



# 21 Narrative and Faith Development Interviews with Deconverts in the United States and Germany

edited by  
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## Narrative Interview with Adam

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1. I.: You said that you left Seventh Day Adventists how many years ago?
  2. C.: In 2000.
  3. I.: Oh, in 2000. So it has been fairly-
  4. C.: It was.. the thing is my, my, its actually- I can't remember the exact day...when I decided to chuck it all but it was mid February sometime. And uhm, you know...where over a decade, you know, my faith had been just kind of.. just kind of floatin' away from me and in spite of all my efforts trying to keep it in the box.
  5. I.: Mhm.
  6. C.: Finally I, I just decided that I had enough of it, with the uhm, with no results.
  7. I.: Right.
  8. C.: And, and suppressing my doubts about what was true and uhm, stuff like that.
  9. I.: Alright. So do you- was there some sort of, was there a straw that broke the camel's back and all that or... do something that really-
  10. C.: Uhm... (saying to himself "the straw that broke the-") No, it was just kind of like, it just kind of...I just had this growing realization that everything that I had taught and everything that I believed was simply you know, there wasn't any real substance to it. It was- it just seemed- and, and I had the inkling for years and been pushing it down.
  11. I.: Mhm.
  12. C.: And, and I just finally decided I was going to...that uhm, you know, everybody's going around [...] It seemed like it was all talk. It, it's like it never touched the pavement you know. It's kind of like a car that's jacked up on the.. back side and the wheels are spinning around and you know, every thing there to give you the indication if you're inside the car that you're going 100 miles per hour.
  13. I.: Yeah.
  14. C.: But you get out and look and you say "oh, the wheels were just spinning around" you know. And it was like...you
-

37 could sit there and you could stack up one claim after another  
38 and...you know, where's the beef?

39 15. I.: Right.

40 16. C.: And uhm, you know, when I finally decided that I had  
41 enough of it was- I can still remember what I was doing. I was  
42 sitting there in front of my computer reading some article.. on  
43 the Internet [infidel] web site about credibility of the Bible. I  
44 realized that... you know, the, the historians, the archeologists,  
45 and the people that study in the language of the bible, you know,  
46 the scholars for over a century they've been slowly chipping  
47 away at the creditability of the Bible and I just kind of viewed it  
48 kind of like a, a graph, you know, it, it- with timing going out on a  
49 horizontal dimension and bible credibility in this way and I just  
50 visualized it as a line that was going like this and I realized that..  
51 well you know, there may be some stuff, substance to it there,  
52 eventually it's going to hit zero in the future.

53 17. I.: Mhm. Mhm, ok. I like your anal- I like the car analogy  
54 and I like the graph analogy, those were both...those were good.

55 18. C.: Well yeah, I mean, if you just stand back, you know, if  
56 you go to church and you do this and you do that and the other  
57 thing, and its like, does anything ever real happen? Other than  
58 kind of a comfortable social club?

59 19. I.: Right, right. Ok, uhm, well we'll definitely, we're  
60 definitely going to, to touch a lot more on that, but uhm, before  
61 we get to far into that, I want to get a sense of.. sort of your  
62 story. Kind of like what you outlined here. Uhm, and so, kind of  
63 start at the beginning and spend as much time or as little time  
64 on each section, and how important or how relevant the stuff  
65 was. Uhm, and I'm going to try really hard not to interrupt you  
66 (laughs) very often.

67 20. C.: Ok, ok.

68 21. I.: Uh, but yeah, just kind of get a sense of, you know, if  
69 someone asked you "Tell me who you are and where you came  
70 from" kind of stuff. Uhm-

71 22. C.: Ok. Well actually one of my earliest recollections is,  
72 you know, ah, we lived clear back, you know, in the suburbs  
73 [blocked: of large Midwestern city A], and the fancy church we  
74 went to, and it was an Adventist's church. Oddly enough, one of  
75 my earliest recollections is sneaking out of church pretending I  
76 had to go to the bathroom, and my dad come down and

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77           spanking me because (laughing) I didn't want to go back up to  
78           church.

79       **23.       I.: (laughs with interviewee)**

80       **24.       C.: You know, but uhm, as far as the way it all started out,**  
81           **you know, I was born as a Seventh Day Adventist. You know,**  
82           **my whole immediate family was Adventist as well as all my**  
83           **relatives and my grandparents. I was, I was completely**  
84           **surrounded by the whole environment.**

85       **25.       I.: Mhm.**

86       **26.       C.: And uhm, third generation, you know, with my**  
87           **grandmother had converted from Catholicism I think. And I**  
88           **think that was on my father's side. I'm not sure how back it**  
89           **went on my mother's side now that I think about it but I know my**  
90           **grandmother on my mother's side uhm, they were all Adventist.**  
91           **Except for her brother and her- yeah her brother. But uhm...you**  
92           **know, ah...(sighs) and uhm, started out living in the northern**  
93           **suburbs [blocked: of large Midwestern city A]. My dad went**  
94           **back to college. He went back to an Adventist college and that-**  
95           **Since we moved up there when I was 5 uhm, that, that sticks in**  
96           **my mind because like I said, we had this big brick house in**  
97           **[blocked: of large Midwestern city A] and I just loved it and I**  
98           **didn't want to move. You know, most kids don't want to, don't**  
99           **wanna move anywhere. And like I said, you know, for years**  
100           **afterwards I would draw pictures of it in my art classes and**  
101           **stuff.**

102       **27.       I.: Mhm.**

103       **28.       C.: Anyway, my dad went to college for 3 years at the**  
104           **Adventist University called [blocked: University A]. And uhm,**  
105           **that's where I started attending kindergarten, of course, being a**  
106           **kid I didn't want to go to school, I wanted to stay outside and**  
107           **play. And uhm... then my dad graduated and got his teaching**  
108           **degree and uhm... we moved to [blocked: Midwestern state A] to**  
109           **[...] its about 15 miles actually from the University there. And I**  
110           **started- came in there, what was it... yeah, 3rd, yeah 3rd grade**  
111           **and we had this little two room country school out in the country**  
112           **run by the uh, the Adventist church.**

113       **29.       I.: Mhm.**

114       **30.       C.: It was interesting because... the public school system**  
115           **you had these little school rooms scattered every three of four**  
116           **miles all around the country side. At least in that part of the**  
117           **country. And they had essentially abandoned all of these little**

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118 schools, and concentrated all students in the, in the town, in the  
119 bigger towns. And they just had everybody bussed in. See, you  
120 know, you remember back in the olden days, when kids used to  
121 walk to school across the fields, well they went to all these little  
122 school rooms.

123 31. I.: Mhm.

124 32. C.: And the Adventist actually bought up a bunch of those  
125 and ran some of those for their, their grade schools and stuff.  
126 And uhm, you know... uhm...some of this is kind of hard for me  
127 because its, you know, it's my only childhood and it's still a little  
128 bit painful for me.

129 33. I.: Right, right.

130 34. C.: You know, I- it's weird because I didn't want this forced  
131 on me. It was the last thing I wanted was for my faith to just kind  
132 of, you know, blast into nothing.

133 35. I.: Yeah.

134 36. C.: And that's the reason why, you know. I, I tried to make  
135 it, I kept trying to prop it up.

136 37. I.: Right.

137 38. C.: I couldn't figure out why I had to prop it up all the time.

138 39. I.: Mhm.

139 40. C.: You know, why did I have- why is it such a struggle,  
140 why do I have to fight this, this, what is it, the good fight of Faith  
141 as Paul calls it in the uhm, New Testate.

142 41. I.: Mhm.

143 42. C.: Well anyway... so I went all the way through grade  
144 school, had a real hard time with arithmetic... in uhm, grade  
145 school. And see I guess that was third or fourth grade, I guess I  
146 overcame that in about a year. But uhm, there was a big scene  
147 at home and my, my mom and dad tried to straighten me out  
148 (sighs)-

149 43. I.: What do you mean, tried to straighten you out?

150 44. C.: Tried to get me to do better at math.

151 45. I.: Oh, ok.

152 46. C.: Well what I was doing was I was spending a lot of time  
153 drawing little pictures in the margins of all my math papers and I  
154 was spending more time doing that than actually doing the  
155 assignments thing. Uhm, and of course, it was a too little school

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156 room and it was taught by... a uhm, a two person team. One for  
157 the lower four grades and one for the upper four grades, by a  
158 man and wife. And uh, once I got in the upper four rooms, in the  
159 fourth through eighth grades, that's when I started really  
160 noticing, that's when I started to remember that I really like to  
161 read.

162 47. I.: Mhm.

163 48. C.: In fact, I liked to read so much that uhm, I ignored my,  
164 my school work. The, [blocked: Mr. A] who was the upper  
165 grades school, he actually took my books away a couple of  
166 times.

167 49. I.: (chuckles)

168 50. C.: And hid them from me. And uhm... but I eventually, I  
169 got to the point where I could do my math and all my  
170 assignments real well. So I graduated from uh...eighth grade  
171 and uhm...my mom- you know, that was another one of the  
172 painful things was- I was never a real good person for  
173 ceremonies and stuff like that. I always thought they were  
174 dumb. And, you know it was a little tiny school, and there were  
175 two people in the eighth grade and I could figure out why we  
176 needed a graduation ceremony and my mom- and so I decided,  
177 you know, I just decided I wasn't going to have one. The teacher  
178 didn't force it on us.

179 51. I.: Mhm.

180 52. C.: My mom made me feel like a piece of dirt because we  
181 didn't have one. I could still remember crying in the shower  
182 (laughs nervously). I don't know. And uhm, again, the  
183 Adventist, they have a complete school system all the way up  
184 through, you know, college. So I went to the local academy, you  
185 know, [blocked: Academy A], like I said, was real near.

186 53. I.: Mhm.

187 54. C.: The [AI] Academy that was associated with the college,  
188 I went there for half a school year, and uhm, there's just  
189 something about... the uhm.. the uh, kids at that school. They  
190 were just cliquish and obnoxious.

191 55. I.: Mhm.

192 56. C.: And they were so- See the thing is, I'm tall now, and I'm  
193 a pretty big guy, but all through out my childhood I was smaller,  
194 small for my age, and everybody picked on me it seemed like.

195 57. I.: Mhm.

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196 **58. C.:** And as soon as I went into this, this [blocked: Academy  
197 **A]** there, uhm... they started picking on me. This one big black  
198 **guy in particular, was [blocked: Bully A], just picked on me.**  
199 **They picked on me in high school, you know, and uhm, I had-**  
200 **and the other things is...I- we were commuting back and forth**  
201 **with some of my friends and, and ended up just because one of**  
202 **my friends was you know, you know how teenagers are when**  
203 **they get in the car. We ended up getting into a traffic accident**  
204 **just because he wanted to see just how fast he could go around**  
205 **a curve. Well, and that was the final straw. You know,**  
206 **everybody was picking on me at school, so I went to the public**  
207 **high school for the next year and a half.**

208 **59. I.:** Mm.

209 **60. C.:** I just told my parents, I said “You know, these guys are  
210 **picking on me, I just got into a car accident, I could have been**  
211 **hurt or killed you know, and it was all just because this kid I’m**  
212 **commuting back and forth with, he just- it was completely**  
213 **avoidable“ And so they gave in. And I went to the local high**  
214 **school and... awh geez, I got picked on there too. It was you**  
215 **know, and uhm, so finally... you know, I wasn’t happy, I wasn’t**  
216 **finding a good place for anything. Uhm, but uhm, there was a**  
217 **boarding school that the Adventist run boarding schools. So**  
218 **why do you call them academies, it’s just a high school. And**  
219 **there’s one in [blocked: Midwestern state A]. I went up there.**  
220 **And that’s where my parents had graduated from and that’s**  
221 **where my sister was going and it was like a different world.**

222 **61. I.:** Mhm.

223 **62. C.:** I remember to this day going into the cafeteria for  
224 **breakfast the first morning, and uhm... somebody invited me**  
225 **over to their table instead of me sitting alone, and they tried to**  
226 **make friends with me.**

227 **63. I.:** Mhm.

228 **64. C.:** To me that- I was always kind of a loner and a lonely  
229 **kid anyway my whole life and to me it was like I just couldn’t**  
230 **believe it. It just seemed like the people there were all nice to**  
231 **me and didn’t pick on my anymore.**

232 **65. I.:** Mhm.

233 **66. C.:** And uhm, another reason why is... well there’s a whole  
234 **another- My mom...you know, I had more or less come to terms**  
235 **with her and I love her now and I kind of gotten over it but while**

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236 she was raising me... especially when I was a teenager, she was  
237 just cruel to me in my opinion.

238 67. I.: Mm.

239 68. C.: Just you know, especially me because I was always the  
240 independent, stubborn, thinker type. And I was the kid in the  
241 middle and I always, you know, my brother, my younger brother  
242 and my older sister, they would always comply more, but I was, I  
243 was always too independent.

244 69. I.: Mhm.

245 70. C.: And it was just like she had it in for me or something.  
246 And uhm, that's the other reason why it was so good to get  
247 away from the- to go the, the boarding school and I got away  
248 from my mom. I wasn't living at home anymore. It was real hard  
249 on my mom, to see her little boy get up and go away to school,  
250 but from my point of view it was just so nice to get away from  
251 her.

252 71. I.: Mm.

253 72. C.: Because at the same time, my parent's, uhm, marriage  
254 was just going to pot.

255 73. I.: Mhm.

256 74. C.: That's the only way to describe it. And it was a bitter,  
257 nasty divorce. I can remember them screaming- You know,  
258 Christian home, good Christian Seventh Day Adventist home. I  
259 learned to cuss from their arguments, ok?

260 75. I.: Mm, yeah.

261 76. C.: I learned every cuss word there was (laughs) and I can  
262 still remember it. I mean the worst thing for me is that they were  
263 sitting at the breakfast table one morning and my mom came  
264 into the living room and we're all eating, and she said something  
265 to my dad that just...flipped, made my dad mad and he picks up  
266 his whole plate just full of food, and just turns it over and slams  
267 down on the table and pieces went flying all over the place. And  
268 uhm, so it was nice to get away from that atmosphere. The, the  
269 collapse of the marriage and my mom and her overbearing  
270 ways, in fact, you know- oh, it was about fifteen years later, my  
271 mom called up and she says that, she had been getting some  
272 counseling.

273 77. I.: Mhm.

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- 274 **78. C.:** And psychiatric care, and she told me that she was  
275 surprised that I had never called up and just lit into her for all  
276 the things that she had done to me. So she was also  
277 conscience or been brought to her conscience as to how awful  
278 she had treated me.
- 279 **79. I.:** Right.
- 280 **80. C.:** Because, you know, I'm sure it came out there during  
281 the counseling.
- 282 **81. I.:** How old were you when your parents got divorced?
- 283 **82. C.:** 18, and it was interesting, it was just within a couple of  
284 weeks of... that I graduated from high school and the boarding  
285 school. It was the same summer that my parents' divorce was  
286 final.
- 287 **83. I.:** Mhm.
- 288 **84. C.:** And from there I went on to uhm...[blocked: University  
289 A] where my dad had graduated. I actually like the University  
290 pretty well. And uhm, I don't know. I'm not talking too much  
291 about my religious involvement. This is more like my life story-
- 292 **85. I.:** Well yeah, yeah, well the next part will be the really sort  
293 of key on some of your religious ideas. But I do want a sense of,  
294 of how your religion rolled through all these places.
- 295 **86. C.:** I don't know if I'll go into too much detail.
- 296 **87. I.:** Well, that's up to you.
- 297 **88. C.:** Anyway...uhm, I went to college, uh...and originally,  
298 uhm, I want to be a geologist. [Blocked: University A] didn't  
299 offer a uhm, a degree in geology. And I thought being a, a  
300 biological research scientist would be interesting too. There  
301 were actually very fascinating. I took a year of, of biology and  
302 got convinced by my grades that even though biology [may] be  
303 fascinating, that uhm, I wasn't quite for me. The big problem  
304 there was is, at [blocked: University A] it's kind of...viewed as a  
305 preparation. Biology there, is really viewed as preparation to  
306 become a doctor.
- 307 **89. I.:** Mhm.
- 308 **90. C.:** And they had a professor, [blocked: Dr. A], who was  
309 notorious for weeding out the weak ones and I was one of the  
310 weak ones that got weeded out.
- 311 **91. I.:** Mm.
-

- 312 **92. C.: Because you know, he was just, he was real super**  
313 **tough. And in order to weed out you want doctors when they're**  
314 **in the operating room to know what they're doing.**
- 315 **93. I.: Mhm.**
- 316 **94. C.: Can't really blame him for that. He's tough on someone**  
317 **who's interested in just biology itself as a subject, instead of as**  
318 **a stepping stone to be a physician. But uhm, I was ignoring my**  
319 **own interest because I, I always had very technical and interest**  
320 **of my own and I went I was a kid I was always playing with wires**  
321 **and electric magnets and erector sets and nailing things**  
322 **together and screwing things together. And my dad had a big**  
323 **collection of [blocked mechanics' magazine and science**  
324 **magazines]. In fact, that was one of the bones of contention**  
325 **between them, cause my mom kept wanting him to get rid of**  
326 **them cause he had a big stack of them in the study and he didn't**  
327 **want to get rid of them and- But anyways, I used to pour over**  
328 **those things by the hour. I you know, how to ventilate, you**  
329 **know and [micrometers], basic electronics, and you know, so**  
330 **I'm glad that [blocked: Dr. A] persuaded me not to be a biologist.**  
331 **I don't think that would have fit me anyway. I had a friend that I**  
332 **had met in high school, and he was into computer science and**  
333 **computers, and I on my own, in just my spare time, I started**  
334 **monkeying around with them. I learned to log on and started**  
335 **actually programming on my own, and finally.. It just occurred to**  
336 **me since this is so interesting to me, why don't I just go major in**  
337 **it. Best thing that ever happened to me.**
- 338 **95. I.: Mm.**
- 339 **96. C.: But the problem was, was that I couldn't tag what I**  
340 **wanted to do. There was electronics, and you know, the**  
341 **computer design stuff, or the actually computer programming**  
342 **side of it. So I took kind of what they call a half and half degree.**
- 343 **97. I.: Mm.**
- 344 **98. C.: Called computer technology. It was a four year BS**  
345 **degree, but it was half hardware and half software. And it was**  
346 **actually a lot of fun, but kind of tough because... again, they**  
347 **tried to weed out people that aren't- don't have an aptitude and**  
348 **getting that both in the electronics and computer programming**  
349 **at the same time, was kind of tough. But I actually made it quite**  
350 **well, especially by my senior year I was getting A's and B's all**  
351 **the time. Uhm... you know, and so I graduated and again, my**  
352 **entire life up to this point I had been completely insulated from**
-

353 the real world and... and completely inside this, this entire  
354 Adventist environment.

355 99. I.: Mhm.

356 100. C.: And so you know, all my friends were- You know, like I  
357 said, my whole family was and I went to Adventist schools and I  
358 went to Adventists churches, and if you think about it, by the  
359 time you go to school, you know, five days a week and you go to  
360 church, and of course we were supposed to keep the entire  
361 twenty four hours of [Sabbath] from sunset to sunset holy as we  
362 called it. Much like the Jew's do, you know, they have the sixth  
363 day of the week and got part of Sunday. I literally, until I was a  
364 teenager, I had no non-Adventist friends, period. That's when I  
365 kind of made some friends with a couple of kids a few blocks  
366 away and you know, we'd have fun together. But uhm, about a  
367 year or two before I started graduating, I just- it was like I could  
368 not interest myself in even going to church. And it got to the  
369 point where I uhm, didn't attend church at all. I probably kept  
370 feeling like I otta do it, but to just think about doing it was like  
371 "Ah...I'd rather watch the grass grow!"

372 101. I.: (Chuckles)

373 102. C.: And uhm, I think largely, as a reaction to the terrible  
374 divorce my dad went through, and of course my dad moved  
375 away and he was living in the [blocked: of large Midwestern city  
376 A] area and he met this other gal that he liked... uhm during  
377 college, uhm, he got married to her and I was sitting on the front  
378 row of their wedding and actually broke down and cried right  
379 there in the middle of the wedding. Cause it was so hard on me.

380 103. I.: Yeah.

381 104. C.: And uhm, but there was this whole new thing, it was-  
382 You know, there's the standard Adventist mainline church.. and  
383 then there's the conservatives. And my dad started getting into,  
384 I suppose you'd call them the fundamentalists, the extremists,  
385 the right wingers.. that kind of thing.

386 105. I.: Mhm.

387 106. C.: And uhm, he started raising all their materials and  
388 papers and started telling me about it and he kept getting more  
389 and more extreme... and he kept- the other thing is he kept  
390 trying to pull me out of- telling me to drop college. That, that  
391 was, it was nothing. And he put enough pressure on me... that  
392 there were two separate times where I almost did drop out of  
393 college and go join his, his uhm... his I suppose his higher

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394 spiritualism, more conservative Adventism. And uhm, you  
395 know, my mom actually helped me out a lot and uhm, kept me,  
396 kept me stuck in college. But uhm, the last year and a half my  
397 father actually quit helping me out.. financially. Because he  
398 thought that the standard mainline Adventist college, it was too  
399 big and too complicated and too expensive, and you know, it  
400 was all of this getting a college education was not sanctioned by  
401 Ellen White and we weren't supposed to be educated in the  
402 [way?] of the world kind of thing. You know, the whole anti-  
403 intellectualist spiel. And of course I always just thought it was  
404 just part of Adventism, and now that I, I spent so much time on a  
405 walk away site, so many other denominations have this anti-  
406 intellectualism anti-education bias.

407 107. I.: Mhm.

408 108. C.: Of sorts, it's not unique to conservative Adventists. I  
409 graduated, and you know, like I said, I wasn't attending church.  
410 Then I got a job out here in [University town in Western USA]. It  
411 was hard actually for me to get a job because it was kind of a  
412 slump then and it's always tough to enter a field for a new  
413 graduate when there's definitely a slump. So I just grabbed the  
414 first job that I could have. And I started working with these  
415 people, and of course like I said, I had been completely inside  
416 this whole environment and I started working with normal  
417 people who had earrings on and you know... what's that word in  
418 the Bible? Adorning, the adornment you know. The Adventists  
419 don't believe in any jewelry or- I mean, there's a big.. debate  
420 about whether or not you should even wear a wedding ring.

421 109. I.: Right.

422 110. C.: My sister and brother-in-law, I have a brother-in-law and  
423 he's an Adventist pastor and they didn't get any wedding rings  
424 when they got married because they thought it was wrong.

425 111. I.: Mm.

426 112. C.: You know, to me it's just...that's silly. Uhm, I started  
427 working with all these people. You know, there was one couple  
428 in the company, and... they're actually swingers.

429 113. I.: Mm.

430 114. C.: They're, they had, they were members of this, some  
431 kind of sex club, but I only found out about in a very indirect  
432 manner and... and you know, they never approached me or  
433 asked me. Cause they, they probably go an idea that I was real  
434 conservative. But I thought it was interesting to go work with a

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435 Jewish guy and a pair of swingers and you know, all these  
436 different people and it's like, they didn't have any horns on their  
437 heads, they weren't evil, they were nice to work with, they  
438 cussed a little, but they cussed more then (laughs) they had  
439 more profanity.

440 115. I.: Mhm.

441 116. C.: And you know, I was out here all alone and I've always  
442 been a real loner type of person anyway and not going to  
443 church. And uhm, it was just so bizarre, cause you find out that  
444 they're just like me.

445 117. I.: Right.

446 118. C.: You know, and so that's, that's what really, uhm,  
447 caused me to you know- what's all this stuff about these terrible  
448 worldly people that I had been hearing about. The whole time,  
449 and no, they're just like I am. There's no real difference. It just  
450 didn't add up that they were evil like I had been taught. And  
451 uhm... after working for three years, the company I was working  
452 for was in serious financial trouble and one day the owner of the  
453 company called everybody into the lunchroom and half the  
454 company got laid off. And I was among those people laid off.  
455 And so I was scratching around looking for another job and  
456 uhm, a couple of months before... one of the people I had  
457 worked with for a bit had left the company and formed a new  
458 company which is the typical kind of thing that happens with  
459 these types of things. He kind of had his own idea and goes off  
460 and starts a new company and I ended up hiring up with these  
461 guys. And this guy in the new company was, essentially  
462 steeling a lot of the business and customers from the old  
463 company, but the old company didn't have any new ideas.

464 119. I.: Mhm.

465 120. C.: They were determined to keep the people locked into all  
466 the higher hardware. Big refrigerator sized main frames.

467 121. I.: Right.

468 122. C.: You know, I worked with those things. I worked with  
469 the real [two?] tapes that you see all the time. I that systems, I  
470 get to do that stuff. You know, I don't want to work with those  
471 big clunker machines. This is kind of to the side but, I don't  
472 have any romantic attachment in those days. I like it now in  
473 days, when you can stick a little tape cartridge in there [...]  
474 Anyway... so I go work for this new company. Like I said,  
475 they're essentially stealing the business of the old company but

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476 they had a whole new hardware path that they were working  
477 which was much more sophisticated. And uhm, one of the  
478 customers was in [blocked: European country A]. And uhm...  
479 they needed somebody there on site, all the time, and they  
480 chose me to go. I went. But I also went there you know, like I  
481 said, I didn't have any real interest in religion. I, while I was  
482 living in [blocked: west coast city A], I tried attending church a  
483 couple of times, didn't interest me. It was the old business of,  
484 where I was taught that I should do it and yet I didn't feel like  
485 doing it and so I went once or twice and no... it was actually a  
486 Korean church. It was a bunch of nice people but it didn't go  
487 very far with me. But uhm, I went to [blocked: European country  
488 A]. So here I am all alone in this foreign land and my father, like  
489 I said had been getting further and further in the conservative  
490 part of the Adventism and uhm, I had- he had given me a bunch  
491 of Ellen White books, and I had them shipped to [blocked:  
492 European country A] with me, and that's where I really started  
493 opening up my bible and started reading hour after hour. You  
494 know, I didn't really have that difficult of a job there because all  
495 they asked for me to do was to work, you know, an eight hour  
496 day. Europeans are very labor conscience, and when the day  
497 was over I was free to do anything I want.

498 123. I.: Mm.

499 124. C.: But since I didn't know the language... anyways, I just  
500 spent hours and hours all alone essentially in my apartment and  
501 I found an Adventist church there. Studying and studying and,  
502 and uhm, reading hour after hour and finally I decided that since  
503 a customer in [blocked: European country A] uhm.. you know  
504 they're actually were developing a- working on the development  
505 of a military fire craft. It was in northern [blocked: European  
506 country A]. It was a military application.

507 125. I.: Mhm.

508 126. C.: And uhm, I decided I would commit my life, life to God  
509 and work only for God, and it was really wrong to do this  
510 military- you know, help support the military establishment in  
511 [blocked: European country A] anyway. And so... I.. literally quit  
512 my job right there, and called up dad and told him the news and  
513 said I'm going to come with you because my dad had been  
514 trying to (sighs)- this is kind of complicated. Essentially what  
515 conservative Adventism consists of, is that it doesn't have  
516 anything to do with, really with throwing this political power  
517 around very much. It really is based upon Ellen White's ideas of

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518           small little groups of people and she had this whole idea of  
519           medical, being a medical missionary and medical missionary  
520           institutes. And the whole thing was centered around, what we  
521           seem to be calling now in days, as complimentary medicine;  
522           herbal remedies, hydrotherapy, and of course a lot of religion.

523   **127.    I.: Mhm.**

524   **128.    C.: And she had actually you know, given a fairly complete**  
525           **description of what she thought a medical missionary was**  
526           **supposed to be and supposed to be a little tiny institutes**  
527           **scattered all round the world you know. She had this vision**  
528           **where the map of the world was presented to her by an angel**  
529           **and there were just the few lights on the map and these**  
530           **represented the few hospitals and that were set up at her time.**  
531           **And of course the idea was is that the whole map is supposed to**  
532           **be lit up with little lights all over the place, not just a few.**

533   **129.    I.: Right.**

534   **130.    C.: So, there's a whole concept of little healing institutes**  
535           **based upon on alternative medicine, and my dad was trying to**  
536           **set one up, you know, using charcoal and the nettle and he was**  
537           **out gather nettle and he bought this little farm. It's a gorgeous**  
538           **little place, I mean it really is. It's in this little valley in south-**  
539           **western [blocked: of large Midwestern state B]. He was trying to**  
540           **set up a place where people could be healed with natural**  
541           **remedies and it was way out in the country and nice and restful**  
542           **place. You know, no hustle and bustle of the city. And like I**  
543           **said, all along, ever since mid-college, he's been dropping hints**  
544           **and trying to apply pressure to me that this is really the way that**  
545           **God was supposed to- this is really what God wanted us to do,**  
546           **and uhm, this is our purpose in life and we don't need all this**  
547           **education. And...oh, by the way, I'm trying to build one of these**  
548           **and I could use some help. And so for the next year and a half, I**  
549           **went and helped him. And uhm, it was the most miserable**  
550           **experience in my life.**

551   **131.    I.: Mm.**

552   **132.    C.: (sighs) It was very tough because I went there all**  
553           **happy. You know, it was just, just like if you read about a cult,**  
554           **you know, somebody who joins a cult. For awhile it's just grand**  
555           **cause they think that they've found their purpose in life and**  
556           **where they oughta be and what they oughta be doing.**

557   **133.    I.: Mhm.**

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558 **134. C.: But it took about three or four months and I realized**  
559 **that, you know, this wasn't right either. And of course by then I**  
560 **was.. I was, I kept trying to measure my dad's attitudes and his**  
561 **ideas with the raise of Ellen White.**

562 **135. I.: Mhm.**

563 **136. C.: Because, like I said, I still in the process of reading**  
564 **enormous amounts and parts of her work and I kept realizing**  
565 **that there were little things that were wrong here and there. And**  
566 **probably the biggest problem was his attitude adjustment. His**  
567 **attitude, which is completely contemptish of the world or of the**  
568 **church leadership. Contemptuous, that's what I meant to say.**

569 **137. I.: Mhm.**

570 **138. C.: And I kept reading her writing about how the whole**  
571 **church needed to be one and unified and we shouldn't have**  
572 **these divisions... gossip endlessly, hour after hour about you**  
573 **know, this little thing you know, this little pasture that got rocks,**  
574 **and this little scandal and that little scandal and it, it was also a**  
575 **lot of grumbling about the government and how they're putting**  
576 **people in jail for various things they did and he didn't seem to**  
577 **agree with that. But the whole combative attitude, I kept trying**  
578 **to gently let him know that- I kept... you know, it wasn't**  
579 **supportive by Ellen G. White. You know, so it's not biblical**  
580 **either because you're supposed to turn the other cheek when**  
581 **someone smites you, smacks you on this one, you know, and go**  
582 **the extra mile if somebody forces you to go the first mile. And**  
583 **that kind of stuff.**

584 **139. I.: Mhm.**

585 **140. C.: And the other things is that it was real obvious that**  
586 **there was a whole bunch of words with no go. He's still working**  
587 **on the house.**

588 **141. I.: Mhm.**

589 **142. C.: Essentially I ended up just helping remodel this house.**  
590 **And it's, it's a whole long story but it was just a bunch of**  
591 **stubborn refusal to face up to the facts (sighs) I called my**  
592 **company up that I had... after a year and a half it was just**  
593 **miserable. My dad did figure out that I wasn't working out there**  
594 **either and he actually suggested that I leave. I talked to my**  
595 **mom, she said the same thing. I called up my company that I**  
596 **had left in [blocked: European country A]. I told them that I was**  
597 **willing to work, you know, an extra two months or so, until I**

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598           **could find somebody else to fill my position, but when I left...**  
599           **they let me go very quickly.**

600   **143.     I.: Mhm.**

601   **144.     S.: But they, they wanted me back surprisingly. I had done**  
602           **a good enough job for them, you know.**

603   **145.     I.: Yeah.**

604   **146.     C.: And so I got hired back with them, and I left my dad and**  
605           **it was very hard because I thought I was... I couldn't make sense**  
606           **out of it all. It seemed like, you know, you're supposed to give**  
607           **your life to God and your supposed to work for Him and His**  
608           **glory and send the message out to the world and heal the**  
609           **broken hearted, you know. And I was just kind of groping**  
610           **around in the dark. And... I, I couldn't figure out why there's**  
611           **thinking processes. And this was the beginning of the end**  
612           **actually. This was a decade ago. I couldn't figure out why-**  
613           **cause my dad was living there with this step-mother, but this**  
614           **step-mother, or my step-mother I should say, not his, uhm...**  
615           **(laughs in disbelief) I just can't believe some of the stuff that**  
616           **they told each other. Uhm... it became very obvious to me that**  
617           **something was wrong with the reasoning, that the reasoning**  
618           **processes weren't working properly with my dad and step-**  
619           **mother. For about a year I intentionally hated him. I wouldn't**  
620           **admit it but- And I got over that stage too. So I was working and**  
621           **I was still in [blocked: Midwestern state A]. My, the company I**  
622           **had come back to, they gave me a contract and uhm, so I**  
623           **worked out of a little apartments there in [blocked: Midwestern**  
624           **state A]. You know, I moved- went from [blocked: of large**  
625           **Midwestern state B] back to [blocked: Midwestern state A]. So I**  
626           **was pretty near my mom there and the rest of my family, for**  
627           **about a year. And I was near- in [blocked: small city A] which is**  
628           **the town near [blocked: University A] and that's where I went to-**  
629           **You know, and again, I was attending church regularly the whole**  
630           **time and... I was just looking for answers. Why can't I seem to**  
631           **think very well? Why doesn't all of this stuff make sense? And I**  
632           **went to the local mall there and I found this book by Martin**  
633           **Gardner called Science, Good, Bad, and Bogus. And it was kind**  
634           **of repetitious but.. it talked about.. paranormal experiences,**  
635           **such as people that are physic. Uhm, and have you ever heard**  
636           **of [Yourayeller (probably: Uri Geller)]?**

637   **147.     I.: Mhm (as in no).**

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- 638 **148. C.:** He's a person that claims to have magical powers. He  
639 can supposedly take a key and push it between his fingers and  
640 while he does that the thing bends.
- 641 **149. I.:** Mm.
- 642 **150. C.:** And he can take a spoon and do this kind of thing and  
643 the spoon melts supposedly.
- 644 **151. I.:** I've seen guys to that, yeah.
- 645 **152. C.:** And it basically it was a blistering expose of all of this  
646 stuff. Uhm, spiritualistic séances. I think there was some of that  
647 stuff in there. And... uhm.. I read this book and I just ate the  
648 thing up. And uhm... you know, but at the same time I was still  
649 justly tying to- I'd, I'd- when I had left I didn't- when I left my  
650 dad, I didn't dump my faith cause I knew, I figured it was a bad  
651 mistake to throw out the baby with the bath water.
- 652 **153. I.:** Mhm.
- 653 **154. C.:** Uhm... but obviously it was hard- very difficult for me to  
654 read this book because these guys were skeptics and they're  
655 members of a society called [CSICOP] which is a long acronym  
656 for Committee for the Scientific Investigation of the Claims of  
657 the Paranormal. And uhm... about that time, that was the only  
658 book I could find by this guy and it's hard to find anything-  
659 actually in a lot of stores about critical thinking or exposés of all  
660 this sensational stuff. That's why they're out there in the  
661 atmosphere. They talk about UFO's.
- 662 **155. I.:** Right.
- 663 **156. C.:** And you know, there's no real evidence for all of that  
664 stuff. And [Area 51] and the X-Files, of course, that was later.  
665 "The truth is out there." Uhm... I moved out- my company  
666 didn't have any work for me then I could do the remote wing.  
667 They told me that, you know, go ahead and we'll let you do  
668 remote wing and you have to move out to [blocked: western  
669 state B] or find another job kind of thing.
- 670 **157. I.:** Mhm.
- 671 **158. C.:** So I, I decided to move back here. Move to, to [blocked:  
672 western city B] and work for that company and uhm, was a  
673 member of a real nice church down there in [...] And, you know,  
674 after I read that initial book, and uhm... I didn't get any more of,  
675 any more of the skeptical literature as I call it and read very  
676 much. It was very difficult for me because it was obvious that,  
677 the reasoning skills that they use could also could be applied to
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678 religion. At that point it was very touchy, after this whole bitter  
679 and raw experience with my dad.

680 159. I.: Mhm.

681 160. C.: But uhm, I read a book about cults, and of course, in  
682 fact when I- that's right, when I was with my dad, I went into a  
683 used book store and I got a.. book about a person who had gone  
684 through the [...] cults.

685 161. I.: Mhm.

686 162. C.: To me that was very scary for me. It was very difficult  
687 for me to read that book because... I could see all the parallels  
688 with my own experience of, you know, just leaving my career  
689 and trying to work for God as I had thought. After about a year  
690 or two, I went to another book store, you know, like I said, I've  
691 always been an avid reader. And I found a book by Gene  
692 [Granit] called FlimFlam. It's actually a very famous one. And  
693 that's, that's where he really got into the ah, the flimflams that  
694 go on in these spiritualistic séances where spiritual mediums  
695 supposedly contact that dead. And again, it was difficult- and  
696 he talked about water dowsing. And it was, it was kind of like it  
697 was hilarious to watch him shoot down these, these [charlatans]  
698 one after another, but I knew that he could do the same thing  
699 with religion.

700 163. I.: Mhm.

701 164. C.: I didn't want that, didn't want that. But I still read the  
702 book. I read his book called The Preachers, where he really  
703 blew the lid off of- or the faith healers, that's what it was. He  
704 really ripped the lid off of those guys. He caught one of them,  
705 the most famous one, Peter [...], he found out that he was using  
706 a, a modified hearing aid... to get- and uhm... I was also having  
707 a tough time at work. The boss that had dragged me back to  
708 [blocked: western state B], you know, it seemed like he- I think  
709 part of the problem was my fault, but gosh. He was notorious  
710 for taking talented people and uhm... making their lives difficult  
711 and keeping them from `using their talents. In my case, it  
712 seemed like he- well he worked on this project for a week and  
713 then worked on that project for two days and then he'd yank you  
714 back to the first project.

715 165. I.: Mhm.

716 166. C.: "Oh, I have this third thing for you to do". I could never  
717 settle down and finish anything. It drove me nuts because I like  
718 to get one thing and keep sawing on it until I get something

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719 done. You know, it was just here and there and everywhere. He  
720 had a, a... a real difficult personality. Everybody around him,  
721 even he himself, kind of had an idea but everybody around him  
722 couldn't, you know. Just one of these people who you kind of  
723 part the was for or something (laughs)-

724 167. I.: Right, right.

725 168. C.: Stay away from them, walk around on egg shells and  
726 uhm, I don't know. He finally laid me off, let me go, fired me,  
727 kind of difficult to uhm... to figure out exactly what he thought.

728 169. I.: Mhm.

729 170. C.: He wouldn't even give me a letter or recommendation  
730 when he dumped me. So I got another job. So I- at the same  
731 time, I got some relatives that live up in [blocked: western city C]  
732 and they're somewhere retired and they wanted to take these  
733 long trips, where they just go around and travel around the  
734 country in their trailer. The needed somebody to take care of  
735 their house while they did this. They had a five bedroom house  
736 and only two people living in it. So I didn't have a job, was  
737 looking for one frantically, and uhm, they allowed me to move in,  
738 in their house and I took care of it while they were gone. And I  
739 was looking for a job and I found one in [blocked: western city  
740 D]. And while I was there I was, it was like when I was in  
741 [blocked: western city B], I felt pretty solid in my faith actually,  
742 despite of these disturbing things I had been reading about  
743 cults. I also had some other books I read about advertising and  
744 about persuasion you know.

745 171. I.: Mhm, right.

746 172. C.: Probably the neatest book I ever read was called Age of  
747 Propaganda. And there again, I could see them using the same  
748 marketing techniques I was reading about in these books, from  
749 the pulpit. To me it was just so obvious, but again, I just kept  
750 pushing it down and avoiding it. When I moved up to...  
751 [blocked: western city B] which is right next to [...] which is a  
752 huge Adventist Ghetto, uhm, I don't know if you know that.  
753 There's also another small one over in [blocked: western city E]  
754 at the Adventist hospital there but- it was like I couldn't find a  
755 church that I was interested in. You know, I liked the church and  
756 had a lot of good friends in there and so I kept trying to go to  
757 this one and it seemed like the were to liberal, cause again I was  
758 trying to be a conservative and, and keep my beliefs in line with  
759 Ellen White had a envisioned the church ought to be cause she  
760 was the prophet of God.

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**173. I.: Mhm.**

**174. C.: And I went to the [blocked: local Adventist] church and it seemed like the music was to racy there and too liberal on the pastor and I went to the- there's two churches on campus and I went to the other church, and you know, they're too liberal and they were expecting to get a woman pastor there and they had problems with Ellen White as a profit and finally ended up going to a little tiny church kind of off in the weeds in [blocked: western city F] about 20 miles from [...]. That was a conservative church. And... that, that's really... you know, I was trying to find what I thought was the right place. But it was like I could never really connect there with the members. They are actually a lot of nice people but there are actually a lot of blue collar level and I'm kind of like a white collar person and it was like I could never really connect with them.**

**175. I.: Mhm.**

**176. C.: And... you know, it wasn't like they weren't nice to me. They would invite me home for dinner and stuff like that. And that, that's...that was about two or three years after I moved up here. And that's really where, like I said, it seemed like my faith in spite of every effort of my own, despite all my prayers and pleas, that's where it really started to dry up and blow away. It was like I was sitting there watching this process. I don't know, it's like watching when your relatives die or something like that. And it got to the point where, you know, I was living in the house with my relatives and they're, they're you know, [...] ten months of the year and they were going to a different church. They were also switching around cause their religious ideas were kind of in a flux too.**

**177. I.: Mhm.**

**178. C.: And.. this is where it really got bad because I would go to one church and I'd go on what I thought was the right church and of course they were going. My aunt and my second cousins were going to a different church and I started pretending I was going to church and not really going because I had a- my job arrangement was very exhausting, it was very tiring and I had a lot of responsibility. I was essentially everything, the programmer, the assistant administrator, I had a pager, and I was on call 6 days a week, my boss would fill in on Sabbath for me and that was it.**

**179. I.: Mhm.**

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802 **180. C.:** And uhm, so that was probably part of the problem and  
803 but oddly enough, I had always resisted up to this point, but I  
804 started playing computer games. And I had found out that I  
805 didn't turn into a... raving psycho with blood lust.

806 **181. I.:** Right.

807 **182. C.:** When I, I kind of like these work type games where  
808 you're kind of like the commander and tell your military units to  
809 run around and destroy this and shoot that.

810 **183. I.:** Mm.

811 **184. C.:** But the thing is, I had been taught all my life by [...] you  
812 become changed and I found- you know, and that's the reason  
813 why you shouldn't watch movies and you shouldn't look at  
814 pornography or anything with violence in you know. And I  
815 realized that it doesn't really have any effect on me. I'm still left  
816 with the same person.

817 **185. I.:** Mhm.

818 **186. C.:** I was just tired of sitting in front of the screen too long.  
819 And that was, that was actually a fairly big factor in it. And, and  
820 again it was another case of where what I had been taught, was  
821 not true. Don't buy a gun, you know, the Adventist church is  
822 quiet pacifist and that's the reason why I'm always surprised  
823 when I look at these other people and they always seem to be  
824 right wing, gun toting, cowboys of some sort, you know.

825 **187. I.:** Mhm.

826 **188. C.:** And that's what's different about Adventism, its all this  
827 quiet, shrinking violet almost type personality. And I had this  
828 neat little place that I would just go out and get away from it all  
829 and relax. I would just drive up in the mountains near [...] there  
830 and I would just.. snooze for an hour or so and then I would  
831 come back for lunch and my aunt and uncle would come back  
832 for lunch and they'd ask me "Well, how was church?" Oh, yeah,  
833 it was pretty good. (chuckles) And again, you know, sometimes  
834 I realized that it was slipping out of my hands. Kind of like trying  
835 to hold on to liquid water, you know.

836 **189. I.:** Right.

837 **190. C.:** And I'd take my bible up there and I would... I'd try to  
838 pray and I'd try to open up the bible and make it mean  
839 something like I had six or seven years before. And it just  
840 literally had no effect on me. It was like reading... (sighs) I don't

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841 know. What do you think of something that's boring, you know.  
842 An ingredient list on the side of a cereal box or something.

843 191. I.: Right.

844 192. C.: Of course, that's more interesting to me. Uhm, and...  
845 also at the same time- see when I moved to [blocked: western  
846 city B] I had asked the [...] men's chorus. And for years, you  
847 know, I went around to all the churches in the area and I sang up  
848 on the platform in front of thousands of people with this group  
849 and they sang and sang. You know, I received standing  
850 ovations from thousands of people. You know, if you want a  
851 crowd pleaser, sing the Battle Hymn of the Republic, with an  
852 organ thundering away and very well trained male voices. We  
853 actually had a pretty good reputation and we got a couple of  
854 CD's that we recorded. But uhm, it got to the point where I was  
855 never going to church. The only time I was going to church was  
856 to perform with the men's chorus. And that went on for about  
857 six months and uhm, finally in Christmas of 2002- well actually  
858 in the fall of- we always took a break. The men's chorus to a  
859 break during the summer and uhm, in the fall is when we'd start  
860 up again. And in the fall of 2000 we gave our very first  
861 performance and it wasn't even at an Adventist church, it was at  
862 uhm, I think it was a Methodist church in [blocked: western city  
863 G]. And, I was so conflicted there, sitting there singing for this  
864 church that I started making terrible mistakes and it was so bad  
865 that the director kind of turned and looked and wondered what's  
866 wrong with [blocked: referring self in third person] because I  
867 was always a very good singer. I could always memorize the  
868 music quicker than everybody else. There were times- we'd  
869 gave a two hour performance, and the whole thing I had  
870 memorized. And why would [blocked: referring self in third  
871 person] be goofing up like this when he should have had the  
872 music better than every body else? Well it's because of the  
873 conflict going on in my mind. I was sitting there singing about  
874 God and Jesus and the Angels and love and all of this stuff and I  
875 couldn't believe in it anymore, in spite of wanting to. So... I went  
876 on, and gave that Christmas... uhm.. at Christmas we always  
877 had a special concert that we gave during Christmas time and  
878 that was the last time I ever sang. I told all my friends good-by,  
879 I'm getting tired of this. The other thing was that I simply got  
880 tired of it. It just, I just got so board with the whole idea. Just  
881 memorizing music and going to perform it just got very boring to  
882 me.

883 193. I.: Mhm.

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- 884 **194. C.:** And so that's what I told them, I said I just need to do  
885 something different. I didn't really tell them that I didn't have  
886 any faith left.
- 887 **195. I.:** Right.
- 888 **196. C.:** And that I was essentially no longer an Adventist. I  
889 wasn't going to church. I wasn't paying any tithe or offering. I  
890 now I had bowed out of the men's chorus. And so I had just  
891 kind of drifted along for the next couple of months and... and  
892 then that's when I started reading all this stuff about, you know, I  
893 just decided that I was going to church it all because it wasn't  
894 working for me.
- 895 **197. I.:** Mm.
- 896 **198. C.:** And of course, that- as soon as I decided to chuck it all,  
897 it.. there was just his huge hunger that erupted within me. For  
898 the next two months, I just read and read and read. I read  
899 probably six or seven books. And I don't know how many  
900 things on the Internet.
- 901 **199. I.:** Mhm.
- 902 **200. C.:** And I just was completely convinced.. that uhm.. that  
903 every thing I had been taught that was just a bunch of bunk.
- 904 **201. I.:** Mm.
- 905 **202. C.:** And it was interesting to watch the way my- at first I  
906 thought it was just fantastic. My relatives were gone, and I was  
907 along in the house and I went running around in the house just  
908 "YES-YES, I'M FREE, YES!" you know?
- 909 **203. I.:** Right.
- 910 **204. C.:** It was just so glad to have that huge weight of all these,  
911 all this stuff just blow away. And then there was like, there was  
912 a, a psychological counter-attack of some sort and I got terribly  
913 depressed, terribly sad. And uhm.. it was so bad that one day I  
914 would swear I was going to have a heart attack.
- 915 **205. I.:** Mm.
- 916 **206. C.:** Cause I had- you know, I looked up the symptoms for a  
917 heart attack on the internet and you know, my heart was beating,  
918 I, I couldn't sleep well at night and uhm.. and I kept waking with  
919 a jolt because.. uh, I was all worried about you know, am I  
920 wrong? But again it was all like I knew- one of the things that  
921 kept me together was, I knew it was all between my ears. Cause  
922 like I said, all my investigations and all my reading up to this
-

923 point had, told me that there's not real substance to all this stuff.  
924 It's just a bunch wishful thinking. So I was just like, its all  
925 between your ears [blocked: referring self in third person], and  
926 you're going to get over it. And I eventually did get over it. It  
927 was just about, just after I went into the emergency room  
928 thinking I had a heart attack that I joined the [blocked: internet  
929 support] site. I just started pouring out my anguish, my pain, my  
930 frustration, in my post on, on the walk-away board. And you  
931 know, it was just a bunch of fantastic people. We would swap  
932 stories and talk about it and that's when I realized, its not just  
933 me. I'm not the only one. I'm not all alone in this. I'm not the  
934 only person who has difficulty in believing all this stuff. There's  
935 a lot of other people out there that have the same problems.

936 207. I.: Mhm.

937 208. C.: And from then on, I've just been a regular there. In the  
938 last six months or so, I kind of lost interest actually in [blocked:  
939 internet support site], and I think I'm just kind of over it all. So  
940 that's, that's kind of where I'm at now, kind of not sure what to  
941 do next but uhm... you know and, especially you know, back up  
942 a little bit- after I decided to chuck it all I had that, that uhm, that  
943 big back-lash. You know, it was just like, I went this way and  
944 was so glad to be free of it all and swoosh, the other way.

945 209. I.: Mhm.

946 210. C.: You know, but it was right in there somewhere where I  
947 had this one Friday night before my relatives came back. I was  
948 all alone in the house. I realized that I was sick and tired of  
949 being afraid of God and Satan.

950 211. I.: Mhm.

951 212. C.: And so I literally, I just started screaming, I started  
952 yelling and I hurled every cuss word every profanity at God at  
953 first, that I could think of. And I started asking him "Strike me  
954 dead!" and to "Quit being such a coward!" and "Come on, I dare  
955 yak!" you know, and "Come on you big wimp!" and blah-blah.  
956 You know, it was just at the top of my voice. Screaming yelling,  
957 and then- see I had always been taught that.. if you ask the  
958 devil, and if you sell your soul to the devil, and you asked him to  
959 uhm, posses you, he will.

960 213. I.: Mm.

961 214. C.: Because at that point God removes his protection from  
962 you because he doesn't want to interfere with your free-will.

963 215. I.: Mm.

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- 964 **216. C.: So while the devil has jumped in, then you become**  
965 **Satan's- you become demon possessed.**
- 966 **217. I.: Mhm.**
- 967 **218. C.: And I realized that I was so sick and tired of being**  
968 **afraid of Satan, especially- I realized that I was actually more**  
969 **afraid of Satan then I was afraid of God, and I just decided I was**  
970 **either going to figure out whether this thing was for real or not.**  
971 **And I actually asked the Satan to posses me.**
- 972 **219. I.: Mhm.**
- 973 **220. C.: And again, I just screamed at him, hurled every cuss**  
974 **word I could think of. I called God and Satan homosexual**  
975 **lovers, you know, I mean just everything.**
- 976 **221. I.: Mhm.**
- 977 **222. C.: I actually went out on the front lawn and looked up at**  
978 **the sky for awhile and said "Come on you big cowards!"**
- 979 **223. I.: Mhm.**
- 980 **224. C.: ""Strike me dead!" "Come on Satan, posses me, turn**  
981 **me into some kind of a- " At the ground, I decided that I didn't**  
982 **care any longer whether or not- I, I was just so tired of the fear,**  
983 **you know, I, I think I was just kind of a fighter or flight type of**  
984 **thing. You know, I had been running away from it for so long.**  
985 **And of course, nothing happened. And uhm, so that was- I-I did**  
986 **that for an hour and a half. And I was horse for over a week.**
- 987 **225. I.: Mm.**
- 988 **226. C.: And that was after five years of training my voice-**
- 989 **227. I.: Right.**
- 990 **228. N: With the men's chorus. So I already had a fairly strong**  
991 **voice up to that point.**
- 992 **229. I.: Mhm.**
- 993 **230. C.: And uhm, that, that was really one of the.. the.. I don't**  
994 **know, I guess you would call it a [cust?] you know, up to that**  
995 **point I was still kind of afraid of it all. I.. just had enough, you**  
996 **know, if this demon possession stuff is true, lets see it happen.**  
997 **I was willing to just to see if any, any of it was true. That's what I**  
998 **was trying to, I was trying to test the idea.**
- 999 **231. I.: Mhm.**
- 1000 **232. C.: And so all that stuff about you know, people turning to-**  
1001 **having the demons of lust and money and you know, all that**
-

1002           **stuff, I have no patience of it and I think its all a bunch of**  
1003           **bologna.**

1004   **233.     I.: Mm, mhm.**

1005   **234.     C.: Cause I went out and tried it, myself. I went out and**  
1006           **tested the theory. Of course, some people said well, [blocked:**  
1007           **he is] probably really demon possessed, he just won't admit it,**  
1008           **you know. And when we're not looking, he's drinking goat**  
1009           **blood or something like that (spoken with sarcasm)**

1010   **235.     I.: Mhm.**

1011   **236.     C.: So that's, that's basically where I've been. Uhm, I've**  
1012           **actually gotten tired of debunking Christianity and where I don't**  
1013           **read too much about it anymore, but I read a little bit now and**  
1014           **then. But again, you know, its like when one person said on the**  
1015           **[blocked: internet support discussion] board, I still kind of- I**  
1016           **believe that. It's a wonder we don't have a dent up there, its**  
1017           **going to cave in a little bit. So that's, that's kind of where I've**  
1018           **been ever since. I don't know how I can kind of tie it off or sum**  
1019           **it up.**

1020   **237.     I.: (laughs) No, no that's good, that's good. Uhm, before- I**  
1021           **don't know if there's anything else, if it comes to you before I go**  
1022           **on but we can take a break if you want. I can get you some**  
1023           **water or-**

1024   **238.     C.: Yeah, I'd like something to drink.**

1025   **239.     C.: (back from break) I had absolutely no desire or wish to**  
1026           **go back.**

1027   **240.     I.: Right.**

1028   **241.     C.: And I consider myself to be complete Atheist. And I**  
1029           **actually like it. The difficulty I have is, like I said before, its still**  
1030           **kind of near and dear to me and uncomfortable to me and its**  
1031           **kind of difficult talking with people that still believe.**

1032   **242.     I.: Right.**

1033   **243.     C.: Sometimes I get pretty impatient, sometimes I handle it**  
1034           **better.**

1035   **244.     I.: Mhm.**

1036   **245.     C.: Uhm.. to me its all just a bunch of bologna (laughs).**

1037   **246.     I.: Right-right.**

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- 1038 **247. C.:** If, you know, it sounds kind of arrogant to sit there and  
1039 dismiss two thousand years and millions of believers like that,  
1040 and that's one of the difficulties I had to get to older.
- 1041 **248. I.:** Right.
- 1042 **249. C.:** And finally I just told myself... if it's wrong it's wrong.  
1043 It's just kind of like the flat earth theory. A lot of people used to  
1044 believe in that but... also, you know, I-I not really- at least for  
1045 this- I was for awhile but I don't hate or blame my parents for  
1046 teaching me all this stuff and bringing me up as an Adventist,  
1047 because they thought they were doing the right thing.
- 1048 **250. I.:** Mhm.
- 1049 **251. C.:** And.. I've also convinced that, a lot of people are quite  
1050 comfortable with their belief system. And it seems to fit them  
1051 pretty well. They don't have any problem with it. But the  
1052 problem is, is they also at the same time, they had a one size fits  
1053 all type of theology that they, they engage in and I can't, I don't-  
1054 that's not true. I'm just completely- there's no substance to that  
1055 because they think that you know, that every body needs to be  
1056 saved by Jesus and everybody needs to believe in him.
- 1057 **252. I.:** Right.
- 1058 **253. C.:** I think its actually that kind of a Christian belief its just  
1059 suited toward either- I'm not sure which- either a certain  
1060 personality type, or people at a certain stage of psychological  
1061 growth. I literally felt like myself, I literally felt like I had been  
1062 bound up in a cocoon, like I said, you know, growth is painful  
1063 sometimes. But I felt like I had literally burst out of.. solitary  
1064 confinement or something.
- 1065 **254. I.:** Mhm.
- 1066 **255. C.:** And also, you know, I told myself that, you know, that I  
1067 don't believe and stuff, I told myself over and over again, its  
1068 what I call the end of certainty. Because before.. I had all these  
1069 things I was certain about, you know. You're saved by Jesus  
1070 Christ, we're going to go to heaven and go live forever after and,  
1071 in a place of eternal bliss- I don't know, I don't know what's  
1072 going to happen after death, after death. But uhm, the [best I  
1073 can says?] is I'm going to rot, which is what [Bertrand Russell]  
1074 says.
- 1075 **256. I.:** Mhm.
- 1076 **257. C.:** Somebody asked him kind of the same thing. What do  
1077 you think is going to happen when you die? And he said, I think
-

1078  
1079

**I'm going to rot. And the person asking him the question obviously didn't like the answer.**

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## Faith Development Interview with Adam

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1. I.: Right... So in reflecting on your life, like, what would you identify as marker events? Things that really- like hinge events that you know...
  2. C.: Obviously... probably the three biggest things was my parents divorce, that was very hard on me.
  3. I.: Mhm.
  4. C.: It was years before I could even talk about it without choking up.
  5. I.: Mhm.
  6. C.: Uhm, essentially I think I have a, well I think I have abandonment issues. My dad essentially just let me go to college. And that was probably the time that I needed him the most. And not just financially but just off- doing his ultra-conservative right-wing thing.
  7. I.: Mhm.
  8. C.: And obviously.. biggest upset was leaving my religion two years ago.
  9. I.: Right.
  10. C.: Probably the third one, which is in the middle between- was when I quit my job and went to.. work with my dad. Those are probably the three biggest ones.
  11. I.: Alright... and, like what- in terms of your past relationships, what sort of past relationships have been very important in your development as a person? Uhm, your parents- they were mentors- even authors or leaders in different areas that may have been-
  12. C.: Oh, I remember when I was in grade school, I was really enamored with Thomas Edison, because he was such an inventor and I always wanted to be an inventor. Again, that's another reason like I said, it was a mistake going to biology because I was always interested in technology and how things work.
  13. I.: Right, right.
  14. C.: So I remember those two guys were my heroes. Did I say Isaac Whatts? I just thought where steam engines were neat. For awhile I was really enamored with them. Uhm... when I was a teenager, uhm, not so strong, but I remember I was
-

38 pretty enamored with [Rachel] Carson, because there was a  
39 period there, uhm, where I got real interested in ecology. And  
40 that was through out high school and that's the reason, one of  
41 the reasons why I went into biology. Cause I was interested in  
42 ecology then. In fact, I went around to a bunch of garage sales  
43 and I, I read Silent Scream and I got a bunch of books on- it was  
44 all this popular ecology. This during the first- it was also just  
45 around the time when the first wave of ecology in this country.  
46 And it was also one my first experiences that being... alarmed at  
47 something and nobody else was interested because I started  
48 reading about it in college. You know, learning all this stuff  
49 about the dangers of pesticides and pollution, and I went around  
50 and talked to people about it and they didn't want to hear about  
51 it.

52 15. I.: Yeah.

53 16. C.: Why, don't we have a problem here folks, that needs to  
54 be fixed? You know, [blocked: local body of water] was brown  
55 for years. I remember a picture of it. It was just a dark ugly  
56 brown, it was simply dead. And of course, I lived right in  
57 [blocked: Midwestern state A], right near there you know.  
58 Uhm... Of course that kind of carried me up through high  
59 school. Uhm, college, I can't, I can't remember any at that-  
60 that's about the point where I feel like I never really had any  
61 heroes or, or people to look up to.

62 17. I.: Mm.

63 18. C.: And of course, after I gone back and gotten real ultra-  
64 conservative Adventist, then that was Jesus and God that were  
65 my heroes. But it was.. it was a different kind of a feeling  
66 because.. somebody who can strike you dead is not a person  
67 that you- you have a different feeling towards them, you know.  
68 And then, and then Jesus, the ideas of- not the guy that, that's  
69 going to strike you dead like God the Father is but he's the one  
70 that saved you and he's the one that redeemed you and so you  
71 owe him.

72 19. I.: Right.

73 20. C.: And so.. you know, that's, that's not really an admiring  
74 type of relationship like I had for Thomas Edison. I, I think there  
75 was also- thought that Henry Ford was a neat guy. I actually  
76 saw a documentary that kind of tarnished my (laughs) my  
77 opinion of Henry Ford, but that's the part of being grown, being  
78 an adult.

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- 79       **21.       I.: Right.**
- 80       **22.       C.: But I think that's about, you know... uhm, you know,**  
81       **about the time I entered college that was about the time I really**  
82       **didn't have any- I can't said I had any real heroes. I just couldn't**  
83       **think in terms of that. I was more interested I guess, in ideas**  
84       **and technology. You now, I-I pretty much an idea person. I**  
85       **don't, I don't look up to people per-say.**
- 86       **23.       I.: Right.**
- 87       **24.       C.: It seems like. And of course, like I said, I went through**  
88       **the whole conservative things there and started out with my, my**  
89       **leaving my job, and of course that's when God and Jesus**  
90       **became my heroes, and Ellen White, that's right. That's an**  
91       **obvious one, Ellen White and James White, the early leaders of**  
92       **the Adventist church.**
- 93       **25.       I.: Mhm.**
- 94       **26.       C.: Because we kind of looked at them in the same sense**  
95       **that a lot of other Protestant denominations look at the early**  
96       **Christian church.**
- 97       **27.       I.: Mm.**
- 98       **28.       C.: Cause that, that's when the faith was pure and young**  
99       **and everybody was enthusiastic and that's when everything was**  
100       **right and kind of after words everything kind of starts falling**  
101       **apart slowly.**
- 102       **29.       I.: Mhm.**
- 103       **30.       C.: Its, its- it's kind of like a honey moon. You know, how**  
104       **a couple kind of looks back at their honey moon**
- 105       **31.       I.: Yeah, absolutely**
- 106       **32.       C.: You know, they're just in love and it seems like they**  
107       **always- sentimentalism.**
- 108       **33.       I.: Mhm.**
- 109       **34.       C.: So yeah, you know, James and Ellen White, God and**  
110       **Jesus, and I suppose, you know, right now and uhm, for awhile I**  
111       **thought the people at [CSICOP] were pretty neat. Like and that**  
112       **was, that was more along the lines of like when I was in grade**  
113       **school and I thought they were real neat people.**
- 114       **35.       I.: Right. What about like ah, any interpersonal**  
115       **relationships you mentioned you had a couple of siblings, uhm, I**  
116       **don't know how close you were with them or-**
-

- 117       **36.       C.: My brother and I were real- a lot like cats when, when**  
118       **we were kids. Typical sibling rivalry, and then when we were**  
119       **teenagers, mostly because of- I think retrospectively cause the**  
120       **way my mom taught us, we actually became very close. In fact,**  
121       **there was never any, you know, homosexual thing but after my**  
122       **parents would tell us to go to bed, we used to take turns rubbing**  
123       **each other's back.**
- 124       **37.       I.: Mhm.**
- 125       **38.       C.: And it was just uhm, either he was on my bed or I go**  
126       **into his bed. But there was about a year there where we'd just**  
127       **give each other back massages. And we actually became pretty**  
128       **close for about a year then. But then, you know, we started**  
129       **parting ways there and we were growing up. Uhm.. one thing I,**  
130       **I've always had a difficulty with and I'm convinced it's because**  
131       **of the way my mother treated me, is that I've just never had a**  
132       **relationship with a woman.**
- 133       **39.       I.: Mm.**
- 134       **40.       C.: Period. I've always been so... stand-offish from the**  
135       **way she treated me. And this is something that I really have to**  
136       **work on because I'm not gay. I like naked women (laughs). I**  
137       **really do (laughs). Oh, but uhm- oh the other thing is, it wasn't**  
138       **just my mom because, I took all these teachings about sexual**  
139       **feelings that I was taught and are taught and are written down in**  
140       **Ellen Whites writings where, you know, you just don't think**  
141       **about sex essentially. And you know, thinking about having sex**  
142       **with another- this, I-I wanted purity in my thought toward**  
143       **women, and by purity meant that no sexual feelings, you're just**  
144       **interested in the person.**
- 145       **41.       I.: Mm.**
- 146       **42.       C.: Now I recognized that it's just silly and unnatural. Of**  
147       **course you think about it, you've just got to keep a hood on it a**  
148       **little bit, you don't want it to get out of hand. But... you know, I**  
149       **was, so overcome by my guilt and, and masturbating that I**  
150       **thought that I wasn't fit.. to- I felt like I had overcome my lust.**  
151       **And since I had constant evidence I hadn't, well then I wasn't fit**  
152       **to be married.**
- 153       **43.       I.: Mm.**
- 154       **44.       C.: If my thoughts were alone weren't pure, then the**  
155       **marriage wasn't going to work. And besides, you know, I**  
156       **watched my parents divorce crumble and I realized that you**  
157       **know, marriage isn't always what it's cracked up to be.**
-

- 158       **45.       I.: Yeah.**
- 159       **46.       C.: So, I was probably going to fail anyway and especially**  
160       **since I had lusty thoughts toward women, and they're not pure,**  
161       **you know, I'm not going to go into this thing in a- the way it**  
162       **should be done, so it ain't going to work so why bother. And**  
163       **besides my mom was such a bitch to me... that, you know, I'm**  
164       **not sure I want to do that.**
- 165       **47.       I.: Yeah.**
- 166       **48.       C.: So I literally never had a, a close relationship with a**  
167       **women, a romantic relationship ever.**
- 168       **49.       I.: Mm.**
- 169       **50.       C.: And like I said, I don't like that. I'd like to see a change.**  
170       **Uhm, of course I had an array of friends and acquaintances both**  
171       **male and female but you know, anytime a women starts even**  
172       **giving a hint that she's interested in me, I just... push them**  
173       **away. It's kind of hard because I'm a human being, I am, I have**  
174       **psychological needs. So, you know... other than that I've**  
175       **always been a person that gets along pretty well with people,**  
176       **other than that one boss at that one job. But he had a reputation**  
177       **for doing that to anybody so I don't view that as my fault, but for**  
178       **the most part you know, I got a couple of friends I still keep in**  
179       **contact with from school.**
- 180       **51.       I.: Mhm.**
- 181       **52.       C.: It's interesting, one of them an editor for a very famous**  
182       **computer book publisher. I don't know if you've ever heard of**  
183       **[...] Associates. The other one works for the CIA, which the last**  
184       **I heard from her\***
- 185       **53.       I.: Interesting. Uhm.. as you look over, all the different**  
186       **chapters of your life uhm, and I know initially in the first years of**  
187       **how you- images of God and like how, how you perceive God**  
188       **weren't very formed but later in your life did you see how**  
189       **images of God changed across different time periods? How**  
190       **would you describe that?**
- 191       **54.       C.: I don't know if you're talking about a concrete**  
192       **visualization in my mind or you know, how I viewed my**  
193       **relationship with God?**
- 194       **55.       I.: I, I think both. Uhm-**
- 195       **56.       C.: Well basically, as far as how I visualized God in my**  
196       **mind is, is actually- and I realized this is where it came from is**  
197       **pictures and books that I read as a child where it's this glorious**
-

198 throne rooms surrounded by light and he's got the scepter in his  
199 hand and the big golden throne and he's surrounded by angels.

200 57. I.: Mhm.

201 58. C.: And it's all very solemn and awe inspiring type of  
202 person. And of course, Jesus, has been always you know, the  
203 shepherd and the suffering, dying savior on the cross, so I  
204 always had this picture of this guy in a robe with a long beard  
205 and hair you know, like you see in a lot of the pictures.

206 59. I.: Right.

207 60. C.: Uhm, I'm realizing that, it seems like a lot of my  
208 religion's very, very abstract in that I don't seem to, view it as  
209 kind of a relationship but as a, kind of like an abstract.. an  
210 abstract uhm.. what am I saying? (spoken to himself) An  
211 abstract exercise. Kind of like doing math problems almost.  
212 Where I psychologically distance from any ideas of humanity in  
213 the deities that I used to worship.

214 61. I.: Mhm.

215 62. C.: And so that's the reason why, when you asked me I felt  
216 kind of, I kind of groped around cause I don't feel like I- I think-  
217 well there were times I imagined when I was praying that I  
218 imagined where, or felt something, a presence in the room with  
219 me. And I kept imagining you know, Jesus looking down on me  
220 with pity and wanting the best for me, but it felt like- I can't say I  
221 ever felt like I was ever connected to them as a person.

222 63. I.: Mhm.

223 64. C.: The way I would with any other person on the planet. It  
224 always just somebody off and abstract in the distance. So I, I  
225 kind of difficult in saying how do I, how do I visualize, and how  
226 did my concept of God change over the years and- well,  
227 obviously, as an Atheist I view it all as myth now. But up until  
228 that time, I actually think it was essentially static. The vision of  
229 the big solemn scene in the throne room.

230 65. I.: Mhm.

231 66. C.: Which sounds like, it sounds very childish to me. But  
232 of course that, then dove-tailed with my belief is that  
233 fundamentalism keeps people at a very.. early stage of  
234 psychological development. And I think that's one of the  
235 reasons why it's painful when you come out of it, is instead of,  
236 growing gradually, you've actually been stifled psychologically  
237 and it all when poof. You come out of this confining cocoon and

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- 238           it's very difficult. Instead of just taking little steps at a time,  
239           you've got this huge leap.
- 240       **67.       I.: Mm.**
- 241       **68.       C.: I'm wondering if I'm speaking to fast for the-**
- 242       **69.       I.: No, no it's fine.**
- 243       **70.       C.: tape recorder to pick things up.**
- 244       **71.       I.: No it's great. Uhm, so did you have experience like that,**  
245           of like when you came out of fundamentalism, that sort of  
246           growth spurt. To be all of a sudden you know, like my  
247           psychological birth has been stifled, now I need to catch up, or  
248           maybe you still feel like you're catching up, and what other sort  
249           of crisis have you engaged along those lines?
- 250       **72.       C.: Well yeah, like I said, I was just hungry for.. just reading**  
251           about science and stuff. And I realized that I could- you know, I  
252           can go read.. Buddhist literature or Satanist literature if I want,  
253           and not be threatened by it because I don't believe in any of the  
254           supernatural stuff, so I can- it was to me, to me it was a  
255           significant growth spurt just to simply say I can look at an idea  
256           this passionately and without feeling that if I look at it too long  
257           it's going to.. get a hold of me and maybe I'll lose my soul.
- 258       **73.       I.: Mhm.**
- 259       **74.       C.: To me that's, that's one of the key things that I did and**  
260           it was difficult to do, was to separate myself from my ideas. It  
261           was actually- I found it very wrenching to do that.
- 262       **75.       I.: Mhm.**
- 263       **76.       C.: Literally, and I couldn't figure out why, why do I have to**  
264           be so attached to ideas, where I feel like my guts are being  
265           ripped out if I don't believe in God, I mean, it's just an idea. Why  
266           can't I give the same consideration that I give to the  
267           [Pythagorean?] theorem? Or you know, or any other scientific  
268           idea, or any other idea of philosophy.
- 269       **77.       I.: Mhm.**
- 270       **78.       C.: And this idea that you, that's like you take these ideas**  
271           inside yourself and they become part of you so much that if,  
272           you don't have them (tape ends, switch tape)
- 273       **79.       C.: (next tape) And to me that, that's seemed like a more**  
274           mature thing. You say well, you know, you just kind of click on  
275           an idea and well, ok you know, maybe UFO's do exist. Let's look  
276           at the evidence. Instead of just taking it inside yourself and, and
-

277           you know, ok I don't think that there's any evidence for this, I  
278           can dump it. And you see these people that are just attached to  
279           their ideas.

280       **80.       I.: Right.**

281       **81.       C.: And they feel, I don't know, like they've been `raped. At**  
282           **least that's- I suppose that's one way of describing it, like you've**  
283           **been violated of something that if, if there's any possibility that**  
284           **these ideas are wrong.**

285       **82.       I.: Right, right.**

286       **83.       C.: So I, I don't now. That is science psychological growth,**  
287           **I don't know. To me it seems to.**

288       **84.       I.: Right. Well yeah, and-and you counter those things and**  
289           **they feel like- and they are sort of a crisis of understand like...**  
290           **you know having to make serious shifts like that.**

291       **85.       C.: Yeah. That's the reason like I said, it was the end of**  
292           **certainty for me, but so what, I don't have to have anything for**  
293           **certainty. It's like, what difference is it going to make in my life,**  
294           **where the world, if we find out indeed that the old earth, you**  
295           **know, the earth is, has been around for [...] billion years. It's not**  
296           **going to reduce my taxes (chuckles). The grass is still going to**  
297           **grow, and I'll just you know- nothing's going to change.**

298       **86.       I.: Right.**

299       **87.       C.: And see, that's, that's why I consider is one of the- is a**  
300           **big part of the damage that fundamentalist do, it they make**  
301           **these ideas so core. And so essential and they just, you know,**  
302           **tie them into your psychological well-being so thoroughly, that**  
303           **it's `difficult to yank them out.**

304       **88.       I.: Right.**

305       **89.       C.: And yet you find out that they're diseased.**

306       **90.       I.: Yeah. Uhm, you also mentioned earlier that uhm, you**  
307           **had been part of the men's chorus group and other groups. Like**  
308           **currently, do you have groups that you are involved with? Uhm**  
309           **or relationships from work or whatever?**

310       **91.       C.: No, the only thing I can say is [blocked: internet**  
311           **support website].**

312       **92.       I.: [blocked: internet support website].**

313       **93.       C.: And friends at work, family, relatives... uhm.. I went to**  
314           **the freedom from religion foundation convention. Oh, that was**  
315           **fantastic, last November. It was just like a breath of fresh air**

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316 and in a stinky barn. (sighs) it was just- you get to go there with  
317 four hundred and fifty other people that, that believe the way you  
318 do about religion, and they're all fighting for religious liberty.  
319 But other than that I haven't, I don't have any groups that I  
320 associate with. Like I said I've always been a kind of stand-  
321 offish loaner.

322 94. I.: Alright, but I mean, I think that [blocked: internet support  
323 discussion] board is a great example of sort of a group that's  
324 kind of carried you through it.

325 95. C.: Oh yeah, no doubt about it, a tremendous help.

326 96. I.: Alright now, here comes the heavy hitter questions.

327 97. C.: Ok.

328 98. I.: Kinds of questions that I don't know how I would answer  
329 if someone asked me them, but you've been very articulate thus  
330 far so I trust you with these. Uhm... Do you feel, do you feel like  
331 your life has meaning now? Like, what makes life meaningful  
332 for you?

333 99. C.: Well, I still have a problem with meaning, but see, as I  
334 look back.. you know, this whole business, especially when I left  
335 my job, it was just part of my search for meaning and I, and I  
336 think that- I'm convinced now that looking back over it, I never  
337 found it. I didn't find any religion in spite of my valium, and  
338 uhm.. you know, my constant efforts to `find some. And ah, I  
339 read Victor Frankl's book, Man's Search for Meaning and, you  
340 know, I believe that the only meaning life has is what we,  
341 ourselves, attach to it which of course, is anti-hypothetical to  
342 Christianity because, they tell you that the only meaning... your  
343 life has is to worship and love and do what God says.

344 100. I.: Mhm.

345 101. C.: And so, I think as part of the adjustment that I'm going  
346 through is moving my focus of meaning from an external one, to  
347 an eternal one. And its not easy because like I said, the whole  
348 environment I'd brought up- if you think about it, every bit of  
349 meaning that you have according to their ideas is external to the  
350 person.

351 102. I.: Mhm.

352 103. C.: And I know it's not that way.

353 104. I.: Mhm.

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354 **105. C.:** It's what we humans think it is, and so we each make  
355 our own meaning. So yeah, uhm, but I still you know, have  
356 periods when I just kind of feel like doesn't mean anything.  
357 And.. the other thing is I try to do is I remember, ok, so life  
358 doesn't have any meaning, why do you have to be down about  
359 it? How do I react to this revelation? I don't have to react  
360 negatively to it. And see again, it's part of the.. the  
361 brainwashing (laughs) the thinking system of Christianity, I was  
362 always taught that if you don't believe in God and all these  
363 things, you know, then you're cast adrift as Ellen White says, on  
364 a vast sea of uncertainty. And so, as part of this idea of self-  
365 fulfilling prophecy, that you know, I don't feel meaning. But  
366 again, why do I have to feel bad about that? I'm a little  
367 insignificant speck in a little insignificant planet and in an  
368 insignificant solar system, you know, and an insignificant little  
369 galaxy. I'm `nothing really

370 **106. I.:** Mhm.

371 **107. C.:** And sometimes.. in a lot of ways it's almost preferable  
372 because even though it's hard to adjust to it, I like that idea  
373 better than, the fundamentalist mind set I was brought up with  
374 where by-gummy, every moment is full of danger. Satan's on  
375 this side whispering sin and temptation in this ear and the  
376 Angels are over here saying no, you oughta be a good little boy.  
377 And you know, and in the future the world's going to end and  
378 you're going to have flee for the hills and some of you going to  
379 be put in prison, some of you going to executed- this whole  
380 dramatic psychological turmoil it's just stopped now. What's all  
381 the, what's all the upset about? I think it's preferable to believe  
382 no intrinsic meaning of life than that stuff.

383 **108. I.:** Mm.

384 **109. C.:** Because they've got this whole.. melodramatic thing of  
385 you know, we're the center of the great controversy between  
386 Christ and Satan and you know, the devil's going around trying  
387 to tempt everybody and make everybody miserable and brings  
388 around all these disasters. You know, it sounds like bad  
389 science fiction now. So yeah, I still have some problems with  
390 meaning, but you know, the other thing of it is it's nice to just  
391 simply flat say that, because if you're a Christian and you  
392 believe.. you're discouraged from saying the truth, that you may  
393 or may not feel meaning. Like you may or may not feel like life  
394 has any meaning or sense to it but you're supposed to feel like

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395 life has meaning. So there's all this pressure to say yes, you  
396 know?

397 110. I.: Yeah.

398 111. C.: I've got it all figured out, I'm going to heaven, I'm going  
399 to be saved.(giving an example of the "typical" Christian  
400 thought)

401 112. I.: Right.

402 113. C.: Put on a little happy face. I like Jesus, I'm happy  
403 because he brings happiness to the world. Kind of like Howdy-  
404 Doody or something, you know, this little puppet slapping the  
405 jaw.

