begin to think that the spirit, or whatever you call the origin of life, is more than opposing forces; it is the process of the movement between the polarities. Eventually, it erases them. You no longer think it is a sin to be angry, or that only bad people raise their voices. You understand that everybody is needed to express what is in the air (Mindell, 1995, p. 201).

These opposing forces of anger and joy can be found clearly in Calcutta. The pain and the suffering “in the air” are palpable. Simultaneously, Calcutta, known as “The City of Joy”, offers a spiritual and at moments mystical atmosphere for those who are open. Anastasia Pharris (Calcutta 1995), a critic of the organization who found it to be a “real mess” when asked about her interactions with the Sisters of Charity, concludes with words of praise:

What I felt was a greater joy in their work and that was particularly amazing realizing that they were living in really, really harsh circumstances, yet, they were making all of us feel that we needed to journal everyday and take time alone so we could recoup from the heaviness of life and the work we were doing. And that’s what they were doing all the time and yet they did it with so much joy and that was really incredible and amazing.

As previously mentioned, of the nearly one hundred phrases referring to the Sisters of Charity, slightly more than 10% of these references included the word “joy [Data Set 8].

Despair and Joy are Interrelated

How might feelings of joy emerge from the experience of working among the poor of Calcutta? Nel Noddings, the eminent Stanford University professor of educational philosophy has written extensively on aspects of caring, a component of which can be joy. Noddings begins with the premise that solitude and despair are not fundamental characteristics of human existence. To the contrary, she states:

If relatedness rather than aloneness is our fundamental reality and not just a hopeless longed-for state, then recognition or fulfilment of that relatedness might well induce joy. Recognition of our obligation in relation arouses anguish but recognition of the actual or possible caring in relation induces joy. Joy then – at least one form of joy- must be reflective; that is, it necessarily involves consciousness looking at itself (Noddings, 1984, p. 134).

Building on Noddings’s appreciation for the importance of relations, it may then follow that if we reflect on ourselves vis-à-vis our volunteer work and the relationships formed among the orphaned children or those dying in the hospices, the poor indeed become the “object” of our caring. According to Noddings, one form of joy is “this joy that arises out of an awareness of the caring relation. It is not something in the moment that brings

the joy . . . Rather it is something beyond the moment of recognition of fulfilment of relatedness – that induces this joy” (1984, p. 138). Thus, the poor and the volunteer become inextricably intertwined and the emotion of joy may be a result of this experience and one’s appraisal of the world.

The joy that emerges from relationships differs from another form of joy that emerges from one’s place in the world. This form of joy might surface from a moment such as looking at a falling star, a type of joy that simply comes from one being situated in the world at a particular moment, or the joy one might feel when watching the sun set behind the sea on a warm August evening.

Nel Noddings concedes that a direct relationship between suffering and joy may exist. Such may be the case for the Sisters of Charity living and working in the squalor of Calcutta. From one’s Western lens, connecting pain, suffering and poverty to joy seems illogical at first glance. It is here that Noddings reminds us of the peculiarities of suffering:

Joy as a seemingly real quality of this lived world can invade us even in periods of pain and deep grief. It does not seem to be the case that joy and grief can occur simultaneously, but they can occur alternatively; that is, the pervasive moment may be grief, and yet joy can slip in momentarily. So it may happen even in the deepest grief, filled with guilt and sorrow and regret and despair, I may still see and feel joy-in-the-world, trembling at my fingertips. Turning from a graveside or leaving the hospital after holding a dying hand, joy may burst through like a rainbow over tears. Grief is not thereby lessened; indeed, it is often intensified. The pain-in-here contrasts sharply with the joy-out-there. Are such experiences to be dismissed as “mystical”? Or must they, too, be accounted for in adequate theories of emotion? (Noddings, 1984, p. 138)

The Sisters’ expressions of joy and sun while living in a world of pain and rain resonates with Noddings’ notion that suffering and joy may be interconnected.

This chapter has begun to explore the importance of service to the poor as a potential means for self-reflection and ultimately greater self-awareness. It is evident that the Sisters and Brothers of Charity have served as both positive and negative role models for volunteers. The main task of the next chapter is to further analyze these acts of caring,

which have been embedded in the discourse of this chapter. In the coming pages I will explore what it means to care, and what are the nuisances of being face-to-face with one who is about to breathe his or her last breath? As human beings we want to care; as Calcutta volunteers we have been forced to grapple with complex situations in which care becomes our primary “tool”.

Chapter 6

Understanding Caring

Introduction

An analysis of caring

One) The One Caring

Two) Receiving

Three) Guilt

Four) Reciprocity

Introduction

Caring is one of the key ingredients to leading a moral life. The main task of this chapter is to analyze caring. I will look at the actual practice of caring and seek to find patterns and lessons discovered by the volunteers. The literature of Nel Noddings, who has devoted her academic career to studying “caring”, presents an intellectual construct for understanding caring which has been informed by her own personal journey as a mother of ten children. Dr. Noddings’ concepts will serve as a backdrop when attempting to make sense of the trials and tribulations of caring as shared by the Calcutta volunteers.

First, a brief note on my methodology. This chapter will only begin to scratch the surface of how multifaceted caring is. It touches on many bases, not all of which are quantifiable aspects of caring. I use a lot of anecdotes collected from the Seattle University volunteers. As New York University Psychology Professor Martin Hoffman notes, “anecdotes can be useful if they are not just isolated events but represent something that occurs often and are pertinent to the concepts under discussion. Even when there is research, anecdotes can add nuances and suggest variations due to context that can be lost in statistical analysis (2000, p. 25).

My use of anecdotes has been part of the methodology used in prior chapters. This chapter will differ in one significant manner. I will delve deeper into the narrative of one individual volunteer (Hillary Crane) and rely less on a broader representation of stories. In this sense, Crane’s testimony offers similarities to many of the others statements when attempting to understand what is caring.

Defining Caring

First let me offer a definition of caring.

Our dictionaries define caring as “displaying kindness and concern for others” and “feeling and exhibiting concern and empathy for others”. I find these definitions to be what I would consider lower-order levels of caring. These simple forms of caring are often based on mimicking, or anchored in classic behavioral conditioning. For example, the many of us are raised, simply as bystanders in life, to respect the environment, to be kind to the elderly, and to display other actions that demonstrate that we care, yet such behaviours may not require the active role of stepping out of one’s comfort zone. In recent decades personal financial (cash) donations have increased in several western countries (e.g. United States). This form of caring indicates a concern for a distressed planet but does not require one to leave his or her sofa and become physically or emotionally engaged.

Psychology Professor Martin Hoffman submits that since the times of hunters and gatherers humans have had to help one another in order to survive, so humans must have a basic helping gene (2000, p. 1). The levels of caring I am interested in better understanding are the forms that require a personal interaction: the type of interaction that often results in emotional conflict between the caregiver and the care receiver.

Nel Noddings, I believe, effectively defines this higher level of caring. Noddings underscores the notion that caring is a reciprocal process, a dynamic initiative in which one’s own inner world is impacted. Noddings argues that higher levels of caring can lead to experiences such as enhanced joy in our lives, while Martin Hoffman submits that a more sophisticated understanding of caring should lead towards principles anchored in justice. Clearly, considering caring in these more sophisticated terms moves beyond the simple definition of expressing “concern for others”.

Therefore, the working definition of caring I am using to bookend this chapter comes from Nel Noddings. Her definition is as follows:

To care is to act not by fixed rule but by affection and regard . . . Caring involves stepping out of one's own personal frame of reference into the others. When we care, we consider the other's point of view, his objective needs, and what he expects of us. Our attention, our mental engrossment is on the cared-for, not on ourselves (1984, p. 24).

To illustrate caring that exhibits a form of "mental engrossment" volunteer Hillary Crane's (Calcutta 1990) narrative will be dissected. Crane's story offers much substance and may shed light on the richness of the Calcutta experience as a means of deepening one's capacity to care. Crane's original plans for studying abroad were to bring her to France to expand her language skills, however, having discovered that a semester away from Seattle in France would not allow her to graduate on-time, she abruptly changed her plans and headed to Calcutta. As a child of parents who had served in the Peace Corps Crane states, "I always got a bit, not a bit, a lot of 'it is our responsibility as humans to do for those who are unfortunate'".

Due to the richness of the following narrative, I have chosen to provide the reader with an extended quotation. Imbedded in the interviewee's reflections is a wealth of content which speaks to the complexity of caring and is worth unpacking. Hillary Crane's comments will then be dissected using Nel Noddings's ideas for reference. Crane's perspective is not to be considered unique as many volunteers articulated similar issues related to their struggles in understanding whether or not their efforts to care had an impact.

Hillary Crane (Calcutta 1990):

I should probably preface all of this. It's been a while since I've talked about Calcutta, at all, so for the first several years after I got back I had a very negative reaction to the work and to the organization. The stories that I thought over when I came back were of frustration. The big frustration was from the work. A really big moment for me was I was trying to sit with this patient in a way that I thought; at least I thought that was the way that we were told by Mother Teresa. She always talked about doing "the work" and managing those really difficult human connections with people who are suffering. I would then find myself caring for a

patient, say clippings someone's toenails, and I would be told to get back to work, that floors needed to be cleaned and I found that really, really frustrating. Everyday we were told to clean the floors. This meant that patients had to be moved from one room to another. I remember always having to move this one woman and she would scream and cry. The women were being moved, in a very harsh way, from one room to the another so the room could be cleaned and it just seemed like the cleaning was getting in the way of what I thought was the real work. So the cleaning and the maintenance, those instances were very frustrating for me. It seemed like a real mess.

The most important memories that stand out to me are when I was actually told to get back to work. I asked another person that I had a conversation with, "you know, isn't this what I should be doing, sitting here and talking to this patient?" She answered, "NO, it's much more important to be cleaning".

Todd Waller: So how did you make sense of this anger, this frustration and disappointment, the confusion about this system of caring that you stepped into?

I think the way I explained it to myself was that the work that Mother Teresa had set up was this ideal, there was an ideal vision of what we were supposed to be doing. What she was calling people to do was to try to be human with these people who are often not treated human and to sort of reach their humanity, to show love, to make connections with these people who were in extreme situations, but that is frankly very hard to do. Mother Teresa also talked about how "you can do small things with great love", like sweeping floors and things like that. I think those things in many ways are easier to do, especially if you can justify it to yourself that these things are actually helping those poor people. So we were actually pouring our efforts into "getting the work done" [cleaning floors] as opposed to making deeper caring connections. You could then justify to yourself that you are doing the 'important' work. In this sense, one could feel that they were contributing to Mother Teresa's work and not getting in the way. You were actually of use. . .

I think I eventually just told the nuns that "I was going to do what I was going to do". I don't remember exactly how I struck the balance. I do know that I helped to carry the women out to the back every morning, and I would do some of the harder labour. I know I also spent a lot of time making connections and in those moments I would just tell the sisters "hey, this is what I am doing right now".

There was a girl, very early on when I got there, who was pretty young, she was living in Premdan [women's shelter] and wasn't quite 20 yet but she spoke really great English. I think any time a new volunteer came in she made a connection with that person. I think the volunteer was really glad to find somebody who could speak English, you know someone to have a conversation with, and she was very sweet, but she didn't stay there very long. Then there was this other woman who I spent a lot of time with who was older, there was something about her that

kind of reminded me of my grandmother, I have no idea what that was, she just seemed to me to tell her story. She seemed to speak to me, I would sit on her bed with her and she would talk a lot. I have no idea what the language was, I didn't understand a word she was saying but I would sort of smile and nod and pat her on the back.

I felt like I was doing what I was supposed to be doing, I was sitting with her and I think I would sometimes speak to her and, particularly because of the language barrier I had no idea what she was actually saying, but sometimes when she would tell her story she would start to cry and, you know, except from holding her hand there wasn't much I could do to soothe her. I found that very frustrating and I wasn't sure that I was actually helping her. Sometimes I felt like am I just doing this so I can feel like I am giving something to her that I don't know if I actually have, because we couldn't communicate with each other. I couldn't be sure how she was reacting to my presence. Maybe I was making her pain greater? Still she would wave me over when I would show up and she wanted me to sit with her so there was at least that.

I had a lot of friends ask when I came back to the States "didn't you make at least one person smile" or something like that and I would think that is just not enough. To take the time and to take the effort the travel and what if what I actually did was make a lot of people worse? There was no way to know if what I had any real benefit or impact, except of course when I had cleaned a floor, I could see my results. I think this is yet another reason for the inclination to do the cleaning instead of the comforting, because the comforting is so vague, there is no clear response, there is no obvious end to it.

I was thinking Premdan [women's shelter] might be different from Kalighat [hospice for the dying] in this sense. If you are with somebody at the end, or as they are approaching the end there might be some way in which you feel that this person might have died alone if you were not there and that you would know that you offered them at least that. That is not the case at Premdan because they just keep going and another volunteer comes in and cleans the floor and it just keeps going.

There was however a woman who did die when I was at Premdan and I think I had given her last meal, some pomegranate seeds which she seemed to enjoy and then the next day she was dead. You know I had never seen anybody as sick as she was, she was so very weak and she would have to rest for a few minutes between each of the pomegranate seeds and that was an experience that may have been more like those at Kalighat.

Well I guess I wanted to elaborate on why I juxtaposed the woman who could speak great English with the women who spoke no English. With the women who could speak no English I certainly knew that we were not communicating, but I think with the woman who did speak English that our communication sort of

went nowhere. I mean there was nothing I could say to her to make her feel any better.

In some ways it was easier when you couldn't speak English because at least I knew there was this barrier. Whereas with the woman who spoke English I felt like there should have been something that the language was offering us, something I could have done.

The experience may be influenced by that time in my life when I was twenty at that age when we're a little bit more self-conscious. I do know that at times I often felt like I was performing being a caring person, rather than necessarily being a caring person. I know I actually wanted to be there and I wanted to comfort this woman, but I also felt like I was kind on camera. I felt like this is what a volunteer is supposed to be doing by acting the role appropriately. So there was an odd self-consciousness that was present all of the time. I don't know if that was odd or unusual or acceptable. The fact is that at that age it was just a real discomfort at being in that situation, so I kind of kept a bit detached.

An analysis of caring

Nell Noddings identifies four key aspects of caring that appear pertinent to this study and echo with Hillary Crane's narrative: one, the caring; two, receiving; three, guilt; and four, reciprocity. My discussion will be confined to caring for persons and not the caring for the cleaning of floors.

One) The Caring One

Central to Nel Noddings' arguments as to what constitutes caring, is the ability for the one caring to engage, or using Noddings' terms, to "engross" oneself in the other. At bottom, all caring involves engrossment. The engrossment need not be intense nor need it be pervasive in the life of the one caring, but it must occur (Noddings, 1984, p.17). It is here that Crane's frustrations with being told to get back to work [cleaning floors] speaks to her desire to engage in on a more sophisticated level of caring. We see evidence of Hillary Crane wanting to become "engrossed" throughout her narrative. Such confirmations include her statements:

trying to sit with this patient
managing those really difficult human connections
clippings someone's toenails
isn't this what I should be doing, sitting here and talking to this patient?

try to be human with these people
to show love
to make connections
frankly very hard to do
making deeper caring connections
I was going to do what I was going to do
spent a lot of time making connections
this is what I am doing right now

It is here that Crane steps out of her own self interest and models what a care giver, to use Noddings terms, what the “one caring”, should be. Below I summarize Noddings key characteristics that indicate an engrossed and “caring one” which respond to Hillary's attempts to care:

Noddings (1984, p. 19).

present in her acts of caring
engrossment in the other
reactive and responsive
receptive
listen to him
to take note of pain
embedded in a relationship
an attitude that warms and comforts

Hillary Crane

trying to sit with this patient
making deeper caring connections
this is what I am doing right now
clippings someone's toenails,
frankly very hard to do
managing those really difficult human connections
try to be human with these people
sitting here and talking to this patient

Crane's testimony revealing her capacity to be “the one caring” can be found among all of the Seattle University volunteers. The data indicate that all expressed varying levels of engagement and engrossment in their capacities to care, to act as the one caring [Data Set 9]. The data divulge that 95 % indeed engaged in ways that resonate with forms of engrossment that speak to Noddings's terminology.

Two) Receiving

The Indian philosopher Osho said that “love can only be given and not asked for” (1992, p. 47). This model of care assumes that *a* (the caring one) is giving to *b* (the one being cared for) and expects nothing in return. Noddings version of caring differs in that something from *a* (the caring one) must be received, completed in *b* (the one being cared for). *b* is looking for something which tells him that *a* has regard for him (Noddings, 1984, p. 19)

Understanding caring from this lens assumes that the caregiver is seeking a reaction, a response, some form of relationship with the person who is receiving the care. Again, Hillary Crane's testimony:

There was something about her that kind of reminded me of my grandmother, I have no idea what that was, she just seemed to me to tell her story. She seemed to speak to me.

In this narrative, Hillary Crane (the one caring) is receiving a reaction from the one receiving the care. Perhaps the reaction is not clear but Crane is gaining a sense that her care is being felt. Possibly what is most striking in the passage is the sensation that Hillary is receiving from the patient; "something about her that kind of reminded me of my grandmother" indicates that something deep in Hillary Crane's consciousness may have been triggered.

As a researcher it remains primary for me to not read into Crane's testimony what may not be factual. Unpacking these key ingredients of caring as revealed in Crane's testimony runs the risk of validating what may have not been the reality in her efforts to provide care. It is here that the work of Nell Noddings moves into a realm of recognizing the wisdom, and frankly the unquantifiable aspects, of the emotions which are intertwined in caring relationships. Albeit unmeasurable, these sensations do hold meaning. Noddings acknowledges that "the difficulty arises when we approach the teaching of morality or ethical behaviour from a rational-cognitive approach. We fail to share with each other the feelings, the conflicts, the hopes and ideas that influence our eventual choices" (1984, p. 8). University of Chicago Philosopher Martha Nussbaum confronts the problem of quantifying feelings head on:

Are emotions simply animal energies or impulses with no connections to our thoughts? Or are they rather suffused with intelligence and discernment, and thus a source of awareness and deep understanding? (cited in Vanden Eynde, 2005, p.51).

However challenging to quantify, it is clear from Crane's encounter with the patient at the Premdan shelter that from an emotional perspective Crane is receiving something back. It may be that Hillary Crane is actually gaining a profound "source of awareness and deep understanding" to use Nussbaum's terminology.

Again, recognizing and validating the emotional aspects of caring is viewed by Noddings as an important dimension in attempting to understand what is caring. In Noddings' words: "It is not at bottom a matter of knowledge but one of feeling and sensitivity. Feeling is not all that is involved in caring, but it is essentially involved. When I receive the other, I am totally with the other" (1984, p. 32).

Noddings elaborates on the importance of feelings and below captures how one "receives" in a caring situation:

When I care, when I receive the other in the way that we have been discussing, there is more than feeling; there is also a motivational shift. My motive energy flows towards the other and perhaps, although not necessarily, towards his ends. I do not relinquish myself; I cannot excuse myself for what I do. But I allowed my motive energy to be shared; I put it at the service of the other. It is clear that my vulnerability is potentially increased when I care, for I can be hurt through the other as well as myself. But my strength and hope are also increased (1984, p. 33).

Three) Guilt

As a person who desires to care, one finds him/herself engrossed in the other, and begins to understand that one's efforts to care are indeed being received in the other, however, the results are often messy, unpredictable, unclear and may manifest themselves in feelings of guilt. Noddings submits: "Can one be free of guilt? It [guilt] is a constant threat in caring. In caring, I am turned both outward (toward the other) and inward (my engrossment may be reflected upon); when caring fails, I feel its loss. I want to care but I do not. I feel as if though I ought to behave as if I care" (1984, p. 38). Hillary Crane's narrative once again poignantly addresses this outward and inward dilemma: "I do know that at times I often felt like I was performing being a caring person, rather than necessarily being a caring person".

Feelings of guilt permeate across many of the interviews. Marina Groenewald (Calcutta 1998) offers one such example:

What the f&%\$#! am I doing here? Why would they put me here? I am doing more harm to this woman than good and I being told by the mother superior "use force if necessary".

Volunteer Matt White (Calcutta 1994) struggles with the entire experience which appears to have led him to emotionally disengage altogether:

I feel really guilty and I don't have any plans to go back there. I don't remember where I learned it but someone told me that INDIA stands for 'I'll Never Do It Again. The five letters of India and I really felt that way. Okay, I spent six months here and I'm really escaping with my life.

Contrary to many of the messages from some schools of modern psychology, we cannot be free of this guilt (Noddings, 1984, p. 38). For many of us raised in the Catholic tradition guilt seems to be embedded in our early years of spiritual formation. Eighty percent of the Seattle University students shared feelings of guilt connected to their work living in Calcutta [Data Set 10]. Deborah Klibanhoff (Calcutta 1988) reflects on her work in the Kalighat home for the dying, "I'm there sitting next to a woman feeding her lunch and a group of tourists came through. They were being shown Kalighat. It struck me, I felt like I was part of a circus there and I remember at that point realizing how ineffective I really was".

Martin Hoffman offers a concise list of various types of guilt in his book *Empathy and Moral Development*. Examples include relationship guilt and survivor guilt. He ultimately concludes that humans are "guilt machines" (2000, p. 190). Hoffman implies that as humans we naturally carry with us a "guilt script" (p. 192). Hoffman's terminology of "guilt over affluence" remains most relevant for this study. In referring to his research on American volunteers from the early Peace Corps era he offers this insight; "These activist youths appear to have concluded that their privileged position, especially their education, made it possible for them to do something to alleviate the conditions of the less fortunate, and that doing nothing would therefore make them personally responsible for perpetrating the conditions they deplore – a type of guilt over inaction that served as a motivation for pro social activism (2000, p. 185).