406 114. I.: Right, right. (pause) If there were one thing that you  
407 could change about yourself, however big or however small, but  
408 if there was one thing that you could change about yourself,  
409 what do you think that would be?

410 115. C.: Well.. that's, that's pretty easy, uhm, I wish I had figured  
411 this out, and I wish that I would have done what I've done  
412 (sighs)... when I left high school.. or even earlier. I read these  
413 stories about these people that became Atheists. In other  
414 words, I wished I would have paid attention to the evidence  
415 hanging in front of my nose that all this stuff was just a bunch of  
416 bunk. And I wished I would have discovered it twenty years ago.  
417 It would have saved me enormous amount of grief and time and  
418 effort. So I wish- but then again, you know, that's part of the  
419 training's. You're supposed to suppress your doubts, do I don't  
420 think that it was, it was actually possible for me to have, looked  
421 my mom in the face when I was twelve years or whatever and  
422 said "Mom, I'm an Atheist."

423 116. I.: Yeah.

424 117. C.: So, essentially it's high-in-sight and I wished I would  
425 have done it a long time ago. I wish I had paid attention to all  
426 the warning signals that are obvious to me now but- there's no  
427 substance to all this belief. Uhm... one thing? That-that's the  
428 first thing that pops into my mind

429 118. I.: That's a good answer. How would you describe like  
430 beliefs, values, and commitments that are important in your life  
431 right now?

432 119. C.: Beliefs? Well to me.. obviously commitment to my job  
433 and uhm.. and of course my beliefs are essentially what I call  
434 scientific materialism, where all there is, is the material of the

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435 universe. You know, I don't like saying materialism because a  
436 lot of people get that mixed up with you know, I want a mansion  
437 and three yachts and a sports car in a garage.

438 120. I.: Right, it's different than a value system.

439 121. C.: And I'm not, I'm actually not materialistic at all hardly,  
440 other than two bedrooms. Sometimes I would like to have a little  
441 more space but, I'll probably buy a house someday of  
442 something. But that's, that's my belief system.

443 122. I.: You're a physicalist.

444 123. C.: Yeah, ok. Physicalist, just the physical universe as far  
445 as I can tell. And probably one of the gaps that I've finally  
446 closed is- you know, I've spent all my time debunking religion,  
447 finding you know, all the holes in it. To me, now it looks like a  
448 bunch of Swiss cheese.

449 124. I.: Yeah.

450 125. C.: Uhm, I probably oughta look at evolution a little more.

451 126. I.: Mm.

452 127. C.: But I haven't really paid much attention to that. Uhm,  
453 beliefs... commitments.. well I don't know how to go about it but  
454 I just love for people to think well. And to reason well, and to be  
455 honest about what they believe. I think that would save a lot of  
456 people a lot of grief, but- and so that's part of my interest in, in  
457 [blocked: internet support website] and, and uhm, and stuff like  
458 that is I, I'm not really interested in anybody, other people  
459 becoming an Atheist like I am. What I would like to see people  
460 do is reason well and to learn and to tune up their bologna  
461 detector so that they're not suckers for all the snake oil sales  
462 that are floating around because it's not just religion. Cause  
463 before- long before, uhm, I dumped my religion I was into, like I  
464 said I read advertising and physiological persuasion, but I also  
465 read about this alternative medicine. I don't believe in hardly  
466 any of it.. at all. I mean, like homeopathic remedies, it's just, just  
467 ludicrous. And you know, stuff like, biorhythms and uhm,  
468 astrology, that's what I was looking for. You know, there are so  
469 many stinkers selling us nothing.. and I'd like to see that  
470 stopped.

471 128. I.: Mhm.

472 129. C.: Cause that's- and it doesn't seem like very many  
473 people uhm, make, take a step back like I did and look at the  
474 cause of a lot of these problems. Because like I said, when I left

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475 my dad I couldn't figure out why the thinking was wrong. And  
476 so I.. started tuning in, why are they thinking like this? Then I  
477 realized that it's all based on their reasoning, it seems to be  
478 based on fallacies. You know, logical fallacies. And that's what  
479 got me interested in the whole idea of what I call bologna  
480 detection. People need to reason well. What's the difference,  
481 what's in that [...] people use them all the time. What's an  
482 argument from ignorance? That's one of my real commitments  
483 is, is.. uhm... trying to figure out how to educate people to think  
484 better.

485 130. I.: Mhm.

486 131. C.: Let's see, what was the third one?

487 132. I.: Values.

488 133. C.: Values. What do I value? Well obviously clear thinking.

489 134. I.: Mhm.

490 135. C.: Uhm... I've also been, I don't know.. I like to see people  
491 be honest, which a lot of people would think is odd coming from  
492 and Atheist. But supposedly honesty is proscribed or taught  
493 from Mount Sinai with the Ten Commandments.

494 136. I.: Right.

495 137. C.: Uhm... I think that families are just fine. You know, I  
496 don't have any problem with, I guess talking about family  
497 values, so often that it's just.. a smoke screen over a right  
498 winged... you know, I don't have any problems with the  
499 traditional nuclear family. I think it's just great. Tolerance,  
500 that's a big word for me. Tolerance obviously, cause I don't, I  
501 get tired of being treated like a second class citizen you know.

502 138. I.: Mhm.

503 139. C.: If you're a Christian and you're here and then if you're  
504 Atheist, you're down there in the gutter. Probably a little bit  
505 lower than the drunk.

506 140. I.: (laughs)

507 141. C.: And the prostitute, you know. In fact, for me that's one  
508 of the welcomed things that leaving my religion gave me. Cause  
509 I don't have to go around feeling that homosexuals, there's  
510 something wrong with them. They're just, they have a different  
511 way of view sex.

512 142. I.: Mhm.

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513 **143. C.:** But I used to be terribly conflicted about it because it  
514 seemed like, you know, the gay people, you know, they weren't  
515 intrinsically evil, they didn't have horns on their head and fangs  
516 in their mouths. They always seemed like nice people and yet, I  
517 believed in taking a bible literally, of course, in retrospective, it  
518 was always the Adventist bible. There is an Adventist bible,  
519 even though it's never been written down. That's a whole other  
520 subject. But uhm, the old testate said very clearly that you're  
521 supposed to stone them. Well, you know, I don't have any  
522 problem with homosexuals anymore. I do have a little bit of  
523 problem with sexual promiscuity, because the little germs are  
524 still pretty opportunistic, and so if you go around sowing your  
525 oats everywhere, you're going to pick up some of your own you  
526 don't want.

527 **144. I.:** Mm.

528 **145. C.:** But that's, you don't have to feel guilty. So yeah,  
529 tolerance is a pretty important thing. That's all I can think of off  
530 the top of my head.

531 **146. I.:** Sort of in light of those values and commitments and  
532 what nots, where- like when or where do you feel really in  
533 harmony with the universe, or is that not even irrelevant  
534 concept?

535 **147. C.:** Well you know, I go for walks pretty often, and I get out  
536 there and have a balmy breeze going. I walk pretty- take hikes  
537 pretty frequently at night you know, just you know, getting  
538 exercises, and just out there in nature, look up at the stars..  
539 think about you know, how big this universe is, you know, look  
540 at all the plants and stuff around, cactus, and just kind of neat  
541 feeling part of nature almost. I'm just thinking about- for me  
542 you know, like I've said, I've always kind of a nature lover and  
543 actually that was one of the hard things that made me get over  
544 it. I was afraid that my love for nature was so tied up in what I-  
545 in the creator of it all that if I gave up my faith of the creator,  
546 then I wasn't going to enjoy nature anymore.

547 **148. I.:** Mhm.

548 **149. C.:** You know, you can enjoy the mocking bird out there  
549 singing, still fun to watch and listen to no matter whether you're  
550 an Atheist or a Creationist. So yeah, uhm.. it's just when I'm out  
551 and alone. And also sometime, I don't know if feel one with the  
552 universe but, but I think it's neat when I you know, understand  
553 something, the "ah-ha" of understanding.

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- 554 **150. I.: Mhm.**
- 555 **151. C.: To me that's, that's the neat part of being human.**
- 556 **152. I.: When you have a difficult decision to make, uhm, how**  
557 **do you go about making that decision? And if you have like an**  
558 **example that would be helpful.**
- 559 **153. C.: I try to get, to get as- to learn as much about the subject**  
560 **as possible and gather as much information as I can, and in**  
561 **order to make a well informed decision, uh, I- in fact, going back**  
562 **to your idea of values, I realized there's another one I really**  
563 **ought to add cause another value I have is, and it's one of the**  
564 **places where I'm not to tolerant I guess, I get really impatient**  
565 **with people that make hasty decisions. You know, and until**  
566 **you, you now enough to make a really important decision. For**  
567 **example; if I was going to go- in fact I plan on change my**  
568 **insurance because I think they're charging me to much.. you**  
569 **know, one way you can make a decision about new insurance**  
570 **company is just walk down the street and say, "well, there's a**  
571 **new place" and walk in and grab the first one that hits you.**
- 572 **154. I.: Mhm.**
- 573 **155. C.: No, there's ways you can go to several places and get**  
574 **quotes and just lay them out side by side and try to compare the**  
575 **two. And find out which one is best. And that's, that's.. actually,**  
576 **you know, one thing that I've kind of learned is.. from my**  
577 **reading and critical thinking is that you should lay out you know,**  
578 **the various alternatives you have and then choose the one that**  
579 **seems to be the best and explains things the most or fulfills**  
580 **your needs the best. You just don't grab one out of this air. You**  
581 **got to use good reasoning skills in order to do it, in order to**  
582 **make a good decision. That's one of the frustrations that I have**  
583 **with salesmen. They don't seem to be there to tell you for you**  
584 **to make a good decision. They're there to get you to buy their**  
585 **product.**
- 586 **156. I.: Mm.**
- 587 **157. C.: And that's one of the reasons why I think the web is so**  
588 **interesting cause it seems like it's so easy these days to sit**  
589 **there and you know, say "which internet service provider it the**  
590 **best?" and you can't just do it based on cost.**
- 591 **158. I.: Right.**
- 592 **159. C.: Try to lay them out with each other and pick one out I**  
593 **guess.**
-

- 594 **160. I.: Right. Do you think that, that actions can be**  
595 **characterized as right or wrong? Does that make sense? And if**  
596 **so, how do you choose the right action?**
- 597 **161. C.: Well I, I'll have to.. I'll have to admit that a lot of my**  
598 **choices you know, are very, still very closely aligned with the**  
599 **Christian background that I was raised with.**
- 600 **162. I.: Mhm.**
- 601 **163. C.: Except for keeping the Sabbath, I've abandoned that**  
602 **completely. But you know, as far as how the-the last part of the**  
603 **commandments that tell how we should treat each other, uhm,**  
604 **you know, honest is a good idea. Not stealing is a good idea,**  
605 **but I think that the basis you know, I don't think that the came**  
606 **from Mount Sinai actually I think there- anyway, so yeah, I still**  
607 **try to keep closely to the second half of the ten commandments.**
- 608 **164. I.: Mhm.**
- 609 **165. C.: And I still think that the golden rule is just a great idea.**  
610 **Don't treat other people the way you don't want to be treated.**
- 611 **166. I.: Mhm.**
- 612 **167. C.: I think that's, that's just grand. It avoids you from being**  
613 **inconsistent and being a hypocrite. Where you say "well, I need**  
614 **some money so I'll just steel it from my boss." But then if you**  
615 **try to put yourself in the boss's position and say "well I don't**  
616 **want people steeling from me" it's unfair. So yeah, a good**  
617 **sense of fairness, that's what I... that's what I still try to adhere**  
618 **to.**
- 619 **168. I.: Right.**
- 620 **169. C.: In fact you know, I think that a big part of my loosing**  
621 **my religion was the realization that... religious leaders seemed**  
622 **to be more interested in preserving the institution than being**  
623 **strictly honest. That's the reason why again, I say that they're**  
624 **well meaning, but they're misguided. They mean well but they**  
625 **don't do well, another way I tend to put it.**
- 626 **170. I.: Mhm.**
- 627 **171. C.: So.. in fact I read from some other Atheists that did the**  
628 **same thing, is one of the reasons why they became an Atheists**  
629 **is because they were, they wanted to be `honest.**
- 630 **172. I.: Mhm.**
- 631 **173. C.: They got tired of the dishonesty, and being two faced. I**  
632 **got sick and tired it. I got so tired of it, this putting on this happy**
-

633 face at church (laughs) like I said, towards the end I couldn't  
634 stand to go. There were times I actually left in the middle of the  
635 sermon.

636 174. I.: Right. Do you think that in our choosing between right  
637 and wrong, are there ever choices that are always morally  
638 correct or do you think that everything is sort of contingent on  
639 other factors?

640 175. C.: No, uhm, well that's one of the things that, like I said it  
641 was the end of certainty. Uhm, you know, [charge me with the  
642 situation ethics] I suppose, but you know, you do have to  
643 consider the situation.

644 176. I.: Mhm.

645 177. C.: And the fact that I discussed this a long time ago on the  
646 walk-away boards, Christians also believe in situation ethics.  
647 They just don't want to admit it. And the classic example is-  
648 have you ever heard of Cory [Tinbone] and the hiding place  
649 above this lady in Holland who was hiding Jews from the  
650 Germans after they- Germans took over the country.

651 178. I.: Mhm.

652 179. C.: But essentially, uhm.. she eventually got caught doing  
653 this and sent off to the concentration camp but uh, she lied to  
654 the Gestapo many-many times.

655 180. I.: Right.

656 181. C.: And if I was in that situation- when I was a Christian I  
657 always had a very difficult time understanding it, cause the  
658 black and white type of thinking I was raised to believe in. Do I  
659 tell the truth and the Gestapo comes in and takes away these  
660 Jews and sends them off to be burned in the ovens in [...]? Or  
661 do I lie and risk loosing [heaven] but then I save the Jews you  
662 know because I was taught that sin was a very grievous thing.

663 182. I.: Mhm, yep.

664 183. C.: And so, like I said, now and days, now question, I'd lie  
665 and lie and lie and lie to the Gestapo. I'm almost to the point no  
666 where I'm might join the French resistance and go around  
667 blowing up the Gestapo and the Nazis.

668 184. I.: Mhm.

669 185. C.: And so you've got to look at the situation. You just  
670 can't sit there and say "well, I may lose my job, but I'm not going  
671 to stay and work on the Sabbath".

---

- 672 **186. I.: Right.**
- 673 **187. C.: Doesn't matter what happens, you know, it doesn't**  
674 **matter if the heavens falls and the earth falls apart, I'm going to**  
675 **keep that Sabbath (speaking sarcastically). So I suppose yeah,**  
676 **that was another thing that happened to me in the end of black**  
677 **and white thinking.**
- 678 **188. I.: So do you think that human life has a purpose?**
- 679 **189. C.: Well, as far as I've been able to determine, like I said**  
680 **you know, there's no intrinsic reason why we're here as far as I**  
681 **can tell, other than the reasons that we.. create ourselves.**
- 682 **190. I.: Mhm.**
- 683 **191. C.: So feeling like I have a purpose, the purpose we wanted**  
684 **to have which is kind of a circular definition.**
- 685 **192. I.: Yeah, it is.**
- 686 **193. C.: But again, it's whatever we think of.**
- 687 **194. I.: Yeah.**
- 688 **195. I.: It's not external like I used to think, bound up in, in**  
689 **completing the work and sending out the gospel and pleasing**  
690 **God. No I don't.**
- 691 **196. I.: Ok. I know having grown up in a religious household**  
692 **that there was lots of prayer and other sort of spiritual**  
693 **disciplines and since leaving that, maybe less of that takes**  
694 **place but I also think that I don't know, in the United States**  
695 **especially there's this [shift] from religiosity to spirituality kind**  
696 **of thing that goes on. In light of that, are there any sort of**  
697 **spiritual disciplines that you still continue to take part in or**  
698 **perform or-**
- 699 **197. C.: Probably the closest thing to it is sometimes I meditate**  
700 **but I don't consider it a spiritual discipline. I just see it as a way**  
701 **of clearing my mind and relaxing. It has nothing to do with**  
702 **trying to get me to nirvana or anything.**
- 703 **198. I.: It's more of a physical and psychological exercises?**
- 704 **199. C.: Yeah, it's like getting exercises or eating.**
- 705 **200. I.: Ok.**
- 706 **201. C.: No, I have no spiritual practices and I don't burn any**  
707 **candles. I even, I refuse to even pray at the table when a bunch**  
708 **of other Adventist there.**
- 709 **202. I.: Mhm.**
-



- 710       **203.     C.: Yep, I told my relatives you know, we eat together and**  
711           **one day I just had enough of things and said that I didn't pray**  
712           **anymore. I didn't tell them the rest of it but you know, I'm tired**  
713           **of talking to my imaginary friend (laughs).**
- 714       **204.     I.: Right, right.**
- 715       **205.     C.: Yeah, there's none left.**
- 716       **206.     I.: Uhm... is there any other things that have come to you**  
717           **that you wish you would have said or things that you wish I**  
718           **would have asked about?**
- 719       **207.     C.: Uhm.. no that's all I could think of. I can't think of**  
720           **anything right now pounding at the door so to speak.**
-

- 1 1. I: Üblicherweise fang ich dann so an, dass ich Leute frage, wie  
2 Sie in Ihre Glaubensgemeinschaft hineingekommen und äh, wie  
3 sich alles so weit entwickelt hat, dass sie eben heute nicht mehr  
4 dabei sind. Und ich würde Sie jetzt auch bitten, einfach zu  
5 erzählen, wie sich das aus Ihrer Sicht darstellt und ich werde nur  
6 dann zwischenfragen, wenn ich merke, mir fehlt nen  
7 Zusammenhang oder ich versteh was nicht. Und werd vielleicht  
8 zum Schluss noch was fragen, wenn etwas offen geblieben ist.  
9 Okay? Nen bisschen was haben wir hier ja schon gesehen, aber  
10 Ihre Geschichte.
- 11 2. A: Ja, ich bin 1972 und äh, zu dem Zeitpunkt waren meine Eltern  
12 schon Mitglieder in einer freien evangelischen Gemeinde. Äh,  
13 die zählen sich selbst zu den Evangelikalen.
- 14 3. I: Mhm.
- 15 4. A: Und werden von Außenstehenden heute oft als  
16 Fundamentalisten bezeichnet. Oder christlich-  
17 fundamentalistische Ausrichtung.
- 18 5. I: Mhm.
- 19 6. A: Ich bin also als Kleinkind schon in die Krabbelgruppe. Ich  
20 wurde also einfach mitgenommen, am Sonntagmorgen und äh,  
21 hab mich dann äh, da hineingefunden. Ähm, bin sicher anfangs  
22 auch gerne und selbstverständlich hingegangen.
- 23 7. I: Mhm.
- 24 8. A: Weil das so zum Familienleben dazugehörte. Ähm, und bin  
25 dann im späteren Alter von .. äh, ungefähr sechs Jahren dann  
26 auch in die Sonntagsschule gegangen. Ähm, hab dann auch  
27 angefangen, meine Mitschüler zu missionieren, weil man mir das  
28 in der Sonntagsschule so aufgetragen. Wir haben auch ähm, im  
29 Urlaub ähm, Bibelschulen besucht. Also wir haben keinen freien  
30 oder ungezwungenen Urlaub verbracht, sondern wir sind im  
31 Urlaub immer in eine Bibelschule gefahren. Das war die  
32 Bibelschule[Stadtgebiet A in Stadt F in Westdeutschland].
- 33 9. I: Mhm.
- 34 10. A: Und in der Bibelschule wurden wir also den ganzen Tag  
35 über betreut, getrennt von den Eltern.
- 36 11. I: Mhm.
- 37 12. A: Wir haben da ungefähr .. drei Wochen im Jahr verbracht.  
38 .. ähm, bis ich ungefähr .. ähm, acht oder zehn Jahre alt war.
-

- 39       **13.       I: Mhm.**
- 40       **14.       A: Ähm, dann wir sind wir .. ähm, ja, im Alter von acht oder**  
41       **zehn Jahren haben wir, ähm, den Urlaub dann in anderen**  
42       **Freizeitheimen verbracht. Da gab es auch immer .. ne**  
43       **Unterweisung. Also es war immer ähm, nen Wechsel von Spiel**  
44       **und, und .. biblischer Unterweisung oder biblischem Unterricht.**  
45       **Ähm, für uns Kinder hat das bedeutet, dass wir immer getrennt**  
46       **von den Eltern waren. Das wir auch unser Spiel nicht selbst**  
47       **gestalten .. konnten, sondern dass unsere Zeit, ja, verplant**  
48       **wurde.**
- 49       **15.       I: Mhm.**
- 50       **16.       A: Und wir uns auch ähm, schriftlich entschuldigen**  
51       **mussten oder ähm, .. eine schriftliche .. ähm, Erklärung von den**  
52       **Eltern brauchten, wenn wir mal nicht teilnehmen wollten.**
- 53       **17.       I: Mhm.**
- 54       **18.       A: An den Bibelstunden oder an dem gemeinsamen Spiel.**  
55       **Ähm, das hat mich auch-. Ich glaube, also im Nachhinein glaube**  
56       **ich, das hat mich sehr geprägt. Dass wir also dort auch immer**  
57       **so intensiven Unterricht hatten, über die Dauer von zwei oder**  
58       **drei Wochen. Das war meine Zeit ähm, die ich da zu Hause noch**  
59       **überwiegend in der Sonntagsschule und in der Jungschar**  
60       **verbracht habe. Ähm, in der Zeltmission, die dann zeitweise**  
61       **auch in[Stadtgebiet A in Stadt F in Westdeutschland] gastierte,**  
62       **hat man uns äh, immer wieder aufgefordert, ähm, zu**  
63       **missionieren, an der Missionsarbeit teilzunehmen. Ähm, unsern**  
64       **Mitschülern von Jesus zu erzählen. Und ähm, ich hab das**  
65       **damals, weil ich diesen Glauben einfach selbstverständlich für**  
66       **mich übernommen habe, ähm, .. und einfach kritiklos ähm, dem**  
67       **Glauben gefolgt bin,**
- 68       **19.       I: Mhm.**
- 69       **20.       A: habe ich das ähm, für mich einfach so übernommen und**  
70       **auch umgesetzt. Also ich hab versucht, schon in der**  
71       **Grundschule meine Mitschüler auch vom Glauben zu**  
72       **überzeugen. Und ähm, .. bin dann .. immer mehr .. so ins, ins**  
73       **Abseits geraten. Also ich bin .. immer mehr so ins**  
74       **Außenseiterdasein geraten, obwohl ich in der Schule- .. Obwohl**  
75       **ich gerade das natürlich nicht wollte. Ähm, für mich ist das**  
76       **dann, ja, zum Selbstläufer geworden. Ich wusste mich nicht, wie**  
77       **ich mich .. aus dieser ähm, Außenseiterposition befreien sollte.**
- 78       **21.       I: Mhm.**
-

- 79       **22.     A: Und wollte aber auch weiterhin .. ähm, dem gerecht**  
80       **werden, was man mir so ähm, als richtigen oder rechten**  
81       **Glauben ähm, ja, angeboten oder heute würde ich sagen,**  
82       **übergestülpt hat.**
- 83       **23.     I: Mhm.**
- 84       **24.     A: Man hat uns selbstverständlich miteinbezogen. Und**  
85       **auch selbstverständlich ähm, in die Gemeindeaktivitäten und in**  
86       **die Missionsaktivitäten miteinbezogen.**
- 87       **25.     I: Mhm.**
- 88       **26.     A: Ähm, und hat uns Kinder gar nicht gefragt, ähm, was wir**  
89       **selbst gerne möchten. Ob uns das recht ist, ob wir uns darin**  
90       **wohl fühlen. Also die Bot-, die Botschaft war, ähm, .. das was wir**  
91       **euch vermitteln, muss und soll geglaubt werden. Es geht hier**  
92       **nicht darum, ob man sich damit wohlfühlt, ob es einem damit**  
93       **gutgeht, sondern .. ähm, das ist das wichtigste im Leben und es**  
94       **steht auch nicht zur Diskussion. Das ist euer Weg, ihr gehört in**  
95       **diese Gemeinde und so was wie ne Austrittsoption, eine**  
96       **Möglichkeit, auch auszutreten, wenn man sich dort nicht mehr**  
97       **wohlfühlt, ähm, gab es nicht.**
- 98       **27.     I: Mhm.**
- 99       **28.     A: Das wurde uns von vornherein als Tabu ähm, .. als Tabu**  
100       **vermittelt. .. Ähm, in der Pubertät gab es dann immer**  
101       **zunehmend Spannungen, weil ich ähm, versucht habe, mich von**  
102       **dem Glauben, wie er mir vermittelt wurde, zu distanzieren. Ähm,**  
103       **meine Eltern haben das .. nicht toleriert. Ich wäre gern .. ab und**  
104       **zu .. auch sonntags zu Hause geblieben, aber das wurde nicht**  
105       **erlaubt.**
- 106       **29.     I: Mhm.**
- 107       **30.     A: Ähm, man hat mir gesagt, äh, also nicht nur die Eltern,**  
108       **sondern auch in der Gemeinde hat man mir gesagt, ähm, .. das**  
109       **man gerade dann, wenn man zweifelt, ähm, .. auch gerade dann**  
110       **die Nähe zur Gemeinde und zu den Gemeindemitgliedern**  
111       **suchen soll.**
- 112       **31.     I: Mhm.**
- 113       **32.     A: Das man sich also nicht distanzieren sollte. Auch ähm,**  
114       **wenn man .. Zweifel oder im Gemeindeumfeld .. nicht wohlfühlt.**  
115       **Ähm, .. es gab äh, häufig Streitigkeiten zu Hause, auch ging es**  
116       **oft um Religions..inhalte, um Gemeinde, um Beziehungen zu den**  
117       **anderen Mitgliedern. Ähm, die Eltern haben sich untereinander**  
118       **häufig gestritten. Und das hat mir insgesamt auch, ähm, auch**
-

119 durch diese autoritäre Erziehung, ähm, .. die die Eltern gewählt  
120 haben und die auch so in Übereinstimmung mit den  
121 Glaubensinhalten ähm, .. vermittelt wurde, ähm, durch dieses  
122 äh, ja, autoritäre Umfeld hat sich einfach ähm, eine .. ne  
123 Stimmung eine gespannte Atmosphäre entwickelt. Es war zu  
124 Hause eine gespannte Atmosphäre. Es war .. in der Schule ähm,  
125 eine gespannte Atmosphäre, weil ich mich da .. schon in so eine  
126 Außenseiterposition manövriert hatte, durch diese  
127 Missionsversuche. Und .. ähm, Schulveranstaltungen, an denen  
128 ich nicht teilnehmen durfte, weil meine Eltern .. das für nicht  
129 vereinbar hielten mit dem Glauben.

130 33. I: Was war das zum Beispiel?

131 34. A: Das war Tanzen, ähm, also im späteren Alter dann, im  
132 Alter von vierzehn war es das Tanzen, was in der Schulklasse  
133 unheimlich wichtig war. Besonders für die Mädchen. Um bei den  
134 Mädchen dazuzugehören. Und ähm, .. in der Grundschulzeit war  
135 es zum Beispiel das Verkleiden. Das Verkleiden ähm, am  
136 Rosenmontag. Wir sind also .. mit einem .. Entschuldigungsbrief  
137 in die Schule geschickt worden, ohne Verkleidung und waren  
138 also als .. ähm, einziges Kind in der Klasse dann äh, nicht  
139 verkleidet.

140 35. I: Wer ist wir? Ihre Geschwister und Sie?

141 36. A: Meine Geschwister und ich. Ich hab noch zwei  
142 Geschwister. Ähm, die sind beide älter als ich. Ein Bruder und  
143 ne Schwester. Und ähm, die haben ähm, in etwa dasselbe erlebt  
144 wie ich.

145 37. I: Mhm.

146 38. A: Ähm, ich hab mich dann ähm, .. wie gesagt, in der  
147 Pubertät dann, im späteren .. ja, im Teenageralter versucht, zu  
148 distanzieren. Das ist mir nicht .. gelungen. Ich hab also immer  
149 wieder .. gependelt, ähm, zwischen Glauben und Unglauben.  
150 Und hatte starke Zweifel, die ich auch lange Zeit verdrängt habe.  
151 Ähm, .. irgendwann wurden die Spannungen ähm, .. in der  
152 Familie und in der Gemeinde dann so unerträglich. Und ich hab  
153 auch viel .. ähm, Doppelmoral und viel Unehrllichkeit ..  
154 wahrgenommen. Ähm, .. insofern, dass Eltern und Gemeinde  
155 ihre eigenen Glaubensgrundsätze gar nicht umgesetzt haben im  
156 alltäglichen Leben, ähm, das ich mich dann .. tatsächlich ähm,  
157 im Alter von neunzehn Jahren dann distanzieren konnte und  
158 einfach äh, nicht mehr hingegangen bin. Meine Distanzierung  
159 bestand dann darin, dass ich mich dann stillschweigend entfernt

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- 160 hab von der Gemeinde. Ich bin einfach nicht mehr hingegangen.  
161 Ich hab mich dort nicht mehr aufgehalten.
- 162 39. I: Mhm, mhm.
- 163 40. A: Und bin dann irgendwann .. auf Drängen meiner  
164 Schwester umgezogen nach [Großstadt R in  
165 Nordostdeutschland]. Und damit war dann der Kontakt zur  
166 Gemeinde auch abgerissen. Und man hat mir also ein Jahr ..  
167 später, 1992 oder 1993 mitgeteilt, ähm, dass man mich ähm, aus  
168 der Mitgliederliste der Gemeinde gelöscht hatte.
- 169 41. I: Mhm.
- 170 42. A: Es gab auch keinen Versuch der Kontaktaufnahme von  
171 Seiten der .. Gemeindeglieder. Ähm, es gab nur .. ähm, einen  
172 Brief vom Gemeindepastor in dem er mir mitgeteilt hat, dass  
173 man meine Adresse .. an einen .. Gemeindepastor in [Großstadt  
174 R in Nordostdeutschland] weitergegeben hat, der mich dann  
175 aufsuchen würde und mit mir Gespräche .. führen würde. Ob ich  
176 nicht die freie evangelische Gemeinde in [Großstadt R in  
177 Nordostdeutschland]-[Stadtgebiet W von Großstadt R in  
178 Nordostdeutschland] besuchen möchte.
- 179 43. I: Mhm.
- 180 44. A: Das habe ich dann abgelehnt.
- 181 45. I: Also hingeschrieben, Sie möchten das nicht?
- 182 46. A: Ich habe- .. Ich weiß nicht mehr, ob ich hingeschrieben  
183 hab oder angerufen habe. Auf jedem Fall bin ich darauf nicht  
184 eingegangen und hab mich auch sehr darüber geärgert, dass  
185 man gegen meinen Willen oder ohne mich zumindest zu fragen,  
186 meine Adresse einfach .. weitergegeben hat. Ähm, es gab also  
187 keine, keine wohlwollenden oder keine positiven Kontakte zur  
188 Gemeinde mehr.
- 189 47. I: Mhm.
- 190 48. A: Es gab also nur, ja, diese, diesen Versuch der  
191 Beeinflussung. Ähm, und darüber hinaus gab es keine Kontakte.  
192 Es gab keine .. man hat mir keine Grüße übermittelt. Man hat  
193 mich .. nicht angerufen. Man hat .. nicht gefragt, wie es mir geht.
- 194 49. I: Mhm.
- 195 50. A: Auch so, der Kontakt war völlig abgerissen, zu dem  
196 Zeitpunkt äh, als ich nicht mehr die Gemeinde aufgesucht habe.
- 197 51. I: Und äh, das war schon der Fall gewesen, als Sie noch in  
198 Westdeutschland gelebt haben und wenn ich Sie richtig
-

199           **verstanden habe, einfach die Gottesdienste nicht mehr**  
200           **aufgesucht haben?**

201       **52.       A: Ich hab, als ich ungefähr sechzehn Jahre alt war, die**  
202       **Gottesdienste zeitweise nicht mehr aufgesucht. Ähm, dann gab**  
203       **es aber ähm, ja, Druck vom Vater. Also es war eigentlich eher ..**  
204       **nen psychischer Druck. Ähm, .. der Vater hat ähm, wollte nicht**  
205       **wissen, also wollte meine Motive gar nicht .. wissen. Wollte nicht**  
206       **wissen, warum ich nicht mehr zur Gemeinde gehen will. Ähm, ..**  
207       **er meinte, das müsse man nicht wissen. Wenn wer .. nicht mehr**  
208       **zur Gemeinde geht, ist immer .. im Unrecht. Und das hat er mir**  
209       **zwar nicht wörtlich, aber sinngemäß .. vermittelt. Ähm, dass es**  
210       **keinen vernünftigen Grund geben kann, der Gemeinde**  
211       **fernzubleiben. Und ich hab mich dann diesem Druck gebeugt**  
212       **und ähm, .. hab mich auch selbst ähm, hinterfragt, in meiner**  
213       **Entscheidung, nicht mehr zur Gemeinde zu gehen. Ich war**  
214       **einfach verunsichert und bin dann wieder hingegangen bis ich**  
215       **ungefähr achtzehn oder neunzehn Jahre alt war. Ähm, zu dem**  
216       **Zeitpunkt bin ich dann ganz fern geblieben. Und bin dann auch**  
217       **bei dieser Entscheidung geblieben.**

218       **53.       I: Mhm.**

219       **54.       A: Weil also der Einfluss der Eltern auch nicht mehr so**  
220       **groß war.**

221       **55.       I: Mhm. Mhm. Sie haben vorhin noch erwähnt, dass Ihre**  
222       **Schwester eine Rolle gespielt. [...]**

223       **56.       A: Meine Schwester ist älter als ich und lebt .. ähm, seit**  
224       **ungefähr fünfzehn Jahren in [Großstadt R in**  
225       **Nordostdeutschland].**

226       **57.       I: Mhm.**

227       **58.       A: Sie ist verheiratet und ähm, hat also .. durch**  
228       **Telefongespräche wahrgenommen, dass es mir in [Stadtgebiet A**  
229       **in Stadt F in Westdeutschland] nicht so gut ging.**

230       **59.       I: mhm.**

231       **60.       A: Ähm, ich hatte damals ähm, häufig Streit mit den Eltern**  
232       **und sollte auch in eine psychosomatische Klinik in [Stadt F in**  
233       **Westdeutschland] gehen, auf Drängen der Eltern. Sollte mich**  
234       **auch dort .. bei einem christlichen Psychotherapeuten**  
235       **vorstellen. Ähm, meine Schwester hat dann durch die**  
236       **Telefongespräche wahrgenommen, dass es mir in [Stadtgebiet A**  
237       **in Stadt F in Westdeutschland] nicht gut geht und ähm, hat mich**  
238       **.. ermuntert oder aufgefordert, nach [Großstadt R in**  
239       **Nordostdeutschland] zu kommen. Ähm, ich hatte damals eine**

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240           **Ausbildung ähm, zur [Beruf im Gesundheitswesen]**  
241           **abgebrochen. Ähm, weil mir die ähm, ... weil mir die leitende ..**  
242           **ähm, ... [Person] ähm, da angeraten hat, nicht mehr .. auf der**  
243           **Station zu arbeiten. Weil ich also, ja, ziemlich .. starke**  
244           **psychische Probleme hatte.**

245       **61.       I: Mhm.**

246       **62.       A: Das hat man aber damals .. in der Form noch nicht so**  
247           **erkannt oder wahrgenommen. Ähm, ich hab dann die**  
248           **Ausbildung auf Drängen der Schulschwester abgebrochen. Und**  
249           **äh, bin daraufhin einige .. Monate später nach [Großstadt R in**  
250           **Nordostdeutschland] umgezogen.**

251       **63.       I: Mhm.**

252       **64.       A: Und wollte dort noch mal neu anfangen. Ich hatte mir**  
253           **ähm, gewünscht, ne Ausbildung im graphischen Bereich zu**  
254           **machen und hab dann in [Großstadt R in Nordostdeutschland]**  
255           **die besseren Chancen gesehen.**

256       **65.       I: Mhm. Haben Sie das dann so gemacht?**

257       **66.       A: Das habe ich versucht. Das hat anfangs nicht geklappt.**  
258           **Ich hab dann ähm, .. einen Umweg gemacht über meine**  
259           **[handwerkliche Ausbildung].**

260       **67.       I: Mhm.**

261       **68.       A: Und es hat mir .. nicht so sehr gefallen, also es würde**  
262           **ich im Nachhinein auch als Fehlentscheidung bewerten und ich**  
263           **hab es dann im Alter von 27 Jahren noch mal .. versucht.**

264       **69.       I: Mhm.**

265       **70.       A: Hab mich noch mal beworben. Und hab dann noch ne**  
266           **[Ausbildung im graphischen Bereich] gemacht.**

267       **71.       I: Mhm.**

268       **72.       A: Allerdings nur zwei Jahre. In Vollzeitausbildung und hab**  
269           **jetzt einen Abschluss als [Beruf im Design-Bereich].**

270       **73.       I: Mhm. Und ist das auch der Bereich, in dem Sie jetzt**  
271           **arbeiten?**

272       **74.       A: Das ist der Bereich in dem .. ich arbeiten wollte. Ich wär**  
273           **ganz gerne .. ähm, schon als Teenager in den Bereich Bildende**  
274           **Kunst gegangen. Hab mich aber einfach nicht getraut, weil ich ..**  
275           **meine Fähigkeiten auch nicht so richtig einschätzen konnte. Es**  
276           **gab auch niemand, der mir-, der mich hätte beraten können oder**  
277           **der sachkundig war um .. meine Entscheidung zu unterstützen.**  
278           **Oder zumindest .. mich richtig zu bewerten.**

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- 279 **75. I: Mhm.**
- 280 **76. A: Also meine, meine Fähigkeiten oder meine Defizite jetzt**  
281 **.. richtig einschätzen zu können.**
- 282 **77. I: Mhm.**
- 283 **78. A: Also ich konnte so im Alter von sechzehn Jahren als die**  
284 **Entscheidung, als die berufliche Entscheidung anstand,**  
285 **überhaupt keine .. ähm, vernünftige Entscheidung treffen, was**  
286 **meine Zukunft anging, weil ich total verunsichert war. Weil auch**  
287 **die familiäre Situation, die Situation .. ähm, in der Gemeinde**  
288 **mich sehr belastet hat. Ja.**
- 289 **79. I: Aber Sie haben das später dann gemacht und jetzt tun**  
290 **Sie das auch?**
- 291 **80. A: Ähm, also ich hab immer noch nicht ganz Fuß gefasst.**  
292 **Ich war ne zeitlang arbeitslos und ich bin jetzt wieder auf**  
293 **Jobsuche. Suche jetzt ne Festanstellung. War ne zeitlang**  
294 **selbständig und hab-, bin eigentlich in ner Situation, die für mich**  
295 **unbefriedigend ist. Also ich hatte mir das anders vorgestellt.**  
296 **Ähm, ich würde auch gerne immer noch im Bereich Bildende**  
297 **Kunst arbeiten.**
- 298 **81. I: Mhm.**
- 299 **82. A: Weiß aber noch nicht so recht, ähm, wie ich das ähm, ..**  
300 **bewerkstelligen soll. .. Ähm, wie jetzt zu dem Zeitpunkt, ich bin**  
301 **jetzt 31, noch mal ähm, nen Studium finanzieren sollte.**
- 302 **83. I: Mhm.**
- 303 **84. A: Da bin ich noch unentschlossen. Und .. weiß also im**  
304 **Moment noch nicht, wie es weitergeht.**
- 305 **85. I: Mhm. Aber jedenfalls haben Sie was wieder**  
306 **aufgenommen, was früher schon irgendwo als Wunsch da war?**
- 307 **86. A: Genau.**
- 308 **87. I: Mhm. Ja. Ich würd gerne noch mal ne Frage stellen zu**  
309 **dem, wie das war, als Sie sich von der Gemeinde entfernt haben.**  
310 **War Ihre Schwester, die scheint wichtig gewesen zu sein. [...]**  
311 **Hatte die auch die Verbindung zur Gemeinde abgebrochen oder**  
312 **war weggezogen und es hat sich damit erledigt oder war das bei**  
313 **der ganz anders.**
- 314 **88. A: Bei meiner Schwester war das etwas anders. Also meine**  
315 **Schwester hat nie so ganz ähm, die Distanz gefunden, .. zur**  
316 **Gemeinde. Sie hat also auch in [Großstadt R in**  
317 **Nordostdeutschland] noch eine .. Baptisten-Gemeinde besucht.**
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- 318       **89.       I: Mhm.**
- 319       **90.       A: Und hat dort in einem Haus der Baptisten-Gemeinde zur**  
320       **Miete gewohnt. Sie hatte sich aber insoweit nicht mehr so**  
321       **vereinnahmen lassen, als das sie sich doch distanziert hat. Sie**  
322       **hat nicht mehr so viel Zeit dort verbracht.**
- 323       **91.       I: Mhm.**
- 324       **92.       A: Sie hat die Gottesdienste auch nur gelegentlich**  
325       **aufgesucht. Und hatte auch nur, ja, lockere Verbindungen,**  
326       **lockere Beziehungen zu den Gemeindemitgliedern.**
- 327       **93.       I: Ah ja.**
- 328       **94.       A: Das war nicht so verbindlich wie es äh, in [Stadtgebiet A**  
329       **in Stadt F in Westdeutschland] gewesen war.**
- 330       **95.       I: Und dann hätt mich noch interessiert. Sie sagten,**  
331       **insbesondere Ihr Vater hat Druck gemacht und wollte eigentlich,**  
332       **dass Sie dabei bleiben. Wie war das dann, als Sie nach**  
333       **[Großstadt R in Nordostdeutschland] gegangen sind. Sie sagten**  
334       **ja, die Gemeinde oder der Pastor hat nen Brief geschickt. Wie**  
335       **war das mit Ihren Eltern?**
- 336       **96.       A: Ähm, .. der Vater hat also .. nur gelegentlich noch**  
337       **versucht, mich ähm, zu ermuntern, .. äh, eine Gemeinde in**  
338       **[Großstadt R in Nordostdeutschland] aufzusuchen. Ähm, was**  
339       **mir aber .. sehr aufgefallen ist, dass er ähm, .. dass er seine**  
340       **Briefe ähm, die er nach [Großstadt R in Nordostdeutschland]**  
341       **geschickt hat, immer mit .. ähm, Bibelsprüchen und Bibelziten**  
342       **versehen hat. Also die Briefe waren immer gespickt mit**  
343       **Bibelziten und hat äh, anstatt auf meine Lebenssituation oder**  
344       **auf meine .. ähm, Schwierigkeiten einzugehen, ähm, .. hat er ..**  
345       **ähm, sich immer hinter Bibelziten zurückgezogen. Also ich**  
346       **hatte schon immer nen distanziertes Verhältnis zu meinem**  
347       **Vater. Das Verhältnis war nie so gut und er war auch, ja, würde**  
348       **ich heute sagen, eher desinteressiert. Ähm, aber mir ist das in**  
349       **späterem Alter erst so richtig bewusst geworden, wie er sich ..**  
350       **hinter diesen Bibelziten zurückzieht und eigentlich gar nicht**  
351       **versucht, jetzt ne zwischenmenschliche Beziehung zu den**  
352       **Kindern aufzubauen. Das gilt also nicht nur für mich, sondern**  
353       **ähm, das betraf genauso .. meine zwei Geschwister. Die haben**  
354       **auch keine bessere oder innigere Beziehung zum Vater als ich.**  
355       **Und die Mutter war eigentlich eher passiv. Also .. das Verhältnis**  
356       **zur Mutter war so .. ja, .. spannungs..geladen. Vielleicht etwas**  
357       **besser als zum Vater. Aber die Mutter war doch eher passiv.**
- 358       **97.       I: Mhm. Mhm.**
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- 359 **98. A: Hat sich dem mehr oder weniger gefügt.**
- 360 **99. I: Mhm.**
- 361 **100. A: Sie selber bewertet das natürlich anders. Sie selber**  
362 **sagt, sie sei aus eigener Entscheidung und mit voller .. voller**  
363 **Überzeugung dabei.**
- 364 **101. I: Mhm.**
- 365 **102. A: Ich würde das aus meiner Sicht heute anders bewerten.**
- 366 **103. I: Mhm, mhm. Das heißt, Ihre Eltern sind immer bei dieser**  
367 **Gemeinschaft gewesen?**
- 368 **104. A: Ähm**
- 369 **105. I: Sind die von Hause aus was anderes?**
- 370 **106. A: Meine Eltern .. sind evangelisch von Hause. Also die**  
371 **Großeltern sind Protestanten. Und haben meine beiden Eltern**  
372 **auch ähm, protestantisch erzogen. Das heißt, die Eltern haben**  
373 **eine Landeskirche besucht.**
- 374 **107. I: Mhm.**
- 375 **108. A: Und sind dann im Alter von ungefähr 30 Jahren .. in**  
376 **diese .. freie evangelische Gemeinde eingetreten. Und dieser**  
377 **Kontakt kam wohl durch, durch Missionierungsaktivitäten .. der**  
378 **Gemeinde zustande.**
- 379 **109. I: Ah ja.**
- 380 **110. A: Das heißt, diese Gemeinde präsentiert sich oft in der**  
381 **Fußgängerzone, ähm, verteilt Traktate, macht ähm,**  
382 **Haustürbesuche. Und dadurch ist wohl dieser Kontakt zustande**  
383 **gekommen.**
- 384 **111. I: Mhm. Und als Sie dann zur Welt kamen, waren die Eltern**  
385 **schon ne ganze Weile dabei?**
- 386 **112. A: Ja, richtig.**
- 387 **113. I: Ah ja. Ein Punkt, wo ich gerne noch mal nachfragen**  
388 **möchte ist: Sie haben erwähnt, dass Sie als Jugendliche**  
389 **irgendwann mal Schwierigkeiten hatten und die Idee war, ne**  
390 **psychosomatische Klinik in Erwägung zu ziehen. [...]**
- 391 **114. A: Ja, ich hab mich-. Aus meiner Sicht würde ich heute**  
392 **sagen, dass ähm, zieht sich durch's ganze Leben. Das hat also**  
393 **nicht- .. Diese Probleme haben nicht erst angefangen als ich**  
394 **ähm, .. als ich Teenager war. Sondern das hat schon im**  
395 **Kleinkindalter angefangen. Ähm, ... meine Eltern haben mich**  
396 **immer ähm, .. als, in negativer Weise als außergewöhnlich oder**
-

397 ungewöhnlich ähm, beschrieben. Ähm, sie haben so, als ich  
398 ungefähr drei Jahre alt war, bei mir so .. verstärktes oder ganz  
399 ausgeprägtes Trotzverhalten wahrgenommen. Ähm, ja. Es gab  
400 auch in dem Alter dann häufig so ne Selbstverletzungen. Ähm,  
401 und häufige Unfälle.

402 115. I: Als Sie klein waren?

403 116. A: Als ich klein war. Ähm, ich hab also so ne, ja, ne  
404 ziemlich starke Unfallneigung gehabt. Ähm, .. hatte häufig blaue  
405 Flecken. Musste auch gelegentlich mal genäht werden, weil ich  
406 beim spielen immer häufig Unfälle hatte. Ähm, meine Eltern ..  
407 haben ähm, .. ja, mich wahrscheinlich auch ziemlich stark  
408 eingengt. Also meine Eltern waren immer schon sehr ..  
409 distanziert, nicht so .. herzlich oder gefühlsbetont, sondern  
410 immer sehr .. distanziert. Ich würd-, also heute würd ich sagen,  
411 verklemmt. Keine schöne Beschreibung, aber trifft es  
412 wahrscheinlich ähm, am besten.

413 117. I: Mhm.

414 118. A: Und das hab ich als Kind schon so wahrgenommen.  
415 Und das hat mich auch .. ähm, sehr beeinflusst.

416 119. I: Mhm.

417 120. A: Ich wusste also dann, als ich im Kindergarten und  
418 später in der Schule war, dass ich ähm, über Probleme nicht  
419 sprechen kann. Das es nicht gehört wird. Und ähm, dass es  
420 einfach ähm, keine Möglichkeit gibt, ähm, .. über Probleme ..  
421 schulischer Art oder persönliche Probleme zu sprechen. Also  
422 diese Möglichkeit gab es nicht. Weder in der Familie noch in der  
423 Gemeinde. .. Ähm, .. meine Eltern haben, weil sie dieses, dieses  
424 Wechselspiel zwischen ähm, .. zwischen Einengung und  
425 Trotzverhalten nicht so durchschaut haben, ähm, .. haben also  
426 die Schuld nur bei dem Kind gesucht.

427 121. I: Mhm.

428 122. A: Sie haben also-. Das war auch bei meinen Geschwistern  
429 so der Fall. Sie haben also .. ähm, .. sie haben also die, die  
430 Schuld für ähm, Verhaltens.. auffälligkeiten immer bei den  
431 Kindern selbst gesucht. Sie haben auch ganz starkes Gewicht  
432 gelegt auf ähm, die Veranlagung. Sie haben immer alles ähm,  
433 jedes Fehlverhalten oder jede Fehlentwicklung mit äh, der  
434 Veranlagung erklärt. Sie haben mir also gesagt, ich sei schon  
435 immer so gewesen. Ich hätte also diese äh, Veranlagung zu ähm,  
436 Aggression, zu Trotzverhalten und ähm, .. später auch zu  
437 Depressionen gehabt. Also es wurde immer, egal welche

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438           **Verhaltensauffälligkeiten auftraten, es wurde alles immer**  
439           **zunächst mal mit Veranlagung erklärt. Und deshalb hat man**  
440           **immer versucht, die Kinder zu verändern.**

441       **123.     I: Mhm.**

442       **124.     A: Man hat immer versucht, mich zu verändern. Und immer**  
443           **.. die Ursache oder auch die Schuld bei mir gesucht. Man hat**  
444           **also ähm, dass es irgendwann .. in der Schulzeit auch so ne**  
445           **Verzweiflung bei mir entstanden, darüber, dass ich ähm, .. ja, in**  
446           **der Schule so'n Außenseiterdasein hatte. Ich hab also immer-**  
447           **Ja, ich hab mehr drunter gelitten, als ich mir selber auch ..**  
448           **eingestanden habe. Ich hab in der Schulzeit immer**  
449           **Schlafstörungen gehabt. Ich hab ähm, .. also sehr schlecht**  
450           **geschlafen. Ich war dann in der Schule oft müde. Bin in der**  
451           **Schule fast eingenickt. Und das hat sich also über ähm, fast**  
452           **zehn Jahre hingezogen. Ist also immer schlimmer geworden.**  
453           **Das hat sich also nicht gebessert, weil daran ja auch nicht**  
454           **gearbeitet werden konnte. Ich konnte mich auch-, ich konnte**  
455           **mein Verhalten nicht ändern. Ich hab also weiter missioniert. Ich**  
456           **bin den Weg, den ich eingeschlagen hatte, immer weiter**  
457           **gegangen. Ähm, weil bei mir auch noch nicht das Bewusstsein**  
458           **dafür .. äh, da war, wie diese Probleme entstehen. Wie sie gelöst**  
459           **werden können.**

460       **125.     I: Mhm. War dann [...] was Ihre Eltern also Problem**  
461           **gesehen und was sie auf die Idee gebracht hat, mit**  
462           **Psychosomatik [...] Nachlassende Schulleistungen?**

463       **126.     A: Äh, die Schulleistungen waren eigentlich äh, immer**  
464           **recht gut.**

465       **127.     I: Ah ja.**

466       **128.     A: Die hätten sicher besser sein können, wenn man ähm,**  
467           **wenn diese Probleme .. nicht da gewesen wären. Aber .. ähm,**  
468           **die Schulleistungen waren also so, dass, dass meine Eltern**  
469           **damit zufrieden waren. Also meine Eltern hatten nie ähm, .. hohe**  
470           **Ansprüche an die Schulleistungen. Ähm, sie waren damit**  
471           **zufrieden, ähm, dass ich die Realschule besucht habe. Ich wär,**  
472           **ich selber wär gerne zum Gymnasium gegangen, aber man hat**  
473           **mich damals so eingeschätzt ähm, dass ich das wohl nicht hätte**  
474           **schaffen können. Später habe ich dann ähm, .. jaa, aufgrund der**  
475           **Schulnoten dann die, die Bewilligung bekommen, das**  
476           **Gymnasium zu besuchen.**

477       **129.     I: Ah ja.**

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- 478 **130. A:** Und da hat sich das dann anders dargestellt. Aber ähm,  
479 im Alter .. von ja, von sechs, ja, in dem Alter von zehn Jahren,  
480 ähm, hat man wohl ähm, hat man mich wohl so eingeschätzt,  
481 ähm, weil ich damals schon, in der Grundschule, sehr  
482 zurückgezogen habe und ziemlich verunsichert war, habe ich  
483 also so den Eindruck gemacht, als .. ähm, als könnte ich auch in  
484 den Leistungen ähm, .. nicht genug erbringen, als dass es zum  
485 Gymnasiumbesuch reicht.
- 486 **131. I:** War es dann eher die Schlafstörung, die die Eltern auf  
487 die Idee gebracht hat?
- 488 **132. A:** Also die Schlafstörungen haben meine Eltern weniger  
489 beunruhigt. Das war vielmehr so, ähm, .. dass ich äh, im Alter  
490 von sechzehn Jahren dann mich .. ähm, zweimal mit Tabletten  
491 vergiftet habe. Ähm, das haben die Eltern als solches auch gar  
492 nicht so-. Das schien sie gar nicht so zu beunruhigen. Ähm, ..  
493 weil das also immer .. glimpflich abging. Ich hab das auch nicht  
494 ähm, unbedingt jetzt .. mit, mit ner Selbstmordabsicht  
495 verbunden, sondern ich wollte einfach immer ähm, ich hatte  
496 immer so Spannungszustände, die ich einfach beenden wollte.
- 497 **133. I:** Mhm.
- 498 **134. A:** Ich fand einfach das Leben zu Hause und in der Schule  
499 so unerträglich, dass ich irgendwas tun musste oder meinte,  
500 irgendwas tun zu müssen. Dann habe ich immer unkontrolliert  
501 reagiert. Habe mich zweimal ähm, vergiftet, in dem ich ähm,  
502 alles .. eingenommen hab, was ich so im Haushalt finden konnte  
503 an Tabletten. Ähm, .. meine Eltern haben das gar nicht so ähm, ..  
504 als beunruhigend wahrgenommen. Ähm, .. die haben das  
505 eigentlich mehr oder weniger ignoriert. Aber was sie dann  
506 letztendlich bewogen hat, mich ähm, zum Psychologen zu  
507 schicken, war die Aussage ähm, der Schulschwester. Ähm, ich  
508 war also .. im Alter von sechzehn Jahren .. ähm, im Praktikum im  
509 Krankenhaus. Ich hab nen einjähriges Praktikum gemacht. Und  
510 hab dann anschließend eine Ausbildung als [Beruf im  
511 Gesundheitswesen] .. angefangen. Und nach einem Jahr ähm,  
512 sagte die Schulschwester dann ähm, .. zu meinen Eltern, dass  
513 sie mich nicht noch einmal auf die Station schicken wolle, weil  
514 sie Angst hätte, das ich mir was antue. Und ähm, .. das war wohl  
515 eher diese Aussage, die sie dann beunruhigt und ähm, .. der  
516 Abbruch der Ausbildung
- 517 **135. I:** Ah ja.
- 518 **136. A:** hat mich dann so-. Also ich hatte mein Leben .. dann so  
519 richtig an die Wand gefahren. Ich ähm, hätte also gar nichts
-

520 mehr. Ich hatte zwar nen Fachabitur, ähm, aber ich hatte keine  
521 Ausbildung. Ich hatte ähm, auch kein Geld, weil ich also keine  
522 Arbeit-, kein Arbeitslosengeld hätte beantragen können. Und  
523 ähm, diese, diese Lebenssituation .. ähm, .. ja, hat mich so  
524 beunruhigt und . so ähm, .. so aus der Bahn geworfen ähm, dass  
525 ich dann auch ähm, mit, mit Trotz oder mit Aggression den  
526 Eltern gegenüber reagiert habe.

527 137. I: Mhm.

528 138. A: Und die Eltern, die also sehr viel .. Wert gelegt haben  
529 auf Gehorsam, ähm, .. haben das dann zum Anlass genommen,  
530 ähm, .. mich doch mal, ja, in Behandlung .. zu geben.

531 139. I: Mhm. Also kam der Anstoß eigentlich von dieser  
532 Schulschwester?

533 140. A: Ja, von der Schulschwester. Die Schulschwester hat mir  
534 auch angeraten, ähm, .. nen Psychologen aufzusuchen. Und das  
535 hab ich dann auch gemacht. Ähm, .. es wurde aber .. damals  
536 noch keine Anamnese erstellt, also es wurde überhaupt nicht-  
537 Ich bin überhaupt nicht befragt worden, sondern .. man hat mir  
538 dann nen pflanzliches Beruhigungsmittel verschrieben. Ähm,  
539 und mich wieder nach Hause geschickt. Und ähm, .. als dann  
540 das, das Ergebnis ähm, dieses Arztbesuchs oder dieses  
541 Psychiaterberesuchs so .. war, so unbefriedigend war, ähm, haben  
542 meine Eltern dann beschlossen, ähm, mit mir zusammen ..  
543 anderen Psychologen oder Psychiater aufzusuchen. Oder-. Das  
544 sollte dann möglichst nen christlicher Psychologe sein.

545 141. I: Mhm.

546 142. A: In [Stadt F in Westdeutschland]. Ja. Und wir haben dann  
547 ne psychosomatische Klinik in [Stadt F in Westdeutschland]  
548 gesucht. Dort gab es ein Aufnahmegespräch. Ähm, .. ich war  
549 aber damals noch nicht bereit, .. ähm mich ähm, in Behandlung  
550 zu geben, weil .. ähm, meine Eltern einfach nicht ähm  
551 gesprächsbereit waren. Und ähm, man mir also die ganze ähm, ..  
552 die Ursache oder die Schuld für meinen eigenen .. Zustand  
553 ausschließlich mir zuweisen wollte.

554 143. I: Mhm. Also Sie haben da keine großen Hoffnungen drauf  
555 gesetzt?

556 144. A: Ich hatte da keine großen Hoffnungen.

557 145. I: Und haben den Weg dann konsequenterweise auch nicht  
558 weiter verfolgt?

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- 559 **146. A:** Nein, weil ähm, ich für mich in [Stadtgebiet A in Stadt F  
560 in Westdeutschland] auch in der Umgebung, mit den Eltern und  
561 der Gemeinde überhaupt keine .. Veränderung gesehen hab.  
562 Also keine Veränderung zum Guten. Sondern die Umwelt blieb  
563 so, wie sie war. Ähm, die Forderungen, die an mich gestellt  
564 wurden, die bleiben dieselben. Aber ich .. sollte mich verändern.
- 565 **147. I:** Mhm. Ja. Verstehe ich das ein bisschen besser. Danke.  
566 [Pause]
- 567 **148. I:** An der Stelle weitermachen. Also vor zwei Jahren haben  
568 Sie sich dann mit Ihrer Geschichte noch mal neu befasst.
- 569 **149. A:** Also es gab von Seiten der Eltern das Angebot ähm,  
570 eine Internetseite zu gestalten.
- 571 **150. I:** Mhm.
- 572 **151. A:** Auf der sich die ähm, Gemeinde darstellt.
- 573 **152. I:** Ah ja.
- 574 **153. A:** Also ne Selbstdarstellung der Gemeinde. Und da ich  
575 ähm, nun diese ähm, Berufsausbildung ähm, zur [Beruf im  
576 Design-Bereich] abgeschlossen hatte, haben sie mir angeboten  
577 ähm, ich könne mir ähm, 1.500 bis ähm, 3.000, 3.500 DM  
578 verdienen, ähm, wenn ich eine Internetseite für diese Gemeinde  
579 mache.
- 580 **154. I:** Das war nen Auftrag?
- 581 **155. A:** Das war ein Auftrag, der sich aber leider später als ..  
582 ähm, .. ja, als Täuschung oder als Scheinauftrag herausgestellt  
583 hat. Also es hat sich herausgestellt, dass äh, nicht die Gemeinde  
584 selbst, sondern meine Eltern diesen Betrag bezahlen würden,  
585 und ähm, das hab ich als Demütigung empfunden. Ich war aber  
586 nun schon so weit, ähm, dass ich den Auftrag angenommen  
587 hatte. Auch schon einige .. Vorarbeit geleistet hatte.
- 588 **156. I:** Mhm.
- 589 **157. A:** Ich hab den Auftrag angenommen, weil ich ähm, .. aus  
590 meiner Erinnerung aus meiner überwiegend negativen  
591 Erinnerung an die Gemeinde, so, so ne Art von ..  
592 Wiedergutmachtungswunsch an die Gemeinde hatte. Und ich  
593 hatte mir ähm, .. eingeredet ähm, .. dass ähm, ja, ... (sehr lange  
594 Pause) \*Also ich hatte mir eingeredet, dass ähm, diese .. dieses  
595 Geld,+ was ich für die Arbeit bekommen würde, auch eine Form  
596 von Wiedergutmachtung sein könnte.
- 597 **158. I:** Mhm.
-



598 **159. A:** Ich hab das also als positives Signal von der ..  
599 **Gemeinde** gesehen. Wenn man Vertrauen in mich setzt,  
600 **Vertrauen** in meine Arbeit und meine Arbeit als gut bewertet,  
601 **ähm**, dann könnte das eigentlich .. so'n Schritt, ja, zur  
602 **Versöhnung** sein.

603 **160. I:** Ja.

604 **161. A:** Dass man also mit der Gemeinde wieder auf ner Ebene,  
605 **ne erwachseneren** und auf ner .. positiveren Ebene verkehren  
606 **kann**. Ähm, das Problem .. ist zur Zeit, auch heute noch für mich,  
607 **dass mein Bruder** ähm, .. der mir sehr nahe steht, auch noch mit  
608 **der Gemeinde** verbunden ist. Ähm, .. mein Bruder hat ähm, nach  
609 **einem .. Arbeitsunfall** nen Schädel-Hirn-Trauma erlitten. Und  
610 **ähm**, .. und .. ist also von den Eltern, nachdem er so weit  
611 **genesen** war, dass er wieder ähm, .. ja, Termine wahrnehmen  
612 **konnte** oder auch ausgehen, nachdem er so weit genesen war,  
613 **haben ihn die Eltern** in die Gemeinde mitgenommen. Und äh,  
614 **wieder .. diese Verbindung** zur Gemeinde hergestellt. Vor dem  
615 **Unfall** hatte er sich von der Gemeinde schon etwas distanziert.  
616 **Und nun** war die Beziehung zur Gemeinde nach dem Unfall  
617 **wieder sehr eng**.

618 **162. I:** Mhm.

619 **163. A:** Mein Bruder ist auch .. noch nicht in der Lage, ähm, ja,  
620 **diese .. ähm**, diese Gemeinde oder diesen .. Glauben .. ähm, zu  
621 **bewerten**. Also sich kritisch ähm, davon zu distanzieren. Ähm, ..  
622 **er betrachtet** das wahrscheinlich als beruhigend und als äh, als  
623 **Orientierungshilfe**. Man sagt ihm, .. woran er glauben. Man sagt  
624 **ihm**, was er denken soll. Ähm, seine, sein Alltag wird auch zum  
625 **Teil** durch die Gemeindeaktivitäten strukturiert. Und äh, das  
626 **betrachtet** er wahrscheinlich als beruhigend. Und nimmt dafür  
627 **auch in Kauf**, dass man seine Freiheit ähm, einengt.

628 **164. I:** Mhm.

629 **165. A:** Ähm, also die Beziehung .. meines Bruders zur  
630 **Gemeinde** ist sehr eng. Der wird auch sehr stark durch die  
631 **Gemeinde .. und diese Weltanschauung** beeinflusst. Und wir  
632 **haben** dadurch auch häufig ähm, .. Konflikte. Wir .. reden häufig  
633 **über die .. Gemeinde** und über den Glauben. Wir diskutieren viel.  
634 **Und für ihn** ist die Gemeinde weiterhin ständiges .. Thema. Das  
635 **ist** also für ihn ähm, Lebensinhalt. Und auch weiterhin  
636 **Lebensthema**. Ähm, .. und die Gemeinde war für mich, also auch  
637 **in den letzten zehn Jahren** etwas, womit ich ähm  
638 **zurechtkommen**, womit ich mich arrangieren musste. Ich konnte  
639 **also nicht** oder ich meinte zumindest nicht auf Konfrontation

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640 gehen zu können. Weil das zum Bruch mit den Eltern und vor  
641 allem zum Bruch mit dem Bruder geführt hätte. Und ähm, der  
642 Bruch mit dem Bruder, den Bruch mit dem Bruder hätte nicht in  
643 Kauf nehmen wollen. So habe ich immer versucht, mich mit der  
644 Gemeinde zu arrangieren.

645 **166. I:** Auch mit dem Auftrag dann?

646 **167. A:** Ja. Ja, ich hab mir eingeredet, ich .. würde das heute als  
647 Fehler bewerten. Ähm, .. es war sicher nen schwerer Fehler.  
648 Ähm, ich hab einfach ähm, geglaubt, ich könne mich mit der  
649 Gemeinde arrangieren und könne das so was wie nen Frieden ..  
650 herstellen. Weil, .. so was wie Frieden bisher nicht geherrscht  
651 hat. Es gab immer wieder Sticheleien oder feindselige  
652 Äußerungen, die mir auch von meinem Bruder zugetragen  
653 wurden. Oder die mir von den Eltern zugetragen wurden. Die  
654 also so ne ziemlich feindselige Atmosphäre ähm, erzeugt haben.  
655 .. Ja, und ich hab [Ende Band 1, Seite A]

656 **168. A:** Ich hab also .. während ich .. an diesem Auftrag  
657 gearbeitet habe, festgestellt, dass man .. mir sehr .. misstrauisch  
658 .. ähm, .. etwas ablehnend und vor allem unhöflich begegnet.  
659 Also ich hab an dem, an der Formulierung der Briefe oder E-  
660 Mails, die mich erreicht haben-. Ich hab also mit dem  
661 Gemeindepastor per E-Mail .. kommuniziert und ich hab an der  
662 Schreibweise ähm, .. ja, festgestellt, dass man mir da .. ähm,  
663 nicht besonders höflich begegnet. Und mir war also während  
664 dieser Arbeit, die ich da .. für die Gemeinde ausgeführt habe,  
665 auch sehr unwohl. Ich hab also ähm, während dieser Arbeit  
666 auch das Gefühl gehabt, dass ähm, dass ich mich verkaufe. Also  
667 dass ich mich entgegen meiner eigenen Überzeugung ähm, für  
668 ein paar tausend Mark, die ich zwar zu dem Zeitpunkt dringend  
669 brauchte, ähm, .. verkaufe.

670 **169. I:** Mhm.

671 **170. A:** Und ähm, es ist dann auch ähm, nicht dazu gekommen.  
672 Also ich hab diese Arbeit nicht beendet.

673 **171. I:** Mhm.

674 **172. A:** Ähm, ich bin auch .. ähm, sehr .. scharf kritisiert worden,  
675 von Seiten des Pastors, ähm, .. für die Arbeit, die ich dort  
676 abgeliefert habe. Obwohl das, was ich abgeliefert habe, also  
677 eindeutig dem Auftragsangebot .. entsprach.

678 **173. I:** Mhm.