In Calcutta, the Seattle University activist youths who are all highly empathetic experienced a type of shock when they began to understand the limits of their ability to

care and alleviate pain in others combined with a new awareness of the overwhelming discrepancies between their affluent lives in Seattle and the misery of those they were caring for. As a volunteer, one's superior health, economic advantages and pure affluence, intertwine with the already empathetic personality of a person who chose to serve in Calcutta; it is logical that these factors will result in feelings of guilt. The Calcutta experience only exacerbates feelings of guilt over affluence.

It is here that we return to the wisdom of Nel Noddings, who reminds us that guilt is not necessarily a bad thing. In fact, guilt may be a necessary criterion for those who engage in levels of caring and emotional engrossment as described earlier in this chapter. Noddings submits; "To be free of the guilt, the one caring would do anything for the cared-for. Yet this 'anything' would be a mockery, because there is nothing that could restore what has been lost to the cared-for. So here is this reality, this thing of which I can never be free. Courage requires that I accept it. I do not dwell on it so that it cripples me and provides an excuse (which I can never have) for my lapsed projects. But I accept it" (1984, p. 39).

Four) Reciprocity

Central to Noddings' understanding of caring is the notion that we as caregivers must feel needed. Matt White (Calcutta 1994), who is adamant about his views on India that "I'll Never Do It Again" reflects on his first few weeks in Calcutta as being "shell-shocked", "totally out of sorts" and feeling "turned upside down". White eventually manages to find his bearings, and turns a corner after having tried volunteering at a few of Mother Teresa's Centers only to walk away feeling overwhelmed. Ultimately he lands at the Gandhi School where the kids affectionately call him "Uncle Matt". Even the tone of his voice became animated during the interview as he recalls day two at the school; "wow, these kids remember my name already, they are pulling at me, they wanted to play ball, and they want me to jump rope with them". For the first time White felt "necessary" and "all of a sudden my trip had meaning to it".

It may seem inconsistent to some that one's caring should be in any way dependent on the care receiver. Caring involves two parties: the one-caring and the one cared for. It is complete when it is fulfilled in both; otherwise if not complete, then we go back to guilt (Noddings, 1984, p. 68). Noddings' research underscores the importance of reciprocity as a necessary component of caring. The reciprocity is not always clean, straightforward and measurable on both sides. The one receiving the care does not have to receive the care in the same way that the care giver had intended. Yet the one receiving the care must respond to the caregiver somehow. There is, necessarily, a form of reciprocity in caring. In this regard, the cared for plays a vital role in the caring relation (Nodding, 1984, p. 73). Hillary Crane's narrative models the importance and the complexity of measuring and understanding reciprocity:

Well I guess I wanted to elaborate on why I juxtaposed the woman who could speak great English with the women who spoke no English. With the women who could speak no English I certainly knew that we were not communicating . . . Whereas with the women who spoke English I felt like there should have been something that the language was offering us, something I could have done.

How can we emphasize that reciprocity is at the core of both the caregiver and the receiver when we have no way of measuring it? Here we may ultimately decide that some things in life, and in education, must be undertaken and sustained by faith and not by objective evaluation (Noddings, 1984, p. 22).

Sometimes I felt like am I just doing this so I can feel like I am giving something to her that I don't know if I actually have, because we couldn't communicate with each other. I couldn't be sure how she was reacting to my presence. Maybe I was making her pain greater? Still she would wave me over when I would show up and she wanted me to sit with her so there was at least that. (Hillary Crane, Calcutta 1990).

The "faith" that Noddings asks we sustain within ourselves is necessary due to the limits we face in measuring our caring. Measuring reciprocity is yet another dimension of the complexity of caring.

In closing, I submit a more elaborate description of caring given by Noddings. A definition that builds on the definition of caring that was provided by Noddings at the onset of this chapter:

The one-caring, in caring, is present in her acts of caring. Even in physical absence, acts at a distance bear the signs of presence: engrossment in the other, regard, desire for the characterized as receptive. The one-caring is sufficiently engrossed in the other to listen to him and to take pleasure or pain in what he recounts. Whatever she does for the cared-for is embedded in a relationship that reveals itself as engrossment in an attitude that warms and comforts the cared-for (Noddings, 1984, p. 19).

It is reasonable to conclude that the Seattle University volunteers, as a collective, modeled caring as we understand it from Noddings' lifelong work. Across all interviews, I hear stories of volunteers stepping out of their own personal frame of reference and into the others'. A reoccurring theme throughout the narratives has been volunteers considering the others' point of view and a reciprocal attention towards what the patients expect of the volunteers. The data reveals that the Seattle University caregivers have modeled high levels of engrossment in the spirit of Noddings' work on caring.

Nonetheless, this chapter has only scratched the surface in understanding caring as expressed by Calcutta volunteers. Using Hillary Crane's lengthy narrative to amplify Noddings' concepts of the one caring, receiving, guilt and reciprocity, provides important background information and serves as an entry point for understanding the spiritual lessons learned as a result of this experience for the Seattle University volunteers. In Chapter 8, titled Lessons Learned, I will attempt to understand the long term impact on one's spiritual life as a result of volunteering in Calcutta and in this dimension caring plays a key role. I will pick up again on the work of Nel Noddings and will elaborate on the writings of Martin Hoffman and introduce Michael Slote: two academics who place an emphasis on caring as a means of strengthening moral development.

The next chapter will focus on how the volunteers cared for themselves. What means did they take to reflect on their experiences in the hospices, orphanages and schools while living in Calcutta? Chapter 7 will explore the rituals and forms of contemplation volunteers drew upon in order to make sense of the often senseless forms of poverty and oppression that they were witnessing.

Chapter 7

Emotional Well Being and Contemplation

- The journey into the underworld
- Jesuit spirituality and reflection
- Spiritual wellness
- Journaling
- Other practices

The journey into the underworld

This chapter recognizes the various approaches volunteers used to take care of themselves while living in Calcutta. The data reveal that many strategies were used for coping, hoping to make sense of the senseless extremes of poverty that volunteers were witnessing. The two most common forms of inner reflection that volunteers drew upon were journaling and a reliance on the quietness found at Mother Teresa's home either during early morning mass or the evening praying of the rosary.

It is accurate to say that the intensity of what was encountered in Calcutta was not fully reflected upon, or to use Jesuit terminology "discerned", until the volunteers returned to the United States. Varying levels of reflection and contemplation were used by volunteers while living in Calcutta, but for the most part, in minimal ways. As Molly McCarthy (Calcutta 1998) states, "you are just trying to figure it out, putting one foot in front of the other, getting through the day to day, figuring out how to get from here to there kind of thing and for me to process what I was really doing, what I was seeing and what I was feeling, well that was not just what I had to do there". In this regard, the data [Data Set 11] reveal no consistent patterns across the interviews when interviewees discussed means for reflecting on their work while in India. Nonetheless, this chapter will remark on the various ways in which volunteers turned inwards in hopes of taking better care of themselves and finding ways to reflect on and process all that was being taken in from the outer world while living in Calcutta. The closing chapter of this thesis will more accurately address the ways in which volunteers more fully reflected on their overall Calcutta experience and have integrated the lessons learned into their daily lives after

they returned to the United States. Emily Lindsay (Calcutta 2001) states; “to be in Calcutta was really hard, like tearful, there were so many challenges and I remember coming back and the Calcutta Club [Seattle University returnees] and everyone could be depressed and struggle together”. The time spent in India appears to be one of planting seeds for future reflection and contemplation. During their daily lives in Calcutta formal methods of contemplation remained limited in scope as perhaps volunteers were too immature to fully integrate the significance of their encounters or simply may have been too close to the trees to see the forest. Life back in Seattle offered the distance needed to begin a more formal processing of the experience.

As discussed in Chapter 4, the poverty one faces in Calcutta is extreme, like few other places on earth. One reliable pattern across all interviews is that the harshness of life observed in Calcutta combined with working with the poor resulted in emotional (and often physical) stresses never before imagined.

At age twenty-two, I found myself working alongside Mother Teresa in her Calcutta hospices. My being selected to represent Seattle University as the inaugural student to venture to Calcutta was in itself a bit peculiar, given that I was an academically average student with study, social and faith practices that hardly distinguished me as an ideal candidate. I did, however, carry a keen sense of wanting to work with those who were marginalized which is likely the reason I was chosen to venture to Calcutta. While in Calcutta, I quickly developed a need for sanctuaries that offered silence, space for reflection, prayer and meditation. Although prayer and meditation were not part of my daily life prior to my arrival, in order to emotionally survive the chaos of the streets of Calcutta and the horrors I was witnessing in the hospices, I found myself turning inward in order to have the strength to outwardly serve. Making room for contemplation assuredly deepened my spiritual life. In this regard Mother Teresa’s message applied to me: “the spiritual poverty of the West is often more difficult to address than the material poverty of India” (Le Joly, 2000, p. 105).

Author, psychologist and Buddhist teacher Jack Kornfield underlines the importance of reflection and contemplation:

There are many religious traditions and practices that offer a vast range of approaches to deepening one's spiritual life. In the Christian, Sufi, and Jewish mystical traditions, certain texts and maps – theoretical or practical descriptions or blueprints – describe these states of consciousness evoked through prayer, surrender, concentration and silence . . . New realms of consciousness can also open spontaneously through what is called grace, or they may occur under the pressure of a circumstance such as a near death experience (1993, p. 136).

Although we as volunteers did not personally come close to dying, we indeed were serving alongside individuals who were dying. It is accurate to say that life in Calcutta is lived on the edge. One navigates between realms of inspiration, anger, fear and exhaustion. Medical doctor Jean Shinoda Bolen, who also served in Kalighat, speaks to this journey into the underworld:

Illness, especially when death is a possibility, makes us acutely aware of how precious life is and how precious a particular life is. Priorities shift. We may see the truth of what matters, who matters, and what we have been doing with our lives and have to decide what to do - now that we know . . . Pain and fear brings us to our knees in prayer. Our spiritual and religious convictions or lack of them are called into question. Illness is an ordeal for both body and soul and a time when healing of either or both can result (2007, p.7).

Jesuit Spirituality and Reflection

As volunteers, all of us in various ways encountered an emotional upheaval, a crisis of sorts, while living in and working around so much death. This journey required that each of us find a means of coping. At the heart of Ignatian [Jesuit] spirituality is the premise that one must discern what is right and how one should proceed in the world based on one's experiences. The distillation of Ignatius' religious conversion and spiritual journey is reflected in a short book of retreat notes, directions and meditations entitled *Spiritual Exercises* (Reiser, 1985, p. 124). The *Exercises* and the clarity that comes from the contemplation inherent in the process were not intended for Jesuits alone.

Theologian William Reiser artfully condenses Jesuit spirituality into seven key features, three of which are the most relevant for this study: 1) a respect for human intelligence and an appreciation of the place of critical thinking; 2) the importance of discerning the

movement of the Spirit within one's thoughts, feelings, fantasies, desires, and so on and the conviction that one's inner experience, properly discerned can be trusted; and 3) a realization that the practice of one's faith involves the pursuit of justice (1985, p. 126).

Discernment implies contemplating one's experiences in the world in order to find clarity; for Ignatius that ultimately meant developing a closer relationship to God. This discernment must come from an inner reflection, and not from an outside authority indicating what a person should or should not do with his/her life.

Ignatius's annotation at the beginning of the *Exercises* reads:

For if the person who is making the Contemplation, takes the true groundwork of the narrative, and, discussing and considering for himself, finds something which makes the events a little clearer or brings them a little more home to him – whether this comes through his own reason or because his intellect is enlightened by the Divine power – he will get more relish and fruit (Spiritual Exercises p. 5-6).

Spiritual Wellness

Prayer Time at Mother Teresa's Home:

The interviews reveal a list of anecdotal ways in which volunteers found quiet places for reflection while in India, but the simple prayer time at the Mother House stands as one of the most consistently sought out places for contemplation. The time spent at the Mother House is the closest I have found in the interviews that indicates a form of contemplation as implied in the *Spiritual Exercises*.

At Mother Teresa's centers across the world, the sisters begin each morning with mass and close each day by either praying the rosary or completing an hour of adoration in front of the cross. Volunteers are encouraged and always welcome to pray alongside the Sisters. The narratives disclose that a small majority of Seattle University volunteers (56%) recall their times of prayer either at morning mass or evening adoration hour as an important place, at times a necessary sanctuary, to allow room for quiet reflection [Data Set 11].

Daily life in Calcutta and working in Mother Teresa's hospices invites us to ask ourselves life's deepest questions, such as: What did I come to learn? What I am being called to do? How must I lead my life? The proximity to death forces one to turn inward to embark on a journey of the soul, seeking answers to life's complexities. It is here that the simple practice of quiet reflection and prayer while sitting on a stone floor in a small chapel where Mother Teresa would also pray on her knees is where volunteers found a sanctuary to reflect and feel emotionally centered. Following Mother Teresa's death, a statue of Mother was placed in the very spot where she prayed daily in the chapel and serves as a reminder for those volunteers who want to pray in her presence.

Other Spiritual Communities in India:

For many volunteers, other spiritual traditions which are omnipresent in India also become destinations for prayer, reflection and discernment:

Matt White (Calcutta 1986):

It was at an ashram just outside of Calcutta where we stayed just for three nights. The founder of the Brothers was actually an Australian named Brother Andrew and he led us. Those three days probably had the biggest spiritual impact on me. It was kind of phenomenal to go one-on-one and just talk with this guy for hours. It was amazing.

Molly McCarthy (Calcutta 1998):

I wasn't really religious before I came to Seattle University and that was actually a fear for me in going to work with Mother Teresa. But I came back from Calcutta and I was much more religious. The nuns taught me about how beautiful they can be and I came back from Calcutta more eager to attend the occasional mass. . . The other thing that happened during that trip is that I went to Bodh Gaya and met the Dalai Llama, so I definitely came home like I am going to be a kind of Buddhist maybe.

Camille Campbell (Calcutta 1998):

I just kept my focus on volunteering but became very curious and started to look into the spiritual literature of India.

Marina Groenewald (Calcutta 1998):

My trip to Varanasi⁴ was phenomenal.

4. Varanasi, also commonly known as Benares, is a city situated on the banks of the River Ganges in the Indian state of Uttar Pradesh. It is regarded as the holiest place in the world in Hinduism.

Former Jesuit James Martin refers to this process as *Examen* – a simple form of awareness. It's about noticing God's presence in the everyday events of life (2006, p. 88). Martin reminds us that this noticing may occur through prayer as indicated above but may also take the form of journaling for reflection.

Journaling

Seventy-five percent of the interviewees indicate that journaling was their most common activity for processing their experiences while in Calcutta [Data Set 11]. These numbers imply that journaling offered the opportunity to promote self-reflection where confusion, dilemmas and contradictions were questioned and perhaps clarified. One example from Deborah Hotep Brown (Calcutta 1995):

I think that I did a lot of journaling when I was there and I think that that, for me, really impacted my experience while I was there. For me it allowed me, it prepared me; it gave me quiet time for reflection. Although I had journaled at different times in my life prior to going there, in Calcutta, I journaled everyday. And I think that sort of helped me, it gave me a foundation to ask, "Where can I find meaning? Meaning in my life?" That quiet, reflective time really helped.

As early as 1965, psychologist Ira Progoff and his colleagues began seeing the value of personal journals in enhancing growth and learning. Progoff believed that what he called, "an 'intensive journal process' could draw each person's life toward wholeness at its own tempo. Journaling systematically evokes and strengthens the inner capacities of persons" (cited in Hiemstra, 1975, p. 9).

The research methodology used in this study did not seek out the actual journals of former volunteers to be used as data. Seeking permission to analyze journals from former volunteers may be a practical next step for research purposes in hopes of gaining more insight into the significance of journaling in relation to self-growth. Without actual journal documents in my pool of data, it remains difficult to quantify the significance of the journaling process as a tool for contemplation.

The Seattle University students used a variety of journaling formats which included learning journals that addressed guided questions coming from a professor on the home

campus, questions asked prior to coming to India. A few relied on interactive journals, primarily email. The most common format of journaling, albeit not labeled as such by volunteers, was the use of a typical diary used to record thoughts and events. This unstructured activity allowed the most flexibility and room for creativity in recording life's events as they unfolded in Calcutta.

I want to be careful neither to underemphasize nor to exaggerate the importance of the journals when used as a form of contemplation in Calcutta. Indeed literature can be found that implies that journaling has positive benefits such as reducing stress. Perhaps journaling may offer insight and clarity on one's day-to-day activities, yet, it remains a limited form of deep self reflection. Progoff indicates: "We have to recognize, however, that the mere fact of continuously writing entries, as is done in the keeping of a diary, is not sufficient in itself to bring about deep changes in a person's life" (cited in Hiemstra, 1975, p. 9).

Wanting to understand the potential riches of one's experiences while serving in Calcutta is the first step. Jean Shinoda Bolen submits that keeping a journal is the next step:

Keeping a journal – on paper, in memory – is a next step, out of which comes the value to oneself of attending to images, phrases, feelings, and thoughts that emerge out of one's own depths . . . Whatever it takes for us to hear the small still voice within, or reach the still point at the center, is the means, the access to the inner world of soul" (2007, p. 18).

Other Practices

This chapter will remain limited in scope due to the fact only a handful of forms of self care and contemplation were revealed by former volunteers. As already discussed in Chapter 4, the support found among fellow volunteers, the community of friends and comrades living in the youth hostels of Calcutta and serving for the Missionaries of Charity played a significant emotional supportive role. When asked how volunteers took care of themselves, in addition to the significant numbers who journaled and/or attended prayer services at the Mother House, nearly half of the interviewees indicated that the community of fellow volunteers played a significant support role. However, it would be

inaccurate to define this community as a “contemplative community” in the traditional sense of the word.

The term “contemplation” has been used in the broadest sense throughout this chapter. I have implied that the time spent praying at Mother Teresa’s home and the various forms of journaling can be loosely perceived as forms of contemplation. The fact that these are forms of reflection indicates an effort to move inwards, to move towards a contemplative stance. Traditional forms of contemplation often conjure up images of a monastic life, of days and nights spent secluded from the world in prayer seeking to come closer to God. This clearly was not the contemplative model sought by Seattle University volunteers.

This is not to say that a reflective world where images and thoughts that emerge from inner depths did not emerge. In fact, much surfaced from deep within as volunteers questioned the existence of God or the structural injustices of poverty or other complexities that rose up from the subconsciousness as a result of their time in India. Unanimously, interviewees state that Calcutta became the wake-up call challenging volunteers to face their fears, their inability to control the environment and their mortality. Immediately, regardless of one’s initial motives for coming to Calcutta (e.g. adventure, an opportunity to see someplace new, service to others), upon landing one suddenly has no choice but to undergo a deep psychological journey into the realm of the unknown.

According to Saint Ignatius’s friend and contemporary Father Nadal:

Ignatius’s special grace was the ability to “see and contemplate in all things, actions, and conversations the presence of god and the love of spiritual things, to remain a contemplative even in the midst of action” (Au, 2006, p.19).

The next chapter will reveal what it was that volunteers questioned and in turn how their answers shaped their self values and catalyzed their spiritual growth. In the closing pages of this thesis, arguments will be made that the Calcutta experience did indeed move individuals towards becoming contemplatives in the midst of action.

Chapter 8

Lessons Learned

- The quest – questioning
- Outcomes – career choices
- Spiritual outcomes
- Other outcomes
- Implications
- Helping or harming

This chapter will describe how former volunteers moved forward in their lives and will quote all twenty-five former Seattle University volunteers. This differs from previous chapters where only a select few were quoted. A synopsis of the lessons learned as described by interviewees will be found in the coming pages and it is worth noting that many were influenced in more than one direction. The primary reoccurring themes evolve around questioning structural injustices, career choices, spiritual activism and humanism [Data Set 12].

The quest - questioning

As has been underscored throughout this thesis, the time spent in Calcutta has proven to be a critical journey, a period in which previously identified values and priorities were placed under a microscope. At the crux of this study is my desire to understand what we have become; how we got to where we are today; and what role did our time in Calcutta play as we have made decisions and determined directions for our lives? Philosopher Charles Taylor recaptures this notion of a life quest, “As I project my life forward and endorse the existing direction or give it a new one, I project a future story, not just a state of the monetary future but a bent for my whole life to come. This sense of my life as having a direction towards what I am not yet” (1989, p. 48).

A re-occurring theme throughout the interviews is the witnessing of extreme forms of poverty as reported by interviewees. The impact of witnessing firsthand such vast economic injustices contributed to volunteers’ decisions as to how they would lead their future lives. Examples of the questioning of structural and economic injustices follow:

Anastasia Pharris (Calcutta 1995):

So I think that it was the theme that reoccurred in my thoughts and also in my work, resource distribution and these kinds of ideas for how do we live with that. It's not something that I've come to live with comfortably.

Lynn Herink (Calcutta 1995):

That justice is a social issue, and I had a lot of questions about why was I born in a place, why this just isn't fair? The only reason I am not living in poverty is because of where I was born.

Kate Ross (Calcutta 1991):

The thing that I take away from a lot of that is "why is this person, why are people suffering so much?" How can it be that I'm healthy and was born in a Chicago suburb and people are dying because they don't have their basic needs met?

Jeremiah Grams (Calcutta 2003):

A lot of the realities in Calcutta that are just so different from the US, or at least from the US as I understood it, and were a big contribution to the transformational experience.

Molly McCarthy (Calcutta 1998):

I wanted to go to the root of the problem . . . I fundamentally came away with a need to ask big questions about why the world is a certain way and what we can do about making it different.

Erica Parys-Seigmund (Calcutta 1998):

That was the first time I saw people dying, in my arms, and just having that sense of "I hope the last minute of their life was worth it".

Lilian Welch (Calcutta 1993):

It makes me think about what you are able to do to survive because I was so traumatized by those three months.

Outcome – career choices

Twenty-five percent of the Seattle University students made specific career choices based on their experiences in Calcutta [Data Set 12]. These participants emphasized the profound impact that witnessing the viciousness of the poverty had on them and, in-turn, directly influenced their career choices. As for the remaining seventy-five percent of the interviewees, they too were influenced by witnessing these structural injustices and likewise, their values were altered or deepened as a result. However, for this majority,

precise career choices were not necessarily determined by their time in Calcutta. For all, the exposure to the extreme suffering and specific efforts to reach out to victims of poverty remain as critical incidents years after the fact. A few examples include: Anastasia Pharris (1995) who reflects back to her volunteers days at a Calcutta orphanage stating, "I remember there was one little girl who came maybe two months into my time in India, she showed up there and she had had a pretty serious injury in her head, you could see that, she actually had part of her skull exposed and it was really unclear what had happened to her". Kate Voss (1991) cites a street encounter: "I remember coming across a man who was laying between the tracks and both of his legs were broken and he was old and he was obviously clearly malnourished and dirty and prior to that point I thought I had seen a lot of really desperate situations but for some reason that man really stuck with me". Deb Hotep Brown (Calcutta 1995) recounts; "there was a woman who had gangrene on her toes, it was really terrible. There I was, with these nurses, cutting the gangrene off of her foot and this came on a day when it was raining, absolutely pouring, and she was sitting there screaming, just screaming, and all I could do was sit with her and just hold her hand". The extensiveness of the suffering and symptoms that arise from living in extreme poverty gradually became part of the normal fabric of one's daily life as a volunteer working for the Missionaries of Charity. Rita Siemion (Calcutta 2000) describes her emotional shift from that of anger to acceptance while working at an orphanage: "the crib had these metal bars and this baby was tied there all day by his leg to the side of the crib and that definitely struck me and then over the course of the few months my perspective shifted in terms of first feeling "outraged" to simply thinking "how could they have him tied up this way?"

The impact of working and living among so much poverty played a direct role in the career decisions for some of the volunteers:

Nathan Canney (Calcutta 2002):

I am going back to school for my masters and PhD and my research work is going to be studying engineering for third world countries so I can go do work in those countries.

Hillary Crane (Calcutta 1990):

I was embarrassed and mistrusted the church when I was there. (*Note: Hillary is an academic and conducts research on religion*)

Deborah Hotep Brown (Calcutta 1995):

You know I always wanted to be a nurse, and it was shocking, it just came to me and I thought, “Oh my God, all of those experiences I had in Kalighat”.

Shannon Sweeney (Calcutta 1993):

What I actually realized was that I really wanted to be a teacher.

Steve Stapleton (Calcutta 1995):

I believe the ultimate purpose of leadership should be to advance the common good so I help people re-identify or reclaim their core values. (*Note: Steve conducts training seminars to help activists avoid burn-out*)

Kate Brown (Calcutta 1999):

I think it affected, it definitely affected me, it made me think that I wanted to do something more meaningful with my life. I don't want to just continue to be a financial analyst.

One result of the Calcutta experience, albeit for the minority of participants, has been that of a journey that solidified personal career goals as evidenced by the statements above. The focus of this study is on one's spiritual development and not on one's career choices. Yet, for those mentioned above, defining one's career objective proved to be a significant outcome as well as spiritual growth.

Spiritual outcomes

A second face of the “quest” and indeed the strongest theme revealed describes an approach to a spiritual life which combines activism and was clearly deepened and solidified as a result of the Calcutta experience. The results [Data Set 12] reveal that 80% of those who worked with the Missionaries of Charity describe their current spiritual values as either having been significantly shaped or deepened by the Calcutta experience. The majority identify with a spiritual activist identity in their current lives while others appear to approach the world from humanistic perspectives.

Spiritual Activism

Attempting to understand the Calcutta experience from the notion of Ignatian spirituality implies taking a direction in life that intertwines a spiritual quest, a contemplative stance and a commitment to service as the way in which one moves forward. As described in Chapter one, in this regard one does not arrive at a point of spiritual awareness but instead commits to a lifestyle that seeks to integrate the spiritual with a concern for the well-being of others.

The approach to one's current life as a spiritual activist is the strongest theme identified in the interviews. The brief statements below are indicators that the Calcutta voyage moved one in a direction of spiritual activism or deepened this pre-existing spiritual stance:

Matt Hendriks (Calcutta 1986):

Meeting Mother Teresa was a *wow* experience where you can definitely tell that there was some substance to her . . . For that last, oh I don't know, 10 years or so, we cook for a homeless shelter. Once a month we set up a commercial sized pot and set up a couple of camp stoves and fire up some stone soup. And then we go and buy hot dogs. We feed about 300 people.

Deborah Klibanoff (Calcutta 1988):

And what strikes me to why it's so important is that, and it goes back to India . . . I'm interested in making the lightest exploitation footprint in the world.

Camille Campbell (Calcutta 1997):

I became involved with a spiritual teacher who is out of Bangalore and his name is Sri Sri Ravi Shankar. So I became very interested in yoga and meditation and I have yoga and meditation classes I do daily. And I actually teach yoga and meditation and that's what brought me to New Orleans.

Rita Siemion (Calcutta 2000):

Any god that I believe is out there, is the kind of god that thinks righting wrongs is what matters or caring about justice is what matters or helping people is what matters. . . I did try to adopt a baby from the orphanage. I don't know how many volunteers tried to do that.

Deborah Hotep Brown (Calcutta 1995):

But if you look at all of the world religions the same basic tenets are all there, and those things make sense for me. So, for example, I'm a vegetarian because I

don't think we should eat animals and kill them, because all of the major religions say, "thou shall not kill" and, that makes sense for me. It brings me more peace, and peace for the world. So for me it's more of a philosophy.

Lynn Herink (Calcutta 1995):

But in India I feel like some of the spirituality that was brought to the front was a sense of social justice on a world scale.

Jeremiah Grams (Calcutta 2003):

I developed, directly as a result of the pain you witness an ability to take from this a deeper relationship with God . . . drastic experiences like this that stretched and built and opened up my faith in ways that had been non-existent and terribly undefined beforehand.

Shannon Sweeney (Calcutta 1993):

Being with those homeless children and thinking they've had this horrible life and the important part is to make them feel loved and spend time with them and make them happy and that's acting as Jesus would.

Matt White (Calcutta 1994):

I haven't felt like it has been really possible to emulate the behavior of Gandhi that I read when I read his autobiography or the Missionaries of Charity, after watching them work. But I have been able to do things like bike everywhere for the last 14 years or so and use that as a way to kind of be a better person for the environment, for other people around me. That and being a teacher is part of that as well.

Kate Smith (Calcutta 1998):

Well for me it's all about service. It's about a life worth living is one that, you know, during which you do a lot for others.

Molly McCarthy (Calcutta 1998):

I really got the Jesuit ideal more than I had gotten it before. I also went on a spree of protesting stuff when I got back from Calcutta because the WTO happened shortly thereafter.

Erica Parys-Seigmund (Calcutta 1998):

Social justice, I think, sort of ended up replacing Catholicism.

Precious Butiu (Calcutta 1999):

So, here I am, getting more involved in plays and acting and finding these other ways of storytelling and other ways of touching the world that isn't necessarily religious, but it still is a way for me to express myself and also hopefully bring about change.

Jessica Korn (Calcutta 1999):

I'm a massage therapist and I've had to learn over the last years that I am not there to fix someone's physical problem necessarily. I might be able to help it but I'm not there to fix it and what I'm really there for is to provide a space for healing and I think I really carried that over from their [Missionaries of Charity] philosophy.

John King (Calcutta 1989):

I think one of the things that Calcutta helped do, and kind of planted the seed for, is not necessarily changing or adding to my faith or my sense of spirituality, but really helping deepen it and move it from kind of confirming some values and beliefs and then deepening it and helping integrate it more wholly as a felt commitment as opposed to just an intellectual commitment.

Emily Lindsay (Calcutta 2001):

Through volunteer work or through just walking outside and meeting people on the bus and the supermarket or wherever you are or when we lived in Delhi like talking to some of the street children, or you know just being in life with one another is a huge part of both community and shaping up your spirituality.

Humanism

Humanism can mean different things to different people. The form of humanism which best captures the interviewees' stance is not one of a secular vein but a perspective that does not necessarily reject a supernatural or religious dogma and instead articulates a human-centered philosophy.

Anastasia Pharris (Calcutta 1995):

I definitely have, in terms of reflection a belief in the interconnectedness of humanity.

Steve Stapleton (Calcutta 1995):

My core values are love and balance. The love I was very clearly able to identify because of my time in Calcutta and what I learned and witnessed there . . . the sense of interconnectedness I guess it's a dynamic thing.

Marina Groenewald (Calcutta 1998):

This idea of compassion meets patience, meets seeing the other in yourself, that on many levels drew me to that [Missionaries of Charity]. That, to me, is what makes humans human.

Lilian Welch (Calcutta 1993):

Calcutta really reinforced that sense that there really is just one thing greater than us. I don't call it God personally, but I recognize when other people call it God, they are talking about the same thing that I talk about when I talk about this greater human spirit that is bigger than us. . . Calcutta certainly reinforced for me and then just sort of throughout my life after that, that is really what I believed. We are all struggling to understand our place in our world, our relationship to other people, our duty to other human beings.

Other outcomes

The data reveals [Data Set 12] other ways in which people's attitudes and values shifted. Although these outcomes reveal no specific pattern they are worth noting.

Marina Groenewald (Calcutta 1998):

I was dealing with anorexia at the time, and in some ways spending time with people at Kalighat with no language to share, just observing them and touching their bodies. I think that it significantly changed my paradigm in understanding the relationships with food and my obsessions or coping mechanisms.

Sarah Patrick (Calcutta 2006):

I feel like a more thoughtful person, like hopefully, more present to people when I speak to them and try to understand that no person is black and white, no situation's black and white. Gray. Everything after India was gray, nothing seems very black and white anymore.

Implications

The main concept that is embedded in these findings speaks to the importance of caring work as part of the process for developing spiritual and non-spiritual approaches to life, which culminate in a concern for justice.

Justice values have been discussed mainly by the followers of Kant and in contemporary times are grounded in arguments by John Rawls, Lawrence Kohlberg and recently the work of Martha Nussbaum. However, efforts to link aspects of caring to principles of justice have often been minimized or dismissed. Martin Hoffman's research aims to bridge the divide. A definition of justice provided by Hoffman helps to highlight the traditional differences between caring and justice:

Issues of justice include how society's goods and services should be distributed (according to merit or need), the rights of ownership property (to use, enjoy, or

transfer it) and temporary possession of property. Justice also pertains to how punishment should be allocated (it should fit the crime). And finally, justice requires that people be treated in a manner consistent with their “rights” as human beings. That is, people are entitled to certain things (food, shelter, absence of pain) and this entitlement transcends the personal predilection of a bystander: “Rights” is different from “caring” (2000, p. 223).

Advocates of principles of justice see caring as important but often as subordinate. Hoffman, on the other hand, suggests that empathy is congruent with caring and most justice principles and it is therefore reasonable to hypothesize that empathy can bond with caring and most justice (2000, p. 224). Finding links between caring and justice is of value. I am talking about caring for one who may be in front of us, a family member or an orphan in Calcutta, as well as caring about those who live in distant lands and we will never meet (e.g. victims of the Japan tsunami). This stands in contrast to what one finds, for example, in the earlier work of Nel Noddings’ *Caring: A Feminine Approach to Ethics and Moral Education*. Noddings made it clear that she thought our moral relations with distant people we have never met cannot be subsumed under an ethics of care, but must be understood, rather, in terms of such general notions as justice and rights (cited in Slote, 2007, p. 1). This study implies that the practice of day-to-day and face-to-face caring for those in extreme situations (e.g. Calcutta hospices and orphanages) not only develops empathy skills but also leads to a commitment towards justice and a concern for the oppressed whom we will never meet.

These implications build on the work of Nel Noddings and resonate with the teachings of moral philosopher Michael Slote. Both Slote and Hoffman’s research aims to bridge the traditional divide between empathy and caring on the one hand and concerns for justice on the other. Caring has often been perceived as a more feminine activity which sides on morality and that justice and rights have often been identified with traditional masculine thinking. When Carol Gilligan drew a contrast between caring and connection, on the one hand, and justice, autonomy and rights, on the other, she was referring to the way most men and most moral philosophers have traditionally approached the latter three topics (cited in Slote, 2007, p. 2). The recent work of Michael Slote attempts to show that this is a mistake (in her later works Noddings is moving in this direction). In his book *The*

Ethics of Caring and Empathy Slote makes a strong argument that empathy is essential to caring and we should “treat empathetic caring as critical for morality across a wide range of individual and political issues” (2007, p. 8). It is from here that he suggests caring may motivate one to take up issues of social justice.

I wish to be cautious not to bring the reader to the conclusion that volunteering in Calcutta is as simple as person *a* cares for person *b* who lives in extreme poverty, and as a result, person *a* develops a commitment to spiritual (or non-spiritual) activism committed to justice. First of all, those who chose to serve in Calcutta already possess a “helping gene” profile; if not, they likely would have spent their time learning to scuba dive in the Caribbean or studying abroad in a destination that is more comfortable and less stressful than Calcutta. A second important factor is that the Jesuit imprint that these volunteers either consciously or subconsciously bring to Calcutta was framed by their prior education at Seattle University. As part of the school’s core curriculum, Seattle University professors require classes that address spirituality and justice. Volunteering in Calcutta is not a formula for teaching values that has a beginning, middle and end point. In fact, many interviewees have indicated that the Calcutta experience deepened what were pre-existing values for them and that the experiences and the lessons learned are still being processed years later.

On the other hand, if serving alongside the Missionaries of Charity is viewed as a part of one’s educational development, in this regard, the myriad of experiences (e.g. influence of Sisters, extremes of Calcutta, support of fellow volunteers, the intricacies of caring, etc.) as a collective appear to lean towards creating a mindset that is concerned about righting injustices.

Helping or harming

The injustices witnessed, often described as critical incidents by interviewees may, in essence, be the most vital teaching moments. The ethical dilemmas that volunteers confronted may serve as the weighty ingredients, the basic materials for developing

caring skills. Metaphorically speaking, these moments of conflict are the ingredients that are similar to what the alchemist draws on to create a magic potion. Numerous stories have been shared in this study in which volunteers have had to take a stand and either collude with the apparent unfair practices; change the ways in which problems were solved; or walk away from the situation. Kate Smith's (Calcutta 1998) job was to control a medical clinic gate and to determine who would be allowed in and who would be denied health care. Each of the volunteers in varying situations faced similar dilemmas:

My job, as a non-medical student, was to man the gate and to keep out these throngs, I mean there's not like a small crowd, hundreds of people were at this gate, pushing their way in. For 3 hours [every Saturday] I pushed the gate against them shut, and people would come up and beg to be let in and plead their case, usually not in English but you could hear the desperation in their voices and see a sick child or see an older person in their care and my job was to keep them out or call a Sister over to have a discussion with them and let them in. That to me was a huge experience because it is still hard for me today to realize that there are a ton of needy people but only half them get help and how do you make that decision on who gets help or not, is it luck? Who gets in line early? Is it whoever fills out the form the fastest? And how do you distribute volunteer help and aid and care equally? So to me that is still a haunting experience. It was very eye-opening to me. The other twist is that they of course hand out US donations and to be on the giving end of something that was approved in Congress was kind of bizarre (Kate Smith, Calcutta 1998).

The above is what psychologist Martin Hoffman would refer to as a "multiple-claimant dilemma". These are dilemmas within the caring realm that bring about a conflict between caring and justice. Multiple-claimant dilemmas in the caring domain that come to mind are people drowning or caught in a burning building; the bystander cannot help them all and must make a choice (Hoffman, 2000, p. 263).

In the midst of such dilemmas, empathetic bias will often determine the outcome. Kate's situation forced her to allow in people she determined as in the worst situations. As a non-medical student she implies that her bias played a role in determining who was ill and who may have been less ill. Her testimony also hints at multiple actors (the sick, the Sisters, US Congress) and concerns about equity and justice are now brought into the

picture. A deeper analysis and further questioning might reveal that Kate thinks the US Congress could do more good, or perhaps the opposite, that the US is doing harm.

As discussed in Chapter 5, volunteers were consistently conflicted with the decision-making procedures (or lack thereof) within the Missionaries of Charity schools, orphanages and hospices. Interviewees landed on all points of the continuum; on one end the idea being that the mission was to only offer a beautiful death; and on the other end of the continuum, the stand that more lives could be saved. The Order itself has taken on a deontological approach to the dilemma. Deontological in the sense that the Sisters are guided by the belief that it is God's will to determine whether one lives or dies. The Sisters do not approach their work from a utilitarian perspective. From this stance it is not the role of the Sisters to decipher the bigger questions such as whether the US Congress can do more or whether to argue for greater forms of justice.

Michael Slote talks about the importance that caring plays and his research may shed light on understanding how these painful encounters are a central part of the learning process. Let me offer three perspectives on caring and the Calcutta experience as informed by the research of Michael Slote:

One, the intellectual and emotional processing that takes place when one is situated in a helping or harming situation, is beneficial in developing sentimental compassion, through what Slote calls a "morality of empathetic caring" (2007, p. 43). Kate Smith's emotional and intellectual dilemma faced when trying to "man the gate" may have contributed to her wanting to care more.

Two, some may perceive the Missionaries of Charity's approach to service as harming more than helping. This deontological approach which implies a morally strict and God-driven mandate is perceived by many as simplistic, lacking in compassion and as having no connection to issues of justice. To the contrary, Slote submits that an empathetic caring approach has reason to hold onto deontology. The deontological approach at first glance can be misinterpreted. What Slote is saying is that a deontological approach,

which is to view hierarchical organizations or to adapt the attitude that God will determine the answers and not to question these constructs, is neither simplistic nor insensitive. Slote is able to make an argument that empathetic reactions will indeed come into conflict; for example, a person with a deep and strong empathic caring stance will be opposed to killing at all costs (e.g. God says though shall not kill), even if killing one will save the lives of many others. A deontological stance, such as that of the Missionaries of Charity, would conclude that one does not override the religious commandment of thou shall not kill. Slote claims that “the ability to see deontology as arising from the sentimental, rather than the rational or intellectual, side of our nature is crucial to the present attempt to give a caring-ethical account of the whole of morality” (2007, p. 43). In essence, a person who is deeply opposed to killing is operating from an emotional and sensitive place of aversion to harm and pain, and not solely from an intellectual argument. In this vein, the Missionaries’ top down and often strict approach to care is subsumed under the belief that God’s will is not void of caring and compassion. In sum, what I am arguing here is that the volunteers have made numerous strong statements against the Sisters and their often harsh ways. Slote highlights that in their severe tactics, there can be a layer of caring and compassion. This also hints at cultural differences between notions of caring in the slums of India versus approaches to caring in the West. Such cultural differences as to what is caring are beyond the scope of this study.

Three, an ethics of care has to do with justice. If we accept that in a just society the laws and institutions are like the actions of that society, these actions will reflect the moral makeup of those making the decisions. It is then appropriate to say that these policies should be developed by empathic and caring people. Clearly this is often not the case due to issues of power, racism and/or the controlling elite not wanting to share resources equally among people. Slote underscores the importance of bridging care towards justice: “The ethics of care clearly doesn’t have to confine its attention to personal morality and relationships: it can speak of social (including legal and economic or distributive) justice in its own terms . . . if anything, the account of justice institutions and laws sketched here should make the ethics of individual caring seem more plausible by

showing that its basic approach needn't be confined to individual matters, but can be extended to cover large scale moral issues as well" (2007, p. 100).

The three perspectives on the Calcutta experience and care, as interpreted through a Michael Slote lens, shed light on some of the confusion and dilemmas that students faced while serving for a hierarchical organization and forging the possible bridge towards justice. As we heard from Nel Noddings in Chapter 5 and now from Michael Slote, developing caring characteristics is not a linear, guilt or dilemma free process. As the Buddha once said, "Only from the filthiest, dirtiest, muddiest waters can the precious lotus flower grow" (cited in Hanh, 1999, p.73). Perhaps what is most encouraging is that this form of empathetic caring work can contribute to developing lives that are committed to justice from both spiritual and non spiritual approaches.

The relationship between the Calcutta volunteer experience and how caring may contribute to developing a mature stance towards righting injustices will be further examined in the next chapter. The work of Martin Hoffman will serve as the primary theoretical source for framing the next chapter's discussion on how volunteers' integrated their experiences into their lives back home in the United States.

Chapter 9

Bringing It All Home

Strengthening identity
Protect now, process later
Setting limits
Integrating a life vision
Being served
Jesuit spirituality
The cycle continues

In this chapter I wish to highlight some of the perspectives that were voiced by volunteers regarding how they made sense of their transformational journey to Calcutta. I want to be careful not to make sweeping generalizations by implying that all walked away with similar outcomes. Indeed the time in India was life-changing, for some in monumental ways and for others in subtle ways that reinforced their preexisting beliefs and path in life.

Strengthening identity

I got to touch, smell and experience when someone is dying. I know what bones feel like with no meat on them, I've heard babies crying and I've seen people laughing and having joy on their faces in spite of everything else . . . Now that I have this experience, now that I've seen it, what do I do with it? How do I bridge India with my everyday life? Erica Parys-Seigmund (Calcutta 1998)

While in Calcutta, we Westerners were stripped from our physical reassurances of clean water, sanitized homes and a medical safety net at our fingertips; while on the emotional level we were broken from our comforts, security and routines. In the West, a common value that we have adopted is a desire to live our lives disengaged from suffering. Charles Taylor reminds those of us living in the developed world that a primary value we possess “is the importance we put on avoiding suffering” (1989, p. 13). He refers to the notion of a moral cosmic order, one in which higher civilizations have moved away from torture and inhumane forms of medical treatment that our ancestors knew of only a few centuries ago. Taylor claims that we have attempted to disengage ourselves from suffering, “which we may of course just translate into not wanting to hear about it rather than into

any concrete remedial action” (1989, p. 13). To the contrary, upon their arrival in Calcutta, each of the Seattle University volunteers was brought face-to-face, bone-to-bone with the suffering and misery for which we were unprepared. I and many of the Seattle University volunteers entered Calcutta with noble notions of serving the poor, yet we had no formal skills, training, nor psychological preparation to help us ease the barbarian forms of misery that we would confront and believed simply should not exist in the latter half of the 20th century.