679 **174. A:** Aber es hat da also .. Unstimmigkeiten und  
680 Meinungsverschiedenheiten, über das Erscheinungsbild dieser

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681           **Internetseite und ich also dann ähm, diesen Auftrag nicht zu**  
682           **Ende führen können. Es ist aber leider nicht so-. Wir sind leider**  
683           **nicht so auseinander gegangen, dass jeder sein Gesicht wahren**  
684           **konnte. Sondern ich bin ähm, also von dem .. ja, von dem**  
685           **Gemeindepastor scharf angegriffen worden. Ähm, ich bin also**  
686           **ähm, .. ja, ich musste viel, würde ich sagen, hämische Kritik**  
687           **einstecken. Und ähm, .. ich hab mich ähm, versucht, gegen**  
688           **diese Kritik zu wehren.**

689           **175.     I: Mhm.**

690           **176.     A: Und ähm, .. bin daraufhin dann ähm, .. von meinen**  
691           **Eltern .. gegenüber diesem Pastor und den Ältesten der**  
692           **Gemeinde als ähm, psychisch krank ähm, beschrieben worden.**  
693           **Also man hat mir nicht zugestanden, dass ich mich .. über den**  
694           **Verlauf und den Ausgang ähm, .. dieses ähm, Projekts oder**  
695           **dieser Arbeit ärgere, auch maßlos ärgere und .. ähm, wütend**  
696           **und verärgert bin und das auch äußere. Sondern man hat also ..**  
697           **meine Verärgerung ähm, .. über diesen .. über diese hämische**  
698           **Kritik also .. ähm, .. mit einer psychischen Krankheit ähm,**  
699           **entschuldigt. .. Oder ja, ich würde heute sagen, .. man hat**  
700           **versucht, mich mundtot zu machen, sobald diese Behauptung,**  
701           **mhm, sobald diese Behauptung im Raum stand, ähm, hatte ich**  
702           **also keine Möglichkeit mehr, mich zu dem Vorgang zu äußern**  
703           **und wurde, wurde auch nicht mehr gehört.**

704           **177.     I: Und das war für Sie dann der Grund, noch mal zu**  
705           **schauen, [was ist denn eigentlich die ganze Zeit gewesen?]**

706           **178.     A: Ja. Also die, die Feindseligkeiten, die Ablehnung, die**  
707           **mir da entgegengeschlagen ist, war so heftig, ähm, .. und da war**  
708           **also überhaupt kein Wohlwollen oder überhaupt nicht das**  
709           **geringste Entgegenkommen zu spüren und ähm, .. dieser ganze**  
710           **.. dieser ganze Kontakt äh, zur Gemeinde war derart negativ,**  
711           **dass ähm, dass ich mich also .. dass ich mich also fast**  
712           **gezwungen sah, mich noch mal damit zu befassen.**

713           **179.     I: Mhm. Das verstehe ich. Danke.**

714

715

716           **180.     Interviewnr. N-01-24-1**

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1. I: Wenn Sie über Ihr Leben nachdenken, können Sie es in unterschiedliche Abschnitte einteilen? Angenommen, es wäre ein Buch, wie würden die Kapitel heißen?
2. A: Ähm, .. also wahrscheinlich mehrere Kapitel. Aber zwei, .. zwei Hauptkapitel wahrscheinlich. Das eine Kapitel, in der Gemeinde. Oder ähm, und das zweite Kapitel nicht mehr gläubig.
3. I: Mhm.
4. A: Oder nicht mehr religiös
5. I: Mhm.
6. I: Mhm. Welche Ereignisse sind rückblickend besonders bedeutsam?
7. A: Mhm, der .. Austritt aus der Gemein-, aus der Gemeinde. Ähm, der Abbruch der ersten Berufsausbildung, die ich persönlich als Scheitern .. erlebt oder bewertet habe. Und ähm, .. der Abschluss der zweiten Berufsbildung, der mich dann wieder ähm, auf den richtigen Weg gebracht hat.
8. I: Mhm.
9. I: Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre persönliche Entwicklung entscheidend beeinflusst haben?
10. A: Ähm, die Beziehung zu den Eltern ist wahrscheinlich die äh, prägendste. Und dann würde ich sofort an zweiter Stelle die Beziehung zu der Gemeinde oder zu Gemeindemitgliedern nennen.
11. I: Mhm.
12. A: und das war in erster Linie, ja, meistens der Gemeindepastor.
13. I: Mhm.
14. A: ...
15. I: Erinnern Sie sich an Veränderungen in Beziehungen, die einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre Ansichten hatten?
16. A: Ähm, ich erinnere mich daran ähm, dass sich die Beziehung zu den Eltern besserte oder beruhigte, wenn ich mich äh, in der Gemeinde integriert hatte. Also wenn ich am Gemeindeleben aktiv teilnahm. Ich erinnere mich, dass ich die
-

37 **Beziehung zu den Eltern verschlechtert hat ähm, sobald ich**  
38 **mich von der Gemeinde distanziert hatte und nicht mehr am**  
39 **Gemeindeleben teilnahm.**

40 **17. I: Mhm.**

41 **18. I: Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung**  
42 **zu Gott im Verlauf Ihres Lebens und in den unterschiedlichen**  
43 **Phasen Ihres Lebens verändert?**

44 **19. A: Ähm, ...wir haben früher in der Gemeinde oft dieses**  
45 **ähm, Lied gesungen "Pass auf, kleine Hand, was du tust. Pass**  
46 **auf, kleines Auge, was du siehst. Denn der Vater im Himmel**  
47 **schaut herab auf dich." Und das war ähm, nen Gottesbild von**  
48 **ähm, ständiger Kontrolle. Also Gott ist ständig anwesend und**  
49 **kontrolliert. Er kontrolliert, er straft und ähm, er vernichtet auch.**  
50 **Das heißt, man hat mir als Kind vermittelt, schon als Kleinkind**  
51 **vermittelt, ähm, .. du hast eine freie Entscheidung. Du kannst**  
52 **dich für oder gegen den Glauben, für oder gegen Jesus**  
53 **entscheiden. Wenn du dich aber dagegen entscheidest, dann äh,**  
54 **droht dir die ewige Gottesferne. Dann droht dir nach dem Tod**  
55 **äh, die Hölle.**

56 **20. I: Mhm.**

57 **21. A: Und das ähm, war das Gottesbild, was ich damals hatte.**  
58 **Ja, strafend, ähm, bis, bis zur totalen Vernichtung und Kontrolle.**  
59 **Und da ähm, konnte ich dies liebende, was man mir auch**  
60 **versucht hat zu vermitteln, ähm, konnte ich nicht äh, in dieses**  
61 **Gottesbild integrieren.**

62 **22. I: Mhm.**

63 **23. A: Man hat mir also versucht, gleichzeitig das Bild vom**  
64 **strafenden Gott zu vermitteln. Und hat mir auch versucht,**  
65 **verbal, also ausschließlich verbal, diese Vorstellung vom**  
66 **liebenden Gott zu vermitteln.**

67 **24. I: Mhm.**

68 **25. A: Und das konnte ich beides ähm, nicht**  
69 **zusammenbringen.**

70 **26. I: Was bedeutet Gott heute für Sie?**

71 **27. A: Ähm, ... ich äh, kann also wie kein Mensch ähm, mit**  
72 **Sicherheit sagen, ob Gott existiert. Und für mich ist es ähm, für**  
73 **mich ist es nicht wirklich wichtig, diese Frage abschließend zu**  
74 **beantworten. Also ich ähm, ... ich halte das für mich nicht für**  
75 **notwendig, die Frage nach der Gottesexistenz abschließend zu**  
76 **beantworten.**

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- 77       **28.       I: Mhm.**
- 78       **29.       I: Gab es in Ihrem Leben Momente intensiven Glücks oder**  
79       **Durchbrüche, die den Sinn Ihres Lebens gefestigt oder**  
80       **verändert haben?**
- 81       **30.       A: Ähm, ich hab eine Aufnahmeprüfung an einer Schule**  
82       **[im künstlerischen Bereich] bestanden. Und das war ähm, ja,**  
83       **das war nen Glücksmoment, an den ich mich noch erinnern**  
84       **kann. Also für mich war, war der berufliche Werdegang immer ..**  
85       **ganz wichtig, um so für meine eigene Identität und um mich**  
86       **auch selber auch definieren zu können.**
- 87       **31.       I: Mhm.**
- 88       **32.       I: Haben Sie Krisenzeiten oder Zeiten des Leidens und der**  
89       **Enttäuschung erlebt, oder Zeiten, in denen Sie keinen Sinn in**  
90       **Ihrem Leben gesehen haben?**
- 91       **33.       A: Also ich würde ähm, sagen, dass sich durch mein**  
92       **ganzes Leben immer wieder Krisen gezogen haben. Ich würde**  
93       **sogar sagen, ähm, dass die ähm, .. ja, ähm, die Krisen ähm, so**  
94       **wie Sie das beschreiben, wo ich auch keinen Sinn im Leben**  
95       **gesehen hab, also besonders stark waren im .. Teenageralter.**  
96       **Und äh, das hat sich auch bis heute fortgesetzt.**
- 97       **34.       I: Mhm.**
- 98       **35.       A: Das zieht sich eigentlich durchs ganze Leben. Und ähm,**  
99       **ich würde im Moment also auch noch sagen, dass, das sich**  
100       **daran nichts zum Positiven verändert hat. Also es gibt immer**  
101       **wieder Zeiten von Verzweiflung und .. das hat sich auch bisher**  
102       **nicht geändert.**
- 103       **36.       I: Ja. Was würden Sie sagen, welchen Einfluss hatten oder**  
104       **haben diese Erfahrungen?**
- 105       **37.       A: Ähm, wahrscheinlich ähm, den größten Einfluss**  
106       **überhaupt. Also ich glaube nicht, dass andere Ereignisse ähm, ..**  
107       **oder dass andere Umstände im Leben einen derart großen**  
108       **Einfluss hatten**
- 109       **38.       I: Ah ja.**
- 110       **39.       A: wie die .. ähm, religiöse Erziehung oder die**  
111       **Glaubenserziehung.**
- 112       **40.       I: Mhm. Mhm.**
- 113       **41.       I: Wenn wir nun die Gegenwart betrachten, wie würden Sie**  
114       **Ihre Eltern beschreiben?**
-

- 115       **42.     A: Zum heutigen Zeitpunkt als ähm, .. hilflos. Ähm,**  
116       **desinteressiert, distanziert.**
- 117       **43.     I: Mhm. Wie ist Ihre Beziehung zu Ihren Eltern jetzt?**
- 118       **44.     A: Ähm, im Moment ist der Kontakt abgebrochen. Ähm, ich**  
119       **kann Kontakt aufnehmen, durch Briefe oder durch telefonieren,**  
120       **wenn ich das möchte. Aber ähm, .. diese, diese Versuche der**  
121       **Kontaktaufnahme, die werden also meistens ähm, nicht so**  
122       **entgegenkommend .. beantwortet.**
- 123       **45.     I: Mhm. Wie würden Sie Ihre Eltern beschreiben. [...]**
- 124       **46.     A: Ähm, bescheiden, äh, höflich. .. Distanziert. Ähm, ..**  
125       **etwas verhalten oder verklemmt. Nicht .. nicht so sehr**  
126       **emotional. Nicht .. sehr herzlich. .. Ja.**
- 127       **47.     I: [...]**
- 128       **48.     A: Meine Mutter hat [Beruf im handwerklich-künstlerischen**  
129       **Bereich] gelernt und hat den Beruf aufgegeben, als das erste**  
130       **Kind kam.**
- 131       **49.     I: Mhm.**
- 132       **50.     A: Meine Mutter ist also seit ähm, .. seit dreißig Jahren**  
133       **Hausfrau. Mein Vater ist, oder war [Beruf im Pflegebereich]. Und**  
134       **ist jetzt Rentner.**
- 135       **51.     I: Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre**  
136       **geändert?**
- 137       **52.     A: Also mein Bild hat sich insofern verändert, als ähm, als**  
138       **dass ich ähm, das Verhalten meiner Eltern stärker in Beziehung**  
139       **zu .. ihrem Glauben. Und stärker in Beziehung setze zu ihrer**  
140       **eigenen Biographie.**
- 141       **53.     I: Mhm.**
- 142       **54.     A: Ähm, also mein Bild von meinen Eltern ist eigentlich ..**  
143       **ähm, immer negativer geworden. Ich habe also .. ähm, ich**  
144       **nehme das meinen Eltern auch zunehmend übel ähm, dass sie**  
145       **mich ähm, in diese Glaubensgemeinschaft gebracht haben und**  
146       **auch äh, versucht haben, mich dort zu halten.**
- 147       **55.     I: Mhm. Woran liegt das, dass sich das Bild Ihrer Eltern so**  
148       **verändert hat?**
- 149       **56.     A: ich hab früher äh, als Kind oder auch als Teenager**  
150       **immer noch ähm, unterstellt, ähm, .. dass meine Eltern das, was**  
151       **sie tun, aus Liebe tun. Und dass sie äh, im Grunde ne gute**  
152       **Absicht verfolgen. Wenn sie auch das Falsche tun, dass sie es**  
153       **dennoch aus guter Absicht tun.**
-

- 154       **57.       I: Mhm.**
- 155       **58.       A: Dass sie sozusagen mit guter Absicht das Falsche tun.**  
156       **Ähm, heute glaube ich nicht mal mehr, dass die gute Absicht**  
157       **vorhanden. Sondern es ging ähm, aus meiner heutigen Sicht**  
158       **darum, ähm, .. ein bestimmtes .. Familiengefüge**  
159       **aufrechtzuerhalten. Es ging darum, ähm, dass was die Eltern für**  
160       **sich selbst als richtig und gut erkannt haben, auch in den**  
161       **Kindern wiederzufinden.**
- 162       **59.       I: Mhm.**
- 163       **60.       A: Sie wollten sich auch bestätigt sehen, in ihrem eigenen**  
164       **Leben, in ihrem eigenen Lebensentwurf. Bestätigt sehen, indem**  
165       **sie das in ihren Kindern wiederfinden.**
- 166       **61.       I: Aha.**
- 167       **62.       I: Gibt es andere Beziehungen, die Ihnen bedeutsam**  
168       **erscheinen?**
- 169       **63.       A: Äh, jetzt im Moment mein äh Freund. Mein**  
170       **Lebensgefährte. Und ähm, .. mein Bruder.**
- 171       **64.       I: Mit welchen Gruppen, welchen Einrichtungen, welchen**  
172       **Anliegen oder Projekten identifizieren Sie sich?**
- 173       **65.       A: Ähm, ich hab .. oder ich denke darüber nach, ähm, ..**  
174       **wenn meine finanzielle Situation erlaubt, ja, vielleicht bei**  
175       **Greenpeace äh, Mitglied zu werden. Also Greenpeace finanziell**  
176       **zu unterstützen. Ähm, ich finde Amnesty International ähm, ..**  
177       **sehr interessant.**
- 178       **66.       I: Ah ja.**
- 179       **67.       A: Also die Aktivitäten interessant. Und ähm, ich hab mich**  
180       **auch schon mal mit Attac befasst, aber kann .. mich nicht so**  
181       **ganz äh, vollends damit identifizieren.**
- 182       **68.       I: Mhm.**
- 183       **69.       A: JA, das sind die drei ähm, .. Organisationen, die mir so**  
184       **auf Anhieb einfallen.**
- 185       **70.       I: Und was wäre Ihnen dadran wichtig? Warum die?**
- 186       **71.       A: Ähm, .. weil das, was mir persönlich jetzt im Leben**  
187       **wichtig ist, ähm, .. von den Gruppen ähm, unterstützt oder auch**  
188       **äh, verteidigt wird.**
- 189       **72.       I: Mhm.**
-



- 190 **73. A: Also das, was .. mir heute wichtig ist oder was mir ..**  
191 **wichtig war, als ich schon im Jugendalter war, ähm, .. ja, dass**  
192 **man das erhält, oder das Leben verbessert.**
- 193 **74. I: Mhm.**
- 194 **75. A: Und die Lebensumstände verbessert. Das man ähm, ..**  
195 **ja, Armutsbekämpfung, Umweltschutz, sind Themen, äh, in der**  
196 **Religionsgemeinschaft, aus der ich komme, keinen Platz haben.**  
197 **Das wird doch nicht thematisiert und beschäftigt einen aber,**  
198 **wenn man ins Teenageralter kommt. Und äh, diese**  
199 **Beschäftigung mit den Themen lässt mich auch nicht mehr los.**  
200 **Und ist auch für mich ähm, .. ne Stück eigene Identität**  
201 **gegenüber dem, was ich da in der Glaubensgemeinschaft ..**  
202 **erlebt oder gelernt habe. Das ist also nicht aus, aus Opposition**  
203 **zur Glaubensgemeinschaft. Sondern weil das, weil ich das ähm,**  
204 **.. auch als Teenager schon für richtig erkennt habe. Und darauf**  
205 **.. komme ich immer wieder zurück.**
- 206 **76. I: Spüren Sie, dass Ihr Leben einen Sinn hat?**
- 207 **77. A: Ähm, ... Im Moment noch nicht, nee. Also würde ich mit**  
208 **nein beantworten.**
- 209 **78. I: Ist es das eher, ja, was sich noch entwickeln kann? [...]**
- 210 **79. A: Kann, ja.**
- 211 **80. I: [...]**
- 212 **81. A: Ja, ich denke schon. Ob das jetzt ähm, wirklich dann**  
213 **Lebenssinn werden kann, das ist vielleicht ähm, .. ist vielleicht**  
214 **ne übertriebene Erwartung.**
- 215 **82. I: Ist das zu hoch gegriffen?**
- 216 **83. A: Ja, sicherlich. Ja.**
- 217 **84. I: Wenn es etwas gäbe, was Sie an sich oder an Ihrem**  
218 **Leben ändern könnten, was würden Sie am liebsten ändern?**
- 219 **85. A: Ähm, .. ich würde gerne .. die Erinnerung loswerden. Die**  
220 **.. belastenden Erinnerungen an .. an die ähm, Gemeinde und an**  
221 **die Kindheit. Und ich würde gerne ähm, .. ich würde gerne noch**  
222 **meinen beruflichen Werdegang verändern.**
- 223 **86. I: Mhm.**
- 224 **87. I: Gibt es einen Glauben, gibt es Werte oder**  
225 **Verpflichtungen, die Ihnen genau jetzt in Ihrem Leben gerade**  
226 **jetzt besonders wichtig sind?**
-

- 227 **88. A:** Äh, ... ja, keine Glaubensinhalte, die ich jetzt äh, mit der  
228 **Religionsgemeinschaft verbinde. Äh, mir, mir reicht es im**  
229 **Moment aus ähm, wenn ich ähm, ... also wenn ich dem genüge,**  
230 **dass ich .. andere so behandle, wie ich selbst behandelt werden**  
231 **möchte.**
- 232 **89. I:** Ah ja.
- 233 **90. I:** Das Gefühl, mit Gott oder mit dem Kosmos in Einklang  
234 **zu sein, kennen Sie das?**
- 235 **91. A:** Nee, das kenne ich nicht. Also das habe ich auch ..  
236 **damals nicht gekannt, als ich noch in .. der**  
237 **Glaubensgemeinschaft war.**
- 238 **92. I:** Gibt es für Sie ein Ideal reifen Glaubens?
- 239 **93. A:** Also christlichen Glaubens nicht.
- 240 **94. I:** Mhm.
- 241 **95. A:** Das kann ich ähm, klar beantworten. Weil ich den  
242 **christlichen Glauben ähm, .. heute auch .. für menschengemacht**  
243 **halte.**
- 244 **96. I:** Mhm.
- 245 **97. A:** Ich halte es für nen .. menschengemachten .. Irrtum oder  
246 **ne menschengemachte Inszenierung.**
- 247 **98. I:** Mhm.
- 248 **99. A:** Und das gilt auch für alle anderen äh, .. Religionen und  
249 **Ideologien.**
- 250 **100. I:** Mhm. Mhm.
- 251 **101. I:** Wenn Sie eine wichtige Entscheidung zu treffen haben,  
252 **wie gehen Sie dann gewöhnlich vor?**
- 253 **102. A:** Ähm, also ich versuche, so viel Informationen zu  
254 **sammeln, wie möglich. Ich versuche .. ähm, mir Rat zu holen.**  
255 **Vielleicht bei, bei Menschen .. die einen ähnlichen Weg**  
256 **gegangen sind. Und ich äh, spreche mit meinem Freund oder**  
257 **Lebenspartner darüber.**
- 258 **103. I:** Haben Sie ein Beispiel?
- 259 **104. A:** Ähm, .. ich hab mich .. lange mir der Frage getragen, ..  
260 **ob ich die Beziehung zum Bruder abbrechen soll, weil .. mich**  
261 **das äh, sehr belastet, dass dort noch der .. kirchliche**  
262 **Hintergrund ist.**
- 263 **105. I:** Mhm.
-

- 264 **106. A:** Äh, ich hab darüber mit meinem .. Lebenspartner  
265 **gesprochen und ähm, .. hab also .. die Beziehung zu meinem**  
266 **Bruder nicht abgebrochen.**
- 267 **107. I:** Mhm. Wenn Sie ein besonders schwieriges  
268 **Lebensproblem lösen müssen, wie oder woran würden Sie sich**  
269 **orientieren?**
- 270 **108. A:** Ähm, .. an ... Ja, an ... Vielleicht äh, an Vorbildern ... Ja,  
271 **Prominenten. Die .. vielleicht nen ähnlichen Weg gegangen sind**  
272 **oder nen ähnliches Problem hatten. An Menschen aus dem**  
273 **eigenen Berufsumfeld, die vielleicht ähnliche Entscheidungen**  
274 **zu treffen hatten. Ja, und wiederum äh, an meinem Freund.**
- 275 **109. I:** Mhm.
- 276 **110. I:** Glauben Sie, dass Handlungen eindeutig richtig oder  
277 **falsch sein können?**
- 278 **111. A:** ... Ähm, ... Einige Handlungen vielleicht. Aber nicht  
279 **grundsätzlich jede Handlung. Also man kann nicht .. jede**  
280 **Handlung mit richtig oder falsch definieren.**
- 281 **112. I:** Mhm.
- 282 **113. I:** Gibt es Handlungen oder Handlungsweisen, die  
283 **grundsätzlich richtig sind?**
- 284 **114. A:** Ähm, .. grundsätzlich richtig ist sicher .. ähm, der  
285 **eigenen .. Auffassung oder dem eigenen .. Misstrauen oder**  
286 **Unbehagen .. zu folgen.**
- 287 **115. I:** Mhm.
- 288 **116. A:** Und ähm, der eigenen Einschätzung von Personen oder  
289 **Situationen auch zu vertrauen.**
- 290 **117. I:** Mhm. Gibt es moralische Grundsätze, über die wir uns  
291 **alle einig sein sollten?**
- 292 **118. A:** Ähm, .. Ja. Und das sind moralische Grundsätze, die  
293 **auch ähm, in der Gesellschaft allgemein auch durch .. äh, grobe**  
294 **Gesetze .. ähm, formuliert sind. Also das ist zum einen .. der**  
295 **Schutz ähm .. der eigenen Person. Der Schutz der eigenen**  
296 **Gesundheit. Der Schutz des Eigentums. Das wär natürlich**  
297 **wünschenswert, dass man sich darüber .. auch einig wäre.**
- 298 **119. I:** Mhm.
- 299 **120. I:** Glauben Sie, dass unser Leben als Menschen einen Sinn  
300 **hat?**
-

- 301 **121. A:** Ähm, ... Nicht wirklich. Also .. ich bin mir da .. ich bin mir  
302 da nicht sicher und ich werd das wahrscheinlich auch nie ..  
303 beantworten können.
- 304 **122. I:** Mhm. Glauben Sie, dass es so was wie einen Plan für  
305 unser Leben gibt?
- 306 **123. A:** Also das glaube ich ganz eindeutig nicht. Ich glaube das  
307 .. ähm, dass es nicht äh, .. dass es für die Menschen oder für  
308 jeden Menschen .. keinen eindeutigen .. Plan oder keine  
309 Vorsehung gibt.
- 310 **124. I:** Mhm.
- 311 **125. A:** Sondern ich glaube, dass viel mehr durch .. Zufall und  
312 durch ähm, .. zufällige Fügungen bestimmt wird.
- 313 **126. I:** Mhm. Also um das noch mal zuzuspitzen. Wird unser  
314 Leben von einer höheren Macht oder höheren Mächten  
315 beeinflusst?
- 316 **127. A:** Es könnte sein. Aber das kann ich auch nicht  
317 abschließend beantworten.
- 318 **128. I:** Mhm.
- 319 **129. A:** Das werde ich auch nie beantworten können.
- 320 **130. I:** [...]
- 321 **131. A:** Ich halte das .. für wahrscheinlich, ja.
- 322 **132. I:** Was denken Sie über den Tod? Was passiert mit uns,  
323 wenn wir sterben?
- 324 **133. A:** Ähm, .. also ich .. tendiere immer mehr zu der Annahme,  
325 dass äh, nach dem Tod wirklich alles aus ist. Also das ähm, mit  
326 dem Tod auch ähm, dann das wir für, ähm, als Seele  
327 bezeichnen, stirbt.
- 328 **134. I:** Mhm.
- 329 **135. I:** Halten Sie sich für religiös, gläubig oder spirituell?
- 330 **136. A:** Nein. ...
- 331 **137. I:** Gibt es religiöse Vorstellungen, Symbole oder Rituale,  
332 die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind?
- 333 **138. A:** Die wichtig gewesen sind, ja. Ähm, sogar sehr viele  
334 Rituale und ähm vor allem ähm, das tägliche Gebet. Und das  
335 tägliche Bibellesen war äh, damals äh, wichtig.
- 336 **139. I:** Mhm. Mhm.
-

- 337 **140. I: Beten Sie, meditieren Sie? Wie ist es heute mit Gebet,**  
338 **Meditation oder tun Sie da irgendetwas?**
- 339 **141. A: Nein, gar nichts mehr.**
- 340 **142. I: Was ist "Sünde"?**
- 341 **143. A: Ähm, also Sünde gibt es für mich in der Definition heute**  
342 **gar nicht mehr. Weil .. Sünde ähm .. ist nen religiöser Begriff und**  
343 **ne religiöse Kategorie und ich denke .. heute nicht mehr in**  
344 **religiösen Kategorien.**
- 345 **144. I: Wie erklären Sie das Böse in der Welt?**
- 346 **145. A: Ähm, ich hab keine Erklärung dafür. Das kann ich nicht**  
347 **.. erklären.**
- 348 **146. I: Das ist völlig in Ordnung.**
- 349 **147. I: Letzte Frage. Wenn Menschen sich über religiöse Fragen**  
350 **nicht einig sind, wie können solche religiösen Konflikte gelöst**  
351 **werden?**
- 352 **148. A: Ähm, .. also wenn, wenn Menschen .. wenn Menschen**  
353 **wirklich ähm, ne fundamentalistische Auffassung haben, ähm, ..**  
354 **und ihre ähm, .. Glaubensüberzeugung als die einzig wahre und**  
355 **richtige ansehen, dann können solche Konflikte nur sehr schwer**  
356 **gelöst werden. Manchmal auch gar nicht. Und wenn überhaupt,**  
357 **dann nur durch Aufklärung.**
- 358 **149. I: Mhm. Ja. Das waren jetzt meine Fragen. Gibt's was, was**  
359 **noch dazu gehört, aus Ihrer Sicht. Was in den Fragen nicht drin**  
360 **war?**
- 361 **150. A: Ähm, was für mich ähm, .. ganz wichtig war und sicher**  
362 **auch ähm, mein ganzes Leben auch meine ähm, .. meine**  
363 **schulische und berufliche Laufbahn so ähm, negativ beeinflusst,**  
364 **ist, hat, ist wahrscheinlich ähm, .. der Umstand, dass .. Eltern**  
365 **und Gemeinde immer .. versucht haben, ähm, .. meine ..**  
366 **Einschätzung für Personen und Situationen äh, anzuzweifeln.**  
367 **Äh, man hat mir beigebracht, ähm, dass ich, dass ich meiner**  
368 **Einschätzung nicht vertrauen kann.**
- 369 **151. I: Mhm. Das heißt, die Realität ist so, wie es die Gemeinde**  
370 **sieht, wie es die Eltern [sieht?]?**
- 371 **152. A: Genau. Genau. Und mein eigenes Unwohlsein äh, in der**  
372 **Gemeinde ähm, und mit der Gemeinde ähm, spielt überhaupt**  
373 **keine Rolle. Das hat man mir vermittelt. Also man hat mir**  
374 **vermittelt, ähm, dass meine Einschätzung der ähm, Gemeinde**  
375 **und ähm, .. dieser .. dieses Glaubens und auch der**
-

376 Umgangformen, die man in der Gemeinde findet, ähm, ..  
377 unwichtig sind und dass ich dieser Einschätzung nicht  
378 vertrauen darf. Dass ich also auch wenn ich das Gefühl habe,  
379 manipuliert zu werden oder schlecht behandelt zu werden, ähm,  
380 diesem Eindruck nicht vertrauen darf. Und das hat mich also  
381 ähm, auch im Beruf immer wieder in Situationen gebracht, wo  
382 ich ähm, Umstände toleriert habe, ich nicht hätte tolerieren  
383 dürfen und nicht hätte tolerieren müssen. Also das hat mich  
384 immer .. in Situationen gebracht, heute spricht man von  
385 Mobbing. Mich hat diese Selbstunsicherheit immer wieder in un-  
386 , unmöglichste und ausweglose berufliche Situationen gebracht.

387 153. I: Mhm.

388 154. A: Wenn ich selbstbewusster gewesen wäre und meiner  
389 eigenen Einschätzung von Personen hätte vertrauen können,  
390 dann wäre mir so manches Missgeschick sicher nicht passiert.

391 155. I: Mhm.

392 156. A: Dann wär auch mein beruflicher Werdegang ein anderer  
393 gewesen. Und auch ähm, .. das Ignorieren der eigenen .. ähm,  
394 Bedürfnisse und der eigenen .. ähm, Fähigkeiten ähm, hat  
395 natürlich auch meine beruflichen Entscheidungen geprägt.  
396 Wenn man also ähm, .. wenn man sich .. zum Beispiel für Kunst  
397 oder Literatur interessiert ähm, man darf aber, ähm, weil die  
398 Eltern und die Gemeinde zensieren und man mittlerweile auch  
399 durch das Gemeindeleben so ne Art innerer Zensor hat, man  
400 darf bestimmte Literatur nicht lesen. Oder bestimmte .. Kunst  
401 nicht konsumieren. Ähm, dann ist natürliche die ganze ..  
402 berufliche Entwicklung auch eingeschränkt. Wenn man dann  
403 nichts anderes hat ähm, .. als diese Fähigkeiten, auf die man  
404 bauen könnte. Ähm, dann bleibt einem nicht mehr viel.

405 157. I: Mhm.

406 158. A: Und man ist in der Gemeinde auch hauptsächlich von  
407 Menschen umgeben, die ähm, technische, aus technischen  
408 Fachrichtungen kommen. Es gibt sehr viele Ingenieure .. dort.  
409 Es gibt Polizisten, es gibt Handwerker. Es gibt Lehrer. Es gibt  
410 kaum .. Künstler, es gibt ähm, .. keine .. ähm,  
411 Geisteswissenschaftler.

412 159. I: Mhm.

413 160. A: Also diese, dieser Berufsgruppen sind da ..  
414 unterrepräsentiert. Und das beeinflusst auch .. ähm, das  
415 beeinflusst auch letztlich die Haltung der Gemeinde zu .. ähm,  
416 Kunst und Kultur.

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- 417 **161. I: Mhm.**
- 418 **162. A: Also da, da tritt ne regelrechte Verarmung ein, was**  
419 **Kunst und Kultur betrifft.**
- 420 **163. I: Mhm.**
- 421 **164. A: Es wird nicht für wichtig gehalten, also wird es nicht**  
422 **gefördert. Oder ähm, schlimmstenfalls noch eingeschränkt und**  
423 **beschnitten.**
- 424 **165. I: Ah ja. Gibt es sonst noch was, was noch zu sagen wäre,**  
425 **vielleicht auch jetzt [...] langen Gespräch erlebt haben.**
- 426 **166. A: Ähm, also vielleicht äh, die Art der, der Bestrafung. Oder**  
427 **die Rolle, die Bestrafung spielt in der Erziehung. Ähm, die Eltern**  
428 **haben immer die Möglichkeit auch, ihre .. ähm, Prügelstrafe**  
429 **auch religiös zu legitimieren.**
- 430 **167. I: Mhm.**
- 431 **168. A: Das ist auch ähm, obwohl sich die Gemeinde offiziell**  
432 **dagegen verwehrt und auch äh offiziell leugnet, dass die**  
433 **Prügelstrafe noch angewendet, aber äh, in den Familien äh,**  
434 **findet es weiterhin Anwendung und wird auch meistens äh,**  
435 **meistens religiös begründet.**
- 436 **169. I: Mhm. Ja. [...]**
- 437 **170. A: Im Moment nicht so gut. Ähm, ... Ja, ich kann also**  
438 **sagen, ähm, dass ich ähm, diese Konflikte, .. die internen, die**  
439 **inneren Konflikte eigentlich noch nicht ähm, gelöst habe. Das**  
440 **ich das nicht verarbeitet hab. Und ähm, .. das ich also ähm,**  
441 **ständig umgewollt erinnert und mich diese Erinnerungen auch**  
442 **so belasten. Also das hemmt mich .. in meiner ganzen ..**  
443 **Entwicklung. Es gibt auch ähm, Zeiten, in denen ich dann**  
444 **einfach arbeitsunfähig bin. Wo ich nicht arbeiten kann. Ähm, ..**  
445 **und ich hab mir auch schon Gedanken gemacht und wollte mich**  
446 **auch mal .. ähm, .. in eine Rechtsberatung begeben, ob ich nicht**  
447 **.. ähm, auch auf rechtlichem Wege ähm, .. auch eine Art ..**  
448 **Wiedergutmachung oder .. ähm, Stellungnahme der Gemeinde**  
449 **und der Eltern erreichen kann.**
- 450 **171. I: Mhm.**
- 451 **172. A: Ich kann also in dem Gespräch jetzt nicht ähm, .. ich**  
452 **kann eigentlich nur andeuten, ähm, .. was mir da passiert ist und**  
453 **wie sich das ähm, ausgewirkt hat. Aber wie schlimm das ähm, ..**  
454 **wirklich war, das kann ich jetzt in so einem Gespräch gar nicht**  
455 **schildern. Also wie sich das tatsächlich jetzt ausgewirkt hat.**
-

456 **Also für mich ist so was wie ähm, Normalität, arbeiten gehen,**  
457 **nen Beruf ausüben, das ist für mich noch ganz fern.**

458 **173. I: Mhm.**

459 **174. A: Also das, was andere vielleicht für Normalität, das ist für**  
460 **mich noch in weiter Ferne.**

461 **175. I: Mhm. Dann vielen Dank, dass Sie mit mir gesprochen**  
462 **haben. Sie sind ja auf uns zugekommen. War, hatte das auch**  
463 **was damit zu tun, also so einfach [...] sich bei uns zu melden.**

464 **176. A: Ähm, also zunächst mal Neugierde. Und dann auch**  
465 **ähm, .. das Bedürfnis, mal darüber .. äh, sprechen zu können.**  
466 **Und das auch ähm, ... ja, ähm, ..man freut sich einfach oder man**  
467 **ist ähm, .. überrascht, wenn sich ne öffentliche Stelle oder auch**  
468 **ne Universität mit diesem Thema befasst und da auch**  
469 **tatsächlich Studien ähm, erstellt werden und erarbeitet werden.**  
470 **Ähm, es gibt zwar, es gibt zwar mittlerweile auch eine Enquete-**  
471 **Kommission im Bundestag, die sich ähm, mit diesen**  
472 **Religionsgruppen und den Auswirkungen beschäftigt. Aber das**  
473 **hat also .. kaum, kaum rechtliche Konsequenzen. Und ähm, ..**  
474 **meine, meine Lebensumstände sind also immer noch so, dass**  
475 **ich ähm, .. ziemlich isoliert bin. Und ich kann .. also mit den**  
476 **Menschen, die es betrifft, .. mit den Eltern und der Gemeinde,**  
477 **gar nicht über diesen Umstand sprechen.**

478 **177. I: mhm.**

479 **178. A: Die sind also für mich nicht erreichbar. Also, also bin**  
480 **ich froh, wenn ich mit anderen .. Menschen, mit**  
481 **Außenstehenden ähm, darüber sprechen kann.**

482 **179. I: Also einfach erst mal sagen, was passiert ist, wie es sich**  
483 **für Sie ausgewirkt hat.**

484 **180. A: Genau. Und das es überhaupt nen öffentliches Interesse**  
485 **gibt, ähm, das überrascht mich auch.**

486 **181. I: Ah ja. Also vielen Dank noch mal.**

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- 1 **1. A: Und jetzt das Interview.**
- 2 **2. I: Ja. Also, dann danke ich Ihnen erst mal, dass Sie sich bereit**  
3 **erklärt haben, also an unserer Studie teilzunehmen. Und ähm, ja,**  
4 **wollte Sie jetzt bitten, dass Sie mir jetzt einfach äh, so erzählen,**  
5 **wie das so bei Ihnen äh, also Ihr Glaubensleben. Worüber wir**  
6 **jetzt sprechen wollen. Ja, also im Prinzip, wie sind Sie in die äh,**  
7 **Freikirche, von der Sie ähm, zu Beginn unseres Gesprächs, äh,**  
8 **erzählt haben, wie Sie dazu gekommen sind. Wie das äh, ja, wie**  
9 **sich das dann entwickelt hat, dort. Und so die Geschichte wie es**  
10 **auch gekommen ist, dass Sie dann irgendwann gesagt haben,**  
11 **dass Sie dann die verlassen möchten.**
- 12 **3. A: [Hebt an, etwas zu sagen.]**
- 13 **4. I: Sie können halt da beginnen, wo Sie möchten und äh, ja. Und**  
14 **ich würde jetzt erst mal relativ wenig sagen und dann nachher**  
15 **Fragen stellen.**
- 16 **5. A: Mhm.**
- 17 **6. I: Ja.**
- 18 **7. A: Ja, gut. Äh, lange Geschichte. Fange ich einfach mal an. ...**  
19 **Wie gesagt, ich bin dann 19...90 ... denke ich, muss das**  
20 **gewesen sein, in die, in die Freikirche eingetreten. Dadurch,**  
21 **dass meine Eltern, mhm, ... den Entschluss gefasst haben, aus**  
22 **der Landeskirche eben in die Freikirche überzuwechseln. Sie**  
23 **hatten viele Freunde ´da. +**
- 24 **8. I: Mhm.**
- 25 **9. A: Vorher also auch private Freunde. Und so hat sich das dann**  
26 **ergeben, dass sie da .. mhm, gewechselt haben, (hustet) in diese**  
27 **Freikirche. Weil sie auch mit .. ´den Strukturen + in der**  
28 **Landeskirche vielfach nicht mehr einverstanden waren. Es gab**  
29 **Querelen in, im Presbyterium und äh, (langsamer, abgehackt)**  
30 **´mein Vater war Mitglied + auch im Presbyterium. Und .. ähm, so**  
31 **haben sie die Entscheidung getroffen, .. weil vieles nicht so**  
32 **funktionierte hatte, \*dann in die Freikirche einzutreten. + Ich bin**  
33 **also in dieser Freikirche dann groß geworden. Ähm.**
- 34 **10. I: So, das war eine kurze Unterbrechung aus technischen**  
35 **Gründen.**
- 36 **11. A: .. Ja. ... Also ich bin dann in dieser Freikirche**  
37 **aufgewachsen. .. (langsamer) Hab die + klassische Sozialisation**  
38 **so dann durchlebt. Kinderstunde, Jugendstunde, Sonntags-, äh,**
-

39 .. Kindergottesdienst zuerst. Später dann als Jugendlicher eben  
40 .. durfte man dann schon auch an dem, an dem ´Gottesdienst +  
41 der Erwachsenen teilnehmen.

42 12. I: Mhm.

43 13. A: Das war dann, später so-. .. Mhm, habe mich dann mit  
44 zwölf Jahren dann in dieser Kirche, in dieser Freikirche auch  
45 taufen lassen. Ich bin der Landeskirche .. nicht getauft worden.

46 14. I: Mhm.

47 15. A: Ähm, und bin dann in dieser Freikirche .. getauft  
48 worden. (Zögernd) Was da den Hintergrund hat dass man das +  
49 .. bewusst macht. Nicht die Kindertaufe, sondern die ..  
50 sogenannte Erwachsenentaufe. Weil die Freikirche davon  
51 ausgeht, Kinder .. können noch nicht für sich selber  
52 entscheiden, ob sie diesen ... Gehorsamsschritt tun wollen. Äh,  
53 .. und deshalb muss man damit warten um .. eben ... selber sich  
54 dafür entscheiden zu können. Ob man das will. Das war damals  
55 so ein Schritt .. für mich in Richtung geistliche Entwicklung auch  
56 .. weiter. (nachdenklich) Die Beziehung .. zu ´Gott, + an den ich ..  
57 zum damaligen Zeitpunkt eben glaubte, zu äh, .. intensivieren.  
58 Zu .. bestätigen. Auch ´nach außen. + Taufe ist ja .. dann auch so  
59 ein Akt gewesen, das nach außen zu bezeugen. Auch andern  
60 Menschen gegenüber. ´Ich will + .. in die zu Gott treten. Ich will  
61 mit ihm leben. Ich will .. mein Leben auf ihn ausrichten. Das  
62 waren so .. die Grundgedanken zu der Zeit. Und das wurde  
63 durch den Schritt der Taufe nach außen .. bezeugt, vor der  
64 Gemeinde. War nen wichtiges Ereignis. (ab hier lauter) Mhm, ..  
65 bin dann in die Jugendarbeit eingestiegen. Wurde sehr schnell  
66 dann auch Jugendmitarbeiter. Ähm, was ich sehr gerne gemacht  
67 hab. Was mir sehr viel .. Spaß gemacht hat, auch. + Wir waren  
68 nen tolles Team, in dieser Freikirche. Es war eine .. wie man so  
69 sagt, eine sehr ´lebendige + Gemeinschaft. Eine sehr lebendige  
70 Freikirche. (langsamer, überlegt) Äh, keinerlei fest .. gefahrenen,  
71 tradierten .. Muster, wie das in manchen Landeskirchen so der  
72 Fall ´ist. + Es war ne sehr junge Gemeinde. Es waren viele  
73 Familien. Und auch, viele, dadurch viele Kinder und Jugendliche

74 16. I: Mhm.

75 17. A: Und diese .. Freikirche war für mich, äh, darum sage ich  
76 das auch ´so, + nen zweites Zuhause. Es war für mich .. ne  
77 Familie. Ne Familie neben meiner Ursprungsfamilie, Mutter,  
78 Vater und .. drei Geschwister.

79 18. I: Mhm.

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- 80 **19. A: (Nachdrücklich) Ja. Dann + äh, kam ein**  
81 **einschneidendes Erlebnis 19 .. 95, \*ähm, + (langsam, abgehackt)**  
82 **als ich meiner damaligen .. Freundin, später auch Verlobten,**  
83 **ähm, ... sagen musste, dass ich eigentlich äh, .. + -sie gar nicht**  
84 **liebte.**
- 85 **20. I: Mhm.**
- 86 **21. A: Weil ich festgestellt habe, und das wusste ich schon**  
87 **seit meinem zwölften Lebensjahr, ´für mich war das klar. + Aber**  
88 **äh, .. das hat natürlich niemand gewusst, außer mir selbst. Dass**  
89 **ich eigentlich äh, schwul bin. Dass ich eben keine Beziehung zu**  
90 **Mädchen und Frauen aufbauen kann, sondern .. ´dass ich +**  
91 **Männer liebe. Und dass war .. nen sehr einschneidendes**  
92 **Erlebnis, weil ich mich da, zum damaligen Zeitpunkt verliebt**  
93 **hatte, in .. einen jungen Mann in, dieser Gemeinde. Dieser**  
94 **Kirche, wo ich war.**
- 95 **22. I: Mhm.**
- 96 **23. A: Und ... äh, dass .. dann sich immer mehr zuspitzte und**  
97 **ich auch sehr viel Zeit mit dem gemeinsam verbracht habe. So**  
98 **dass ich dann irgendwann ähm, .. \*meiner damaligen Ex-**  
99 **Freundin gesagt habe: "Du, wir können nicht .. zusammen ne**  
100 **Zukunft aufbauen. Das geht nicht."**
- 101 **24. I: Mhm.**
- 102 **25. A: Ähm, .. das war natürlich nen Schockerlebnis, für sie**  
103 **auch. Und ´führte dann dazu, dass sie mich .. geoutet hat, in**  
104 **dieser Kirche, in dieser Gemeinde.**
- 105 **26. I: Mhm.**
- 106 **27. A: Mhm, ähm, (laut) mit all den Konsequenzen, die das mit**  
107 **sich brachte. + Ich war innerlich, ich war selbst noch nicht so**  
108 **weit, dass ich eigentlich gesagt hätte, ich stell mich jetzt her und**  
109 **äh, ... oute mich, vor meiner Familie. Vor meinen Mitmenschen.**  
110 **Zumal das vor diesem besonderen Hintergrund dieser, dieser,**  
111 **dieser ´Kirche + einfach .. undenkbar .. schien, (fast geflüstert)**  
112 **für mich. Das war .. einfach nicht möglich.**
- 113 **28. I: Das wusste keiner?**
- 114 **29. A: Das wusste niemand. Nein. Das wusste nur ich. Obwohl,**  
115 **ich auch da in dieser Phase war, mir natürlich nicht sicher zu**  
116 **sein. ´Eigentlich + wollte ich gar nicht schwul sein. (abgehackt)**  
117 **Ich wollte .. äh, .. so ein Leben führen, wie eben alle äh, anderen**  
118 **Menschen um mich herum eben auch. + Oder die, die ich bis**  
119 **dahin kannte.**
-

- 120 **30. I: Also Sie waren da Anfang 20?**
- 121 **31. A: 'Ja, Genau. + So zwischen 20 und 25 war das. ..**  
122 **(nachdenklich) Und da war kein Platz für äh, für jemanden der so**  
123 **.. empfand wie ich, der das für sich .. wahrnahm und sehr genau**  
124 **wusste aber, das natürlich nicht ausleben durfte und konnte, in**  
125 **dieser, in dieser .. religiösen Vereinigung. + Weil es da keinen**  
126 **Platz dafür gab. Das .. war jedenfalls so damals meine**  
127 **Auffassung.**
- 128 **32. I: Mhm.**
- 129 **33. A: Ähm, .. 'ja. + Dann stand dieses Coming-Out an. Ich**  
130 **würde geoutet in .. dieser Gemeinde. Oder, von meiner**  
131 **damaligen Ex-Freundin. (unsicher) Was zu .. ungeheuren**  
132 **Turbulenzen und großen Unruhen in, in diesen Kreisen, in, + in**  
133 **der Kirche führte.**
- 134 **34. I: Mhm.**
- 135 **35. A: Ähm, .. bis dahin, dass sich diese Kirche praktisch**  
136 **aufteilte, in so zwei Lager. Ich war plötzlich so'n Stein des**  
137 **Anstoßes, äh, der eben diese, diese Kirche auch teilte, in die ...**  
138 **die sagten, ähm, das ist in Ordnung, wir können das verstehen.**
- 139 **36. I: Mhm.**
- 140 **37. A: Wie Du empfindest. Ähm, und stehen hinter dir. Und das**  
141 **andere Lager derer, (langsamer) die .. sagten, .. das ist mit den +**  
142 **biblischen Grundsätzen nicht vereinbar. Ähm, Homosexualität**  
143 **ist in der Bibel nicht vorgesehen. Gott hat ... Mann und Frau**  
144 **geschaffen. .. \*Damit sie sich fortpflanzen + und Nachkommen**  
145 **zeugen. \*Und äh, .. + das kann nicht gottgewollt sein. Das war**  
146 **die andere Hälfte. Ähm, weshalb es .. viele, viele Gespräche,**  
147 **\*schwierige, Gespräche. Es gab .. ähm, Gemeindesitzungen. +**  
148 **Es gab ein äh, ... ein ähm, 'Bekenntnis + sozusagen, was von**  
149 **mir abverlangt wurde. Und was ich .. dieser Gemeinde, dieser**  
150 **Kirche gegenüber sagen .. musste. (langsam, nachdenklich)**  
151 **Dass es zu keinerlei homosexuellen Kontakten innerhalb der**  
152 **Gemeinschaft kommen würde.**
- 153 **38. I: Mhm.**
- 154 **39. A: Dass ich versprechen würde, ähm, .. nicht meine**  
155 **Homosexualität in der Kirche auszuleben. Ähm.**
- 156 **40. I: Also innerhalb der Mitgliedschaft?**
- 157 **41. A: Innerhalb der Mitglieder dieser Kirche, genau. Ähm, im**  
158 **Grunde 'ungeheuerliche Dinge. + Wenn ich das im Nachhinein**  
159 **beurteile, was da .. gelaufen ist. Was da von mir abverlangt**
-

- 160 wurde, äh, um so einen .. Querulanten oder jemanden, mit-, ´von  
161 dem man auch + nicht weiß, wie man mit dem umgehen soll. Den  
162 irgendwie in dieser Gemeinschaft, einerseits nicht  
163 auszuschließen, aber andererseits auch äh, .. irgendwie  
164 integrieren zu können.
- 165 42. I: Mhm.
- 166 43. A: War ne hochkomplizierte Angelegenheit. Ganz  
167 schwierig. Es gab Gemeindeaustritte zu der Zeit.
- 168 44. I: Mhm.
- 169 45. A: Aufgrund dieser Sachen. Weil dann auch  
170 ´Gemeindeglieder + untereinander ähm, .. äh, Probleme,  
171 Konflikte hatten.
- 172 46. I: Mhm.
- 173 47. A: Und diese Konflikte nicht lösen konnten. Weil plötzlich  
174 durch, durch dieses Bekanntwerden meiner Person .. so ein  
175 Tabu .. aufgebrochen ist.
- 176 48. I: Mhm.
- 177 49. A: Ähm, ... wo mich sich irgendwie mit ..  
178 auseinandersetzen musste.
- 179 50. I: Mhm.
- 180 51. A: Ob man wollte oder nicht. Eigentlich wollte man es gar  
181 nicht. Weil Sexualität, oder auch ´Homosexualität + äh, als  
182 Thema nicht behandelt wird, in der Freikirche.
- 183 52. I: Mhm.
- 184 53. A: Ähm, Sexualität an sich ist ja auch .. ´nicht unbedingt +  
185 das Thema, was äh, .. äh, ... groß angesprochen wird, in Kirche,  
186 überhaupt.
- 187 54. I: Mhm, mhm.
- 188 55. A: Und dieses Thema insbesondere. Insofern war das nen  
189 absolutes Tabuthema, was da .. angeschnitten wurde. Und ...  
190 (nachdrücklich) ja, man wusste damals + auch sich nicht anders  
191 zu helfen, von Seiten der .. ´Ältesten, + in Freikirchen gibt es  
192 immer ´Älteste, + die eingesetzt werden.
- 193 56. I: Mhm.
- 194 57. A: Es gibt nicht ´den Pastor. + Sondern es waren da vier,  
195 beziehungsweise ´fünf + Älteste. ´Brüder + dieser Gemeinde.  
196 Die, die Gemeinde geleitet haben, in verschiedenen Funktionen.
- 197 58. I: Mhm.
-

- 198       **59.       A: Ähm, ich musste dann .. ´alle meine Ämter niederlegen,**  
199       **in dieser Kirche. + Die ich hatte.**
- 200       **60.       I: [...]**
- 201       **61.       A: Sowohl was Jugend-, äh, Arbeit, \*Arbeiter-Amt. + .. Als**  
202       **auch ähm, .. ´die Sonntagsschule, + die ich zum damaligen**  
203       **Zeitpunkt auch gemacht habe. Äh, mit einer .. äh, älteren Frau**  
204       **zusammen.**
- 205       **62.       I: Mhm.**
- 206       **63.       A: Ähm, ... ´ja. + Das war erst Mal so die .. \*die**  
207       **Voraussetzung oder die, + die Konsequenz, die sich daraus**  
208       **ergab. ´Ich wollte das + dann auch selber. ´Ich wollte unter**  
209       **diesen + Bedingungen äh, äh, ´aktives Mitglied + dieser Kirche**  
210       **sein.**
- 211       **64.       I: Mhm.**
- 212       **65.       A: Ich wollte mich bewusst zurücknehmen, um .. mit mir**  
213       **selber erst mal ´klar + zu kommen. Und mit mir selber ins Reine**  
214       **zu kommen, was will ich eigentlich, wo stehe ich. Und wo geht**  
215       **es hin.**
- 216       **66.       I: Mhm.**
- 217       **67.       A: Nach diesem erzwungenen, nach diesem .. von mir**  
218       **selbst nicht bestimmten Coming-Out.**
- 219       **68.       I: Mhm, ja.**
- 220       **69.       A: Das war der Zeitpunkt so. .. Mhm, .. (lauter) die**  
221       **Ereignisse .. überschlugen sich dann sehr schnell. Es war dann**  
222       **zur Zeit des .. Studiums. + Ich hab dann kurz darauf ähm, mein**  
223       **Studium beendet, unter großen Mühen. Weil das natürlich auch**  
224       **ne enorme psychische Belastung für mich gewesen ist, für mich**  
225       **damals.**
- 226       **70.       I: Mhm.**
- 227       **71.       A: Damit umzugehen. Auf der einen Seite, das nicht selber**  
228       **wahrhaben zu wollen, dass das so ist. Auf der anderen Seite**  
229       **aber keine anderen Möglichkeiten mehr zu haben. Weil ... weil**  
230       **es raus war. Weil .. ich geoutet war.**
- 231       **72.       I: Ach so, mhm.**
- 232       **73.       A: Es gab da kein Zurück mehr. Sozusagen.**
- 233       **74.       I: Mhm.**
- 234       **75.       A: Ähm, ich hab dann die Flucht nach vorne ergriffen.**  
235       **Mhm, habe dann auch bewusst .. (langsamer, leiser und**
-

236 nachdenklich) Kontakte gesucht, \*äh, hier in [Stadt A in  
237 Westdeutschland] zu .. schwulen Gruppen beziehungsweise zu  
238 ähm, .. zu ähm ... + (ab hier wieder normal laut) anderen äh ..  
239 schwulen oder auch .. jungen Leuten, die sich im Coming-Out  
240 befinden. Coming-Out-Gruppe an der Uni hier. \*Ähm, .. es gab  
241 andere Szene-Angebote, die ich dann mit der Zeit so mehr und  
242 mehr kennengelernt habe. + Und hab mich in diesem Prozess  
243 dann .. äh, in dem ich mehr und mehr auch .. mein Schwulsein  
244 äh, ´gelebt habe, + und sozialisiert habe.

245 76. I: Mhm.

246 77. A: Mich von der Kirche dann auch mehr und mehr  
247 ´abgelöst. + Ich bin dann zu dem Zeitpunkt auch von meiner  
248 Heimatstadt [Kleinstadt B in Westdeutschland] äh, ..  
249 weggezogen.

250 78. I: Mhm.

251 79. A: In der sich die Gemeinde befand. Hier nach [Stadt A in  
252 Westdeutschland]. Insofern gab es da auch .. ne natürliche  
253 ´Trennung. + (lauter) Und habe dann .. letztlich die Konsequenz  
254 auch gezogen und äh, + bin aus der Kirche, \*aus dieser  
255 Gemeinde ausgetreten.

256 80. I: Mhm.

257 81. A: Habe das schriftlich gemacht. Habe .. ´mir sehr große  
258 Mühe + auch gemacht mit diesem Austritt. Habe äh, ... ähm, ..  
259 eine .. mehrseitige Schilderung auch äh, geschrieben, mit den  
260 Beweggründen. Mit den äh, ...

261 82. I: Das hätte nicht sein müssen, so ausführlich?

262 83. A: Das so ausführlich nicht sein müssen. (nachdrücklich)  
263 Nein. + (lauter) Äh, ich hatte schon gemerkt, dass man von mir  
264 erwartet hatte, auch ... Stellung dazu zu beziehen, warum.

265 84. I: Mhm.

266 85. A: Aber das hätte nicht so, so in (zögernd) der Form sein  
267 müssen. + Es war mir irgendwie damals wichtig. Da-. .. Es hatte  
268 sich auch so'n bisschen von Rechtfertigung. Das würde ich  
269 heute nicht mehr so machen.

270 86. I: Mhm.

271 87. A: Aber damals war das so. Weil, das .. muss ich einfach  
272 so sagen, für mich nen schwerer Schritt war. Ich hatte eben  
273 gesagt, es war für mich ne ´Familie.

274 88. I: Mhm.

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- 275 **89. A: So ne Ersatzfamilie auch. ´Und das fiel mir .. + verdammt**  
276 **schwer, aus dieser Kirche auszutreten. Weil (zögernd) damit**  
277 **nicht nur .. + ´nen Lebensabschnitt zu Ende war. + Sondern weil**  
278 **auch soziale Kontakte und Beziehungen von heute auf morgen**  
279 **abgebrochen wurden. Die mir sehr wichtig waren.**
- 280 **90. I: Ah ja, mhm.**
- 281 **91. A: Und äh, ... deshalb habe ich mir da auch so große Mühe**  
282 **mit gemacht. Das war für mich auch nen Teil von, von äh, ..**  
283 **Verarbeitung, \*glaube ich.**
- 284 **92. I: Mhm.**
- 285 **93. A: Das so, auf die Weise auch zu verarbeiten. Und dann zu**  
286 **sagen, so und dann ist es gut. Wenn ich jetzt Schluss mache,**  
287 **wenn ich jetzt nen Punkt setze und nen neues Leben beginne.**
- 288 **94. I: Mhm.**
- 289 **95. A: Das war dann der Austritt aus der Gemeinde. Mhm, von**  
290 **vielen Gemeindemitgliedern mit großer Erleichterung und einem**  
291 **Aufatmen verbunden. Mit anderen .. Gemeindegliedern großer, ..**  
292 **große ´Mitleid + und ´Bedauern. + Ähm, .. begleitet. \* So war das**  
293 **damals. (Nachdrücklich) Ja.**
- 294 **96. I: Mhm. Mhm. Ja. Ich hab jetzt noch so´n paar Nachfragen.**  
295 **Mhm, also Sie hatten ja an einer Stelle gesagt, dass Sie nen,**  
296 **also jetzt auch an ner frühen Stelle. Sie sind, also zunächst mal,**  
297 **Sie sind mit zwölf Jahren getauft worden?**
- 298 **97. A: Mhm. .. ´Nein. + Nicht mit zwölf. Mit .. 15.**
- 299 **98. I: Ich glaube, Sie hatten sich da versprochen. Habe ich**  
300 **auch vermutet.**
- 301 **99. A: Ja. Ja. Sicherlich.**
- 302 **100. I: Mit 15 dann.**
- 303 **101. A: 15 oder 16. 19.**
- 304 **102. I: Sie waren nämlich da schon ne Weile dabei. Und, also, in**  
305 **der Freikirche.**
- 306 **103. A: Ja. Mhm.**
- 307 **104. I: Genau. Und an, ja. Also da hat dann so in der Zeit, so mit**  
308 **zwölf, 15 Jahren, da Sie hatten Sie mhm, also die ähm, also**  
309 **diese Freundschaft zu diesen zwölf anderen, Gleichaltrigen, das**  
310 **so in der Freikirche. Das ähm, das war dann so ne Zeitlang äh,**  
311 **das, Sie sagten ja, dass Sie sich da verliebt hatten. Und das lief**
-



- 312 dann aber, wie war das? Ne heimliche Sache dann. War das ne  
313 enge Freundschaft?
- 314 105. A: Das war, das war ne, ne heimliche Sache. Also das  
315 wusste dieserjenige auch nicht.
- 316 106. I: Mhm.
- 317 107. A: Dem habe ich das nie gesagt.
- 318 108. I: Mhm.
- 319 109. A: Ähm, ich war in den verliebt. Das war .. mein bester  
320 \*Freund, sozusagen.
- 321 110. I: Mhm.
- 322 111. A: Und äh, aber .. \*die Person wusste das nicht. + Ich hab  
323 ihr das dann irgendwann .. auch mal gesagt. Ich hab äh, ... ´mich  
324 sozusagen + dann auch geoutet, \*in dieser Situation.
- 325 112. I: Also das war dann viel später als das erzwungene dann  
326 schon?
- 327 113. A: Das war .. ne, das war ähm, .. das war kurz danach,  
328 genau.
- 329 114. I: Mhm.
- 330 115. A: (sucht nach passenden Worten) Weil ich wollte, als es  
331 dann, also ich dann auch .. geoutet wurde, war mir das dann  
332 wichtig, dass ähm, \*gewisse Leute, + so wie auch meine ´Eltern,  
333 + beispielsweise, .. dass nicht von andern Personen erfahren  
334 sollten, sondern von mir.
- 335 116. I: Mhm.
- 336 117. A: Ich war eigentlich noch nicht so weit, aber .. ich wollte  
337 dann, dass meine Eltern das von mir erfahren.
- 338 118. I: Mhm.
- 339 119. A: Und eben .. die Person, \*in die ich damals verliebt war,  
340 dann auch.
- 341 120. I: Mhm. Und die war ja auch der Gemeinde, ne, also.
- 342 121. A: Ja, genau.
- 343 122. I: Also war denn da-, wie war denn da die Reaktion? Also  
344 war das jetzt irgendwie so'n .. Bruch dann danach oder?
- 345 123. A: Es war in dieser Freundschaft, die es ja (vorsichtig) bis  
346 daher war, äh, .. \*nen Bruch + (nachdrücklich) Ja. Also auch das  
347 .. ´kam im Grunde noch so erschwerend + hinzu, dass ich
-

- 348           **eigentlich so die Hoffnung, die ich auch ´hatte, + sich nicht nur**  
349           **erfüllt, sondern dann .. völlig zerschlagen haben.**
- 350   **124.    I: Mhm.**
- 351   **125.    A: (leiser, mit Bedauern) Die Beziehung oder die**  
352           **Freundschaft wurde dann .. auch abgebrochen. Ähm, ...**
- 353   **126.    I: Mhm.**
- 354   **127.    A: Deshalb äh-. ...´Ja, ich kann das im Nachhinein heute**  
355           **schlecht .. + ähm, beurteilen. Mhm, ... ich bin mir da sehr**  
356           **unschlüssig, wie das .. von der anderen Seite gesehen würde.**  
357           **Äh, ich weiß das .. nicht.**
- 358   **128.    I: Also Sie da wenig sagen, ob das jetzt was mit dem**  
359           **Glauben zu tun hatte, dass er also-.**
- 360   **129.    A: ´Ja.**
- 361   **130.    I: Oder ob er da auch selber persönlich so überrascht war**  
362           **oder?**
- 363   **131.    A: Ich denke beides. Ich denke, beides. Es, es war erst mal**  
364           **so, dass äh, .. \*er damit + überrumpelt ´wurde. + (zögernd) Das**  
365           **auch .. nen Stück weit ´nie gedacht + hätte, dass, dass ich**  
366           **schwul bin. So. Und äh, dass dann auch äh-, ich dann auch noch**  
367           **in ihn ´verliebt war. + Und, dass auch alles mit dem Glauben**  
368           **nicht, nicht vereinbar .. sein würde.**
- 369   **132.    I: Mhm.**
- 370   **133.    A: Wie gesagt, noch mal. Diese Freikirche, in der ich war,**  
371           **ist ne sehr fundamentalistisch äh, geprägte Richtung. Bibel-,**  
372           **sehr bibelorientiert.**
- 373   **134.    I: Mhm.**
- 374   **135.    A: Bibeltreu. Ähm, ... und da gibt ähm, .. eben keinerlei**  
375           **ähm, .. (nachdenklich) Toleranz oder Spielraum auch für .. für**  
376           **andersartige .. sexuelle Orientierungen, außer .. ´dem +**  
377           **Normalen .. was so äh, ...**
- 378   **136.    I: Also die [...].**
- 379   **137.    A: Was als normal angesehen wird.**
- 380   **138.    I: Ja. Und das wird dann eben auch mit Bibelstellen belegt?**
- 381   **139.    A: ´Ja, natürlich.**
- 382   **140.    I: Dass äh, äh, äh, gleichgeschlechtliche.**
- 383   **141.    A: Ja.**
-

- 384 **142. I: Beziehungen unchristlich sind oder so. Das meinten Sie**  
385 **mit fundamentalistisch.**
- 386 **143. A: Ja klar. Ja, genau. Das war auch tatsächlich so, dass ich**  
387 **(zögernd) eines Abends eingeladen würde, zu einem Termin. Zu**  
388 **einem Gespräch mit den Ältesten in dieser Gemeinde. Und diese**  
389 **Ältesten mir sehr deutlich auch äh, .. biblisch äh, ´begründet, +**  
390 **mhm, mit der Bibel in der Hand .. ähm, .. argumentiert + und**  
391 **haben, mich zu überzeugen, dass das nicht richtig ist und**  
392 **unbiblisch ist, wie ich lebe. ´Ich hab noch so sehr genau den**  
393 **Wortlaut + des ´Gemeindeleiters, + auch unter den Ältesten gab**  
394 **es dann einen .. Leiter, einen-, in der Gemeinde leitenden**  
395 **Funktion. Der dann noch so sagte: "[Vorname C], es ist Gott ein**  
396 **Gräuel, wie Du lebst."**
- 397 **144. I: Mhm.**
- 398 **145. A: Das ist noch so'n Schlagwort, was ich bis heute im Ohr**  
399 **habe und was .. was ich auch wahrscheinlich nie vergessen**  
400 **werde, \*so. + Ähm, wo diese ganze-, ähm, .. dieser ganze ..**  
401 **´Abgrund, + dieser ganze-, dieses ganze .. Nicht-Sein-Dürfen,**  
402 **\*oder nicht .. + es kann nicht sein, was nicht sein darf, zu tragen**  
403 **kommt. (nachdrücklich) Es wird nicht akzeptiert. Es wird auch**  
404 **nicht die Mühe gemacht, sich damit auseinander zu setzen.**  
405 **´Selbst wenn man vielleicht weiß, + das Homosexualität aus**  
406 **heutiger Sicht keine Krankheit ist. Ähm, wird sich damit nicht**  
407 **auseinander gesetzt, sondern die .. biblischen Grundsätze**  
408 **werden .. kritiklos .. ´übernommen + und ... \*internalisiert. + Und**  
409 **...eben so auch weitergegeben. ´Das war nen Spießbrutenlauf.**
- 410 **146. I: Mhm. Wobei mir dazu noch auffällt, mhm, also Sie haben**  
411 **das ja gar nicht so ausgelebt, so wie Sie das jetzt beschrieben**  
412 **haben.**
- 413 **147. A: (nachdrücklich) Nein!**
- 414 **148. I: Sie hatten das ja damals noch gar nicht gelebt, Sie haben**  
415 **das höchstens empfunden oder so.**
- 416 **149. A: (nachdrücklich) Nein! + Nein. Überhaupt nicht. Das äh-**
- 417 **150. I: Mhm. Deswegen, wenn er sagte-**
- 418 **151. A: \*Das war .. gar nicht so. +**
- 419 **152. I: Dass, wie man lebt, ne.**
- 420 **153. A: (nachdrücklich und laut) Ja! Weil man natürlich dann-, +**  
421 **weil ich auch versuchte, da, trotz dieser schwierigen Situation,**  
422 **äh, Freiraum für mich zu gewinnen und, und auch .. selber noch**  
423 **nicht .. so weit, dass ich ´mit Abstand + darüber berichten**
-

- 424 konnte, weil ich viel zu sehr selber damit beschäftigt war. Und  
425 trotzdem + den Versuch unternommen habe, aufzuklären.
- 426 154. I: Mhm.
- 427 155. A: Auch ähm, .. Toleranz versucht-, versucht habe,  
428 Toleranz zu schaffen. Äh, in dem .. mhm, ...
- 429 156. I: Also indem-.
- 430 157. A: Man versucht hat, sich auf diesem Kompromiss, auf  
431 diesem gemeinsamen Nenner + zu einigen. Ähm, gut. Es gibt  
432 Homosexualität, okay. Es gibt solche Menschen, die äh, .. leider  
433 ... \*dieses Schicksal mit sich bringen. + Aber sie dürfen es nicht  
434 leben.
- 435 158. I: Mhm.
- 436 159. A: Also ich darf, darf als .. Christ in einer Freikirche ´muss  
437 ich sogar, + das ist ja auch nen Paradoxon. Auf der einen Seite  
438 meinen Nächsten lieben.
- 439 160. I: Mhm.
- 440 161. A: So ... wie Gott die Menschen liebt. Aber auf der anderen  
441 Seite .. \*darf ich Homosexualität nicht akzeptieren. Wie passt  
442 das zusammen?
- 443 162. I: Mhm.
- 444 163. A: Und dann, mhm, wurde eben so gesagt, äh, ´wir lieben +  
445 jedes Mitglied unserer Gemeinde, unserer Kirche. Wir verstoßen  
446 niemanden.
- 447 164. I: Mhm.
- 448 165. A: Aber jeder hat sich an die Richtlinien der Kirche  
449 anzupassen. An die Grundsätze. Das heißt, ... ´umgesetzt, +  
450 ähm, ...´Ich bin in Ordnung, + wenn ich homosexuell bin. Ich  
451 darf das aber nicht ausleben.
- 452 166. I: Mhm. Also das heißt, Sie müssten-. Hat man Ihnen denn  
453 so konkret auch gesagt, was Sie dann zu tun hätten, wenn Sie  
454 jetzt ähm, akzeptiert bleiben würden oder quasi .. noch  
455 akzeptiert bleiben würden, in der Freikirche? Hat man Ihnen  
456 einen Weg vorgeschlagen?
- 457 167. A: Ja. Es gab Vorschläge. (sorgfältige Wortwahl) Es gab ..  
458 sehr ernst gemeinte, nahegelegte Ratschläge. Ähm, die schon  
459 fast .. einer Drohung gleich kamen. + Jedenfalls war das in  
460 meiner Wahrnehmung damals so. Mhm, so, nach dem Prinzip,  
461 Bruder, wir müssen dir jetzt mal sehr stark etwas ans Herz  
462 legen.
-

- 463 **168. I: Mhm.**
- 464 **169. A: So. Und das war natürlich einmal die Voraussetzung,**  
465 **dass ich diese Homosexualität in der Kirche nicht auslebte.**
- 466 **170. I: Mhm.**
- 467 **171. A: (sorgfältige Wortwahl) Sprich, kein äh, äh, Kontakt,**  
468 **keine Beziehung mit einem .. anderen ...\*Mann, oder jungen ..**  
469 **Mann in meinem Alter da eingehen sollte. + Keinerlei**  
470 **homosexuelle Beziehung. Äh, .. ´es wurde von mir auch ganz**  
471 **klar erwartet, dass ich diesen Lebenswandel nicht außerhalb der**  
472 **Kirche auslebte. Weil ich sonst äh, auch keine Möglichkeit hätte,**  
473 **ein Amt in der Kirche zu bekleiden.**
- 474 **172. I: Mhm. Ach so, ja, Sie waren ja Jugendleiter.**
- 475 **173. A: ´Ja, genau. + Und ähm, ´es wurde mir dringend**  
476 **angeraten, + ein äh, ein Seminar, ein .. ähm, ... Kurs, an einem**  
477 **Kurs ´teilzunehmen, + ähm, ... der sich eben aus, aus**  
478 **christlicher Sicht mit dem Thema Homosexualität beschäftigt.**  
479 **Es gab da so ein Konzept aus den USA. Nannte sich damals**  
480 **"Living Waters". Und war ein, ein Modell .. was in**  
481 **´verschiedenen + Phasen, in ´verschiedenen Stufen + "Sexual**  
482 **Healing" \*erreichen sollte.**
- 483 **174. I : Mhm.**
- 484 **175. A: Und damit auch geistliches Wachstum äh,**  
485 **hervorbrachte. .. Äh, und das wurde mir nahegelegt, dieses**  
486 **Stufenmodell .. dieses Stufenprogramm zu absolvieren. \*In**  
487 **einem äh-, in einer ähm, .. + ´in einem Universitätsstudienkreis +**  
488 **in [Stadt D in Mitteldeutschland]. Äh.**
- 489 **176. I: Wahrscheinlich so überregional so.**
- 490 **177. A: Genau. Genau. Überregionale Verbindungen. Wo das-,**  
491 **wo dieser Kurs oder die-, dieses Modell durchgeführt wurde.**
- 492 **178. I: Mhm.**
- 493 **179. A: Und da kamen also auch-. .. ´Ich hab + das dann**  
494 **gemacht, tatsächlich. Hab Lda**
- 495 **180. I: Ach so.**
- 496 **181. A: ´sogar J auch noch selber Geld investiert.**
- 497 **182. I: Ach so, Sie haben das gemacht.**
- 498 **183. A: Weil, (bestimmt) ja. + Weil das eben auch ne ..**  
499 **Kursgebühr, mhm, beinhaltete. Und das ging über nen halbes**
-

- 500           **Jahr. Bin halt einmal die-, einmal in der Woche hingefahren. Und**  
501           **hab da an diesem Programm, .. Sexual Healing, .. teilgenommen.**
- 502   **184.     I: Das wundert mich jetzt etwas, weil, äh, ich dachte erst,**  
503           **Sie hätten, Sie hatten ja gesagt, Sie hätten die Flucht nach vorne**  
504           **ergriffen. Aber das kam dann [...].**
- 505   **185.     A: Ja. Das kam äh, ... das hat damit zu tun, dass ich .. dass**  
506           **ich eingestehen konnte, dass ich bin, wie ich bin.**
- 507   **186.     I: Ja.**
- 508   **187.     A: Dass das so war. Und so empfand ich. Ich war mir zu**  
509           **dem Zeitpunkt aber auch sehr .. unsicher. Oder, ich, ich war sehr**  
510           **unzufrieden mit mir selber und mit, mit meinem Leben. Und mit**  
511           **dieser ´Tatsache, + dass ich so empfand. Ich wollte das nicht.**
- 512   **188.     I: Mhm.**
- 513   **189.     A: Ich hab .. die schwule Identität für mich nicht**  
514           **akzeptieren können. (abgehackt) ´Und war + aufgrund meines**  
515           **Glaubens ähm, + natürlich auch darauf hin .. gepolt, und darauf**  
516           **hin geschult, eben zu glauben, dass, dass .. Gott Heilung**  
517           **schenken kann.**
- 518   **190.     I: Mhm.**
- 519   **191.     A: Auch in solchen Dingen. (abgehackt) Gott kann Kranke**  
520           **.. heilen. Er hat Blinde sehend gemacht. Ähm, .. und er kann äh,**  
521           **... aus Homosexualität äh, \*Heterosexualität machen. + Das hat**  
522           **man mir damals so eingebläut. Ich hab das auch glau-, geglaubt.**  
523           **Dass das möglich ist. Im Sinne einer, einer äh,**  
524           **Persönlichkeitsstörung, an der man arbeiten kann.**
- 525   **192.     I: Mhm.**
- 526   **193.     A: Ähm, und ähm, ... von der man geheilt werden kann.**
- 527   **194.     I: Ja.**
- 528   **195.     A: So. Mit diesem Vorsatz bin ich da hin gefahren. Hab**  
529           **viele junge Menschen kennengelernt.**
- 530   **196.     I: Waren das nur Männer?**
- 531   **197.     A: Mmm, nein. Aber überwiegend. Zu 80%.**
- 532   **198.     I: Mhm.**
- 533   **199.     A: Und da ´gab es + dann eben auch entsprechend die**  
534           **Obergurus, die ähm, selber aus ihrem Leben berichteten und**  
535           **heute eine glückliche .. \*Partnerschaft mit einer ... Frau geführt**  
536           **haben. Und ähm, + so .. viel aus ihrem eigenen Leben erzählt**  
537           **haben. Es, es gab äh, .. ´ja, im Einzelnen führt das jetzt zu weit. +**
-

538 **Es, es gab auch ganz so klassische Methoden, die dann damals**  
539 **von den USA auch importiert wurden, die man auch aus der**  
540 **charismatischen Richtung so nen bisschen kennt, mit Lobpreis**  
541 **und Anbetung. Auch sehr .. äh, äh, (zögernd) emotional beteiligt.**  
542 **+ Äh, Menschen bewusst in, in, in, in äh, Situationen, auch in**  
543 **emotionale + Situationen zu bringen, wo sie auch glaubten,**  
544 **davon geheilt werden zu können.**

545 **200. I: Mhm.**

546 **201. A: Und äh, es würde gebetet darüber, sehr viel. Die Familie,**  
547 **die Gemeinde hat dafür .. gebetet. Dass äh, .. man diese Störung**  
548 **äh, .. besiegen + kann.**

549 **202. I: Das war bei Ihnen auch so?**

550 **203. A: Das war bei mir auch so, ja.**

551 **204. I: Mhm.**

552 **205. A: Ja. Mit dem Ergebnis, dass ähm, ...+ ich dann diesen**  
553 **Kurs beendet habe.**

554 **206. I: Aber Sie haben den bis zum Schluss gemacht?**

555 **207. A: Ich hab den bis zum Schluss durchgezogen. Ja. Ähm, ...**  
556 **das habe ich gemacht. Mir ist es auch eigentlich auch bis heute**  
557 **unbegreiflich, warum ich das eigentlich gemacht habe. Ich fand**  
558 **das .. einerseits faszinierend, was da so ablief. Auch von der**  
559 **Dynamik her. Was äh, wie, wie äh, ... da-. Also es war, es war**  
560 **schon auch nen ungeheurer Zusammenhalt da, in dieser**  
561 **Gruppe. Es war so ne Art Selbsthilfegruppe.**

562 **208. I: Mhm.**

563 **209. A: Ich hab mich da .. eigentlich auch aufgehoben gefühlt.**  
564 **+ (lebhaft) Weil es das erste Mal überhaupt war, dass ich mit**  
565 **Menschen Kontakt hatte, die genau empfanden. Die genau so**  
566 **fühlten, wie ich.**

567 **210. I: Mhm.**

568 **211. A: Die dasselbe durchlebt hatten. Ähm, .. die Zielrichtung**  
569 **+ war ganz klar. Ähm, .. aber die Auseinandersetzung, der**  
570 **Kontakt mit diesen Menschen, war damals sehr wichtig für mich.**  
571 **Und darum habe ich das gemacht. Mhm, hab dann aber im**  
572 **Ergebnis für mich festgestellt, (zögernd) dass äh, .. dass das**  
573 **nen Ziel ist, mit dem ich mich nicht mhm, ... \*was ich für mich**  
574 **nicht sehen konnte.**

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- 575 **212. I: Also Sie sind da rausgegangen, hatten den Kurs beendet**  
576 **und ähm, haben, ich weiß nicht, nen Zertifikat oder so**  
577 **bekommen, irgendwas?**
- 578 **213. A: Mhm.**
- 579 **214. I: Haben gemerkt, das hat es aber eigentlich nichts**  
580 **gebracht.**
- 581 **215. A: Nein. Richtig.**
- 582 **216. I: Wie ging es dann weiter? Also dann kam?**
- 583 **217. A: Ich bin dann äh, .. das war auch noch zu dem Zeitpunkt,**  
584 **als ich dann in der Gemeinde noch ´war. +**
- 585 **218. I: Mhm.**
- 586 **219. A: Das ließ sich ja auch miteinander vereinbaren, die**  
587 **Gemeinde sah, ich machte etwas. Ich tat etwas mit, mit dieser ..**  
588 **mit dieser Neigung, die ich offenbar .. hatte. Und wollte daran**  
589 **arbeiten. (leiser) Im geistlichen Sinne daran arbeiten. .. Und hab**  
590 **dann aber danach gemerkt äh, ... dass das nicht die Lösung für**  
591 **mich ist und hab dann sehr schnell .. eben den, den Austritt aus**  
592 **der Gemeinde herbeigeführt. Bin dann umgezogen, hier nach**  
593 **[Stadt A in Westdeutschland]. Hab ... völlig neue**  
594 **Lebensverhältnisse aufgebaut. Nen neuen Freundeskreis.**
- 595 **220. I: Mhm.**
- 596 **221. A: Das war auch interessanterweise parallel dazu. Ich hab**  
597 **auf der einen Seite diesen Kurs für .. für ´Heilung + von .. äh,**  
598 **\*Homosexualität da .. in dieser christlichen Vereinigung**  
599 **gemacht. + Und zeitgleich Kontakte geknüpft zur schwulen**  
600 **Szene in [Stadt A in Westdeutschland].**
- 601 **222. I: Aha!**
- 602 **223. A: Äh, auch ne völlig paradoxe Situation eigentlich.**
- 603 **224. I: Mhm.**
- 604 **225. A: Äh, und hatte da .. zum ersten Mal auch für mich ne**  
605 **Vergleichsmöglichkeit. Und konnte sehen ähm, .. ist das der**  
606 **richtige Weg für mich oder .. sind das Menschen, mit denen ich**  
607 **mich .. identifizieren kann. Und die mich .. weiterbringen können,**  
608 **auf meinem Weg.**
- 609 **226. I: Mhm.**
- 610 **227. A: Hab mich dann für das letztere ... entschieden. Und lebe**  
611 **seitdem in, in [Stadt A in Westdeutschland]. Beziehungsweise,**  
612 **jetzt bin ich ... äh, seit einem Jahr umgezogen. ´Und wohne**
-



613 heute, + da sind wir dann bei der Gegenwart so angekommen, ..  
614 mit äh, einem sehr lieben ... Partner zusammen, seit mittlerweile  
615 .. vier Jahren. Äh, .. \*im Großraum [Stadt A in Westdeutschland].  
616 +

617 228. I: Mhm, mhm. Und ähm, zur Ihrer alten Gemeinde haben  
618 Sie jetzt demnach auch keinen Kontakt mehr, nach dem Austritt  
619 da. Nachdem Sie diesen formellen Austritt eingereicht haben  
620 und auch gesagt haben, dass da auch Freundschaften mit  
621 gekappt wurden und so weiter. Im Prinzip ist das so nen  
622 Einschnitt, der dann so schon endgültig war?

623 229. A: Ja. Es war .. nen sehr endgültiger Einschnitt. .. Ich treffe  
624 heute sporadisch, punktuell äh, .. einzelne Personen aus dieser  
625 Gemeinde mal wieder, weil ´meine Familie + beziehungsweise  
626 ´meine Eltern + und .. \*ein Bruder mit Familie + noch Mitglieder  
627 in dieser Gemeinde ´sind. +

628 230. I: Mhm.

629 231. A: (lauter) Ich bin auch ne zeitlang, nach dem Austritt  
630 sogar .. an Heiligabend sogar äh, in diese Kirche gegangen. +  
631 Letztlich äh, meiner Mutter zuliebe. Die das Ganze auch .. ´sehr  
632 belastet hat.

633 232. I: Ach so.

634 233. A: In dieser gesamten Zeit. Und .. ähm, da drunter auch  
635 sehr gelitten hat. Und äh, .. mhm, ´ich habe das dann meinen  
636 Eltern zuliebe + so gemacht, dass ich Heiligabend mit meinen  
637 Eltern in die, in die, die äh, .. \*in den Gottesdienst gegangen bin.

638 234. I: Mhm. Jetzt kürzlich?

639 235. A: Bis vor drei Jahren.

640 236. I: Ach so.

641 237. A: war das. (langsam) Die vergangenen zwei Jahre .. nicht  
642 mehr.

643 238. I: Mhm.

644 239. A: Da gibt es ... äh, \*keinerlei Kontakte mehr. +

645 240. I: Mhm. Und ähm, ja, also dazu, zu dem Kontakt hatten Sie  
646 ja jetzt geschrieben. Wie ist es denn eigentlich so mit den  
647 Glaubenslehren? Also es wird ja dann vielleicht auch, ich weiß  
648 nicht. Haben Sie das irgendwie fortgesetzt? Oder, ich meine´,  
649 ähm, hat sich das für Sie erledigt jetzt, mit dieser Reaktion auf  
650 ähm, auf Ihre Identität und-. Also auf diese Information und ähm,  
651 war das für Sie dann keine Frage mehr, also jetzt zum Beispiel

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- 652 noch mal das Thema, ja, Kirchenbindung oder so?  
653 Glaubensgemeinschaftsbindung so?
- 654 241. A: Mhm. Am Anfang überhaupt nicht. Ich war froh, aus  
655 dieser Kirche .. raus zu sein. Ähm, hatte auch keinen Bedarf,  
656 mich irgendwo anders an zu binden und ne neue christliche  
657 Vereinigung oder Gemeinschaft für mich zu suchen.
- 658 242. I: Mhm.
- 659 243. A: Ähm, ... das stand überhaupt nicht an.
- 660 244. I: Mhm.
- 661 245. A: Das war es für mich wichtig, äh, ... von dieser  
662 Lebenslüge wegzukommen und äh, .. hin zu ner neuen Identität  
663 zu finden, .. die eben diese, diese .. sexuelle Orientierung mit, ...  
664 \*mit vereinbaren konnte. + Also das war so drei, vier Jahre lang,  
665 'passierte da gar nichts. +
- 666 246. I: Da waren Sie dann wie alt?
- 667 247. A: Mhm.
- 668 248. I: Ende [...].
- 669 249. A: Ja, das war um die 30 dann. Ende 20.
- 670 250. I: Ach so, mhm.
- 671 251. A: Ja. Genau. (nachdenklich) 'Und es gab zwischendurch  
672 immer wieder Zeiten, wo ... ich mir wünschte .. auch wieder ... +  
673 Anbindung an eine Kirche, an eine christliche Gemeinschaft .. zu  
674 haben. + Wobei ich mir .. gar nicht so sicher bin, .. ob das ...  
675 daran liegt oder lag, dass mir dieser .. geistliche Input fehlt, den  
676 man ja durch diese Gemeinschaften auch hat.
- 677 252. I: Mhm.
- 678 253. A: Oder ob es an, an äh, dieser sozialen ...  
679 'Gruppenkohäsion liegt. + So dieses starke ähm, .. sich als  
680 Gemeinschaft fühlen. Und dadurch auch wichtiges Mitglied  
681 dieser Gemeinschaft zu sein.
- 682 254. I: Ja, aber die Gemeinschaft hat ja einen Hintergrund, ne  
683 so?
- 684 255. A: (bestimmt) Ja. Ja. Natürlich. + Aber .. ich war mir da  
685 eben nicht sicher, was mir da jetzt fehlte, an dieser Stelle.
- 686 256. I: Mhm.
- 687 257. A: War es so .. das Geistliche?
- 688 258. I: Mhm.
-

- 689       **259.    A: Oder .. ist es wirklich die äh-, so die Gemeinschaft**  
690       **gewesen, so die sozialen Kontakte, die ich da hatte?**
- 691       **260.    I: Mhm.**
- 692       **261.    A: (lauter) Und der Umgang, auch miteinander.**
- 693       **262.    I: Mhm.**
- 694       **263.    A: Der-, (nachdenklich) den ich eben in, in dieser Freikirche**  
695       **auch .. ´so + nie wieder gefunden habe, unter Menschen.**
- 696       **264.    I: Mhm. Ja.**
- 697       **265.    A: ´Und das ging ne ganze + zeitlang .. so. Ich hab dann**  
698       **einmal auch den Versuch unternommen, äh, .. mich einer Kirche**  
699       **anzuschließen. Oder eine Kirche hier in der Umgebung**  
700       **kennenzulernen. \*Das gefiel mir aber nicht. +**
- 701       **266.    I: War das ne Landeskirche?**
- 702       **267.    A: Nee, das war auch .. ne Freikirche.**
- 703       **268.    I: Mhm. Wie sind Sie denn dazu gekommen? War das jetzt**  
704       **Zufall, dass Sie gerade zu der gekommen sind?**
- 705       **269.    A: Ja. Ja. Eigentlich schon. Ich hab ähm, dadurch erfahren,**  
706       **dass es .. hier eben auch Freikirchen gibt. Und ähm, ... ´es gab**  
707       **damals schon Verbindungen auch zu dieser .. Freikirche.**
- 708       **270.    I: Ach so.**
- 709       **271.    A: Weil es .. so, ´so´n Musicalprojekt + gab, wo ich**  
710       **mitgemacht habe. In so einem .. überregionalen Chor. So wie**  
711       **[Ten sing?]. Das ist vielleicht .. so´n Stichwort, was vielleicht**  
712       **vielen bekannt ist.**
- 713       **272.    I: Mhm.**
- 714       **273.    A: Ist so´n sehr bekannter äh, .. ich glaube, dass kommt**  
715       **aus der .. äh, Ecke CVJM.**
- 716       **274.    I: Mhm.**
- 717       **275.    A: Mhm, .. wo dann verschiedene, in verschiedenen**  
718       **Städten so Chöre gebildet werden. Das Vorbild ist .. ein sehr**  
719       **bekannter schwedischer Chor, der auch auf Welttournee**  
720       **gegangen ist. Und der heißt [Ten sing?].**
- 721       **276.    I: Ah ja.**
- 722       **277.    A: So. Das war das Vorbild. (Lebhafter) Und da habe ich ..**  
723       **in diesem Chor mitgemacht. + Und ähm, wir haben dadurch**  
724       **diese Kirche auch kennengelernt. Weil wir da auch .. so´n ..**  
725       **´Auftritt hatten, + \*in dieser Kirche.**
-

- 726       **278.     I: Mhm.**
- 727       **279.     A: (laut) Und da gab es Verbindungen schon. Und die hab**  
728           **ich + eines Tages wieder aufgenommen, \*zu dieser .. Kirche.**
- 729       **280.     I: Mhm. Das hat aber nicht lang gedauert, also.**
- 730       **281.     A: Nein. (Zögernd, unsicher) Ich hab .. diese, diese**  
731           **Versammlung, also diese Gemeinschaft dann zwei-, dreimal**  
732           **besucht und sehr schnell gemerkt, äh. + ´Ja, ich weiß nicht, wie**  
733           **ich das beschreiben soll. Irgendwie hab ich gedacht, der Zug ist**  
734           **abgefahren, so.**
- 735       **282.     I: Ja.**
- 736       **283.     A: Das war nicht mehr meins. .. (zögert) Ich bin da zu ..**  
737           **kritisch gewesen. Ähm, habe genau die selben Strukturen**  
738           **erkannt, wie sie damals in meiner ... Gemeinde existierten. Und**  
739           **äh, ... (sehr lange Pause) (bestimmt) Ja. Da hatte ich keine Lust**  
740           **drauf.**
- 741       **284.     I: Mhm.**
- 742       **285.     A: Ich hatte mittlerweile-, so kommen dann vielleicht auch**  
743           **so'n bisschen zu dem, zu dem Gottesbild, was sich im Laufe der**  
744           **Zeit auch für mich verändert hat. Mhm, seit dem Zeitpunkt, \*wo**  
745           **ich in die Kirche eingetreten bin, bis heute. + Und ich habe heute**  
746           **nen anderes Gottesbild als .. ich das damals hatte.**
- 747       **286.     I: Mhm.**
- 748       **287.     A: Und .. das, was in dieser Freikirche auch ähm, ..**  
749           **´vermittelt wird, mit dem Gottesbild + konnte und kann ich mich**  
750           **heute nicht mehr .. identifizieren. Und deshalb habe ich mich da**  
751           **auch nicht zu Hause gefühlt, \* in dieser Kirche. +**
- 752       **288.     I: Ja. Ja, mhm, gäbe es jetzt noch was, was für Sie jetzt so**  
753           **dazu gehören würde. Mhm, zu dieser Ablösung von der**  
754           **Gemeinschaft? Oder, vielleicht auch von dem Glauben, den Sie-,**  
755           **der mit der Gemeinschaft verbunden ist, in der Freikirche? Was**  
756           **Sie noch hinzufügen wollten?**
- 757       **289.     A: ... Also mhm, .. das ist ja nun ne sehr persönliche**  
758           **Lebensgeschichte, die, die ich hier auch so erzähle. Weil es nen**  
759           **wichtiger Bestandteil meines Lebens ist. Das kann ich nicht**  
760           **trennen von meiner Person. Insofern, mhm, .. (abgehackt) was**  
761           **mir damals persönlich so-, + was mich damals am meisten**  
762           **´verletzt hat, + auch an dieser Ablösung, oder an dieser**  
763           **´Trennung.**
- 764       **290.     I: Mhm.**
-

- 765 **291. A: (Vorsichtig, sucht nach den passenden Worten) Äh, von,**  
766 **von dieser Kirche, das .. war eben ... die Tatsache, das Gefühl**  
767 **zu haben, .. ´so lange in dieser Kirche ein geschätztes Mitglied**  
768 **zu sein, .. + ähm, ... bis man nicht mehr .. systemkonform**  
769 **reagiert. Oder auch äh, ´eine neue + Persönlichkeitsfacette**  
770 **hinzukommt, die nicht .. äh, uniform ist mit den Grundsätzen**  
771 **dieser Freikirche. Und dann das Gefühl zu haben, wie ne heiße**  
772 **Kartoffel fallen gelassen zu werden. Das war für mich so .. ´wenn**  
773 **ich das persönlich + noch hinzufügen darf, so eigentlich die ..**  
774 **die schmerzlichste Entscheidung.**
- 775 **292. I: Mhm.**
- 776 **293. A: ich habe ganz viel ... ´glaube ich, + in diese**  
777 **Gemeinschaft reingebracht. Diese Gemeinschaft hat mir auch**  
778 **sehr viel gegeben. Aber zu einem Zeitpunkt, wo das nicht mehr**  
779 **passte, ähm, ... wollten große Teile dieser Gemeinschaft mich**  
780 **auch loswerden.**
- 781 **294. I: Ja, Sie sagten das, mhm. Dass es gespalten war,**  
782 **sozusagen.**
- 783 **295. A: Ja, genau. ´Und das macht jetzt, in dieser Konsequenz,**  
784 **für mich, im Nachhinein + auch noch mal deutlich, auf der einen**  
785 **Seite äh, ... gelebte Nächstenliebe, in Kirche, in**  
786 **Glaubensgemeinschaften. Ähm, nen hohes, empathisches**  
787 **Gefühl .. für den Mitmenschen zu entwickeln. Auf der andern**  
788 **Seite aber auch ... nen ganz geringes Maß an Toleranz. Und**  
789 **Flexibilität. Oder ´Akzeptanz + dem Mitmenschen gegenüber,**  
790 **\*wenn der nicht so ist, wie ich. +**
- 791 **296. I: Mhm.**
- 792 **297. A: Und das ist für mich ... unterm Strich, die ähm, ... die**  
793 **äh, ... das ist für mich die, die, die Verlogenheit von ´Kirche, +**  
794 **die äh, ´Doppelmoral + von Freikirche. An der Stelle, ähm, .. . wo**  
795 **äh, ´nach außen + der Schein gewahrt wird.**
- 796 **298. I: Mhm.**
- 797 **299. A: Der schöne Schein. So .. aufrecht erhalten bleibt, auch**  
798 **nach außen hin. Und alle Menschen sind herzlich willkommen,**  
799 **die in die Kirche kommen wollen. Wir haben einen**  
800 **missionarischen Auftrag. Jeder wird mit Handschlag begrüßt,**  
801 **der .. \*in dem Gottesdienst erscheint.**
- 802 **300. I: Mhm.**
- 803 **301. A: ´Aber intern + äh, hinter der Fassade, wenn das etwas**  
804 **´nicht + funktioniert, wenn jemand ´nicht + in dieses .. Schema**
-

805 passt, und da ausbricht, .. es auch klare Sanktionen, klare  
806 Konsequenzen .. bis hin zum Ausschluss .. äh, gibt.