Chapter one of this thesis introduces Charles Taylor’s notion of one’s “framework” as fundamental in providing an anchor, a sense of identity, a moral stage upon which to navigate this complex life. It is fair to state that what someone once understood as a particular identity (being an American or Catholic) was clearly put into question while in Calcutta. So many of us went to Calcutta to be challenged, to be transformed, and were tested in ways we had never anticipated. Our understanding of ourselves with which we entered Calcutta at moments felt fragile and left many of us confused as to what values should be upheld, which should be altered and which should to be discarded altogether. In the closing chapter of this thesis it is worth restating what was stated by Taylor at the onset of this research: “in fact our identity is deeper and more many-sided than any of our possible articulations of it” (1989, p. 29). In this regard, the Calcutta experience was absolutely instrumental in helping all, at a highly accelerated pace, to better understand our deeper and many-sided selves. Erica Parys-Seigmund (Calcutta 1998) provides one such example:

I found that on a physical, external level, everyone that I came back to sort of just held my place and I didn’t fit into that place comfortably. I was still a daughter and a girlfriend and a friend, but the inside had been rearranged in a way that I couldn’t articulate and I didn’t want to fit in that space anymore, but there was no way for people to understand this. So, renegotiating this, like, “how do I live this out, how do I make my conscience and my fear comfortable?”

Protect now, process later

A reoccurring theme throughout the interviews has been the varying levels of emotional stress and the degrees to which volunteers were able to handle the emotions that surfaced

while serving in Calcutta. Psychologist Martin Hoffman points to the limitations of caring when the experience may become too intense. In general there is a positive correlation between a victim's distress and the care shown by the observer. The notion is the more distressed one is, the more intensely engaged the care-giver will become. In Hoffman's findings, these correlations broke down when the intensity of the observers' empathetic distress became greater than that of the victims' distress. At this point the observers' focus shifted from the victim towards themselves (2000, p. 199). Hoffman cites the research of nurses and health care workers who work with terminally ill AIDS or cancer patients as reaching a chronic condition he labels as "vicarious dramatization" or "compassion fatigue" (2000, p. 199). After repeated exposure to high levels of suffering and distress, one way to minimize the pain is to turn off emotionally to disengage altogether and to shut down.

Frequent testimonies revealed times when volunteers emotionally disengaged or shut down while in India because they recognized that the traumatic situations could be reflected upon after they returned to the United States. Again, drawing on Erica Parys-Seigmund's (Calcutta 1998) narrative:

When I came back from India I didn't talk about it with anyone unless they'd been there, and if they wanted to talk about it, I carried around a six-pack of set answers. I could pop one off and hand it to someone like a canned answer. They wanted to hear the horror, "How bad was it?" "Oh, it was awful!" That's all they wanted was this little sound bite. So I didn't really talk about it until I sat down four months after having coming back, and I sat in front of my word processor and I typed for 13 hours straight. It just answered and helped me to process a lot.

Hoffman admits that little is known about the psychological processes involved when a caregiver becomes overwhelmed and begins to disengage as a form of self-protection. However, he offers the following hypotheses to explain the dynamics of coping in such high stress caregiving environments (2000, p. 204):

- (a) The intensity of observers' empathetic distress and their motivation to help increases with the intensity of the victim's distress.

- (b) At some point, as the observer approaches his or her threshold of distress tolerance and becomes empathetically over-aroused, the observer may think of leaving the situation and if that option is available, as with a stranger, the observer may leave or turn off emotionally by consciously or unconsciously using perceptual and cognitive strategies to gain distance from the victim.
- (c) But when a person is in a relationship and committed to help another (owing to some combination of empathetic distress, love, and role expectations), empathetic over-arousal may intensify both the person's focus on the victim and his or her motivation to help. The person may feel compelled to maintain contact with the victim and struggle to achieve a balance between feeling empathetically distressed and distancing (temporary distancing in the service of helping).

Matt White's (Calcutta 1995) experience resonates with Hoffman's hypothesis:

Okay, I spent six months here and I'm escaping with my life. Out of four men in our group, I was the only guy that didn't come back with tuberculosis, I really felt like I had dodged a bullet. I haven't gone back, I've contemplated going back, but I just thought, I don't think I could handle it that well having to revisit all of the Calcutta experience and the powerful emotions . . . There were some people who came back with this real mystical experience with the power and the aura of the Missionaries of Charity, and in that context it is easy to gloss over the fact that some people go there and have kind of a horrible time.

Matt White soon after arriving in Calcutta considered returning to the United States (Hoffman's point *b* above). As described earlier in this thesis Matt "turned a corner" after he found work at the Gandhi School which was less risky in terms of contracting diseases and offered him a site where he felt needed and the students lovingly referred to him as "Uncle Matt". His suddenly feeling needed while in Calcutta at the Gandhi School is what compelled Matt to stay (Hoffman point *c* above). In fact, Matt outlasted all of the other Seattle University volunteers in the year 1995 serving for a total of six months.

Setting limits

Individuals who may have a need to be liked often gravitate towards helping environments. Although the interviews hint at behaviors of codependency, in the actual data, a limited amount of insight on such behaviors is revealed. The term “codependent” often connotes images of a loved one who is so closely involved with an alcoholic that their behavior tends to protect the alcoholic and inhibit him/her from getting help. Former Jesuit Wilkie Au who teaches in the area of spiritual direction defines codependency thus: “Today the term implies problems with a variety of issues such as setting limits, intimacy skills, and compulsive activity, usually in the form of ‘helping’ others” (2008, p. 24). In contrast, genuine helping reveals many of the behaviors that Nel Noddings described and volunteers exhibited as detailed in Chapter 6. Such behaviors that are not self-serving but arise out of genuine empathy and compassion.

As we have seen, volunteering for the Missionaries of Charity requires self-sacrifice, generosity, a commitment to others and often an idealistic attitude - all of which are characteristics often associated with codependent behaviors. Wilkie Au adds, “The literature on codependency suggests personality characteristics that bear a striking resemblance to the caricature of the “good Christian”; for example compulsively putting the needs of other before one’s own” (2008, p. 24). Volunteer Precious Butiu (Calcutta 1999) may fit the profile. She was raised in a dogmatic Catholic home and spent much of her childhood caring for her ill mother, who died when Precious was fourteen years old. Following the loss of her mother Precious filled her life by participating in religious activities such as Youth for Christ and other fundamentalist type groups. After returning from Calcutta and reflecting on her experience, she then began to gain awareness as to what may have been codependent behaviors. Precious Butiu (Calcutta 1999) reflects on how the Calcutta experience influenced her thinking and behaviours:

I think there is this feeling of being alone and feeling in the dark at times even when you are trying to do good. It’s hard sometimes to be polite or just keep your head up at times when things aren’t always so great, your ego can get in the way too, you know, you can’t save the world all the time. You can try but you can’t

save people all the time. You can try, there is also this thing of how does one learn how to take care of his or herself along the way, because I think that is part of my struggle. I haven't gone to therapy or anything but I think that partly has to do with my experience with my mom and this need to take care of others, she couldn't take care of me so I took care of her because she had cancer for eight years. She actually really didn't take care of me for most of the time I was a kid and this led me to this longing to care for other people. Also my faith and just kind of all the questions I have in my trying to fit in. All of this and at the same time my being an overly generous person. I've been told by lots of people that it is harder for me to step back and take care of myself and I think that in that way, it is a hard balance, it is important to give but it is also important to receive. It's also important to give to yourself and I think that is a lesson that I am trying to learn; striving to be compassionate, striving to be generous with others to helping others, but also receiving help from others and also taking the time to take care of my own self.

Future research to determine possible codependent tendencies of participants may reveal valuable insights into this important nuance that may be intertwined in many of the volunteers' stories. Unpacking possible codependent behaviors is not at the core of this thesis, but such behaviors are aspects of some of the volunteers' psychological profiles and are worth noting as yet another layer of the Calcutta volunteer experience.

Integrating a life vision

As described in Chapter 8, this research project implies that a commitment to caring and an obligation to right injustices are values which were deepened for the majority while in India and continue to evolve years later. It is worth restating that 25% of the Seattle University students made future career choices informed by their time in Calcutta and that 80% of those describe their current spiritual values as either having been significantly shaped or deepened by their experiences while working with the Missionaries of Charity [Data Set 12].

This life vision, the "quest" that Charles Taylor described, is a valuable lesson to be gained at such an early stage in one's adult life. Kate Smith (Calcutta 1998) captures this sentiment: "If my life were to fall apart, I'd go back to Calcutta because you can

make sense of things faster there. You just learn things about yourself faster, you know, and it's like an accelerated course".

Other impressions as to some of the lessons integrated into one's life vision after having lived and served in Calcutta include the following:

Marina Groenewald (Calcutta 1998):

There is no reason why A) you have to understand everything right now, B) make firm decisions about your life based on your experience because Calcutta will inform your experience whether you know it or not, whether you want it to or not.

Erica Parys Siegmund (Calcutta 1998):

I needed to be exposed to something bigger than me, and while I felt a calling to go and participate in this, I had to do it blindly without any idea of what the outcome would be and what I might gain, I would live in the answers, not the questions, and live into the answers and the answers I think have come back to me in a passion for social justice and a passion for living.

Matt White (Calcutta 1995):

I think it's really hard to tell how much of the way I live is so much specifically because of India or how much of it was a predisposition that I always had that was reinforced by going to India. That's a real mysterious thing to me. I wasn't Ignatius of Loyola or Siddhartha having this prolific bachelorhood and then having a huge conversion, nothing like that at all. I probably have had a fairly consistent personality before and after India. But I really was struck by how hard it was to live out some of the ideals I was shown face-to-face with in India, like seeing Mother Teresa at work, seeing the Sisters at work, seeing the poor people on the street still smiling through their day with barely anything to their name whatsoever, and then I was going back to this affluent American society and thinking, "how do I incorporate these lessons in my life in any way? Is that even possible?"

Molly McCarthy (Calcutta 1998):

I came home and what I did was I gave Father Sunborg [Seattle University President] a lot of hell at Seattle U for my last two years there. We particularly focused on issues like sweatshops, where all Seattle U brands of clothing were made. I came home not afraid to email the President, demand a meeting every week, and say, "here is something I can do from here to help people who are in need". And my youngest brother just started at Seattle U, and he keeps hearing about how I was a rabble-rouser and the thing I keep telling him [Father Sunborg] over the years is that I was his fault, I mean not his fault, but Seattle U's fault, I wouldn't have been a rabble-rouser if I hadn't have gone to Calcutta.

Lillian Welch (Calcutta 1993):

It has completely changed my idea of what is necessary to live. You know, my husband and I have an 890 square foot house and I work at a book store because really if you try hard it is not very hard to live off very little, way less than what most people are living on. So it completely altered my whole worldview as far as, you know, what it means to get your hands dirty, like literally, like cleaning the bathroom at work. People are like, “no way, I’m not paid to clean the bathroom”. And I’m like, “whatever, you just wash your hands after, it’s no big deal”. It has totally altered that idea of what it means to be dirty and what it means to have nice things. All of that is just completely different.

Being served

As is commonplace with many United States volunteer initiatives that place students overseas, those volunteers who are sent to “serve” often receive more than they are able to give. Shannon Sweeney (Calcutta 1993) is now nearing the completion of her doctoral studies in education. She went to Calcutta to acquire clinical experience with the intention of becoming a medical doctor. Contrary to her wishes, Mother Teresa placed her at the Gandhi School. Sweeney’s response was “you’re not going to say no to Mother Teresa”. She is grateful for Mother Teresa’s intervention, her time at the Gandhi School and the life lessons that she received from the children she served. Sweeney tells of a critical moment when she and her fellow volunteers decided to take the kids from the Gandhi School to the Arboretum:

In order to get there we had to take them on a little boat, it was kind of a little ferry kind of a thing. I remember thinking that these kids had probably never left the three block radius where they lived in cardboard boxes. So, here we are, we are taking them to a place that actually had grass. I have a vivid memory of when we finally got the kids to the Arboretum and there were trees and lots of big open space and grass. It was amazing to watch the kids’ faces and at the same time it was very sad because a lot what I was thinking about was “this is probably the first time they’ve seen grass and have been able to run around”. The air was even fresh, you almost forgot you were in the midst of a city full of poverty and maybe even the kids for that moment forgot about their own life situations. This one little girl who spoke absolutely no English all of a sudden decided she was my best friend and she and I hung out the whole time and it was interesting just to think about how you communicate with kids in non-verbal ways. I mean, we weren’t really talking to each other, you could tell she was just happy and she just wanted me to hold her and hold her hand and it was a really amazing experience. I often wonder how often the kids got to do that, I don’t know if the Sisters there do that on a regular basis but it’s probably a highlight of their short lives. Then you think

back to kids in the US who get the chance to go to the park anytime they want. It just presented that idea of how different the lives are and how kids, I mean I'm a teacher now so I think about kids here who have no idea what life is like for those kids back there.

Lynn Herink (Calcutta 1997) expresses her gratitude in a more direct manner:

Oftentimes when people from our developed world go to the third world we feel like we are going to be serving them, or bringing things to them, or finding out ways that we can help. You know we go with this helping attitude, and being in India I've talked to a few others, and always I feel we are the ones receiving. We are the ones learning about their culture and they are such gracious hosts, and that's a big learning from my time abroad, is how hospitable people from other cultures are, it's amazing, amazing, even in their poverty, so hospitable.

Jesuit spirituality

At the onset of this study I offered a construct from which to think about spirituality using a Jesuit lens. At the core of this definition is an approach to life in which contemplation, companionship and action serve as the cornerstones. This attitude assumes that one never fully arrives at the "spiritual" goal but is committed to developing a lifestyle in which the spiritual is recognized and sought.

There are many parallels between the lives of the Seattle University volunteers and that of St. Ignatius of Loyola. Both came from privileged classes and at early ages sought adventures. Ignatius devoted a year of his life to prayer while living in Manresa, Spain. This in turn propelled him on the road to Jerusalem with the intention of "visiting holy places and helping souls" (Barry, 2002, p. 11). Ignatius's itch to travel sounds similar to the motives of many of the Seattle University students who were seeking adventures while serving the poor of Calcutta. For Ignatius his travels convinced him that he needed to return to Europe to further his education. He realized he needed the credentials of sound philosophy and theology in order to continue to "help souls" (Barry, 2002, p. 11). As this study revealed, many of the volunteers determined their career paths as a result of the real life knowledge they gained in India. Granted, the Seattle University volunteers did not return to study philosophy and theology like Ignatius, but they did indeed pursue advanced levels of higher education.

Ignatius eventually studied at the University of Paris where he gained much intellectually from his roommates Francis Xavier and Pierre Favre. Through their friendships and conversations they were able to crystallize their decisions to follow Jesus in the mission of helping others. The Seattle University volunteers also expressed much gratitude to their fellow sojourners whom they met in the youth hostels of Calcutta who offered insights into life's complex, often unanswerable, questions.

It is fair to state that a key difference between Ignatius and his comrades versus the Calcutta volunteers was that everything Ignatius strove for was out of his devotion to a Christian God. This was not a common factor among the Seattle University students.

Nonetheless, for those twenty-five interviewed for this study, the Jesuit notion of living as “a contemplative in action”, which is anchored in the life story and teachings of St. Ignatius, appears to have been further cultivated thanks to the myriad of experiences encountered in Calcutta.

The cycle continues

The lives we lead in a world driven by consumerism, as opposed to seeking a spiritual path, can create challenges in allowing individuals to develop sophisticated values related to issues of justice. Simply put, modernity has placed far too many distractions at one's fingertips and the road to awareness is frequently cluttered by diversions. Living a life that works towards awareness requires work. For me and many of the others, Calcutta will always remain the wakeup call that changed the course of our lives. A few vignettes (the first is my own perspective) speak to the borderline mystical aspects that unfold when one lets go of fear and is open to the possibilities that serving others may unveil:

Todd Waller (Calcutta 1985):

I suspect that my “religious life” began soon after my birth at the baptismal font surrounded by my Roman Catholic Irish Nebraskan family. Through the eyes of conservative Church leaders, one would say that my “religious” upbringing served me well as I was educated by nuns and priests and learned to fear god,

trust that sex was bad and that one was not to challenge the legitimacy of the Church. I can point to the moment when these trappings began to dissolve and for the first time my adult “spiritual life” manifested itself. I had just exited Mother Teresa’s home when I found myself walking among a sea of Bengalis in the sewage ridden streets these people called home when abruptly I bumped-up against a skeleton of a man – a blind man. He reached out his hand offering me a shoestring which I was in need of for a semi-precious stone to be placed on a necklace which had been given to me as a gift by a young junkie who I had befriended. The blind man then placed his hand on my forehead and instantly a warm energy poured over my body. Within seconds this frail man, who from my perspective seemed to possess some level of spiritual enlightenment, disappeared into the traffic of humans as I stood in peace, without fear, consumed with joy, radiant with love, all of these sensations while standing among the poorest of the poor. This was my first “spiritual” encounter which bordered on a mystical experience that my words will never capture.

Lillian Welch (Calcutta 1993) speaks to the humbling reality of the time spent in Calcutta:

Three months later, the last day that I was doing any volunteering in Calcutta I was walking along the street near the Mother House and this white young guy with a big huge backpack on his back stopped me and said, “oh, do you know where the Mother House is?” and we were like four doors away from it. I said; “yeah, it’s down that little alley and you knock on the door”. I was just so struck at that moment about how my experience was not unique, you know that this was something that everyone was struggling to figure out, what to do, how to be a good person, and do this volunteering and go forward from our first world standpoint to understanding how do I help in a third world setting? Asking what do I do? Basically it seemed like everyone was struggling with that question. Not in a bad way, but almost in a good way I was really struck by how my experience was not unique and my struggle was not something that was extraordinary. Being 19 years old I think that was a big, you have a sense so much of your own, like, “I’m fantastic and unique and different and no one understands me” and that was a real turning point for me in my understanding of how we are all the same people, we are all struggling with the same things.

In closing, Marina Groenewald (Calcutta 1998) reflects:

Let me organize my thoughts. I think I was prone to this anyway, but I think what Calcutta really taught me is that life is the most important, life is the most valuable in the moments of contradiction. I think like that anyway, but again, seeing it over and over and over again, being stretched to the point where you think nothing makes sense and then something, like, sitting on the street and watching the mist come in, the fog and the pollution settle in, there is just this, I guess I call it the beautiful imperfection of life. I think that many people have made that metaphor of India, and at least it carried over for the first few years I

was back, and I've gone on to do a lot of traveling and live overseas and that kind of thing as well. Calcutta has faded, but I do still believe in the beautiful imperfection of life.

Chapter 10

Relevance to the Field of Education

- Intercultural relations
- Global education
- Emerging theme spirituality
- Emerging theme empathy
- Closing thoughts on justice education

Intercultural relations

A component of the Institute of Education's International EdD degree is for candidates to integrate what they have learned while conducting their research and apply these insights to the central themes in their respective professional fields. As the director of a study abroad center, based in Italy, the vast majority of my colleagues conduct research in the field of international education. In this closing chapter I will comment on the ways that this study is relevant to the current research in the field of international education. In order to do so, it is important to provide background information on how the study abroad world has evolved in order to contextualize this study within the growing field of international education research.

The timing of this study is of value due to the fact that the study abroad field has existed in the United States for approximately fifty years, yet a limited amount of research has been conducted on the impact of the experience on students' life decisions. Only in recent years has the field of research moved beyond studies on intercultural communication, now focusing on the impact of an abroad experience in shaping one's civic values (cited in Paige, p. 1).

Regardless of the limited research in the field of study abroad, colleges and universities in the United States and elsewhere have invested heavily in efforts to internationalize their campuses. The result has been that student participation in studying and volunteering abroad continues to rise in the United States and elsewhere. In the academic year 2006-07, there was a record number of U.S. students studying abroad, 241,791, up 8.2% from the previous year and up 143% from the levels ten years earlier (cited in

Paige, 2009, p. 2). Similarly, ERASMUS data has shown a dramatic increase from 3,244 in 1987-88 up to 159,324 in 2006-07 (cited in Paige, p. 2). As the number of students studying abroad continues to climb, the need for research on the educational benefits increases proportionately.

The majority of research has been in the realm of intercultural studies. Studies in the field of intercultural relations fall under a plethora of themes which include intercultural education, intercultural competence, cross-cultural education and cultural literacy with an emphasis on reducing prejudices and developing language and leadership skills to be applied in international work settings. The origins of the field of intercultural relations often connect back to Harvard psychologist Gordon Allport and his work on prejudice and stereotyping. Allport's *On the Nature of Prejudice* looks at the social psychology of prejudice, stereotyping and discrimination. His work offers inconsistencies; Allport did not advocate a single pet theory of prejudice but instead chose to identify and illustrate a variety of perspectives (Dovidio, 2005, p. 2). The apparent inconsistencies in Allport's thinking, however, stem in part from the complexity of understanding prejudice. Fifty years later, after thousands of studies on stereotyping, the extent to which stereotypes are cause or consequence of prejudice remains a lively debate (Dovidio, 2005, p. 2). It is fair to state that Allport set the stage for volumes of studies on stereotyping which persuaded academicians from a range of disciplines to develop the field of intercultural relations. Interestingly, as an undergraduate at Harvard, Allport did what was not common in his day and age; he spent time in Greece having Peace Corps-type experiences, which likely had a major impact on his subsequent career, knowledge production, and life-long research interests (Paige, 2009, p. 5).

University of California at Santa Cruz social psychologist Thomas Pettigrew, who was a student of Allport and advanced his ideas, has been at the forefront of research in intercultural relations. This is a relatively new formal field of social science studies. Some of the main topics of study include: reflection and development of cultural competence; analyzing different cultural patterns in the world; finding strategies for adapting; and studying the lifelong impact of student exchanges. In recent years, an

emerging area of research in the field of intercultural relations has focused on forms of service in international settings. Studies in areas of volunteerism while abroad often fall under the rubric of global engagement. This thesis may contribute to the global engagement literature which is limited in scope with the exception of a recent study conducted at the University of Minnesota.

Global engagement

The most prominent study was conducted in 2009 by University of Minnesota Professors Gerald Fry and Michael Paige, who had been awarded a four-year U.S. Department of Education grant and were able to survey 6,391 former study abroad participants from 22 colleges and universities. The title of the study is *Beyond Immediate Impact: Study Abroad for Global Engagement (SAGE)*. The alumni in the study covered approximately 50 years from 1960 to 2005. This study emphasizes the ways in which these individuals have become globally engaged during their lives since their studying abroad and the degree to which their contributions can be attributed to their having studied abroad.

Global engagement, as conceptualized by SAGE, includes five principal dimensions: civic engagement, knowledge production, philanthropy, social entrepreneurship, and volunteer simplicity (Paige, 2009, p. 6).

The dimension of “volunteer simplicity” holds the most relevance in relation to this study on the analysis of spiritual growth of former Seattle University volunteers. Volunteer simplicity in the SAGE study was defined as the effort to lead a more modest, simpler lifestyle. The findings show that a large percentage of respondents (86.1%) practice voluntary simplicity to a large or some degree (Paige, 2009, p.12).

The SAGE study was inspired by Robert Putnam and Robert Bellah’s research on civic engagement in the United States. Putnam (2000) in *Bowling Alone*, and earlier Bellah (1985) in *Habits of the Heart*, has expressed deep concern about the decline of social capital and civic engagement (Paige, 2009, p. 3). Paige and Fry, in the spirit of Putnam and Bellah have asked to what extent those who have studied abroad demonstrate commitments to civic engagement.

Prior to the SAGE study, the limited research on outcomes of study abroad had overwhelmingly focused on the short term impact on students. Basically, what happens to students three to five years after their time abroad and how did the experience lead to a future job or influence decisions about graduate studies? These earlier studies would seem to suggest, however, that the benefits of study abroad are limited in scope and “expire” after a short time (Paige, 2009, p. 4). The implications of this research thesis suggest that the benefits of the Calcutta experience have an impact over a long period of time.

Emerging theme spirituality

There exists a small but gradually increasing interest in research, teaching and learning that focuses on the practice of spirituality in higher education. This study, which has looked at the values of Seattle University volunteers’ may offer insights as to the need for more research in the realm of spiritual development. The cultural and political realities of the world since the start of the new millennium present daunting challenges for college students who will soon be asked to find solutions. Goddard College President Arthur Chickering submits:

Powerfully driven by the events of 9/11/2001, issues of religious diversity and spiritual orientations have moved front and center in public forums and political decision making. Increasing our sophistication about these issues and framing these debates at the level of complexity they require are critical if we are to sustain a civil, pluralistic democracy (2006, p. 2).

During this period in which religious diversity and spiritual orientations have become intertwined with civic agendas, concurrently, college students are expressing a desire for more guidance related to spiritual formation. The results of a recent survey conducted by University of California at Los Angeles (UCLA) researchers Sandy and Lena Astin underscore the growing interest in studying the relationship between spiritual growth and the role of American academic institutions in augmenting such moral development. Their survey (112,000 entering freshmen at 236 universities and 40,670 faculty members at 421 colleges) addresses how students and professors view the role of spirituality and religion in their own lives. The research reveals that 78% of American students discuss

religion/spirituality with their friends, 77% pray, and 73% believe that religious and spiritual beliefs help to develop their identity. The role of academic institutions, however, appears less significant in the religious and spiritual lives of students, as only 39% say their religious or spiritual beliefs have been strengthened by new ideas encountered in class. Only 55% are satisfied with how their college experience has provided “opportunities for religious/spiritual reflection”. At the same time, more than two-thirds say that it is “essential” or “very important” that their college experience enhances their self understanding and development of personal values (cited in Chickering, 2006, p. 2). In some small fashion, perhaps this study may contribute to this growing field of research. To date, I have not been able to locate any significant studies which have addressed the relationship between spiritual development, service and study abroad. It is here that my research may begin to attract interest in studying the nexus between service and spiritual development.

Emerging theme empathy

Finally, this study has addressed how empathy and caring may be linked to deepening one’s commitment to social justice agendas. In the field of intercultural communication studies, very little has been said about empathy and development. Janet Bennett is the President of the Intercultural Communications Institute based in Portland, Oregon and is considered a pioneer in the field of intercultural studies. Her studies begin to scratch at the surface of aspects of empathy. She and her colleagues have developed the Intercultural Knowledge and Competence VALUE Rubric which identifies various levels of intercultural competence. The VALUE Rubric describes benchmarks indicating when a person has increased their knowledge about themselves or the world. The rubric mentions specific skills such as curiosity and open attitudes which reveal that a person has developed a higher degree of intercultural awareness. The VALUE chart also identifies empathy as a skill that implies enhanced cross-cultural competence. The “empathy” characteristic is one small piece of the larger VALUE measurement yet validates that this is an important characteristic one should cultivate in order to gain intercultural knowledge. According to Bennett, a person who exhibits high levels of empathy will “interpret intercultural experience from the perspectives of more than one

world view and demonstrates the ability to act in a supportive manner that recognizes the feelings of another cultural group” (2011, paper presentation). Bennett’s research, on the other hand, does not elaborate on aspects of caring and empathy development, which have been underscored in this study. More studies need to be conducted to better understand the relationship between caring, empathy and intercultural skills development.

Closing thoughts on justice education

During the past seven years of studies, as a part-time doctoral student at the Institute of Education, my review of the literature in the field of international education indicates that little work has been done focusing on aspects of empathy, caring and the influence these activities have had on one’s commitment to social justice; an even smaller pool of research exists related to spiritual development and service abroad. In this regard, this study and the data base of twenty-five interviews with former Calcutta volunteers, may contribute to the growing interests in global engagement research. The limits of this study result from the small sample size of twenty-five Seattle University volunteers. If I were to expand this study in the future, I would interview a larger representation of volunteers and include students who worked in Calcutta but arrived independent of the Seattle University program. A strength of this study is that I was able to look at a longer term perspective on personal growth as my interviews were conducted for many alumni ten to twenty years after volunteering abroad.

As indicated above, little information in the research field of intercultural education addresses social justice values. Yet, as the world becomes increasingly interconnected, at all levels of our society we are in need of citizens who take their roles in righting injustices seriously. Once again, Martin Hoffman’s research underscores the importance of justice education which has been nurtured by acts of caring:

If caring and justice are valued in our society and children are socialized to internalize them both, and if I am right about empathy’s developmental links to caring and most justice principles, then it follows that most mature, morally internalized individuals have empathy-charged caring and justice principles in their motive system. They should therefore be sensitive to both the caring and justice perspectives, capable of experiencing conflict between caring and justice. (2000, p. 268).

Many of the lessons learned in the course of analyzing the narratives of twenty-five former volunteers return to concerns about justice education. Martin Hoffman's research on empathy development is promising as he strengthens the ties between caring and justice stating that; "The principle of caring, like other moral principles, does not refer to a particular act. It is an abstraction, a moral imperative, a fundamental value, a philosophical ideal. It says that we must always consider others" (Hoffman, 2000, p. 225). As this study implies, the time spent caring for others while in Calcutta may have influenced volunteers' life visions, many of which are committed to justice.

In closing, John King (Calcutta 1989) summarizes this integration of the emotional and the cognitive aspects of caring which deepens one's promise to issues of justice. His comments also capture the overall sentiment of the Seattle University Calcutta alumni who were kind enough to take part in this study. In John King's (Calcutta 1989) words:

To take note of their suffering and to say "hey, well this matters, this matters to me, this should matter to us all". The sense of turning a blind eye to the needs of others is really no longer an option. And to really *feel* that as opposed to just say it, and say "okay well, if I feel it – if it's really going happen" – it's got to be integrated into, kind of, my own lived experience.

BIBLIOGRAPHY

Au, W. and Au, C (2006). *The Discerning Heart: Exploring the Christian Path*. New Jersey: Paulist Press.

Au, W. (2008). *Ignatian Service: gratitude and love in action*. Studies in the Spirituality of Jesuits. Volume 40/2. 2008. St. Louis, MO.

Barry, W. and Doherty, R (2002). *Contemplatives in Action: the Jesuit way*. New Jersey: Paulist Press.

Bennett, J (2011). 'On Becoming Global Souls: Building Intercultural Competence' (paper delivered at Siena Italian Studies Intercultural Conference, Italy, May 6, 2011).

Bolen, J. (2007). *Close to the Bone*. San Francisco: Conari Press.

Chickering, A. (2006). 'Strengthening Spirituality and Civic Engagement in Higher Education,' *Journal of College and Character*. Vol. VIII, No. 1, November 2006.

Dovido J, Glick P, and Rudman L (2005). *On the Nature of Prejudice: Fifty Years after Allport*. Blackwell Publishing, Malden MA.

Elie, P. (2003). *The Life You Save May be Your Own*. New York, NY: Farrar, Straus, Giroux.

Hanh, T. (1999). *The Heart of the Buddha's Teaching*. New York, NY: Broadway Books.

Harter, M. (1993). *Hearts on Fire: Praying with Jesuits*. St. Louis, MI: Studio J Press.

Hiemstra, R. (2001). Uses and benefits of journal writing. In L. M. English & M. A. Gillen, (Eds.), *Promoting journal writing in adult education*. New Directions for Adult and Continuing Education, No. 90, pp. 19-26. San Francisco: Jossey-Bass.

Hitchens, C. (1995). *The Missionary Position: Mother Teresa in Theory and in Practice*. New York, NY: Verso Press.

Hoffman, M. (2000). *Empathy and Moral Development: Implications for Caring and Justice*. New York, NY: Cambridge University Press.

Ignatius. (2011). *The Spiritual Exercises of Ignatius Loyola*. [On-line] Available at <http://www.ccel.org/ccel/ignatius/exercises.ix.html> . Last accessed on March 16, 2011.

Kalekin-Fishman, D. (2002). *Looking at Interviewing: From "Just Talk" to Meticulous Method*. Forum Qualitative Research. Volume 3, No. 4. November 2002. [On-line] Available at <http://www.qualitative-research.net/fqs/>. Last accessed on July 15, 2007.

Kolkatta. *The History of Calcutta* [On-line] Available at: www.Kolkatta.com . Last accessed May 19, 2009.

Kolodiejchuk, B. (2007). *Mother Teresa: Come Be My Light*. New York, NY: Doubleday Press.

Kornfield, J. (1993). *A Path with Heart*. New York, NY: Bantam Books.

Krishnamurti, J. (1987). *The Awakening of Intelligence*. New York, NY: HarperCollins Publishers.

Krishnamurti, J. (2000). *To Be Human*. Boston, MA: Shambala Publication, Inc.

Le Joly, E. and Chaliha, J (2000). *Reaching Out in Love: Stories told by Mother Teresa*. New York, NY: The Continuum Publishing Company.

LaPierre, D. (1985). *The City of Joy*. New York, NY: Warner Books Press.

Lowney, C. (2003). *Heroic Leadership*. Chicago, IL: Loyola Press.

Martin, J. (2006). *My Life with Saints*. Chicago, IL: Loyola Press.

Mason, J. (2002). *Qualitative Researching* (2nd ed.) London: Sage Publications.

Merton, T. (1948). *The Seven Story Mountain*. Orlando, Florida: Harcourt Brace & Company.

Mindell, A. (1995). *Sitting in the Fire: large group transformation using conflict and diversity*. Portland, OR: Lao Tse Press.

Mishler, E. (1986). *Research Interviewing: Context and Narrative*. Cambridge, MA: First Harvard University Press.

Newton, R. (1994). *Reflections on the Educational Principles of the Spiritual Exercises*. [On-line] Available at: <http://www.seattleu.edu/missionministry/chaplain/default.aspx?id=4964>. Last accessed March 22, 2010.

Noddings, N. (1984). *Caring: a feminine approach to ethics and moral education*. Berkeley, CA: University of California Press.

Nolan, A (1985). 'The Service of the Poor and Spiritual Growth'. Catholic Institute for International Relations, Justice Papers No 6. London, UK.

Osho, (1992). *Love, Freedom, Aloneness: the koan of relationships*. New York, NY: St. Martins Press.

Paige, M and Fry, G (2009). *Beyond Immediate Impact: Study Abroad for Global Engagement* (SAGE). University of Minnesota.[On-line] Available at <http://www.cehd.umn.edu/projects/sage/team.html> . Last accessed May 17, 2011.

Reiser, W. (1985). *Jesuit Spirituality and the Religious Educator*. Birmingham, AL: Religious Education Press, Inc.

Sengupta, S. (2009). 'A Walk in Calcutta'. *New York Times*, May 3, 2009.

Slote, M. (2007). *The Ethics of Care and Empathy*. Oxford, United Kingdom: Routledge Press.

Spink, K. (1997). *Mother Teresa: A Complete Authorized Biography*. New York, NY: HarperCollins Publishers.

Tacey, D. (2001). 'Encountering Tradition in a Postmodern Context' in Erricker (Ed.). *Spiritual Education; Cultural, Religious and Social Differences*. Brighton: Sussex Academic Press.

Taylor, C. (1989). *The Sources of Self*. Great Britain: Cambridge University Press.

Vanden Eynde, M. (2005). 'Reflection on Martha Nussbaum's Work on Compassion from a Buddhist Perspective,' *The Journal of Buddhist Ethics*. ISSN 1076-9005. [On-line] Available at <http://jbe.gold.ac.uk/>. Last accessed June 19 2006.

Vorbilder, T. (2004). *Calcutta; a city of poverty and happiness* [On-line] Available at: www.dados.org/int/Vorbilder/vorbilder/thersa/hintergrund.htm . Last accessed April 22, 2009.

Walker, L. (1999). 'The perceived personality of moral exemplars'. *Journal of Moral Education*, Vol. 28.

Walker, L. (2003). 'Morality, Religion, Spirituality – the value of saintliness'. *Journal of Moral Education*, Vol. 32.

Wengraf, T. (2001). *Qualitative Research Interviewing*. London: Sage Publications.

Young, N. (2007). *Learning to Love with Mother Teresa*. Redding, CA: Accent Digital Publishing, Inc.

APPENDICES AND DATA CHARTS

Appendix A: Letter of Consent

Appendix B: Semi-Structured Interview Questions

Appendix C: Critical Incident Coding Categories

Appendix D: Sample of a Coded Interview

Data Set 1: "Beautiful Death" versus Saving Lives

Data Set 2: Cleaning Work versus Emotional Caring Work

Data Set 3: Ability to Adapt to Calcutta Life

Data Set 4: Closure / Finding Positive Aspects (and emotions) to Calcutta Life

Data Set 5: Adjectives describing positive impact of fellow travelers

Data Set 6: DARNE Analysis - BNIM Interview Analysis - adapted from Tom Wengraf

(Qualitative Research Interviewing, Sage Publications, 2001)

The actual DARNE Analysis Chart is not listed in the coming pages.

The entire chart [Data Set 6] is located in Chapter 3 beginning on page 42.

Data Set 7: Exposure to the Missionaries of Charity

& positive influence on life choices

Data Set 8: Adjective "Joy" Used in reference to the Sisters of Charity

Data Set 9: Indicators of "caring" and engrossment

Data Set 10: Indications of Guilt

Data Set 11: Well Being and Contemplation Practices

Data Set 12: Impact on Values (*Chart followed by narrative statements*)

Appendix A: Letter of Consent

The following consent form has been sent to you in advance of our scheduled phone interview. Please review the form and in the event you decide to not continue with the agreed upon phone interview please inform me of your decision via email prior to our prearranged interview date.

CONSENT FORM

Mr. / Ms _____, my name is Todd Waller; I am the Associate Director for Student Life at the Loyola University Rome Center. I am conducting phone interviews with Seattle University Calcutta Club alumni as part of my doctoral studies at the University of London's Institute of Education.

The purpose of my study is to gain insight as to how a study abroad experience might have influenced an individual's values. All who will be interviewed are alumni from the Seattle University Calcutta Club.

During our phone interview you will be asked to answer a set of questions. This interview will take approximately 45 minutes of your time. Your answers will be recorded and transcribed. Records will be kept here in Rome, in my office on a pen drive. No records will be kept on my personal computer. In the event you feel that you would like your identity to remain anonymous, then in order to assure your privacy, your name will be changed in the actual study that is presented to the University of London. Upon completion of my research all recorded interviews will be deleted. It is anticipated that this research project will be completed in December of 2009.

The questions I will ask you are about your experiences while living in Kolkata/Calcutta as a Seattle University student volunteer. You are free to discontinue the interview at any point in time. You are also free to not answer specific questions. You may contact me at any point in the future and request that your interview be withdrawn from this study. The questions I will ask inquire as to your time in India and specific influences on your personal belief system that might have been influenced by your experiences while volunteering in Kolkata/Calcutta. I foresee no potential risks to you as an interviewee as a result of your taking part in this study. Your participation in this study is completely voluntary.

It is important to note; if you think that by describing your experiences as a volunteer this process will be emotionally painful or a cause of distress, then I suggest you not take part in this study. If for whatever reason your time in India has caused you emotional harm I suggest you not take part in this study. Furthermore, during the course of an interview, in the event I were to learn of an allegation of illegal or unethical activity that you may have witnessed while volunteering in Calcutta /Kolkata, I will be obligated to inform others in positions of authority as to this activity.

It is anticipated that the information acquired as a result of this study will further inform educators in the field of study abroad as to how such programs can contribute to the spiritual development of today's college students. An abbreviated version of the final thesis will be sent to you upon completion of my study. You will also be able to access any future publications that emerge as a result of this study.

The title of this study is:

“Mother Teresa's Volunteers: an analysis of self and spiritual growth from former Seattle University students who had served in Calcutta (Kolkata)”.

Thank you for your willingness to participate in this study. If you chose not to participate in this study please inform me of your decision to not go forward prior to our agreed upon interview date. Should you have any future questions about this research please do not hesitate to contact me at:

Primary Investigator:

Todd Waller

Via Massimi 114 A

00136 Rome, Italy

Phone (39) 06-355-88-302 / Fax (39) 06-35-88-352 Email: twaller@luc.edu

Appendix B: Semi-Structured Interview Questions

Semi-Structured interview questions:

It is estimated that each interview will last for 45 minutes.

1. Tell me about your experience as a volunteer in Calcutta/Kolkata. Specifically can you recall one or two critical incidents; situations that were extraordinary from your time in India?
2. What was your initial reason for going to India?
3. Can you talk specifically about the act of caring (examples; feeding an orphaned child, bathing a sick person, cleaning wounds, attempting to ease pain)?
4. As a volunteer you may have assisted a person while he/she was dying or indeed may have observed others near death. What has being so close to those who are dying taught you about life?
5. Many alumni talk about their interactions with the Sisters of Charity. What was your experience with the Sisters?
6. What is your understanding of 'spirituality'?
7. Were you raised in a particular religious or spiritual culture?
8. How would you describe your own spiritual position at the beginning of the Calcutta/Kolkata experience and your position now?
9. Based on your thoughts about your current spiritual life, were there any particular incidents while serving in India which helped to frame your current beliefs?
10. Mother Teresa, in her diary, often spoke of "this terrible sense of loss – this untold darkness - this loneliness – this continual longing for God". Might you have had similar emotions either then or now? If so, please explain.
11. Could you talk about two or three activities that you are currently involved in that are personally rewarding to you (examples might include; volunteer work, church activities, sports, social groups, gardening, political causes, yoga classes, arts and crafts, caring for an elderly person, hobbies, etc.)
12. Is there anything else I might want to know about you, your values or your Calcutta Club experience, that you feel was not stated in this interview?
13. In the event you kept a journal or have letters that were written for friends and family that detail your life while living in India might you be willing to share some or all of your writings for this research project?

Appendix C: Critical Incident Coding Categories

As stated in my March 2008 thesis submission to the Institute of Education:

The categories listed below should not be interpreted as predetermined. The actual coding categories will emerge from the reading of my data upon completion of the interviews. The following represents a sample of the types of coding categories which may emerge:

Coding Critical Incidents

1. Caring for the sick
2. Overcoming a fear (e.g. fear of beggars, getting a disease, etc.)
3. A mentor (e.g. fellow volunteer, an Indian, a spiritual teacher)
4. Influence of one of the Sister's of Charity
5. Becoming ill while in India
6. A spiritual ritual (e.g. attending a meditation class, praying with the sisters, a visit to a Hindu temple, etc)
7. Loneliness
8. Traveling outside of Calcutta
9. Other

Caring for the sick:

Author Nel Nodding's research speaks to the role of caring in augmenting one's moral development. In Nodding's words, "Ethical caring, the relation in which we do meet the other morally... [arises]... out of natural caring - that relation in which we respond as one-caring out of love or natural inclination".

Interviewees who report the significance of caring as critical to their spiritual development will be coded accordingly.¹

Overcoming a fear (e.g. fear of beggars, getting a disease, etc.):

Volunteering among the poorest of the poor in Calcutta is unsettling as witnessing tragedy tends to generate enormous fear. Interviewees who describe overcoming fear as a critical incident will offer data to explore the relationship between thoughts, fears and one's spiritual development.

A mentor:

Interviewees who describe their spiritual growth as being nurtured by a mentor will be coded accordingly. The civic values and service learning literature offers a cross disciplinary source of research for exploring mentoring relationships.