807 302. I: Mhm.

808 303. A: Das ist für mich .. die Lebenslüge in der .. äh,  
809 Glaubensauslegung von Freikirche und von ... Christen. Von  
810 vielen Christen. + Ich will das nicht pauschalisieren.

811 304. I: Mhm.

812 305. A: Die Doppelmoral in der äh, .. in der ähm, ... äh, ... die  
813 Doppelmoral in der äh, äh, christlichen Lebensweise vieler  
814 Menschen.

815 306. I: Mhm. Sie sagten ja, es war ne sehr verletzende Zeit auch  
816 so. Also, wo Sie sich eben quasi zwangsmäßig haben outen  
817 müssen. Und ähm, haben Sie denn da auch irgendwo noch Hilfe  
818 gesucht? Also Sie hatten ja dann, glaube ich, ziemlich bald  
819 beschlossen, diesen Kurs zu machen. Und äh, ja.

820 307. A: Mhm.

821 308. I: Wie Sie sind denn sonst umgegangen mit der äh,  
822 schwierigen Situation?

823 309. A: Zu dem Zeitpunkt hatte ich nur Hilfe innerhalb der-,  
824 dieser Kreise. Dieser Gemeinde. Weil es natürlich auch  
825 Seelsorger gab.

826 310. I: Mhm.

827 311. A: In dieser Kirche die ... äh, ihre Dienste mir angeboten  
828 haben.

829 312. I: Ach so.

830 313. A: Und ähm, .. die versucht haben dann, .. -´mich auch zu  
831 begleiten, + in dieser Zeit. ´Mir zu helfen. + (lauter) Dieser  
832 Anspruch war schon da. Aber immer mit dem ganz deutlichen,  
833 klaren .. Impetus .. äh, linientreu .. zu bleiben.

834 314. I: Mhm.

835 315. A: (Laut) Oder dahin ausgerichtet zu werden äh, ... ich sag  
836 das jetzt mal so, was Gott für mein Leben vorgesehen hat, + äh,  
837 nehme ich die Partnerschaft die Ehe mit einer lieben Frau und ..  
838 \*zwei bis drei Kinder.

839 316. I: Und die waren ja auch aus der Kirche, die Seelsorger.

840 317. A: Genau.

841 318. I: Und ganz eindeutig da zuzuordnen waren.

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- 842       **319.     A: Genau.**
- 843       **320.     I: Mhm. Und außerhalb, sagten Sie, gab es [...].**
- 844       **321.     A: Außerhalb zu dem Zeitpunkt nicht, nein.**
- 845       **322.     I: Mhm.**
- 846       **323.     A: Ähm, ... das kam dann zum späteren Zeitpunkt erst ...**  
847       **ähm, als ich .. merkte dass ... mich diese Dinge doch sehr**  
848       **beschäftigt hatten, auch im Nachhinein noch.**
- 849       **324.     I: Mhm.**
- 850       **325.     A: Und ich dann auch in, in so ner .. Lebensphase**  
851       **angekommen war, wo ... äh, vieles mhm, nicht ... so zu meiner**  
852       **Zufriedenheit lief. Ich war arbeitslos, ein Jahr lang.**  
853       **Zwischendurch. [Ende Seite A]**
- 854       **326.     I: Jetzt nimmt es wieder auf.**
- 855       **327.     A: Mhm. Also als dann alles vorbei war, ähm, habe ich**  
856       **dann, viel später ... mhm, auch professionelle Hilfe in Anspruch**  
857       **genommen.**
- 858       **328.     I: Ach so!**
- 859       **329.     A: (sucht nach passenden Worten) Und mit Hilfe dieser ..**  
860       **Therapie dann auch versucht, diese Ereignisse, dieser**  
861       **'Erfahrungen + die ich da gemacht habe, \*zu verarbeiten.**
- 862       **330.     I: Also viel später, wo Sie schon sehr viel Erfahrungen jetzt**  
863       **außerhalb der Freikirche jetzt auch äh?**
- 864       **331.     A: (bestimmt) Ja.**
- 865       **332.     I: Kontakte hatten und so weiter.**
- 866       **333.     A: Ja. Ja. Ja. Richtig.**
- 867       **334.     I: Da erst.**
- 868       **335.     A: Mhm.**
- 869       **336.     I: Mhm. Ja. Ich denke, das war so im Wesentlichen mhm.**  
870       **Oder möchten Sie noch was hinzufügen, so als Ausblick? Oder,**  
871       **als, was Sie noch ähm.**
- 872       **337.     A: Als Ausblick?**
- 873       **338.     I: Oder was Sie noch besonders hervorheben möchten?**
- 874       **339.     A: Also wichtig, das hatte ich ja schon angemerkt, war mir .**  
875       **eben auch meine heutige Sichtweise äh, ... von .. von äh, ..**  
876       **Freikirche deutlich zu machen. Ähm, .. auch ... ganz bewusst mit**  
877       **nem, mit nem kritischen Blick, auf Kirche und Freikirche. Mhm,**
-

- 878           **Ausblick ähm, .. Ich wünsche mir eigentlich ähm, .. ich würde**  
879           **ne ... christliche Gemeinschaft kennen .. lernen .. die ... so ist,**  
880           **wie die Gemeinde, die ich damals kennengelernt habe, oder in**  
881           **der ich groß geworden bin.**
- 882           **340.     I: Mhm.**
- 883           **341.     A: Die so für mich ´ne Familie + war.**
- 884           **342.     I: Mhm**
- 885           **343.     A: ´Und + mich so akzeptieren können wie ich bin.**
- 886           **344.     I: Mhm.**
- 887           **345.     A: Und das tolerieren. Das wäre so für mich ne**  
888           **Idealvorstellung. Äh. ..**
- 889           **346.     I: Suchen Sie denn nach so was auch im Moment oder?**
- 890           **347.     A: Ja.**
- 891           **348.     I: Das hatte ich, glaube ich schon mal gefragt.**
- 892           **349.     A: Ja, gute Frage. Das würde sich ja .. wäre ja eigentlich**  
893           **jetzt die logische Konsequenz. (nachdrücklich) Nicht wirklich.**
- 894           **350.     I: Mhm.**
- 895           **351.     A: Also ich hab äh, .. ich hab ´unverbindliche Kontakte**  
896           **auch .. schon .. + hergestellt zu einer ... Vereinigung, HUK nennt**  
897           **die sich.**
- 898           **352.     I: Mhm.**
- 899           **353.     A: Das ist ja hier auch in [Stadt A in Westdeutschland]**  
900           **bekannt. Homosexuelle und Kirche. Das gibt es ja. (Lauter) Aber**  
901           **das ist eben äh, ... auf der Basis einer landeskirchlichen**  
902           **Gemeinschaft.**
- 903           **354.     I: Ah ja. Aber das muss ja nicht unbedingt schlecht sein.**
- 904           **355.     A: Nein. Nein, nein. (lacht) Das stimmt.**
- 905           **356.     I: Aber das hat natürlich Implikationen.**
- 906           **357.     A: ´aber es hat + ja, genau. Das-. ..**
- 907           **358.     I: [...].**
- 908           **359.     A: Gut, ich kann dazu auch nicht, nicht so viel sagen, weil**  
909           **ich da .. auch noch nicht regelmäßig hingegangen bin und ... da**  
910           **\*noch nicht Menschen kennengelernt habe. + Aber das wäre so**  
911           **etwas, das könnte ich mir vorstellen. Und vielleicht werde ich da**  
912           **auch, .. in dieser Richtung, meine Verbindungen noch weiter**  
913           **ausbauen. \*Kann ich mir gut vorstellen.**
-



914        **360.     I: Gut. Dann vielen Dank.**

915        **361.     A: Gern geschehen.**

- 1 1. I: Wir kommen jetzt zum Glaubensentwicklungsinterview. Wenn  
2 Sie über Ihr Leben nachdenken, können Sie es in  
3 unterschiedliche Abschnitte einteilen?
- 4 2. A: Bezogen auf die Glaubensentwicklung?
- 5 3. I: Nee, auf's Leben.
- 6 4. A: Ach so.
- 7 5. I: Komplett.
- 8 6. A: Ja, also es gab die Kindheit. Eine sehr glückliche. Äh, .. auf  
9 dem Land verbrachte Kindheit. Danach die .. Jugendzeit. Ähm,  
10 ... in einer sehr verbindlichen und festen Lebensgemeinschaft  
11 der Freikirche. Mhm, .. mit vielen guten und positiven  
12 Erfahrungen. Mit einer ... heilen Welt-Atmosphäre.
- 13 7. I: Mhm.
- 14 8. A: Ähm, .. danach die .. junge Erwachsenenzeit. So die Zwanzig-,  
15 in den Zwanzigern. Oder die Zeit zwischen (zögert) zwanzig und  
16 dreißig so, + die bestimmt war durch Ausbildung, 'Studium, + ..  
17 und sehr viele Umbruchsituationen.
- 18 9. I: Mhm.
- 19 10. A: Neuorientierung, äh, Weichenstellung. Im Leben. Das  
20 Coming-out gehört dazu.
- 21 11. I: Mhm.
- 22 12. A: Äh, .. 'so, und jetzt + das wäre die Gegenwart. Das ist ...  
23 (lacht) vielleicht könnte man + sagen, das ist die  
24 Konsolidierungsphase.
- 25 13. I: Mhm.
- 26 14. A: Äh, ... so (langsam, abgehackt) die wichtigsten Lebens-,  
27 äh, ... + Weichen sind gestellt worden.
- 28 15. I: Mhm.
- 29 16. A: Vieles ist es erreicht worden, (abgehackt) im Leben,  
30 schon. + Auch nach der Umbruchsituation. Die neugesteckten  
31 Ziele sind zum Teil erreicht worden. Und es kehrt .. etwas mehr  
32 Ruhe ein. 'Ja, das wären also -, wieviel Sch-, Phasen waren das  
33 jetzt? Eins, zwei, drei, vier.
- 34 17. I: Mhm.
- 35 18. A: Diese vier Phasen.
-

- 36 **19. I: Mhm. Angenommen es wäre ein Buch, welche Kapitel**  
37 **müsste es enthalten?**
- 38 **20. A: (spricht mit sich selbst) \*Welche Kapitel müsste es**  
39 **enthalten? .. + Ja, man das in diese Kapitel auch einteilen.**  
40 **Kapitel Kindheit. Kapitel ähm, ... Jugend und**  
41 **\*Erwachsenwerden. + Mhm, .. gleichsam die Zeit der äh, .. mhm,**  
42 **Entwicklung (abgehackt) in der Kirche. + (räuspert sich) In**  
43 **diesem Kapitel spielt die Kirche ne sehr wichtige Rolle.**
- 44 **21. I: Mhm.**
- 45 **22. A: Weil sie nen sehr großen Einfluss hat. Das dritte Kapitel**  
46 **wäre die Zeit der Ausbildung, Studium, der neuen ...**  
47 **Lebensweltorientierung. Des-, der, der kritischen Infragestellung**  
48 **auch vieler alter .. oder mitgebrachter Überzeugungen aus der**  
49 **Jugend heraus. Ähm, .. ´Ja, + und das vierte Kapitel .. wäre die**  
50 **Phase .. der ... Umsetzung von Neuorientierung. Von**  
51 **neugesteckten Zielen.**
- 52 **23. I: Mhm.**
- 53 **24. A: Die Phase des äh, .. Ausgestaltens von .. ähm, .. neuen**  
54 **Lebensinhalten.**
- 55 **25. I: Mhm.**
- 56 **26. A: Und ich hoffe sehr, dass es auch noch nen fünftes**  
57 **Kapitel gibt. Und vielleicht auch noch nen sechstes Kapitel. So**  
58 **mit der Frage äh, ´wo geht es hin. + (abwägend) Mhm, was bringt**  
59 **die Zukunft auch .. mit .. äh, den bis jetzt gesteckten Zielen und**  
60 **mit der weiteren Ausgestaltung der jetzigen Lebensinhalte. + Äh,**  
61 **... ja.**
- 62 **27. I: Mhm.**
- 63 **28. A: [...]**
- 64 **29. I: Welche Ereignisse-.**
- 65 **30. A: Entschuldigung.**
- 66 **31. I: Welche Ereignisse sind rückblickend besonders**  
67 **bedeutsam?**
- 68 **32. A: ... (sehr lange Pause)**
- 69 **33. I: [...] schon drin.**
- 70 **34. A: Ja, wenn, wenn man das dann noch mehr auf nen Punkt**  
71 **bringt. Also das, das Ereignis .. ´meiner + Taufe. Ähm, ..**  
72 **(abgehackt) das Ereignis äh, ... + der Berufsausbildung. Das**
-

- 73           **Ereignis von Studium und Studienabschluss. Das Ereignis .. von**  
74           **Coming-out. Äh, ... ich-, das sind-.**
- 75       **35.       I: Sie hatten auch ne Berufsausbildung vor dem Studium?**
- 76       **36.       A: Ja, genau.**
- 77       **37.       I: Das sind die so.**
- 78       **38.       A: Ja.**
- 79       **39.       I: Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre**  
80           **persönliche Entwicklung entscheidend beeinflusst haben?**
- 81       **40.       A: Ja, auf jedem Fall. Mhm, ...**
- 82       **41.       I: Mhm.**
- 83       **42.       A: Gibt es.**
- 84       **43.       I: Welche wären das so und was, was hat das so**  
85           **ausgemacht?**
- 86       **44.       A: Mhm.**
- 87       **45.       I: Also woraus bestanden die so?**
- 88       **46.       A: Mhm. (Abgehackt) Das waren, + das war sicherlich die**  
89           **Beziehung .. (abgehackt) zu den Ältesten + dieser Gemeinde,**  
90           **dieser Kirche, in der ich war. Das ist .. bis heute die Beziehung**  
91           **zu meinen Eltern.**
- 92       **47.       I: Mhm.**
- 93       **48.       A: Ähm, das ist die Beziehung .. zu meinen Geschwistern,**  
94           **insbesondere zu ´einem + meiner Geschwister.**
- 95       **49.       I: Mhm.**
- 96       **50.       A: Ist ne sehr wichtige .. Beziehung.**
- 97       **51.       I: Mhm.**
- 98       **52.       A: Ähm, ... (sehr lange Pause, abgehackt weiter) und das**  
99           **ist äh, ... + in der Gegenwart die Beziehung zu meinem**  
100           **Lebenspartner.**
- 101       **53.       I: Mhm.**
- 102       **54.       A: ´Und + ... ähm, .. das ist auch .. letztendlich ähm, also**  
103           **jetzt sprach ich von den .. Personiferten, personifizierten**  
104           **Beziehungen. Aber das ist auch meine Beziehung zu Gott.**
- 105       **55.       I: Mhm. Worin besteht da so der Einfluss jeweils im ..**
- 106       **56.       A: Der, der Einfluss meiner Eltern ist, ist einfach der, dass**  
107           **sie meine Eltern sind. Dass sie mir ganz viel mitgegeben haben,**  
108           **auf meinem Weg. Ähm, das ... (abgehackt) ich meine Eltern auch**
-

- 109 .. in Lebenskrisen, + auch in der schwierigen Situation des  
110 Coming-outs äh, ganz neu kennengelernt habe. Und dass sie  
111 heute .. Menschen sind, die .. mir zur Seite stehen. .. Äh, ..  
112 (schneller und lauter) ´egal, was kommt, sage ich mal. +
- 113 57. I: Mhm.
- 114 58. A: Das sind Menschen, die, die äh, auf die kann ich mich  
115 verlassen. So. Meine Eltern. Und mein .. Bruder ist das auch. Die  
116 Beziehung zu .. den Menschen damals in der Gemeinde ähm, -  
117 das waren Freunde. Äh, .. das waren Autoritäten für mich. ´Das  
118 waren mehr noch + Autoritäten als meine Eltern .. jemals waren.
- 119 59. I: Mhm.
- 120 60. A: Sie haben .. in der Hinsicht .. der Autorität sehr starken  
121 Einfluss auf mein Leben gehabt. Ähm, und der, der äh, -  
122 Orientierung.
- 123 61. I: Mhm.
- 124 62. A: (abgehackt) Wohin mein Leben + zu gehen hat.
- 125 63. I: Das waren, wie lange war das so?
- 126 64. A: Na ja, man kann sagen, so .. 15 Jahre.
- 127 65. I: Ah ja.
- 128 66. A: \*Meines Lebens. +
- 129 67. I: Mhm.
- 130 68. A: Die wichtigsten 15 Jahre. Meines-, .. äh, des Lebens  
131 eines Menschen. Und .. äh, ... ´meine Beziehung zu Gott hat +  
132 äh, .. hat Einfluss auf mein Leben (abwägend) hinsichtlich .. des  
133 Ziels und der Aufgaben, die ich für mich in meinem Leben sehe.  
134 Ähm, und der .. + Verarbeitung von Lebenssituationen.
- 135 69. I: Mhm. Ah ja. Wir kommen da auch noch nen bisschen  
136 drauf, auf das Gottesbild.
- 137 70. A: Mhm.
- 138 71. I: Erinnern Sie sich denn an Veränderungen in  
139 Beziehungen, die einen entscheidenden Einfluss auf Ihr Leben  
140 oder auf Ihre Ansichten hatten?
- 141 72. A: Mhm. ... Ja, sicherlich. Also ganz entscheidend die  
142 Beziehung zu den Menschen, zu den Ältesten dieser Gemeinde.  
143 Zu denen ich äh, .. großes Vertrauen hatte. ..
- 144 73. I: Mhm.
-

- 145 **74. A: Die für mich äh, .. auch ne Art .. (abgehackt) Vater ..**  
146 **Ersatz .. gewesen sind. +**
- 147 **75. I: Mhm.**
- 148 **76. A: Für .. (abgehackt) äh, einen doch eher .. + in der**  
149 **Entwicklung eines Jugendlichen äh, Menschen, abwesenden**  
150 **leiblichen Vater.**
- 151 **77. I: Mhm.**
- 152 **78. A: Äh, der sich nicht sehr stark äh, in den**  
153 **Erziehungsprozess äh, eingebracht hat. (abwägend) Da traten**  
154 **diese Menschen, diese Männer, in der Gemeinde an eine ganz**  
155 **wichtige Stelle.+ Und insofern hatten die großen Einfluss. ´Und**  
156 **da gab es-, + nein, die Frage war, jetzt muss ich noch mal,**  
157 **erinnern.**
- 158 **79. I: Die Veränderung.**
- 159 **80. A: Die Veränderung, genau. Die Veränderung trat natürlich**  
160 **mit dem Zeitpunkt des Coming-outes ein.**
- 161 **81. I: Mhm.**
- 162 **82. A: Dass äh, .. ich .. ´die wahren Menschen + hinter diesen**  
163 **Menschen kennenlernte und deren Ansichten und diese**  
164 **Ansichten nicht mehr teilen konnte.**
- 165 **83. I: Mhm.**
- 166 **84. A: (abgehackt) Und so war diese Veränderung .. eben äh, ..**  
167 **dergestalt, dass äh, .. sie nicht mehr länger bestimmend, äh,**  
168 **Autorität in meinem Leben äh, .. \*waren.**
- 169 **85. I: Mhm. So ziemlich von jetzt auf gleich.**
- 170 **86. A: (bestimmt) Ja. + Ziemlich plötzlich. Genau. Ähm, wichtig**  
171 **.. war auch sicherlich ´die Beziehung zu meiner Ex-Freundin**  
172 **damals. + Äh, ..**
- 173 **87. I: Ja.**
- 174 **88. A: (abgehackt) Das darf man auch sicherlich + nicht**  
175 **vergessen. Äh, .. die auch großen Einfluss auf meine**  
176 **Entwicklung gehabt hat. In diesen zwei Jahren, zu diesem**  
177 **Zeitpunkt. Ähm, ... das war schon eine sehr äh, ... ähm, ..**  
178 **(abgehackt) innige .. Beziehung so auf geistiger, geistlicher ..**  
179 **intellektueller \*Ebene. + Mhm, ... und ... (schneller) ´wir haben**  
180 **uns gegenseitig auch sehr stark geprägt. Das denke ich schon.**
- 181 **89. I: Mhm.**
-

- 182 **90. A:** Aber auch diese Beziehung wurde (abgehackt) dann  
183 sehr stark-, .. + beziehungsweise von heute auf morgen dann ja  
184 auch beendet. Die Wege gingen auseinander. Mhm, das heißt,  
185 die Veränderung .. bestand dann eben darin, dass .. jeder von  
186 uns von heute auf morgen seinen Weg gehen musste.
- 187 **91. I:** Mhm, mhm. Ja. Na ja. Was also die-, den Einfluss hatten  
188 Sie ja dann schon beschrieben.
- 189 **92. A:** Vielleicht kann ich diese Veränderung-, ne starke  
190 Veränderung hat es auch in der Beziehung zu meinen Eltern  
191 dann gegeben. Ähm, durch das .. Coming-out.
- 192 **93. I:** Mhm.
- 193 **94. A:** Ich hatte das eben schon mal gesagt, dass sich meine  
194 Eltern dadurch .. mhm, haben besser kennenlernen können.  
195 Ähm, weil ich neue Seiten an ihnen entdeckt hab. Insbesondere  
196 die Beziehung zu meinem Vater hat sich sehr stark verändert.  
197 Nicht so sehr die zu meiner Mutter.
- 198 **95. I:** Ah ja.
- 199 **96. A:** Aber .. die Vater-Sohn Beziehung hat äh, ne, ne, ne  
200 starke Veränderung auch .. ähm, ´erlebt. In positiver Hinsicht.
- 201 **97. I:** Mhm. Das können Sie gleich zur nächsten Frage noch  
202 genauer ausführen. Wollte ich Sie drum bitten. Ich gehe jetzt mal  
203 zur nächsten Frage.
- 204 **98. I:** Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung  
205 zu Gott im Laufe Ihres Lebens, in den unterschiedlichen Phasen  
206 Ihres Lebens verändert?
- 207 **99. A:** ... Gott war für mich in .. der äh, .. in der Kindheit äh,  
208 jemand zu dem man gebetet hat, wenn man abends ins Bett  
209 gebracht wurde. Ähm, irgendwo im Universum muss es einen  
210 Gott geben, der die kleinen Kinder beschützt. Das war mein  
211 Gottesbild. Ähm, später dann in, in der Jugendzeit, zu den  
212 Zeitpunkt, wo ich mich dann hab taufen la-, lassen. Ähm, ein  
213 Gott der .. äh, ´der mich geschaffen + hat. Der die Menschen  
214 geschaffen hat. Also der Schöpfer allen Lebens. Und, mhm, vor  
215 allem, derjenige .. die ähm, .. die übergeordnete Macht, die ähm,  
216 ... den Weg für mein Leben ähm, .. vor Augen hat. Oder ..  
217 vorbereitet hat.
- 218 **100. I:** Mhm.
- 219 **101. A:** Und es dann äh, .. für jeden guten Christen darum geht,  
220 ähm, im irdischen Leben zu gucken, wie sieht dieser Lebens-,  
221 dieser göttliche Lebensweg aus. ´Dem + nachzueifern. Zu
-

222 gucken, was ist Gottes Vorbestimmung für mein Leben. Das war  
223 das spätere Gottesbild, was ich hatte. Und der, der, der-, das  
224 Bemühen darum, diesen Lebensweg zu ´erkennen.

225 102. I: Mhm.

226 103. A: Was will Gott für mein Leben.

227 104. I: Ja.

228 105. A: (abwägend) Durch den Austritt aus der Kirche, aus der  
229 Gemeinde hat sich mein Gottesbild in der Hinsicht verändert,  
230 mhm, ... als das Gott für mich nach wie vor auch äh, ... (sehr  
231 lange Pause) ne, ne, ne übergeordnete .. Personifizierte Instanz  
232 ist. Mhm, ... (sehr lange Pause) jedoch äh, ... (sehr lange Pause)  
233 ist es so ähm, dass die biblischen Grundsätze, + wie sie in der  
234 Freikirche, so wie ich das kennengelernt habe, nicht kritiklose  
235 Gültigkeit haben. Das heißt also, äh, der Glaube, oder anders  
236 herum, mein Glaube an Gott hat nichts damit zu tun, ähm, ähm,  
237 wie, .. äh, wie eng ich die, die ähm, .. Aussagen der Bibel  
238 befolge.

239 106. I: Mhm.

240 107. A: ´Mein Glaube ist eine ganz persönliche Angelegenheit. +  
241 Ist ne ganz persönliche Beziehung zwischen ´mir + .. und einem  
242 Gott, an den ich glaube.

243 108. I: Mhm.

244 109. A: Äh, .. und ähm, .. ´genauso individuell, + wie ich bin,  
245 genauso individuell, wie Gott mich gemacht hat, ist meine  
246 Beziehung zu Gott.

247 110. I: Mhm.

248 111. A: Und das ist für mich wichtiges Kriterium, wenn ich das  
249 heute so .. sag.

250 112. I: Also das wäre jetzt die auf die Frage, "Was bedeutet Gott  
251 heute für Sie?"

252 113. A: Ja. Genau. Gut, das, das wäre damit praktisch dann  
253 auch schon .. \*beantwortet, genau. + Ähm, Gott spielt für mich in  
254 meinem Leben nicht diese entscheidende Rolle, wie das eben  
255 zum damaligen Zeitpunkt war. Dass ich mein ganzes Leben  
256 versuchte, auf Gott auszurichten oder so, wie das von mir  
257 erwartet wurde.

258 114. I: Mhm.

259 115. A: Sondern äh, Gott hat einen wichtigen Platz in meinem  
260 Leben. Aber es ist der einzige Platz in meinem Leben.

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- 261 **116. I: Mhm.**
- 262 **117. A: Sondern ist es die Instanz, es ist der Ort, .. an den ich**  
263 **mich zurückziehen kann, auf den ich mich berufen kann. Äh, ..**  
264 **´wenn es mir + gut geht, oder wenn es mir schlecht geht.**
- 265 **118. I: Mhm.**
- 266 **119. A: Mhm, wo ich Hilfe bekommen kann. Wo ich mich auch**  
267 **auf (zögert) ein neues + Ziel ausrichten kann. Äh, .. aber das ist**  
268 **etwas ganz individuelles. Das ist .. äh, nicht etwas ´von**  
269 **Menschen + vorgefertigtes, was mir .. vorgelegt wird. Was-, dem**  
270 **ich nachzueifern habe.**
- 271 **120. I: Mhm.**
- 272 **121. A: Sondern das bestimme ich selber. Meine**  
273 **Gottesbeziehung.**
- 274 **122. I: Mhm.**
- 275 **123. A: ´Und + äh, ich glaube, das ist richtig und gut so. Ich**  
276 **glaube, dass äh, Gott ein .. liebender Gott ist. Ein Gott ist .. dem**  
277 **daran gelegen ist, .. dass ich .. mhm, Menschen mit ihm**  
278 **auseinander setzen. ´Danach fragen, + gibt es eine göttliche**  
279 **Instanz. Oder äh, spielt das Leben gänzlich nur hier auf der Erde**  
280 **.. statt. Und, es ist für mich auch ne Sinnfrage damit verbunden.**  
281 **Wenn ich nicht an Gott glauben würde, dann würde ich ne-, ..**  
282 **sicherlich in eine neue Sinnkrise geraten. (abwägend) Weil ich**  
283 **nicht wüsste, was + nach dem Leben hier auf dieser Erde sein**  
284 **wird. Diese Frage habe ich für mich beantwortet. Und ähm.**
- 285 **124. I: Mhm.**
- 286 **125. A: .. Das schafft für mich auch über dies irdische Leben**  
287 **hinaus ne .. ne Sicherheit. \*Oder eine, eine, eine Gewissheit,**  
288 **dass .. + (lauter und schneller) nach diesem Leben, auf dieser**  
289 **Erde nicht alles vorbei ist.**
- 290 **126. I: Mhm.**
- 291 **127. A: Und dann Schluss ist.**
- 292 **128. I: Mhm.**
- 293 **129. A: Und in dieser Hinsicht hat Gott für mich auch heute**  
294 **noch ne Bedeutung. \*Auf jedem Fall. + Und auch für mich**  
295 **persönlich.**
- 296 **130. I: Ja.**
-

- 297 131. I: Gab es in Ihrem Leben Momente intensiven Glücks oder  
298 Durchbrüche, die den Sinnes Ihres Lebens gefestigt oder  
299 verändert haben?
- 300 132. A: .. Ja, natürlich. Auch das hat ja damit zu tun, mhm-. ...  
301 (sehr lange Pause). Das waren auf jedem Fall die, die, äh,  
302 Ausbildungsabschlüsse, die ich .. gemacht habe. Das äh.
- 303 133. I: Was war das [Beruf?]
- 304 134. A: (abwägend) Das war einmal der Abschluss äh, der  
305 Ausbildung äh, als [Beruf A im sozialen Bereich]
- 306 135. I: Ach so.
- 307 136. A: Und äh, .. das erste Mal im Arbeitsverhältnis zu stehen,  
308 äh, .. ´Geld zu verdienen. + .. Ähm, ein, ein, äh, ... äh, ein, ein  
309 ´Mitglied äh, + der Gesellschaft zu sein, ne? So, dieser Gedanke,  
310 \*der damit verbunden ist. Der Gesellschaft etwas  
311 zurückzugeben. + Auch durch den Beruf, den man da erlernt hat.  
312 Den ich da erlernt habe. Dann der Abschluss des Studiums war  
313 auch noch mal .. ne ganz wichtige, positive Erfahrung für mich,  
314 die mich auch darin bestätigt hat, dass das richtig war, das  
315 Studium. Denn auch ´das + wurde mir .. (abwägend) von vielen  
316 Menschen damals, als ich das begonnen habe, + abgesprochen.
- 317 137. I: Mhm.
- 318 138. A: (abwägend) Ähm, .. das man ´dieses Studium, + was-, zu  
319 dem ich mich entschieden habe, als überzeugter Christ .. sich ..  
320 + doch lieber noch mal überlegen sollte.
- 321 139. I: [Studiengang B im sozialen Bereich]?
- 322 140. A: Als [Beruf C im sozialen Bereich], weil man da mit  
323 Lebens .. Welt-Bildern konfrontiert wird, mit Weltanschauungen  
324 konfrontiert wird, äh, .. die, die .. Einstellung ähm, .. . eines  
325 überzeugten Christen äh, –verwässern können.
- 326 141. I: Mhm.
- 327 142. A: (abwägend) Und so war ´dieser Abschluss, dieser  
328 erfolgreiche Abschluss + des Studiums ´für mich + auch nen  
329 persönlicher Erfolg in meinem Leben, mhm, mich auch durch  
330 diese .. Beeinflussung, ´nicht + mhm, ... \*beunruhigt, äh, + zu  
331 sehen.
- 332 143. I: Mhm.
- 333 144. A: (abwägend) Sondern ähm, das Studium +  
334 durchzuziehen, bis zu Ende.
- 335 145. I: Mhm.
-

- 336 **146. A:** Mhm, .. ´weil es zwischendurch + auch Überlegungen  
337 gab, das Studium abzubrechen.
- 338 **147. I:** Mhm.
- 339 **148. A:** Auch .. zu diesem Zeitpunkt, wo diese schwierige  
340 Situation in der Freikirche da entstand. Ähm, ne allgemeine  
341 Lebenskrise sich da auch bei mir einstellte. Und äh, ´dann + das  
342 Studium eben dennoch zu Ende zu führen. Und das war .. für  
343 mich ne, äh, Bestätigung. Positive Bestätigung. Ja. ´Und letztlich  
344 .. natürlich, das Coming-out. + Einer meiner .. wichtigsten  
345 Lebenserfahrungen die ich hinter mir habe. Auch wenn es ein  
346 denkbar äh, unschönes äh, äh, Coming-out gewesen ist. Ähm, ..  
347 weil ich eben mich nicht selber geoutet habe, sondern geoutet  
348 ´wurde. + Und mich dieser Situation dann stellen musste.
- 349 **149. I:** Mhm.
- 350 **150. A:** Den Zeitpunkt des Coming-out eben nicht selber  
351 bestimmen zu können. Aber im Nachhinein war ne ganz  
352 wichtige, entscheidende Erfahrung. ´Die mich + .. (abgehackt)  
353 dahin äh, .. hat entwickeln lassen, + was ich heute bin, wo ich  
354 heute stehe.
- 355 **151. I:** Mhm.
- 356 **152. I:** Haben Sie Krisenzeiten oder Zeiten des Leidens und  
357 Enttäuschung oder Zeiten, in denen Sie keinen Sinn in ihrem  
358 Leben gesehen haben.
- 359 **153. A:** Ja. Das habe ich ja im Grunde damit auch schon ..  
360 angesprochen. Also das Coming-out war gleichsam ´natürlich  
361 auch + eine Krisen-, eine Zeit der Krise.
- 362 **154. I:** Mhm.
- 363 **155. A:** (abwägend) Ähm, ... der Austritt aus der .. Gemeinde ..  
364 das-, die schwierige Neuorientierung. Dann ähm, ... mit dem-,  
365 mit diesem neuen Leben, damit zurecht zu kommen. Das sich  
366 ´eingestehen, + dass man so ist, wie man ist und das auch  
367 akzeptieren.
- 368 **156. I:** Mhm.
- 369 **157. A:** Das war ne schwierige Erfahrung, ja. Und äh, dann  
370 natürlich ähm, ... damit verbunden die Situation des äh, des, des  
371 eigenen Verliebtseins in eine Person. Eine, eine unerfüllte Liebe  
372 sozusagen, die \*nicht erfüllt werden konnte. + Äh, .. und das fiel  
373 alles zusammen, + in, in diese Zeit. Was sich deshalb dann zu so  
374 ner .. Lebenskrise verdichtet hat. Das war [199x].
-

- 375 **158. I: Was ist damals mit Ihnen passiert? Also wenn Sie jetzt**  
376 **von Lebenskrise sprechen? Sie haben es ja schon angedeutet?**  
377 **Eigentlich. Oder welchen Einfluss, anders gefragt.**
- 378 **159. A: Mhm.**
- 379 **160. I: Welchen Einfluss hatten diese Erfahrungen? So, das**  
380 **alles zusammengenommen jetzt. Durchbrüche.**
- 381 **161. A: Ja, na ja, zunächst mal ähm, .. eben die Krise selber, in**  
382 **der man .. äh, sich nicht handlungsfähig fühlt. Sein Leben .. neu**  
383 **zu orientieren, neu in die Hand zu nehmen. Diese ..**  
384 **Endzeitstimmung, die sich dann einstellt. Und dann daraus**  
385 **irgendwann ähm, ... die, die, die Kraft zu ziehen, .. in eine neue**  
386 **Richtung weiterzumachen. Also den, den Durchbruch dann. Was**  
387 **Sie ja gerade auch .. ansprachen.**
- 388 **162. I: Mhm.**
- 389 **163. A: ´Zu sagen, jetzt erst recht. +**
- 390 **164. I: Mhm.**
- 391 **165. A: Das war so der, das, das ausschlaggebende Moment,**  
392 **\*damals. + Dass ich .. dass ich dann gesagt habe, so, ´wenn das**  
393 **jetzt schon alles + den Bach runtergeht und ... wenn äh, wenn,**  
394 **wenn, wenn die, die Lebens-, wenn, wenn, wenn der**  
395 **Scherbenhaufen zurückbleibt, irgendwie, bei einem selbst und**  
396 **bei ganz vielen Menschen. Dann muss man daraus irgendwas**  
397 **Neues schaffen. \*Und das .. + ist mir dann glücklicherweise**  
398 **gelingen.**
- 399 **166. I: Mhm.**
- 400 **167. I: Wenn wir nun die Gegenwart betrachten, wie würden Sie**  
401 **Ihre Eltern beschreiben?**
- 402 **168. A: Mhm. ... Also ich würde meine Eltern als, als ähm,**  
403 **Menschen beschreiben, die auch, durch diese Krise, die ich**  
404 **selber durchgemacht, mhm, .. ganz viel selbst gelernt haben.**
- 405 **169. I: Mhm.**
- 406 **170. A: (abwägend, zögernd) Ganz äh, viele Dinge neu gelernt**  
407 **haben. Alte, .. Überzeugungen, Einstellungen auch revidieren**  
408 **mussten. .. \*Um zu neuen Lebenseinstellungen zu kommen. +**
- 409 **171. I: Mhm.**
- 410 **172. A: (abwägend) Äh, ... meine Eltern haben .. dadurch es**  
411 **auch geschafft, äh, + ja, ihren Lebenshorizont, ihre**  
412 **Weltanschauung zu erweitern.**
-

- 413 **173. I: Mhm.**
- 414 **174. A: Ich erlebe meine Eltern heute .. als sehr .. tolerante ...**  
415 **äh, ... (abwägend) jaaa, entgegenkommende Menschen. Ähm, ...**  
416 **+ die nicht nur sagen, wir wollen das Beste für dich, aber bitte**  
417 **schön, so wie das möch-, wie wir das für richtig halten.**
- 418 **175. I: Mhm.**
- 419 **176. A: Sondern die das beste für mich wünschen äh, nach ..**  
420 **den Bedürfnissen, die mir wichtig sind.**
- 421 **177. I: Mhm. Wie ist Ihre Beziehung zu Ihren Eltern jetzt.**
- 422 **178. A: Gut. .. (nachdrücklich) Besser. .. Als ...zuvor.**
- 423 **179. I: Mhm. Hat sich Ihr Bild von Ihren Eltern im Lauf der Jahre**  
424 **verändert?**
- 425 **180. A: Ja. (zögernd) Das muss ich .. schon sagen. 'Äh,**  
426 **insbesondere, + was ich eben schon mal andeutete, das Bild ..**  
427 **äh, .. zu meinem Vater.**
- 428 **181. I: Mhm.**
- 429 **182. A: Mein (zögert) Vaterbild.**
- 430 **183. I: Ja. Mhm.**
- 431 **184. A: Was ich hatte. Zu meiner Mutter nicht so sehr. Mhm, ...**  
432 **aber .. (zögernd) nehme ich die Veränderung auch durch diese ..**  
433 **äh, \*Entwicklung meiner Person + noch stärker wahr als bei**  
434 **meiner Mutter.**
- 435 **185. I: Mhm.**
- 436 **186. A: Was auch damit zu tun hat, wenn ich das noch**  
437 **(verzögert) gerade sagen darf. + Mhm, .. (räuspert sich) äh, dass**  
438 **mein Vater eben durch diese Lebensumstände ... sich auch mit**  
439 **meiner Situation auseinandersetzen musste.**
- 440 **187. I: Ja?**
- 441 **188. A: Was früher nicht der Fall war. Und dadurch äh, hat das**  
442 **auch eine, eine, eine, eine .. 'intensivere + Beziehung zwischen**  
443 **meinem Vater und mir hervorgebracht.**
- 444 **189. I: Mhm.**
- 445 **190. A: Ähm, was früher nie der Fall war. Ich hatte nie ne**  
446 **besonders intensive Beziehung zu meinem Vater. Äh, .. die**  
447 **Erziehung erfolgte durch die Mutter.**
- 448 **191. I: Mhm.**
-

- 449 **192. A:** Und äh, das war ne Situation, äh, .. wo ich ´meinen Vater  
450 überhaupt erst + kennenlernte. (abgehackt) In seiner Person, .. +  
451 in seiner Persönlichkeit. Oder viele seiner ..  
452 Charaktereigenschaften. Eigentlich kannte ich meinen Vater  
453 vorher gar nicht. Und den hab ich durch diese Lebensumstände,  
454 durch diese Krisen auch, die zu vielen Gesprächen auch mit  
455 meinen Eltern führten, dadurch kennengelernt.
- 456 **193. I:** Mhm.
- 457 **194. A:** Und heute, .. mhm, kann man das Verhältnis zu meinem  
458 Vater als nen sehr freundschaftliches, .. kollegiales, ähm,  
459 Verhältnis beschreiben, was von gegenseitiger ´Wertschätzung  
460 + geprägt ist. Und das ist mir sehr .. wichtig. Das finde ich ganz  
461 toll. Das finde ich sehr wertvoll.
- 462 **195. I:** Mhm. Ja, wenn es diese Veränderungen gegeben hat,  
463 woran hat das gelegen?
- 464 **196. A:** ... (Sehr lange Pause) An der Auseinandersetzung,  
465 mhm, .. mit äh, ... dieser Lebenskrise. Oder auch mit dem Thema  
466 Coming-out. Äh, .. und der ´Konfrontation damit. + Das äh,
- 467 **197. I:** Also das Sie sich dann damit auseinandergesetzt haben?
- 468 **198. A:** Beide. Mein Vater und ich.
- 469 **199. I:** Mhm.
- 470 **200. A:** Also zunächst mal ich.
- 471 **201. I:** Mhm.
- 472 **202. A:** Und dann musste mein Vater auch .. damit  
473 auseinandersetzen und irgendwie Stellung beziehen. Und das  
474 hat, wie gesagt, auf beiden Seiten ne Veränderung  
475 herbeigeführt. Äh, ich musste lernen, mein, mein Vater zu  
476 verstehen. Ihm ´Geduld + zu geben. Äh, das auch zu akzeptieren,  
477 da ne Stellung dazu beziehen. Mein Vater musste lernen, seinen  
478 Sohn äh, ... äh, auch mit ganz neuen Eigenschaften zu  
479 tolerieren, zu akzeptieren.
- 480 **203. I:** Gibt es andere Beziehungen, die Ihnen bedeutend  
481 erscheinen? Dies kann sich auf alle wichtigen Menschen  
482 beziehen, auch solche, die nicht mehr leben.
- 483 **204. A:** Ja. ... Die Beziehung .äh, zu meiner Oma. .. Ähm, .. die  
484 Beziehung zu meinen Eltern ist nach wie vor auch ... -wichtig.
- 485 **205. I:** Mhm.
- 486 **206. A:** (zögernd) Ähm, ... und im Nachhinein auch äh .. die  
487 Beziehung äh, ... zu einem äh, damals mir sehr nahe stehenden
-

- 488 **Freund. Der äh, sich zum späteren Zeitpunkt entschieden hat**  
489 **dann äh, durch Freitod sein Leben zu beenden. Auch das ist ne**  
490 **sehr wichtige .. äh, Beziehung für mich gewesen.**
- 491 **207. I: Mhm. Mhm.**
- 492 **208. A: ´Und-.**
- 493 **209. I: Also das war nen naher Freund von Ihnen?**
- 494 **210. A: (bestimmt) Ja.**
- 495 **211. I: Wie lang ist das her?**
- 496 **212. A: Das ist-.**
- 497 **213. I: Fällt das noch in die freikirchliche Zeit oder?**
- 498 **214. A: Danach.**
- 499 **215. I: Mhm. Mhm. Ja. Was machte das-, diese Beziehung so**  
500 **aus? Können Sie die nen bisschen beschreiben auch?**
- 501 **216. A: Das war einfach ne sehr intensive Beziehung. Ne sehr**  
502 **intensive, menschliche .. Beziehung. Mhm, ... die ... äh, ... ´ja,**  
503 **deshalb wichtig war, + (überlegt, langsam) weil sich zwei**  
504 **Menschen .. zu einem Zeitpunkt gefunden haben, die sich**  
505 **gegenseitig .. voranbringen.**
- 506 **217. I: Mhm.**
- 507 **218. A: Die äh, .. so´n, ich sage immer gerne, so´n Auftrag**  
508 **aneinander auch hatten. Und äh, ...das war eben auch eine**  
509 **Person, in die mich äh, .. verliebt hatte. .. und äh, ´das kann ich**  
510 **aber auch nur im Nachhinein so, so, sagen, + dass äh, dass**  
511 **diese Beziehung im Nachhinein sehr wichtig für mich gewesen**  
512 **ist. Ja.**
- 513 **219. I: Mhm. Das war so das dazu, ne. Und so zu den wichtigen**  
514 **Beziehungen aktuell.**
- 515 **220. A: (lauter) Ja, genau. + Ja, und aktuell, äh, also wir**  
516 **sprechen-, wir haben jetzt von der Vergangenheit gesprochen.**  
517 **Aktuell ist das-, die Beziehung zu ´meinem + Lebenspartner der**  
518 **(zögert) mir natürlich sehr viel bedeutet. + Mit dem ich**  
519 **´zusammen lebe. Zusammen ne Zukunft .. auf .. bauen möchte.**  
520 **Äh, (hustet) und das ist (lauter und sicherer) natürlich die**  
521 **entscheidendste .. Beziehung in der Gegenwart.**
- 522 **221. I: Mhm.**
- 523 **222. A: Momentan.**
- 524 **223. I: Mhm.**
-

- 525 **224. A: Nach wie vor wichtig ist die Beziehung zu meinen**  
526 **Eltern.**
- 527 **225. I: Ja.**
- 528 **226. A: Und äh, zu meinen Geschwistern. Familie ist .. hat da**  
529 **schon nen hohen Stellenwert.**
- 530 **227. I: Mhm.**
- 531 **228. I: Mit welchen Gruppen, Anliegen oder Projekten**  
532 **identifizieren Sie sich? Sind jetzt viele hintereinander.**
- 533 **229. A: ... (sehr lange Pause) Ja, momentan sind das äh, ist das**  
534 **der Freundeskreis, in dem ich mich bewege.**
- 535 **230. I: Mhm.**
- 536 **231. A: \*Sind das viele .. äh, oder .. die Freunde mit denen ich**  
537 **äh, (zögernd) zu tun habe. Das sind auch Arbeitskollegen, die**  
538 **dazu gehören. Also die Arbeitsstelle ist da .. nen wichtiger**  
539 **Faktor. Ähm, ... + und das ist ein .. ähm, ... ein Projekt, an dem**  
540 **ich mitarbeite. Äh, ... in der äh, .. in der Schwulenszene.**
- 541 **232. I: Mhm.**
- 542 **233. A: Das ist, ist ein Café, was ich zusammen mit äh, mit, mit**  
543 **Freunden oder auch mit anderen äh, aus der Szene aufgebaut**  
544 **habe.**
- 545 **234. I: Mhm.**
- 546 **235. A: Ich versuch da, ein, ein, ein Anlaufpunkt zu sein für ..**  
547 **äh, für .. homosexuell Empfindende oder auch anders**  
548 **empfindende Menschen, ähm, .. ´egal, von welcher Richtung. +**  
549 **Wir versuchen, da .. in der Szene ein, ein, ein eigenes Angebot**  
550 **zu machen. Für .. Menschen aller sexueller Orientierung.**
- 551 **236. I: Ach so.**
- 552 **237. A: Und einen Ort zu schaffen, wo die zusammen kommen**  
553 **können. Wo die sich austauschen können. Äh, (aber hier lauter**  
554 **und sicherer) ´und das ist eine Gruppe, also in diesem Team von**  
555 **.. Mitarbeitern, die wir dieses Cafe, die wir dieses Cafe betreiben.**  
556 **Mit denen identifiziere ich mich natürlich auch sehr stark.**
- 557 **238. I: Wie heißt das?**
- 558 **239. A: Das ist äh, das, das Cafe heißt [Name D].**
- 559 **240. I: Mhm. Warum sind Ihnen diese Projekte wichtig?**
- 560 **241. A: Die sind mir deshalb wichtig, weil ich .. etwas brauche,**  
561 **wo ich mich in meiner Freizeit engagieren und einsetzen kann,**
-



562 für andere Menschen, so wie ich das ´früher + auch gemacht  
563 habe.

564 242. I: Mhm.

565 243. A: In kirchlichen Zusammenhängen.

566 244. I: Mhm.

567 245. A: ´Und das ist mir deshalb wichtig .. + weil (überlegt) .. ich  
568 weiß, wie schwierig das sein kann, sich in der Phase des  
569 Coming-outes zu befinden. + Und diese Lebensneuorientierung  
570 hinzubekommen. Äh, und es mir deshalb nen großes Anliegen  
571 mhm, .. (sicherer) anderen Menschen dabei zu helfen.

572 246. I: Mhm.

573 247. A: Oder den einen-, nen Ort-, ´daran beteiligt zu sein, einen  
574 Ort zu schaffen, nen Raum zu schaffen, + wo Menschen diese  
575 Identität entwickeln können. Sich ihres Seins, ihrer .. Identität ..  
576 ähm, ... äh, klar werden können.

577 248. I: Mhm.

578 249. A: Menschen auf diesem Weg zu begleiten.

579 250. I: Ja. Mhm.

580 251. A: Das ist mir nen wichtiges Anliegen.

581 252. I: Spüren Sie, dass Ihr Leben einen Sinn hat?

582 253. A: Ja.

583 254. I: Und was gibt Ihrem Leben Sinn?

584 255. A: Die Tatsache, dass nichts umsonst ist, was man im  
585 Leben erlebt. Ähm, .. dass auch .. ne Lebenskrise, im Nachhinein  
586 beurteilt, immer einen Sinn hat. Auch wenn das, was man in  
587 dieser Krise erlebt, nicht immer nen Sinn haben muss. Wenn  
588 sich nen guter Freund von mir das Leben nimmt, dann hat das  
589 für mich keinen Sinn.

590 256. I: Mhm.

591 257. A: Weil ich .. das nicht ´verstehe, + warum dieser Mensch  
592 gehen muss. Äh, warum der aus dem Leben geht.

593 258. I: Mhm.

594 259. A: Das kann ich nicht verstehen. Da will ich auch keine  
595 Erklärung für finden. Aber äh, .. das Ereignis an sich kann mich  
596 dazu bringen, dass ich daraus etwas lerne. Dass mir das etwas  
597 sagt für .. meinen weiteren Lebensweg oder den Weg anderer  
598 Menschen.

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- 599       **260.     I: Mhm.**
- 600       **261.     A: Das heißt, .. ich kann aus, aus der Krise, aus .. aus der**  
601       **äh, ... äh, .. aus schwierigen Lebenssituationen .. einen**  
602       **positiven Nutzen ziehen. ´Und das + ist, denke ich, die Aufgabe,**  
603       **die wir haben. .. So .. im .. Leben. Und das auch, .. das ist auch**  
604       **äh, mhm, gleichsam äh, .. eigentlich die, die Aufgabe oder ...**  
605       **mhm, ...**
- 606       **262.     I: Wir kommen auch noch zu der [...] Frage dazu.**
- 607       **263.     A: Ja. Da kommt noch was dazu.**
- 608       **264.     I: Ich will Sie aber nicht unterbrechen. Es kommt genau**  
609       **das noch.**
- 610       **265.     A: Okay. Ah so. Ja-.**
- 611       **266.     I: Ja.**
- 612       **267.     I: Wenn es etwas gäbe, was sie an sich oder Ihrem Leben**  
613       **ändern könnten, was würden Sie am liebsten ändern?**
- 614       **268.     A: ... Oooh, ich würde am liebsten ändern, dass es mehr**  
615       **Toleranz gegen, gegen Andersdenkende gibt. Äh, .. dass die**  
616       **Gesellschaft, ähm, sich verändert in der Hinsicht, dass sie nicht**  
617       **nur nach außen äh, (langsamer) Toleranz zeigt, präsentiert. +**  
618       **Und aber hinter der Fassade sehr intolerant ist. Sondern .. dass**  
619       **Menschen so sein können, wie sie sind.**
- 620       **269.     I: Mhm.**
- 621       **270.     A: Das wäre eigentlich so mein größter Wunsch. Und dass**  
622       **äh ...**
- 623       **271.     I: Ja, aber an sich oder an Ihrem Leben ändern würden Sie**  
624       **was?**
- 625       **272.     A: ´An meinem Leben ändern? +**
- 626       **273.     I: Mhm.**
- 627       **274.     A: Momentan, in der Gegenwart?**
- 628       **275.     I: Mhm, mhm.**
- 629       **276.     A: ... (sehr lange Pause) Eigentlich nichts, im Moment.**
- 630       **277.     I: Mhm.**
- 631       **278.     A: Ich würde gerne an meiner Vergangenheit was**  
632       **verändern, wenn das ´ginge, + im ´Nachhinein. +**
- 633       **279.     I: Mhm.**
-

- 634 **280. A:** Aber äh, in der Gegenwart .. möchte ich im Moment  
635 nichts ändern im Sinne et-, v-, von, von Dingen die, die mir nicht  
636 gefallen oder die äh, ... äh, ...
- 637 **281. I:** Ja.
- 638 **282. A:** Die, die mir nen Problem machen.
- 639 **283. I:** Was wäre das denn in der Vergangenheit zu ändern?
- 640 **284. A:** Ähm, ... (sehr lange Pause) Ich wünschte mir, dass ich  
641 in, in mancher Hinsicht .. nicht äh, .. nicht in diesen kirchlichen  
642 Zusammenhängen groß geworden wäre.
- 643 **285. I:** Mhm.
- 644 **286. A:** Mit all den Werten und Normen, die, die da ...  
645 übertragen werden. Mit denen man aufwächst.
- 646 **287. I:** Mhm.
- 647 **288. A:** Da ... wünschte ich mir eigentlich ne weltoffenere  
648 Erziehung. Da wünschte ich mir auch einen anderen Umgang  
649 mit dem Thema Sexualität.
- 650 **289. I:** Mhm.
- 651 **290. A:** In meiner Kindheit und Jugend. Das würde mir in der Tat  
652 heute .. einiges leichter gemacht haben. Das ... einzige, was ich  
653 mir wünschte, wäre äh, ... auch nicht äh, ein, ein sehr spätes  
654 Coming-Out gehabt zu haben, sondern .. äh, .. das schon .. zum  
655 früheren Zeitpunkt auch .. ausgelebt haben ´zu können.
- 656 **291. I:** Ach so.
- 657 **292. A:** So, muss ich das sagen.
- 658 **293. I:** Gibt es einen Glauben, gibt es Werte oder  
659 Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt  
660 besonders wichtig sind.
- 661 **294. A:** ... Ja, Werte und Normen gibt es natürlich ... ganz klar.  
662 Äh, die haben sich auch im Vergleich zu früher nicht geändert.  
663 Das sind natürlich gesellschaftliche Normen. Das sind auch  
664 eigene .. Prioritäten, die, die ich mir setze. Äh, .. zum Beispiel im  
665 Umgang mit anderen Menschen. Finde ich wichtig, einige ...  
666 Grundprinzipien zu berücksichtigen. Ich möchte gerne .. dass  
667 Menschen mir mit Wertschätzung und mit Achtung begegnen.  
668 Und ich tue das bei anderen Menschen auch. Das .. wäre ein  
669 Beispiel. Das ist mir sehr wichtig. Ähm, .. im Bezug auf meinen  
670 Glauben. ... Da ... ja, ähm, ... ´habe ich mittlerweile den Wunsch  
671 .. dass äh, dass, dass mein Glaube nicht so´ne, so´ne völlige  
672 Privatsache geworden ist.
-

- 673 **295. I: Mhm.**
- 674 **296. A: Oder von dieser .. ´ganz persönlichen + Angelegenheit,**  
675 **die das für mich in den letzten Jahren geworden ´ist. +**
- 676 **297. I: Mhm.**
- 677 **298. A: Wovon niemand anderes etwas erfährt, wieder so'n**  
678 **bisschen ´wegzukommen. + Das mit anderen zu teilen. .. Mhm, ..**  
679 **da wünschte ich mir, dass mein Glauben wieder-. .. Oder, dieses**  
680 **Thema .. Religiosität, Glauben, äh, .. dass da mit anderen**  
681 **Menschen .. wieder in Kontakt trete. Dass das wieder mehr**  
682 **Raum in meinem Leben .. gewinnt. Das könnte ich mir gut**  
683 **vorstellen. Ja. Vielleicht ist das sogar nen Wunsch. .. \*Genau. +**  
684 **War das die Frage oder?**
- 685 **299. I: Ja. Das sind ja Werte und Glauben.**
- 686 **300. A: \*Werte und Glauben.**
- 687 **301. I: Die Ihnen gerade jetzt besonders wichtig sind in Ihrem**  
688 **Leben.**
- 689 **302. A: Mhm.**
- 690 **303. I: Wann oder wo haben Sie das Gefühl, mit Gott oder mit**  
691 **dem Kosmos im Einklang zu sein?**
- 692 **304. A: ... Wann oder wo?**
- 693 **305. I: Mhm.**
- 694 **306. A: ... (sehr lange Pause) Wenn ich im Herbst .. alleine**  
695 **durch den Wald gehe. Unter mir .. das Herbstlaub .. raschelt. An**  
696 **.. ganz bestimmten Orten .. meiner Kindheit. Diese Orte**  
697 **aufsuche. Und da .. spazierengehe. Da .. äh, ´mit mir + ganz-, mit**  
698 **mir und der Natur ganz allein bin. Oder mit mir ´und Gott + ganz**  
699 **allein bin. ´In der Natur. + Das sind für mich spirituelle Orte,**  
700 **ähm, .. wo ich auch mit Gott rede.**
- 701 **307. I: Mhm.**
- 702 **308. A: Ja. Äh, ... wann und wo. Das war die Frage.**
- 703 **309. I: Ja.**
- 704 **310. A: Ja. Genau.**
- 705 **311. I: Wie sieht Ihr Ideal reifen Glaubens aus?**
- 706 **312. A: ´Mein Ideal + .. reifen Glaubens?**
- 707 **313. I: Mhm.**
-

- 708 **314. A: Mein Ideal eines reifen Glaubens orientiert sich vor**  
709 **allem .. nach .. den eigenen Wertmaßstäben, nach .. der ähm,**  
710 **...(langsam) nach meiner eigenen Beziehung zu Gott. +**
- 711 **315. I: Mhm.**
- 712 **316. A: Äh, ... (sehr lange Pause) (überlegt) Und in dem Maße,**  
713 **wo ich einen anderen Menschen seinen Glauben zugestehe und**  
714 **ihn .. in seinem Glauben ´stehen lassen kann. + Und ihm seinen**  
715 **Glauben nicht abspreche. Und sage, wenn Du nicht so und so**  
716 **bist oder so und so glaubst, dann ist das nicht richtig. Äh, dann**  
717 **habe ich glaube ich verstanden, dass, dass äh, ... mhm, ... dass,**  
718 **dass äh-, dass das mit Reife zu tun hat.**
- 719 **317. I: Mhm.**
- 720 **318. A: (abgehackt) Also das Ideal reifen Glaubens .. ist äh, ... +**  
721 **nicht die Übernahme von Werten und Normen und christlicher**  
722 **Überzeugungen anderer Menschen auf mein Leben, sondern**  
723 **meine eigene Glaubenserfahrung. Auch die Erfahrung, die ich**  
724 **persönlich mit einem Gott ´mache, + (abgehackt) in meinem**  
725 **Leben. +**
- 726 **319. I: Mhm.**
- 727 **320. A: Wenn ich daran glaube, dass Gott in mein Leben**  
728 **eingreift und die Konsequenzen aus diesen persönlichen**  
729 **Beziehungen, aus dieser persönlichen Erfahrung ´heraus. +**
- 730 **321. I: Mhm.**
- 731 **322. A: Daran kann ich reifen. Und ... ja. Das Ideal, glaube ich,**  
732 **gibt es gar nicht. Äh, ... (langsam) aber man kann eben**  
733 **versuchen .. seinen eigenen, individuellen Lebensstil und seine**  
734 **Wertvorstellung mit denen eines .. christlichen Glaubens, oder**  
735 **mit denen \*eines Glaubens an Gott + in Einklang zu bringen.**  
736 **Und wenn mir das gelingt, ... dann ist das für mich .. äh, nen**  
737 **Zustand von Reife.**
- 738 **323. I: Mhm. [Ende Seite A]**
- 739 **324. I: Mhm, ja. Ist auch nicht mehr so lang. Dazu noch eine**  
740 **Frage. Gibt es eine Person oder eine Philosophie, an der Sie**  
741 **sich orientieren? Zu der letzten Frage.**
- 742 **325. A: Mhm.**
- 743 **326. I: Ideal reifen Glaubens?**
- 744 **327. A: Ach so. Äh, ... (sehr lange Pause) Eine Philosophie. Das**  
745 **sind im Grunde nach wie vor die christlichen Überzeugungen,**  
746 **die mir auch wichtig sind.**
-

- 747 **328. I: Mhm.**
- 748 **329. A: Also die ich in meiner Kindheit äh, .. übernommen habe,**  
749 **von meinen Eltern. Das ist meine ganz persönliche, eigene**  
750 **Beziehung zu Gott. Wenn wir von Person sprechen. (langsamer)**  
751 **Die mir wichtig ist. +**
- 752 **330. I: Mhm.**
- 753 **331. A: Und dabei ist mir genauso wichtig aber auch**  
754 **humanistische .. Überzeugungen äh, da mit einzubeziehen. Ähm,**  
755 **.. das heißt .. eben .. jetzt um, um dieser ... mhm, christlichen,**  
756 **´wie auch immer gearteten + Überzeugung Willen, äh, jetzt**  
757 **andere Überzeugungen übern Haufen zu werfen. Oder .. äh, ne,**  
758 **ne, fundamentalistische, bibeltreue äh, ... Glaubensrichtung zu**  
759 **übernehmen.**
- 760 **332. I: Mhm.**
- 761 **333. A: Und (abgehackt) dabei eben andere, wichtigen + Werte**  
762 **und Normen, gesellschaftliche Werte und Normen, ´nicht + zu**  
763 **beachten. Das finde ich falsch.**
- 764 **334. I: Mhm.**
- 765 **335. A: Also .. gut. Mhm, man könnte ´kritisch jetzt sagen, + ich**  
766 **bastel mir meinen Glauben so selber zusammen. .. (abgehackt)**  
767 **Das mag gut sein. Aber .. + ich finde es ehrlicher und**  
768 **authentischer mhm, ... den, den christlichen Glauben eben so zu**  
769 **leben, dass das meinem Naturell, dass das meiner**  
770 **Persönlichkeit entspricht, so .. wie ich glaube, dass Gott mich**  
771 **geschaffen hat.**
- 772 **336. I: Mhm.**
- 773 **337. A: Als etwas zu übernehmen, was andere Menschen .. \*für**  
774 **sich .. leben.**
- 775 **338. I: Ja.**
- 776 **339. I: Wenn Sie eine wichtige Entscheidung zu treffen haben,**  
777 **wie gehen Sie dann gewöhnlich vor?**
- 778 **340. A: Also ich versuche mir Zeit zu nehmen. Versuche, keine**  
779 **Entscheidung irgendwie .. äh, unüberlegt zu treffen. Bei ganz,**  
780 **ganz wichtigen Entscheidungen, ähm, ... (sehr lange Pause)**  
781 **suche ich auch den Kontakt zu Gott.**
- 782 **341. I: Mhm. Ja. Können Sie mir ein Beispiel nennen?**
- 783 **342. A: Äh, ... (sehr lange Pause) Ja, äh, (langsam) ich habe ...**  
784 **(sehr lange Pause) beispielsweise während meiner Ausbildung**  
785 **ähm, .. beim Examen, + beim Abschlussexamen dieser**
-

- 786           **Ausbildung habe ich die ähm-. .. Bin ich die äh-, bin ich in der**  
787           **theoretischen Prüfung durchgerasselt. War so'n ganz-, war so'n**  
788           **ganz pragmatisches Erlebnis.**
- 789   **343.     I: Mhm.**
- 790   **344.     A: Ähm, .. und da war für mich die Frage ähm, .. es stand,**  
791           **standen neue Lebensentscheidungen an. Zivildienst äh, musste**  
792           **in Angriff angenommen werden. Äh, und da stand die**  
793           **Entscheidung an, ´mache ich die Ausbildung weiter.**
- 794   **345.     I: Mhm.**
- 795   **346.     A: Und äh, versuche, nach einem halben Jahr noch mal,**  
796           **das Start-, \*das Staatsexamen. Oder äh, + breche ich ab.**
- 797   **347.     I: Mhm.**
- 798   **348.     A: Und habe damit drei Jahre meiner Ausbildung umsonst**  
799           **gemacht. Habe keinen Abschluss. Und ähm, .. (abgehackt) trete**  
800           **den Zivildienst an. + Wie das eben in dem Alter der Fall ist. Und**  
801           **.. gehe dann ´weiter + in meinem Lebensweg. Das war ´ne**  
802           **schwierige Entscheidung. + Äh, ... und äh, das war auch ne, äh,**  
803           **Situation, in der ich, in der ich äh, ... in der mein Glaube auch**  
804           **wichtig war.**
- 805   **349.     I: Mhm.**
- 806   **350.     A: (abgehackt) Äh, wo ... ich .. gebetet habe. + Wo ich zu**  
807           **Gott gesprochen habe. Und ... ähm, .. gerne wissen wollte, was**  
808           **die richtige Entscheidung ist. Ich hab dann eine Entscheidung**  
809           **getroffen. ... (sehr lange Pause) Und es war, im Nachhinein**  
810           **betrachtet, auch die richtige Entscheidung. Äh, ... Die Frage war**  
811           **ja jetzt nicht, hat das dabei geholfen oder nicht.**
- 812   **351.     I: Ja.**
- 813   **352.     A: Sondern die Frage war, gibt es solche Situationen.**
- 814   **353.     I: Genau.**
- 815   **354.     A: Und die gibt es.**
- 816   **355.     I: Ja. Und wie gehen Sie da vor?**
- 817   **356.     A: Wie gehe ich da vor, genau. Bei Entscheidungen.**
- 818   **357.     I: Mhm. Und das nächste ist jetzt Lebensproblem. Wenn**  
819           **Sie ein besonders schwieriges Lebensproblem lösen müssen,**  
820           **an wem oder woran würden Sie sich orientieren?**
- 821   **358.     A: Also ich würde mich zunächst mal nach meinen eigenen**  
822           **Prinzipien orientieren. An meinen \*eigenen Prinzipien**  
823           **orientieren. Ob ich das + mit meinem Gewissen, mit meinem**
-

824 moralischen Vorstellungen vereinbaren kann. Ähm, .. und ich  
825 würde da auch genauso vergehen. Bei schwierigen  
826 Lebensentscheidungen, bei Problemen ähm, ist der Mensch  
827 immer sehr schnell auch geneigt eine höhere Instanz zu  
828 befragen. Äh, und spirituelle Wege zu gehen. Weil, weil dann der  
829 Geist auch für einen spirituellen Einfluss auch ge-, eröffnet ist.  
830 'Mehr + als in Lebenssituationen, wo es mir gut geht. Wo ich äh,  
831 Geld, Karriere und äh, .. gute Verhältnisse habe. Da .. brauche  
832 ich so etwas nicht. Das heißt, .. also der Mensch fragt immer in  
833 Lebenssituationen nach Gott, wenn's ihm schlecht geht. Und  
834 das ist auch so. Sicherlich. Mhm.

835 359. I: Mhm. Und das würden Sie auch tun?

836 360. A: Und das würde ich sicherlich auch tun. (Bestimmt) Ja.  
837 Klar. + Das ist auch so. Wobei, das ist so ist wie früher. Äh, ich  
838 verlasse mich da mehr und mehr auch .. auf .. auf meinen  
839 eigenen Verstand. Auf, auf das, was ich möchte. Also ich 'höre  
840 da auch auf + mich selber.

841 361. I: Mhm.

842 362. A: Ich äh, ähm, treffe da nicht eine Entscheidung oder  
843 versuche, ne Antwort herbeizuführen. Ähm, ... äh, als Alibi  
844 dafür, dass ich selber mich nicht damit auseinandersetzen will.

845 363. I: Mhm.

846 364. A: So dass ich dann im Nachhinein sagen kann, so, ich  
847 habe-, äh, ich habe, äh, von Gott erwartet, dass er mir da hilft, in  
848 der Situation. Und das hat er oder das hat er 'nicht. + Äh, ich bin  
849 da schon selber gefordert, als Mensch. Und ich muss da auch  
850 Verantwortung für mich und mein Leben übernehmen und das  
851 kann ich nicht übertragen, auf eine göttliche Instanz. 'Das wollte  
852 ich damit + sagen.

853 365. I: Ja.

854 366. I: Glauben Sie, dass Handlungen eindeutig richtig oder  
855 falsch sein können?

856 367. A: (Atmet tief ein) Finde ich schwierig. (langsam) Ich  
857 glaube nicht, dass Handlungen immer eindeutig richtig oder  
858 falsch sind. +

859 368. I: Mhm. Mhm. Warum nicht?

860 369. A: (langsam) Weil es nie .. nur richtig und nur falsch gibt.

861 370. I: Mhm.