Influence of one of the Sister's of Charity:

The "Rules" as written by Mother Teresa to guide her Sisters provide clear guidance as to how working with the poor and spiritual discipline are to be undertaken. Criteria outlines how to work with the poor, meditation expectations, care for the dying, how to work with beggars, etc. Interviewees who report the influence of one or more of the Sisters in guiding one's spiritual and service life will be coded accordingly.

Becoming ill while in India:

As Westerners who serve in India, nearly all will become ill while living in Calcutta. Author Jean Shinoda Bolen submits, "out of our suffering, may bring the possibility of soul development". Literature that addresses the relationship between suffering and self growth will augment the interviews in relation to personal illness.²

A spiritual ritual (e.g. attending a meditation class, praying with the sisters, a visit to a Hindu temple, etc):

For some interviewees the most critical incidents in India may have been marked by some form of ritual. The repetition of ritual has the power to bring security and clarity to the confusion of living and

volunteering in India. The most important spiritual lessons are often acted out in rituals, in the words of Anthropologist Victor Turner, “rituals communicate our deepest values . . . and inscribe order in our hearts and minds” (cited in Horwitz).³

Loneliness:

Existing literature in the study abroad field addresses the emotional growth that often occurs as a result of living in a different culture. Interviewees who report the experience of being alienated and lonely either while in India or upon returning to America and as a result came to a deeper spiritual understanding will be coded accordingly.

Traveling outside of Calcutta:

Drawing on the data collected in my Institution Focused Study, many reported that the journey of traveling in and of itself provided a venue for self reflection and in turn emotional and spiritual growth. Those interviewees who report the experience of travel as critical to their spiritual growth will be coded accordingly.

1. Noddings, N. (1984). *Caring: a feminine approach to ethics and moral education*. Berkeley: University of California Press.
2. Bolen, J. (2007). *Close to the Bone: Life Threatening Illness as a Soul Journey*. Conari Press.
3. Horwitz, C. (1999). *A Stone's Throw: living the act of faith*. Stone Circle Press, Durham, North Carolina.

Appendix D: Sample of a Coded Interview

The sample below is the beginning section of a longer interview.
Appendix D is intended to give the reader a clearer understanding of how narratives were coded.

Interview No. 1

Anastasia Pharris (Anastasia.Pharris@iis.se)
Calcutta 1995
Today is April 18, 2008

TW: Tell me about your experience as a volunteer in Calcutta/Kolkata. Specifically can you recall one or two critical incidents; situations that were extraordinary from your time in India?

AP: Well, that's a big question, maybe just a little bit of background. I went in 1995 and was there for 3 months in the fall, with most of the students that went to the Calcutta club. But um, I was a volunteer together with a couple other people. I started at Shishu Bhavan, the orphanage, and, sort of because they mainly needed help. And, you know, before going, I heard of some previous volunteers of all the different possibilities of places you can volunteer and anyways, when we signed up at the Mother house they said, you know, this is really where we need help right now, so we went there. And then a few weeks into the volunteering, because Shishu Bhavan was mostly in the mornings, that 's when they needed help, we felt like, you know, we needed something to do in the afternoon and then we set up at the Gandhi school, and so, another volunteer and I started volunteering there in the afternoons. So that was kind of like the background of where we were volunteering. And I think that, perhaps I guess what stands out the most, the things that, when you initially referred to as "critical incidences", what came up for me, mostly had to do with Shishu Bhavan, the orphanage. As I started working there, I realized that there were a lot of kids there who actually had parents. And that was really interesting to kind of get to know the Sisters who were working there, and other women that were working there, and to get to know some of the kids and, you know, to be there for three months and to kind of see the work that they did and what happened. I guess I remember particularly this one little girl that would come in, a lot of the children had basically come in, and now I understand more, they basically came in because they were malnourished or you know, they were very sick, and so the parents would kind of drop them off there, and then the sisters and other women would take care of them and feed them and sometimes they would be there for maybe a month and then they would go back to their families. And so, I remember there was one little girl who came maybe two months into my time in India, she showed up there and she had had a pretty serious injury in her head, you could see that, she actually had like part of her skull exposed and it was really unclear what had happened to her. She was probably maybe 7 or 8 years old. She was acting in a way that, you know, she was kind of acting out and really a bit wild and she was, you know now I understand. I studied nursing since I was in Calcutta so, now I am a nurse and now I now understand she had probably a really serious brain injury that had occurred pretty recently but nobody really knew what to do with her so they had brought her and there she was and there the sisters were and there we all were you know trying to, like, sort of take care of this girl who was a little bit older and definitely more

1. *Rel. Care for*

1. *Caring Code*

> *Med. ed care - limits of Sisters in providing medical care.*

Limits of H.T. → Health Care

mobile than a lot of the other kids there. She was kind of running around and really like, trying children and really acting out, and there was another volunteer that I worked with, who is just an amazing person and she somehow, you know, was able to reach this little girl in a really like talk her down and calm her down sort of just like rocked her and tried to comfort her, but, this is one of these situations where I realized, my gosh, you know they [the Sisters] are doing such amazing work here but there are so many needs and this is obviously a child who needs way more than we can give. She needs more than food, she's had a brain injury and there has probably been some kind of horrible violence, who knows if it was from her family or who it was from something else - we couldn't really understand that at the time. But I remember just feeling really overwhelmed by how much need that there was and how difficult it was, in the face of all the needs that existed in Calcutta to really do enough. In this case, like, food wasn't enough and in that moment when she was really acting out, I found that this other volunteer showed me what to do. She had ability to connect with her and to calm her down. B still, you know, she needed serious medical care, and that was one of those moments where I think if I look back in terms of both personally and professionally what's happened in my life since then I think that was one of those moments where I realized, "Wow!" what we're doing here, is so important and, yet, its not enough. And so, I don't know, that was the first thing I thought of when you asked about critical incidences.

1. Caring for Sick Limits of Med. Care

TW: Can you talk specifically about the act of caring (examples; feeding an orphaned child, bathing a sick person, cleaning wounds, attempting to ease pain)?

AP: In this case it was actually more Danielle, the other volunteer, who did the caring for her. It was kind one of these situations where, I think, nobody really knew what to do, and this was a very unusual situation. You know this only happened once when I was there and I think I could tell from the reactions of the other women working around me that they really didn't know what to do because most of the kids that were there were pretty young, probably under two years old and there were some who were much older but they had really serious polio or other issues. Many of them weren't actually able to walk and you know were either bedridden or were kind of just sitting on the floor. So there weren't that many children who were like her there were a few severe cases, but there weren't, you know, any of her age, that were mobile and she was really acting out and running around and hitting children, hitting herself in the head and really lashing out and everyone. It was sort of like oh my goodness what do we do here! It was really neat to see Danielle, who was actually an older student. She was no longer a student at SU [Seattle University] and she had graduated already and I think that, she had a little bit more worldly experience and self confidence than those of us who were 21 or 22 at the time. She just kind of knew what to do and she went and started talking to her, really calmly, and then slowly, not too quickly, because I think she knew that this little girl had probably been abused and hurt so she knew that she needed to be very careful and she slowly started to take her hand and then take her arm and then suddenly she was on her lap. And that just really made it, you know just watching her was like WOW! She really knows how to handle this and this girl, at the same time was really afraid. She definitely had some medical issues related to her injury going on actively, but then also she was desperately in need of some kind of love and some kind of reassurance that she was okay. I don't think she understood where she was or that she would be okay where she was and so it was so important for her. Just

1. Caring - Examples

→ Nil Noddings - example of "attention to the other"

talking to her slowly and calmly and then little by little slowly taking control of her and somebody holding her so she couldn't get herself riled-up and angry and continue to run around

Example of
Caring

TW: As a volunteer you may have assisted a person while he/she was dying or indeed may have observed others near death. What has being so close to those who are dying taught you about life?

AP: Um, I thought a lot, while I was in Calcutta about death, and there were a lot of feelings of why? Most of what I found there, I knew at the time, but have come to understand as you being to understand more as I have gone through life. Most of what we had seen there was so preventable and a lot of it was poverty-related illness, a lot of things like polio which we haven't seen in the US for many, many years and that made me really angry. I think Calcutta was interesting because there are a lot of really rich people in Calcutta and we didn't really know that until we ended our visit. The week we stayed in that same area where the Mother House was and we were living there and it was a poor area, there were a few lower middle-class people living around, outside of our door were all of the rich car drivers sleeping. But all of the people we were working with were the poorest of the poor and that was the mission and we as volunteers worked with those groups. And so it was, I think, first it was a shock arriving in Calcutta and seeing so much poverty and this, for me wasn't the first time I had been outside the US. My mother was a volunteer in a pretty poor part of Guatemala, so in high school I went to Guatemala three times, for the summers and actually worked in the nutrition centre, similar to Mother Teresa's. So I had actually seen poor kids before and I've seen begging kids before, but Calcutta was, well the extent of what I saw in Calcutta, was much greater, and I think that it was an urban poverty that I hadn't seen previously and it was everywhere. We had taken a trip at one point and went hiking up near Darjeeling and we met two people on the trip who actually live in Calcutta and one was an author, upper-middle class rich woman who was married in a joint-family system and she was actually a professor at university of literature. Then we met another man, who I think was an architect, and he and his family invited us over, as did this other woman, so we got to go to the homes of the wealthier people of Calcutta and I think that was actually a really good experience to talk to them and see what they were really like because everyone that we met was poor so it was really interesting to see that but also really frustrating to me. We knew that in the world there is so much inequality and distribution of resources, very inequitable, but to see that happening in the very same city, 10 minutes away from where we were working, well, we were really shocked. So I think that it was the theme that reoccurred in my thoughts and also in my work, resource distribution and these kinds of ideas for how do we live with that. It's not something that I've come to live with comfortably.



Extreme
Poverty of
Calcutta

Economic
Structural
Injustices

Long term
Impact

TW: Many alumni talk about their interactions with the Sisters of Charity. What was your experience with the Sisters?

AP: All of them that I met were extremely lovely people. I was touched by how just giving, how warm, and how helpless that they were but I guess that's just something that shouldn't be a surprise but it was. I had gone to Catholic school my entire life, interacted with a lot of them [nuns], what I felt was a greater joy in their work, and that was particularly amazing, realizing that they were living in really, really hard circumstances. Yet they were making all of us feel that we needed to journal everyday, and late time alone

4. Influence of
Code Sisters

Data 1: "Beautiful Death" vs Saving Lives

		May 26, 2009		Comments / Quotes			
INTERV	Yr. Surv. Name	Supports M.T.	Opposes M.T.	Neutral			
1	1995 PHARRIS CUBEL Anastasia	F	X		"I don't think its enough to be charitable in the face of the need. I wondered why the poor deserv[ing] of this"		
2	2003 CANNERY Norman	M	X		"The dishes are done by hand, even the medical treatment... opened my eyes to the joy of simpler life"		
3	1990 CRAIG Hilary	F		X	"I was so- to get back to work, the time needed to be longer"		
4	1995 HENDRICKS Matt	M		X	"no commentary on this subject found in data"		
5	1998 KUBANOFF Deborah	F	X		"There's always talk that he's, I'm not affiliated with M.T. giving medical care, and you know she wasn't"		
6	1997 CAMPBELL, Carlie Maureen	F	X		"I definitely think they are a wonderful organization"		
7	2000 STEWART, Rita	F	X		"You are not giving them medicine. I didn't have a problem with the 5 stars for that."		
8	1995 BROWN, Haley Deborah	F	X		"I have great respect for what they do."		
9	1995 HERINK Lynn	F	X		"Mother, Teresa was really really a saint and a genius at charity and meeting those immediate needs."		
10	1991 KALE Ross	F		X	"There were some really horrible doctors there who came in."		
11	2003 GRADUS Jeremiah	M	X		"The facilities and the care they offer are at least on par if not better than some of the hospitals."		
12	1993 SWENEY Sherwin	F		X	"I was coming from a medical background of wanting to be a doctor and it just didn't seem to make sense."		
13	1995 STAPLETON, Steve	M	X		"A warm place and a loving place... understanding the power of love."		
14	1994 WHITE Matt	M	X		"The goal was not to be rational, not to be medical, not to fit some model of efficiency."		
15	1998 KALE Smith	F	X		"I never had a problem with it because I understood there were limitations with what that had set out to do."		
16	1998 MCCARTHY, Mary	F	X		"I'm not big on washing the feet of the dining versus reaching out and giving him some morphine."		
17	1998 PARRY, SEYMOUR, Erica	F	X		"I mean dying in a ditch, I feel awful, but dying on a mattress... with a person holding your hand is better."		
18	1998 GARDENWALD, Marina	F		X	"I never really resolved the fact that I am an outsider and this is how the system worked."		
19	1997 BUTLU Precious	F	X		"I didn't question or feel conflicted, we're not there to provide health care."		
20	1999 KORN, Jessica	F	X		"M.T. and the sisters were doing what they thought was best and to try and go for it. I thought was invasive."		
21	1989 KINGS, John	M		X	"Supports a ministry of presence M.T. also worked in a medical clinic from M.T. wanted to see lives saved."		
22	2001 LINGSAY, Emily	F	X		"They have a huge room full of things, medicines that have been donated... there was a sign in the model."		
23	1999 BROWN, Katie	F	X		"Dying with dignity... with a course of aspirin and a hell of a lot of pain... it's kind of a bit bunch of bullshit."		
24	1993 WEI, CH, Lian	F	X		"The fact the M.T. and what her mission was, was barely relevant to me."		
25	2006 PATRICK, Sarah	F	X		"You need to respect the original wishes and intent of who breathed the light into the group first."		
		TOTALS		14	9	2	56% Supports Mother Teresa / 38% Oppose M.T. Teresa Philosopher for Health Care / 6% Neutral

* indicates name has been changed at the request of the interviewee

Data 2: Cleaning Work versus Emotional Caring Work

		May, 29 2009	Comments / Quotes		
INTERV	Yr / Surn Name	Sex	Supporting Cleaning Work	Oppose	No Data
1	1995 PHILLIPS, CUREJ, Anastasia	F		X	X
2	2003 CANNERY, Nathan	M		X	X
3	1990 GRANE, Hilary	F		X	X
4	1986 HENDRICKS, Matt	M		X	X
5	1988 KIRANOFF, Deborah	F		X	X
6	1997 CAMPBELL, Camille Mar'een	F		X	X
7	2000 SIEMION, Rita	F		X	X
8	1995 BROWN, Helen Deborah	F		X	X
9	1995 HERINK, Lynn	F		X	X
10	1991 * Katie Ross	F		X	X
11	2003 GERARDS, Jeremiah	M		X	X
12	1993 SWEENEY, Shannon	F		X	X
13	1995 STAPLETON, Steve	M		X	X
14	1994 WHITE, Matt	M		X	X
15	1998 * Kate Smith	F		X	X
16	1998 MCCARTHY, Mollie	F		X	X
17	1998 PARRY, SEIGMUND Erica	F		X	X
18	1998 GROENEMALD, Mar'ea	F		X	X
19	1997 BUTTU, Patricia	F	X		X
20	1999 KOHN, Jessica	F		X	X
21	1993 KING, John	M		X	X
22	2001 LINDSAY, Emily	F		X	X
23	1999 BROWN, Katie	F		X	X
24	1993 WELCH, Lynn	F		X	X
25	2006 PATRICK, Sarah	F		X	X
		TOTALS	2	8	14
<p>* indicates name has been changed at the request of the interviewee</p>					
<p>1. Not the job, although were 'getting in the way of the work' "</p>					
<p>"dropping materials and I'm told to get back to work, that things need to be cleaned. I found that really frustrating!"</p>					
<p>"Just notice, my lack of full presence, and the tour st just reminded me of that and it really struck home "</p>					
<p>"The sisters were annoyed with me because they didn't want the children being held."</p>					
<p>"There was this idea of power which I think is a huge piece of how the home was run."</p>					
<p>"They were taking over tasks that other people, that siblings themselves could have done"</p>					
<p>"This woman was not moved when we cleaned everything, so we had to work around her."</p>					
<p>"Pregn Dana gave me structure, there was a time to do laundry, a time to scrub up the bodily fluids off the floor"</p>					
<p>"we just washed clothes and put them on the roof... it was meditative in a way"</p>					
<p>"There was a cob net with a hook and in the cabinet were toys"</p>					
<p>40% Comment on Topic / 32% Oppose - felt cleaning work got in the way of caring work</p>					

Data 3: Ability to Adapt to Calcutta Life

		Dec 16, 2005		Coronella / Georgia	
INTERV	Yr. Sent Name	Sex	Difficult Transition	Easy	No
1	1985 PHARRIS CURIE, Anastasia	F	X		
2	2003 CANNERY Nathan	M	X		
3	1990 ORANE, Hilary	F	X		
4	1988 HENDRICKS, Matt	M	X		
5	1988 McLANCUFF, Deborah	F	X		
6	1997 CAMPBELL, Camille Maureen	F	X		
7	2000 SIEWIOW, Rita	F	X		
8	1985 BEROUK, Haliq Euborah	F	X		
9	1986 HE BARK, Ivan	F	X		
10	1981 *Kale Ross	F	X		
11	2003 GOVENS, Jeremiah	M	X		
12	1993 SWEENEY, Shannon	F	X		
13	1985 STAPLETON, Steve	M	X		
14	1994 WHITE, Matt	M	X		
15	1988 *Kale Smith	F	X		
16	1998 MCCARTHY, Molly	F	X		
17	1998 PARYS-SEIGMUND, Enca	F	X		
18	1990 GROENENWALD, Marna	F	X		
19	1997 BUTTU, Precious	F	X		
20	1999 KOEN, Jessica	F	X		
21	1989 KING, John	M	X		
22	2001 LINDSAY, Emily	F	X		
23	1989 BROWN, Kale	F	X		
24	1983 WERTCH, Sam	F	X		
25	2006 PATRICK, Sarah	F	X		
		TOTALS	19	5	0
* Indicates name has been changed					
at the request of the interviewee					
<p>This wasn't the first time I had been outside the US... the extent of what I saw in Calcutta was greater, it was eye-opening. I was really nervous. "Definitely overwhelmed at first." I felt that death was the greatest weed on in Calcutta. I had been to Tijuana and Vancouver, but that doesn't really count, the culture shock was really huge. When I first got there I was nervous, sort of like being on another planet. Some of the numbers I experienced there was a protective mechanism. For me it almost was comforting to be in a culture that didn't have death hidden because in the US it's so sterilized. I think I cried my whole first day... I had such a hard time coming from the United States. There we are in a truck, Hilary's going to work at Caltech, and surrounded by people of all walks, we're all really the same. I was worried about the food and the rats... I was nervous and I remember feeling these kinds of my stomach. I typed that crazy thing from when you list never sleep you were going to see body... the possibilities were endless. Can't see like you know, it's scary. I don't know what I'm doing. What in the world did we get ourselves into? I was just kid of shell shocked by the city and I was just totally out of sorts. Total sensory overload, anyone who has been there for five seconds knows that. You are overwhelmed. Just trying to figure out, juggling one foot in front of the other, juggling through your day to day. I was afraid to go out on my own and walk the streets by myself and I was afraid to not be with the other Americans. I was epileptic when I went and it was the first time I felt in control of my life. I was so easy to be myself. Hearing there and never being so scared in my life. Inequities of the Calcutta environment, the physical oppressiveness of the third... the emotional oppressiveness. It was really hard, like yeah! It was so intense, I couldn't totally communicate. I was just can't refer, traumatized. You just kind of turn your brain off.</p> <p>76% experienced a difficult and traumatic transition living in Calcutta / 24% report a relatively easy transition</p>					

Data 4: Closure / Finding Positive Aspects (and emotions) to Calcutta Life

Yr	Sem	Name	Sex	Positive		Neutral		No		
				Exit	Final	Exit	Final	Exit	Final	
February 23, 2016										
1992		PHARRIS CIUREL Anastasia a	F		X					"In the world there is so much inequality and distribution of resources... It's not something that I have come to live with contentedly."
2003		CANNERY Nathan	M	X						"The Indians have the right idea, death is a part of life." "Calcutta showed me the importance of getting into those situations [extremes]."
1990		CRANE Hilary	F		X					"This course wasn't after I came back, I had a very negative reaction. I'm am calm... I think Calcutta might have something to do with it."
1996		HENDRICKS Matt	M	X						"Leaving was kind of a difficult experience in a positive way!"
1992		IBANOFF Deborah	F		X					"How do you explain so much suffering, how do you explain horrible, horrible things?"
1997		CAMPBELL Camille Maureen	F		X					"For me it was almost controlling to be in a culture that didn't have death hidden."
2000		SILVERMAN Rita	F		X					"I wanted to have these things [pain and suffering] borne by my own."
1995		BECKMAN Trevor Delorah	F	X						"I look at death in a completely different way."
1995		PERKINS Lynn	F	X						"I feel like my eyes were opened, it was shocking, but in a good way."
1997		Kate Ross	F	X						"I loved it, I loved that craziness, crazy atmosphere... The possibilities were endless, truly endless."
2003		OWENS Jeremiah	M	X						"The reality of life and the city... just really opened up the world to me."
1993		SWITNEY Sherron	F	X						"I found it [helpful volunteers] to be a really important support network, and also a way to help process the experience."
1995		STANETON Steve	M	X						"I'm not sure... Calcutta... death is a part of life and life is a part of death."
1994		WHITE Lisa	M		X					"I never do it again. The two letters of India, and I really felt that way."
1998		Kate Smith	F	X						"In college the biggest criticism I got was I never let anything out of my back, after Calcutta you just see things in perspective."
1996		MCCARTHY Molly	F	X						"Yes, I fundamentally came away with the need to ask big questions about why the world is a certain way and what we can do?"
1996		PARRY-SEIGMUND Erica	F	X						"I know when someone is dying, I know what bones feel like with no meat on them... So remembering that, "how do I live in a city?"
1998		POCENSKIWA D. Miriam	F	X						"I enjoyed the experience [embrace]... it was the first time I felt in control of my life."
1997		BULTU Francesco	F	X						"I don't know, I just let life here [Calcutta] it was so easy to be myself."
1999		KORN Jessica	F	X						"I feel good about being there... All of the things that you do become normal and that's kind of weird than being in Calcutta."
1999		KING John	M	X						"I [Calcutta] called me to reconsider how I want to be in the world."
2001		LINDSAY Emil	F	X						"I felt like I was changed, or just being in the with one another is a huge part of both community [Calcutta] & shaping up your spirituality."
1999		BROWN Kaie	F	X						"Going to India changed my life completely."
1993		WELCH Lillian	F	X						"I completely altered my whole world view."
2008		PATRICK Sarah	F	X						"I let things happen more organically and naturally instead of trying to force the universe or question it too much."
TOTALS				21	4					84% Emotions and attitudes impacted in a positive manner as a result of Calcutta / 16% negative impact
* Indicates name has been changed at the request of the interviewee										