---



- 862 **371. I: Gibt es Handlungen oder Handlungsweisen, die**  
863 **grundsätzlich richtig sind, unabhängig von irgendwelchen**  
864 **Umständen?**
- 865 **372. A: Es gibt Handlungsweisung-, Handlungsweisen, die ich**  
866 **... richtig finde. + Die ich für richtig erachte.**
- 867 **373. I: Mhm.**
- 868 **374. A: Weil sie meinem-, meinen Werten, meinen Normen und**  
869 **meiner Moralvorstellung + .. entsprechen.**
- 870 **375. I: Mhm.**
- 871 **376. A: Äh, ich finde es richtig, dass äh, .. dass äh, ... dass ich**  
872 **als schwuler Mann meine Homosexualität auslebe.**
- 873 **377. I: Mhm.**
- 874 **378. A: Jemand anders mag das völlig falsch finden.**
- 875 **379. I: Mhm.**
- 876 **380. A: Äh, ich finde es richtig ähm, .. gewisse Sexualpraktiken**  
877 **zu äh, zu vollziehen und äh, andere .. nicht + zu machen.**
- 878 **381. I: Mhm.**
- 879 **382. A: Andere Menschen sehen das ganz anders. Äh, darum ..**  
880 **finde ich es das schwierig, richtig oder falsch zu sagen. Ich kann**  
881 **nur von meinem Gewissen richtig handeln. + Richtig oder**  
882 **falsch handeln.**
- 883 **383. I: Mhm.**
- 884 **384. A: Insofern gibt es für mich keine standardisierten**  
885 **richtigen und falschen Handlungsweisen. Es gibt**  
886 **gesellschaftliche Normen, die als richtig oder falsch erachtet**  
887 **werden. +**
- 888 **385. I: Mhm.**
- 889 **386. A: Sich in Gesellschaft zu verhalten. Und die finde ich**  
890 **sinnvoll. Ich finde es + richtig, dass man an der roten Ampel**  
891 **hält. Äh, weil es Sinn macht.**
- 892 **387. I: Mhm.**
- 893 **388. A: Aber äh, ... (sehr lange Pause) das ist für mich .. je nach**  
894 **Lebenssituation .. relativ. \*Richtig oder falsch. +**
- 895 **389. I: Gibt es denn vielleicht moralische Grundsätze, über die**  
896 **wir uns alle einig sein sollten?**
- 897 **390. A: Ja. Auf jedem Fall. Und das sind .. diese**  
898 **gesellschaftlichen Normen, die ich wichtig finde für das**
-

- 899 Miteinander, für das Zusammenleben. Ähm, weil Menschen  
900 unterschiedlich sind und jeder anders ist. Und es gibt für mich  
901 klare .. moralische Überzeugungen, die das Zusammenleben  
902 auch gewährleisten, von Menschen. \*Untereinander.
- 903 391. I: Mhm.
- 904 392. A: Wenn jemand etwas anderes glaubt als ich, wenn  
905 jemand, der nicht + an Gott glaubt, äh, .. mit mir zusammen lebt,  
906 der ich von mir sage, ich glaube an einen personifizierten Gott.
- 907 393. I: Mhm.
- 908 394. A: Dann ist es wichtig, dass man moralische Grundwerte  
909 hat, die das Zusammenleben gewährleisten. Diese Werte. Und  
910 die sind .. wichtig. Äh.
- 911 395. I: Ja.
- 912 396. A: Aber die haben nicht ursächlich was mit dem Glauben  
913 zu tun, sondern die haben was mit äh, mit, mit  
914 \*gesellschaftlichen Werten + zu tun. Dass ich dem anderen  
915 Menschen .. wie er ich-, das wä-, wie ich. (lauter) Das wäre ein,  
916 ein, eine moralische Übereinkunft.
- 917 397. I: Mhm. Und das nennen Sie dann gesellschaftliche Werte?
- 918 398. A: Genau.
- 919 399. I: Mhm.
- 920 400. I: Glauben Sie, dass unser Leben als Menschen einen Sinn  
921 hat?
- 922 401. A: .. Das muss ich glauben.
- 923 402. I: Wenn ja-.
- 924 403. A: Ich, ich glaube es, natürlich auch. (langsam) Ähm, weil  
925 ich sonst ähm, nicht .. wüsste, wie ich klarkommen würde in ..  
926 diesem Leben. Diesem .. meinem Leben. + Ich glaube, dass das  
927 Leben einen Sinn hat. Ich glaube auch, dass äh, mein, meine  
928 Existenz einen Sinn hat. Und das die Existenz anderer  
929 Menschen auch einen Sinn hat.
- 930 404. I: Mhm. Und worin der Sinn?
- 931 405. A: ... Das kann ich nur für mich beantworten.
- 932 406. I: Mhm. Ach so, ja. Das hatten wir ja dann schon.
- 933 407. A: Ja.
- 934 408. I: Also so aus Ihrem Leben. Also Sie können das jetzt für  
935 nicht für einen Menschen ähm, insgesamt beantworten?
-

- 936 **409. A:** Wenn ich's verallgemeinern müsste, dann, dann könnte  
937 ähm, .. ganz pauschal sagen, ich glaube .. mittlerweile dass  
938 Menschen deshalb existieren, weil sie .. \*Aufträge aneinander  
939 haben. + Ich bin davon mittlerweile zutiefst überzeugt, dass ..  
940 Menschen sich begegnen, im Leben, weil sie einen Auftrag  
941 aneinander haben. Damit was äh, sich gegenseitig beeinflussen.  
942 Sich gegenseitig voran bringen. ´Ein Stück + gemeinsam gehen.  
943 Und irgendwann sich die Wege trennen können. Und neue  
944 Menschen kennenlernen. Und so entsteht das soziale Gefüge  
945 von Menschen. Und das ist, glaube ich so, die Grundbasis wenn  
946 man ... von einem, wie auch immer, allgemeinen Sinn des  
947 Daseins, oder von Menschen .. sprechen will, dass sie sich ..  
948 begegnen. Und dass diese Begegnung (sucht nach passenden  
949 Worten) äh, fruchtbare Erfahrungen hinterlassen.
- 950 **410. I:** Mhm.
- 951 **411. A:** Ähm, .. bis dahin, dass auch Menschen für eine gewisse  
952 Zeitlang einen Auftrag aneinander erfüllen, um sich gegenseitig  
953 voranzubringen.
- 954 **412. I:** Kann man so sagen-.
- 955 **413. A:** Und sich zu entwickeln.
- 956 **414. I:** Gibt es das-, ist das so etwas wie ein Plan für unser  
957 Leben? Gibt es so was?
- 958 **415. A:** (seufzt) Mhm. .. Ich hab das geglaubt, früher.
- 959 **416. I:** Mhm.
- 960 **417. A:** Dass es, dass es (nachdrücklich) nen klaren Plan für  
961 mein Leben gibt. Heute glaube ich, + dass äh, -aufgrund der  
962 Tatsache, dass ich an einen Gott glaube, dieser Gott .. auch  
963 einen Plan für mein Leben hat. Ähm, .. ´aber dieser Plan + nicht  
964 etwas Vorgefertigtes ist. Wonach ich suchen muss. Dem ich  
965 nacheifern muss. ´Am Ende + des Lebens hoffen muss, dass ich  
966 diesen Plan gelebt habe. Und wenn nicht, .. habe ich Pech  
967 gehabt.
- 968 **418. I:** Mhm.
- 969 **419. A:** Äh, sondern ich glaube vielmehr, dass äh, mein-, der,  
970 der Plan meines Plan sich aus meinen Lebenserfahrungen, aus  
971 den Situationen, aus meinen ´Lebensentscheidungen + ergibt.
- 972 **420. I:** Mhm.
-

- 973 **421. A: Und dass ich-. ...Dass, dass, der Plan nicht etwas**  
974 **´Vorgefertigtes ist, + sondern dass der Plan sich aus .. den**  
975 **Situationen heraus ergibt.**
- 976 **422. I: Ja.**
- 977 **423. A: Das Richtige zu tun. Das vor dem ´eigenen Gewissen + ..**  
978 **moralisch Richtige zu tun. ... Und sich selbst und andere**  
979 **Menschen voranbringen.**
- 980 **424. I: (Hintergrundgeräusch) Darf ich mal kurz?**
- 981 **425. A: Klar.**
- 982 **426. I: Was dazu gehört. Wird unser Leben von einer höheren**  
983 **Macht oder höheren Mächten beeinflusst? Das gehörte noch zu**  
984 **der Frage dazu.**
- 985 **427. A: Mhm. ... Ich glaube, ja. ...**
- 986 **428. I: Was denken Sie über den Tod?**
- 987 **429. A: Oh! Was denke ich über den Tod? Ich denke, der Tod ist**  
988 **äh, ... (sehr lange Pause) Äh, .. (langsam) der Tod ist äh, .. das**  
989 **Ereignis .. was am Ende eines jeden Lebens stehen muss. + Und**  
990 **steht.**
- 991 **430. I: Mhm.**
- 992 **431. A: Mhm. ... Ich glaube, dass man sich auch mit dem Tod ..**  
993 **schon ... ´im Leben + befassen .. sollte. Und ´muss. + Oder**  
994 **sollte.**
- 995 **432. I: Mhm.**
- 996 **433. A: Der Tod ist für mich nicht allgegenwärtig. Und er ist für**  
997 **mich auch nicht das Ende. Also um darauf auch zu antworten,**  
998 **für mich ist der Tod äh, der Übertritt, der Übergang in, in, in eine**  
999 **neue Existenzform. In, in, in eine andere äh, ... Daseinsebene.**  
1000 **Von der ich nicht weiß, wie die aussieht. Aber von der ich ne**  
1001 **Vorstellung habe. Und von der ich glaube, dass äh, dass äh, -da**  
1002 **weitergeht.**
- 1003 **434. I: Mhm.**
- 1004 **435. A: Und dass der Tod nicht das biologische-, das**  
1005 **´biologische + Ende schon, aber nicht das geistige Ende. Des,**  
1006 **des Daseins .. bedeutet.**
- 1007 **436. I: Mhm. Und was passiert mit uns, wenn wir sterben?**
- 1008 **437. A: Dann verlassen wir unseren biologischen Körper und**  
1009 **treten in eine neue .. Dimension ein. In eine neue geistige**  
1010 **Dimension. Äh, und existieren in dieser Form weiter.**
-

- 1011 **438. I: Mhm.**
- 1012 **439. I: Halten Sie sich für religiös oder gläubig oder spirituell?**
- 1013 **440. A: ...**
- 1014 **441. I: Eins davon?**
- 1015 **442. A: Mhm. ... (sehr lange Pause) Ich denke, ich bin gläubig**  
1016 **und spirituell.**
- 1017 **443. I: Mhm. Was bedeutet das für Sie?**
- 1018 **444. A: Das bedeutet für mich, dass mein Glaube äh, ganz**  
1019 **konkret im Lebensalltag ... ne wichtige Funktion hat. Dass er mir**  
1020 **.. Lebensinhalt gibt. Mir nen .. 'Sinn + gibt in meinem Leben. Äh,**  
1021 **dass er mir-, ... dass ich Antworten finde auf Fragen.**
- 1022 **445. I: Mhm.**
- 1023 **446. A: In meinem Leben. Ähm, ...was war die zweite Frage?**  
1024 **(Langsam) Bedeutet er? + Nee. Das waren zwei.**
- 1025 **447. I: Nee. Das ist einfach was, was bedeutet, dass Sie sich für**  
1026 **religiös und spirituell halten.**
- 1027 **448. A: Ach so! Genau! Reli-, gläubig und .. spirituell.**
- 1028 **449. I: [...]**
- 1029 **450. A: Die beiden. Hervorragend. Die Vokabeln waren das. Das**  
1030 **ist der Glaube, das eine, spirituell. Ich denke ich bin, bin, bin ein**  
1031 **... ein für spirituelle .. philosophische .. ähm, .. unsere**  
1032 **diesseitige Dimension hinausgehende ... ähm, ... Gedanken**  
1033 **mhm, sehr offene Person bin.**
- 1034 **451. I: Mhm.**
- 1035 **452. A: Sehr empfängliche Person bin. Für spirituelle**  
1036 **Zusammenhänge.**
- 1037 **453. I: Mhm.**
- 1038 **454. A: Ja.**
- 1039 **455. I: Gibt es religiöse Vorstellungen, Symbole oder Rituale,**  
1040 **die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind?**
- 1041 **456. A: Mhm, natürlich äh.**
- 1042 **457. I: Welche sind das?**
- 1043 **458. A: (abgehackt) Aufgrund äh, meines Glaubens mhm, +**  
1044 **(langsam) wo ich ja eben da auch zu Stellung bezogen habe, ist**  
1045 **für mich äh, + das Symbol des Kreuzes .. ein, ein wichtiges**  
1046 **Symbol.**
-

- 1047 **459. I: Mhm. Ja, was bedeutet das? Und ähm, warum ist das**  
1048 **wichtig?**
- 1049 **460. A: (langsam) Das ist für mich wichtig, weil das Kreuz eben**  
1050 **... für mich die Verbindung äh, .. zu der göttlichen Instanz**  
1051 **darstellt.**
- 1052 **461. I: Mhm.**
- 1053 **462. A: Also das Kreuz aus der, aus der .. Lehre heraus. Äh, ..**  
1054 **Jesus Christ, .. der am Kreuz gestorben ist.**
- 1055 **463. I: Mhm.**
- 1056 **464. A: Da hat das Kreuz ne wichtige Funktion, durch .. diesen**  
1057 **´Akt, + durch dieses äh, .. Leben und Sterben auf der Erde. Die**  
1058 **Verbindung zu einer göttlichen Instanz überhaupt erst**  
1059 **hergestellt worden zu sein.**
- 1060 **465. I: Ja.**
- 1061 **466. A: [...] ausgedrückt. Alles, nen bisschen, bisschen ..**  
1062 **krumm.**
- 1063 **467. I: Mhm.**
- 1064 **468. A: Ähm, ´aber das hat für mich eine-, + das Kreuz hat für**  
1065 **mich ne, ne, ne .. schon ne starke symbolische Wirkung.**
- 1066 **469. I: Mhm.**
- 1067 **470. A: Ja.**
- 1068 **471. I: Und das war früher so und das ist jetzt auch noch so?**
- 1069 **472. A: Das war früher sehr ´stark, + sehr extrem. Das ist**  
1070 **(abgehackt) nicht mehr so. +**
- 1071 **473. I: Ach so.**
- 1072 **474. A: Extrem. ´Aber ich merke, + dass, dass, dass äh, Kreuz**  
1073 **für mich .. ne Symbolkraft hat. Äh, ... \*das schon. + Also ich**  
1074 **würde zum Beispiel auch nicht äh, als Beispiel, mir ne Kette**  
1075 **umhängen mit nem Kreuzanhänger dran. Weil, weil, weil mir das**  
1076 **Kreuz so gut gefällt. Das könnte ich nicht. Weil, das Kreuz hätte**  
1077 **für mich immer ne Bedeutung. Immer ein Symbol. Und darum**  
1078 **würde ich so eine Kette ´entweder + aus Überzeugung tragen**  
1079 **oder gar nicht tragen. Aber nicht als ... wie soll ich das sagen?**  
1080 **Nicht als Modeschmuck. Als Modeaccessoire. So wie ich nen**  
1081 **Ring trage oder .. Ohrring oder so etwas.**
- 1082 **475. I: Also die Bedeutung von dem Kreuz hatten Sie ja vorhin**  
1083 **von früher beschrieben.**
- 1084 **476. A: Ja.**
-

- 1085 **477. I: Die gilt aber jetzt auch noch? Nur ist die nicht mehr so**  
1086 **stark.**
- 1087 **478. A: Die gilt, die gilt heute .. ´auch noch. + Dadurch, dass ich**  
1088 **eben gesagt habe, ich glaube an einen Gott, glaube ich auch an**  
1089 **die Dreieinigkeit Gottes. Also Gott, Heiliger Geist, Jesus**  
1090 **Christus. Das hat schon .. ne Bedeutung für mich (abgehackt)**  
1091 **heute noch. + Und ähm, ...der Sohn Gottes äh, ... der ja mit dem**  
1092 **Kreuz in, in Verbindung gebracht wird, ähm, spielt ne wichtige**  
1093 **Funktion, ähm, in der Verbindung zu Gott, zu einem Gott, zu dem**  
1094 **.. Schöpfer. Und das ist nach wie vor so. Insofern hat das Kreuz**  
1095 **für mich ne wichtige Bedeutung. Aber ´ich brauche das Kreuz**  
1096 **nicht, + um an Gott zu glauben.**
- 1097 **479. I: Mhm.**
- 1098 **480. I: Beten Sie, meditieren Sie oder üben Sie in anderer Weise**  
1099 **Ihre Spiritualität aus?**
- 1100 **481. A: Ich meditiere. .. Ja. Und, .. ich bete auch.**
- 1101 **482. I: Mhm. Und was bedeutet das so? Also mhm, wie, in**  
1102 **welchem Zusammenhang ist das so zu sehen?**
- 1103 **483. A: Das bedeutet für mich mhm, vor allem, zur Ruhe zu**  
1104 **kommen. Auch aus .. Alltagssituationen heraus. Aus Stress-**  
1105 **Situationen. Ne-, sich zur inneren Ruhe zu bewegen. Äh, sich zu**  
1106 **öffnen .. für die äh, .. innere Stimme ist jetzt blöd ausgedrückt.**  
1107 **Aber .. auf meinen Körper zu hören, was der sagt.**
- 1108 **484. I: Mhm.**
- 1109 **485. A: Mich wahrzunehmen. .. Als Person.**
- 1110 **486. I: Mhm.**
- 1111 **487. A: Äh, im, im Gegensatz zu allen Einflüssen, die aus dem**  
1112 **Alltag auf mich herein .. einwirken.**
- 1113 **488. I: Mhm.**
- 1114 **489. A: Ähm, .. Gebet ist für mich, ich hatte es eben schon**  
1115 **gesagt, wichtig auch in schwierigen Lebenssituationen.**
- 1116 **490. I: Mhm.**
- 1117 **491. A: In Situationen, wo schwierige Entscheidungen getroffen**  
1118 **werden müssen. Und ich mir das selber nicht zutraue oder ´nicht**  
1119 **weiß, + was ist jetzt die richtige Entscheidung. Da suche ich**  
1120 **auch Hilfe ... (Lange Pause) im Gebet. Ja. Da bete ich.**
- 1121 **492. I: Mhm.**
- 1122 **493. I: Was ist Sünde?**
-

- 1123 **494. A: Mhm! Mhmmm. (Lacht) Gute Frage. + Äh.**
- 1124 **495. I: Ist das nur nen Begriff, worunter Sie was verstehen**  
1125 **können.**
- 1126 **496. A: Das-, ach so, ja! Das ist sehr wohl nen Begriff unter dem**  
1127 **ich äh, ne bestimmte Vorstellung habe. Einmal ähm, hinsichtlich**  
1128 **dessen, was mir .. durch meine ... kirchliche Situ-, Sozialisation**  
1129 **beigebracht wurde, ähm, was Sünde ist. Mhm, .. äh, ´und aus**  
1130 **diesem Verständnis + ist eben Sünde (abgehackt) alles das, was**  
1131 **nicht dem Willen Gottes entspricht.**
- 1132 **497. I: Mhm.**
- 1133 **498. A: (abgehackt) Oder was den Aussagen der Bibel .. äh,**  
1134 **entgegen .. zu setzen ist. + Was die Aussagen der Bibel nicht**  
1135 **befolgt. Das alles ist Sünde.**
- 1136 **499. I: Mhm.**
- 1137 **500. A: Sünde ist auch, wenn Menschen bewusst äh, sich gegen**  
1138 **... (abgehackt) das entscheiden, was .. äh, ... Menschen**  
1139 **glauben, .. äh, es sei .. aus christlicher Sicht richtig für sie.**
- 1140 **501. I: Mhm.**
- 1141 **502. A: Also man kann bewusst sündigen oder man kann**  
1142 **unbewusst sündigen. Das will ich damit sagen.**
- 1143 **503. I: Mhm.**
- 1144 **504. A: Ja. (nachdrücklich) Sünde ist im Grunde alles das, was**  
1145 **mich äh, in der Verbindung .. zu einem Gott, zu .. Jesus Christus,**  
1146 **dem Sohn Gottes, trennt.**
- 1147 **505. I: Mhm.**
- 1148 **506. A: Das ist das, was ich gelernt habe.**
- 1149 **507. I: Mhm.**
- 1150 **508. A: Äh, das sieht heute anders aus.**
- 1151 **509. I: Ach so.**
- 1152 **510. A: Ich sehe das heute anders.**
- 1153 **511. I: Ja.**
- 1154 **512. A: Ähm, ... es äh, gibt für mich, so, wie ich das eben**  
1155 **gesagt habe, weder richtig noch falsch. Folglich gibt es für mich**  
1156 **.. auch nicht so was wie .. Sünde und Nicht-Sünde. Ähm, das**  
1157 **sind ja auch .. das sind ja auch ganz alte, bewusste .. Bilder, die,**  
1158 **die Menschen mitgegeben werden, um, um ... eben ein, einem**
-



1159 bestimmten Ideal zu folgen. Sie folgen-, die, die, die  
1160 Sündentheorie.

1161 513. I: Mhm.

1162 514. A: Wird ja auch von Menschen erfunden oder verfolgt, um  
1163 eben .. ein bestimmtes Verhalten zu erzeugen. Äh, .. und äh,  
1164 ´natürlich + mhm, würde man sagen müssen, dass aus  
1165 christlicher Sicht mein Lebenswandel heute, ein, ein, ein, ein  
1166 Leben in, in äh, .. Leben in absoluter Sünde und Dunkelheit ist.  
1167 Aus den Kreisen, aus denen ich komme.

1168 515. I: Ach so.

1169 516. A: Wäre das die, die, die ähm-. .. Das Leben, das ich heute  
1170 führe, ein Leben in Sünde.

1171 517. I: Mhm.

1172 518. A: Ich sehe das für mich nicht so. (nachdrücklich) Weil,  
1173 wichtiger als die Sünde, oder das, was Menschen falsch machen  
1174 können, + aus christlicher Sicht, ist .. die Beziehung, die sie zu  
1175 Gott haben. Und ist die Tatsache, dass Gott .. nicht ein  
1176 strafender Gott ist. Dass Gott ein Gott ist, der .. nur darauf  
1177 wartet, Menschen zu bestrafen, die in Sünde geraten.

1178 519. I: Mhm.

1179 520. A: Sondern, dass Gott ein ´gnädiger Gott + ist. Dass Gott  
1180 ein Gott ´der Liebe + ist. Was auch .. die Bibel predigt.

1181 521. I: Mhm.

1182 522. A: Und dass diese Liebe äh, weitaus wichtiger ist, als das,  
1183 was Menschen falsch machen.

1184 523. I: Mhm.

1185 524. A: Was ist Sünde?

1186 525. I: Ja, das hätten Sie damit erklärt.

1187 526. A: Sünde ist etwas, äh, ... wo man ´um Vergebung + bitten  
1188 muss, aus \*christlicher Sicht. + Sünde hat mit Fegefeuer zu tun.

1189 527. I: Mhm.

1190 528. A: Sünde hat mit Hölle zu tun. Mit Tod und Teufel. Wird es  
1191 ja auch verglichen. Aber, mhm, Sünde ist äh, in erster Linie auch  
1192 ein Produkt von Menschen, was bewusst eingesetzt wird, um  
1193 Menschen einzuschüchtern. Um sie, in ihrer Lebensvielfalt, in  
1194 ihrer Lebensqualität einzuschränken. Ähm, ... ´ich finde die  
1195 Liebe Gottes wichtiger + als die Sünden, die ich in meinem  
1196 Leben tun kann.

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- 1197 **529. I: Mhm.**
- 1198 **530. A: 'Und darum hat Sünde für mich + nicht diese**  
1199 **Bedeutung, .. \*wie es früher war.**
- 1200 **531. I: Mhm.**
- 1201 **532. I: Wie erklären Sie das Böse in der Welt?**
- 1202 **533. A: (Lacht) Mhm. .. + Wie erkläre ich das Böse in der Welt?**  
1203 **... (sehr lange Pause) Das ist schwer. (lacht) Das ist sehr**  
1204 **schwer. + Ähm, ... ich glaube dass äh, äh, es wäre zu einfach, zu**  
1205 **sagen.. das Böse in der Welt kommt daher, weil äh, ... die**  
1206 **Menschen aus dem Paradies äh, äh, .. verfolgt, 'verjagt +**  
1207 **wurden. Und schon Adam und Eva nicht äh, ... ähm, .. so gelebt**  
1208 **haben, wie es Gott, der Schöpfer für sie vorgesehen hat oder**  
1209 **eigentlich wollte.**
- 1210 **534. I: Mhm.**
- 1211 **535. A: Ähm, das wäre .. die Theorie eben des christlichen**  
1212 **Glaubens, die sagt, es gibt das Böse in der Welt, .. weil Adam**  
1213 **und Eva böse waren.**
- 1214 **536. I: Mhm.**
- 1215 **537. A: Und deshalb der ewige Fluch auf der Menschheit lastet**  
1216 **äh, .. mhm, .. weil die Menschen sich abgekehrt haben von Gott,**  
1217 **einem Glauben an Gott.**
- 1218 **538. I: Mhm.**
- 1219 **539. A: Äh, ... 'ich glaube an Gott .. + als den Schöpfer. Ich**  
1220 **glaube, dass Gott .. äh, .. die Menschen geschaffen. Ich glaube**  
1221 **nicht an, an die Evolutions-, daran dass, dass äh, Menschen äh,**  
1222 **... vom Affen zum Menschen geworden. Beziehungsweise ähm,**  
1223 **äh, .. 'glaube ich, + dass es Vorstufen des Menschen 'gab. + Die,**  
1224 **die sicherlich auch affenähnlich gewesen sein können. Also**  
1225 **insofern äh, ... dass es die Evolution gab.**
- 1226 **540. I: Mhm.**
- 1227 **541. A: Aber mit dem schöpferischen Element, zusammen.**  
1228 **Dass, dass die Welt eben erschaffen wurde, durch .. die**  
1229 **Schöpfung eines 'Kreators, + den wir meinetwegen Gott nennen**  
1230 **können. Ähm, und dass, dass sich darauf \*die Evolution**  
1231 **aufbaut. +**
- 1232 **542. I: Ja.**
- 1233 **543. A: Bis .. zur heutigen Zeit. Ähm, .. und das Böse in der**  
1234 **Welt, wird von Menschen gemacht.**
-

- 1235 **544. I: Mhm.**
- 1236 **545. A: ich glaube, die Menschen haben, mhm, ... haben ähm,**  
1237 **... (langsam, nachdenklich) oftmals keinen .. Sinn im Leben.**  
1238 **Oder sehen auch das Leben nur zu begrenzt. Nicht über die ..**  
1239 **irdische Dimension hinaus. + Und das Übergeordnete. \*Die, die**  
1240 **äh, spirituellen Aufgaben. + Und ... ähm, ... ´aber es gibt letztlich**  
1241 **keine-, ich, ich finde keine wirkliche Erklärung dafür. + Warum**  
1242 **es das Böse .. in der Welt gibt. Es gibt immer zwei**  
1243 **Möglichkeiten. Menschen können sich das .. Gute und für das**  
1244 **Böse entscheiden.**
- 1245 **546. I: Die sehen Sie?**
- 1246 **547. A: Was, was sich ja auch die christliche Theorie zu Nutze**  
1247 **gemacht hat. Und die sehe ich. Sehr wohl. Es gibt immer beide**  
1248 **Anlagen. Ähm, .. man kann ähm, .. jede Fähigkeit .. für etwas**  
1249 **Gutes nutzen. Oder, für etwas Schlechtes, für etwas Böses. Und**  
1250 **die Atombombe hat gezeigt, dass es .. hochintelligente**  
1251 **Menschen gibt, die eigentlich eine gute Idee hatten. Und sie aber**  
1252 **.. für etwas Böses genutzt haben. Äh, um Krieg zu führen. Der**  
1253 **Krieg ist da ja auch ähm, \*ne, ne, ne, äh, ne ganz wichtige**  
1254 **Konsequenz, äh, wenn man das Böse \* in der Welt spricht. Und**  
1255 **ähm, ... ja. Mhm. .. Ich denke, dass das Böse, dass das Böse, ...**  
1256 **deshalb in der Welt gibt, weil es Menschen äh, nicht schaffen, ..**  
1257 **äh, ... miteinander in Harmonie .. und in Toleranz zu leben.**
- 1258 **548. I: Mhm.**
- 1259 **549. I: Wenn Menschen sich über religiöse Fragen nicht einig**  
1260 **sind, wie können solche religiösen Konflikte gelöst werden?**
- 1261 **550. A: ... Ich glaube nicht, dass .. solche religiösen Konflikte**  
1262 **gelöst werden ´können.**
- 1263 **551. I: Mhm.**
- 1264 **552. A: Im Sinne einer, einer Weltreligion. Beispielsweise. Äh,**  
1265 **das halte ich für, für sehr illusorisch. Ich glaube, dass Menschen**  
1266 **lernen müssen, sich nicht nur auf der Basis ihres Glaubens zu**  
1267 **begegnen. Sondern auf der Basis ihres Menschseins. Und äh,**  
1268 **ihrer .. Fähigkeiten. Ihrer individuellen Ausprägung. Und die sind**  
1269 **geprägt von Toleranz. Und gegenseitiger Akzeptanz. Und**  
1270 **gegenseitiger Wertschätzung. Das, was ich ja mehrfach schon ..**  
1271 **sagte. Menschen .. ´können sich auf der religiösen Basis nicht**  
1272 **begegnen. + Dafür .. gibt es zu viele religiöse Ausprägungen.**  
1273 **Äh, zumal letztlich .. keine der Religionen ´beweisen kann, +**  
1274 **dass es ´ihren Gott + nun wirklich gibt. Im Gegensatz zu einer**
-

- 1275            **anderen Religion. Das heißt, Religion ist und bleibt .. immer eine**  
1276            **Frage des Glaubens. Glaube ich daran oder nicht.**
- 1277            **553.     I: Mhm.**
- 1278            **554.     A: Und das ist etwas, was man nicht, als .. als Gesetz, als**  
1279            **Norm aufstellen kann, für alle Menschen.**
- 1280            **555.     I: Mhm.**
- 1281            **556.     A: Und deshalb glaube ich auch .. dass äh, .. sich**  
1282            **Menschen (lauter, lebhafter) sehr wohl religiös begegnen, da, wo**  
1283            **es auch Übereinstimmungen gibt. + Oder, wo es auch ..**  
1284            **Vermischungen gibt, durchaus. Ähm, ... 'Aber in**  
1285            **Konfliktsituationen + können sich .. Menschen nur \*auf der**  
1286            **menschlichen Basis begegnen.**
- 1287            **557.     I: Mhm.**
- 1288            **558.     A: Und, übereinkommen, das war ja die Frage.**
- 1289            **559.     I: Ja, Konflikte gelöst werden.**
- 1290            **560.     A: Kon-, Konflikte gelöst werden. Also auch ..**  
1291            **Gesellschaftskonflikte, politische Konflikte. \*Nicht aber auf der**  
1292            **religiösen Ebene. +**
- 1293            **561.     I: Ja, gut. Vielen Dank. Das waren meine Fragen.**
-

Narrative Interview with Dan

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- 1 1. N: Ok. So. Should I begin?
- 2 2. I: Please.
- 3 3. N: Alright.. Well, I guess, I grew up in a, pretty small, town in  
4 southeast US. Middle-class, upper-middle class, yeah. I guess,  
5 for the seventies I'd be, your typical TV family at the time. You  
6 know, pet and, decent sized house and, uhm (laughs) both my  
7 parents worked and, you know. Uhm, I was raised in church,  
8 pretty much all my life.
- 9 4. I: And what church was that now?
- 10 5. N: Church [of God?].
- 11 6. I: Church [of God?]?
- 12 7. N: Yeah.
- 13 8. I: Ok.
- 14 9. N: I come from a long line of church [of God?], actually?
- 15 10. I: Really?
- 16 11. N: Yeah, both sides of my family, deeply rooted. And, so,  
17 you know, I grew up .. in, uhm .. that kind of situation and, when  
18 I was I kid, I guess, looking back, I feel like I had a pretty good  
19 childhood and, yeah, school, church, family life, that kind of  
20 thing. And, active and. You know, sports, when I was a kid.  
21 Neighborhood kids, you know, all that stuff. And .. went to high  
22 school in the same town, and college in the same town. And,  
23 ahm, and ... throughout the whole time, you know, I was made to  
24 go to church, so, I never really resented it.
- 25 12. I: Your parents just sort of expected you?
- 26 13. N: Yeah.
- 27 14. I: I see.
- 28 15. N: But I had a good-, you know, church, and a good, ah, a  
29 lot of friends there. A lot of my close friends and so, it was  
30 always kind I remember looking forward to just, you know, see  
31 my friends and, hang out and, that kind of thing. And, in high  
32 school I was, a mediocre student, was in the band, for the first  
33 two years. And also the cross country and soccer.
- 34 16. I: So what did you play in band? I just [gotta?] know.
- 35 17. N: Well, [throughout?] in Junior High I played the trumpet,  
36 and, then in High School they moved me to baritone (laughs).
-

- 37       **18.       I: Yeah, I started off with trumpet and baritone, I was too,**  
38       **so, I must have [really sucked?]**
- 39       **19.       (both laugh)**
- 40       **20.       N: Yeah, I don't know if that's like a   if that's a sign**
- 41       **21.       I: [...]**
- 42       **22.       N:   so if you get   moved off the trumpet, the further you**  
43       **go down the line**
- 44       **23.       (both laugh)**
- 45       **24.       N: I know our, our [...] got yelled at. Baritones? You know, I**  
46       **was screwing up. So, you know I was like semi-active in High**  
47       **School. I was, you know, kind of shy, growing up. And that's**  
48       **changed a little bit. I'm still kind of introverted, but, so. . Anyway,**  
49       **and then .. I went to L. Now, you're gonna screen that out, now?**  
50       **(laughs)**
- 51       **25.       I: Yeah, yeah, you went to a religious college, correct?**
- 52       **26.       N: Right, right. (short laugh). In the same town. And I**  
53       **remember wanting to go to P.University, like the main one in my**  
54       **state.**
- 55       **27.       I: Really? Why?**
- 56       **28.       N: Just because I, ah.**
- 57       **29.       I: (ironically) To [...] right? (laughs) No, ok, I'll screen that**  
58       **out.**
- 59       **30.       N: I had a lot of friends that were going there and, I was**  
60       **kind of ready to get away from, you know, my house and, yeah,**  
61       **just kind of experience a little bit different thing, but . . my .**  
62       **basically it kind of worked out that, I could get to this school,**  
63       **this religious school in my hometown and I'd be paid for or, I**  
64       **could go anywhere else and pay for it myself. So I remember, ah.**
- 65       **31.       I: Was it by your parents, or?**
- 66       **32.       N: Yeah.**
- 67       **33.       I: Oh really? So your parents basically sort of encouraged**  
68       **you to go to that school?**
- 69       **34.       N: Right.**
- 70       **35.       I: Gotcha.**
- 71       **36.       N: And, you know. So, I ended up going, and. . that really**  
72       **wasn't a bad, you know, decision, looking back on it now. I, I**  
73       **think, I played soccer there, too and so immediately made a lot**
-

- 74 of friends. Just on the team, and, you know, just being involved  
75 in anything, you kind of, find your niche, or whatever. And, so,  
76 yeah, some of my best friends, probably all I'll ever have, I have  
77 from there. And, looking back to, it may have been, it's kind of  
78 interesting looking back on your life like, how it may have  
79 changed if you had'd done something else.
- 80 37. I: Right.
- 81 38. N: And, so I think it was probably for the best (grinning  
82 audibly) in the long run, that I wasn't out at [P. COLLEGE IN  
83 MIDDLE EAST US] at that time.
- 84 39. I: What probably you think would have happened?
- 85 40. N: Well, just immature, and, I probably would have, like . .  
86 you know, like spending all my time at bars. And, no-no time in  
87 class and flunking out or something crazy like that. And, you  
88 know, I guess, knowing like the friends and the connections that  
89 I've made, you know. I probably wouldn't have met any of those  
90 people. I mean, you know, and of course, you never know what  
91 would happen. Probably, could have had better friend at, you  
92 know, another school or whatever.
- 93 41. I: Sure, the what-ifs, yeah.
- 94 42. N: Yeah. So . . I will say, uhm, one of the major, I mean, you  
95 know I've been asked this in job interviews and [...], it's the first  
96 thing I think of, turning point, you know, or like, as far as just an  
97 experience that made a big impact in how I looked at life was,  
98 my junior year in Undergraduate, I got to, go to, Europe. And  
99 spend a semester at a school there.
- 100 43. I: Is it affiliate with the same religion?
- 101 44. N: (negating) Uh-uh.
- 102 45. I: No?
- 103 46. N: It was actually, Cambridge. The University, you know.
- 104 47. I: Oh really? Wow.
- 105 48. N: So, yeah.
- 106 49. (both laugh shortly)
- 107 50. N: Yeah and there was a group of us, every year. The year I  
108 went it-, I can't remember how many people, it was pretty small,  
109 maybe fifteen. Students and then a teacher go over and. I really,  
110 grew up. . I got a different perspective on the world. I grew up in  
111 a l-, in different ways, you know.
-

- 112       **51.       I: How so?**
- 113       **52.       N: One is that, I got a- just a different perspective on**  
114       **studying, you know. And, people that took studying seriously,**  
115       **not just because somebody was telling them that they had to,**  
116       **you know. Or not studying just becau-, just like squeak by, and,**  
117       **you know, but there. I learned a lot about independent study**  
118       **through that, because we had to do some-some of that**  
119       **ourselves. And you had to, I mean, there's a grade, and a big**  
120       **part of the grade. And also, uhm, experience on a different**  
121       **culture and seeing how they dealt with things. . I guess, one**  
122       **example could be, growing up in the town and the culture that I**  
123       **grew up in, take for example, drinking. You know, that was-, in-in**  
124       **religion, you know, that would be considered, wrong, you know.**  
125       **Just period. Which I never really understood that.**
- 126       **53.       I: You mean like the drinking is wrong?**
- 127       **54.       N: Yeah but**
- 128       **55.       I: But the religion is not wrong? You said the drinking**  
129       **and the religion wrong, is that what you're saying?**
- 130       **56.       N: Well, I think the religion is s-wrong on that, that point.**  
131       **And**
- 132       **57.       I: I s-, oh I see, so you're saying that religion believes that**  
133       **the drinking issue is wrong?**
- 134       **58.       N: Yeah.**
- 135       **59.       I: Ok, ok.**
- 136       **60.       N: Which I never really agreed with. You know, it just didn't**  
137       **make sense to me. But, you know, spending some time in**  
138       **Europe. It's like, it's so much part of their culture. I-that, you**  
139       **know, the pubs are short for public houses. I mean, they're**  
140       **family places. It's not like, this bad bar, you know, that you get**  
141       **to, it's just. And people, ahm, you know. It's a different, they**  
142       **learn to do it responsibly, because they're exposed to it all their**  
143       **lives and exposed to responsible, you know, drinking and stuff.**  
144       **Whereas, you know, in a more conservative culture in the, you**  
145       **know, in the Christian culture in the US, in the Bible Belt, you**  
146       **know, you don't see responsible drinking, you see, it's bad, so**  
147       **don't do it. And, of course, that makes teenagers want to do it**  
148       **more.**
- 149       **61.       I: Right, exactly.**
-



- 150 **62. N: And so they just go out and just get ripped and, you**  
151 **know, a lot of people ruin their lives, in my opinion, based on**  
152 **that.**
- 153 **63. I: So what would you do, just tell the kids that religion**  
154 **sucks and then [they wanna?] be**
- 155 **64. (both laugh)**
- 156 **65. N: Kids won't be religious or something, right? (laugh) It's**  
157 **like reverse psychology. So. Anyway, so that's just an example,**  
158 **you know, of-of-of a different perspective, you know, just being**  
159 **in this place and I think that-**
- 160 **66. I: How old were you to?**
- 161 **67. N: I was twenty . . twenty-one or twenty-two maybe.**
- 162 **68. I: [...] was almost ten years ago.**
- 163 **69. N: Yeah, actually it was, yeah, this would have been, if I**  
164 **was there now, like it'd been eleven years, 'cause they always go**  
165 **in the spring. So anyway, th- it just kinda, I didn't get the**  
166 **experience of going away for college in growing up. But I did**  
167 **have this semester and I think that made a big difference, you**  
168 **know. In my life, in general. And not just taking things for, you**  
169 **know, 'cause you just don't know any better. But actually having**  
170 **to sit here and make decisions and, to see different points of**  
171 **view. So. It was a great experience. And, I took my, from then on,**  
172 **you'd notice a big difference in my grades and everything.**
- 173 **70. I: Really?**
- 174 **71. N: Yeah, I made, you know, the last two years of college,**  
175 **I've made mostly A's, maybe a B or two here and there and then,**  
176 **to Graduate School and, yeah. Made all A's, but, a lot of people**  
177 **do that in Graduate School. So. Graduating from this college, I**  
178 **had a Bachelors in Psychology and thought at the time, I wanted**  
179 **to be a counselor, 'cause that was the only thing I, you know, it**  
180 **was a kind of a limited psychology program. Never heard of, you**  
181 **know, there's a little bit of, oh you could be a research, but we**  
182 **really didn't have much exposure to that. It was basically if**  
183 **you're gonna be, you know, psychologist, you would be a**  
184 **counselor or social worker, whatever. So, instead of going right**  
185 **into Graduate School, I wanted to get a job. Just to get my feet**  
186 **wet, instead of wasting all kinds of money. So I . . got a job with**  
187 **a social, basically a state agency. And, . did that for about five**  
188 **and a half years.**
- 189 **72. I: So like a social worker, basically?**
-

- 190 **73. N: Yeah. And knew, in about six months into that, that I**  
191 **didn't wanna be a counselor anymore. So it was rough-rough. I**  
192 **mean it was a great experience for me, because once again, I**  
193 **think I learned a lot more about, people and human behavior in**  
194 **that job, than I learned in Undergraduate or Graduate School.**  
195 **Yeah, 'cause it's real life. And, another great experience for me I**  
196 **think, glad I'm not there anymore (laughs), 'cause the pace**  
197 **sucks and emotionally draining**
- 198 **74. I: Right, I'm sure it's pretty [mellowing?]**
- 199 **75. N: So. I was kind of skimming over the, generalities, and . I,**  
200 **uhm, for about a year of that period, I was-I got a promotion as a**  
201 **supervisor and got involved in, uhm . . you know, like**  
202 **interviewing and hiring and [pull?] evaluations, yadda-yadda-ya.**  
203 **And I was like, man, I like this a lot better than social work.**
- 204 **76. I: (laughs)**
- 205 **77. N: And.**
- 206 **78. I: So where was this at?**
- 207 **79. N: What? Agency?**
- 208 **80. I: Yeah.**
- 209 **81. N: It's Department of Children Services.**
- 210 **82. I: Okay, so it's what you were doing there, just sort of**  
211 **surveying and?**
- 212 **83. N: Yeah.**
- 213 **84. I: Ok.**
- 214 **85. N: My main job was, court-liaison. So, went to juvenile**  
215 **court and.**
- 216 **86. I: That was rough.**
- 217 **87. N: Yeah. That was. I mean that was a gr-, I mean to have to**  
218 **work for the department that was considered a good job.**  
219 **Because, I mean have a continuous caseload. And, court was**  
220 **pretty entertaining most of the time.**
- 221 **88. I: (laughing) Yeah, I'm sure.**
- 222 **89. N: So, ahm. But, so, when I was a supervisor about half my**  
223 **activities was the court and then, the other half was doing more**  
224 **administrative kinds of things and, kind of discovered I liked**  
225 **that part of my job a lot better. So, I realized that. You know, I**  
226 **thought, could be improved on. Yeah, such as like, their hiring**  
227 **process. It's such a hard job that, you know there's a h-, really**
-

228 high turnover. You know, especially a lot of people that get out  
229 of college and, just want a job and they go do that and, I mean. I  
230 would say in a lot of ways it's probably gonna be the hardest job  
231 I ever had. I mean, you know, a good change. So, I'm still  
232 relatively young, but, emotionally, you know, just dealing with all  
233 kinds of, yeah, healing problems and dealing with, you know,  
234 neglected pe- kids and abuse and, not just reading about it but  
235 looking at people knowing

236 90. I: Actually experiencing it?

237 91. N: Yeah, and having to work with their parents or, you  
238 know, the people that are supposedly the, abusers and, you  
239 know, going home thinking about that every day. This was pretty  
240 rough. So, you know, the hiring process, they just h- pretty  
241 much had to hire whoever (short laugh). And, we put them  
242 through about . . . I don't, it was at least a month of training, if not  
243 more than that, they probably [even?] added more than that. And  
244 people just [...] waste all this money, because they quit, you  
245 know, after about a month in the job, thinking there's got to be a  
246 better way to do this. And, you know, I started thinking through  
247 that way, that [my ...?] and thought, you know, maybe I could  
248 get into, not [accertainly here?] but this type of work, because I  
249 knew I wanted to leave, I'd stay anyway, because, there's, you  
250 know like I said the pay wasn't that much and there wasn't really  
251 a future. I could have gotten promoted, but I didn't want to get  
252 promoted to any higher than what I had, 'cause those people on  
253 harder jobs than I did. (laughs) I just needed to move, you know,  
254 somewhere else. And, so I took an undergraduate course, and I  
255 learned about, [a lot of?] psychology. And, just looking at  
256 [COLLEGE IN MIDDLE EAST USA] website and I, hm, this kind of  
257 lo-, some of the things to what I'm doing, were looking pretty  
258 interesting. And so I thought, I'll take an undergraduate intro and  
259 just see, well, t- I actually called B. and asked him about the  
260 program. And he's like, yeah you probably should, if you have  
261 the intro to IO, and I was like no. So he probably should-, I'm not  
262 getting too detailed?

263 92. I: No, you're fine. You [...] too many details, I'm like no  
264 that's exactly what we want.

265 93. N: Okay. B. is like yeah, you should probably take the intro  
266 class and just if it's something you wanna do and, so I did and.

267 94. I: So, at [COLLEGE IN MIDDLE EAST USA] you took [...] class, I see.  
268

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- 269 95. N: Yeah. And, that was pretty, you know, really interested,  
270 even more, after doing that. And so, I applied to the program, got  
271 in and, really enjoyed it. I mean, aside from, some classes just  
272 being a pain in the ass. (laughs)
- 273 96. I: Alright. (laughs)
- 274 97. N: So. That's where I am. That's just the, the overview.  
275 Ahm, as probably [...] religion, you know, go back, 'cause I  
276 know, I know you don't want be to just talk about religion, but  
277 that's the focus.
- 278 98. I: No, please.
- 279 99. N: I would say, you know, as I mentioned earlier, growing  
280 up, you know, I was made to go to church, but I really hadn't  
281 resented it, because my parents weren't overly strict. Like at  
282 home and stuff, I mean they were strict like, you know, I had to  
283 like have a curfew and, all this kind of stuff, but, they were also  
284 loving, and, pretty reasonable about things. Still, you know,  
285 couldn't drink or smoke or [dip?] or any of that stuff, but, I [...]  
286 that either, so, for one thing, as a juvenile. So, but I, I would say,  
287 as far as I remember the first person that, religiously, that was  
288 an influence on my life was, a youth pastor of mine, when I was  
289 in High School. And he was just great. He ended up dying, he  
290 had a disease, after I graduated. In, when I was in college. But,  
291 he was just . . I guess, although I didn't resent church, I just, I  
292 didn't resent church at all, because I had friends there, but, I  
293 didn't really see, the benefit of being a Christian.
- 294 100. I: Why?
- 295 101. N: It .. all the Christians I knew just seemed boring, you  
296 know. (short laugh)
- 297 102. I: Yes, I see.
- 298 103. N: And, a lot of people grow up and, maybe think that, you  
299 turn [off of?] religion, because, oh it's hypocritical or whatever.  
300 Yeah, but, judging I'm sure it is, I mean, for a lot of people,  
301 wasn't really that way for me. Not with the people I knew, the  
302 people in my church were good people. You know,  
303 televangelists, that's another story.
- 304 104. (both laugh shortly)
- 305 105. N: But I guess I just saw how it was kind of boring. I was  
306 like, man, the Christian life, you can't drink, you can't smoke,  
307 you can't, go to dances, you can't, you know, the Christianity I  
308 was exposed to. And .. and I guess this youth pastor was, the
-

309 first person that, that .. I was exposed to and it was like, this guy  
310 is, is like a real person. I mean, of course he didn't do any of that  
311 because he would have gotten fired (laughs).

312 106. I: (laughing) Right.

313 107. N: Or at least we didn't know about it. But, I mean, he was  
314 just like, a total cut up, not in a, dorky way, 'cause there are just,  
315 those kind of youth pastors, too. But, one that could really relate  
316 to people, on their level. And, just a really really cared about all  
317 of us. And, we- a lot of us, of my friends, got to develop,  
318 personal, like, relationships with this p-, you know. I mean,  
319 outside of church just going and hanging out at his apartment,  
320 that kind of thing, and it was like, man, you know, it was really  
321 my first exposure to somebody, that was like, you can be a  
322 Christian and it's not necessarily a bad thing. Or it's not  
323 necessarily a boring thing. Because he really enjoyed life. And  
324 people. And, so. In growing up I didn't really .. in my, my, I  
325 remember just [out ...background?], big focus is, having a  
326 personal relationship with, Jesus. And with God. And I didn't see  
327 anything wrong with that, I just never really had it.

328 108. I: I see.

329 109. N: I, ah .. I didn't have anything against God, or Jesus,  
330 'cause they didn't do anything, bad to me, but, I didn't  
331 understand, you know, the Church of God has a tradition, you  
332 probably know, there was a big emphasis on speaking in  
333 tongues, and, a big emphasis on, well that's pretty much it. Plus  
334 all the things you can't do. And, I never really, they say that ..  
335 speaking in tongues is the initial evidence of, receiving the Holy  
336 Spirit. And, so it was a lot of pressure put on you, to speak in  
337 tongues. And, I never really, understood that. Like, why it's  
338 necessary. And, but of course in High School it was the only  
339 thing I knew. So,

340 110. I: So do you think it was like faked? I mean, you think some  
341 people faked it so that they wouldn't, feel like they, you said it  
342 was a lot of pressure.

343 111. N: Ahm, you know, I don't- as for whether or not the actual  
344 act itself is real or not. I think I can be, but . who's to say?

345 112. I: Right, right.

346 113. N: I think, because there was a lot of pressure on it that  
347 maybe sometimes people let their emotions get the better of  
348 them, when it was really an emotional thing, you know, than an  
349 actual, yeah, move of the Holy Spirit. Yeah, I mean, 'cause I

---

350 believe, still believe the Bible and that .. of course, they based  
351 their whole thing on is, X chapter 2 or whatever, [...] the upper  
352 room. And, I've come to realize and believe that that was a one  
353 time event for a very specific purpose. And, they spoke in other  
354 languages and people understood them. And they were  
355 preaching the gospel to other, languages. They wouldn't have  
356 understood them otherwise. Now, I think that's really what that,  
357 that is about that verse. But, I never really been an incredibly  
358 emotional person. Dramatic person, so, but, so emotions did  
359 never, I never really did that. I remember going up to the alter,  
360 many many times, you know, in High School, wanting to be  
361 normal, in the church. And, I feel like I was missing out on  
362 something because everybody else was doing-, not everybody,  
363 but, you know.

364 114. I: Like everybody else is having this experience

365 115. N: Right. And then, what's wrong with me?

366 116. I: Right, interesting.

367 117. N: One thing that, I forgot before, another influence in High  
368 School on me, was there was a lady, that wasn't a member of  
369 our church, but was a Christian, that every, people on my High  
370 School, they had bible studies at her house. And they were,  
371 interdenominational. And I remember, I went to some of those  
372 for probably about a year. And it was really really, enlightening,  
373 because, there was people from all different, I mean all  
374 Christian, but, you know, some Church of God, Baptists,  
375 Methodists, Catholics, and we're all like giving input and talking  
376 about things. And I, I remember thinking at that time, it was like,  
377 wow. It was the first time I ever really thought about it that, you  
378 don't necessarily have to be Church of God to be, a Christian.  
379 And that, there was other representations of Christianity that,  
380 are equally valid and probably have a lot better points in some  
381 areas. So, looking back, that, I think, that was a, a plus. Then in  
382 college, the college I went to was a Christian school, also. And  
383 you were required to go to chapel. Like several times a week.  
384 And, I hated it. (laughs)

385 118. I: Oh did you?

386 119. N: Chapel. And most of my friends did, too. And, you were-  
387 , you had, it was like, two days, during the week and then  
388 Sunday nights. You didn't have to go to all, but you had to  
389 gather like, a certain percentage. And Sunday mornings you  
390 were supposed to go to like a local church and be involved. But I  
391 mean, it wasn't like required, it was encouraged. I think I

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392 probably averaged going to Sunday morning church in-in  
393 college maybe, two or three times a semester (laughs). Just  
394 because my parents were like, we haven't seen you in church  
395 (makes a funny sound). But, so, we were not made to go  
396 (laughs). I didn't go. I guess, when I started to .. change, like ..  
397 there was- I mean, really the reason I didn't go was, I just didn't  
398 really feel like I got anything out of it, I guess. I guess, another  
399 turning point, would be . my wife, now. Then, the girl, I'd just  
400 started dating, that I met at school. She had just started going to  
401 this other church. And,

402 120. I: What church was that?

403 121. N: It was a charismatic Episcopal church.

404 122. I: Oh really? Charismatic, interesting.

405 123. N: Yeah, and so, you know, I talked to her about it and  
406 she's like, why don't you come, with me? So like sure. And, one  
407 thing that .. that I always thought in the Church of God and like,  
408 even more so at the school I went to. The Christian university  
409 then and my home church was that, there was just so much  
410 emphasis on, now there, I-I kind of got more of a hypocritical  
411 thing.

412 124. I: Oh really?

413 125. N: Yeah. I mean, and because, I don't think people meant to  
414 be, but when you have impressionable college students and  
415 you're told this is how you're supposed to deal with God, by,  
416 speaking in tongues and raising your hands and then you see  
417 the same people, doing all the things you weren't supposed to  
418 do, you know. And that's like, that doesn't make sense, you  
419 know, why would I wanna be a part of that? So, I basically just  
420 kind of rejected, not, I mean, I didn't have anything against God,  
421 but, I didn't want anything to do with that, that expression. So,  
422 I'd go to chapel, like most of my f- close friends, and read books,  
423 and, you know. Do homework and things like that, and just kind  
424 of ignored what was going on around me. And it just seemed to  
425 me, too, that there's was just this, lack of holiness, that I just, I  
426 always kind of . thought there should be a little bit more. It was  
427 almost like me and God, me and God are buddies. And I just  
428 didn't think that this was the cradle of the universe, and we're  
429 buddies, you know. It just didn't seem to me, to be very realistic.  
430 That was what, when I started going to the CEC, that part of it  
431 was what appealed to me, is that, they used the, book of  
432 common prayer, and so it's a little bit more high church, like  
433 organized liturgy. But, without totally abandoning how I grew up,

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434 they have, a praise and worship time, where, you can, if you  
435 want to, you can raise your hands. There wasn't really a  
436 speaking in tongues, which I was glad about. But the, I didn't  
437 feel like I was totally abandoning what I grew up, there was a mix  
438 of the "freedom" of worship, plus the high church, you know,  
439 where there's just God is holy. And incense and just, that kind of  
440 thing appealed to me. So we went there, gosh, probably two or  
441 three years. And, then, a friend of my wife's had started going to  
442 the orthodox church. This is eastern orthodox.

443 126. I: Oh really? There is one of those in, where you live?

444 127. N: Yeah.

445 128. I: Really?

446 129. N: There's actually two of them now.

447 130. I: (incredulous) No way!

448 131. N: Yeah.

449 132. I: It's the last place one would have thought that.

450 133. N: Not in the town I grew up in, in this town.

451 134. I: Oh, in C.? Ok.

452 135. N: Yeah.

453 136. I: Interesting.

454 137. N: Well, eventually there may be one in the town I grew up  
455 in, I mean, if there was one that they would get a pretty big  
456 response, because I think people are hungry for that. They just  
457 haven't been exposed to it, yet.

458 138. I: I didn't know there was one here. I have to go check it  
459 out.

460 139. N: You didn't?

461 140. I: No.

462 141. N: In C.?

463 142. I: No!

464 143. N: There's two of them here.

465 144. I: See, I-I, like, ok, I like live in a box down by the river  
466 that's all there is to it.

467 145. N: Yeah. And so, this friend of my wife's, had started  
468 talking about the orthodox church. And she had gone, to the  
469 CEC, too, before. And she pretty much decided, she was leaving

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470 the CEC to go to orthodox church. And I like, why, you know.  
471 Because we were pretty happy, the people there were really  
472 really nice, and all that. Sometimes it's start-, someone's a little  
473 bit annoying, because it was kind of like, focusing on why, in  
474 one breath they would say how they were better than everybody  
475 else, but at the same time saying, well, we're not the only kids  
476 on the block, so. It was like, well, which is it? And, basically I  
477 started, my wife and I went to orthodox church a few times, and,  
478 it was really weird. I remember thinking, the, local one, here, the  
479 new one is just started, but the one that's been here for years,  
480 is, a Greek Orthodox Church. And so there's a lot of Greek in the  
481 sermon, I mean not the sermon, the sermon 's in English, but in  
482 the service itself a lot of singing in Greek. Older crowd, pretty  
483 much. Upper class, folks. And, they didn't seem to like a lot of  
484 visitors. Looking back on it now, I see they probably thought of  
485 as a threat to their heritage. They didn't want, you know,  
486 Americans. I mean, not that they minded us being there, but they  
487 didn't want us to like, have much influence in the church,  
488 because they don't want the changes and I can understand that  
489 now. But, also, in the orthodox church, there is no, like freedom  
490 of worship, praise and worship thing, it's all high church. But,  
491 what impressed me, the most about it is that, in the sermons,  
492 the homily is, it was all about the gospel, you know. That's what  
493 they talked about. Whereas, growing up in the Church of God  
494 especially, and then even in the CEC, it was kind of about what-  
495 whatever the pastor or the priest wanted to talk about. And he'd  
496 get off and all these tangents. And you kind of thinking, is this  
497 just this person's opinion or what. But in the orthodox church it  
498 was all about Christ. Which to me is the point of being a  
499 Christian. And, there were select readings, I mean, the whole  
500 church, everywhere in the world, orthodox church, reads the  
501 same gospel reading on a particular Sunday, and the same  
502 epistle and the same homily is preached everywhere around the  
503 world. So it leaves very little room for, what I want to talk about  
504 today. You know, and so there's the rotation and all that, and so  
505 you pretty much get the whole Bible in a year. And, I thought,  
506 this is really really sound doctrine. I wasn't necessarily that  
507 comfortable at the time with the worship, and, you know, the  
508 people there weren't as nice as the people at my church. But, at  
509 the same time, you got the CEC who's like saying-. Oh, and also,  
510 I read a lot in that period. Timothy [Layer?]'s book, The  
511 Orthodox Church. He's a professor at Oxford. And also a bishop  
512 in England, in the Greek Orthodox Archdiocese. And, [...] I  
513 learned a lot about the history of the church, of the Christian

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514 church. And, at the time, I mean, from Christ up until, I mean  
515 technically up until the great schism, there was one church. And  
516 it's what we know of as, now, as the Orthodox and the Roman  
517 Catholic Church. And, there's legitimate, historical, apostolic  
518 ties to those apostles. And, whereas, most Protestant  
519 denominations are sitting there, trying to read and interpret the  
520 Bible on their own, and think that the Holy Spirit is talking to  
521 them. Which-, I mean, I'm not trying to be critical, but, there's  
522 30.000 protestant denominations and they all believe that the  
523 Holy Spirit's is telling them the right thing. And they have no,  
524 ties, to h-, to a tradition that's been solid, and continued since  
525 the birth of Christ. That started to make an impact on me, too.  
526 And the CEC was doing the same thing. They were trying to go  
527 back, though they're a pretty new denomination, they're trying to  
528 like ha-, go back, and reclaim some of the ancient traditions.  
529 But, they were doing it by reading, the scripture and trying to  
530 interpret it, themselves. And they were, reading books, and all  
531 this stuff. What I came to realize is that, a big big focus in the  
532 Orthodox Church is what's called Holy Tradition. And, the Bible  
533 is a part of that, but, they don't believe in [...] scripts or-, which  
534 is scripture alone. They believe that tradition, the Bible is a part  
535 of the tradition. I mean the church developed a-, I mean, they  
536 canonized the Bible. 300 years, you know, before, I mean the  
537 church was around. 300 years before the Bible was even  
538 canonized.

539 146. I: Right, that's true.

540 147. N: And so (laughs) it's like, if I wanna go by the Bible,  
541 maybe I should go by the tradition that actually canonized the  
542 Bible. Since (laughing) they knew what they were talking about.  
543 And, so, I guess, in a nutshell, the reason I became Orthodox  
544 was because of that tradition, the Holy Tradition. And, I think my  
545 religious views are a lot less chaotic. A lot more sane. Because  
546 I'm not scrambling around, trying to figure it out for myself. Part  
547 of a, you know, a 2000 year old tradition (short laugh) that  
548 believes, I mean, originally were taught by the apostles who  
549 were with Christ. And those apostles taught the next [ones?],  
550 the saints.

551 148. I: So it's [...] lineage in that sense?

552 149. N: Right. So, yes that's, that's kind of it, in a nutshell.

553 150. I: So when did you officially leave Church of God?

554 151. N: Well, I-, technically I was never a member. (laughs)  
555 That's kind of funny, I mean, not because of any-thing, but, as

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556 far as, I mean, I don't know if there was ever-, there was a point  
557 when I actually said, I'm done with the church. I'm not angry with  
558 the Church of God, at all, but I think they are missing out,  
559 basically (laughs). On the rich-, the richness and the fullness, of  
560 the orthodox tradition. I guess, probably when I was, went to  
561 college. As far as, when did I stop attending regularly at the  
562 Church of God. It was, it was probably right after High School.  
563 Even though I went to a Christian school. It was affiliated, which  
564 [...] 'cause there's only about two in the country (short laugh).  
565 But, and then I guess you could say, officially, technically, that I  
566 wasn't Church of God's was when I started going to the CEC.  
567 Because in between time, mostly through college, I just wasn't  
568 going. Just wasn't. So, I guess, take that for what it's worth.

569 152. I: So probably sometime around 18 or 19 I guess, or maybe  
570 a little bit older?

571 153. N: Yeah. Then I, unofficially decided, I wasn't. And then,  
572 probably when I was like 22 or 23.

573 154. I: So that's then ten years ago, right?

574 155. N: Technically decided I didn't really wanted to go to  
575 church. Yeah.

576 156. I: So was there, was there just sort of like a dramatic event  
577 one day where you decided, to hell with it, or was it just sort of a  
578 gradual leave?

579 157. N: It was a gradual leave. And just, kind of realizing that  
580 some of the things, that I thought all along, were really true,  
581 such as, the don'ts, aren't that important (audible grin). And  
582 what they put their focus on wasn't that important. [...sight?] is  
583 the least of the gifts, I mean, you go by the Bible, you know,  
584 speaking tongues is the least of the gifts. And it's just not that  
585 important. Orthodox Church recognizes that it occurred, and  
586 that it can occur, but also says, it's not that, I mean, it's just not  
587 that important. And I guess, what I believe as a Christian is  
588 important, which has evolved, slowly, as I kind of learned, and,  
589 probably knew all along is-is basically, you know, I mean, if you  
590 want to sum it up in a nutshell, it's Christ's commandments.  
591 Love God with all your heart and love your brother. And so it's a  
592 lot more important on how I treat my brother than what I do and  
593 what I don't do. And that's not saying that- that just gives me a  
594 license to, go around and, you know, womanize with everybody  
595 on (laughing) earth, or just be a drunkard. I think those things  
596 are wrong, those extremes, but, whether I drink a beer or  
597 whatever is just not important.

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598 **158. I: So the orthodox tradition, are they, and excuse my**  
599 **ignorance about the tradition, but, are they, they allow you to**  
600 **drink? It's not an issue?**

601 **159. N: Oh yeah. Yeah. I mean, like .. that big part events, like**  
602 **what they call Easter. Or what western church calls Easter, they**  
603 **call [poska?]. It's the same thing, but the [poska ...peace?]**

604 **160. I: [...] fertility ritual, yeah.**

605 **161. N: I don't know about that (laughs).**

606 **162. I: Something I'll tell you after that [...]**

607 **163. N: But, you know, it's, the service starts at midnight, and,**  
608 **goes for about three hours. There's a huge feast. That's like the**  
609 **biggest feast of the year. And, you know, wine, beer, all kinds of**  
610 **stuff. I mean, it's in the Fellowship Hall and, I mean, and yeah,**  
611 **once again, it's not ok to get drunk. I mean, in the Orthodox**  
612 **Church. But it's, I mean, wine makes ha-, glad the heart of man,**  
613 **as the Bible says. I mean, Christ's first miracle was turning water**  
614 **into wine. And it was real wine, it wasn't grape juice. As-as**  
615 **seriously as some fundamentalists are still arguing. But, that's**  
616 **just all about, God wants us to be happy. But we also need to be**  
617 **responsible.**

618

619 **164. Anmerkung: Rezeptionssignale beider Parteien sind**  
620 **zumeist nicht aufgeführt. Ab Seite 6 wurde zur besseren**  
621 **Verständlichkeit der Füllausdruck "you know", den der**  
622 **Interviewte auffällig oft benutzt, weggelassen, wenn dadurch die**  
623 **Verständlichkeit nicht beeinträchtigt wurde.**

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## Faith Development Interview with Dan

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- 1 1. I: I want to ask you some specific questions, if that's ok. I mean,  
2 now you know we kind of have, of course had to do the tapestry,  
3 too. But, sort of reflecting across your life, identify its major  
4 chapters. I mean, what, what marker would stand out as  
5 especially [poignant?] for you?
- 6 2. N: I guess, I'd just kind of highlight some things I've already  
7 talked about. You know, the same, my youth pastor. And kind of  
8 about the same time this lady that I went to the Bible study, as  
9 far as my religious views. I did have a, an important, or a,  
10 teacher in High School, that kind of, not religiously but just, as  
11 far as thinking goes. It's the first teacher that I, that was, I ended  
12 up, he taught like a lot of social sciences. And, we kind of had to  
13 have him for, like American History or something. And then I  
14 liked him so much that I took him, I liked his, I took, History of  
15 Religion with him, and, Current Events. And he was a child of, a  
16 product of the sixties. And, he, of course clean cut now, or even  
17 then, but just, our class, instead of saying they were taking  
18 notes, I was basically sitting around, talking about things. And, I  
19 remember, having tests, where we listened to, Bob Dillan and  
20 John Beyers on his record player, while we were taking tests.  
21 And I was thinking, this guy is cool.
- 22 3. I: (laughing) This guy is cool, man.
- 23 4. N: I think that was, that would be an important, as far as just,  
24 thinking, in different ways to think about things. Also, when I  
25 was, in, when I spent the semester in Europe, that was definitely,  
26 a chapter, turning-point. When I met, my wife, you know, as far  
27 as that influence about religion-religious aspects, would be a  
28 turning-point. And, also .. when we first started going to  
29 orthodox church. And I will say- (End of Tape 1, Side 1)
- 30 5. I: ...about the cut. Alright, go ahead.
- 31 6. N: Once at Graduate School at a State University which, the  
32 focus was, on learning. Whereas at, the Christian School I went  
33 to, it was almost like learning was secondary. You're religion is  
34 first or whatever and, your social life is important, too, and we'll  
35 throw in an education, to boot. Whereas in Graduate School, it  
36 was different, just different ways of thinking about things. And, I  
37 think, also an emphasis on, original sources, you know, journal  
38 articles, and, those types of things. Rather than just reading  
39 chapter books. Text books, and actually reading the articles and  
40 making your conclusions from them. That had a bigger impact
-

41 on me, unfortunately, and I didn't enjoy it, but, it makes a lot  
42 more sense. And so I would say, orthodox church and Graduate  
43 School, probably changed a lot about how I think, in general. I  
44 would say, growing up I would have been, if you want to, even  
45 politically and social views, been much more conservative. And,  
46 now I'm much more liberal. And I think, social issues are a lot  
47 more important than I did before. And that was those two things  
48 have been a big influence in my world view.

49 7. I: [Probably?] in past relationships and in fact I [begin some of  
50 these?] maybe already answer (snaps his fingers) from what we  
51 already talked about, I mean past relationships that have been  
52 important to your development as a person. You mentioned the  
53 youth leader, your teacher. I'm assuming that that would also, all  
54 these apply. And your wife, which is probably still a current  
55 relationship. But, is there any others?

56 8. N: Ahm. (thinks some) I mean, I can't think of any offhand. Just  
57 being, really influential.

58 9. I: I see. So most of the ones we just mentioned [apply here?]

59 10. N: Yeah.

60 11. I: I see. Do you recall any changes in relationships that had  
61 a significant impact on your life or the way you think about  
62 things?

63 12. N: (thinks quite long) Not that I could of. I mean, I'm not  
64 sure.

65 13. I: So, you've had, sort of a consistent, experience with the  
66 people, you know, in your past. And now you think- something  
67 has changed, like, an example, like say you had a parent or  
68 something and all of a sudden where you had this moment  
69 where like, ah, ok, they're- they're [...] you know, that kind of  
70 thing. Where there is just this change.

71 14. N: Well, I mean I guess that, I- what relationships evolve.  
72 Just naturally. But I mean I can't think of any, important change  
73 in a relationship, that had an influence.

74 15. I: Ok. So I'm just, I'm probably going [...] on your nerves?  
75 (laughs)

76 16. N: No, I'm just trying to, I was, but, yeah, go ahead.

77 17. I: (laughs) How has your image of God and relation to God  
78 changed across your life's chapters?

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- 79 **18. N:** Uhm, I think I understand, God, a lot more than I did.  
80 Before. You know, past background. And, I'm not saying that  
81 even a lot of it is, the church, I mean, some of it is me. And what  
82 I put into it. Or what I didn't put into it. Well, I kinda thought, God  
83 is just this kind of distant, thing, that I didn't really understand.  
84 And, I wasn't really sure, how important it was. And, also in the  
85 Church of God, too, there is a lot of influence on, finding God's  
86 will for your life, kind of thing. And, that you have like this, and I  
87 mean some people believe this stronger than others, and some  
88 people don't really, even in the Church of God but, it was what I  
89 thought, that was the impression I got, was what, yeah impacted  
90 me was that, that you got to find this, God's got a specific plan  
91 for your life and, you need to find it. Kinda, that's a lot of  
92 pressure, too, you know. Especially for someone who can't even  
93 speak in tongues. (both laugh shortly)
- 94 **19. N:** But, an orthodox priest has said, and I mean I don't  
95 think that is the orthodox perspective is, I mean, God's will for  
96 your life is to be saved. I mean it's that simple. So, and I see God  
97 as more, of a loving, merciful God than I did before. I mean,  
98 yeah, there's still gonna be a judgment day, and yeah, there's  
99 still gonna be, I mean, we're gonna be accountable for what,  
100 we'd been given, and how we deal with that. But, there's a lot  
101 more mercy that I see in God, too. And even that's even toward  
102 other, religions, that I didn't see before. And, one great thing I-  
103 always think about, that-that, that appealed to me about  
104 orthodoxy from day one is like, almost every, protestant  
105 denomination I'm aware of, tries to figure out everything, you  
106 know. It had this like, really explicit doctrine that nails down  
107 everything about God, and one just, to me, great freedom about  
108 orthodox church is, there's nothing wrong to say, I don't know.  
109 And, I mean, it's a lot better than trying to put God in a box. And,  
110 I think, one of the saints said if we were-, if we were able to  
111 really know God, than he wouldn't be God, yeah? So, it's ok to,  
112 have questions, and that kind of thing.
- 113 **20. I:** Ok. So what is, what is God to you, now?
- 114 **21. N:** What do you mean?
- 115 **22. I:** Just that, who or what is God to you, now?
- 116 **23. N:** Well, I mean in a lot of ways, he's the same God that, I  
117 was brought up. Except, I think I get a clearer picture of him,  
118 now.
- 119 **24. I:** Which is?
-

- 120 **25. N: Which is that, you know, the creator, of the universe.**  
121 **And, which is someone who, is still part of our lives, and has**  
122 **influence in our lives, and that does want the best for us. And, ..**  
123 **you know, that basically wants us to be in a loving relationship**  
124 **with him. And also our, neighbors. And, but also realizes that, I**  
125 **mean, and we realize, that we're sinners. And, you know, that we**  
126 **all fall short of-of being what we-what we need to be. But that**  
127 **doesn't excuse us from trying to be. And, ah, I guess that's kind**  
128 **of the general thing about what God is to me.**
- 129 **26. I: Sure, ok. Have you ever had moments of intense joy or**  
130 **like a breakthrough experience that like, sort of affirmed your**  
131 **changes and your life's meaning?**
- 132 **27. N: (exhales audibly, thinks for a very long time, then,**  
133 **laughing) Not that I could think of.**
- 134 **28. I: Not a big breakthrough [...]?**
- 135 **29. N: I mean, I think for me, like, life's meaning is evolving, it**  
136 **has been for me. It's more of a gradual, that I kind of turn things**  
137 **over in my head and .. things just kind of make sense as, better**  
138 **as they get along. I mean, I can't think of like a particular**  
139 **moment or, experience, I mean, that was just like this, great**  
140 **breakthrough in what I h-, thought about, the world (laughs).**
- 141 **30. I: Ok. Have you ever experienced times of crisis or**  
142 **suffering in your life? Where you felt like, profound disillusion,**  
143 **maybe where life had no meaning? What happened to you and,**  
144 **how did these experiences affect you?**
- 145 **31. N: (exhales audibly and thinks for a rather long time, again)**  
146 **I mean, I can't think of .. I mean, the only things that I can think**  
147 **of, I mean, I've always been pretty optimistic, fortunately. I mean,**  
148 **there aren't even like major things I can think of [where?],**  
149 **deaths, I mean it's just a sense of loss. I had, family member die,**  
150 **when I was probably freshman or sophomore in college.**
- 151 **32. I: Somebody close to you?**
- 152 **33. N: Yeah, pretty close. And .. that was my first experience**  
153 **with death of, actually, no it wasn't. I remember .. in sixth grade I**  
154 **had a friend, that, I mean it wasn't like, it was a friend from**  
155 **school, but I'd gone over to his house, so he wasn't exactly in**  
156 **my neighborhood, but was a pretty good friend of mine, and**  
157 **spent the night a few times, and, he died. And he drowned, in a**  
158 **boating accident. And I remember lying in bed, crying for days.**  
159 **Because I didn't understand. And (laughs) I remember, it's kind**  
160 **of funny, he had a stash of, I think he got from his dad, of**
-



161           **Playboy's, that we had looked at, you know. And, I remember**  
162 **telling my mom about it, afterwards, 'cause I was afraid, 'cause**  
163 **of my Christian upbringing.**

164       **34.       I: Oh, like he was being punished or something?**

165       **35.       N: No, that he would get to hell or something.**

166       **36.       I: Oh really?**

167       **37.       N: Yeah, and my mom was like, no no, God forgives, and**  
168 **he's a child, you know, God doesn't punish kids and I was like.**  
169 **So, in those kind of ways I had a kind of a healthy perspective of**  
170 **God even back then. But, and then my youth pastor died, too. I**  
171 **never really blamed God for any of these things like I think some**  
172 **people do. I mean, I didn't understand him, but I think that one**  
173 **thing that's been consistent for me is that, I have always**  
174 **believed that, that things work out, for the best. That God is in**  
175 **control of our lives and we don't always understand why things**  
176 **happen. Things happen, because there's sin in the world. But,**  
177 **there's a reason that things happen. And, it's not always easy to**  
178 **accept. Why is there suffering if there's a loving God and that**  
179 **kind of thing, but, it's just one of the things I don't understand.**  
180 **But I guess that's what faith 's all about, anyway (laughs). When**  
181 **you meet something you don't understand.**

182       **38.       I: Well, first thing [...], how would you describe your**  
183 **relationship to your parents?**

184       **39.       N: I have a pretty healthy relationship with my parents.**  
185 **We're still like really close.**

186       **40.       I: Have there been any changes? Looking at changes of**  
187 **perception of your parents over the years?**

188       **41.       N: Not necessarily. I mean, I've always respected my**  
189 **parents. I mean, don't get me wrong, like when I was a teenager,**  
190 **I mean I think I went through the times with both of them that,**  
191 **that I thought they're the devil or something.**

192       **42.       I: (laughs)**

193       **43.       N: And went through this, power struggle with my dad, like**  
194 **most males do with their dads. Where I thought he hated me**  
195 **and, wanted me to be just like him, and all that stuff. And**  
196 **wouldn't let me grow up and be my own person, and. But,**  
197 **looking back, I mean I know they always wanted the best for me.**  
198 **And, I've grown to respect them a lot, as I've gotten older, and**  
199 **how they dealt with things. They're not that crazy about me**  
200 **being orthodox. But, I think they understand that, I mean, my,**

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201 hopefully most people do when their kids grow up that, you  
202 know, my own person, and when they find decisions that  
203 doesn't, I mean that, that we don't still love each other, even if  
204 we don't see eye-to-eye on some things.

205 44. I: Cool. Are there any other current relationships that are  
206 important to you? Like right now?

207 45. N: Well, I mean I have close friends, that kind of thing. I  
208 mean, yeah. Yeah, I have a pretty special relationship with my  
209 priest. And then, a lot of acquaintances and then a few close  
210 friends, that are really important. My wife, so.

211 46. I: What's a-, what's an example for some of these friends  
212 that you're close with? And why?

213 47. N: What do you mean?

214 48. I: Well, I just, I mean, like you-you mentioned that there are  
215 some people that you were close with. Why-why do you feel  
216 you're close with them?

217 49. N: Ahm, well, I have, one friend that I grew up with. Grew  
218 up, in the same-same kind of thing that I have. But, same kind of  
219 family, we grew up in church, he had this, same kind of  
220 relationship with the, the youth pastor that I did, went to college  
221 together, for the most part. We understand each other probably  
222 more than, you know, anybody else. And he's just, he's the kind  
223 of guy that I can not see for five or ten years, and then we'll see  
224 each other and act like we always have. There's not like an  
225 awkward thing. And he's one that's also, left the Church of God,  
226 and, that kind of thing. Not that that really matters, but. That's  
227 one example, I guess. . . You know, I just, I've got another friend,  
228 that I met in college, that I went to Europe with. That's how we  
229 got to be really good friends and, both of these, those guys still  
230 live in my town, and, so. You just make, certain connections,  
231 have things in common with them and, can [give off?], and, be  
232 yourself.

233 50. I: What groups, institutions or causes do you identify with?  
234 And why do you believe these are important?

235 51. N: (laughing, snorting sound) What groups, institutions or  
236 causes? Ok. Well, I belong to the Orthodox Church, we already  
237 talked about that. I don't necessarily belong to any other group.

238 52. I: But your not, but I mean is there any you identify with, I  
239 mean like that, you can relate to?

240 53. N: You mean that I think is important or?

---

- 241 **54. I: Mhm, sure.**
- 242 **55. N: Ahm. (thinks longer) I don't think there's even one,**  
243 **particular one, that I think is important enough to mention. . I'm**  
244 **not really one to like, just, I'm not really an activist, necessarily.**  
245 **I'm more of like a situational type of thing and, not politically, I**  
246 **probably never belonged to a political party. With particular**  
247 **emphasis on certain ones, that would never never, you know,**  
248 **but like for example, I would grow up being more of a**  
249 **republican. And never was a member of the party, but now I'm**  
250 **like never. Would never be a republican. But that doesn't mean I**  
251 **like think the democrats have it down, either. Or the green party,**  
252 **or the libertarians. I think there's good things in some of them,**  
253 **but, I've never really been, once again, aside from religious, just**  
254 **to like totally sell out to a particular, political party or any, yes,**  
255 **especially [...] things like that. I think, sometimes it's a waste of**  
256 **time, but.**
- 257 **56. I: Ok. Would you feel that your life has meaning at present?**
- 258 **57. N: Yeah.**
- 259 **58. I: What makes life meaningful?**
- 260 **59. N: What makes, life meaningful? Uhm, I guess the fact that,**  
261 **well to me . . I mean primarily, if I didn't believe there was a God,**  
262 **then I'd have a real hard time, dealing with life. Because what's**  
263 **the point, you know, if we're just here and we die and that's it. I**  
264 **mean that kind of sucks.**
- 265 **60. I: Yeah. (laughs) Exactly, that kind of sucks, man.**
- 266 **61. N: I mean, it's just like w-, it's just what are we- what are we**  
267 **here to accomplish, if there's no God. Just to see how many**  
268 **things we can collect? I mean there's no sense of [...] without**  
269 **God. I mean for me. And what makes life, pleasurable, is,**  
270 **basically the relationships with people. And, you know. I don't**  
271 **think I put a [...] personal achievement, too. And setting goals**  
272 **for yourself and, having a plan, something you wanna do,**  
273 **something you enjoy. And, pursuing it, and, yeah, I mean**  
274 **something to making, a life for yourself, for me, and some**  
275 **people are just, maybe wanna work, jobs just to make money**  
276 **and.**
- 277 **62. I: Right. Like Snoop Dog (starts singing) Make money-**  
278 **money, make money-money.**
- 279 **63. N: Yeah (laughs) I can't say I would identify with his [...] because my whole world view.**  
280
-

- 281 **64. I: (laughs)**
- 282 **65. N: Yeah, I guess that's kind of [...]**
- 283 **66. I: Sorry, this is [what it reminded me of?]. (singing)**  
284 **Make money-money.**
- 285 **67. N: I like Snoop Dog. I don't own any of his stuff, but, he's**  
286 **funny.**
- 287 **68. I: It's awesome. If you could change one thing that is about**  
288 **yourself or your life, what would you most wanna change?**
- 289 **69. N: I guess right now, I mean, and this isn't even that big a**  
290 **deal, but it is something I thought about, so, ahm . . . although I**  
291 **value the experience I had with, social work, with the state, I**  
292 **kind of feel like I wasted a lot of time there. Not really knowing**  
293 **what I wanted to do. And I wish I would have figured out, [...]**  
294 **psychology, sooner. Because, you know, I mean I'm still young**  
295 **enough to make a career out of it but, I could have been doing**  
296 **this five years ago. And, once again, I don't, [...]** think that's like,  
297 **a mistake. It's just the way things happen and if I could change**  
298 **it, yeah, I would have started earlier.**
- 299 **70. I: Right. Ok. Are there beliefs, values or commitments that**  
300 **seem important to your life right now?**
- 301 **71. N: (thinks) Beliefs, values or commitments? Well,**  
302 **obviously, my religious beliefs. . . . I always had a sense of,**  
303 **obligation . to, in one way I guess you could say, do the right**  
304 **thing, and, you know, the right thing might be different for**  
305 **different people. But that kind of goes into whole different areas**  
306 **for me. As far as, how you treat people, and in-in once, it's**  
307 **influenced by my religious beliefs. And trying to put people that**  
308 **you care about before yourself and, [...]** rarely do that, I mean,  
309 **who does, 'cause we are selfish.**
- 310 **72. I: Sure, yeah.**
- 311 **73. N: But, I'm trying to like, if I say I'm gonna do something,**  
312 **for a friend, or for, you know, even on the job, just to try to like**  
313 **maintain, a sense of integrity and, follow through on things,**  
314 **even though I'd like to screw around, and, waste time, like on a**  
315 **survey (laughs). So, I guess, honesty, integrity, those types of**  
316 **things, loyalty.**
- 317 **74. I: Why do-why do you believe they're, why are they**  
318 **important for you?**
- 319 **75. N: Ahm, because, well, there are lot of ways, it comes**  
320 **down to the golden rule, do unto others as you'd have them do**
-

321           unto you, that's how I'd want to be treated. And, I guess, once  
322           you start doing that, it kind of becomes easier, because, you like  
323           being nice to people. Kind of makes you feel like a good person  
324           yourself. Those types of things.

325       76.       I: Sure. Ahm, when and where do you find yourself most in  
326           community or harmony with God?

327       77.       N: When and where? Well, I would say, it would be, in the,  
328           the main Sunday service of the Orthodox Church, called the  
329           Divine Liturgy. Because, [I mean, if you know much?] about  
330           orthodoxy but, there's, icons all around of the saints, of people  
331           that have gone on before us. Who have succeeded in, living a  
332           godly life. Another things that's always appealed to me about  
333           orthodox, the orthodoxy is, the, appreciation for all the senses  
334           of you body. A lot of Christian, it's like, you hear and you see,  
335           and that's, it could be done, in, an auditorium, there's no, you  
336           know, a lot of protestant denomination are not a lot of  
337           sacredness, for, for God. I mean, not that they don't think that's  
338           sacred, it's just not evident, in the surroundings. But, the  
339           orthodox church, you got-you got, what you see, are icons, just  
340           a sense of holiness. What you hear, the music of the, liturgy. Of  
341           course, the homily, what you smell, with the incense, you  
342           worship with your body, by making the sign of the cross, ahm.  
343           These things are called higher prostrations, which are basically  
344           bowing, to God. And, there's a belief, too that, in the orthodox  
345           church that, that the divine liturgy is heaven on earth, and that  
346           we are worshipping with the saints. And there's no separation  
347           with death and life, because Christ conquered that. And so,  
348           what's foreseen in revelation, in the scription of the service, with  
349           the ser- with the [...] and the children around the alter, that is all  
350           happening, and we're a part of that. So I don't see how I could  
351           feel much closer to God than that experience. [To me?]

352       78.       I: Ok. What is your model of a person in mature faith?

353       79.       N: A model of a person with mature faith? (sighs) Oh, man  
354           (laughs). That's a good question. Ahm. (long pause) Say, one  
355           that, in one sense is disciplined in doing, making a daily thing  
356           of-of saying, prayers in the morning or evening or whatever.  
357           Reading scripture. And, showing [in their free-?] their lives, in  
358           how they deal with others. And, but at the same time doesn't  
359           take themselves too seriously. Which is a real hard combination.  
360           ... I guess those kinds of things, maybe.

361       80.       I: Ok. When you have an important decision to make, how  
362           do you usually go about making it?

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- 363 **81. N:** Ahm, I usually pray about it. And, probably talk to, some  
364 people, close friends, whatever, family members. Seeing, people  
365 that I respect and trust and, just kind of telling them about it and  
366 seeing what they think and getting their opinions and, you know,  
367 of course. You know praying about it and praying, that, ahm,  
368 kind of goes back to what I was saying about believing that, that  
369 things happen for a reason, and-and that, God's in control of  
370 your life. And so praying that the right thing will happen, and  
371 that you'll know the right decision [the?] make, but, not like, at  
372 the same time it's like, not like putting pressure on yourself. It's  
373 kind of our freedom, actually. For example, now that I finally  
374 have a job in my field, you know, my prayer all along had been,  
375 for me not just to get a job, but the right job. And (short laugh),  
376 think of like, the Smiths, if you know the band the Smiths?
- 377 **82. I:** (negating) Hm-hm.
- 378 **83. N:** Have you heard of Morrisey? Ok, he was the singer for  
379 the Smiths and then he was. But there's a song called Heaven Is  
380 Unmeasurable. Now, there's a line in there that's like, I was  
381 looking for a job and then I found a job, and heaven knows I'm  
382 miserable now. So I was thinking of that as kind of funny.  
383 Because I mean, sometimes I think you want something so bad,  
384 and it seems like the right-, the best thing in the world, and you  
385 get it and you hate it. And that's the worst thing that could  
386 happen to you. And so now that I have a job, 'cause there was  
387 jobs that, I thought I wanted so bad, and I'd be perfect for, and I  
388 think yeah, and, I really do believe I didn't get them for a reason.  
389 Maybe it's because I wasn't the best person. Maybe, because  
390 somebody needed the job more than I did. Maybe, because, it  
391 wasn't right for me. And so now that I have a job, most recently,  
392 I mean, I do believe that I have the job for a reason, you know.  
393 And it's the right job for me now. So that's kind of how I  
394 approach those things.
- 395 **84. I:** Ok. Do you think that actions can be right or wrong?
- 396 **85. N:** Huh?
- 397 **86. I:** You think actions can be right or wrong?
- 398 **87. N:** Actions? Can be right or wrong?
- 399 **88. I:** Yeah.
- 400 **89. N:** Yeah, I think so.
- 401 **90. I:** What makes an action right?
- 402 **91. N:** (laughs) That's-that's an abstract, huh?
-

- 403 **92. I: It'll get much more abstract than this (laughs), let me tell**  
404 **you.**
- 405 **93. N: They do?**
- 406 **94. I: No, it doesn't get much more abstract than this.**
- 407 **95. N: What makes an action right or wrong, wow. I guess I'll**  
408 **say, intentions or motifs maybe.**
- 409 **96. I: Intentions and motifs?**
- 410 **97. N: Yeah.**
- 411 **98. I: Why?**
- 412 **99. N: (laughs) I don't know, I don't even know an example.**
- 413 **100. (both laugh)**
- 414 **101. N: Did you make up this questionnaire?**
- 415 **102. I: No. [I probably should?] Does it sound like something I**  
416 **would make up?**
- 417 **103. N: I don't know, yeah, probably. Ahm, well, I mean I do**  
418 **believe there are certain things that are right and wrong. You**  
419 **know there's a code of moral, a code of ethics that, you know,**  
420 **that is obviously influenced by my religious beliefs. And so**  
421 **there's things that could, come out of that, that could be**  
422 **definitely right or wrong. And there's a lot of things that aren't.**  
423 **There's a lot of things that, might be, in between, based on what**  
424 **you're motifs are. That's the, maybe that's what I'm talking about**  
425 **when I say motifs, or intentions.**
- 426 **104. I: Ok. Well, are there certain types of actions that are**  
427 **always right under any circumstances?**
- 428 **105. N: Gosh! You know, I'm a big, fan of never saying always**  
429 **or never.**
- 430 **106. I: I see.**
- 431 **107. N: But there are certain cases that I would say, always,**  
432 **would be wrong. One I can think of is murder.**
- 433 **108. I: So always is always wrong?**
- 434 **109. N: Right.**
- 435 **110. I: (laughs)**
- 436 **111. N: Always is always wrong. I mean, I very strongly believe.**  
437 **But, so I would say and action, that would be always wrong,**  
438 **would be murder. And that goes to all extremes, such as capital**  
439 **punishment, such as abortion, because we don't have the right**
-

440 to take life. And I mean, heaven forbid that I ever have a close  
441 family member or, friend that's done wrong by somebody.  
442 Because you don't know what you're gonna do in a situation  
443 once you're in it. But that's how I believe, I guess.

444 112. I: Right, ok. Do you think the human life has a purpose?

445 113. N: Yes.

446 114. I: What do you think it is?

447 115. N: To reach com-, come back into community with God.

448 116. I: I see. So was there, is there like, is there like a plan for  
449 our lives, are we affected by powers beyond our control?

450 117. N: Yeah, the plan for our lives is to be back in, the right  
451 relationship with God. I mean, a lot of that [is in our control?].  
452 Well probably most it is in our control, 'cause God's gonna  
453 respond, to us. It's just are we gonna respond to God?

454 118. I: Ok. What does death mean to you?

455 119. N: Death, uhm . . well, I have a different perspective on this  
456 since I've been orthodox.

457 120. I: Sure.

458 121. N: You know, it goes back to the Garden of Eden. In that,  
459 Adam and Eve were, in a communion with God, in a whole  
460 communion, until they sinned. And, of course, original sin, or  
461 however you're gonna say it. And, basically, the condition, the  
462 human condition that we're in now, is a result of the-of the  
463 original sin. Which we all take part in. It's not saying, oh, blame  
464 it on Adam and Eve, we would have all done the same thing. But  
465 that death is the ultimate, evidence, of that sick condition that  
466 we're in. Growing old, it's for moving away from God, 'cause  
467 God is life. And so death, is, is the representation of the final, of  
468 our sin, the wages of sin is death, that's what that means. But,  
469 it's not a permanent thing. Because, we're gonna be, spend  
470 eternity, with God or without God, basically.

471 122. I: That leads me to my next question. So what happens  
472 when we die?

473 123. N: Well, we spend eternity with God or without God  
474 (laughs).

475 124. I: [...]

476 125. N: And, really really complicated, theologically. And I'm not  
477 sure I even wanna try to explain, that, how that works. I don't  
478 know, you know, if it's really immediate, or, if it's like, sure you

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479 know the common trad-, Christian, the final judgment and then,  
480 then it's gonna happen. Orthodox kind of believes that we get a  
481 foretaste o-of what we're gonna, ok, traditional heaven and hell.  
482 Christian perspective. Orthodox believe that hell, is actually the  
483 fire of hell is the, is the fire of God. And it's, it's actually a loving  
484 thing. But it's torture to those, who have rejected God. Because  
485 God's love, if you reject it, it's jus-, it's hell to you, 'cause you  
486 don't want it.

487 126. I: Interesting.

488 127. N: And, (short laugh) by not rejecting God's love, being in  
489 his presence, we'll be happy. And, so we believe that, kind of a  
490 [...] some of the saints along the way believed that, when we die,  
491 we get a foretaste of that. It's not like a per-, the actual thing, [...]   
492 now. Like what direction we're going.

493 128. I: Do you consider yourself a religious person?

494 129. N: (laughs) What do you think?

495 130. I: (laughs)

496 131. N: I guess so.

497 132. I: (grinning) You tell me, sir

498 133. N: Yeah, I guess so.

499 134. I: What d- what does it mean to you, to be religious?

500 135. N: I guess to me, to be religious mean-, I mean maybe to  
501 like, have, a strong belief system. . . . That influences, the way,  
502 your worldview, and influences how you, deal with things. I  
503 mean it's really, the backbone of, of how you deal with life. So, I  
504 [...] the actual question was, was there a religious person for  
505 me?

506 136. I: Or what does it mean to be religious, for you?

507 137. N: So, I mean, generally speaking, someone who is  
508 religious, whatever faith they choose, is going to take that faith  
509 seriously. And it, it's not just something that's like, oh, I thinks  
510 this is kinda cool, and then I'll look into it. But it would be, this is  
511 what I believe. And it influences my life. It's not just something, I  
512 get to do, once a week, to whatever house of worship, or even in  
513 your own home. But it's something that, that you practice.

514 138. I: Ok. Are there any religious ideas, symbols or rituals that  
515 are important to you or have been important to you?

516 139. N: Well, I mean orthodox faith is pretty, rich with symbols.  
517 Icons, are pretty important. I guess, as far as symbols go, they'd

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518 be probably the most, obvious in the Orthodox Church. And,  
519 most-most orthodox Christians have them in their homes, too.  
520 And, the way we look at them is, they are symbols. They are not,  
521 idols, they are not, ima-, you know, false images, because it's  
522 not the wood itself, it's what th-, it's what, it represents. [...] into  
523 heaven. Or saints of special feasts of Christ. And it's-it's kind of  
524 a visual. Icons are used, historically, before people could read,  
525 as ways to teach the gospel. With the different feast of the,  
526 represented the baptism, Christ's baptism, resurrection, this  
527 types of things. They were visual learning tools, and that's kind  
528 of what they are today, too. They're reminders, you know.

529 140. I: So why are these symbols or icons important to you?

530 141. N: Well, for one thing, because they're traditionally part of  
531 the church. They are to me personally, not because they are,  
532 they are reminders, you know, of, for how, one particular saint,  
533 I'd admired or, of Christ or, the [theotokos?], which is, Virgin  
534 Mary. Of Christ, of what I'm attaining to be. And then of some of  
535 the saints, of one, of humans, that have done, a really good job  
536 at trying to be. And so they're inspiring in that way.

537 142. I: Ok. Do you pray, meditate or perform any other spiritual  
538 discipline?

539 143. N: Do I? Occasionally.

540 144. I: Occasionally?

541 145. N: Yeah, if I was a good orthodox, I would be doing [like  
542 they?], and I've gone through periods, of where I do, but, most  
543 of the time I don't, and that's just 'cause I'm lazy. So.

544 146. I: So it's just humanity?

545 147. N: Yeah, right.

546 148. I: So-so, from time to time, you pray, I assume. Do you  
547 meditate or anything?

548 149. N: Yeah, well I mean when I say a pray-, I mean, I guess  
549 what-what I was saying is like, officially like, you know, say a  
550 prayer or like having a part of a daily devotion, or whatever. I  
551 mean, I do pray in my head. You know, not all the time, but,  
552 occasionally. If something important is going on like.

553 150. (short break)

554 151. N: You know like, a job, or things going on in my life, if  
555 they are really important at the time. Throughout the day if I'm

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556 thinking about it, I might pray. Just in my head to God. So, I'm  
557 doing it that way.

558 **152. I: Ahm, what is sin to your understanding?**

559 **153. N: Well, I think one of the, I don't know if it's Paul or**  
560 **somebody in, said sin is missing the mark. And that's probably,**  
561 **to me it's like the closest definition. I mean, it's, it's not a silly list**  
562 **of things you can't do. That you do. Paul also said it's, uhm, why**  
563 **do I do the things I know I shouldn't do and not do the things I**  
564 **know I should do? And so I think that's to me, a good definition**  
565 **of sin. And that, what you should or shouldn't do is, basically,**  
566 **things, and sometimes sin is different to different people. I**  
567 **mean, there are certain things that the Bible teaches, or the**  
568 **church teaches, that, I mean you pretty much know it's sin or**  
569 **not sin. You know, hate and, murder and those kinds of things.**  
570 **But a lot of things it's really, if you know in your heart, you**  
571 **should or shouldn't be doing something, and you do or don't do**  
572 **it, then, I mean that could be sin. And we do it every day, 'cause,**  
573 **we're sinners.**

574 **154. I: How do you explain the presence of evil in the world?**

575 **155. N: How do I explain the presence of evil? Well. . I guess,**  
576 **the Bible, tells us that there's evil in the world, because of Satan.**  
577 **And so I'd say, ultimately, that, but we're also, it's not in a way**  
578 **where you could just blame Satan. I mean, we're responsible.**  
579 **Because we're sinners. Regardless of what, Satan is or isn't. So I**  
580 **mean, there's evil in the world, because there's sin in the world.**  
581 **And that's the result of Satan being in the world, or of the world.**  
582 **And also a result of the fall.**

583 **156. I: Ok. If people disagree about a religious issue, how can**  
584 **such religious conflicts be resolved?**

585 **157. N: How what? (End of Tape 1, Side 2)**

586 **158. N: ...anyway.**

587 **159. I: Go ahead. Now you were saying?**

588 **160. N: What was the question?**

589 **161. I: If there, if people disagreed about religious issues, how**  
590 **can, religious issues be resolved?**

591 **162. N: When I first became orthodox, I remember like, just**  
592 **being so exited about it, I wanted to tell everybody. Just thinking**  
593 **how could anybody be presented with this. And, it's just great,**  
594 **and not see the same thing the way I do. I found out quickly that**  
595 **(laughs) it can be done and, a lot-, most people do it. And so I**

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596 kind of got to the point where I don't bother people about it. If  
597 they ask me, I'm happy to talk about it. But, everybody's got  
598 their own, belief systems and, I'm not gonna change, I'm not  
599 gonna change somebody about what I say, or, whatever. And  
600 people aren't gonna change me. So, I'm happy to talk about  
601 religion with people, as long as, we don't get into them trying to  
602 convert me, and I won't be trying to convert anybody. I mean, if,  
603 like I said, they wanna know more or whatever, I'd be happy to  
604 tell them, and, but, I guess just to agree to disagree. Because  
605 religion is one of those things. Probably the strongest influence  
606 on our beliefs that I can think of. I don't think politics even come  
607 close. Because your religion influences your politics, too. To a  
608 certain degree, and so.

609 163. I: Well, is there any final thoughts you want to have. Does it  
610 [...] questions?

611 164. N: (laughs) I don't think so.

612 165. I: You like [sundrop?], right?

613 166. N: Yeah I like sundrop, you can tell, by the ice, every few  
614 questions.

615 167. I: (laughs) I love sundrop ice.

---

- 1 1. ... wie es denn [...] von unserem Projekt entspricht. Wie es  
2 gekommen ist, dass Sie in diese Religionsgemeinschaft, in  
3 Ihrem Fall die Heiligen der letzten Tage, hab' ich das richtig  
4 gesagt?
- 5 a. Ja.
- 6 2. Em, hineingekommen sind, und was dazu geführt hat, dass Sie  
7 auch wieder verlassen haben.
- 8 a. Mh. Also reingekommen bin em, ja, ich war wa-, war wohl  
9 damals en bisschen, bisschen offen für ... verschiedene  
10 Religionen, weil ich en bisschen enttäuscht war von der  
11 katholischen Kirche-
- 12 3. Mh.
- 13 a. Weil ich dort aktiv mal mitmachen wollte, und em, damals  
14 war es so, dass die Mädchen eigentlich noch nicht so  
15 gefragt waren, mit aktiv an ...
- 16 4. Mh.
- 17 a. ... Gottesdienstgestaltung, Ministrieren und, und solches  
18 Zeug. Dann war ich bei em ...
- 19 5. [...]
- 20 6. Eh, okay. Also Sie sind eh in welchem Alter, als Ihnen das so  
21 geht, wie Sie grad' gesagt haben?
- 22 a. Also ich war damals 16, damals war dann auch  
23 katholischer Kirchentag.
- 24 7. Mh.
- 25 a. Wo ich dann mich em, auch so'n bisschen um die ...
- 26 8. Mh.
- 27 a. ... um die Kinder gekümmert hatte, die im Stadtgarten in  
28 [Stadt A in Süddeutschland]eh, da an den Festivitäten  
29 teilgenommen hatten.
- 30 9. Mh.
- 31 a. Und em, ja eigentlich hat mir das Spaß gemacht, nur mehr  
32 wollte damals der damalige Pfarrer einfach mir auch nicht  
33 zugestehen. Denn hab' ich immer wieder mal bei der  
34 Kinderbetreuung, bei den Protestanten mitgemacht oder  
35 so, em, und dann kam eine Freundin, ne Schulkameradin,  
36 die mit mir in die Schule, in die selbe Klasse gegangen ist,
-

- 37 em, im Religionsunterricht plötzlich mit dem, mit der  
38 Aussage, heute Abend wird' ich getauft.
- 39 **10. Mh.**
- 40 a. Und eh, für mich war das irgendwie ganz komisch, weil, die  
41 hat am katholischen Religionsunterricht teilgenommen,  
42 und was soll die jetzt da getauft werden.
- 43 **11. Mh.**
- 44 a. Eh, neugierig wie ich war, hab' ich se gefragt, und sie hat,  
45 hat dann eben gesagt, dass sie konvertieren wird, dass sie  
46 zu den Mormonen überwechselt. Wobei sie das, ich wusste  
47 von den Mormonen eigentlich nichts damals.
- 48 **12. Mh.**
- 49 a. Und eh, die hat so'ne Ausstrahlung damals auch gehabt,  
50 also da, die mich wirklich neugierig gemacht hatte. Und  
51 dann hat sie mich auf so'n, nennt sich Familienheimabend,  
52 mitgenommen, der findet bei den Mormonen immer  
53 montags statt.
- 54 **13. Mh.**
- 55 a. Normalerweise im Kreis von der Familie, aber weil diese  
56 Freundin ne em, also die Einzige war, die dann zu der  
57 Mormonenkirche gegangen ist.
- 58 **14. Mh.**
- 59 a. Zusammen mit ihrem schon erwachsenen Bruder, em, hat  
60 sie sich so'ner Gruppe Jugendlicher und junger  
61 Erwachsener angeschlossen gehabt.
- 62 **15. Mh.**
- 63 a. Und eh, die haben auch montags dann diesen  
64 Familieheimabend durchgeführt. Ja, und war eigentlich  
65 ganz nett, ganz lustig, die Missionare waren das auch  
66 miteingeladen.
- 67 **16. Mh.**
- 68 a. Und eh, ich bin dann auch meine Frage losgeworden.
- 69 **17. Mh.**
- 70 a. Die konnten mir auf 'alles' ne fürchterlich sinnige Antwort  
71 geben, die wussten wirklich für alles ne Antwort. Und für  
72 mich war das toll und, und "super geil", hat geherrscht  
73 also so'n em ja, also Mormonen spielen viel mit Gefühle,  
74 und man kann ja leicht eh in'ne euphorische Stimmung
-

75 **kommen, so'n sogenanntes Brennen im Herzen spüren**  
76 **und so, und das war halt damals auch so. Ja und dann**  
77 **hab' ich em mich immer mehr dafür interessiert. Bin dann**  
78 **1979 getauft worden.**

79 **18. Mh.**

80 **a. Im Sommer gegen die, den Willen von meinen Eltern.**  
81 **Obwohl ich damals ja schon 17 war, eh, hatten, also hätt'**  
82 **ich, ich hätt' ja die Religion wechseln können, ich war**  
83 **religionsmündig. Aber die hatten was dagegen und ...**

84 **19. Mh.**

85 **a. ... ich hab's halt dann heimlich gemacht.**

86 **20. Mh.**

87 **a. Ja. Und dann war ich dabei.**

88 **21. Mh.**

89 **a. Und dann hab' ich meinen Mann kennen gelernt, der nicht**  
90 **bei den Mormonen war. (Lachen).**

91 **22. Mh.**

92 **a. Und, ja.**

93 **23. War das ein Problem?**

94 **a. Es war dahingehend en Problem, weil die Mormonen eine**  
95 **Lehre haben, die besagt, dass man sich im Tempel an den**  
96 **Partner siegeln lassen soll, weil eine, das soll dann für'ne**  
97 **ewige Ehe dann eh ...**

98 **24. Mh.**

99 **a. ... symbolisch sein, em, weil die Partner dann für Zeit und**  
100 **alle Ewigkeit, und nicht nur bis dass der Tod euch**  
101 **scheidet, eh getraut werden, em, ja und es halt für**  
102 **Erlösung und Erhörung em und für eh, die weiteren, also**  
103 **die, die Mormonen lehren halt da, dass, dass eh,**  
104 **Verheiratete, die eben gesiegelt sind im Tempel ...**

105 **25. Mh.**

106 **a. ... dass die eh auch später auch Götter werden können und**  
107 **selber em Kinder, Geistkinder zeugen können, die dann**  
108 **auch, also auch Weltenschaften und was weiß ich ...**

109 **26. Mh.**

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- 110 a. ... lehren. Und das könnten eben nur die, die eh im Tempel  
111 gesiegelt sind, und im Tempel dürfen aber nur würdige  
112 Mormonen, und mein Mann war ja kein Mormone.
- 113 **27. Mh.**
- 114 a. Oder damals mein Freund.
- 115 **28. [...] wie ging das dann so weiter?**
- 116 a. Em, ja wo die Liebe hinfällt, da bleib's se liegen (Lachen).  
117 Ich hab' mich halt dem widersetzt.
- 118 **29. Mh.**
- 119 a. Em, die ganzen Ratschläge vom Bischof und Heimlehrer  
120 und Sonntagsschullehrer und allen möglichen in den Wind  
121 geschlagen und hab' meinen Mann geheiratet.
- 122 **30. Mh.**
- 123 a. Oder er mich, oder, ja. Em, ich war damals dann auch ne  
124 Zeitlang inaktiv, d. h. ich bin nicht zu den Gottesdiensten  
125 gegangen, und dann später wieder hingegangen, weil mir  
126 was gefehlt hat. Also ich hab' aus tiefsten Herzen an die  
127 Lehre der Kirche geglaubt.
- 128 **31. Mh.**
- 129 a. Aber ich wollt' halt einfach auch nicht, em, irgend'en  
130 Mormonen heiraten, bloß weil die Kirche es so  
131 vorgeschrieben hat.
- 132 **32. Mh. Mh.**
- 133 a. Zumal's da eh nur blöde Kerls gab (Lachen). Und eh, aber  
134 das Ganze hat sich eigentlich em schon schwierig  
135 gestaltet.
- 136 **33. Mh.**
- 137 a. Die Ehe mit'nem Nichtmitglied.
- 138 **34. Mh.**
- 139 a. Weil er halt kein Verständnis dafür hatte, für verschiedene  
140 eh, na, Sonntage, die man in der Kirche verbracht hat und  
141 so weiter.
- 142 **35. Mh. Können wir weiter reden?**
- 143 a. Ja.
- 144 **36. Okay.**
-



- 145 a. Und eh, ja im Laufe der Zeit kamen dann meine Kinder zur  
146 Welt.
- 147 **37. Mh.**
- 148 a. Die anfangs eh katholisch getauft wurden, auch auf em, ja,  
149 wie soll ich's ausdrücken, um meiner Mutter en Gefallen zu  
150 tun, die ...
- 151 **38. Mh.**
- 152 a. ... richtig streng katholisch ist.
- 153 **39. Mh.**
- 154 a. Und dann haben sich die Mädchen dann im Alter von, wie  
155 alt war[Name A], 13 ..., [Name A]war 13 als sie konvertierte,  
156 und die beiden anderen Mädchen eh sind en Jahr nach der  
157 [Name A] ....
- 158 **40. Mh.**
- 159 a. ... konvertiert. Die sind auch noch Mitglieder der Kirche.
- 160 **41. Mh.**
- 161 a. Und [Name B]nimmt an Jugendaktivitäten teil. Das war die,  
162 die hier grad durchging.
- 163 **42. Mh.**
- 164 a. Em, ja. Ich wollt' halt auch immer in'nen Tempel gehen.
- 165 **43. Mh.**
- 166 a. Was aber en großes Hindernis war, weil mein Mann das  
167 nicht erlaubte.
- 168 **44. Mh.**
- 169 a. Also der Mann steht bei den Mormonen ganz oben.
- 170 **45. Mh.**
- 171 a. Der hat das Sagen, auch wenn der Mann kein Mormone ist.
- 172 **46. Ahja.**
- 173 a. Hat der Mann das Sagen, also wenn der sagt, das darfst du  
174 nicht, dann hat die Frau zu gehorchen.
- 175 **47. Mh.**
- 176 a. Also wirklich dieses biblische, seit der ...
- 177 **48. Mh.**
- 178 a. ... die Frau sei dem Mann untertan.
- 179 **49. Mh.**
-

- 180 a. Oder, ja die Gehilfin. Das wird wirklich da so ...
- 181 **50. Mh. Mh.**
- 182 a. ... gelehrt.
- 183 **51. Ja. Nun sind Sie keine mehr?**
- 184 a. Jetzt bin ich keine mehr. Es hat auch angefangen mit'ner
- 185 Tempeldiskussion.
- 186 **52. Mh.**
- 187 a. Diese ganze Geschichte. Wobei ich sagen muss, ich hab'
- 188 vorher schon so, Monate davor so'n em ziemlich
- 189 gespaltenes Verhältnis zu den Autoritäten der Kirche
- 190 gehabt, vor allem zu den örtlichen und eh, ü-also
- 191 überregionalen.
- 192 **53. Mh.**
- 193 a. Und die, der Aufbau von dieser Organisation ist doch so,
- 194 dass die kleinste Ebene die Gemeinde ist und darüber ist
- 195 en Pfahl und en Gebiet, und dann ...
- 196 **54. Mh.**
- 197 a. ... also global. Und em die [Stadt A in
- 198 Süddeutschland]Gemeinde sollte geteilt werden.
- 199 **55. Mh.**
- 200 a. Und damals hab' ich sehr viel gebetet.
- 201 **56. Mh.**
- 202 a. Auch wenn irgendwas war, und eh, ich hatte einfach das
- 203 Gefühl, diese Teilungsgeschichte, das ist nicht, zum einen
- 204 nicht richtig, weil aus'ner einigermaßen funktionieren
- 205 Gemeinde sind zwei Gemeinden auseinander-, also es
- 206 ist ...
- 207 **57. Mh.**
- 208 a. ... richtig auseinandergerissen worden. Es gab ziemlich
- 209 viel Tränen, böses Blut, und ... wir, also die K.-familie, wir
- 210 sollten dann in die Gemeinde [Stadt B in
- 211 Süddeutschland]gehen.
- 212 **58. Mh.**
- 213 a. Obwohl wir in [Stadt A in Süddeutschland]wohnen.
- 214 **59. Mh.**
- 215 a. Und für mich war das zum einen total unlogisch.
-

- 216 **60. Mh.**  
217 **a. Zum anderen prak-überhaupt nicht praktikabel irgendwo in**  
218 **...**
- 219 **61. Mh.**  
220 **a. ... [Stadt B in Süddeutschland]...**
- 221 **62. Mh.**  
222 **a. ... was zu besuchen an'nem Sonntag ohne Auto, ohne**  
223 **irgendwas.**
- 224 **63. Mh.**  
225 **a. Und eh, da hatt' ich schon erhebliche Zweifel, an eh**  
226 **göttlicher Inspiration in Richtung was die ...**
- 227 **64. Mh.**  
228 **a. ... em, Gemeindeführer eh so hatten.**
- 229 **65. Mh.**  
230 **a. Also für mich stand fest, die brauchten ne funktionierende**  
231 **Familie, ne aktive em Frau, die in den Hilfsorganisationen**  
232 **mitmachen kann, was ich ja damals auch tat.**
- 233 **66. Mh. Mh.**  
234 **a. Em, die ne Führungsrolle in, entweder bei den Frauen oder**  
235 **bei den Kindern übernehmen kann.**
- 236 **67. Mh.**  
237 **a. Und so kam's dann nachher auch. Also ich hab' dann ne**  
238 **Führungsrolle eh übernehmen sollen, bin dazu berufen**  
239 **worden.**
- 240 **68. Mh.**  
241 **a. Berufungen darf man nicht ablehnen, weil sie göttlich sind.**
- 242 **69. Mh.**  
243 **a. Und eh, aber meine Zweifel kamen halt immer mehr auf.**
- 244 **70. Mh.**  
245 **a. Dass das, was die da beten oder, also dass die praktisch**  
246 **eh nur, das was halt sinnig und logisch erscheint, das**  
247 **erklären sie als Inspiration.**
- 248 **71. Mh.**  
249 **a. Da war schon so'n bisschen mein, em, mein Disput.**
- 250 **72. Mh.**
-

251 a. Und em, ja und dann kam, dadurch das ich so diese  
252 Zweifel hatte, kam bei mir so wieder innendrin so dieses  
253 Gefühl em, ja also, wenn du jetzt schon an den Leuten  
254 zweifelt, also irgendwas passt da nicht. Du musst dich, eh,  
255 bekehren.

256 **73. Mh.**

257 a. Und em, ja dann gab's so dieses, diese, dieses Gefühl,  
258 wenn ich jetzt doch vielleicht in'nen Tempel käme, und  
259 vielleicht doch mehr die Segnung noch vom Tempel hätte.

260 **74. Mh.**

261 a. Dann wird vielleicht mein, eh Verhältnis zur Kirche wieder  
262 anders werden.

263 **75. Können Sie kurz für uns erläutern, was in den Tempel  
264 gehen bedeutet?**

265 a. Em, also in, wenn man das erste Mal in den Tempel, geht  
266 man für sich selber rein.

267 **76. Mh.**

268 a. Eh. Da macht man besondere, schließt man besondere  
269 Bündnisse.

270 **77. Mh.**

271 a. Em, und bekommt als Zeichen, dass man diese Bündnisse  
272 geschlossen hat mit Gott, em, ne besondere Unterwäsche.  
273 Nicht drüber lachen. (Lachen) Es ist, das ist einfach so.  
274 Mormonen, die durch den Tempel gegangen sind, tragen  
275 das [...] unter ihrer normalen Kleidung.

276 **78. Ahja.**

277 a. Das ist so'n bisschen ne züchtige Unterwäsche eigentlich.

278 **79. Mh.**

279 a. Em, und es soll schützen, ja, manche Mormonen sind so,  
280 gehen so weit, dass sie behaupten, sogar vor körperlicher  
281 Versehrtheit ...

282 **80. Mh.**

283 a. ... würde es schützen.

284 **81. Mh. Mh.**

285 a. Was natürlich Humbug ist. Em, und dieses Zeugs, das eh,  
286 muss man also von dem Tag des Bündnisses an immer  
287 tragen.

---

- 288        **82.        Mh.**
- 289            a. **Und em, das war dann auch Streitpunkt mit meinem Mann.**
- 290            **Der dann, der hat sich halt immer lustig gemacht über alles**
- 291            **Mögliche und besonders über diese Unterwäsche.**
- 292        **83.        Mh.**
- 293            a. **Also man kann sich auch wirklich lustig drüber machen.**
- 294            **Em, und em, dann hatt' ich eben auch diese Diskussion**
- 295            **wieder mit ihm, weil ich eben das Gefühl hatte, um Gott**
- 296            **noch näher zu kommen muss ich jetzt ...**
- 297        **84.        Mh.**
- 298            a. **... ich jetzt endlich durch den Tempel, dass man, dass**
- 299            **meine Zweifel an dem Ganzen ...**
- 300        **85.        Mh.**
- 301            a. **... eh wieder begraben werden.**
- 302        **86.        Mh.**
- 303            a. **Und Mormonen glauben ja sehr an Satan, und ich hab' halt**
- 304            **damals auch gedacht, der Satan beeinflusst mich [...].**
- 305        **87.        Mh.**
- 306            a. **Em, ja und dann hat er gemeint, so, so, ha, da hat doch**
- 307            **bestimmt jemand ne Unterwäschefabrik, deswegen hat er**
- 308            **die Inspiration gekriegt und jetzt müsst ihr halt alle solche**
- 309            **komische Unterwäsche tragen (Lachen), und ..., das war**
- 310            **also schon eh ... Und ich wollt' ihm halt beweisen, dass**
- 311            **dem nicht so ist. Und dass, dass das Zeug ja nur zum**
- 312            **Festgruppenpreis dann abgegeben wird und so weiter und**
- 313            **em, hab' dann angefangen im Internet zu forschen.**
- 314        **88.        Mh.**
- 315            a. **Und ich bin halt schon auf Damens gestoßen.**
- 316        **89.        Mh.**
- 317            a. **Aber bin halt dann auch auf die em Information-Site**
- 318            **www.Mormonen.de gestoßen.**
- 319        **90.        Mh.**
- 320            a. **Eh, die eigentlich ne recht gute Informationsseite ist, in**
- 321            **allen möglichen ...**
- 322        **91.        Mh.**
-

- 323 a. Richtungen der mormonischen Kirchen. Eh, das ist auch  
324 en Aussteiger, der die gemacht hat, auch aus[Stadt C in  
325 Ostdeutschland].
- 326 **92. Mh.**
- 327 a. Und em, hab' dann erst mal gar nicht glauben wollen, was  
328 ich da las.
- 329 **93. Mh.**
- 330 a. Der hat historische Fakten zusammengetragen, da war  
331 alles da. Quellenangaben.
- 332 **94. Mh.**
- 333 a. Wo das steht. Das waren Quellenangaben, die in Richtung  
334 Archiv ...
- 335 **95. Mh.**
- 336 a. ... von der Kirche führen. Alte Kirchenzeitschriften.
- 337 **96. Mh.**
- 338 a. Alte eh Berichte, Tagebücher, eh schriftliche  
339 Aufzeichnungen.
- 340 **97. Mh.**
- 341 a. Von alten Kirchenführern und so weiter und so fort. Und  
342 em, da war unter anderem eh dieses wichtigstes Ereignis  
343 für die Mormonen überhaupt, dies, die erste Vision, die  
344 Joseph Smith, ...
- 345 **98. Mh.**
- 346 a. ... der erste Kirchenführer hatte. Angeblich (Lachen),  
347 angeblich eh gehabt hatte.
- 348 **99. Mh.**
- 349 a. Da waren ganz viele Versionen dargestellt.
- 350 **100. Mh.**
- 351 a. Eh, und ich hab' dann gedacht, das gib's doch nicht. Also  
352 man kann doch nicht so'n, eh eigentlich weltbewegendes  
353 Ereignis, wenn das so war, em, kann man das doch nicht  
354 auf so viele verschiedene Varianten erzählen.
- 355 **101. Mh.**
- 356 a. Em, einmal hat er nur Stimmen gehört, einmal ist ihm eine  
357 Person erschienen, einmal, also ...
- 358 **102. Mh.**
-

- 359 a. ... in jeder Erzählung irgendwie anders und in einer  
360 Erzählung dann zwei und dann war da auch diese Version,  
361 wie sie offiziell von der Kirche gelehrt wird.
- 362 **103. Mh.**
- 363 a. Die dann em fast zwei Jahrzehnte später erst  
364 niedergeschrieben wurde.
- 365 **104. Mh.**
- 366 a. Em, und in der Version ist ihm also Gott Vater und Gott  
367 Sohn erschienen und eh, er hat also auf, aufgrund von'ner  
368 Frage, die er hatte, welcher Kirche er sich anschließen  
369 sollte, die ihm dann gesagt hatten, er soll sich keiner  
370 Kirche anschließen.
- 371 **105. Mh.**
- 372 a. Und das war für mich eigentlich so dieser Auslöser, in en  
373 ganz tiefes Loch zu fallen, weil für mich war eigentlich  
374 diese erste Mission das Schlüsselerlebnis.
- 375 **106. Mh.**
- 376 a. Und em, dass die jetzt plötzlich in, in so x-verschiedenen  
377 Varianten erzählt wird.
- 378 **107. Mh.**
- 379 a. Auch von Joseph Smith erzählt oder niedergeschrieben.
- 380 **108. Mh.**
- 381 a. Das war für mich en Schock.
- 382 **109. Mh.**
- 383 a. Man, ich mein', ich muss ja wissen, seh' ich eine Fassung,  
384 seh' ich zwei Fassungen oder hör' ich nur Stimmen.
- 385 **110. Mh. Mh.**
- 386 a. Und auch dies, die Gefühlswelt, die ich dabei erlebe, wenn  
387 das so'n, also wenn mir Gott erscheinen würde, dann  
388 würd' ich das eh, mein Leben lang wissen.
- 389 **111. Mh.**
- 390 a. Wie es abgegangen ist und nicht, und nicht eh, so oft, also  
391 irgendwas anderes erzählen.
- 392 **112. Mh. Mh.**
- 393 a. Und das war eigentlich der große Schock, den ich erlebt  
394 hatte.
-

- 395 **113. Mh. Wann war das ungefähr?**
- 396 a. Eh, das war im Juni ´78, eh, eh ´98.
- 397 **114. Mh.**
- 398 a. Juni ´98 war das.
- 399 **115. Was haben Sie damit gemacht dann?**
- 400 a. Ich bin erst mal heulend nach oben gerannt.
- 401 **116. Mh.**
- 402 a. In mein Zimmer und hab' em, richtig laut zu Gott
- 403 geschrieen, und hab' gesagt, das kann nicht wahr sein,
- 404 sag' mir dass das nicht stimmt.
- 405 **117. Mh.**
- 406 a. Also ich war richtig verzweifelt, weil ich gedacht hab', hör'
- 407 mal, ich hab' doch gebetet, ich hab' doch das Zeugnis
- 408 gehabt davon ...
- 409 **118. Mh.**
- 410 a. ... dass diese Kirche wahr ist, und dass, [...] die Mission
- 411 hat es so, wie sie niedergeschrieben ist, und, und so weiter
- 412 ...
- 413 **119. Mh.**
- 414 a. ... und so fort.
- 415 **120. Mh.**
- 416 a. Und dass das alles wirklich die einzig wahre und
- 417 wiederhergestellte Kirche ist, so wie es [...] wollte.
- 418 **121. Mh.**
- 419 a. Ja und eh, es kam natürlich keine andere Antwort.
- 420 **122. Mh.**
- 421 a. Weil em, ich mein' die Mormonen lehren ja ne bestimmte
- 422 Art von Beten. Man soll sich, eh, das erste durch den Kopf
- 423 durchgehen lassen, und wenn man dann zu'nem Ergebnis
- 424 gekommen ist, praktisch positiv beten.
- 425 **123. Mh.**
- 426 a. Um Bestätigung, dass es wahr ist. Aber man hat sich ja
- 427 innerlich schon selbst suggeriert, dass es wahr sein muss
- 428 ...
- 429 **124. Mh.**
-



- 430 a. ... und könnte ...
- 431 **125. Mh. Mh.**
- 432 a. ... und so. Und em, ja ich hab' dann später viele über
- 433 **Selbstsuggestion ...**
- 434 **126. Mh.**
- 435 a. ... gelesen, wie sehr man sich doch selber beeinflussen
- 436 **kann.**
- 437 **127. Mh.**
- 438 a. **Wenn man en Wunschgedanken hat.**
- 439 **128. Mh.**
- 440 a. **Und ich hab' mich ja bei den Mormonen sehr wohl gefühlt.**
- 441 **129. Mh.**
- 442 a. **Das sind ja, eh, so vom, vom, vom sozialen Aspekt her, ist**
- 443 **ja wirklich ganz toll.**
- 444 **130. Mh.**
- 445 a. **Weil, sowie sie sich gegenseitig unterstützen, wie sie einen**
- 446 **aufnehmen und so weiter.**
- 447 **131. Mh.**
- 448 a. **Das war für mich wie ne Familie.**
- 449 **132. Mh. Mh.**
- 450 a. **Ja. Ich bin dann depressiv geworden. Ich war überhaupt**
- 451 **nicht mehr fähig, irgendwas zu machen.**
- 452 **133. Mh.**
- 453 a. **Also eh, ich hab', doch was ich gemacht hatte war, ich hing**
- 454 **ständig im Internet. Weiter gelesen, weiter gesucht.**
- 455 **134. Mh.**
- 456 a. **Eh, Kontakt mir Mormonen gehabt, Kontakt mit Ex-**
- 457 **Mormonen. Mormonen, die mir ziemlich zugesetzt hatten,**
- 458 **so in Richtung em, ja wir wollen dir ja nur helfen, Satan**
- 459 **beeinflusst dich.**
- 460 **135. Mh.**
- 461 a. **Und eh, eh, Mormonen, die mich verflucht hatten, die eh,**
- 462 **also wirklich bitterböse mir gegenüber waren.**
- 463 **136. Mh.**
-

- 464 a. Em, dann auch wirklich ganz liebevoll, teilweise, also es  
465 waren wirklich wechselnd, ...
- 466 **137. Mh.**
- 467 a. ... wechselnde Reaktionen. Und em, ich hab' mich dann an  
468 Mailing-Gruppen beteiligt. Ich wollt eigentlich, damals wollt  
469 ich einfach nicht, dass, dass das stimmt, was ich da im  
470 Internet gelesen hatte.
- 471 **138. Mh.**
- 472 a. Also ich wollte diese heile Welt, die wieder haben, die ich  
473 bei den Mormonen hatte.
- 474 **139. Mh.**
- 475 a. Und hab' auch ne Zeitlang em gedacht, Mensch hätt' ich's  
476 doch nur nie gelesen.
- 477 **140. Mh.**
- 478 a. Ja.
- 479 **141. War ne schwere Zeit?**
- 480 a. Mh. Ja. Em, ja in, in der Zeit, wo ich dann so depressiv  
481 dann auch war, hab' ich dann auf Hinweis von einer aus  
482 der Aussteigergruppe dann meinen Arzt aufgesucht. Ich  
483 hab' ne ...
- 484 **142. Sie hatten dann auch schon Kontakt zu Aussteigergruppe?**
- 485 a. Ja.
- 486 **143. Speziell Mormonenaussteiger?**
- 487 a. Ja.
- 488 **144. Mh.**
- 489 a. Eh, wobei bei den Mormonenaussteigern auch eh andere  
490 Aussteiger waren.
- 491 **145. Mh.**
- 492 a. Also es war einfach em, teilweise aus Amerika, so über die,  
493 über's Internet kommt man ja weltweit ...
- 494 **146. Mh.**
- 495 a. ... nach Amerika, nach Australien, überall hin.
- 496 **147. Mh.**
- 497 a. Teilweise waren's auch, also andere Aussteiger.
- 498 **148. Mh,**
-

- 499           a. Die sich einfach da mit drangehängt hatten.
- 500   **149.    Mh.**
- 501           a. Weil halt die Aussteigergruppe schon relativ gut  
502           organisiert war.
- 503   **150.    Ah ja.**
- 504           a. Also ...
- 505   **151.    Mh.**
- 506           a. Eh, einfach auch, das Auffangen, das war für mich so  
507           wichtig, dass das jemand war, der meine Sorgen, meine  
508           Ängste ...
- 509   **152.    Mh.**
- 510           a. ... meine Nöte verstanden hat.
- 511   **153.    Mh.**
- 512           a. Weil mein Mann konnt's nicht verstehen. Für ihn war klar,  
513           na ja jetzt haste'e gelesen, dass es nicht stimmt, jetzt em,  
514           ...
- 515   **154.    Mh.**
- 516           a. ... muss gut sein.
- 517   **155.    Gut, aber welche innere Not ...**
- 518           a. Ja.
- 519   **156.    ... dass, dass ....**
- 520           a. Das war für mich, für mich hat das ganze Weltbild nicht  
521           mehr gestimmt. Ich mein', ich hab' mein, mein Leben, mein  
522           Handeln, alles nach dem aufgebaut, was die Mormonen für  
523           das Jenseits gelehrt hatten.
- 524   **157.    Mh.**
- 525           a. Und wenn das alles nicht mehr stimmt, wo ist dann dieser  
526           Sinn, wo ist dieses Jenseits, wo ist, also meine 'Ziele'  
527           waren weg.
- 528   **158.    Mh.**
- 529           a. Also, von einem Tag auf den anderen war praktisch das  
530           weg.
- 531   **159.    Eh, Sie haben vorhin gesagt, Sie hatten noch Aufgaben in  
532           der Gemeinde?**
- 533           a. Ja.
-

- 534 **160. Wie sind Sie damit umgegangen in der Zeit?**
- 535 a. Em als ich angefangen hatte mit dem Zweifeln, hab' ich
- 536 gleich meinem Gemeinde-Leiter en Brief geschrieben, dass
- 537 ich sofort meine Ämter niederlege.
- 538 **161. Mh.**
- 539 a. Em, dass ich nicht mehr das lehren kann, also damals hatt'
- 540 ich em, war ich eh Ratgeberin.
- 541 **162. Mh.**
- 542 a. In der Primarvereinigung, Primarvereinigung, da sind die
- 543 Kinder von drei bis zwölf untergebracht.
- 544 **163. Mh.**
- 545 a. In verschiedenen altersorientierten Klassen.
- 546 **164. Mh.**
- 547 a. Em, und gleichzeitig Lehrerin für die Kinder 4- und f-jährig.
- 548 **165. Mh.**
- 549 a. Vielleicht, wir hatten noch en 6-Jährigen, hatt' ich in meiner
- 550 Gruppe. Em, und damals sollte ich, sollte ich em,
- 551 unterrichten, zum Beispiel das, die heiligen Schriften sind
- 552 wahr, das Buch mormonisch war.
- 553 **166. Mh.**
- 554 a. Also Buch Mormon ist so'n ...
- 555 **167. Mh.**
- 556 a. ... Ergänzungsstück zu der Bibel ...
- 557 **168. Mh.**
- 558 a. .... die Joseph Smith angeblich von [...], die ja in'em Felsen
- 559 verborgen gefunden hat, so das jetzt hat, also.
- 560 **169. Mh.**
- 561 a. Em, und eh, wir hatten damals die Vorbereitung, einmal im
- 562 Jahr machen die Kinder, gestalten die den Gottesdienst.
- 563 **170. Mh.**
- 564 a. Mit Singen, mit allem Möglichen und em, ich war eh für den
- 565 Gesang zuständig, das heißt, ich sollte mit den Kindern die
- 566 Lieder einüben. Und ein eh Lied war dann eben das mit den
- 567 goldenen Platten, die goldenen Platten lagen in einem
- 568 Felsen tief, bis Gott den Knaben Joseph ... Was war das? ...
- 569 zu seinem Dienst berief. Also so irgendwie ...
-

- 570 **171. Mh.**
- 571 **a. ... so ging das. Em, und mir hat, mich hat's wirklich gestellt**
- 572 **...**
- 573 **172. Mh.**
- 574 **a. ... wo ich diesen Text dann, also, aus so'n anderen**
- 575 **Blickwinkel gelesen hatte.**
- 576 **173. Mh.**
- 577 **a. Hab' ich gedacht, ich kann doch die Kinder jetzt nicht was**
- 578 **lehren ...**
- 579 **174. Mh.**
- 580 **a. ... wo ich nicht mehr dahinter steht.**
- 581 **175. Mh.**
- 582 **a. Also ich hab' wirklich von einem Tag auf den anderen.**
- 583 **176. Mh.**
- 584 **a. Hab' ich en Punkt gemacht und hab' gesagt, ich nehm'**
- 585 **meine Aufgaben ...**
- 586 **177. Mh.**
- 587 **a. ... in der Kirche ...**
- 588 **178. Mh.**
- 589 **a. ... nicht mehr wahr, ich hab' große Zweifel da dran, ich ...**
- 590 **179. Mh.**
- 591 **a. ... ich bin nicht, ja, dann war halt Gespräch mit dem eh**
- 592 **Gemeindeführer. Später dachten se dann, na ja vielleicht**
- 593 **kommt sie ja wieder, wenn wir se wieder zurück nach**
- 594 **[Stadt A in Süddeutschland]in die Gemeinde einordnen.**
- 595 **Em, sie ist halt nicht wieder gekommen (lachen).**
- 596 **180. Mh. Mh.**
- 597 **a. Em, ja und, die Gemeinde ist übrigens wieder**
- 598 **zusammengelegt. Weil nach mir noch vier Familien**
- 599 **ausgestiegen sind.**
- 600 **181. Mh.**
- 601 **a. Ganze Familien sind weg.**
- 602 **182. Mh. Eh, noch mal zurück, zu dem von vorhin. Sie sagten,**
- 603 **Sie bekamen dann den Tipp zum Arzt zu gehen.**
- 604 **a. Mh.**
-

- 605 **183. Wie ging's dann weiter?**
- 606 a. Also mein Arzt kannte mich ja recht gut.
- 607 **184. Mh.**
- 608 a. Und em, ja, ich hab' ihm halt auch von, von der
- 609 Depression, also, oder vielmehr ich hab' ihm das anders
- 610 geschildert. Ich hab' ihm halt gesagt, dass ich abrupt tief
- 611 traurig bin, und dass ich, dass ich überhaupt nicht mehr,
- 612 ich hab' das Gefühl gelähmt zu sein. Richtig so.
- 613 **185. Mh.**
- 614 a. Ich komm' überhaupt, ich kann überhaupt nichts mehr
- 615 machen, ich war wie so in Watte gepackt.
- 616 **186. Mh.**
- 617 a. Nichts von außen kam mehr an mich ran, und ich hab' nur
- 618 geheult und em, ich hatte damals auch ganz konkrete
- 619 Suizidgedanken. Ganz eh, ganz konkrete Vorstellungen em
- 620 oder Gedanken, wie komme ich an Tabletten.
- 621 **187. Das heißt, Sie haben sich konkret Schritte überlegt?**
- 622 a. Ja. Ganz konkret Schritte überlegt.
- 623 **188. Mh.**
- 624 a. Und em en bisschen so'n, so'n, so'n Wachrüttelmoment
- 625 war, wo eh, da lag ich auch oben, in meinem Bett und hab'
- 626 wieder mal geheult und auch wieder so diese ganz
- 627 konkreten Gedanken und eh richtig Pläne aus-
- 628 ausgearbeitet, wie komm' ich an Tabletten dran.
- 629 **189. Mh.**
- 630 a. Schlaftabletten, ganz konkret.
- 631 **190. Mh.**
- 632 a. Em, da kam dann plötzlich so dieser Gedanke, was ist,
- 633 wenn dich dein Kind findet? Als.., ich hab' wirklich das Bild
- 634 von, von meinem Kindern gesehen und ein Kind, das mich
- 635 findet.
- 636 **191. Mh.**
- 637 a. Und dann hab' ich gedacht, ne, so kann's nicht
- 638 weitergehen.
- 639 **192. Mh.**
- 640 a. Und eine eben eh aus'en, mit der ich dann geschattet hatte
- 641 ...
-

- 642       **193.     Mh.**
- 643           a. ... auch wieder mal mitten in der Nacht ..., da ist ja dann
- 644           Tag ...,
- 645       **194.     Mh.**
- 646           a. ... zu dem Zeitpunkt in Amerika, die sich schon gewundert,
- 647           warum ich jetzt mitten in der Nacht online bin.
- 648       **195.     Mh.**
- 649           a. Fragt mich ganz konkret, "are you suicid"?
- 650       **196.     Mh.**
- 651           a. Also, em ...
- 652       **197.     Mh.**
- 653           a. ... bist du suizide?
- 654       **198.     Mh.**
- 655           a. Das hat mich irgendwie, wie , wie kommt die auf die Idee,
- 656           mich so zu fragen, aber ich, ich saß da mit Tränen in den
- 657           Augen und ...
- 658       **199.     Mh.**
- 659           a. ... ich war richtig fertig und dann hat sie gesagt, geh' zum
- 660           Arzt, geh' 'sofort zum Arzt'.
- 661       **200.     Mh.**
- 662           a. Am nächsten Morgen.
- 663       **201.     Mh.**
- 664           a. Und eh, ich glaub' damals, wenn mich jemand gekannt
- 665           hätte und irgendwo hingestellt, ich wär' dort stehen
- 666           geblieben. Also eh ich hab' vielleicht wirklich drauf
- 667           gewartet, dass jemand mich an der Hand nimmt und sagt
- 668           ....
- 669       **202.     Mh.**
- 670           a. ... komm' ich geh' mit dir jetzt en Schritt weiter ...
- 671       **203.     Mh.**
- 672           a. ... und ich helf' dir oder so. Und das hat mir echt geholfen,
- 673           also ich hab' mich dann getraut zu meinem Arzt sofort zu
- 674           gehen.
- 675       **204.     Mh.**
- 676           a. Em, der hat mir sofort en Antidepressiva verschrieben.
-

- 677       **205.     Mh.**
- 678           **a. Zoloft hab' ich damals gekriegt und eh, hat mir dann eben**
- 679           **gesagt, wo ich ne Therapeutin finden könnte.**
- 680       **206.     Mh.**
- 681           **a. Mit der ich auch dann Kontakt aufgenommen hab'. Eh, und**
- 682           **die mir auch recht schnell en Termin gegeben hat.**
- 683       **207.     Mh.**
- 684           **a. Em, dieses, dieses Zoloft, das hat mir, ich glaub' zehn Tage**
- 685           **oder so ging's bis es, bis ich's erste Mal wieder Vögel**
- 686           **singen gehört, Grillen zirpsen gehört hab'. Ich hab' nichts**
- 687           **mehr wahrgenommen vorher.**
- 688       **208.     Mh.**
- 689           **a. Weil ich auf'm [Ort auf dem Berg] oben, weiß ich**
- 690           **noch.[Bergbezirk]. Em, und, und irgendwie plötzlich**
- 691           **gemerkt, ich nimm' ja wieder wahr.**
- 692       **209.     Mh.**
- 693           **a. Und das war, das war en tolles Gefühl und dann, damals**
- 694           **hatt' ich auch dann zu meinem Mann gesagt, em, ich wird'**
- 695           **ne Therapie machen. Und dann ...**
- 696       **210.     Mh.**
- 697           **a. ... hat er gesagt, also wenn du noch anfangst mit so'nem**
- 698           **Scheiß, Entschuldigung für den Ausdruck, aber so hat er**
- 699           **sich ausgedrückt.**
- 700       **211.     Mh.**
- 701           **a. Em, dann trennen wir uns. Also für ihn ist em Psychiater,**
- 702           **Psychia-Psychiatrie, Psychotherapie, Psychopharmaka, ist**
- 703           **alles en Makel.**
- 704       **212.     Mh.**
- 705           **a. Em, ja.**
- 706       **213.     So ist es dann auch gekommen, oder wie?**
- 707           **a. Es ging schon noch ne ganze Weile, bis es dann wirklich**
- 708           **so gekommen ist. Aber so ist es im Endeffekt gekommen.**
- 709       **214.     Mh.**
- 710           **a. Ende 2000.**
- 711       **215.     Haben Sie sich getrennt?**
-



- 712 a. **Haben wir. War so die erste Phase, wo ich, wo ich auch mal**  
713 **wieder nicht konnte, also so diese depres-depressiven**  
714 **Phasen, die kamen immer wieder. In gro-in richtig großen**  
715 **Wellen, also ...**
- 716 **216. Mh.**
- 717 a. **... em, wo er halt einfach nicht verstanden hat.**
- 718 **217. Mh.**
- 719 a. **Wo ich einfach mit, mit der Vergangenheit eh einfach nicht**  
720 **klar kam.**
- 721 **218. Mh.**
- 722 a. **Wenn Sie meinen eh Bericht gelesen haben, den ich eh im**  
723 **Internet hab', da hab' ich ja auch drin geschrieben, dass,**  
724 **dass ich em, Altlasten aus der Kindheit mitgebracht hatte.**
- 725 **219. Mh.**
- 726 a. **Und das kam halt alles mit hoch. Die Kirche hat viel**  
727 **zugedeckt.**
- 728 **220. Mh.**
- 729 a. **Mit, mit ihrem eh Vergeben und Vergessen und, und, und**  
730 **so weiter.**
- 731 **221. Mh.**
- 732 a. **Also, em, ja und, und der Zusammenbruch von meinem**  
733 **“Zeugnis“ ...**
- 734 **222. Mh.**
- 735 **223. P, .... em hat eigentlich ganz viele Wunden aufgerissen,**  
736 **die so mit'ner großen Kruste überdeckt waren.**
- 737 a. **Mh.**
- 738 i. **Und es kam halt alles wieder raus.**
- 739 **224. Mh.**
- 740 a. **War auch en großes Problem innerhalb der Ehe. Also nicht**  
741 **nur die Kirche, sondern auch meine Altlasten.**
- 742 **225. Mh.**
- 743 a. **Die ich mit reingebracht hatte.**
- 744 **226. Mh.**
- 745 a. **Und das alles insgesamt, das hat halt schon dann dazu**  
746 **geführt, dass es nicht mehr ging.**
-

- 747 **227. Mh.**  
748 **a. Ja.**
- 749 **228. Ja.**  
750 **a. Und jetzt leben wir halt (Lachen) ...**
- 751 **229. Nebeneinander.**  
752 **a. Nebeneinander. Kinder haben Papa und Mama.**
- 753 **230. Mh.**  
754 **a. Und ist schon okay. Ja.**
- 755 **231. Ja.**  
756 **a. Und jetzt versuch' ich halt andern Aussteigern auch zu**  
757 **helfen.**
- 758 **232. Mh.**  
759 **a. Also Ansprechpartner zu sein, wenn irgendwas ist.**
- 760 **233. Wenn die anderen sich im Internet auf die Suche machen**  
761 **oder? Mh. Okay. Eh, können Sie mir noch ganz kurz en bisschen**  
762 **was zu Ihrem Hintergrund sagen? Was sind Sie, Lehrerin auch.**  
763 **Sie haben vorhin gesagt ...**  
764 **a. Ich hab', ich hab' unterrichtet in der ..., also ich hab' in der**  
765 **Kirche eh, eh en Lehrerseminar besucht.**
- 766 **234. Mh.**  
767 **a. Und em, ja das darf man sich jetzt nicht vorstellen wie en**  
768 **pädagogisches Studium oder so, also man macht halt**  
769 **einfach so'n Kurs.**
- 770 **235. Mh.**  
771 **a. Zehnmal eh irgendwas.**
- 772 **236. Mh.**  
773 **a. Und em, dann wird man auf die Menschheit losgelassen.**  
774 **Em, das wird also nicht in der normalen Welt (Lachen).**
- 775 **237. Ahja.**  
776 **a. Aber es eh, es hat mir natürlich auch Selbstvertrauen**  
777 **gegeben.**
- 778 **238. Mh.**  
779 **a. Vor'ner Klasse zu stehen oder Ansprachen zu geben, oder**  
780 **vor eh 150 Leuten zu dirigieren oder ...**
- 781 **239. Mh.**
-

- 782 a. ... egal jetzt was, em, das hat auch meine Kinder, also  
783 irgendwo gestärkt, so dass dieses em auch bei andern  
784 beten oder ...
- 785 **240. Mh.**
- 786 a. ... so, das hat natürlich schon von der  
787 Persönlichkeitsentwicklung ...
- 788 **241. Mh.**
- 789 a. ... allen was gebracht. Also ich möchte jetzt nicht die  
790 Mormonen jetzt schlecht machen, ...
- 791 **242. Mh.**
- 792 a. ... in der Hinsicht, es geht mir da ja nur um die Lehre, die  
793 einfach nicht mehr passt. Aber so vom, von der  
794 Persönlichkeitsentwicklung hat mir das schon was  
795 gebracht. Und ansonsten war ich halt so wie es die Lehre  
796 der Kirche wollte, Hausfrau und Mutter.
- 797 **243. Mh.**
- 798 a. Also die drei K's sind ganz wichtig. Kinder, Küche, Kirche.
- 799 **244. Mh.**
- 800 a. Die sollte man halt schon irgendwo einhalten und Frauen,  
801 die sich beruflich em fortbilden wollten, die hatten halt  
802 schon ab und zu Probleme mit den Kirchenführern. Also ....
- 803 **245. Fanden die nicht gut.**
- 804 a. Das fanden die nicht gut. Also, ich hab' die  
805 Fachhochschulreife gemacht em da war ich mit dem ...,  
806 also die Prüfung selber abgelegt, da war ich  
807 hochschwanger mit dem 5. Kind.
- 808 **246. Mh.**
- 809 a. Der ist '96 zur Welt gekommen. Em, und da hatt' ich im  
810 Vorfeld, also als die mitgekriegt hatten, ich mach'  
811 Fortbildung, hatt' ich schon meine Probleme. Als ich dann  
812 mit'en Teilzeitstudium angefangen hab' an der Fern-Uni, da  
813 hatt' ich dann auch meine Probleme, die fanden das also  
814 gar nicht gut, so'ne Selbstverwirklichung.
- 815 **247. Mh.**
- 816 a. Von Frauen und ..., em, und da hatt' mich eigentlich dann  
817 mein Mann auch damals recht gut unterstützt. Der hat  
818 gesagt, er findet es klasse und er steht dahinter.
- 819 **248. Mh.**
-

- 820 a. Und er unterstützt mich, und das hat er auch getan. Em, ja.
- 821 **249. Was haben Sie gemacht?**
- 822 a. Eh, ich hab' Kurse belegt in [Wirtschaftswissenschaft A].
- 823 **250. Mh.**
- 824 a. Und in [technische Wissenschaft A].
- 825 **251. Mh.**
- 826 a. Aber ohne jetzt en konkretes Ziel für en Abschluss, einfach
- 827 nur ...
- 828 **252. Mh.**
- 829 a. ... ins Lernen reinkommen, im Lernen drin bleiben.
- 830 **253. Mh.**
- 831 a. Und jetzt im Moment mach' ich en eh Ausbildung zur
- 832 Altenpflegerin.
- 833 **254. Mh. Und da geht's dann nachher auch hin.**
- 834 a. Und da geht's auch hin. Also, Pflege fand ich immer schon
- 835 gut. Und das wird' ich machen. Nur, ich hab' halt versucht
- 836 auch meine Kinder dann immer so, wie es die Kirche
- 837 wollte...
- 838 **255. Mh.**
- 839 a. Zu führen, Gebet in der Familie, ..... Schriftstudium,
- 840 gute Musik (Lachen).
- 841 **256. Mh.**
- 842 a. Was man auch unter guter Musik versteht. Mein' ich ...
- 843 **257. Was ist es für die Kinder jetzt, dass Sie nicht mehr dabei**
- 844 **sind?**
- 845 a. Eh dadurch, dass wir ja immer schon kontroverse
- 846 Diskussionen hatten,
- 847 **258. Mh,**
- 848 a. mein Mann und ich, waren die Kinder eigentlich nicht so
- 849 heilig.
- 850 **259. Mh.**
- 851 a. Also, em, sie kannten zwei Welten.
- 852 **260. Mh.**
- 853 a. Und em, für die war mein Ausstieg eigentlich nicht soooo
- 854 schlimm.
-

- 855       **261.     Mh.**
- 856           a. **Em, zumal wir denen gesagt hatten, es steht euch frei,**
- 857           **weiterhin,**
- 858       **262.     mh,**
- 859           a. **hinzugehen. Mein Grund, warum ich nicht mehr gehe, ist**
- 860           **der und der,**
- 861       **263.     mh,**
- 862           a. **aber es darf nicht euer Beweggrund sein,**
- 863       **264.     mh,**
- 864           a. **weil ich nicht gehe, sondern ihr müsst selber,**
- 865       **265.     mh,**
- 866           a. **euch entscheiden, was tut ihr.**
- 867       **266.     Mh.**
- 868           a. **Weil die hatten immer die Wege offen.**
- 869       **267.     Mh. Mh.**
- 870           a. **Und die Älteste, die jetzt dieses Jahr 20 wird, eh, die hat**
- 871           **von sofort auf gleich en Abschluss gemacht. Die Zweite,**
- 872           **gut, die, och ja, die hat das nie so richtig konkret ernst**
- 873           **genommen. Die fand's ganz witzig immer und die hat aber**
- 874           **in ihrer Freizeit dann was, statt Kirche dann,**
- 875       **268.     mh,**
- 876           a. **letztlich da war, durchaus andere Sachen zu tun,**
- 877       **269.     mh,**
- 878           a. **gewusst.**
- 879       **270.     Mh.**
- 880           a. **Und die eh Dritte, eh, ja die hat das ein oder andere Mädels**
- 881           **halt schon vermisst.**
- 882       **271.     Mh.**
- 883           a. **Und ich denk', das ist auch en Grund, warum sie eh an**
- 884           **Jugendaktivitäten teilnimmt.**
- 885       **272.     Mh. Mh.**
- 886           a. **Und ..., freut sich auch, und die freuen sich, und ... ja.**
- 887       **273.     Mh.**
- 888           a. **Auch für mich ist das okay.**
-

- 889       **274.     Mh.**
- 890               **a. Also, sie muss selber soweit wissen, was sie tut. Sie kennt,**
- 891       **275.     mh, eh das Für und das Wider, und sie sagt auch selber,**
- 892               **“Mama ich geh’ nur wegen [...] nie.**
- 893       **276.     Mh. Mh.**
- 894               **a. Mir ist’s auch irgendwo recht, weil eh, von, von, em, von**
- 895               **dem, was man halt mittlerweile so an Jugendlichen kennen**
- 896               **lernt,**
- 897       **277.     mh,**
- 898               **a. also eh, sie halt schon recht gradlinig und ...,**
- 899       **278.     mh, mh,**
- 900               **a. em, dass sie da irgendwie in in schlechte Kreise gerät,**
- 901       **279.     mh,**
- 902               **a. hab’ ich halt keine Bedenken.**
- 903       **280.     Mh.**
- 904               **a. Was halt schon von der Schule her durchaus sein könnte.**
- 905       **281.     Ahja.**
- 906               **a. Weil, also wenn ich alle Jugendlichen, [...] die**
- 907               **Mormonenjugendlichen. (Lachen) [...]**
- 908       **282.     Ja. Danke. [...] mitlaufen, das ist uns wichtig. Also die**
- 909               **Aussteigerproblematik.**
- 910               **a. Die Aussteigerproblematik!**
- 911       **283.     Utah.**
- 912       **284.     P.     Utah.       Also em, hier in Deutschland lebt man ja**
- 913               **sozu-sozusagen in der Diaspora.**
- 914               **a. Mh.**
- 915                       **i. Em, aber in Utah zum Beispiel,**
- 916       **285.     mh,**
- 917               **a. da ist die Konzentration sehr, sehr hoch.**
- 918       **286.     Mh.**
- 919               **a. Eh, ich weiß jetzt nicht, in Prozenten, wie viel das**
- 920               **ausmacht, aber da ist der Nachbar Mormone, da ist ...,**
- 921       **287.     Mh,**
-

- 922 a. der Schulkamerad Mormone, da eh ist da möglicherweise  
923 der Arbeitgeber Mormone,
- 924 **288.** mh,
- 925 a. und eh die haben schon mit unter sehr, sehr große  
926 Probleme und Ausgrenzungen, wenn sie aussteigen.
- 927 **289.** Mh. Mh.
- 928 a. Em, ich kenn' welche, die sogar den Staat [in  
929 Amerika]verlassen haben,
- 930 **290.** mh,
- 931 a. weil, weil sie eben, also, ge-gemobbt wurden,
- 932 **291.** mh,
- 933 a. weil sie eh mit Kündigungen zu rechnen hatten, weil sie  
934 ihre Wohnung verlieren mussten oder so was.
- 935 **292.** Mh.
- 936 a. Und das ist ja in Deutschland nicht so.
- 937 **293.** Mh.
- 938 a. Also der Nachbar ist Protestant oder Katholik oder gar  
939 nicht,
- 940 **294.** mh,
- 941 a. oder eh so, und eh, bis man den nächsten Mormonen trifft,  
942 fährt man mindestens zehn Minuten mit dem Auto und em.
- 943 **295.** Mh.
- 944 a. Also man, man hat in in eh, Gebieten mit hoher  
945 Mormonenkonzentration einfach sein gesamtes,
- 946 **296.** mh,
- 947 a. sein gesamtes Umfeld.
- 948 **297.** Mh.
- 949 a. Ist da mit beeinflusst. Und ....
- 950 **298.** Sie sagen, das war in Ihrem Fall dann weniger.
- 951 a. In meinem Fall weniger. Ja. Also, gut eh plötzlich riefen sie  
952 halt nicht mehr an, und, und was weiß ich, aber ich hab'  
953 immer noch eh Leute gehabt, mit denen ich halt guten  
954 Kontakt aus der Nachbarschaft hatte,
- 955 **299.** mh,
-

- 956 a. em, wobei bei man schon gemerkt hat, so Freundeskreise,  
957 die man vor der Konvertierung hatte, eh und die nun mal,
- 958 **300.** mh,
- 959 a. in der Zeit der, des Mormoneseins, eigentlich eh so immer  
960 mehr zurück hat eh,
- 961 **301.** mh,
- 962 a. gehen lassen, so diese Freundschaften, em. Ja, dass war  
963 dann schon schwierig da wieder anzuknüpfen.
- 964 **302.** Mh.
- 965 a. Also eh, man, man ist ziemlich eingebunden. Vom  
966 Tagesablauf her.
- 967 **303.** Mh. Und wie ist es mit den Mormonen, haben Sie da jetzt  
968 noch Kontakte?
- 969 a. Eh, ich hab' zu den "wirklichen Freunden", also für die jetzt  
970 mein em Wegsein nichts mit meiner Person zu tun hatte,
- 971 **304.** mh,
- 972 a. noch sehr guten Kontakt.
- 973 **305.** Mh, mh.
- 974 a. Sehr guten freundschaftlichen Kontakt. Keine  
975 Berührungängste, von beiden Seiten.
- 976 **306.** Mh.
- 977 a. Ich mein', es muss ja von beiden Seiten so sein. Em, ich tu'  
978 denen nichts, die tun mir nichts. So,
- 979 **307.** mh,
- 980 a. also wir grenzen einfach das eigentliche Thema aus und,
- 981 **308.** mh,
- 982 a. eh es gibt so viele andere Sachen, die man eigentlich  
983 miteinander bereden kann oder tun kann, oder ja ...
- 984 **309.** Aber Glaubensfrage ist dann ausgeklammert?
- 985 a. Glaubensfrage bleibt ausgeklammert. Ich möchte' die nicht  
986 eh missionieren und die tun mich nicht miss-missionieren.
- 987 **310.** Mh.
- 988 a. Und damit haben wir eigentlich ne ganz klare Linie. Aber es  
989 gibt welche, die reden nicht mehr mit mir.
- 990 **311.** Mh.
-



- 991 a. Die eh, a-also die sehen mich nicht, wenn ich ins  
992 Gemeindehaus komme,
- 993 **312.** mh,
- 994 a. die eh ignorieren mich.
- 995 **313.** Mh.
- 996 a. Und eh, ich denk' aber, das ist auch ne Art von  
997 Selbstschutz.
- 998 **314.** Mh.
- 999 a. Bei denen.
- 1000 **315.** Mh.
- 1001 a. Weil die vielleicht Angst haben, mit mir in'ne Diskussion zu  
1002 kommen und eh von der Kirchenleitung wird ja auch  
1003 gelehrt, dass man eigentlich keinen Kontakt zu em  
1004 Abtrünnigen haben soll.
- 1005 **316.** Mh. Mh.
- 1006 a. Und deswegen, also, ich kann die dann auch mehr oder  
1007 weniger verstehen, weil sie einfach Angst um ihr  
1008 Seelenheil haben.
- 1009 **317.** Mh. Mh.
- 1010 a. Und die Kirche lehrt dann auch, ja wenn man eben Kontakt  
1011 zu denen hat, dann hat man eigentlich schon so'n  
1012 bisschen sein Bündnis mit dem Teufel gemacht.
- 1013 **318.** Mh.
- 1014 a. Und sich ...
- 1015 **319.** Auf was Gefährliches ....
- 1016 a. Auf was Gefährliches eingelassen ja. Em, es gibt so'ne, es  
1017 kam oft in der Ansprache, eh man kann nicht eh saubere  
1018 Fingernägel behalten, wenn man in der Erde wühlt oder im  
1019 Dreck wühlt. Im Dreck wühlt ist besser gesagt.
- 1020 **320.** Mh.
- 1021 a. Also es bleibt immer irgendwo en Trauerrand.
- 1022 **321.** Mh.
- 1023 a. Man kann sich noch so sehr schrubben,
- 1024 **322.** mh,
-

- 1025            **a. und, und eigentlich so diese Berührung mit em**  
1026            **Abtrünnigen, die wurd' verglichen mit'em Wühlen im**  
1027            **Dreck.**
- 1028            **323.    Mh.**
- 1029            **a. Und man soll sich auch nicht auf Diskussionen einlassen,**  
1030            **man soll nicht in Ex-Mormonen[...] schreiben.**
- 1031            **324.    Mh.**
- 1032            **a. Em, man soll einfach das Thema links liegen lassen.**
- 1033            **325.    Mh.**
- 1034            **a. Und auch keine eh schmutzige Literatur lesen. Schmutzig**  
1035            **heißt, ...**
- 1036            **326.    Berichte von Abtrünnigen.**
- 1037            **a. Berichte von Abtrünnigen. Also jetzt nicht nur eben**  
1038            **schmutzig in Richtung Pornographie, sondern eben**  
1039            **schmutzig in Richtung Aussteigerberichte, Aussteiger ...**
- 1040            **327.    Ja.**
- 1041            **a. Was weiß ich, alles Mögliche.**
- 1042            **328.    Mh. Mh. Okay.**
-

## Faith Development Interview with Elisabeth

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- 1 **1. Mh. Mh. Okay. Das sag' ich dann auch noch mal. Also das ist**  
2 **jetzt Interview zur Glaubensentwicklung und eh, ja vielleicht**  
3 **kommt's Ihnen en bisschen vor wie Wiederholung, das ist**  
4 **zwangsläufig der Fall.**
- 5 **a. Mh.**
- 6 **2. Wir können ja nicht vorhersehen, was jeder erzählt.**
- 7 **a. Erzählt!**
- 8 **3. [...] haben wir, genau. Em, wenn Sie über Ihr Leben nachdenken,**  
9 **jetzt insgesamt.**
- 10 **a. Mh.**
- 11 **4. Könnten Sie's in unterschiedliche Abschnitte einteilen? Zum**  
12 **Beispiel, wenn es ein Buch wäre? Wie müssten die Kapitel**  
13 **heißen?**
- 14 **a. Vor der Kirche, in der Kirche, nach der Kirche (Lachen).**
- 15 **5. Sehr auf die Kirche bezogen. Ist das so [...]**
- 16 **a. Schon, schon, ja. Also weil für mich eigentlich Religion**  
17 **immer ne Rolle gespielt hat in meinem Leben.**
- 18 **6. Mh.**
- 19 **a. Also es gab' ne Zeit, als Katholikin, es gab' ne Zeit als**  
20 **Mormonin und es ist jetzt ne Zeit,**
- 21 **7. mh,**
- 22 **a. die Zeit danach.**
- 23 **8. Mh.**
- 24 **a. Eigentlich und em, eigentlich mein ganzes Tun, mein**  
25 **ganzes Handeln em war immer in Hinblick auf, da ist noch**  
26 **en höheres Wesen und da musst du drauf achten, was du**  
27 **tust, was du sagst, mit wem eh, also, dass man eben,**
- 28 **9. mh,**
- 29 **a. viel nach den Regeln lebt, die bestimmte Institutionen**  
30 **aufgestellt haben.**
- 31 **10. Mh. Eh, welche Ereignisse sind rückblickend besonders**  
32 **bedeutsam?**
- 33 **a. Also, alles was ich da eigentlich schon aufgeschrieben**  
34 **hatte. Em, also bedeutsam em war für mich zum Beispiel**  
35 **eben dieser katholische Kirchentag.**
-