Data 5: ADJECTIVES describing positive impact of fellow travelers

		February 25, 2010	No	other adjectives / comments
			Date	
INTERV	Yr/Season Name	Sex		
1	1995 PHARRIS CIUREJ Anastasia	F	X	
2	2003 CANNERY Nathan	M		"Volunteers made me feel at home, more brave"/ global travelers / I really believed them
3	1990 CRANE Hillary	F	X	
4	1988 HENDRICKS Matt	M		"It was kind of cool, we had a United Nations group of people there."
5	1988 KLIBANOFF Deborah	F	X	
6	1997 CAMPBELL Camille Maureen	F		"there was a woman volunteer, she was fascinating to me, she definitely befriended me."
7	2000 SIEMION Rita	F	X	
8	1995 BROWN Haley Deborah	F		"spiritually I met this man while traveling back from Nepal. We stayed up talking at night..."
9	1995 HERINK Lynn	F		"she [Gigi] was working towards eliminating poverty... I did a lot of accompanying her on trips"
10	2003 GRAWS Jeremiah	F		"a huge important piece of my experience in Calcutta was the volunteer community as a whole"
11	1993 SWENEY Shannon	F		"I was actually not by how many people actually live on the streets... I felt like my eyes were really opened"
12	1993 SWENEY Shannon	F		
13	1995 STAPLETON Steve	M	X	
14	1994 WHITE Matt	M		"we had group meals at the Monica House [hostel], usually breakfast and dinner everyday"
15	1998 Kate Smith	F		"they were all very much just like me... they came to serve and learn about themselves"
16	1998 MCCARTHY Molly	F		"they [fellow volunteers] were my 'talk about what happened today' process people"
17	1998 PARYS-SEIGMUND Erica	F		"absolutely awesome" [fellow volunteers]
18	1998 GROENEMWALD Marina	F		"we would organize parties on the rooftop... invite volunteers from around the world and just process"
19	1997 BURTU Precious	F		"I felt supported. I felt like it was home... it had to do with all the other volunteers."
20	1999 KORN Jessica	F		"we would kind of gather at night and just laugh and I think that was really important."
21	1989 KING John	M		"common purpose of you know presence with each other - that hey, I'm not alone in struggling with this"
22	2001 LINDSAY Emily	F		"you reflect on those experiences and struggle with them together... it is an intricate part"
23	1999 BROWN Kate	F		"its strange how people go there from all over the world... is that a good thing?"
24	1993 WELCH Lillian	F		Neutral - "if there was one negative thing being in India taught me to go into myself and not be close"
25	2006 PATRICK Sarah	F		"you meet so many people and some of them really help you"
TOTALS				76% report fellow volunteers as a important support mechanism / 16% no data / 1 person negative experience
				* Indicates name has been changed at the request of the interviewee

Data Set 6: DARNE Analysis - BNIM Interview Analysis

- adapted from Tom Wengraf

(Qualitative Research Interviewing, Sage Publications, 2001)

The actual DARNE Analysis Chart is not listed in the coming pages.

The entire chart [Data Set 6] is located in Chapter 3 beginning on page 42.

Data 7: Exposure to the Missionaries of Charity & positive influence on life choices

		May 15, 2010		Comments/ Quotes	
INTERV	Int. Sign Name	Sex	Religious Convict	No	Yes
1	1991 PI-ARRR St. OLIVER, Anastasia	F	Yes		
2	2003 CANNERY, Nollan	M	Yes		
3	1990 CRAIG, Peter	F		X	
4	1998 FETTEROCK, Matt	M	Yes		
5	1988 KILBANDER, Deborah	F	Yes		
6	1997 CAMPBELL, Corbin Marianne	F	Yes		
7	2009 SHERIDAN, Ryan	F		X	
8	1995 BRIDOWN, Helga Deborah	F	Yes		
9	1998 HERRICK, Lynn	F	Yes		
10	1997 KALE, Rose	F	Yes		
11	2000 GRAHAM, Jeremiah	M	Yes		
12	1980 SWEENEY, Shannon	F	Yes		
13	1988 STAPLETON, Steve	M	Yes		
14	1994 WHITE, Matt	M	Yes		
15	1998 KALE, Smith	F	Yes		
16	1994 MCCARTHY, Muffy	F	Yes		
17	1994 PARYS, SEIGMUND, Edna	F	Yes		
18	1991 GROENENWALD, Marina	F	Yes		
19	1997 BUTT, Fredrick	F	Yes		
20	1994 KORN, Jessica	F	Yes		
21	1999 KING, Jane	M	Yes		
22	2001 LINDSAY, Emily	F	Yes		
23	1988 BROWN, Katie	F	Yes		
24	1989 WELCH, Litan	F	Yes		
25	2006 PATRICK, Sarah	F	Yes		
		TOTALS	0	0	0

* Indicates name has been changed at the request of the informant

"I work daytime, this is well I went into public health mission... the doctorate work is going to be suffering the curriculum for third world countries so I can go work in third world countries"

"I was cook for the homeless once a month... we feed about 200 people. Matt started this project... These projects they performed it... everything from peckulion to waste of food. It has affected me since then in my choices."

"I want to get my master's from the Catholic University... and I definitely have been a wonderful experience. I would like to go to the States."

"I always wanted to be a nurse... and I thought, 'Oh my God, all these experiences, I had at Catholic'."

"As a teacher, I know it's not doing health work for people who are doing, but there are immediate needs."

"I came back, and went to grad school (psychology) and then worked at Christen Memorial, kids with chronic illness."

"I really helped people motivation... figuring out what I really want to do with my life."

"I started college, they plan was to go to medical school and become a doctor at Catholic School, now getting PhD in Education."

"It was the first time I was able to see it, and name it, as to how I want to be in the world."

"This is exactly the same situation here in Utah, being the it means experience for our seniors, health care, new leaders in Utah."

"Better, your community... I've decided to stay home with my daughter, I thought, 'I was a public service to travel in our children'."

"I became a school nurse... And I got, 'oh my God, I had that I was the first, I hadn't have been a school nurse in Utah'."

"I'm living in India doing health missions with I am doing."

"I made firm decisions about your experience because Caldeira will inform your experience, whether you want it or not! You can't just say you can't save people at the same... I've been told of a lot of people it's harder for me to see back and take care of myself."

"I'm not there to fix it... I'm really there to provide a service for healing. I learned that ever from their 'missionary'."

"It caused me to reconsider how I wanted to be in the world."

"I actually work for an organization that works with street children in Delhi. Bill & Malinda Gates Foundation."

"I was working as a financial analyst, went to India and moved into public health. I have a master's in public health."

"I had such a life changing event." "It changed so much about how I think about the whole world."

"In fact I feel for the world and a little better... and let things happen more organically."

92% report that their Caldeira experience while working with the Missionaries of Charity influenced their lives and futures

Data 8: Adjective "Joy" Used in reference to the Sisters of Charity

		May 17, 2010		Comments / Quotes		
INTERV	W/ Sued Name	Sex	Age	Comments	System Comments	
1	1985 PHARRIS CLUREL Anastasia	F	3	1	amazing, great work	
2	2002 CANNEX Nabha	M	0		smooth hair, mature, hard working	
3	1980 CRANE Hilary	F	0	2	calmness, faith, spiritual, phenomenal	
4	1988 HENRICKS Matt	M	0	4	firm, harsh, mean, very kind	
5	1948 KUBANOFF Deborah	F	0	1		
6	1987 KAMONETI Cynthia Marleen	F	1	3		
7	2000 SELIGSON Hilda	F	0	1	committed	
8	1945 BROWN Helen Deborah	F	0	2	respect, commitment	
9	1981 LEWIS Lynn	F	0			
10	1981 LEWIS Lynn	F	0	4	brave, strong, joyful, helpful, motivated, happy	
11	2003 DODDLES Benjamin	M	0	4	being out there, making a difference, working the work, respect, love	
12	1993 SWEENEY Shannon	F	0	7	very strong, very happy, hardworking, focused, joyful, loving, compassionate, amazing	
13	1984 STEVENSON Sharon	M	0	8	nice, caring, respectful, very, all abilities, hard worker, spontaneous, calm, modest, honest, smart, high skills	
14	1984 VENTURA Mark	M	0	2	strong, fair, very, sweet, friendly, nice, outside of work	
15	1980 Kelle Smith	F	0	6	best out orders for work, outside of work impressive, amiable, joyful, happy, good attitude, love what they do	
16	1980 MACCARTHY Macky	F	0	2	really for you to work, outside of work impressive, great	
17	1988 PANTY'S-SEIGALIND Erica	F	0	2	at work very efficient, not very personable, outside of work joyful, nice	
18	1988 GHOENEWALD Marissa	F	3	5	at work severe, harshness, outside of work quiet, devoted, dedicated, compassionate, joy	
19	1987 BUTLU Patricia	F	0	1	at work strict, demanding, warm, not warm, outside of world like	
20	1959 BORN Jessica	M	0	2	welcoming	
21	1959 KING John	M	0	2	calmness, peace	
22	2001 LINDSAY Emily	F	0	2	loving, supportive	
23	1989 BROWN Kate	F	0	3	impresses you, genuine people	
24	1980 WELCH Luan	F	0	2	very nice, accepting	
25	2006 PATRICK Sarah	F	0	1	happy	
		TOTALS		12	69	14

* Indicates name has been changed at the request of the interviewee

Data 10: Indications of Guilt

		18-Oct-10	Total	Other reflections / comments
INTERV	Yr Sent Name	Sex	Number of Guilt Statements	
1	1998 PHARRIS CURSEL Anastasia	F	4	feeling really overwhelmed by how much need that there was and how difficult it was in the face of all the needs that existed in California to really do enough
2	2003 CANNY Nathan	M	0	
3	1990 CRANE Hillary	F	4	"I could not be sure how she was feeling, maybe I was making her pain greater"
4	1990 HENDRICKS Matt	M	0	
5	1990 KLIMANOFF Deborah	F	0	"My own lack of being really truly engaged & deep resolve to be present to that person I was feeling"
6	1997 CAMPBELL, Candie Maurcen	F	1	"It's a man who was crying on the street... that's all we can do at this point, we are going to miss our train"
7	2000 SIMMON, Rita	F	5	"I cried my entire first day watching a little boy [Orphanage] who was tied to his bed"
8	1990 BROWN, Holger Deborah	F	0	
9	1990 HELMINK, Lynn	F	2	"This just isn't fair, the only reason I am not in poverty is because I was born in Nebraska"
10	1991 Kala Ross	F	4	"I was born in a CH cage suburb"
11	2003 GRAMIS, Jeremiah	M	4	"what does all of this mean, why do people suffer, what can we do?"
12	1993 SWEENEY, Shannon	F	3	"a lot of emotions, it was anger at the disparities in the US, why aren't we doing more?"
13	1996 STAPLETON, Steve	M	0	
14	1994 WHITE, Matt	M	4	"wow, I feel really guilty"
15	1988 Kate Smith	F	2	"there are a ton of needy people but only half of them get the help"
16	1998 MCCARTHY, Molly	F	3	"I am berating a gentleman over a penny and I just keep walking"
17	1998 PARRY, SEIGMUND Ethel	F	4	"I failed totally, utterly, and miserably according to my standards"
18	1999 GROENEWALD, Marina	F	3	"I never felt like I was what they [the patients] needed"
19	1997 BUTTL, Francesca	F	0	
20	1999 KOHN, Jessica	F	2	"realizing how blessed you are, because you are born into it"
21	1989 KING, John	M	3	"we go to all we want to solve problems, my sense of personal competence is so wrapped up in that"
22	2001 LINDSAY, Emily	F	2	"you know this could have been me"
23	1999 BROWN, Kaine	F	4	"It struck me just how desperate these people were"
24	1993 WELCH, Luan	F	1	"are we really just on vacation and trying to feel better about the fact that we have money?"
25	2006 PATRICK, Sarah	F	2	"you kind of just turn your brain off"
TOTALS			63	84% report more than one instance of feeling guilty / 4 participants revealed no data

14	1994	WHITE, Matt	Journal: this helped offer clarity on complex questions such as are the sisters providing adequate health care	Stay at the Monica House which provides important communal support. Fellow volunteers influential			Praying at Mother House "I felt this religiosity that I had never felt before. Mother House was really important. A real calm peaceful time for me"		Matt was simply today weird/strange. It was like everything I value religiously came from that trip
15	1994	Sm th Kate	wrote letter... I just wrote and wrote and wrote... earlier writing was very important to me				"I went to church every morning at 5:00... for me it was just grounding. It was a reminder of why you do difficult things and that someone else is taking care of the bigger problems"		going to church was important in Calcutta now barely goes to church... at over the map right now
16	1994			really strong community [fellow Seattle Univ volunteers]					Went to both Gaya and met the Dalai Lama. Then every time [in Calcutta] had some sort of near-death like driving experience I would have a small conversation with God and figure that Buddhism is probably the way. compassion helping people is the way
17	1998	PARVY- SEGANUNDE Mica	wrote in India held it all in... four months after returning to USA write for 13 hours straight processing all that she had experienced. While in Calcutta journeyed and journalled				went to mass everyday... The Sisters were the backbone & rock of my experience, they gave me structure and direction		[today] social justice sort of ended up replacing Catholicism

19	1998	F	GROENEWALD, Marna	1. Move to Calcutta. Interest in social justice. was considering dropping out of school. 2. Raised Catholic, became less interested in Catholicism in college and now no longer practices.			Meeting mass at Mt. Home... enjoyed the ritual of the economy... embraces MT philosophy (even today). This idea of compassion meets patience, meets seeing the other in yourself (that on many levels drew me to that).	visiting Hindu pilgrimage site of Varanasi was "phenomenal"	raised Catholic... at birth was a theology major but no longer religious. Sees too much hypocrisy	liked the simplicity of the sisters, considered joining the order
20	1997	F	BUTLU, Precious	journals	follow volunteers offer key form of support. Precious plays the guitar and she used this as a means of building a supportive community. Let's support and I'll be home		Mass at the Mother house was important form of support	Mass at the Mother house was important form of support	Was raised in a way that she always took care of others. look care of her mother who died when Precious was 14. Calcutta forced her to learn to take care of herself and not always be the care giver	
	1999	F	KOHN, Jessica	Used journaling as a form of contemplation. "I journalled a lot, writing and processing that way."			"I am not really religious but sometimes I would go to adoration and it was helpful to have the quiet time in the evening."	Multi religious Calcutta (Muslim, Hindu, Christian) played a huge role in my current spiritual beliefs. Calcutta as a religious spiritual center strongly influenced her exposure to other religions. played a huge role in my current spiritual beliefs.	Calcutta made her more peaceful person, now a massage therapist and Calcutta influenced this decision	
				Journaling	Communal Support	Physical Exercise	Praying at Mt. Home	Other Spiritual Practices	Today	
21		M	KINGS, John	Journaling "How impactful that was in terms of helping me make sense of the insanity... that helped me sort out some of the pieces and make coherent."	Contemplates what is death... is currently spiritually based on community and social justice... strengthen and informed in Calcutta. Working with Dr. Jack's street clinic was the single decision "that helped me cope more that anything"			The spiritual life and death aspects of the city of Calcutta strongly influenced his thinking about life, death, religion social justice.	Calcutta "ever-present" presence of causes me to reconsider how I wanted to be in the world. Now a priest teaches social justice	
	1999	M								

Data 12: Impact on Values

Chart Summaries		15-Mar-11													
Yr/ Semi Name	Narrative Statements	SAC		System		Marketing		Customer		Product		Case		Investment	
		System	Marketing	Marketing	System	System	Marketing	System	Marketing	System	Marketing	System	Marketing		
1995	PHARRIS CLUREL Anastasia	F	X												
2003	CANNE Y. Nairan	M										X			
1990	CRANE, Hilary	F										X			
1988	HENDRICKS, Matt	M													
1988	KUBANOFF, Deborah	F													
1997	CAMPBELL, Camille Maurien	F													
2000	SELMON, Rita	F													
1995	BROWN, Heidi Deborah	F											X		
1985	PELTON, Lynn	F	X												
1991	Kate Ross	F	X												
2003	GRADUS, Jeremiah	M		X											
1993	SWEENEY, Shannon	F													
1995	STARLETON, Steve	M													
1994	WHITE, Matt	M										X		X	
1995	* Kate Smith	F													
1998	MCCARTHY, Molly	F	X												
1998	PARRY-SIEGMUND, Erica	F	X												
1988	GROETENWALD, Marisa	F		X											X
1997	BUTU, Precious	F													
1999	KORN, Jessica	F													
1985	KING, John	M													
2001	LINDSAY, Emily	F										X			
1999	BROWN, Kate	F													
1993	WELCH, Lillian	F	X											X	
2006	PATRICK, Sarah	F													X
TOTALS		7	0	0	0	16	8	4	2	16	8	4	2	16	8
Approximate percentages =		20%				65%	24%	16%	8%						

* Indicates name has been changed at the request of the interviewee

Data Set 12: Impact on Values: narrative statements

Witnessing Structural Injustices
Doubting Religion
Embracing Religion
Spiritual activism
Career Activism
Humanism – interconnectedness
Other psychological

#1 Anastasia Pharris (Calcutta 1995)

(Witnessing Structural Injustices) Anastasia Pharris (Calcutta 1995)

Then we met another man, who I think was an architect, and he and his family invited us over, as did this other woman, so we got to go to the homes of the wealthier people of Calcutta and I think that was actually a really good experience to talk to them and see what they were really like because everyone that we met was poor so it was really interesting to see that but also really frustrating to me. We knew that in the world there is so much inequality and distribution of resources, very inequitable, but to see that happening in the very same city, 10 minutes away from where we were working, well, we were really shocked. So I think that it was the theme that reoccurred in my thoughts and also in my work, resource distribution and these kinds of ideas for how do we live with that. It's not something that I've come to live with comfortably.

(Humanism) Anastasia Pharris (Calcutta 1995)

I think I kind of continued in the trajectory of probably the less religious and more spiritual than when I was younger, and so, I don't classify myself as a practicing Catholic today, I'm culturally very Catholic but not practicing. My life has been in Sweden for the past five years which is probably the least religious country in the world, the church attendance here is the lowest in the world, so part of that influence me. But I definitely have, in terms of reflection a belief in the interconnectedness of humanity. I think that that is something that is very much true. Something that I kind of realized through that experience in Calcutta and that has be deepened through other things that I've done since then. It is a mentality in terms of my commitment to work and what I dedicate a lot of my energy towards now. It is rooted in that time and that was the biggest experience of volunteering and interacting with a culture in that the people were the most different from me.

#2 Nathan Canney (Calcutta 2002)

(Doubting Religion) Nathan Canney (Calcutta 2002)

I think it [doubting religion] was more of a transformation from a childhood phase to an adult phase, you know, it was moving beyond accepting everything I was told because I was young and it began a more critical observation. But again I don't think it was because of the service work or the poverty or the death.

(Humanism) Nathan Canney (Calcutta 2002)

So for me spirituality is manifest by how you treat people and what values you have. I think that religion helps lead into and towards that spirituality.

(Humanism) Nathan Canney (Calcutta 2002)

Currently my wife and I, we work hard to develop communities and to create a sense of place, and so it seems like we have different people over three or four times a week. We have sort of a commitment to serving others by cooking for people and developing a sense of community.

(Career Activism) Nathan Canney (Calcutta 2002)

I think Calcutta really showed for me the importance of getting in these situations, maybe not as extreme in Calcutta. I am going back to school for my masters and PhD and my research work is going to be studying engineering for third world countries so I can go do work in those countries.

#3 Hillary Crane (Calcutta 1990)

(Doubting Religion) Hillary Crane (Calcutta 1990)

I minored in religion, was very interested in Buddhism and Daoism...did a lot of research papers on those things . . .

So, the interest in going to Calcutta was not about pursuing a religious purpose but, always thinking as an anthropologist I am always wondering where we put the line between religion and not religion, so that's sort of a hard line for me to walk. I wouldn't consider myself a religious person, I'm not but there was a part of me that wanted to do something profound and meaningful . . .

I think it probably would have been very comfortable if I would have had something to fall back on while I was there. You know if I could keep believing that at the heart this was something God wanted me to do, or if I could turn to a Priest. It would make it maybe a little bit easier while I was there, but I was critical of the church when I was going in. There was a saying, when there was a higher up from Rome that came that had a really beautiful robe and fancy stuff and he just walked around the church, touched the floor, he was there for maybe 15 minutes, had at least 100 photos taken. I really found it so offensive . . . I was embarrassed and mistrusted with the church when I was there.

NOTE: Hillary Crane is an academic and conducts research on religion

(Other psychological) Hillary Crane (Calcutta 1990)

I found that I am really calm and stronger with somebody that is dying in my own life. My grandmother passed away 10 years ago and she was really sick for a while and my family split, my mom and I were both really online with whatever she needed, we were really calm, and you know sad but not overwhelmed, overcome. And my sister was just a complete wreck, and my dad was a wreck. I don't know, kind of what was so hard watching my grandmother being really sick was that it reminded me of what those women in Calcutta were like, it was hard to see her suffer in the way they had. But at the same time, maybe because I had been exposed to it before, it didn't bother me the way it did, it was bothering the people around me, I found that I was calmer than I expected to be.