- 36       **11.       Mh.**
- 37               **a. Oder em, ja das, das Kennenlernen von eben, dieser,**
- 38               **dieser Sekte und eh, ..., mein Mann, meine Kinder (Lachen).**
- 39       **12.       Mh.**
- 40               **a. Eh, doch ja.**
- 41       **13.       Gibt's in Ihrer Vergangenheit Beziehungen, die Ihre**
- 42               **persönliche Entwicklung entscheidend beeinflusst haben?**
- 43               **a. Ja, schon. Die Freundin, zum Beispiel, die da erzählt hat,**
- 44       **14.       mh,**
- 45               **a. in der Schule ... von dieser Kirche. Die Religionslehrerin,**
- 46               **die mich dann überschüttet hat mit Literatur bezüglich**
- 47               **unserer eh Brüder und Sekten und, und ....**
- 48       **15.       Eh, als Sie dabei waren zu konvertieren?**
- 49               **a. Ja.**
- 50       **16.       Das heißt, sie wollte Sie davon abhalten?**
- 51               **a. Ja.**
- 52       **17.       Mh.**
- 53               **a. Der Pfarrer, der mir Zeug-Zeugs gab, und dann ne**
- 54               **Freundin, die in andere Richtung arbeitete und em meine**
- 55               **Eltern, mein damals zukünftiger Ehemann, den kannt' ich**
- 56               **schon in der Zeit vor der Konvertierung und ja.**
- 57       **18.       Eh, das hört sich jetzt eher so an, als ob Sie alle keinen**
- 58               **Einfluss auf Sie gehabt hätten, denn Sie waren ja von der**
- 59               **Entscheidung nicht abzubringen.**
- 60               **a. (Lachen) Doch wir hatten irgendwo schon, ich mein',**
- 61               **nachgedacht und diskutiert hatt' ich ja schon auch.**
- 62       **19.       Mh.**
- 63               **a. Em, aber ich wollt halt einfach dann dabei sein.**
- 64       **20.       Mh.**
- 65               **a. Es war einfach von der Familie.**
- 66       **21.       Mh.**
- 67               **a. Ja.**
- 68       **22.       Erinnern Sie sich an Veränderungen in Beziehungen, die**
- 69               **einen entscheidenden Einfluss auf Ihr Leben oder Ihre**
- 70               **Ansichten hatten?**
-

- 71 a. Mh. Eh das Verhältnis zu meiner Mutter war sehr  
72 angespannt nach meiner Konvertierung, zum Beispiel.
- 73 **23. Mh.**
- 74 a. Und sehr angesp..., noch, noch, noch vielmehr angespannt  
75 als dann [Name A], die Älteste sich taufen ließ,
- 76 **24. mh,**
- 77 a. em, da hat'se ne ganze Weile gar nichts mehr mit mir zu  
78 tun haben wollen, also haben wollen.
- 79 **25. Mh.**
- 80 a. Mmmh, auch mein Vater. Der war genauso.
- 81 **26. Auch katholisch?**
- 82 a. Auch katholisch.
- 83 **27. Mh.**
- 84 a. Ja. Dann gab's .... Ist das jetzt mmm-mehr von katholisch  
85 zu Mormone oder auch von Mormone zu nicht mehr  
86 Mormone?
- 87 **28. Ja sicher.**
- 88 a. Gemeint?
- 89 **29. Mh.**
- 90 a. Ja. Em, ja gut, da war dann so der ein oder andere, der halt  
91 einfach mit mir nichts mehr zu tun haben wollte.
- 92 **30. Mh.**
- 93 a. Und wo ich dann auch gemerkt hatte, die Freundschaft, die  
94 war eigentlich nur dadurch bedingt, dass wir halt  
95 zwangsläufig irgendwie zusammengeschweißt wurden.
- 96 **31. Mh.**
- 97 a. Man musste mit jedem gut auskommen.
- 98 **32. Mh.**
- 99 a. Und jetzt war halt so, em, diejenigen, die mit mir nichts zu  
100 tun haben wollten, im Grunde, ja, die mussten jetzt mit mir  
101 keinen Kontakt mehr machen.
- 102 **33. Mh. Mh. Wie hat sich Ihr Gottesbild, Ihre Beziehung zu Gott**  
103 **im Verlauf Ihres Lebens verändert?**
- 104 a. Also als Kind hatt' ich en sehr, sehr katholisch, frommes  
105 Gottesbild.
-

- 106 **34. Wie ist Gott aus dieser Sicht?**
- 107 a. Der katholische Gott damals für mich war gütig, lieb, hat
- 108 zugehört.
- 109 **35. Mh.**
- 110 a. Em, war überall.
- 111 **36. Mh.**
- 112 a. Em, ja, ich bin auch gern in den katholischen Gottesdienst
- 113 gegangen. Ich hab' im katholischen Kirchenchor
- 114 mitgesungen.
- 115 **37. Mh.**
- 116 a. Für mich war das wichtig.
- 117 **38. Mh.**
- 118 a. So dieses, em, dieses Erleben von Gott in der Eucharistie.
- 119 **39. Mh.**
- 120 a. Em, bei den Mormonen hat sich das Gottesbild dann so
- 121 geändert, em, dass ja, Gott will eh, ne Elitegruppe haben.
- 122 **40. Mh.**
- 123 a. Also wir waren die Elite.
- 124 **41. Mh.**
- 125 a. Wir haben die, diejenigen, die das em vollständige
- 126 Evangelium haben. Wir waren die-diejenigen,
- 127 **42. mh,**
- 128 a. em, wo ich meine Probleme hatte, war mit dem Gottesbild,
- 129 dass die Kirche lehrte in Richtung Fleischlichkeit von Gott
- 130 und von Jesus.
- 131 **43. Mh.**
- 132 a. Em, ich hab' so richtig hatt' ich das nie verstanden.
- 133 **44. Mh.**
- 134 a. Em, und em, die Lehre, wir können Götter werden, die hab'
- 135 ich für mich selber eigentlich eh nicht aufnehmen wollen.
- 136 Ich hab' das immer als eh Gotteslästerung angesehen.
- 137 **45. Mh.**
- 138 a. Also ich wollt' nicht Gott werden.
- 139 **46. Mh.**
- 140 a. Em, weil für mich war er [...] jemand einzigartiger.
-

- 141 **47. Mh.**  
142 **a. Dass konnt' nicht einfach so sein, dass dann plötzlich so**  
143 **ne ganze Ausschüttung,**
- 144 **48. mh,**  
145 **a. Ablegern von Gott da rumwursteln, ich konnt's mir nicht**  
146 **vorstellen.**
- 147 **49. Mh.**  
148 **a. Em, wobei ich meine Zweifel an dem Gottesbild nie**  
149 **geäußert hatte gegenüber irgendwelchen Kirchenführern.**
- 150 **50. Mh.**  
151 **a. Also, wenn ich gefragt wurde in Interviews, dann hab' ich**  
152 **em, dann hab' ich halt das Übliche runtergeleiert.**
- 153 **51. Mh.**  
154 **a. Was, was die jetzt hören wollten.**
- 155 **52. Mh.**  
156 **a. Aber ich hab's nicht geglaubt.**
- 157 **53. Mh.**  
158 **a. Und heute ist mein Gottesbild, also ich hatte so'ne, so'ne**  
159 **kleine Episode ...**
- 160 **54. Ja.**  
161 **a. Atheismus.**
- 162 **55. Mh.**  
163 **a. Erst, erst, also so die, erst mal so diese Zweifel,**
- 164 **56. mh,**  
165 **a. hört der mich überhaupt. Dann hat der Ohrenstöpsel drin**  
166 **oder was.**
- 167 **57. Mh.**  
168 **a. Wenn ich den frag', der muss mir doch dann Antworten**  
169 **geben.**
- 170 **58. Mh. Mh.**  
171 **a. Warum gibt der mir falsche Antworten, wenn er doch da**  
172 **ist, wenn ...**
- 173 **59. Mh.**  
174 **a. Und dann kam so'ne Phase, na ja, dann gib's halt keinen**  
175 **Gott. Ja.**
-

- 176       **60.       Mh.**
- 177           a. **Und mittlerweile em orientierte ich mich nicht mehr an**
- 178           **irgend'nem Gottesbild, das irgend'ne Kirche oder**
- 179           **Gemeinschaft aufstellt. Em, ich orientier' an dem, was ich**
- 180           **draußen sehe.**
- 181       **61.       Mh.**
- 182           a. **Ich orientier' mich an dem, was ich erleb', jetzt auf meiner**
- 183           **Arbeit im Heim.**
- 184       **62.       Mh.**
- 185           a. **Em, und was ich erleb' bei Sterbebegleitung, was ich**
- 186           **erleb', wenn ich was wachsen seh'.**
- 187       **63.       Mh.**
- 188           a. **Eh, wenn ich en Neugeborenes seh'. Und das ist für mich**
- 189           **alles Gott. Das ist für mich mein Gottesbild.**
- 190       **64.       Mh.**
- 191           a. **Das was, was die Natur eh an Wundern mir zeigt,**
- 192       **65.       mh,**
- 193           a. **da ist überall Gott drin. Das ist jetzt, also mein aktuelles**
- 194           **Gottesbild.**
- 195       **66.       Mh. Gab's in Ihrem Leben Momente intensiven Glücks oder**
- 196       **Durchbrüche, die den Sinn Ihres Lebens verändert oder**
- 197       **gefestigt haben?**
- 198           a. **Mmmh, ja schon. Eigentlich in jeder Episode. Was ich**
- 199           **vorhin geschildert hatte, in jeder, also ich hab' ja jetzt,**
- 200       **67.       mh,**
- 201           a. **eh mein Buch so beschrieben, [...]**
- 202       **68.       Drei Teile.**
- 203           a. **Drei Teile. Vor, vor den Mormonen, während den**
- 204           **Mormonen, nach den Mormonen.**
- 205       **69.       Ahja.**
- 206           a. **Und in jeder gib's eine von diese Glücksmomente, diese,**
- 207           **dieses unbeschreiblich Schöne, jetzt ganz konkrete**
- 208           **Ereignissen rauszupicken wär' vielleicht nicht so gut,**
- 209       **70.       mh,**
- 210           a. **aber es gibt, es gibt so Momente, wo ich einfach das**
- 211           **Gefühl hab',**
-



- 212 **71.** mh,  
213 a. ach toll, klasse, das Leben ist schön.
- 214 **72.** Mh. Ja.  
215 a. Was es heißt, das wär' dann so'n Beispiel da.
- 216 **73.** [...]  
217 a. Das ist so'n Beispiel. Gucken in die Natur und, das  
218 Naturerleben einfach.
- 219 **74.** Mh.  
220 a. Oder die Geburt von'nem Kind, von'nem eigenen Kind.
- 221 **75.** Mh.  
222 a. Em, das ist en unglaubliches Glücksgefühl für mich  
223 gewesen.
- 224 **76.** Mh.  
225 a. Also und em, ja, auch wenn ich, wenn ich jetzt mich ganz  
226 konkret eh an das glücklichste Erlebnis bei der fünften  
227 Geburt erinnern kann, wo ich wirklich so überwältigt war,
- 228 **77.** mh,  
229 a. em, das sind für mich so Momente.
- 230 **78.** Mh.  
231 a. Und interessanterweise, also meine erste  
232 Sterbebegleitung.
- 233 **79.** Ahja.  
234 a. Auch das war für mich ... nicht nur Trauer, dass der  
235 gegangen ist, sondern en wahnsinniges Glücksgefühl. Das  
236 war so'n Erlebnis, dass hatt' ich mir gar nicht vorstellen  
237 können.
- 238 **80.** Mh. Eh, das ist sicher sehr schwer, aber gibt, gibt es  
239 irgendwie ne Möglichkeit für Sie zu skizzieren, was, was das  
240 ausgemacht hat?  
241 a. Em, also es ist so, dass das en Heimbewohner gewesen,
- 242 **81.** mh,  
243 a. den ich em in seinen letzten Lebenswochen begleitet hab',
- 244 **82.** mh,  
245 a. ich hab' den gepflegt, em, der ist 97-jährig gestorben. Em  
246 am [Datum]., also die-den-diesen Monat. Em, ja und eh
-

- 247 fröhlich morgens wurde er noch von meiner Kollegin  
248 gewaschen, wir haben noch mit ihm geredet, das war um  
249 8.00 Uhr und um zehn vor neun sagt meine Kollegin, wenn  
250 du möchtest kannst du zu ihm nach hinten gehen, der ist in  
251 der finalen Phase.
- 252 **83. Mh.**
- 253 a. Em, er hat meine Hand genommen, ich saß bei ihm auf'm  
254 Bettrand,
- 255 **84. mh,**
- 256 a. er hat irgendwas noch gemurmelt, em, und seine  
257 Atemzüge, die wurden einfach immer langsamer.
- 258 **85. Mh.**
- 259 a. Und em, ja, der hat einfach nur meine Hand festgehalten,
- 260 **86. mh,**
- 261 a. bis er weg war, und dann hat sie sich gelöst. Em, ich hatte  
262 Angst vor dem ersten Moment.
- 263 **87. Mh.**
- 264 a. Aber, ich mein' es gehört zu meinem Beruf dazu, eh, ich  
265 muss es irgendwann,
- 266 **88. mh,**
- 267 a. und für mich war das einfach so'ne, so'n Schließen von'em  
268 Kreis,
- 269 **89. mh,**
- 270 a. und weil der überhaupt nicht irgendwie gequält oder so,  
271 der ist einfach ganz friedlich, wups, weg war er.
- 272 **90. Mh. Mh.**
- 273 a. Also eingeschlafen.
- 274 **91. Mh.**
- 275 a. Das war, wie bei der Geburt, der Anfang war, war das für  
276 mich so, ah doch, also das Leben, dass, dass kann nicht  
277 nur hier auf der Erde stattfinden, da muss noch was  
278 anderes sein.
- 279 **92. Mh.**
- 280 a. So wie das Geburtserlebnis für mich war, <mh>, so war  
281 jetzt das Sterbeerlebnis,
- 282 **93. mh,**
-

- 283 a. für mich auch. Es hat eigentlich so'n bisschen eh mein  
284 Weltbild, mein Gottesbild, das was ich eben vorhin erzählt  
285 hatte,
- 286 **94.** mh,
- 287 a. mit Natur und so weiter eh noch mal gefestigt und bestärkt.
- 288 **95.** Mh. Mh. Haben Sie Krisenzeiten, Leiden, Enttäuschung  
289 erlebt oder Zeiten, in denen Sie keinen Sinn?
- 290 a. Ja.
- 291 **96.** Mh.
- 292 a. Ja. Stark suizide.
- 293 **97.** Meinen Sie jetzt, was Sie vorhin berichtet haben.
- 294 a. Ja.
- 295 **98.** Oder gab's noch andere?
- 296 a. Em, auch in, aus der Kindheit gab's Momente, wo ich em  
297 einfach nicht mehr leben wollte.
- 298 **99.** Mh.
- 299 a. Wo ich weg wollte. Wo ich 13 war, da wollt' ich nicht mehr  
300 leben.
- 301 **100.** Was ist da mit Ihnen passiert?
- 302 a. En Missbrauch. Das, das Ereignis, em, ...
- 303 **101.** Das haben Sie vorhin mit Altlast ...
- 304 a. Altlast, genau.
- 305 **102.** Gemeint.
- 306 a. Em, damals wollt' ich nicht mehr leben.
- 307 **103.** Mh.
- 308 a. Und das, ja, ich denk', das ist mittlerweile ziemlich  
309 bearbeitet (Lachen) ist.
- 310 **104.** Mh.
- 311 a. Em, das hab' ich jetzt schon so oft in der Therapie  
312 durchgekaut, also das muss jetzt mittlerweile (Lachen) ...
- 313 **105.** Was würden Sie sagen, welchen Einfluss hatten diese  
314 Erfahrungen?
- 315 a. Em, die haben mich teilweise auch beeinflussbar gemacht.
- 316 **106.** Mh.
-

- 317 a. Em. Ich mein' ne verletzte Seele, die sucht ja irgendwo  
318 nach Geborgenheit.
- 319 **107. Mh.**
- 320 a. Und em, ich denk' schon, dass es, ja meine, meine ganze  
321 Entwicklung maßgeblich beeinflusst hat, <m>, meine  
322 Fähigkeit in Richtung Partnerschaft, meine Fähigkeit  
323 "nein" zu sagen,
- 324 **108. mh,**
- 325 a. em, ..., eigentlich, eigentlich immer eh so, halt mit halben  
326 Fuß schon in der Opferrolle drin.
- 327 **109. Mh.**
- 328 a. Em, und jedem, der mir was Böses wollte, dem hab' ich  
329 schon signalisiert, ich bin potentiell Opfer.
- 330 **110. Mh.**
- 331 a. Es heißt ja, dass Jugendliche recht anfällig sind, auf, em,  
332 zum Beispiel neuzeitliche Sekten,
- 333 **111. mh,**
- 334 a. wenn sie irgendwelche negativen Kinder- oder  
335 Jugenderfahrungen gemacht hatten. Sei es in Richtung  
336 häuslicher Gewalt, sei es in Richtung Missbrauch,  
337 seelische Gewalt,
- 338 **112. mh,**
- 339 a. wenn dann da plötzlich so'ne heile Welt,
- 340 **113. mh,**
- 341 a. kommt und die das alles zudeckt, dann ist man einfach so  
342 beeinflusst,
- 343 **114. mh,**
- 344 a. von dem Ganzen, eh, man möchte' diese heile Welt haben.
- 345 **115. Mh. Mh. Eh, wenn wir jetzt mal in die Gegenwart gehen, wie**  
346 **würden Sie Ihre Eltern beschreiben?**
- 347 a. Mein Vater rücksichts-rüch-rücksichs-'rücksichtslos', em,  
348 brutal, gewalttätig. Meine Mutter Opfer.
- 349 **116. Mh. Wie ist Ihre Beziehung zu Ihren Eltern jetzt?**
- 350 a. Mein Vater hat Hausverbot.
- 351 **117. Mh.**
- 352 a. Mit ihm möchte' ich nichts mehr zu tun haben.
-

- 353 **118. Mh.**
- 354 **a. Und meine Mutter tut mir leid.**
- 355 **119. Mh. Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre**  
356 **verändert?**
- 357 **a. Ja.**
- 358 **120. Können Sie's en bisschen skizzieren?**
- 359 **a. Em, ..., hmmm, mein Vater, bei meinem Vater war es so,**  
360 **dass ich ja in der Mormonenzeit immer ver-versucht hab'**  
361 **Friede-Freude-Eierkuchen und Vergebung und so weiter zu**  
362 **signalisieren. Meine Mutter dachte ich immer wär' meine**  
363 **beste Freundin. Und ich hab' halt festgestellt, dass sie**  
364 **mich in Momenten, wo es mir wirklich 'saumäßig' ging, em,**  
365 **dass sie einfach nicht für mich da war.**
- 366 **121. Mh.**
- 367 **a. Sie war nicht da, wo der Missbrauch stattfand. Sie war**  
368 **nicht da, wenn ich sie wirklich dringend brauchte. Ich weiß**  
369 **nicht, ob's irgendwas gebracht hätte, wenn ich, wenn ich**  
370 **viel hätt' reden können oder so.**
- 371 **122. Mh.**
- 372 **a. Ich hab' mir immer gewünscht, dass meine Mutter mit mir**  
373 **weg geht.**
- 374 **123. Mh.**
- 375 **a. Ich hab' mir immer gewünscht, dass mein Vater sie nie**  
376 **geheiratet hätte.**
- 377 **124. Mh.**
- 378 **a. Em, ich hab' mir immer gewünscht, dass die andere Frau,**  
379 **mit der er damals zusammen auch war, schneller gewesen**  
380 **wäre zu sagen, dass sie schwanger ist.**
- 381 **125. Mh.**
- 382 **a. Ich hab' nen Bruder, der fast genauso alt ist wie ich. Mh.**  
383 **Em, und ich hab' mir immer wieder gewünscht, sie wäre**  
384 **schneller gewesen,**
- 385 **126. mh,**
- 386 **a. m Sagen, dass sie schwanger ist. Meine Mutter war's halt.**
- 387 **127. Gab's sonst noch Geschwister?**
- 388 **a. Ja. Ich hab, ich bin die Älteste von vier Kindern.**
-

- 389       **128.    Mh.**
- 390           a. **Em, mein Bruder und ich wir ha-, wir wurden von meinem**
- 391           **Vater oft geschlagen, meine Mutter wurde oft geschlagen**
- 392           **und meine Mutter em, ich glaub', die konnt' nicht, die, die**
- 393           **hat, die, die konnt' einfach nicht handeln, eingreifen oder**
- 394           **so.**
- 395       **129.    Mh.**
- 396           a. **Was hätt' sie auch machen sollen, innerhalb von kürzester**
- 397           **Zeit vier Kinder gehabt und,**
- 398       **130.    mh,**
- 399           a. **und nen, em, Choleriker als Mann, der, eh sobald er ein**
- 400           **bisschen Alkohol intus hatte, total ausgeflippt ist.**
- 401       **131.    Wie ist es jetzt mit Ihrer Mutter?**
- 402           a. **Meine Mutter em ist nach wie vor mit ihm zusammen, mit**
- 403           **ihm verheiratet, eh, geht aber ziemlich viel eigene Wege,**
- 404       **132.    mh,**
- 405           a. **eh sie lässt sich von ihm, hoffentlich, nicht mehr**
- 406           **tyrannisieren. Mein Vater ist sehr schwer krank. Der hat eh**
- 407           **Lungenkrebs und Metastasen in Speiseröhre und Leber.**
- 408       **133.    Mh.**
- 409           a. **Eh, hat keine gute Prognose und em, ja, baut halt,**
- 410       **134.    mh,**
- 411           a. **heftigst ab. Meine Mutter versucht das Beste draus zu**
- 412           **machen. Aber das Verhältnis zu ihr hat sich seit ich mit**
- 413           **meinem Mann getrennt bin eh maßgeblich verändert,**
- 414       **135.    mh.**
- 415           a. **Sie konnt' nicht verstehen, was zwischen uns war, sie hat,**
- 416           **meine Entscheidung toleriert sie nicht.**
- 417       **136.    Mh.**
- 418           a. **Dass ich nicht mehr mit ihm zusammen sein will.**
- 419       **137.    Ja, mh.**
- 420           a. **Und sie ist, mein-meine Eltern sehen einfach keinen**
- 421           **Zusammenhang zwischen meinen eh starken eh**
- 422           **psychischen Problemen em mit der Kindheit,**
- 423       **138.    mh.**
-

- 424 a. Sie versuchen deshalb alles, also Kindheit und  
425 Mormonenzeit eh halt ich halt schon für sehr,
- 426 **139.** mh,
- 427 a. eh großen Einflussfaktor auf meine,
- 428 **140.** mh, mh,
- 429 a. psychische Situation.
- 430 **141.** Mh.
- 431 a. Jetzt und eh vor, also im November 2000 eh hab' ich en  
432 Suizidversuch gehabt. Em, ich hab' an den Pulsadern  
433 geschnibbelt und war in der Psychiatrie und eh Anruf  
434 meiner Mutter war, Kind wie konn'st du uns das antun. Äh,  
435 und das war für mich dann wirklich der Punkt erreicht, wo  
436 ich gesagt hab', fertig.
- 437 **142.** Mh.
- 438 a. Ich kann nicht mehr und ich will nicht mehr.
- 439 **143.** Mh.
- 440 a. Also, dass das Verhältnis richtig gut werden kann, glaub'  
441 ich nicht mehr.
- 442 **144.** Mh.
- 443 a. Dass es so werden kann, wie es mal war.
- 444 **145.** Mh. Mh. Gib's andere Beziehungen, die Ihnen bedeutsam  
445 erscheinen?
- 446 a. Jetzt? Ja! Ich hab' en neuen Lebenspartner.
- 447 **146.** Mh.
- 448 a. Der allerdings eh sehr weit weg wohnt. Den hab' ich auch  
449 in den 1 ½ Jahren, wo ich weg war von [Stadt A in  
450 Südwestdeutschland] kennen gelernt. Em, ne Freundin hat  
451 mich aufgenommen, nachdem ich aus der Psychiatrie  
452 rauskam,
- 453 **147.** mh,
- 454 a. und bei der war ich ne ganze Zeit.
- 455 **148.** Mh.
- 456 a. Und eh, von dem Ehemann von meiner Freundin war das  
457 der Arbeitskollege,
- 458 **149.** mh,
-

- 459 a. und den hab' ich kennen gelernt, eh, und wir haben auch  
460 geplant gemeinsam unseren Lebensabend zu begehen  
461 (Lachen). Wobei wir halt jetzt im Moment bedingt durch die  
462 Kinder und so, also dass ich halt die Kinder jetzt,
- 463 **150. mh,**
- 464 a. einfach noch weiter wieder groß ziehen kann, nachdem ich  
465 jetzt,
- 466 **151. mh,**
- 467 a. einigermaßen durch Therapie und alles hingekommen bin.
- 468 **152. Mh.**
- 469 a. Und ja.
- 470 **153. Gibt es Gruppen, Einrichtungen, Anliegen, Projekte, mit**  
471 **denen Sie sich zur Zeit identifizieren?**
- 472 a. Em, momentan steht meine Ausbildung im Vordergrund.
- 473 **154. Mh.**
- 474 a. Eh, ansonsten Familienverband.
- 475 **155. Mh.**
- 476 a. Ist für mich wichtig.
- 477 **156. Mh.**
- 478 a. Also die Insti-, also der Verein Familienverband. Deutscher  
479 Familienverband.
- 480 **157. Ahja, mh. Was macht der?**
- 481 a. Eh, ist ja die Lobby für Familien.
- 482 **158. Ahja.**
- 483 a. Also em, zum einen eben sind zum Beispiel dieses  
484 Renten...
- 485 **159. Mh,**
- 486 a. Urteil, mit den Kindererziehungszeiten, das hat ja,
- 487 **160. Mh,**
- 488 a. der Familienverband mit unterstützt.
- 489 **161. Ahja.**
- 490 a. Dass das durchgesetzt wird beim  
491 Bundesverfassungsgericht.
- 492 **162. Mh.**
-



- 493 a. Und eben, ja, das Einsetzen für Familien halt.
- 494 **163. Mh.**
- 495 a. Ja. Eh, das spielt für mich momentan ne Rolle, em, passiv  
496 in der Hilfsorganisation DLRG, wo ich halt zeitlich bedingt,  
497 halt einfach ...
- 498 **164. Mh.**
- 499 a. ... nicht aktiv ...
- 500 **165. mh.**
- 501 a. ... werden kann. Und meine Kinder.
- 502 **166. Mh.**
- 503 a. Eh, da die Schulen jeweils. Da en bisschen eben  
504 mitzuwirken.
- 505 **167. Spüren Sie, dass Ihr Leben einen Sinn hat?**
- 506 a. Ja, jetzt schon. (Lachen).
- 507 **168. Was, was gibt Ihrem Leben Sinn?**
- 508 a. Einfach so die neue Perspektive, die ich mir aufgebaut  
509 hab'.
- 510 **169. Mh.**
- 511 a. Em, so ganz am Anfang von meiner Trennungszeit hatte  
512 ich mit'nem Familientherapeuten en Gespräch, der sich  
513 auch angeboten hatte eben ...
- 514 **170. Mh.**
- 515 a. ... mit uns beiden da ...
- 516 **171. mh.**
- 517 a. ... zu reden, mit meinem Mann und mir. Eh, und der hat mir  
518 gesagt, [Name B] egal, was los ist, du entscheidest.
- 519 **172. Mh.**
- 520 a. Also, em, er hat mir eigentlich so en bisschen  
521 eingetrichtert, dass ich von Entscheidungen, die andere für  
522 mich treffen könnten, eh, loskommen muss, dass ich  
523 selber ...
- 524 **173. Mh.**
- 525 a. ... en-also endlich lernen muss ...
- 526 **174. mh.**
-

- 527 a. ... Entscheidungen zu treffen und dann auch die Ziele  
528 irgendwie zu verwirklichen.
- 529 **175. Mh.**
- 530 a. Und eh, ja, ich hab' so das Gefühl, das war en ganz guter  
531 Tipp. (Lachen).
- 532 **176. Wenn es was gäbe, was Sie an sich oder an Ihrem Leben**  
533 **ändern könnten, was würden Sie am liebsten ändern?**
- 534 a. Em, wie die Trennungszeit abgelaufen ist.
- 535 **177. Mh.**
- 536 a. Ich würd' meinem Mann wahrscheinlich mehr Chance  
537 geben.
- 538 **178. Mh.**
- 539 a. Also, wenn ich das Rad zurückdrehen könnte ..., eh würd'  
540 ich das Angebot meiner Freundin nicht mehr annehmen zu  
541 ihr zu kommen. Ich würd' versuchen, meine Probleme hier  
542 zu lösen mit Hilfe von Leuten, die hier agieren und eh  
543 würd' meinem Mann mehr Chance einräumen.
- 544 **179. Mh. Gibt es eh einen Glauben, Werte, Verpflichtungen, die**  
545 **Ihnen gerade jetzt besonders wichtig sind?**
- 546 a. Ich! (Lachen)
- 547 **180. Wann oder wo haben Sie das Gefühl mit Gott oder mit dem**  
548 **Kosmos im Einklang zu sein?**
- 549 a. Ach, da gib's viiiiiele. Also, ich bin ja sehr naturverbunden,
- 550 **181. Mh.**
- 551 a. Für mich ist, em, Ver-die Verbindung zu Gott, was ich seh'.
- 552 **182. Mh.**
- 553 a. An Natur, an ... em Menschen, an Umständen, em, wenn ich  
554 morgens um halb sechs auf'nen Bus geh', wenn ich  
555 Frühdienst hab', der Sonnenaufgang, wenn ich am  
556 [Flussabschnitt in Norddeutschland] bin und seh' die ganz  
557 flach untergehende Sonne, die war, wir im [Mittelgebirge in  
558 Südwestdeutschland] ja nicht so flach untergehen sehen  
559 können, einfach bedingt durch die Hindernisse.
- 560 **183. Mh.**
- 561 a. Sichthindernisse, genannt Berge. (Lachen). Und das ist eh  
562 ...,
- 563 **184. Mh.**
-

- 564 a. ... ist ne einmalige wunderschöne Sache.
- 565 **185. Haben Sie ein Ideal reifen Glaubens?**
- 566 a. Hm?
- 567 **186. Ein Ideal reifen Glaubens? Wenn man sich vorstellt, man**  
568 **entwickelt sich im Leben weiter.**
- 569 a. Mh.
- 570 **187. Auch seinen Glauben. Gib's da für Sie so was wie ne**  
571 **Vorstellung, wo das hingehen soll?**
- 572 a. Ne. An sich nicht.
- 573 **188. Wenn Sie ne wichtige Entscheidung zu treffen haben, wie**  
574 **gehen Sie dann gewöhnlich vor?**
- 575 a. Em. Ich überleg' mir erst mal was für die Entscheidung  
576 spricht, was gegen die Entscheidung spricht, em, wäge  
577 Vorteile, Nachteile ab.
- 578 **189. Mh.**
- 579 a. Em, und besprich' mich mit Leuten, von denen ich denke,  
580 dass die mir eh, nen neutralen Gesichtspunkt geben  
581 können.
- 582 **190. Mh. Wenn Sie ein besonders schwieriges Lebensproblem**  
583 **lösen müssen, an wem oder was orientieren Sie sich dann?**
- 584 a. Hm, früher hab' ich drum gebetet. Meditieren.
- 585 **191. Mh.**
- 586 a. Kann's, kann vielleicht auch ne Art von Gebet sein.
- 587 **192. Mh.**
- 588 a. Em, ja doch. Und dann auch eh, ich les' dann auch in  
589 Richtung, was weiß ich, wenn jetzt .... Ein Problem war ja  
590 zum Beispiel, was mach' jetzt, eh wenn die Trennung  
591 kommt.
- 592 **193. Mh.**
- 593 a. Em, ich muss ja irgendwie was arbeiten.
- 594 **194. Mh.**
- 595 a. Und, und so weiter. Em, und das war eigentlich schon ne  
596 ganz schwerwiegende Entscheidung, was tu ich dann. Eh,  
597 ich versuch' halt irgendwo, ja, sachkundig Auskünfte zu  
598 bekommen.
- 599 **195. Mh.**
-

- 600 a. Em, ja, in dem Fall eben informieren über ...
- 601 **196. Mh.**
- 602 a. Arbeitsamt, über eh, welche die in dem ...
- 603 **197. Mh.**
- 604 a. ... Beruf drinstecken, selber angucken.
- 605 **198. Mh.**
- 606 a. Ja.
- 607 **199. Glauben Sie das Handlungen eindeutig richtig oder falsch**
- 608 **sein können?**
- 609 a. Ja. Und ich glaub' auch, dass man, dass man em in
- 610 gewisser Weise Inspiration hat. Dass man in gewisser
- 611 Weise Vorahnungen hat, em, und wenn man, wenn man
- 612 dann irgendwie gegen seine Vorahnung handelt, dass man
- 613 dann in en ganz schönen Schlamassel kommen kann.
- 614 **200. Mh. Gib's Handlungen oder Handlungsweisen, die**
- 615 **grundsätzlich richtig sind, egal wie die Umstände sind?**
- 616 a. Ja.
- 617 **201. Em, gib's moralische Grundsätze, über die wir uns alle**
- 618 **einig sein sollten?**
- 619 a. Ja.
- 620 **202. Das wären? Um ein Beispiel zu nennen.**
- 621 a. Em, die Grenze meines eigenen Tuns eh ist da, wo das Tun
- 622 oder ja, von jemanden anderen gefährdet, beeinträchtigt, ...
- 623 **203. Mh.**
- 624 a. ... oder em, ja, schädlich sein kann.
- 625 **204. Mh. Mh. Glauben Sie, dass unser Leben als Menschen**
- 626 **einen Sinn hat?**
- 627 a. Ja. Schon und ...
- 628 **205. Worin besteht der?**
- 629 a. Em, ..., ich mein', wenn ich jetzt die Tierwelt, die
- 630 Pflanzenwelt und so mir anguckt und den Menschen ...
- 631 **206. Mh.**
- 632 a. ... em, glaub' ich nicht, dass die Natur nur aus'ner Laune
- 633 heraus en Wesen entstehen lässt, em, das mehr tut als nur
- 634 fressen, verdauen (Lachen), em ...
-

- 635       **207.     mh.**
- 636           a. ... ja, und sich paaren, sich vermehren.
- 637       **208.     Mh.**
- 638           a. Em, ich mein', wenn man jetzt sich so'n Haus zum Beispiel  
639           anguckt, eh mit was das ausgestattet ist, em, ich, ich mein'  
640           jetzt gar nicht Werte, sondern eher das, was im Kopf  
641           abgeht.
- 642       **209.     Mh.**
- 643           a. Em, dass es, dass es "Intelligenz" em nur aus Laune der  
644           Natur gibt.
- 645       **210.     Mh.**
- 646           a. Ich glaub', dass da schon irgendwo en Sinn dahinter steht.  
647           Worüber ich eigentlich aber nicht nachdenk', was für einer,  
648           weil ich eh glaub eh, da könnten wir uns en Kopf drüber  
649           zerbrechen, ziemlich heftig.
- 650       **211.     Mh. Glauben Sie, dass es so was gibt wie einen Plan für**  
651       **unser Leben?**
- 652           a. Das glaubte ich mal als ich Mormone war.
- 653       **212.     Mh.**
- 654           a. Das es en Plan des Lebens gibt. Ich hab' mir da eigentlich  
655           keine Gedanken mehr drüber gemacht.
- 656       **213.     Mh. Höhere Mächte, irgendwas, was uns beeinflusst?**
- 657           a. Es gibt was, was uns beeinflusst. Höhere Macht.
- 658       **214.     Was denken Sie über den Tod? Was passiert mit uns, wenn**  
659       **wir sterben?**
- 660           a. Das, was ich vorhin als Intelligenz bezeichnet hab' besteht  
661           weiter.
- 662       **215.     Mh. Halten Sie sich für religiös, für gläubig, für spirituell?**
- 663           a. Spirituell.
- 664       **216.     Und was bedeutet es für Sie?**
- 665           a. Dass ich mich nicht an irgendeiner orgen-organisierten  
666           Glaubenseinrichtung em orientiere.
- 667       **217.     Mh. Gib's religiöse Vorstellung, Symbole, Rituale, die Ihnen**  
668       **wichtig sind oder die wichtig waren?**
- 669           a. Wichtig war für mich Gebet.
- 670       **218.     Mh.**
-

- 671 a. Und auch die Formen des Gebetes, das "richtige Beten"  
672 also.
- 673 **219. Mh.**
- 674 a. Das war für mich früher wichtig. Rituale heute? Em, nicht  
675 wirklich. Ich hab' zwar so abends, wenn ich, wenn ich zum  
676 Beispiel im Heim Bewohner zu Bett zu bring' em, gehe ich  
677 gern auf deren Rituale ein.
- 678 **220. Mh.**
- 679 a. Das heißt, ich bet' mit der einen en Ave Maria, also dieses  
680 Gegrüßet sei's du Maria, mit dem anderen en Vater unser,  
681 die nächste kriegt en Gutenachtlied und so weiter.
- 682 **221. Mh.**
- 683 a. Also em, d..., ich denk' für en Menschen sind Rituale  
684 irgendwo schon wichtig.
- 685 **222. Mh.**
- 686 a. Wir haben ja auch sonstige Rituale Waschen, ...
- 687 **223. Mh.**
- 688 a. ... was weiß ich, Frühstücksritual.
- 689 **224. Mh.**
- 690 a. Oder em, Feste. Ja, schon irgendwo. Es eh strukturiert  
691 unser Leben en bisschen.
- 692 **225. Mh.**
- 693 a. Und em, ist mitunter auch schön, aber jetzt für mich jetzt  
694 zu sagen, na ja so wie früher, ich knie mich vor's Bett  
695 bevor ich ins Bett geh',
- 696 **226. Mh.**
- 697 a. ... bet' da jetzt und und eh, auch wenn vor Müdigkeit bald  
698 die Augen zufallen lass.
- 699 **227. Mh.**
- 700 a. Das hab' ich nicht mehr.
- 701 **228. So jetzt, em das wird zunächst ne Frage. Beten Sie,  
702 meditieren Sie oder üben Sie in irgendner anderen Weise  
703 Spiritualität aus?**
- 704 a. Ich bete nicht mehr. Außer ich bete mit jemanden für den  
705 ihr spezielles Ritual.
- 706 **229. So wie Sie das eben gesagt haben?**
-

- 707 a. So wie ich das gesagt hab'.
- 708 **230. Für jemanden anderes? Mh.**
- 709 a. Em, ich bete durchaus, wenn mir zum Beispiel, ich war bei  
710 der Erstkommunion von meinem Neffen, wenn dann da  
711 gesungen und gebetet wird.
- 712 **231. Mh.**
- 713 a. Dann eh klink' ich mich da mit ein, ohne aber jetzt  
714 irgendwie für mich speziell was zu ...
- 715 **232. Mh.**
- 716 a. .... fördern, fühlen, em puuuh.
- 717 **233. Mh.**
- 718 a. Und so weiter.
- 719 **234. Gib's irgend'ne andere Praxis, mit der Sie mittlerweile ja,  
720 sich vertraut machen oder was Sie interessiert?**
- 721 a. Em, ich halt eigentlich viel von fernöstlichen em  
722 Meditationsgeschichten, ich mach' Chi-Gong, wo mich  
723 ruhig werden lässt.
- 724 **235. Mh.**
- 725 a. Wo mich in Einklang eigentlich dann bringt mit der Umwelt.
- 726 **236. Mh.**
- 727 a. Was weiß ich, wie soll' ich's ausdrücken. Aber nicht jetzt  
728 speziell um irgendwas hören, zu huldigen oder so.
- 729 **237. Mh. Mh. Was ist Sünde?**
- 730 a. Was du nicht willst, was man dir tut, das füg' auch keinem  
731 anderen zu,
- 732 **238. Mh. Haben Sie eine Erklärung für das Böse in der Welt?**
- 733 a. Also wenn Sie jetzt meinen, so in Richtung Satan oder so,  
734 ne. Glaub' ich nicht, ich glaub' nicht dass es en Satan, en  
735 Teufel gibt.
- 736 **239. Mh.**
- 737 a. Ich denk' eh, das ist, dadurch dass, dass die Menschen  
738 einfach so grundverschieden sind. Em, eh, dass'se,  
739 dass'se teilweise nicht wissen, wie se mit sich selber und  
740 ihrem Problemen umgehen können.
- 741 **240. Mh.**
-

- 742           a. **Em, dass sie verbittert werden oder so, das ist en Auslöser**  
743           **für Verschiedenes, für Gewalt, für ...**
- 744   **241.    Mh.**
- 745           a. **... das Böse.**
- 746   **242.    Also das, was wir Böse nennen?**
- 747           a. **Ja,**
- 748   **243.    Wenn wir sehen, dass es passiert.**
- 749           a. **Ja. Unter anderen Einflüssen wäre das denn**  
750           **wahrscheinlich gar nicht so.**
- 751   **244.    Mh. Wenn Menschen sich über religiöse Fragen nicht einig**  
752           **sind, wie können solche religiösen Konflikte gelöst werden?**
- 753           a. **Jeder lässt dem anderen seinen Glauben.**
- 754   **245.    Mh.**
- 755           a. **Fertig, und versucht den anderen nicht zu missionieren.**
- 756   **246.    Das wollt' ich Sie gerade fragen. Das wär' dann die Sache**  
757           **mit Ihren ....**
- 758           a. **Ja.**
- 759   **247.    Nicht missionieren, ne.**
- 760           a. **Also ich denk' einfach, das ..., das muss man irgendwie, ja**  
761           **ablehnen, diese Missioniererei.**
- 762   **248.    Mh.**
- 763           a. **Ich halt nichts davon.**
- 764   **249.    Mh. Danke.**
- 765           a. **Bitte.**
-



Narrative Interview with Erica

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- 1 1. I.: June 2003, where does your story begin.
  - 2 2. P.: Uh, with the cult you mean? Oh, this is just about  
3 fundamentalism.
  - 4 3. I.: You can include whatever you think is important in telling  
5 your story.
  - 6 4. P.: Ok, well my parents weren't very religious at all. They were  
7 both Lutheran by coincidence really uhm, my mom didn't look to  
8 marry a Lutheran but her parents were really, really religious.  
9 My grandparents' generation was very religious cause they were  
10 involved in helping to build up the Lutheran church and they  
11 were you know, really stanch pillars at that but.. my mother and  
12 all her brother, her brother and her sister turned out to be non-  
13 religious.
  - 14 5. I.: Mm.
  - 15 6. P.: They just you know, my mom is Atheist, I think my uncle and  
16 aunt are uhm, you know either Atheist or Agnostic or they  
17 believe other things. They don't necessarily, they were raised in  
18 Lutheran schools.
  - 19 7. I.: Mm.
  - 20 8. P.: But then they just didn't really catch on to it the way their  
21 parents had hoped I guess. So I was taught that uhm, that God  
22 was just something my grandparents believed in. And that one  
23 time I asked my mom when I was a little kid like ten years old or  
24 something, I said, "You know, wouldn't it be better if Adam and  
25 Eve never ate that apple, I mean, wouldn't the world be a lot  
26 better?" and I was really on to that, I was thinking, wow if only  
27 that hadn't happened you know, and so my mom said "Well  
28 dear, there really was no Adam and Eve, those are just stories  
29 that your grandparents.. believe in and that they're all  
30 metaphorical and their just symbolic and it's not something that  
31 happened really, it's not like a history book, so don't worry  
32 about Adam and Eve eating the apple, it was just a story" So I  
33 thought ok, so uhm, but I was a really spiritual kid. I had, I had  
34 uhm, definite feelings just feelings that I had lived before or that  
35 there was more to it than this. Like I always felt, I was a really  
36 otherworldly kid. You know, I collected pictures of gurus and  
37 you know, got into the whole kind of hippie scene of the eastern  
38 religion stuff and uhm, I think my parents felt like that they were  
39 real failures cause I turned out to be religious and they didn't
-

40 necessarily want that but somehow it skipped a generation and  
41 I'm, I'm right up- I just visited with my relatives from the mid  
42 west last week and like one of them that I spent a lot of time with  
43 was a uhm, is real active in her church and she even changed  
44 churches which I think shows when someone is like really into  
45 it, they'll look for a church that really suits them. And that, that  
46 shows I think that someone is very religious. So she changed  
47 churches a couple of years ago and she's real happy with her  
48 new church and she told me the reason why she didn't like her  
49 old church was because the Lutherans wouldn't give  
50 communion unless the person was like ordained, not ordained,  
51 but like you know confirmed at that church.

52 9. I.: Mhm.

53 10. P.: And I thought, oh that's really snobby like, I haven't you  
54 know, I'm not ordained, I'm not confirmed at that church and if I  
55 went with her to go to a church service and I went up to get  
56 communion and they turned me away, I would be really  
57 offended.

58 11. I.: Right.

59 12. P.: And so anyway she said there's a big debate about that  
60 in the Lutheran church right now and she left her church  
61 because of that issue and joined another one that was more  
62 liberal.

63 13. I.: Mm.

64 14. P.: So uhm, since because of the way I was raised, I was  
65 never uhm, you know, I just wasn't raised with the stuff from  
66 Lutheranism, so I've always been really attracted to it. Like I  
67 don't know about all the rules and everything.

68 15. I.: Mhm.

69 16. P.: But in theory I really like it that Martin Luther nailed his  
70 95 theses to the church door you know.

71 17. I.: Right.

72 18. P.: And in a way that's what my book is. I wrote my book  
73 about my uh, the [blocked: Eastern religious influenced group]  
74 that I was in to protest their corruption and I felt like this sort of  
75 surge of Martin Luther kind of coming through me you know,  
76 and I've talked to other Lutherans who feel the same why as me  
77 you know, we're kind of rebels and we you know, love God and  
78 its not- I mean I know that there is a whole structure around the  
79 Lutheran church but I feel really good about being born

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80           Lutheran because I wasn't exposed to all the rules and I just sort  
81           of have the intuitive thing of it which I don' t know if that's  
82           excepted or not, but that's the way I am.

83       19.       I.: Mhm.

84       20.       P.: And so, although you know, uhm, I was always more  
85           attracted to uhm, eastern religions and I still am in a way. Like I  
86           feel like I must have been a Catholic in a past life because I like  
87           to light Catholic candles and I love the images of Jesus and  
88           Mary and the stories and I love the- especially the thing about  
89           Mary and the goddess and I see that as kind of a carry-over from  
90           the pagan times when the goddess was more important and in  
91           the Catholic church that's like practically the only Christian  
92           church anymore that pays more attention to Mary.

93       21.       I.: Mm, Mhm.

94       22.       P.: Which I see as uh, I can identify with that and I like the  
95           idea of the hierarchy with the pope and all that although I  
96           disagree with his position on child abuse and abortion and  
97           things like that but.. still I, I honor the ceremony and the rituals  
98           and the, the tradition and having a pope and everything like that.  
99           I think that's wonderful. You know and the priesthood and nuns  
100           and everything like that. As long as the people are happy and  
101           they're not being coerced or brain washed or something like  
102           that, I think that's fine. Uhm, I disagree with celibacy  
103           completely. I think that shows the uhm, patriarchal sort of  
104           hearted toward women and that celibacy is ridiculous as an  
105           institutional thing. Like if an individual wants to be celibate for a  
106           while as a spiritual thing that's fine, but I don't think that it  
107           should go on for their whole lifetime because you know, you're  
108           cutting off a part of your human nature.

109      23.       I.: Mm.

110      24.       P.: But for people- like I was celibate when I first joined the  
111           [blocked: Eastern religious influenced group] and I wanted that  
112           because as a teenager I had, you know, it was the 1970's and I  
113           was really wild as a teenager and I needed like a time of celibacy  
114           to kind of get back to my center which I think is good but then to  
115           have a whole institution built around celibacy or celibacy as  
116           soon as some kind of like, high moral ground, I just don't see it  
117           that way. And I also have noticed that people can't maintain it.  
118           They end up, like in the [blocked: Eastern religious influenced  
119           group], they had all the supposedly celibate man were either gay  
120           or having sex with, you know molesting children or having  
121           secret sex with women or prostitutes or something.

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- 122       **25.       I.: Mm.**
- 123       **26.       P.: So, I just don't think that celibacy, like enforced**  
124       **celibacy is appropriate for the 21st century. And uhm, also I**  
125       **think that like putting people into religious groupings is sort of**  
126       **uhm... uhm.. I think it's good if people want to group together**  
127       **according to their religion and what they believe but I don't think**  
128       **that every one in the religion believes the same thing. Like I**  
129       **think, like you have a Lutheran church with five hundred people**  
130       **in it, you have five hundred different philosophies.**
- 131       **27.       I.: Mm.**
- 132       **28.       P.: Being practices under the name of one religion.**
- 133       **29.       I.: Mm.**
- 134       **30.       P.: So, 'cause I think like, the way I see it, I believe, and I**  
135       **know this is one aspect of fundamentalism, is that they think**  
136       **that each- the fundamentalist people think that they have the**  
137       **best one God and nobody else has it. But the way I see it, all the**  
138       **religions are looking at the same phenomenon which is what it**  
139       **is all about, who made this, why are we here, kind of questions**  
140       **and so each religion is just a different way of working out those**  
141       **problems. And explaining all those questions. So they are all**  
142       **looking at the same thing, they just interrupted it a different way.**  
143       **So I believe that there's a sort of oneness to all the religions and**  
144       **that the fundamentalist people who think they have the only**  
145       **way, are just cutting themselves off from the real flow of life.**
- 146       **31.       I.: Mhm.**
- 147       **32.       P.: Uhm, and when- the same thing with the [blocked:**  
148       **Eastern religious influenced group], you know, they thought**  
149       **they- they still think they have the only way to God and like they**  
150       **used to tell me when I was in that group, they used to tell me**  
151       **uhm, you know "we know God is [blocked: Eastern religious**  
152       **God], we know you know, how the world was made and how,**  
153       **why we're here and we're serving God and nobody else knows,**  
154       **nobody else really understands God, everybody else has an**  
155       **impersonal understanding of God, they can't see God the way**  
156       **we do because they reject the idea of [blocked: Eastern religious**  
157       **God] being God, and so therefore we are the only one's who**  
158       **really know the truth" see.**
- 159       **33.       I.: Mm.**
- 160       **34.       P.: So I would listen, they would do these lectures every**  
161       **morning and that would always be a big part of it. And so I**  
162       **would listen to the lecture tapes in the car and I remember one**
-

163 time driving down the ten freeway toward downtown and I had  
164 one of these tapes playing and I was in heavy traffic, so there  
165 was a lot of cars around me and I could see all the people in all  
166 of the other cars and there was my, uh you know my so called  
167 guru, [blocked: Eastern religious influenced group] guru, piping  
168 off about this on the, on the you know in the car and I was  
169 looking at the other people just thinking, oh, their so  
170 unfortunate, they don't know anything about God, I'm the only  
171 one of this free way that knows, really knows God. And you  
172 know, I can see now that it was just the height of hypocrisy, you  
173 know there I was in this traffic with these people thinking I was-  
174 that's the fallacy of fundamentalism I think, is the arrogance,  
175 because now that I'm out and away from that group, I can- I've  
176 met sooooo many spiritual people. I find practically every  
177 person that I meet believes in God in one way or another and  
178 has a really personal philosophy.

179 35. I.: Mhm.

180 36. P.: That's either molded on their family religion or  
181 something that they found out for themselves. So, I uhm.. you  
182 know I think fundamentalism is just a way to divide people. I  
183 don't think its like religion is supposed to make us feel loving  
184 and compassionate and want to help other people but the  
185 fundamentalist get into this thing where they're like the  
186 dictators, like the [blocked: Eastern religious influenced group]  
187 have this thing, they believe that the world was coming to an  
188 end which a lot of fundamentalist believe because maybe the  
189 psychological reasons, they feel really depressed or something  
190 and they think the world is coming to an end, so they project  
191 that onto their religion. So the [blocked: Eastern religious  
192 influenced group] have this thing that a big war was coming  
193 between the US and Russia and that it was going to be over  
194 Pakistan and India and that it was going to you know, be this  
195 huge like apocalyptic kind of event. And that after- and so they  
196 had all these farms and outposts that they could go to and they  
197 thought, well since its going to be this big apocalypse, we have  
198 to get lots of guns so we can protect our property from all the  
199 people that are going to be homeless and they're going to be  
200 looking for food and we're going to have all the food and they're  
201 going to come so we have to have these guns to keep them  
202 away and it was really crazy. And so they, they really believed  
203 this and they thought that after it was all over and the dust  
204 settles, then the [blocked: Eastern religious influenced group]  
205 were going to immerge from their fortresses to lead the world to

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206 a one world religion which was going to be the worship of uhm,  
207 them and their Gods and that uhm, then the whole world, then  
208 they would rule the world.

209 37. I.: Mhm.

210 38. P.: See, that was their idea (laughs).

211 39. I.: Right.

212 40. P.: And I think all the fundamentalist religions fall into the  
213 same thing because a lot of them are these apocalyptic end time  
214 kind of people and they think the world is ending and you know,  
215 everything that happens, they're always looking for the doom's  
216 day, you know, like no matter what happens, like they'll ignore  
217 all the good news and they'll go right to the middle east, oh look  
218 what's happening in the middle east, oh that's the holy land  
219 Jerusalem, that's the Babylon and they're you know "Babylon is  
220 going to fall and all the uhm, non believers are going to go to  
221 hell then we're going to, the Christians will take over you know  
222 and Jesus will come again and the whole world will line up  
223 behind Jesus." So that's the kind of like negative thinking that,  
224 that kind of stuff you know, instead of looking toward the beauty  
225 in the world, they're looking for the ugliness and, and how to  
226 uhm.. you know it can become a self fulfilling prophecy, if  
227 everybody believed that, then we would have Armageddon.

228 41. I.: Mm.

229 42. P.: Like it could happen tomorrow, you know.

230 43. I.: Yeah.

231 44. P.: So I'm, I think part of my uhm, part of what I've learned  
232 from begin in a group like that, is that, that is uhm, sort of a  
233 personal projection of paranoia based on cutting yourself off  
234 from the real world and thinking that you're the only one. You  
235 know, it's like a codependence. I'm like oh, I'm the only one that  
236 can do this work around here and everyone else in this  
237 household his lazy and I'm the only one that can fix things. And  
238 I'm the only one that ever does anything and you work yourself  
239 into a little hissy fit and then nobody wants to cooperate with  
240 you.

241 45. I.: Mm.

242 46. P.: So I think that is a lot of what those fundamentalist are  
243 manifesting for themselves.

244 47. I.: Mhm.

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- 245 **48. P.:** You know, like the Bush people, I see these people who  
246 are in charge of the government right now are uhm, very  
247 wrapped up in their fundamentalism and thinking that these  
248 people in the Arab worlds are poor and stupid and uh,  
249 uneducated and they don't have- they're not real people, they  
250 see them like cattle or something.
- 251 **49. I.:** Mhm.
- 252 **50. P.:** You know, you can see by the way that they ruthlessly  
253 went in and uhm, you know attracted these people's towns and  
254 stuff. But you know, I've traveled around the world, and I've  
255 talked to people and I've known a lot of Hindus, especially and  
256 I've known a lot of- you know, I've met people from all over the  
257 world and I know that people in other countries, in some ways  
258 are more intelligent than Americans because they're more  
259 international.
- 260 **51. I.:** Mhm.
- 261 **52. P.:** They see things in a bigger perspective because their  
262 countries are older, you know, their history goes back much  
263 further and so their time frame is uhm, a lot broader and a lot of  
264 them have a- you know, I don't want to generalize but, uhm,  
265 people I've met from so called third world countries, often have  
266 a very deep, deep perspective about life and human nature and  
267 they're very intelligent and very sensitive people who really are  
268 way more advanced than a lot of Americans. You know, who are  
269 sort of spoiled. I don't want to jump you know, generalize but  
270 uhm.. anytime somebody starts thinking that they are better  
271 than everybody else, that's just a clue that they're not.
- 272 **53. I.:** Mhm.
- 273 **54. P.:** So.. I don't know where to go from there. Maybe I  
274 should look in my life tapestry and I'll kind of go over that  
275 briefly.
- 276 **55. I.:** Ok.
- 277 **56. P.:** Ok. Uhm.. I really enjoyed doing this exercise but it's  
278 really, it's fun to look back on life and I have a lot of stuff to  
279 [write]. I really enjoyed the part about putting down all my  
280 friends 'cause I've had- I've known some amazing people. You  
281 know, just happen to run into people like, as a child I always had  
282 friends, I always had a best friend and my parents and  
283 everything. And in Jr. High, I had friends, I'm still friends with all  
284 these people that I wrote down. In high school I had a little gang  
285 and I'm still friends with them. We just had our 30th high school
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286 reunion uhm, and then these people that I knew in my college  
287 days, I still know. I got together with these girls in April of this  
288 year. And then these people that I met in [blocked: Eastern  
289 religious group], uhm, especially the people that were part of my  
290 story in my book, uhm, [blocked: ex-husband name] my ex  
291 husband and a couple of other people. Uhm, I still stay in touch  
292 with them just because I think it was really gracious of them, to  
293 be in my book and I let them read the manuscript and give me  
294 feed-back and, I think that's one thing that made the book a little  
295 richer was that these people allowed me to use them, to depict  
296 them in my book. So I've, I've stayed in contact with them.

297 57. I.: Mhm.

298 58. P.: And one of them, [blocked: friend A] is still in the  
299 group, although I still correspond with him, I just got a letter  
300 from him the other day and [blocked: friend B] uhm, well she's  
301 lived outside for about, as long as I have about fifteen years but  
302 she still feels sentimental toward it because she was involved in  
303 the early [years] and she knew everything. But I still stay in  
304 touch with her and my ex-husband I stay in touch with. And  
305 then uhm, all these other people, my family, uhm, people I know  
306 in [blocked: west coast city A] now, it's just so wonderful to  
307 know people and to have friends. I think that's one thing that  
308 uhm, I don't know if religion gives you that or just being loving  
309 people, I don't know. And then uhm, in the column for the, who I  
310 looked up to, or who I looked to for making decisions, I noticed  
311 you know, all through my childhood it was my parents, friends,  
312 teachers, parents, friends, I kept you know, my teachers in  
313 college. But then when I joined [blocked: Eastern religious  
314 group], my authority figures became [blocked: Eastern religious  
315 group], my guru, and [blocked: ex husband], my boss. And then  
316 later on my father.. and uhm, I think that, that's one way that the  
317 cults get you and the fundamentalist get you, is they tell you  
318 don't- you don't have to depend on your friends or your family,  
319 those people aren't important, those are materialist, that's your  
320 material family, those are your material friends.

321 59. I.: Yeah.

322 60. P.: They can't give you any good advice, you have to  
323 depend on the group and the guru.

324 61. I.: Mhm.

325 62. P.: And your authority figure in [blocked: Eastern religious  
326 group]. They used that word, you know authority figure. That  
327 was how that group worked, it was very hierarchical. So I look

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328 back on my life map and from 77 until like my last few years in  
329 [blocked: Eastern religious group], it was just, [blocked: Eastern  
330 religious group], my guru, and [blocked: ex husband]. But then  
331 my father started- I started to really listen to my father and, and  
332 give him a lot more of my ear. You know, he was like, my father  
333 kind of came back into my life as an important figure and then  
334 my brother so toward the end of [blocked: Eastern religious  
335 group], it was my father, my husband, my brother and [blocked:  
336 ex husband]. So I was starting, I can see how I started to get out  
337 of [blocked: Eastern religious group], was I stopped uhm, giving  
338 them so much prestige, you know I just stopped to listen to  
339 them and then my father died right when I left and.. uhm, then it  
340 became my husband and my brother. You know, always listen,  
341 whenever my brother or my husband- you know, they were the  
342 one's I went to for advice.

343 63. I.: Mm.

344 64. P.: And then my parents too, I kind of reformed a  
345 relationship with my mom and step dad. And my friend, my  
346 confidant is uhm, my friend [blocked: friend C], that I've known  
347 since Jr. High and he's my, he's my main person now that I run  
348 things by and talk to. And also the institutions, that was another  
349 interesting column, was this thing uhm, you know what, what I  
350 can't remember the exact question, but it was something like,  
351 what institutions structure your life, and so in the beginning it  
352 was like family, then school and family, then my dysfunctional  
353 family, oh the college that I went to, and then [blocked: Eastern  
354 religious group]. And so I was- [blocked: Eastern religious  
355 group] became like my main center uhm, structure but then after  
356 I left [blocked: Eastern religious group], it became the marriage  
357 unit, which I think is a good unit. You know, if you're married  
358 and you have this someone you can confide in and you trust  
359 your partner and what not, that can be like a major structure in  
360 your life.

361 65. I.: Mhm.

362 66. P.: So, for a long time I was married.. then when I got  
363 divorced uhm, which was our choice because we both wanted to  
364 get away from the [blocked: Eastern religious group] stuff, uhm,  
365 I just became an individual within the culture and I didn't want to  
366 have any big structure that I identified with. I mean, I'm still kind  
367 of like that now, I put down being an author in society, I see the  
368 world as my potential readership, you know, so I relate to people  
369 like that. I'm an author, I don't always tell people I'm an author,

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370 but that's how I'm seeing it. I'm just an individual in society, but  
371 I have a voice because I'm a writer and I publish a lot. And also  
372 another thing is once you become an author or a public person,  
373 you realize that you have to uhm, behave yourself because if  
374 someone recognized me and is like "Oh, that jerk, oh I ran into  
375 her in the market and she really was mean to the cashier, and  
376 wow what an idiot." You know, so you know, you have to kind  
377 of-

378 67. I.: Yeah.

379 68. P.: And also when I used to [wear] a [[Sari]] everywhere, I  
380 used to dress in the [blocked: Eastern religious influenced  
381 group] clothes.

382 69. I.: Mhm.

383 70. P.: So I had to be careful about my behavior because it  
384 reflected back on the, on the church, on the group.

385 71. I.: Mm.

386 72. P.: So uhm, uhm... the other categories are interesting too  
387 and I think the things that were really formative in the news were  
388 the Kennedy's assassinations, and the Beatles coming to  
389 America, the moon landing, or the first two moon landing the  
390 war in Vietnam, uhm, seeing RFK, MLK, Janis Joplin, Jimmy  
391 Hendrix, uhm, Jim Morrison, seeing all those people die, that  
392 was really devastating to me.

393 73. I.: Mm.

394 74. P.: Uhm, Watergate, the end of the Vietnam war, the end of  
395 the hippie era, although it's started again now. And then Regan  
396 elected which I voted against him but, and since I was in  
397 [blocked: Eastern religious group], I just didn't pay any attention  
398 to Regan at all. And then uh, let's see... Clinton elected, that  
399 was a big thing for me, and then the stock market bubble and  
400 then the stock market crash and the Bush selection.. and all the  
401 wars, 9 11 and all the wars that followed, those are the main  
402 things that I have been sort of like, landmarks for me.

403 75. I.: Mm.

404 76. P.: In my life. And uhm... I guess that about covers it.  
405 Let's see if there's any, anything else. Uhm.. sort of the phases  
406 I've gone through in my life, first just being a kid. I had a  
407 wonderful childhood, growing up in the [blocked: west coast city  
408 B]. And a family, until my family got divorced. I loved my  
409 school, I had little friends, I still know some of those people.

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410           And then as a teenager, discovered boys, protested the war,  
411           became a hippie or a teeny-bopper hippie for a while. And then I  
412           was a college kid. Then I joined [blocked: Eastern religious  
413           group] and became like the [blocked: Eastern religious group]  
414           World Review editor, which I was like sort of like the media, you  
415           know.

416       77.       I.: Mm.

417       78.       P.: Just thought it was fun. But then [blocked: Eastern  
418           religious group] had it's worst year in 1986, and I started to get  
419           disillusioned, so I left [blocked: Eastern religious group], and I  
420           spent the next ten years- well I went to grad school, I got my  
421           masters degree, but mainly if people ask me what do you do, I  
422           say, well I'm a writer, I'm writing a book. So I was writing a book  
423           you know in quotes for like ten years, but I did get published,  
424           but for ten years I ran around telling people I was writing a book  
425           and uhm, I didn't know if I'd get it published or not, which I did  
426           but- so I was writing a book and now I'm at the same thing. I'm  
427           writing another book and uhm, I also do consulting uh, you  
428           know on the issue of cults.

429       79.       I.: Mm.

430       80.       P.: So, so that's, that's my life in a nutshell.

431       81.       I.: Alright. Uhm, tell me a little more about sort of, how you  
432           first heard about or got involved with [blocked: Eastern religious  
433           influenced group] specifically and kind of what life was like  
434           there and then sort of the process of, of leaving.

435       82.       P.: Ok.

436       83.       I.: Cause you said you like kind of officially left fifteen  
437           years ago, but then you were kind of-

438       84.       P.: I was in and out. Yeah, five years ago was when I finally  
439           cut off ties. Uhm... ok, I joined because I was in, well I was  
440           going to college and it was the 70's and I was pretty wild kid,  
441           teenager.

442       85.       I.: Mhm.

443       86.       P.: So I wanted to- when I was twenty I quit taking all drugs  
444           except for pot. I just was on a lot of prescription drugs, I quit, I  
445           was taking a lot of uhm, non prescription drugs, and I quit all of  
446           them. I quit drinking, I quit smoking and I quit- I went off the pill  
447           and I wanted to become celibate and I wanted to become a  
448           vegetarian, so I made all these decisions on my own.

449       87.       I.: Mhm.

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- 450       **88.**       **P.:** And then I decided to go to a different school because  
451               the school I was going to didn't offer a major in sociology, which  
452               is what I wanted.
- 453       **89.**       **I.:** Mhm.
- 454       **90.**       **P.:** So I applied to, and got into [blocked: west coast  
455               college A], where I decided that I would just concentrate on my  
456               studies and meet new friends who didn't take drugs and that I  
457               would you know, turn my life around.
- 458       **91.**       **I.:** Mhm.
- 459       **92.**       **P.:** And so I was twenty-one, I started school at [blocked:  
460               west coast college A], and I had a hard time meeting people that  
461               didn't take drugs because it was the 70's. You know, it was  
462               either- and there wasn't that much of a twelve step movement  
463               there then. It was a little, but not like it is now where you can  
464               actually meet people that way. So I kept meeting friends who  
465               would take me to keg parties or you know, and it was like, I  
466               didn't know where to go, to meet people.
- 467       **93.**       **I.:** Mhm.
- 468       **94.**       **P.:** Plus I was kind of on a spiritual path, so I met these  
469               people at the [blocked: bookstore] in downtown [blocked: west  
470               coast city C] which isn't there anymore, and they- they guy there  
471               told me, I was taking tarot card classes there and you know and  
472               they had a lot of classes and stuff. So they guy told me you  
473               know, based on what you believe, you would really like the  
474               [blocked: Eastern religious influenced group]s because they  
475               don't take drugs, they're all celibate, they're vegetarian, they  
476               believe in reincarnation, all the same stuff as you. So he said,  
477               "I'm going to uhm, be going down to their temple next month, so  
478               when I go, I'm going to try to talk them into coming up here."
- 479       **95.**       **I.:** Mm.
- 480       **96.**       **P.:** So he did and so they did, they rented an apartment in  
481               the college town. And it was kind of directly in my path if I  
482               walked to school. So every day I would stop there and, you  
483               know, visit there and go to the Sunday things and.. uhm, I met  
484               this one particular man there [blocked: friend D] who's depicted  
485               in my book, one of those people and he uhm, well we sort of  
486               uhm.. kicked off a little relationship. It was like a relationship.
- 487       **97.**       **I.:** Mhm.
-

- 488       **98.       P.: And he was just a little bit older than me and he was**  
489           **really cute and really funny and we used to just like to hang**  
490           **around together.**
- 491       **99.       I.: Mm.**
- 492       **100.      P.: It was just like having a boy friend, but it was all**  
493           **celibate, which is what I wanted.**
- 494       **101.      I.: Yeah.**
- 495       **102.      P.: Because of you know- so I thought, oh these people are**  
496           **so nice and he would teach me to chant and he taught me all the**  
497           **things that you know, all the little customs they have and he**  
498           **took me to the temple for the first time and you know, all the way**  
499           **up to this time, I thought I didn't have to join anything. I just**  
500           **thought, oh this is really fun, I can go on to my carrier or grad**  
501           **school or whatever I'm going to do and I can have this friend**  
502           **and maybe this guy will be my boyfriend and- you know, I had**  
503           **this little fantasy about what it was.**
- 504       **103.      I.: Mhm.**
- 505       **104.      P.: But then, one day he broke it to me, you know "you've**  
506           **got all these problems with your car and your school and your**  
507           **teachers and homework, if you just move in to a temple and**  
508           **surrender to [blocked Eastern religious God], then all you have**  
509           **to worry about is making flower garments for the [blocked**  
510           **Eastern religious God] dance and chant [blocked: Eastern**  
511           **religious influenced group] " so I thought, "no way!" you know I**  
512           **was really, I really rebelled against that. I thought you know,**  
513           **they're chauvinistic and I don't like it and they're, I don't want to**  
514           **do this thing by their rules and all that. And I went through this**  
515           **rebellious thing where I went home and cried and beat my pillow**  
516           **and screamed and all that, and uhm, then I changed my mind. I**  
517           **just, it was like a breakthrough. I thought, well actually it's not**  
518           **such a bad idea because all my friends where leaving college to**  
519           **become yuppies and I wasn't a materialistic person, I didn't- at**  
520           **the time I didn't care about having a career, although if I went**  
521           **back to do it now, I would see what an idiot I was to join that**  
522           **group. But anyway, I was more or less drawn in.. by this man.**
- 523       **105.      I.: Mhm.**
- 524       **106.      P.: He made me a devotee- never would have happened if it**  
525           **wasn't for him or someone like him. And then I found out later,**  
526           **that's how the fundamentalist, that's how the [blocked: Eastern**  
527           **religious influenced group] get their members.**
- 528       **107.      I.: Mm.**
-

529 **108. P.:** They send a man out to recruit women, or women out to  
530 recruit men or couples, and they kind of drawl you in like you've  
531 got this special friend and then, as soon as I moved in, he was  
532 like, "well, I got to go preach in [blocked: Midwest city A] now"  
533 you know, and he was gone.

534 **109. I.:** Mm.

535 **110. P.:** So he just kind of left me there. And once in a while  
536 he'd come back and check on me and make sure that the  
537 connections were going good and I felt comfortable there and  
538 stuff but.. and then he ended up leaving the group before me,  
539 and he really hates them now. So (laughing) and he wrote a  
540 paper, called "I'm leaving [blocked: Eastern religious group]" it  
541 was this really, really you know, lays it on the line about what's  
542 up with that group which- I helped, he asked me to help him edit  
543 it and we posted it at my web site and type set it for him, so he  
544 distribute before it actually came out.

545 **111. I.:** Mm.

546 **112. P.:** And he gets feedback on once in a while. But anyway,  
547 once I was in, it was like the military. They had a schedule that  
548 wouldn't quit. Everyone had to have a schedule, you had to  
549 schedule your day from four in the morning when they wanted  
550 you to wake up, until ten at night, when they wanted you to go to  
551 sleep. You had to have something going every minute. They did  
552 not want you sitting around. You either had to be working, or  
553 chanting or doing you duties in your dorm you know, your  
554 cleaning or whatever. And then they'd have classes and they'd  
555 have people come in and doctrinate you teach you the books  
556 and how to say the [Sanskrit] prayers and all that. And it was  
557 like, it was like boot camp. It was horrible. I hated it, I wrote  
558 about it in my book, and uhm, it was you know, they made- they  
559 wanted me to throw away everything, all my poems I had written,  
560 uhm paintings I had painted in college, and that was just a  
561 [metaphor] for like, they wanted me to throw away my [entire]  
562 personality up to that point, which I did.

563 **113. I.:** Mm.

564 **114. P.:** I you know, they told you "You were a `Dog before you  
565 met your guru. You were worse than a Dog, you were a Worm!"  
566 You know-

567 **115. I.:** Mhm.

568 **116. P.:** And so you were just supposed to forget everything  
569 that you've done up until that point.

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- 570 117. I.: Mm.
- 571 118. P.: Which is part of their indoctrination because it takes  
572 away your self-esteem. I mean, I was twenty-two years old when  
573 I jointed.
- 574 119. I.: Mhm.
- 575 120. P.: And they wanted me to throw away my first twenty-two  
576 years, which I did cause I thought that's what you had to do.
- 577 121. I.: Mhm.
- 578 122. P.: Surrender to [blocked Eastern religious God]. Now I've  
579 found out that you don't have to do that. And it was all to  
580 manipulate you. Like if they could- they wanted power over your  
581 life, that's what they wanted.
- 582 123. I.: Mhm.
- 583 124. P.: They wanted to be able to tell you what to do, and there  
584 would be nobody at home inside to say no. They told you that if  
585 you got angry, that you were uhm, you were- God would be mad  
586 at you, God would punish you for being angry or saying no.
- 587 125. I.: Mhm.
- 588 126. P.: If you tried to say no to them, that just wasn't tolerated.  
589 They would break you down to where you couldn't say no to  
590 anything. But anyway, I worked for the public relations  
591 department which was an international uhm, project that  
592 happened to be headquartered in [blocked: west coast city A],  
593 and it happened to be run by the guy I worked for who was an  
594 old, old- he was one of the first people that met [blocked:  
595 religious leader A] in 1965, and helped him set up his first  
596 temple. So he was like a real old guy, and he was very well  
597 respected, he still is. We stay in touch, he's the guy that I still  
598 write to. Uhm, but anyways so that guy- and then I found out  
599 later that actually, despite all the prestige and respect and  
600 everything that [blocked: ex husband] was also involved in the  
601 drug dealing and the drug smuggling.
- 602 127. I.: Mm.
- 603 128. P.: [Taking] money from the drug dealers and a lot of his  
604 friends were drug dealers and- you know I joined this thing to  
605 get away from drugs, and there I was.. with all the drug dealers.  
606 And I didn't know it-
- 607 129. I.: Mm.
-

608 **130. P.:** For a long time. So, anyways so I worked for the public  
609 relations office for uhm, ten years and I started out as an  
610 executive secretary working for [blocked: ex husband], doing  
611 his filing and his phone calls and his you know appointments  
612 and writing you know, doing his correspondence, dictation,  
613 uhm, running the office when he went out of town and things  
614 like that. And we had a few other people too. And then uhm,  
615 we'd started the [blocked: publication], and I started to write for  
616 that and I went to the type setting school when we bought our  
617 type setters, so my husband and I were the type setters and then  
618 my husband, my first husband recommended me to be a writer,  
619 since I was already doing the type setting and then they could  
620 say, well you know, make this article three lines longer to fit or  
621 cut off a paragraph or whatever.

622 **131. I.:** Right.

623 **132. P.:** So I became a writer and a typesetter.

624 **133. I.:** Mm.

625 **134. P.:** And then toward the end of the ten years, it was just me  
626 and my husband doing the publication and I wrote the whole  
627 thing and he did the business part of it, like keeping track of the  
628 advertising and, so that was our publication and I think from  
629 about 81 to 89/88 when I left, I was mostly involved in the  
630 publication. Like collecting articles, writing, editing, design  
631 layout, publishing, mail out- we did everything.

632 **135. I.:** Wow.

633 **136. P.:** So that was [our] business and uhm.. and then when I  
634 left- the reason I left was because uhm, oh I just want to add one  
635 thing. After- I became like one of the higher ups. After boot  
636 camp, which is called the [bacta Oshom] which means new  
637 devotee [Oshom]. So after that was over, I got my own  
638 apartment after a while, after a couple of years and you know, I  
639 pretty much was one of the higher ups. I had, I had a bank  
640 account card, credit card, checking account, uhm, a lot of  
641 freedom. I could structure my own day, I lived by myself. Uhm, I  
642 had my office in the front room and uhm, you know I was one of  
643 the- once you made into the upper echelon you could do  
644 anything you want. You didn't have to be accountable to the,  
645 the thing. So the last few years of it, I had more of a normal kind  
646 of life style. But anyway, the reason I left was because [our]  
647 publication started to drop. Well, my father got involved. My  
648 father was a journalism kind of public relations kind of guy. So

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649 they always- [blocked: ex husband] always called on him if he  
650 had a big public relations thing coming up.

651 137. I.: Mhm.

652 138. P.: Like a big temple opening or wanted to publicizes  
653 something or whatever. They would have like a conference with  
654 my father, to get ideas to do brainstorming.

655 139. I.: Mhm.

656 140. P.: So we started to use my dad more and more, to edit the  
657 paper. And we would take it to him. Uhm, my dad lived near by.  
658 So we would take him the flats before we went to press, and he  
659 would go “oh, look at this headline, you know, look at this verb  
660 in your headline, it’s way to long, you’ve got to have a more  
661 snappy verb there” and we would rewrite all the headlines and  
662 then he’d go “and look at your lead paragraph, it doesn’t match  
663 the head line, your lead paragraph has to speak to the headline,  
664 so changed that lead paragraph” and sometimes he would have  
665 us rewrite whole stories.

666 141. I.: Right.

667 142. P.: You know, like “this should be two stories. Look,  
668 you’ve got this and you got this” and we’d make two different  
669 stories and two different headlines. So he became more and  
670 more involved. And then when all the scandals started to break  
671 in 1986, my dad started to say “well, do you want this to just be  
672 a PR for the organization, like a mouthpiece for the organization,  
673 or do you want this to be a real newspaper?” and so my  
674 husband and I were like “oh, we want to be a real newspaper” so  
675 he’d say “Ok then, what you’ve got to do is you have to,  
676 interview the leaders about these problems, and it’s not you  
677 speaking it’s them, then you have to have uhm, you know news  
678 stories you know. If some guy’s being [indited?] or whatever,  
679 you’ve got to put that right there on the front page and then have  
680 an editorial. You know, this is what the paper thinks about it.”

681 143. I.: Right.

682 144. P.: So we started to do that.

683 145. I.: Mm.

684 146. P.: Every month I would interview somebody, and then I  
685 would write an editorial or two and I had people that helped me  
686 write them, my father and some other people who were kind of  
687 on the outside like observers and supporter of what we were  
688 doing would help me. Well, the leaders didn’t like that at all.

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- 689 **147. I.: I was wondering how they were going to respond.**
- 690 **148. P.: (laughing) Theeey did not like it at all. But then it**  
691 **became kind of a game for me because I would think, well why**  
692 **don't they like it? Because they are hypocritical, so what do we**  
693 **have to do, we have to get this stuff out in the open. I actually**  
694 **started to think for myself again.**
- 695 **149. I.: Mhm.**
- 696 **150. P.: And the newspaper became more and more threatening**  
697 **to the leaders until finally, they said- well first they put us out of**  
698 **business for six months, and we got it going again, with a new**  
699 **editorial policy, but then they didn't like the editorial policy. So**  
700 **[blocked: ex husband] wanted me and my husband to go to a**  
701 **meeting of the big-wigs uhm, and defend out editorial policy.**  
702 **Well, my husband wouldn't go because he was, he was already**  
703 **burned out on it. He didn't think we'd get through to them. He**  
704 **could sort of see things for what it was.**
- 705 **151. I.: Mhm.**
- 706 **152. P.: But `I didn't. I was still very idealistic, I thought, oh well**  
707 **once you get a few of the problems out, a few bad apples, you**  
708 **know, everything is going to be fine. I didn't realize how deep**  
709 **their secrets were. So I went to the big-wig meeting in [city in**  
710 **southern US] and I was, I you know, I think I was the first woman**  
711 **to ever address the governing body commission. Right, it's all**  
712 **these men.**
- 713 **153. I.: Right.**
- 714 **154. P.: Like now, they have one woman on the GBC, but she's**  
715 **totally a puppet.**
- 716 **155. I.: Right.**
- 717 **156. P.: A token, she hasn't done anything for anybody. But**  
718 **anyway, uhm, so I went an addressed the GBC and I explained**  
719 **why we needed an open editorial policy and I gave this very**  
720 **convincing speech, which is posted on my web site, but anyway,**  
721 **it didn't convince them. But anyway, what they decided to do**  
722 **about me, was form a committee, so they formed a committee.**  
723 **And I thought, oh that's great, because now I have some leaders**  
724 **I can work with, I've got to interview someone, I've got**  
725 **connections, if I want them to write an editorial, I can connect**  
726 **with them and get the editorial real well and everything. But, the**  
727 **very first paper- our editorial committee had not even met and**  
728 **the guy was already chopping things out of my interview and**
-

729           they handed the flats back to me and I'm like, what's this? You  
730           can't change the questions in an interview.