About 10 years after volunteering, my parenthood...I have a foster child, and the woman who was supervising, said that I had some calm around me, that was what other people picked up on. She said I gave that to other people, which is a quality I'm very happy to have and I think Calcutta might have something to do with it.

#4 Matt Hendriks (Calcutta 1986)

(Embracing Religion) Matt Hendriks (Calcutta 1986)

Meeting mother Teresa was a wow experience where you can defiantly tell that there was some substance to her. Although I wouldn't say that turned me mainstream catholic, hence the word, but uh, there was kind of a spirituality about her that I think is kind of tapping into the I don't know, kind of what I define as being religious. And now we got our three kids in a catholic school because I still don't question some of the rules, you know, of the stuff around the base of the mountain. But uh, I think there is an importance with the community and that sort of thing. That is unfortunately think is getting lost in this world a bit.

(Spiritual activism) Matt Hendriks (Calcutta 1986)

For that last, oh I don't know, 10 years or so, we cook for a homeless shelter once a month. It's kind of cool. We use Fran's garage to cook, Fran is, 87 year old woman. We commandeer her garage once a month and set up a commercial sized pot and set up a couple of camp stoves and fire up some stone soup. And then we go and buy hot dogs. We feed about 300 people once a month. And last month our youngest, he just turned seven he wanted to go and we wouldn't let him go down there until he was seven. So he went for the first time this month.

#5 Deborah Klibanoff (Calcutta 1988)

(Spiritual activism) Deborah Klibanoff (Calcutta 1988)

I had decided in about '80- I think '85 or '86, to move out of that [Seattle Buddhist Monsatery] and to move into the secular world. So I was still going through that transition, it took a long time to go through that

transition for me, even though this was '88. And while I was in India I did see the Tibetan Lama that had ordained me, and I expressed what I had done that I had returned to the secular life and that it was something that I understood that I needed to do for my own development. So actually that was pretty pivotal for me, for me to see him [Buddhist Monk] again, about eight years later and to go through this with him. And I realized that that was what I needed to do, I did need to be in real-life situations, and not cloistered situations to develop myself. And as far as at that time my sense of values about the world didn't have a huge impact, they reinforced it. My time in Calcutta influenced it in everything from pollution to waste of food, to human life and how they, the misery of human life, the suffering; it only deepened it, it has affected me since then, in my choices. I think all the time, I think the people I met in India, I have photographs that still stick in my mind of people I saw on the street or people I've made contact with. So, but as far as spiritually, I didn't make any huge big changes.

(Spiritual activism) Deborah Klibanoff (Calcutta 1988)

And what strikes me to why it's so important is that, and it goes back to India, and other events in my life that I didn't understand what it was earlier, prior to India, but that part of exploiting people, and what can I do, and its similar to the term footprints in the eco-green community, carbon prints, making the lightest carbon print you can make, and for me I'm interested in making the lightest, and there may be a better word for it, but for me, I'm interested in making the lightest exploitation footprint in the world.

#6 Camille Campbell (Calcutta 1997)

(Doubting Religion) Camille Campbell (Calcutta 1997)

So I went in the morning to the mother house, mass, I stayed for the breakfast, I came later for the rosary . . . I was like, "you know I'm looking for something different."

(Embracing Religion) Camille Campbell (Calcutta 1997)

It [India] was very influential. . . I was specifically looking at Hindu culture and Muslim culture in Calcutta, and in India where I traveled and, uh, it just completely opened my eyes to other ways that people expressed devotion and worship. And I visited lots of temples, and I visited lots of mosques . . . everywhere and all these colorful things, and so it was just so fascinating to me to see how people's spirituality manifests in the created world in different ways.

(Spiritual activism) Camille Campbell (Calcutta 1997)

I became involved with a spiritual teacher who is out of Bangalore and his name is Sri Sri Ravi Shankar. So I became very interested in yoga and meditation and I have yoga and meditation classes I do daily. And I actually teach yoga and meditation and that's what brought me to New Orleans. I came down after hurricane Katrina to teach yoga and stress release through yoga.

He's [her guru] been hugely involved in rural development in India, and he started this nonprofit organization that really exists now globally, in over 150 countries, that's all based around teaching people simple spiritual practices that can help them quiet their mind, and then encouraging them to so service in the communities.

#7 Rita Siemion (Calcutta 2000)

(Witnessing Structural Injustices) Rita Siemion (Calcutta 2000)

There was a little girl who um, had a birth defect where her upper body was okay, but then at her hips she basically just had feet attached to her hips, so she could sort of waddle around on these feet, but it was missing like the lower half of her body, and there was a lot of stuff like that that is a lot to take in all at once, those are one or two examples and there were about 50 kids in the room with some reason to cry.

(Spiritual activism) Rita Siemion (Calcutta 2000)

I wanted to make sure to have, um, have those images burned into my brain so that, if I ever did live that way, um, at least I wouldn't be doing it comfortably, that I would have something in the back of my mind that was unforgettable . . .

guess I just, sort of what I was trying to say a little bit before, any god that I believe is out there, is the kind of god that thinks righting wrongs is what matters or caring about justice is what matters or helping people is what matters.

(Spiritual activism) Rita Siemion (Calcutta 2000)

I did try to adopt a baby from the orphanage, I don't know how many volunteers try to do that.

#8 Deborah Hotep Brown (Calcutta 1995)

(Career Activism) Deborah Hotep Brown (Calcutta 1995)

And there was these nurses, cutting the gangrene off of her foot, and this came on a day when it was raining, pouring. And she was sitting there screaming, just screaming, and I sat up with her and just held her hand. Sitting there, talking with her, holding her hand. Just trying to help her, help her stop screaming. Those two situations, together, later formed a drive in me to go in to nursing. I did not recognize it at the time, but later in a conversation with a friend of mine. I said to him, as we were talking about his goals and things he wanted to do with his life, and I said, "you know I always wanted to be a nurse." and it was shocking. it just came to me. And I thought. "Oh my God. all of those experiences I had in Kali chat."

(Spiritual Activism) Deborah Hotep Brown (Calcutta 1995)

Its kind of like the word namaste, the God in me creates the God in you, and I sort of see spirituality more in this vague, somewhat nebulous way rather than there is this God, and he created the Earth, and on and on. But if you look at all of the world religions the same basic tenants are all there. and those things make sense for me. So, for example. I'm a vegetarian because I don't think we should eat animals and kill them. because all of the major religions say, "thou shall not kill." And that makes sense for me. It brings me more peace. and peace for the world. So for me its more of a philosophy.

#9 Lynn Herink (Calcutta 1995)

(Witnessing Structural Injustices) Lynn Herink (Calcutta 1995)

So it was just a day of contrasts that's how I would come home and describe it to people, a day of extreme contrasts, from a home made of mud, to a very rich mansion and plates lined with gold. . . That justice is a social issue. and I had a lot of questions about why was I born in a place. why this just isn't fair? The only reason I am not living in poverty is because of where I was born.

(Spiritual activism) Lynn Herink (Calcutta 1995)

But in India I feel like some of the spirituality that was brought to the front was a sense of social justice on a world scale, and um, and that kind of need for internal, a strong sense of your personal relationship with god or your personal spirituality, as a strong way to ground you when confronting the injustices of the world.

#10 Kate Ross (Calcutta 1991)

(Embracing Religion) Kate Ross (Calcutta 1991)

In college I took a little bit of renewed interest in Catholicism just because of the nature of SU [Seattle University] and I guess the friends that I had here. It wasn't until Calcutta that I felt a really deep connection [to religion] which I have tried to maintain.

(Witnessing Structural Injustices) Kate Ross (Calcutta 1991)

I think a lot of the caring that you're doing is feeding and bathing and you know maybe it is washing a wound, I think through that the close contact, the thing that I take away from a lot of that is "why is this person. why are people suffering so much?" How can it be that I'm healthy and was born in a Chicago suburb and people are dying because they don't have their basic need met?

#11 Jeremiah Grams (Calcutta 2003)

(Embracing Religion) Jeremiah Grams (Calcutta 2003)

I developed, directly as a result of the pain you witness an ability to take from this a deeper relationship with God. I guess the ability and the need to pray and what that gives me strength.

. . .drastic experiences like this that stretched and built and opened up my faith in ways that had been non-existent and terribly undefined beforehand,
. . . and, in the long run that will really help provide motivation for searching deeper into my own journey, figuring out what I really want to do with my life,
(Witnessing Structural Injustices) Jeremiah Grams (Calcutta 2003)

A lot of the realities in Calcutta that are just so different from the US or at least from the US as I understood it, um, were a big contribution to the transformational experience, you know, it being an eye-opening experience, I think I could have volunteered with the sisters even in other parts of India, um, and it wouldn't have been so challenging or eye-opening because the reality of my life and the city.

#12 Shannon Sweeney (Calcutta 1993)

(Witnessing Structural Injustices) Shannon Sweeney (Calcutta 1993)

I remember we walked through the streets and that was the first time I was actually hit by how many people actually live on the streets, um, by the sidewalks you walk on during the day, people sleep on those at night, and that's their home . . .and I was just struck with, it was sadness and a lot of emotions, it was anger at the advantages in the US, why aren't we doing more

I think about what I took away from it, I guess after I came back, or even later, I think it's partly an appreciation for what we all have here, and awareness . . .

(Career activism) Shannon Sweeney (Calcutta 1993)

What I actually realized was that I really wanted to be a teacher, and an awareness that when I teach and work with kids here in the US, it's really important that they are exposed to other cultures and exposed to the experiences of other kids and just that, I felt like my eyes were really opened on that trip and if there's a way to, I mean everybody can't travel to Calcutta,

(Spiritual activism) Shannon Sweeney (Calcutta 1993)

I think that a lot of the values of that I have are ones that when I was in Calcutta were strengthened in a sense. You know, being with those homeless children and thinking they've had this horrible life and the important part is to make them feel loved and spend time with them and make them happy and that's acting as Jesus would.

#13 Steve Stapleton (Calcutta 1995)

(Career Activism) Steve Stapleton (Calcutta 1995)

I believe in the ultimate purpose of leadership should be to advance the common good so I help people re-identify or reclaim their core values and a bunch of tools and after that they can help them live the life of integrity based on those values and which, also what I would call community coaching.

(Humanism – interconnectedness) Steve Stapleton (Calcutta 1995)

You know, for example, when I was invited into other people's houses, they would go off have and have a picture of Jesus, a picture of Shiva and a Buddhist statue, in their home. . . to see people who were Hindu celebrate Christian holidays with excitement and not resentment and vice-versa was a very eye-opening for me about celebrating, and I really think that like the celebrating the God within us is kind of more in line with my current beliefs of spirituality.

(Humanism – interconnectedness) Steve Stapleton (Calcutta 1995)

My core values are love and balance. The love I was very clearly able to identify because of my time in Calcutta and what I learned and witnessed there, and it's not the first time I had experienced it, I had definitely experienced love growing up with my family, but it was the first time I had been able to see it, and name it, as how I want to be in the world . . .feeling a part of something bigger and that what I do affects other things and also understanding that I am affected by other things and um, but the sense of interconnectedness I guess it's a dynamic thing.

#14 Matt White (Calcutta 1994)

(Humanism – interconnectedness) Matt White (Calcutta 1994)

I mean everything that I value religiously comes somehow from that trip where I had my first experience being in a really, almost a sacred place, just the mother house and being near the roots of Gandhi and reading The City of Joy and trying to understand, the Indians, the Calcutta folk were very pious and I tried to make sense out of all of that, and I haven't incorporated a lot things in my life like rituals or prayer or going to mass, but to me, becoming a vegetarian and kind of making choices in my career that aren't related so much to materialistic goals, that to me is more my religion.

(Spiritual activism) Matt White (Calcutta 1994)

I haven't felt like it has been really possible to emulate the behavior of Gandhi that I read when I read his autobiography or the Missionaries of Charity, after watching them work. But I have been able to do things like bike everywhere for the last 14 years or so and use that as a way to kind of be a better person for the environment, for other people around me. That and being a teacher is part of that as well.

#15 Katherine Smith (Calcutta 1998)

(Career Activism) Katherine Smith (Calcutta 1998)

Well for me it's all about service. It's about a life worth living is one that, you know, during which you do a lot for others. Now, I don't believe in the 100% martyr, nor do I believe that the sisters are martyrs, and, but, I think you know, really, student government, Calcutta and Thailand have been my best jobs. They just are so rewarding. Student government ironically paid the most out of those three, through tuition, but it's just so rewarding to work for a cause. I mean, the student government and Thailand are both about working to improve and working to better your community and Calcutta is less that, but still just a very basic improvement. But, even now, that's why I decided to stay home with my daughter, you know, because I thought it was a public service to invest that time in our children.

#16 Molly McCarthy (Calcutta 1998)

(Witnessing Structural Injustices) Molly McCarthy (Calcutta 1998)

I wanted to go to the root of the problem and not solve and not work at the results of the problem. I found that really frustrating. I spent a lot time while I was there not knowing even why these people were there, not being able to tell if there was a good reason for them to be there, other than just poverty, and even then being locked up the concrete barracks where they were locked up might not have been a better alternative to living on the streets. I fundamentally came away with a need to ask big questions about why the world is a certain way and what we can do about making it different.

(Spiritual Activism) Molly McCarthy (Calcutta 1998)

I came back from Calcutta was more eager to attend the occasional mass, I really got the Jesuit ideal more than I had gotten it before. I also went on a spree of protesting stuff when I got back from Calcutta because the WTO happened shortly thereafter. I went with a bunch of younger kids the next year to the School of the Americas, which in itself much like going to Calcutta, a religious activity, because of the strong Catholic presence. So, anyway, I guess I came back a lot more open to asking those questions and understanding people who felt so strongly in one direction or another religiously. I back feeling more open to the universe but not any more religious than I did before.

#17 Erica Parys-Seigmund (Calcutta 1998)

(Witnessing Structural Injustices) Erica Parys-Seigmund (Calcutta 1998)

I failed totally, utterly and miserably according to my own standards, although I am sure theirs was a different measure. But that was interspersed also with working at Kalighat and that was the first time I saw people dying, in my arms, and just having that sense of. "I hope the last minute of their life was worth it."

(Spiritual Activism) Erica Parys-Seigmund (Calcutta 1998)

Social justice. I think, sort of ended up replacing Catholicism, and for the most it ended up replacing religion as an institution, and once I graduated from college in the years after I have gotten more by choice, I have separated myself from the idea of religion as an institution and focused more on spirituality and in general, part of my life, that is very important. Sometimes my spirituality looks a lot like sitting and praying to God that I have in my head as a non-entity and sometimes it looks more like focusing on, meditating on things that are positive and things that I am grateful for and that energy of love and living.

#18 Marina Groenewald (Calcutta 1998)

And now I do not practice any type of religion or spirituality,

(Other psychological - overcoming anorexia) Marina Groenewald (Calcutta 1998)

I was dealing with anorexia at the time, and in some ways spending time with people at Kalighat with no language to share, just observing them and touching their bodies. I think that it significantly changed my paradigm in understanding the relationships with food and my obsessions or coping mechanisms. So, my time at Kalighat was really helpful with that.

(Humanism – interconnectedness) Marina Groenewald (Calcutta 1998)

This idea of compassion meets patience, meets seeing the other in yourself, that on many levels drew me to that [Missionaries of Charity]. That, to me, is what makes humans human. Again, Mother Teresa's philosophy, that's the cornerstone. So, I think in many ways it just solidified that for me.

#19 Precious Butiu (Calcutta 1999)

(Other psychological – setting boundaries) Precious Butiu (Calcutta 1999)

You can't save the world all the time. You can try but you can't save people all the time. You can try, but how does one learn how to take care of his or herself along the way? I haven't gone to therapy or anything but I think that partly has to do with my experience with my mom [died when Precious was 14] and this need to take care of others, she couldn't take care of me so and I took care of her because she had cancer of eight years. . . and at the same time I've become an overly generous person, which I've been told by lots of people that it is harder for me to step back and take care of myself.

(Spiritual activism) Precious Butiu (Calcutta 1999)

So, here I am, getting more involved in plays and acting and finding these other ways of storytelling and other ways of touching the world that isn't necessarily religious, but it still is a way for me to express myself and also hopefully bring about change. So right now there is still this part of me that wants to make the best of myself and wants to help the world and wants to affect people's lives.

#20 Jessica Korn (Calcutta 1999)

(Spiritual Activism) Jessica Korn (Calcutta 1999)

I'm a massage therapist and I've had to learn over the last years that I am not there to fix someone's physical problem necessarily. I might be able to help it but I'm not there to fix it and what I'm really there for is to provide a space for healing and I think I really carried that over from their [Mother Teresa's] philosophy.

(Humanism – interconnectedness) Jessica Korn (Calcutta 1999)

I think being in Calcutta played a huge role in my current spirituality and beliefs. For me I think it's a connection with, or a knowing of something bigger and I think sometimes, I guess people call it God or a universal love, or nature. I think it's kind of having this connection to something bigger. I think there is an aspect of faith to that, it's really hard to put into words. There is a certain sense of surrender to what I do and letting the highest good come out of that. I think in your relationships too, you know I think having a personal connection with yourself and a faith is the base for all of your connections and relationships with other people.

#21 John King (Calcutta 1989)

(Spiritual activism) John King (Calcutta 1989)

I think one of the things that Calcutta helped do, and kind of planted the seed for, is not necessarily changing or adding to my faith or my sense of spirituality, but really helping deepen it and move it from kind of confirming some values and beliefs and then deepening it and helping integrate it more wholly as a felt commitment as opposed to just an intellectual commitment.

. . . I mean that's what the Catholic tradition, I think the best of the Catholic tradition kind of speaks to that, you know spirituality isn't just this individual personal relationship between you and God. It needs to manifest in what you do and how you are in the world and what you do with and for the poor and the suffering and the people in your lives in the world.

#22 Emily Lindsay (Calcutta 2001)

(Spiritual Activism) Emily Lindsay (Calcutta 2001)

There's, one that keeps coming to me, is that traditional greeting in India, that's Namaste. Which is essentially I greet the god in you who greets the god in me. And just that kind of connection and reminder that we all are children of god and we're all called to serve and support and love one another. And there's definitely different people and things and um, religions that give us constructs and frameworks to think about it and models, it's all around us. So, you know for me right now, going, we go regularly to a Catholic church here in Seattle, but at the same time, through volunteer work or and through. just you know, walking outside and meeting people on the bus and the supermarket or wherever you are or when we lived in Delhi like talking to some of the street children, or you know just being in life with one another is a huge part of both of both community and shaping up your spirituality.

#23 Kate Brown (Calcutta 1999)

(Career Activism) Kate Brown (Calcutta 1999)

I think it affected. it definitely affected. it made me think that I wanted to do something more meaningful with my life. I don't want to just continue to be a financial analyst working with a bunch of other people who everybody is kind of on the same career path and career focus. I guess I just knew. the experience made me want to have more. be more in touch with myself. like I wanted to do something that was meaningful to me and was real. And I also kind of lost the whole money thing.

(Witnessing Structural Injustices) Kate Brown (Calcutta 1999)

Again kind of release the shackles of being driven by money and the consumerism stuff. I think that if I hadn't gone to India I wouldn't have had any of those enlightenments and I wouldn't have had the kind of inner confidence to say "I don't need all of that" because I had seen people who had nothing.

#24 Lilian Welch (Calcutta 1993)

(Witnessing Structural Injustices) Lilian Welch (Calcutta 1993)

It makes me think about what you are able to do to survive that I was almost traumatized by those three months. Yeah, I stayed there, it never occurred to me to leave early, never occurred to me to leave early, never occurred to me that I was in much danger, but I was just completely traumatized.

(Humanism – interconnectedness) Lilian Welch (Calcutta 1993)

Calcutta really reinforced that sense that there really is just one thing greater than us. I don't call it God personally. but I recognize when other people call it God. they are talking about the same thing that I talk about when I talk about this greater human spirit that is bigger than us. It is basically God, but I, that word is too loaded with other people's religious ideals for me to use that word, so I never use it. But yeah, so that was, that's the thing that Calcutta certainly reinforced for me and then just sort of throughout my life after that, that is really what I believed. We are all struggling to understand our place in our world, our relationship to other people, our duty to other humans beings, what is right living and what is wrong living in a way, we are all on that same struggle, we just answer it in different ways.

#25 Sarah Patrick (Calcutta 2006)

(Other – Psychological – calmer) Sarah Patrick (Calcutta 2006)

I guess any change that might've happened is just very internal, and I just feel like I question, I just have a lot of questions, I have a lot more questions about everything, from the day-to-day, from the news, from my work – that maybe I didn't have before I went to India. I feel like a more thoughtful person. like hopefully, more present to people when I speak to them and try to understand that no person is black and white, no situation's black and white. Gray. Everything after India was gray, nothing seems very black and white anymore. . .

Calcutta was a big practice of that. A big practice in being present to the people and trying to understand – trying to understand the people around you. and being open to them.

ACKNOWLEDGEMENTS

I wish to thank Dr. Graham Haydon for his guidance, patience and the extremely professional manner in which he supported me throughout this research project. It has been an honor to be considered one of his students in the final years of his distinguished career.

I want to acknowledge my boys who were very young when I began this project and are now much older. They frequently asked me during the course of these years “Daddy, now what page are you on in writing your book?” They inspired me to push forward and to complete what I had started. I hope this study will be of interest to them as they grow into their teenage years and young adulthood.

I am forever grateful to Lorenza Fabretti, my partner for life, for her supporting me through the moments, weeks and occasional months of frustration as I worked on this thesis. I would have given up long ago had it not been for her support.

I feel the need to also thank Mother Teresa. As a young man I asked her; “What should I do with my life”? She responded, “Always take care of your family”. I look forward to my future weekends when I no longer need to close myself off from my family so that I “can analyze my data”.