731   **157.    I.: Yeah.**

732   **158.    P.: You know, you can't change the person's response in**  
733           **an interview. You just write and editorial, if you don't agree with**  
734           **what the person said.**

735   **159.    I.: Right.**

736   **160.    P.: It just totally went against what my, my uhm, rule of**  
737           **journalistic ethics that I was starting to develop. So uhm, I**  
738           **called the guy up on the phone. He was the chairman of the**  
739           **GBC that year, it was like the biggest, big [guy] in [blocked:**  
740           **Eastern religious group], the biggest one, you know, the biggest**  
741           **guy.**

742   **161.    I.: Right.**

743   **162.    P.: I called him up and I started saying, "you know, look I**  
744           **disagree with this, how can you possibly change this and you**  
745           **know, we haven't even met yet and I thought you guys were**  
746           **going to help me, and here you are changing things in my**  
747           **interview and everything"**

748   **163.    I.: Yeah.**

749   **164.    P.: And he gave me this lecture like "you're just a like a**  
750           **dirty, get all the dirt out, journalist and our organization is built**  
751           **on hierarchy and this is- you know, the word comes down from**  
752           **the top, we don't take instructions from devotees who just do a**  
753           **newspaper and you can get all your astrology adds and all your**  
754           **funding and you can do your own paper, but if you're going to**  
755           **do the [blocked: Eastern religious group] World Review, it has to**  
756           **be the word of the organization. And I'm telling you this is how**  
757           **we want this interview printed" and blah-blah.**

758   **165.    I.: Mm.**

759   **166.    P.: And I used to tape everything, so I played- I don't do**  
760           **that anymore, after Monica Lewinsky, but I used to tape**  
761           **everything (laughs). So you know, cause for the paper. If I was**  
762           **[doing] an interview-**

763   **167.    I.: Right.**

764   **168.    P.: Or doing corrections on the paper, I would want to have**  
765           **it on tapes, so I played the tape for my husband and he just said,**  
766           **"ok, well we can't work for them. This is not at all what you**

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767 thought. They're just here to censor us" and I just said "yeah,  
768 you're right" so we sat down and I wrote my resignation.

769 169. I.: Mm.

770 170. P.: And when we went to the editorial meeting, which was  
771 our first editorial meeting with this new board, I just, we just cut  
772 it short. He said "we're resigning, this is it, you know. You guys  
773 get someone else to do this paper, we're out of here" So they  
774 excepted our resignation and it was all very peaceful and we  
775 offered to put out two more issues of the paper while we trained  
776 the person they found to take it over.

777 171. I.: Mhm.

778 172. P.: And, that was it. We moved out- my father was dying of  
779 cancer and he asked me and my husband to move in with him  
780 and take care of him, so we did. And he died within a week after  
781 that. And that's the end of book. But anyway, so we moved out  
782 and it was all very peaceful. They've never come after me.  
783 They've never you know, the people that I knew there I think we  
784 still all respect each other in some ways and.. it was sort of a  
785 peaceful ending.

786 173. I.: Mhm.

787 174. P.: I just walked away. But I was ready to. I mean, by that  
788 time, I could see that the organization had more things to hide  
789 than I had thought.

790 175. I.: Mhm.

791 176. P.: And then later when I was doing the research for my  
792 book, I found out what some of those things were. I found out  
793 about the extent of the drug dealing and the extent of the child  
794 abuse which I didn't know anything about until about 1994.

795 177. I.: Mhm.

796 178. P.: I found out a lot I didn't want to know about the leaders  
797 and their behaviors and how they weren't following the  
798 principles and how they weren't celibate and how they weren't  
799 chanting. You know, I was- I found out that really just the [naïve]  
800 people, just the followers were actually following the rules.

801 179. I.: Mm.

802 180. P.: So, so that, that's my story.

803 181. I.: So what did your dabbeling with it look like after you  
804 resigned from the paper?

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805 182. P.: Right, o.k. for the first two years, from like- I moved out  
806 uhm right after Christmas, between Christmas and New Years of  
807 88, in 89- and then my father died January 3rd, and then I went  
808 to India. I um, asked him if it would be o.k. to take his ashes to  
809 India which is what you do, so we did that. Then after India the  
810 attorneys and the state sold his house and we moved to  
811 [blocked: northwest state]. And I wanted to move to a place  
812 where there was no [blocked: Eastern religious influenced  
813 group] temple. You know, just get away from it-

814 183. I.: Right.

815 184. P.: So we moved to (side A of tape one ends)

816 185. P.: Uhm, uhm I started going back to school, I got my  
817 master's degree and so for two years, I stayed in [blocked:  
818 northwest state]. I didn't go anywhere near a temple, I think.  
819 Then, I think one of my teachers wanted me to interview a  
820 family, it was a family therapy class and they wanted me to  
821 interview a family. So I called up these old friends that had a  
822 [blocked: Eastern religious influenced group] center in [blocked:  
823 west coast city D], which was a house. It was his house, it was  
824 the guys house before he got married. He and his mother were  
825 building it, then he got married, then it became- when he became  
826 a [blocked: Eastern religious influenced group] and his wife  
827 joined with him, then it became a [blocked: Eastern religious  
828 influenced group] temple.

829 186. I.: Mm.

830 187. P.: So they would have the feast and everything at their  
831 house.

832 188. I.: Mhm.

833 189. P.: But it was really just this guy's house. So they had this  
834 big old house, so I was interviewing them and we you know,  
835 they were nice people that I had known when I was in the group  
836 and all that. We were old friends. So they said, "hey, why don't  
837 you come down and visit?" so I started to go visit the [blocked:  
838 west coast city D] house, maybe like two or three times a year,  
839 and I would stay with them for a week or so and then, uhm, I  
840 started going there more. And I started to sort of get involved  
841 again. I think I had my family kind of worried. I'm not sure but,  
842 uhm, then my husband and I moved to [blocked: southwest  
843 state] where it was easy to drive to [blocked: west coast city A].

844 190. I.: Mm.

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- 845 **191. P.: So we'd drive back to [blocked: west coast city A], and I**  
846 **always loved [blocked: west coast city A], this is my home,**  
847 **where I grew up so.. I had old friends here and stuff and so I**  
848 **started driving out to [blocked: west coast city A] and staying at**  
849 **the [blocked: west coast city D] house and this was between like**  
850 **92' and 95'.**
- 851 **192. I.: Mhm.**
- 852 **193. P.: So I was hanging around with devotees and this and**  
853 **that. But all this time I was also writing my book.**
- 854 **194. I.: Right.**
- 855 **195. P.: Which kind of irritated them and I would have these**  
856 **talks with them uhm, like criticizing the organization and this is**  
857 **kind of how I found out, this is during the period when I was sort**  
858 **of learning how corrupt it was. Cause I had- I knew I had a bad**  
859 **experience but I thought maybe that was just my perception and**  
860 **that the group wasn't all that bad, so, so this man that owned the**  
861 **house in [blocked: west coast city D] and I would uhm, have a**  
862 **lot of conversations about- his name is [blocked: friend E], and**  
863 **then he and his wife- well.. I was going around a lot, I was- it was**  
864 **almost like I was uhm, getting involved again.**
- 865 **196. I.: Mhm.**
- 866 **197. P.: I was going to the temple and chanting and going to see**  
867 **the deities and all the things I liked about it, you know.**
- 868 **198. I.: Yeah, yeah.**
- 869 **199. P.: But then the man, then the woman's son committed**  
870 **suicide and they started their divorce, and it got really awful and**  
871 **right around that time I found out about the child abuse. These**  
872 **people were out of town and they wanted me to do the Sunday**  
873 **feast and then the people who came to the Sunday feast were**  
874 **the kids, and I was sitting around talking to the kids, they**  
875 **weren't kids they were in their twenties by then, and I told them**  
876 **about my masters degree and how I had worked with sexual**  
877 **abuse uh victims for my masters thesis. And they said "Oh you**  
878 **know about sexual abuse?" and I said "oh yeah, I know all about**  
879 **it" and they "good, cause we've got to talk to you cause we were**  
880 **all sexually abused in India" and I was really shocked.**
- 881 **200. I.: Wow.**
- 882 **201. P.: And so I found out all about the child abuse then**  
883 **because these people were going through their divorce, they**  
884 **didn't want people around, so I rented a little studio apartment in**
-

885 the [blocked: area] that was very close to the [blocked: west  
886 coast city A] temple, and so I would spend about half my time in  
887 [blocked: southwest city A ] with my husband in our house, and  
888 half my time in [west coast city A] in my studio apartment,  
889 learning about these kids. And I interviewed a lot of them. I met  
890 a lot of them. I went down to the temple practically every day to  
891 meet with the kids and learn their stories and you know, hang  
892 around with them and whatever.

893 202. I.: Mhm.

894 203. P.: So, so I was actually getting very, very involved but it  
895 wasn't as a member. I was getting involved as a researcher to  
896 learn about the child abuse.

897 204. I.: Mhm.

898 205. P.: And I learned everything that I needed to know about  
899 what these kids went through.

900 206. I.: Yeah.

901 207. P.: And it was really horrible but I was still though, I was  
902 hanging around [blocked: Eastern religious group], then in 1998,  
903 there was two things really that drove me away. And I haven't  
904 been to a temple since 1998. One was.. uhm, I went to this  
905 family reunion in [blocked: east coast city A] at the [blocked]  
906 temple in blocked: east coast city A] to uhm, try to find more  
907 kids and interview them cause supposedly this was going to be  
908 like a reunion of- but then I found out that the abused kids don't  
909 hang around so much. Like the kids that were there were  
910 younger and they weren't abused.

911 208. I.: Mhm.

912 209. P.: Or like they weren't sexually and physically abused.  
913 They were just, you know, they went through the regular cult  
914 stuff but they weren't uhm, physically assaulted.

915 210. I.: Mhm.

916 211. P.: So I would, I said to the kids, "well I'm looking for the  
917 kids that were in these abusive schools" and they go "oh, you  
918 mean the gray haired [gurucoolies]" [Gurucoolies] is the name  
919 of the schools. It means, the guru school.

920 212. I.: Ok.

921 213. P.: And so they call themselves [Gurucoolies] but anyway,  
922 so I went to this thing in [blocked: east coast city A] and that  
923 temple was where a lot of the murders happened and a lot of the

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924 foul play took place, a lot of the drug dealing, a lot of people  
925 were uhm, beaten or abused in different ways. And when I  
926 drove up to the temple, my hair was standing on end. I was so-  
927 it was sooo scary just to see these buildings and to have the  
928 reference of what had gone on there. And then I got there and I  
929 ran into all these people I know, cause I can't go into a [blocked:  
930 Eastern religious influenced group] temple anymore without  
931 seeing people I know. So I ran into all these people who were  
932 you know, my friends and there was no hotels around there,  
933 cause I had been sort of looking around for a hotel but its way  
934 out in the sticks, so then I found out that I could rent a cabin for  
935 eighty dollars a night. So I thought, well it's better than nothing.  
936 So I rented the cabin, so `then I was like staying at [blocked:  
937 east coast city A], I was staying at the temple.

938 214. I.: Yeah.

939 215. P.: In one of their cabin and it was really, really scary.

940 216. I.: Mm.

941 217. P.: Because the cabin.. like first of all it was a wreck. The  
942 mattress- there was, it was like a two-storey cabin that was like  
943 uh- downstairs there was this really oold mattress that was  
944 really lumpy and there was no way I could sleep on it. But I  
945 pulled the sheets off and there was blood all over the mattress,  
946 and I thought, oh God it looks like someone was killed there.  
947 And then I looked at the screen door going out to the deck and  
948 there was blood on the screen door, and I'm going, oh God, it  
949 looks like somebody was murdered here. So I finally found this  
950 little cot upstairs where I could sleep. Then I went around and  
951 met some of the kids, and some of the kids were staying in a  
952 cabin right across from me so I went over and met them and I  
953 said, "you know, it's the weirdest thing, but there's blood on  
954 everything over in my cabin" and they go "oh yeah, isn't that the  
955 cabin where someone was killed?" and I'm like "oh, I've got to  
956 get out of here" and so it was so creepy so I was supposed to  
957 stay there three nights and I left after two nights. I thought  
958 someone was going to break in there and kill me.

959 218. I.: Right, right.

960 219. P.: I mean, it was just the creepiest weirdest thing so I had  
961 a really bad impression from that. Plus I didn't bring a [Sari]  
962 cause couldn't put a [Sari] on but you know, it was kind of out in  
963 the woods so I had like these giant like Reebok tennis shoes,  
964 jeans, and T-shirts, that was how I dressed. But I tried to go to

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965 the morning services and everyone was dressed in the clothes.  
966 You know, and I felt like a real outsider.

967 220. I.: Yeah.

968 221. P.: With my jeans, so I had this like skirt thing I put on and I  
969 just looked like a clown or something, anyway, after that I  
970 thought, no more [blocked: Eastern religious influenced group]  
971 at all, I'm out, this is it.

972 222. I.: Mm.

973 223. P.: I don't want anything to do with it, these people are  
974 creepy. They don't like my book, you know here I am, I was  
975 working on this book- so then also the book was out by then and  
976 then the other creepy things was this couple in Los Angeles,  
977 this Indian couple, the woman was pregnant but she lost her  
978 baby because the temple was kicking them out because they  
979 believed in, they had listened to some lectures by another guru  
980 and that was not you know, the temple didn't like that. They  
981 were trying to kick these people out and the woman ended up  
982 having a miscarriage and they blamed it on the, temple and they  
983 had a like candle light vigil for the baby that died. And I just  
984 thought, I want nothing to do with these people at all.

985 224. I.: Mm.

986 225. P.: So then I just decided to sort of step back and I haven't  
987 been to a temple or a festival or anything for five years.  
988 Although I still kind of monitor it because I get things on the  
989 internet and I get the news letters and people email me and stuff  
990 or I talk to people but-

991 226. I.: Right, right.

992 227. P.: I would `love it if I could just get the whole thing out of  
993 my life once and for all.

994 228. I.: Mhm.

995 229. P.: So I never have to think about anything associated with  
996 them, either that or find a way to make money at it, you know.

997 230. I.: Yeah.

998 231. P.: Like, there's got to be a way (laughs). Also, I've gotten  
999 a lot of people to not join.

1000 232. I.: Yeah. What do you think it is about it that keeps it kind  
1001 of like hanging on to your life or you hanging on to it?

1002 233. P.: Uhm, I well, I think it's just my codependence, I want to  
1003 help people.

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- 1004       **234.     I.: Mhm.**
- 1005       **235.     P.: And I want to- like people write to me and I can't just**  
1006           **ignore their letters. You know, they write to me and say things**  
1007           **like "oh, you know I've been going, meeting [blocked: Eastern**  
1008           **religious influenced group]s but then I saw your book but then**  
1009           **they seemed so nice, what do you recommend?"**
- 1010       **236.     I.: Mhm.**
- 1011       **237.     P.: And I can't help but get involved.**
- 1012       **238.     I.: Right.**
- 1013       **239.     P.: Because uhm, I- nobody was there when I was twenty-**  
1014           **one years old. There was one man who said something like,**  
1015           **"oh, you're going to the, going down to the [blocked: Eastern**  
1016           **religious influenced group]s, are you going to put flowers on**  
1017           **people in the airport?" and I didn't know what he was talking**  
1018           **about cause I had no idea.**
- 1019       **240.     I.: Mm.**
- 1020       **241.     P.: But uhm, I wish there had been somebody who had**  
1021           **taken me by the wrist and just said "don't do it, you can't get**  
1022           **involved with this because of this and this and this" and run the**  
1023           **whole thing down to me.**
- 1024       **242.     I.: Right.**
- 1025       **243.     P.: So, I've been able to be that person for a couple of**  
1026           **people now, maybe a half a dozen people that-**
- 1027       **244.     I.: Mhm.**
- 1028       **245.     P.: I've talked to that I've uhm, convinced them not to join**  
1029           **or you know, help them open their eyes at least.**
- 1030       **246.     I.: Mhm.**
- 1031       **247.     P.: And uhm.. so that- but I try, the one thing that I want to**  
1032           **cut out especially is getting into confrontations with people from**  
1033           **that group.**
- 1034       **248.     I.: Mm.**
- 1035       **249.     P.: Like sometimes I'll get letters from people that say,**  
1036           **"well obviously in your book, you know, you're obviously a**  
1037           **blasphemer cause you said this and this in your book or blah**  
1038           **blah blah or you wrote a book called betrayal of the spirits, so**  
1039           **who do you think you are?" and that kind of thing.**
- 1040       **250.     I.: Right.**
-

- 1041 **251. P.:** And so, usually when I get a letter like that, I'll write  
1042 back to them something nice you know, to like say that was my  
1043 experience and if you'll read my book, you'll see that it's not  
1044 critical of the religion, it's just my experience.
- 1045 **252. I.:** Right.
- 1046 **253. P.:** So like that but.. uhm, I don't know if I ever really can  
1047 get it out of my life completely. It's just like an abuse victim.  
1048 Like, even though someone's abused as a child, they may still  
1049 think about it and they may still have to see those people if it  
1050 was incest in their family.
- 1051 **254. I.:** Mhm.
- 1052 **255. P.:** But you kind of rise to a level where it doesn't bother  
1053 you anymore.
- 1054 **256. I.:** Mhm.
- 1055 **257. P.:** So I don't know that it will ever go away from my life but  
1056 I really wish- if I could ever go back and do my life over, there is  
1057 two points, one is when I met [Subinanda] I would say "don't get  
1058 involved with these people, go look for a better- you know, get  
1059 into your classes or studies or join a club, a school club,  
1060 anything but this"
- 1061 **258. I.:** Right, right.
- 1062 **259. P.:** And the other point was in 1986 when [blocked: Eastern  
1063 religious group] was really hitting the fan as they say, there was  
1064 this man that was murdered in Los Angeles and I knew that it  
1065 was a murder and I knew who did it, why they did it, I didn't need  
1066 the police to tell me. The guy was a critic of [blocked: Eastern  
1067 religious group], and that's why he got killed. And somehow I  
1068 rationalized it so that I could go back to work the next day and  
1069 start writing promotional things in the [blocked: Eastern  
1070 religious group] World Review.
- 1071 **260. I.:** Mhm.
- 1072 **261. P.:** And cover it up. And if my higher self had been around  
1073 then, I mean, I would have walked out that day. Like, "oh, sorry  
1074 but I don't do PR for a company that kill people, good-bye"
- 1075 **262. I.:** Right.
- 1076 **263. P.:** You know?
- 1077 **264. I.:** Right.
- 1078 **265. P.:** And just walked out, even though I didn't have  
1079 anywhere to go.
-

- 1080       **266.     I.: Yeah.**
- 1081       **267.     P.: Like that was my life, that was my career, you know,**  
1082           **that was my job.**
- 1083       **268.     I.: Mhm.**
- 1084       **269.     P.: That was how I lived.**
- 1085       **270.     I.: Right.**
- 1086       **271.     P.: And.. so that's one I always wish- I was stuck on that**  
1087           **for a long time. Like, how could I go back, where was my self**  
1088           **esteem, where was my sense of morality and ethics. Why was I**  
1089           **there trying to help them cover up their murder, you know.**
- 1090       **272.     I.: Mhm.**
- 1091       **273.     P.: And I used to get phone calls from people around the**  
1092           **world cause we were the PR office and one guy called me up**  
1093           **from Spain and he said that they might get some bad publicity**  
1094           **because there had been this man in their temple they didn't like**  
1095           **and they beat him up and left him out on the road, so what**  
1096           **should he do from a PR standpoint, you know? And I'm like,**  
1097           **"oh, don't worry, those things blow over you know, you jus"**
- 1098       **274.     I.: Wow.**
- 1099       **275.     P.: See, my internal compass was way off.**
- 1100       **276.     I.: Mhm.**
- 1101       **277.     P.: That's what happens, you just, you get so distorted that**  
1102           **you'll do what they [say]. Like I was like the Manson girls, like at**  
1103           **that point, covering up for their murder- like I don't know what I**  
1104           **would have done if they would have told me to kill somebody.**
- 1105       **278.     I.: Mm.**
- 1106       **279.     P.: But it was, it was that bad.**
- 1107       **280.     I.: Yeah.**
- 1108       **281.     P.: You know, I felt like it was that bad. So, and also, I felt**  
1109           **incredible guilt for that murder because uhm, years later when I**  
1110           **was writing my book, I had listed myself as a radio interview**  
1111           **person, so I used to get calls from radio shows once in a while,**  
1112           **so I was doing this radio show and the guy was interviewing me.**  
1113           **And he said- he was asking about when I left, and he said "So**  
1114           **you just left? You just walked out and you never had to account**  
1115           **for any of those things?" and I laughed, like I had this hideous**  
1116           **little laugh, this guilty little laugh like "oh, yes you know, we did**
-

1117           **these murders but I just walked away from it” (spoken this soft**  
1118           **nervous laughing way)**

1119   **282.     I.: Mhm.**

1120   **283.     P.: And later I listened to the tape ‘cause I tape[d] the**  
1121           **interview and I was listening to the tape years later and I just**  
1122           **had this chill go up my back. I felt as guilty about that murder**  
1123           **as if I had done it myself.**

1124   **284.     I.: Mhm.**

1125   **285.     P.: And I still carry a lot of guilt for the things I did. I did**  
1126           **other things too. Once in a while we would embezzle money to**  
1127           **print the paper.**

1128   **286.     I.: Mhm.**

1129   **287.     P.: Like someone would give us a donation that was**  
1130           **supposed to go to something else and we would just take the**  
1131           **money and give it to the printer.**

1132   **288.     I.: Right.**

1133   **289.     P.: So I did, I did a lot of bad things when I was there.**

1134   **290.     I.: Mhm.**

1135   **291.     P.: Because that was the way that you did it.**

1136   **292.     I.: Right.**

1137   **293.     P.: That was how they did it. They lied, that was**  
1138           **[accepted], as long as you were doing it for [blocked Eastern**  
1139           **religious God].**

1140   **294.     I.: Yeah. Was that murder ever solved, like did that person**  
1141           **get caught?**

1142   **295.     P.: Uh, yeah, there’s a guy who’s uhm in jail. The hit man**  
1143           **who was paid, like a paid hit man, he’s- that was his second**  
1144           **murder and he got convicted of both of them and he’s serving I**  
1145           **guess two consecutive life terms in a jail in West Virginia. And**  
1146           **then the guru, one of the- it was a couple of different people that**  
1147           **conspired on the murder but the only one they got was the guru**  
1148           **from West Virginia.**

1149   **296.     I.: Mhm.**

1150   **297.     P.: And he’s still in jail, but he’s coming up for parole, so**  
1151           **he might get out.**

1152   **298.     I.: Mm.**

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- 1153 **299. P.: But he was responsible for a lot of murders. There**  
1154 **were a lot of murders in that group. There were a lot of murders.**  
1155 **There was maybe like- I have a list of about twelve, but there**  
1156 **were a lot more that never got publicized.**
- 1157 **300. I.: Right.**
- 1158 **301. P.: I have people who contact me who say they lost a**  
1159 **family member, you know, they never saw them again. They**  
1160 **received a letter saying that the person wanted to cut ties with**  
1161 **their material family and they never see the person again.**
- 1162 **302. I.: Mm.**
- 1163 **303. P.: So\***
- 1164 **304. I.: Al right, well do you want to take a break, or do you want**  
1165 **to push on forward.**
- 1166 **305. P.: Uhm, yeah lets, let's go ahead.**
- 1167 **306. I.: Ok, we'll roll on then.**
- 1168 **307. P.: Al righty.**
- 1169 **308. I.: Some of these questions you've already sort of**  
1170 **addressed and so I will skip over those. Uhm.. and it's also,**  
1171 **they kind of go domain by domain, so it feels like we're kind of**  
1172 **jumping around.**
- 1173 **309. P.: That's fine.**
- 1174 **310. I.: Uhm, you've mentioned some uh, political kind of**  
1175 **marker events.**
- 1176 **311. P.: Mhm.**
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## Faith Development Interview with Erica

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1. I.: Are there certain marker events in your life that really stand out as meaningful? You certainly mentioned your entrance into that group.
  2. P.: Yeah, let me refer to my notes, here.
  3. I.: Ok.
  4. P.: Uhm, the first few markers that I listed here were uhm, my father- had to do with my father. Uhm, in about 1959 or 1960 he got fired from [media firm].
  5. I.: Mm.
  6. P.: Which is kind of a funny thing because of the way it happened but anyway, he was in the marketing department for [media firm] and we lived in Hollywood, or we lived in the valley, and when he got fired from [media firm], that was a big thing because we moved to Sunnyvale for a couple of years, and it was a big upheaval but uhm, then every time we'd drive down the Hollywood free way, we'd be like "that's where daddy got fired from" you know (laughs). So that was the first big marker. Then in about 66' uhm, we were back in [BLOCKED: WEST COAST CITY A] and my father got involved with the Delta [...] Steamboat. And that was a big marker because then my brother an I got to go on this steamboat, and it's sort of like when the steam boat came into my life.
  7. I.: Yeah.
  8. P.: My father.. then uhm, the war you know being a hippie and protesting the war and hanging around with my little friends and all that, that was a really good time in my life. Then my parents divorce. That was really a huge thing in my life.
  9. I.: How old were you when they divorced?
  10. P.: Fourteen, and I moved out- they wanted me to- I didn't want to go with them to [city in south-western USA] because I hated my step father who I love now, he's my good pal now but, when I was fourteen I didn't- I was really stubborn and somehow I talked my parents into letting me stay in [blocked: west coast city A], when I was fourteen by myself. And I moved in with this family that was my mom's friends and that was a big disaster.
  11. I.: Mm.
  12. P.: And I got hurt there so, when I was uhm.. that was when I was fourteen. Then when I was sixteen I had like a psychotic
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39           breakdown. And when I was seventeen they put me in a psyche  
40           ward for two months.

41       13.       I.: Mm.

42       14.       P.: So that was like a huge marker for me. And I  
43           understand now why it happened and what it was all about and  
44           you know, what I could have done to prevent it and stuff and I  
45           was diagnosed you know, with all these various diagnoses that  
46           they give you and put on medication and all that. So uhm, then  
47           uhm, also as a teenager I was really heavily into illegal drugs  
48           too. Then I graduated Jr. college in 1976, and then that was  
49           when I basically stopped quitting taking all drugs and I quit  
50           drinking, and smoking and all that. Then I graduated from [name  
51           of local university] in 1978 and then I joined [blocked: Eastern  
52           influenced religious group]. And then I left [blocked: Eastern  
53           influenced religious group] in 1988 and then the next big marker,  
54           my book was published in 1997. And that's about it. Yeah,  
55           those are the big ones for me.

56       15.       I.: Yeah. Uhm, how has your image of God or your  
57           relationship with God, changed across your life chapters?

58       16.       P.: Ok, let me refer to my notes there too. When I was a  
59           little child, I just had sort of uhm, like I said before, I had always  
60           had that sort of belief in something.

61       17.       I.: Mhm.

62       18.       P.: Belief in the mystical, I was always a mystical child. I  
63           was born with a feeling that I had lived before. I always felt that I  
64           had lived before. I never changed that, not- maybe not like  
65           reincarnation, sort of like you know, but just this sense that  
66           there's some other world where I came from to come here.  
67           Because when I was a little kid, I asked- like two years old, I  
68           asked my mom where did I come from? And she went through  
69           the whole thing about sex and all that and I was like "No, no I  
70           mean where was I before I was born? Where did I come from?"  
71           and she said "oh, well you were just a gleam in your father's  
72           eye." So I didn't know what a gleam was (laughing) I just thought  
73           it was like a beam or something. So I pictured myself, that I  
74           lived in my father's eye and I kind of floated on this beam. Like  
75           there was something in my dad's eye that I would kind of hang  
76           on to. So anyway... so all through my uhm, childhood even  
77           though my parents where Atheist, I can remember maybe like  
78           eight years old seeing Rabbi Shankar, this sitar player on TV,  
79           and he said, "it takes many life times to learn to play the sitar".

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19. I.: Mhm.

20. P.: And it was like a "Oh, yeah, he knows!" So I always had thing that I have lived somewhere before and my image of God was really very undistorted by any kind of organized religion. I always a feeling of who God might be and that he was kind of like with me and protecting me and that I loved him and uhm.. when I would visit my grandparents we would always go to the Lutheran Church and I just got a chance to go inside that church when I was back there last week, so that was really neat. And I loved the, ceremonies and the, the church itself. I loved the stained glass windows and the alter and everything and I always felt- my grandparents have this picture of Jesus in their house which is I guess, its like the standard Lutheran issued picture of Jesus. Like everyone from that church had that picture. But I didn't know that, but I loved that picture. I always loved Jesus. I always felt like he just looked like the most amazing person and I always felt very close. And uhm.. then when I was a [blocked: term for Eastern religious group] , it gave me a new sort of image of God as [blocked Eastern religious God] which I had always loved the pictures of [blocked Eastern religious God] and all those pictures that you see you know, from their books and everything. And I, I felt very close to [blocked Eastern religious God] and I, I would talk to him all the time. I never heard any voices or anything talking back to me but I always felt like you know, that my prayers were [accepted] and that he was looking out for me in the way that God does and, and then when I left [blocked: Eastern influenced religious group], it was the same thing. I always felt like, even though I left [blocked: Eastern influenced religious group], that God was behind me a hundred percent in what I was doing and that, that I never felt that God was mad at me or anything like that. And that uhm, I could have a relationship with God in anyway I wanted because uhm, God is uhm.. sort of a [prematerial] thing to me, not something that was sort of applied from outside.

21. I.: Mhm.

22. P.: And so uhm.. I think at different times I've probably had a distorted view of, of God. You know, thinking, uhm.. I don't know like maybe that God you know, like they tell you "oh, God wouldn't like that if you did this or that" or telling you that God would be mad at you. They used to tell you "if your guru frowns at you, that means that God is mad at you too" and you know, my guru was a, like a histrionic anger control personality disorder type, very narcissistic and he was yelling all the time

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123 and he would yell and stamp his finger like that and yell and he  
124 used to yell at me. So I would sometimes I would feel like God  
125 was mad at me. But I've gotten over that. I can see now that he  
126 had, he had nothing to do with God.

127 23. I.: Mm.

128 24. P.: He was just an idiot like you know- he was- The guy  
129 that was my guru was not a spiritual person at all.

130 25. I.: Mm.

131 26. P.: He thought he was but he wasn't. So I've always felt  
132 like my relationship with God was between me and God. All my  
133 life I- the only time I ever had an intermediary was when I was in  
134 that group and I, I reject that idea. Although I respect teachers  
135 and priests and pastors and people who dedicate their life to  
136 God because.. you know, they must feel a connection or they  
137 wouldn't be as involved as they are.

138 27. I.: Mhm.

139 28. P.: So I respect that and I like to listen to different people. I  
140 read books or listen to lectures or sermons by different people  
141 and you know, the music of different religions and things like  
142 that. And I respect them all. But I would never follow any one  
143 person again.

144 29. I.: Mhm.

145 30. P.: Like I did in [blocked: Eastern influenced religious  
146 group]. And I've never- because of the way I was raised, I'd  
147 never had any pressure from any group including the Lutherans.  
148 I've always been protected from having to belong to one thing.

149 31. I.: Mhm.

150 32. P.: So which I'm glad. I'm so thankful. I feel like it's so  
151 freeing to just be able to establish your own relationship and  
152 have that be something very personal.

153 33. I.: Right, right. Uhm, do you recall any moments of like,  
154 intense joy or breakthrough experiences that you've had in your  
155 life?

156 34. P.: Oh, yeah let's see.. uhm.. I've had a lot of experiences  
157 where I've felt like God directly touched me. There was one  
158 really recently uhm, on June 9th my parents were uhm, well they  
159 were traveling in their motor home. They were traveling in their  
160 motor home up until June 9th when it got totaled.

161 35. I.: Mm.

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- 162 **36. P.:** And in a hhhhorendious sounding accident on the high  
163 way in Organ where their trailer just spun out and the trailer was  
164 pulling the truck and he couldn't control the steering wheel and  
165 the trailer tipped over on it's side and.. just slowed to a stop.  
166 And they completely walked away from it. And I, when I, I got  
167 this email from my step brother because he emailed the whole  
168 clan, there's about seventeen of us, and I got this email and I  
169 just, I was like shocked and I just started crying hysterically  
170 and.. crying and, and thanking God and I really felt like  
171 somehow it was some kind of miracle.
- 172 **37. I.:** Mhm.
- 173 **38. P.:** And I felt like, I've had a lot of- I mean, maybe it wasn't,  
174 maybe you know it was just lucky and their trailer you know  
175 somehow\* But still, I mean, think of the alternative. I really love  
176 my parents and I was so uhm, it made me realize how much I  
177 care for them and how much they mean to me, and the thought  
178 of almost loosing them was so, devastating and I was crying and  
179 I was very upset about until I could finally talk to my mom. But I  
180 had felt like it was a miracle. You know, that God had protected  
181 them. And us, and you know, put us into a better world. And I  
182 often feel like some of the forks in the path, if I, like when you  
183 have a choice in your life and you end up on the right path  
184 where you should be, you know, when you had a choice and  
185 then you end up going down the right path and then you realize  
186 some how that you know, maybe uhm.. there was some uhm...  
187 uhm, like the parallel reality would have been a lot worse.
- 188 **39. I.:** Mm.
- 189 **40. P.:** And then you end up on the right path. Uhm, I always  
190 feel like just uhm, sort of like uhm, like God was, God is there  
191 with me.
- 192 **41. I.:** Mhm.
- 193 **42. P.:** You know, like when I, I lived in horrible apartments for  
194 about two years, I had to keep moving for different reasons and  
195 every place I would move would be awful, and I was so unhappy.  
196 I'd either have a really lousy landlord or the place was a mess or  
197 whatever. But then last uh, November I ended up moving into a  
198 place that I really like.
- 199 **43. I.:** Mhm.
- 200 **44. P.:** And it's great. I love it and I just felt like "oh, finally I  
201 feel so happy where I live" and I really felt like God was with me.
- 202 **45. I.:** Mhm.
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- 203 **46. P.:** Not that he did it or something but maybe, maybe he  
204 directed me "oh, you should get on West Side rentals" you know  
205 or some little voice told me inside to do something that helped  
206 me out. But then the main thing when I feel close to God is  
207 when I feel like I'm on the right path, when I'm going in the right  
208 direction. Like when I got this apartment or when my book got  
209 published or uhm, sometimes I can see, I'm always looking for  
210 uhm, I've always been so good at looking for hypocrisy my  
211 whole life.
- 212 **47. I.:** Mhm.
- 213 **48. P.:** You know, the murders, the assassinations, the wars, you  
214 know, things like that, that have really stood out to me in my life.  
215 You know being against the war, being against [blocked:  
216 Eastern influenced religious group], uhm so lately I've been  
217 trying to look for good things. Like where I can see the  
218 Goddess, like the influence of uhm, like the new uhm, thought  
219 coming in, like people getting along or things going right for  
220 society.
- 221 **49. I.:** Mm.
- 222 **50. P.:** Like even little things. I'm always looking for ways that  
223 God's hand- I believe that God [has] done a lot for this world.
- 224 **51. I.:** Mm.
- 225 **52. P.:** People who, people who think "oh, well where was God  
226 when this happened?" or "why would God let this happen?" I  
227 always think "why didn't you look for the things that God has  
228 done for this world, he has done sooo much." But we overlook  
229 it, we take it for granted.
- 230 **53. I.:** Mhm.
- 231 **54. P.:** So I've tried really hard to look at uhm, for ways that  
232 he's helping me or ways that he's helping society and there are  
233 sooo many ways. I see it practically every day. I see God's  
234 hand working in the world. So, there are a lot of times, when I  
235 feel close to God.
- 236 **55. I.:** You've described with your parents about changes and  
237 how you dealt with them, you know, you're like.. just like them  
238 and like you know, that kind of stuff. How would you like kind of  
239 characterize that?
- 240 **56. P.:** Uhm, I was really happy with my family until they got  
241 divorced and then uhm, actually I blamed my mother for the  
242 divorce.
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- 243       **57.       I.: Mm.**
- 244       **58.       P.: And so I hated my mother from the age of fourteen till I**  
245       **was about forty-something. I mean, I started to like my mom**  
246       **again when I was about thirty-two, I remember that. Her father**  
247       **died, and I could see for the first time, I could see that she had**  
248       **emotions, that she suffered when her father died. Cause before**  
249       **that I just thought she was a complete stone.**
- 250       **59.       I.: Mhm.**
- 251       **60.       P.: So, then from thirty-two to about forty-something I was**  
252       **trying to repair my relationship with my mother. I always felt**  
253       **close to my father. Uhm, even after the divorce. My father was a**  
254       **really good father for me after the divorce. He put me through**  
255       **college and helped me- he paid my child support every month**  
256       **until I was eighteen. He bought me a car when I was sixteen,**  
257       **and he was always very involved in my life.**
- 258       **61.       I.: Mm.**
- 259       **62.       P.: He wanted to be. But uhm, then he died and uhm, after**  
260       **he died really is when I really wanted to make up with my**  
261       **mother. I was, I think I was thirty-eight, well anyway, it was**  
262       **sometime in my thirties and, so I would say that over the last**  
263       **fifteen years or so, I've really, really been able to get my**  
264       **relationship with my mother back and we're very close now and**  
265       **I'm very close to my step father too. So, I just say that it was**  
266       **really the worst right after the divorce for about twenty years.**  
267       **(Laughing) that's not, not a long to hold a grudge but- yeah, so**  
268       **my dad was a lot like Bill Clinton. He was an adulterer and I**  
269       **didn't realize that until Bill Clinton was going through his**  
270       **impeachment stuff and then I had a chance to talk to my mom**  
271       **about it.**
- 272       **63.       I.: Mm.**
- 273       **64.       P.: Like "Hey mom, gee you know, you went through the**  
274       **same thing with dad, didn't you?" you know and she's like**  
275       **"Yeah" and I found out really, I knew what it felt like then to be**  
276       **uhm, you know, for my mom to be married to a man that was**  
277       **cheating on her.**
- 278       **65.       I.: Mhm.**
- 279       **66.       P.: So then I stopped blaming her for the divorce.**
- 280       **67.       I.: Mm.**
- 281       **68.       P.: So, but it took that long.**
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- 282       **69.     I.: Right. And so your current relationship with your mom**  
283       **is good now?**
- 284       **70.     P.: Oh, it's great. We're just- we spend time together. I've**  
285       **always enjoy seeing her, I think she's so pretty and so nice and**  
286       **such a uhm, you know I really like her personality now. And you**  
287       **know, before that I was always worried that I would become like**  
288       **my mom, but now I see, she's a great person and I don't mind**  
289       **being like her. I've accepted a lot more about myself.**
- 290       **71.     I.: Mhm.**
- 291       **72.     P.: Because I am a lot like her in a lot of ways.**
- 292       **73.     I.: Uh, what about other current relationships, what other**  
293       **kinds of relationships are really important to you?**
- 294       **74.     P.: Oh, I have uhm, a lot of relatives that I'm very close to.**  
295       **Uhm, and I have my old friends that I've known, some of them**  
296       **since I was.. born or since Kindergarten or since Jr. High and**  
297       **college. And uhm, my brother, I'm very close to. And, uhm, I**  
298       **have like three big branches of the family. My mother's,**  
299       **mother's side and my mother's father's side, and my step**  
300       **father's side. And my father was an orphan so we don't know**  
301       **his relatives but, uhm, then I have uhm, like my friends mostly**  
302       **right now, most of my friends are people that I know through**  
303       **these little groups that I belong to. I'm in a writers group that**  
304       **meets three Saturdays a week, its not just writers its all artists,**  
305       **writers, musicians, and people who work full time but do those**  
306       **thing in their spare time.**
- 307       **75.     I.: Mhm.**
- 308       **76.     P.: So we meet three times a week and I'm very close to all**  
309       **those people. And I'm in a women's group that meets once a**  
310       **month, we have a pot luck and we're just a bunch or artist, writer**  
311       **kind of women. Most of them are house wives and we don't get**  
312       **a chance to get out much so we just have out lunch once a**  
313       **month. And we do all of our talking and stuff then and uhm, I**  
314       **have a uhm, other little pockets of friends like that, that I have a**  
315       **group a friends that, were we all live together in a, one building**  
316       **uhm, for a couple of years and we all got to know each other**  
317       **very well, so we're all still kind of friends and\***
- 318       **77.     I.: Mhm.**
- 319       **78.     P.: So uhm, my life feels very full of friends right now.**
- 320       **79.     I.: Mm.**
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- 321 **80. P.:** I also have a lot of friends who are like, parent figures  
322 sort of, like older than me.
- 323 **81. I.:** Mhm.
- 324 **82. P.:** That I look up to, that I either, I either work for them or  
325 like I built web sites for them or stuff like that, or we're just  
326 friends.
- 327 **83. I.:** Mhm. You said earlier in the interview too, you referred  
328 to uhm, your husband with the [blocked: term for Eastern  
329 religious group]s as your first husband-
- 330 **84. P.:** Yeah.
- 331 **85. I.:** Were there husbands after that?
- 332 **86. P.:** Uh, no but I'm, I've been with this current guy that I'm  
333 with for about nine years, so it seems like, seems like I'm  
334 marriage. But if we ever got married then he would be my  
335 second husband.
- 336 **87. I.:** Oh, ok.
- 337 **88. P.:** I just don't like to call my ex-husband. Cause he's, he's  
338 not really- we're still friends. He lives in Canada now, so we  
339 don't talk a lot but we email sometimes.
- 340 **89. I.:** Ok, cool.
- 341 **90. P.:** Yeah.
- 342 **91. I.:** You mentioned your writers group as being one group  
343 you're a part of.
- 344 **92. P.:** Right.
- 345 **93. I.:** Uhm, are there other groups or institutions that are vital  
346 to you right now?
- 347 **94. P.:** Uhm, my job. I work in a retail shop and there's a little  
348 family of people that's associated with that. There's my boss,  
349 and her boy friend and his daughter and some of the people that  
350 work in the shop and we're all kind of like- it's a very small  
351 company. It's just, my boss and three clerks, but we got  
352 together last, early this month at their house, had a big party  
353 with one of the girls that used to work there and she was  
354 visiting.
- 355 **95. I.:** Mhm.
- 356 **96. P.:** So that, that's kind of another little clique of friends.  
357 But uhm, I think uhm, I don't know, there must be other ones I  
358 think. I had a psychologist I went to for a couple of years but I
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359 had to leave her kind of just suddenly because she was not  
360 giving me good advice. She was telling- every time I would go  
361 and see her, she'd go on and on about my boy friend and why he  
362 wasn't good for me and why I should leave him. And I'm like, I  
363 don't- would somebody tell me how I can get along with the guy  
364 instead of just telling me how to leave him? So after- and then  
365 plus I would always- anyway, it was I felt like she had no right to  
366 tell me what to do. She should just like help me work on my  
367 issues, my guilt feelings about [blocked: Eastern influenced  
368 religious group] and about my problems with you know, like my  
369 immediate problems and stop telling me what to do. So I just, I  
370 walked out and I kind of feel bad about that but, you know, like I  
371 hate to cut ties with people cause I have friends from all times in  
372 my life, but I sent her a Christmas card and kind of told her what  
373 I'd been doing and so you know. But you know- she was my  
374 authority figure for a while. But yeah, no mostly just friends  
375 now. And my publisher, my publisher has been great. The  
376 [university name D] Press, there was the, the acquisitions editor  
377 was this lady who I loved. She's retired now, but she's semi  
378 retired now but she was sooo supportive and she just loved my  
379 book and she fought for it and got it though the University and  
380 all that and I just love her. And then the marketing guy,  
381 [blocked: name C], he works for a different publisher now, but  
382 during the time my book was out and coming out and he was  
383 sooo supportive. And he would send me funny emails and if I  
384 ever wanted to talk to someone about my book, he would always  
385 email with me. So I have the [university name D] was kind of  
386 like, really, really instrumental in part of my recovery.

387 97. I.: Mhm. Ok, alright, time for the good question.

388 98. P.: Alright.

389 99. I.: Do you feel that your life has meaning at the present and  
390 what makes life meaningful to you?

391 100. P.: Oh, yeah, my life, my life has a lot of meaning for me. I  
392 feel like uhm, part of what makes it meaningful has been being  
393 able to help other people.

394 101. I.: Mhm.

395 102. P.: Because I went through.. It's like anyone who's  
396 survived a really horrible experience, and you live to tell about  
397 it-

398 103. I.: Mhm.

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- 399 **104. P.:** And you can help other people you know, to prevent  
400 them from going what you went through, that gives me meaning.
- 401 **105. I.:** Yeah.
- 402 **106. P.:** And like I said, I've been able to help other people to  
403 make decision about not joining [blocked: Eastern influenced  
404 religious group]. That has had a lot of meaning for me.
- 405 **107. I.:** Mhm.
- 406 **108. P.:** And also, I- just life itself. Like my grandma was like  
407 this- but I wake up every, you know most days I wake up and I  
408 just feel really, really happy to be alive. I think life is great and  
409 it's hard sometimes, it's really hard like with the body or with  
410 money or with uhm, you know feeling alone or rejected or things  
411 like that, that you go through or worry about the past or things  
412 you said or things you've got to do, and all that. Sometimes life  
413 is really hard but I think overall, it is so worth it, cause it's such  
414 a beautiful experience. And just being able to get up and see,  
415 you know and live and especially now that I live in a place I like, I  
416 get up in the morning and I go downstairs to get the paper and I  
417 just, I love the environment I live in and uhm, you know, I can  
418 turn on my computer which I love, and I check my email and I've  
419 always got some mail and I can write and I can live and support  
420 myself and uhm, you know, some days I have to go to work and  
421 do things you know, besides write, but I'm always trying to find  
422 time to write so that gives my life meaning, to be able to write.  
423 Because there's so much uhm, so much hypocrisy in the world,  
424 and so many things that I would like to see set right.
- 425 **109. I.:** Mhm.
- 426 **110. P.:** And I feel like, like in some ways having a book, you  
427 kind of leave a marker, like I was here.
- 428 **111. I.:** Mhm.
- 429 **112. P.:** And this is what I did, this is what I believed and for the  
430 people that will still be here after I go, they'll be able to find my  
431 book and see what I thought, and so that makes, that gives life  
432 meaning. Even if you believe the whole material world is just an  
433 illusion, which I don't believe that anymore, but I think the world  
434 is very meaningful.
- 435 **113. I.:** Mm.
- 436 **114. P.:** And I think you know, God is very involved in the world.  
437 But even if you thought the whole material world was  
438 meaningless and it's all an illusion and all the people here are an
-

439 illusion which is what my former religion taught. Uhm, it still  
440 matters, because there is suffering here and if you can leave  
441 something here to help people with their suffering, then it does  
442 matter. Because those souls matter to God, people suffering  
443 and it matters to God, and sure, you know, maybe he feels bad  
444 that people have to suffer but he can also see the bigger picture,  
445 he can see the soul in its pure form.

446 115. I.: Mhm.

447 116. P.: And what that soul has to go [through] to get out of the  
448 illusion.

449 117. I.: Mm.

450 118. P.: So sometimes we have to be tumbled around and hurt  
451 in different ways. But it's really all meant to strip away this uhm,  
452 the illusion that you know, that we're alone and that God doesn't  
453 love us or whatever.

454 119. I.: Mhm.

455 120. P.: You know, it's all meant- it's all part of the `refinishing  
456 process you know. First you have to strip away the old  
457 illusions.

458 121. I.: Yeah.

459 122. P.: So, so I feel good that I can write and put my opinion  
460 out there and I want to get published more. I'm working on a  
461 book now and I think, you know, anything I can do to give  
462 people hope and to reinforce love and, and you know for people,  
463 is really meaningful to me.

464 123. I.: Yeah. Are there any particular beliefs or values or  
465 commitments that are important to your life right now?

466 124. P.: I believe in love. Like I believe- even though I can't  
467 reach out to all the people I know at once, you know, I can barely  
468 keep up with my correspondence and returning the phone calls  
469 and you know, people want to get together and I can't always  
470 you know, it's hard to- especially in [BLOCKED: WEST COAST  
471 CITY A], it's hard to get out and you know. But uhm, my  
472 commitment to the people I know is very strong.

473 125. I.: Mhm.

474 126. P.: Even if I can't see them or talk to them all the time. I  
475 really, there's people here that I just really, really love. And  
476 that's important to me. What were the other ones?

477 127. I.: Values, commitments- beliefs, values, commitments.

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- 478 **128. P.: Beliefs, I believe- I have really strong beliefs and**  
479 **sometimes it gets in my way because I do tend to get kind of**  
480 **like, I'll argue- I try- my belief is to uhm.. be for things and not**  
481 **against things.**
- 482 **129. I.: Mhm.**
- 483 **130. P.: So I'm trying to, I believe that is really important to be**  
484 **for things, be for the solution.**
- 485 **131. I.: Mhm.**
- 486 **132. P.: Instead of against the problem. So I'm trying to focus**  
487 **on that more and more instead of being against, you know, I've**  
488 **always been against something so my (side B of tape one ends)**
- 489 **133. P.: My relatives and I were- but my uhm, my main belief is**  
490 **to be uhm, a people person. You know, even if people irritate**  
491 **us, you know, there's uhm, I'm trying really hard to give people**  
492 **their dignity. Like if I meet you know a cashier or a gas station**  
493 **worker or an operator or an agent at that the phone company or**  
494 **anybody I meet, you know, even people I run into, like I walk**  
495 **past in the mall or whatever anywhere. Uhm, I'm trying really**  
496 **hard to just see, to treat them right, you know to treat them right.**  
497 **I think that's really important for a religion. To be, to call myself**  
498 **a religious person it so, see cause my old religion, the**  
499 **fundamentalist [blocked: term for Eastern religious group] thing**  
500 **was that we're the only ones who know anything and everybody**  
501 **else is a dog.**
- 502 **134. I.: Yeah.**
- 503 **135. P.: And they're not really humans. And so they have this**  
504 **thing like you know, treating like with the Hindus who would**  
505 **come to the temple. "Oh, well they're just a Hindu" you know,**  
506 **it's kind of like you just could put people in these categories and**  
507 **then you didn't have really treat them like a human.**
- 508 **136. I.: Mhm.**
- 509 **137. P.: So uhm.. like one time I met George Harrison, he came**  
510 **to the door looking for my boss cause my boss was friends with**  
511 **George, who was actually with George when he passed away.**  
512 **The Harrison family invited him to be there. So, but still, like ok,**  
513 **so someone brings George Harrison to the door, and they come**  
514 **up to the door and they go "there's this guy looking for**  
515 **Makroonda" ok, and then they took off and they left George**  
516 **standing at my door. And I'm like, "Ah.. I.. uhm.. I.. uhm.. can I**  
517 **tell him who came by?" and he goes "tell him George" and so I**  
518 **went "aaaahhhh" (laughing) I suddenly knew it was George**
-

519 Harrison. But anyways so, later on I was telling that story to  
520 somebody that I had met George Harrison, didn't know who he  
521 was and I wasn't sure if I had, treated right you know. And so I  
522 was telling [Subinanda] my friend who got me to join, and he  
523 goes "Well, the moral of that story is, is that you should treat  
524 everybody well, just in case they are somebody". You know, so  
525 I've been trying to do that, like just like, even though I don't  
526 know someone else's story about who they are or what they've  
527 done or whatever, I just have to assume that they have a story.

528 138. I.: Right.

529 139. P.: And that they are an important person to some people.

530 140. I.: Yeah.

531 141. P.: You know, to their circles and so, you know, from that  
532 lesson I learned you can't just treat people like they are nobody.

533 142. I.: Mm.

534 143. P.: That's not, that's not a religious thing to do. And that's  
535 one problem I have with groups like [blocked: term for Eastern  
536 religious group]s and fundamentalist religion people. If you  
537 don't believe what they believe, then you're nobody, you're  
538 nothing.

539 144. I.: Mhm.

540 145. P.: They take away your dignity. And you know, and the  
541 same thing with these wars, you know, the international wars,  
542 treating people in the third world countries like they're nobody.  
543 They're not nobody.

544 146. I.: Mhm.

545 147. P.: They're children of God, just like us.

546 148. I.: Mm.

547 149. P.: And they have as much importance to God, maybe  
548 more.

549 150. I.: Mhm.

550 151. P.: He may you know, really care about them, and the same  
551 thing with like a hysterical person. If someone 's.. being rude  
552 and hysterical and you know, you shouldn't just you know.. you  
553 should try to see this person is going through a hard time and  
554 maybe God sent them to me for me to be nice to them and help  
555 them instead of just bitching them out or something, you know.

556 152. I.: Yeah.

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- 557 **153. P.: So if I'm like in line at the market and the person in front**  
558 **of me is, or the cashier or somebody's acting rude, I try, it's part**  
559 **of my spiritual path now to say (to herself) "ok, this person's**  
560 **having a bad day, I have to try to be either neutral and not make**  
561 **it worse, or I have to try to get them in a good mood" you know.**
- 562 **154. I.: Mhm, yeah.**
- 563 **155. P.: So that's my, that's my spiritual path now and that's**  
564 **really important to me. I've been stuck on that one.**
- 565 **156. I.: Yeah.**
- 566 **157. P.: Because I was so bad it when I was a [blocked: term for**  
567 **Eastern religious group] .**
- 568 **158. I.: Mhm.**
- 569 **159. P.: You know, we were really rude to people and treated**  
570 **people bad. What was the other part of that question?**
- 571 **160. I.: Uhm, that's most of it.**
- 572 **161. P.: Ok.**
- 573 **162. I.: I was wondering though, that sounds kind of like a**  
574 **model of mature faith. How else would you describe a mature**  
575 **faith life?**
- 576 **163. P.: Uhm, oh, well one really important thing is like, to know**  
577 **that just to trust, to get over that codependence that I have to tell**  
578 **people the word of God you know. They, most people already**  
579 **have a belief.**
- 580 **164. I.: Mhm.**
- 581 **165. P.: Most people already have beliefs that were either**  
582 **passed down to them from their families, or they've rejected that**  
583 **and they have new beliefs or they've kind of integrated that into**  
584 **their beliefs that they've learned through their life. So, like for**  
585 **me to go up to some one and start preaching to them about who**  
586 **God is, it's just soooo irrelevant. And it's sooo offensive.**
- 587 **166. I.: Yeah.**
- 588 **167. P.: To try to tell someone else how to believe. So I, I never**  
589 **do that, I like to listen to other people's ideas about God and I**  
590 **may tell them about mine but I don't expect them to change.**
- 591 **168. I.: Mm.**
- 592 **169. P.: And I wouldn't like it if they changed. Cause I wouldn't**  
593 **like it if everyone believed like I do. And I don't think my views**  
594 **would suit everybody. In fact, I don't even really talk about it**
-

595 that much. But I do believe in the mother/father God you know,  
596 both, and I have really strong beliefs about like, who that is and  
597 who my relationship with them, with God is. But I would never  
598 push it on someone else. And I think that's one thing  
599 fundamentalist do. They just assume you're, some kind of  
600 heathen that knows nothing about God and they're going to tell  
601 you.

602 170. I.: Mhm.

603 171. P.: You know?

604 172. I.: Yeah. Where do you find yourself in most harmony with  
605 God? Uhm, you spoke earlier about paths and about you know,  
606 you being on the right path, you felt like that was when you felt  
607 close to God. Are there other ways?

608 173. P.: Uhm... well, I, I feel out of harmony if I'm angry or in an  
609 angry situation. And uhm, my roommate and I, that man I've  
610 been with, sometimes we argue and I've lately been telling him  
611 uhm, he's an Atheist and so but once in a while you know, I'll tell  
612 him "You know, when you argue like that it attracts devils" you  
613 know. "You're calling devils when you argue. You're hurting-"  
614 and then I think, well he doesn't believe in devils so I said "well  
615 it's not devils it's hurt. You're hurting yourself and you're  
616 hurting me when we argue".

617 174. I.: Mhm.

618 175. P.: And so uhm, sometimes it's good to argue because if, if  
619 you're someone's interfering with your boundaries, you need to  
620 set the boundaries, so sometimes you need to be a little forceful  
621 and say "Nope, sorry I don't go there. This gate is closed. You  
622 can't get me from there."

623 176. I.: Right.

624 177. P.: And you have to set you know, a boundary. But uhm,  
625 on a day to day basis I think I feel more in harmony with God if  
626 I'm uhm, in a sort of loving situation where people are- like I  
627 think that the uhm, you know, there's that story about what's the  
628 difference between heaven and hell, like uhm, if you're at a big  
629 table and everyone's hands are like handcuffed to the person  
630 next to you, in hell they would all be `fighting like "Oh! I got to  
631 eat first!" (spoken in a hostile voice) you know, and like that.  
632 But in heaven they're all feeding each other.

633 178. I.: Mm.

634 179. P.: See?

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- 635 **180. I.: Mhm.**
- 636 **181. P.: So, I think that when people are uhm, working in**  
637 **harmony toward a goal, that is like, with God, and when people**  
638 **are arguing with each other and fighting each other like what**  
639 **we're seeing in the California Legislature now, they're all**  
640 **blaming each other, and they're all blaming [Greg Davis] and**  
641 **they're all blaming the Republicans and they're blaming- blame,**  
642 **blame, blame, anger and fighting- that is the path to hell. And I**  
643 **believe in heaven and hell in a metaphorical sense.**
- 644 **182. I.: Mhm.**
- 645 **183. P.: Yeah, so that, I think that the fighting that goes on, the**  
646 **refusal, like out of ego, the refusal to work together because of a**  
647 **feud or a difference of.. like people have a different religion or**  
648 **different belief about something so they, they hate each other**  
649 **and all that, that's you know, that's darkness.**
- 650 **184. I.: Mhm. Ok. If you-**
- 651 **185. P.: Did I answer that one?**
- 652 **186. I.: Yeah, I think that was good.**
- 653 **187. P.: Ok.**
- 654 **188. I.: Uhm, if you have an important decision to make, how do**  
655 **you go about making it?**
- 656 **189. P.: Uhm... well I used to be pretty impulsive. I am still**  
657 **impulsive sometimes but, I try now to give it more time. Like I**  
658 **like to let things, oh, you know, still kind of impulsive but**  
659 **sometimes I will uhm, you know I'll know like what my**  
660 **instinctive decision would be but then I'll try to give it more time.**  
661 **Like let that kind of settle in. Like if I'm trying- like if I write a**  
662 **letter and I'm trying to decide whether to send it or not.**
- 663 **190. I.: Mhm.**
- 664 **191. P.: And like, if it's in the heat of the moment, I'll sometimes**  
665 **go "ok, well.. let me look at this for a couple of more hours**  
666 **before I send it" or "let me put this away, and tomorrow morning**  
667 **I'll look at again".**
- 668 **192. I.: Mm.**
- 669 **193. P.: And maybe rewrite it or tone it down a little bit. So I'll**  
670 **try and giving the decision more time. Cause you know, I'm so**  
671 **dead-lined oriented and being like a German, and Lutheran and**  
672 **all that, I tend to be very efficient and I want to get things done**  
673 **right away. And make decisions quickly and like that. But those**
-

674 are the ones I end up regretting and then I try to change my  
675 decision after I've made it, and all that.

676 194. I.: Mm.

677 195. P.: So I'm trying to give it more time and also, uhm.. like  
678 I'm trying to learn how to say no better. So instead of just going  
679 "Ok" you know, like if someone wants me to do something "ok".  
680 I'm trying to say "oh, well, let me look at my calendar, I'll get  
681 back to you" you know, and then also I've found that I can save  
682 myself a lot of time and hassle by saying no in the first place  
683 you know, especially about when people want me to go  
684 somewhere or do something for them. So I'm trying really hard  
685 to feel better about saying no. And that's a good way to make a  
686 decision, because then you don't have to make a decision. Like  
687 if someone wants me to go to something and my first instinct  
688 [is] "Ah, No! That would be nice but `I, that's, I'm not  
689 interested." But I'll go "oh well, yeah, maybe I'll go uhm, let me  
690 look at my calendar" and then, and then sometimes I commit  
691 myself to things that I don't want to do. And then I'll, I'll just  
692 impulsively at the last minute change my mind. Then it screws  
693 people up. "Well I had the tickets" and I'm like "Well, but I'm  
694 sick" you know, you know what I mean.

695 196. I.: Yeah. (laughing)

696 197. P.: So I'm trying to nip those things at the beginning. If I  
697 have a chance to say no to something. Cause some times  
698 people just invite you to things because they think they have to.

699 198. I.: Mhm.

700 199. P.: And then you end up going cause you think you have  
701 to, then you're at thing where you're at someone-

702 200. I.: Nobody wants to be there.

703 201. P.: Nobody wants to be there so I'm trying to be more  
704 honest with myself. And one thing I've found out was that I  
705 don't even know when I don't want to do something sometimes.

706 202. I.: Mhm.

707 203. P.: Cause I was so conditioned to say yes to people. So  
708 I'm trying to get into touch with my gut feeling like "well, would I  
709 like to do that or not? Ok, uhm-" you know, so I'm trying to  
710 really see, really more, like make my decisions based more on  
711 what I want.

712 204. I.: Mhm.

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- 713 **205. P.: Rather than what I think I have to do.**
- 714 **206. I.: Mm. Do you think that actions can be considered right**  
715 **or wrong?**
- 716 **207. P.: Yes I do. I do. I 'm not a relativist person. And I've met**  
717 **relative people, like people who think that everything is relative.**
- 718 **208. I.: Mhm.**
- 719 **209. P.: And I think that a lot of things are relative but then**  
720 **there's certain things that are absolute. And uhm, a lot of it has**  
721 **to do with, being in sync with society, what the social norms are.**  
722 **I think there are social norms and I think that if you deviate to**  
723 **much from them, that it's wrong. Like for example; I believe that**  
724 **abusing a child is wrong.**
- 725 **210. I.: Mhm.**
- 726 **211. P.: Ok, someone else might say, "well yeah, but you know,**  
727 **some cultures blah, blah, blah" but because I've dealt so much**  
728 **with victims and perpetrators, I've worked with both, and**  
729 **sometimes victims make the best perpetrators. Cause they**  
730 **think someone hurt them, so they can hurt other people. So**  
731 **since I've worked with victims especially, I've realized that yeah,**  
732 **you know, what was done to them was wrong. How they deal**  
733 **with it then, is the next- yeah, that's the next thing, is how**  
734 **they're going to deal with. Cause if they turn around and**  
735 **victimize someone else, then I think that's wrong, but I do**  
736 **definitely think that there are wrong things.**
- 737 **212. I.: Mhm.**
- 738 **213. P.: And I also think that there are bad people. But you**  
739 **know, that have a bad side.**
- 740 **214. I.: Mm.**
- 741 **215. P.: Not that the person is bad, but they've done bad things.**
- 742 **216. I.: So those are bad actions, what would make an action**  
743 **right?**
- 744 **217. P.: Right? Uhm.. well there's that old saying, no good deed**  
745 **goes unpunished, right so some things are right but they don't,**  
746 **its not- you know, you don't get the credit for it. I think, yeah I**  
747 **think that there are right things. I think, I think the truth is right.**  
748 **And anyone who stands up for the truth or thinks they're**  
749 **standing up for the truth, I believe is acting right. And**  
750 **sometimes the truth is really painful and people who stand up**  
751 **for the truth get criticized.**
-

- 752       **218.     I.: Mhm.**
- 753       **219.     P.: And they get you know, if they're not- see you have to**  
754           **have support. People who try to stand up for the truth without**  
755           **support, you know, the perpetrators will just pull them down.**
- 756       **220.     I.: Mhm.**
- 757       **221.     P.: But still, I think trying to stand up for the truth is right.**  
758           **And the truth is right.**
- 759       **222.     I.: Mhm.**
- 760       **223.     P.: No matter what, the truth is always the right path. Even**  
761           **if it will hurt somebody, because then you can't make, you can't**  
762           **make affective decisions if you don't know the truth.**
- 763       **224.     I.: Mhm.**
- 764       **225.     P.: So yeah.**
- 765       **226.     I.: So I think you, it sounds like you're saying that truth is**  
766           **one action that would always be right and the action that-**
- 767       **227.     P.: It would, I believe that the truth would always be right**  
768           **even though it may seem wrong at the time.**
- 769       **228.     I.: Mhm.**
- 770       **229.     P.: To tell the truth.**
- 771       **230.     I.: Are there other actions that are always right?**
- 772       **231.     P.: Uhm.. well I think preserving the environment is right**  
773           **even though it might hurt uhm, someone's financial interests or**  
774           **something like that. I think that like if someone wants to sit in a**  
775           **tree to prevent it from being cut down, I think that's right. See,**  
776           **that's where I get into the opinionated stuff. Cause people- like I**  
777           **think it's bad to do, like put spikes in trees so that the people**  
778           **with the chainsaws get hurt.**
- 779       **232.     I.: Right.**
- 780       **233.     P.: Or something like that.**
- 781       **234.     I.: Right.**
- 782       **235.     P.: But I see nothing wrong with civil disobedience.**
- 783       **236.     I.: Mhm.**
- 784       **237.     P.: Non violent civil disobedience I think is right. That's a**  
785           **good thing I think. Cause you're standing up for the, for the**  
786           **Earth. Like if you stand up for weaker people or for people that**  
787           **can't protect themselves or for animals or for the Earth, that**  
788           **that's right.**
-

789 **238. I.: Do you think that human life has a purpose, and if so,**  
790 **what do you think that is, is their a plan for out lives, are we**  
791 **affected by powers beyond our control?**

792 **239. P.: Yes, I do, I do. I think that life has a purpose. The way I**  
793 **see it now, this is, anyone can disagree with me and that's fine,**  
794 **but my opinion is that we came here- it's very kind of**  
795 **fundamentalist, kind of position but I don't force it on other**  
796 **people so- but what I believe is that we came- we were originally**  
797 **with God. Ok, I believe that. And I believe that the reason that**  
798 **we left God was because we thought we didn't need him and**  
799 **that we didn't even really care for him, very much you know.**

800 **240. I.: Mhm.**

801 **241. P.: Like, well I'm going to make my own way. So then we**  
802 **end up here, with other people that also rebelled against God,**  
803 **and I'm actually I think it's really beautiful because God doesn't**  
804 **extinguish the souls that disagree with him, he gives them a**  
805 **place to go.**

806 **242. I.: Mhm.**

807 **243. P.: So here we are and I believe that we stay here, learning**  
808 **uhm.. about our arrogance, until we finally get to the point where**  
809 **we accept God again. And I think that the whole material world**  
810 **is just one big washing machine where we come down and get**  
811 **tumbled around and get the wrong thoughts washed out of us**  
812 **until you know, we've had our run here and we see that, yeah I**  
813 **can live on my own without God and that's fine, but then at a**  
814 **certain point our dormant love for God is revived and then at**  
815 **one point we'll leave here and go back to live with God. So I**  
816 **think that the purpose of life is to uhm, find out who you really**  
817 **are and reestablish a loving relationship with God.**

818 **244. I.: Mhm.**

819 **245. P.: And that can either be through your accomplishments**  
820 **or through your misery or through- you know, everyone finds it**  
821 **a different way. Everyone's learning different part of a lesson.**  
822 **You know, people who live in poverty are learning that they're**  
823 **not all powerful, and that they have you know, they're learning**  
824 **what suffering is. And people who are living really rich, might**  
825 **be learning lessons about honest and generosity. You know, so**  
826 **I think we're all here learning different things that will eventually**  
827 **lead to our reunion with God. And that I also believe that when**  
828 **we get to that place it will be kind of like waking up from a**  
829 **dream.**

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- 830       **246.     I.: Mm.**
- 831       **247.     P.: And go "Oh, what was I doing down there? Oh, I can't**  
832           **even remember that now, oh, but I'm home."**
- 833       **248.     I.: Right.**
- 834       **249.     P.: So that's, that's what I believe.**
- 835       **250.     I.: We've kind of actually just touched on this next question**  
836           **but, what does death mean to you, and what happens to us**  
837           **when we die?**
- 838       **251.     P.: Uhm, I see death as a transition. I think that uhm.. well**  
839           **there's two ways I look at it. One is that it's like a uhm, a**  
840           **connector to the next scenario. So, and the reason that we die**  
841           **is because you know, to make way for new growth, new**  
842           **generations. You know, if all the dead people were still around,**  
843           **there wouldn't be room here for the new people.**
- 844       **252.     I.: Mhm.**
- 845       **253.     P.: So, and also there would be no history, so we have to**  
846           **die and uhm, move along and it's kind of like uh, a plane trip,**  
847           **like you go, like first you're in [BLOCKED: WEST COAST CITY**  
848           **A], then you get on the plane and then you're in Miami or**  
849           **somewhere else.**
- 850       **254.     I.: Mm.**
- 851       **255.     P.: So I see death as a connector between different states**  
852           **and as far as what the difference states are I have different ideas**  
853           **about that. One is, that you kind of journey through different life**  
854           **times in this world as we know it, and the other is that.. uhm,**  
855           **kind of like that movie Ground Hog's Day with Bill Murray.**  
856           **Where he wakes up every day and it's February 2nd again.**
- 857       **256.     I.: Yeah.**
- 858       **257.     P.: So uhm, I think in some ways that might have a greater**  
859           **truth. Like every time we reach a new state, and we're born**  
860           **again somewhere, it's kind of a replay of this one. Just slightly**  
861           **different, like maybe it's in a different uhm, well you know, you**  
862           **can always make different decisions.**
- 863       **258.     I.: Mhm.**
- 864       **259.     P.: Like every time Bill Murray went through February 2nd**  
865           **he got a little more deep as a person. Like he said "well, maybe**  
866           **I should work on myself?" so he started to take piano lessons.**
- 867       **260.     I.: Mhm.**
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868 **261. P.:** And studied poetry and you know, and so every time  
869 we'd go around I think, we have a chance to develop ourselves a  
870 little more and make little better decisions but I don't know, I feel  
871 like I've lived through this scenario so many times of, you know,  
872 getting wrapped up with the God thing and then having to run  
873 away from it and then writing a book about it and then thinking  
874 about it some more. And it just seems like a life theme for me,  
875 that I've, maybe I've done this before. I mean, I always- you  
876 know, like you get that déjà vu like "oh, I've done this before"  
877 and I think that might be what reincarnation is like. Not that you,  
878 you know, that- like every time you live, that it's sort of the  
879 same.

880 **262. I.:** Yeah.

881 **263. P.:** It's sort of the same thing. So that's my thoughts about  
882 death. And I've seen people die. I was with my father when he  
883 died and people can have a really horrible death, but my dad had  
884 a really beautiful passing. He was very peaceful. He saw angels  
885 right before he died that were coming for him. And you know, I  
886 don't think it's a bad thing always.

887 **264. I.:** Mhm.

888 **265. P.:** It helps us forget. Like if we had to remember all the  
889 mistakes we've made, like you can barely stand to remember all  
890 the mistakes you've made just in the last couple of days. You  
891 know, what if you had to remember all your life times?

892 **266. I.:** Right.

893 **267. P.:** You know, like what if you were a con man or a murder  
894 or something where you had to live with that? But death kind of  
895 cleans the slate. You can start out every time fresh and  
896 innocent.

897 **268. I.:** Uhm.. do you consider yourself a religious person, and if  
898 so, what does that mean?

899 **269. P.:** Uh, yeah. Oh yeah! I'm a very religious person. To me  
900 that means someone who believes in God or something you  
901 know. And I happen to believe in God, but even before I  
902 believed in God I believed in something.

903 **270. I.:** Mhm.

904 **271. P.:** So yeah, definitely.

905 **272. I.:** Uhm, are there any religious ideas, symbols, or rituals  
906 that are important to you or have been important to you?

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907 **273. P.: Uh.. yeah! I uhm, I do have uhm a belief- symbols are**  
908 **very important, I think symbols are more important to us than**  
909 **we think. Uhm, well like my, my pets. I have little birds, I have**  
910 **some finches.**

911 **274. I.: Mhm.**

912 **275. P.: And my finches are like little Buddahs. You know, they**  
913 **really are. And so they're very meaningful symbols for me and**  
914 **just to be able to talk to animals and birds and nature is a big**  
915 **symbol. You know, just symbolic of growth and God. And uhm,**  
916 **I love all the symbols from the religions. I love the cross and the**  
917 **icons you know, Mary and Jesus and the sacred heart and the**  
918 **candles and incense. And uhm.. you know, like I have jewelry**  
919 **that's symbolic to me, different stones and jewelry and beads.**  
920 **Like I still have, even though I don't chant anymore, the chanting**  
921 **was very meaningful to me.**

922 **276. I.: Mhm.**

923 **277. P.: When I used to do it, and I've sort of made a point of**  
924 **when I talk to people about cults is that you know, there was**  
925 **nothing wrong with the religion, or the religious symbols or the**  
926 **chanting or you know the gods and all that from Hinduism, it's**  
927 **just that these people kind of hijack the religion and used it.**

928 **278. I.: Mhm.**

929 **279. P.: You know so, I always try to make that distinction that**  
930 **the religion itself is ok, it's the organizations that build up**  
931 **around the religions that cause the problems. But I loved all**  
932 **the.. you know all the lamps, the [Gee] lamps and the pictures**  
933 **and the deities, and you know I used to- when I was in the group**  
934 **I used to uhm, wake up the deities which is like four in the**  
935 **morning, you go in, you ring bells and you change their clothes**  
936 **and give them food and put petals, flower petals on their feet**  
937 **and all that and I loved all that stuff, all the traditions. Uhm,**  
938 **singing like in church, when you sing, that's very symbolic and I**  
939 **love that, I think that the music and everything, all the symbols**  
940 **are great.**

941 **280. I.: Mhm.**

942 **281. P.: In fact the whole thing like if I go, if I go inside a church**  
943 **or any kind of thing like that, like a museum that has uhm, the**  
944 **statues like the ancient artifacts from religions or you know, just**  
945 **being able to see the- oh, like when you travel in Europe like in**  
946 **uhm, Wales, we went to Wales and they had those giant crosses**  
947 **everywhere.**

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**282. I.: Mm, mhm.**

**283. P.: On the countryside, you know, there'd just be like these giant crosses out there you know, or like in China or uhm, Hong Kong they have, like you'll be walking and someone's yard will have a little alter in it with the little Buddha and all the things that they do, their beads and their symbols and everything. All that stuff I find really, really appealing. I always feel like, well like sometimes I'll be out in the middle of nowhere like I'll be shopping and then I'll go in a shop and see a picture of [blocked Eastern religious God] on an incense back or something like that. And I'll go "there's [blocked Eastern religious God], he's here" and so, and the same thing, I love- my house is full of this stuff. I'm trying hard not to accumulate more of it. You know, I'll pick up- I have Buddha's and I have you know, I have like a glass statue of Mary and I have- and then I have like shelves in my house, book shelves and other shelves where I set these things up and it becomes a very symbolic thing to me.**

**284. I.: Mhm.**

**285. P.: The way that the things were set up on the alter, is important. Cause they all symbolize different things to me. So if I'm, I've I'm in that kind of mood, I'll come and rearrange all the things on my alters. I don't call them alters, but they're just like book shelves.**

**286. I.: Right.**

**287. P.: But I have uhm, I have these carved scarab from Egypt that my father bought when he was in Egypt and I have uhm, I have a little Earth, like a little, it's like a marble but it has the Earth on it and its painted and I have that and I have uhm, different little stuffed animals and things that mean different things to me. And I have a, I have a beautiful statue from India that my father picked up when he was in South India one time, that is of a certain incantation of [blocked Eastern religious God] called [Moheme] and this statue is gorgeous. I mean, it's old and it's carved metal and it's about this big, and it's just a beautiful old artifact and I have that, which I inherited from my father when he died which makes it even more meaningful.**

**288. I.: Yeah, right.**

**289. P.: And I have a couple, I have a lot of uhm, like old icons from when I was a [blocked: term for Eastern religious group], which I just can't let go off, and the books and all that. So, yeah**

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988 I like that kind of stuff cause I kind of feel surrounded by it. And  
989 I can touch it.

990 290. I.: Mhm.

991 291. P.: You know, and move them around and so all that's very  
992 meaningful.

993 292. I.: So, what kinds of spiritual disciplines that you practice  
994 now?

995 293. P.: Uhm, not much. I used to. Oh, I used to chant, like I  
996 used to dedicate several hours a day to chanting even after I left.  
997 And it was really hard to quit. It was like I was addicted to it.  
998 And I felt it as an addiction. I mean, I would wake up in the  
999 morning and I had to chant. I mean, I couldn't even talk to  
1000 people until I was done with my chanting.

1001 294. I.: Right.

1002 295. P.: It was like my morning cup of coffee. And so I decided  
1003 that I had to quit because it was such an addiction, and it took  
1004 me a couple of years to quit really and to feel ok about that. But  
1005 what I did instead of chanting, was I would chant for a half hour  
1006 instead of two hours, and then I would draw. So I have all these  
1007 note books full of drawling that I did, I would just copy. Like I'd  
1008 have, I'd paste the picture from the magazine here and then I  
1009 would drawl it here.

1010 296. I.: Mm.

1011 297. P.: So I have books and books where I just have these  
1012 drawings. So anytime I do any kind of art work, it feels like a  
1013 ritual. When I read, when I'm reading I'm very, filling very  
1014 spiritual.

1015 298. I.: Mhm.

1016 299. P.: When I uhm, eat food, you know, cause that was part of  
1017 the [blocked: term for Eastern religious group] thing was your  
1018 food and uhm, when I'm working, when I'm writing, I feel like I'm  
1019 worshipping you know-

1020 300. I.: Mhm.

1021 301. P.: And also, uhm... anytime I can go into- well some  
1022 ceremonies I really enjoy, some I don't. Like if it feels cultish, I  
1023 get really creepy.

1024 302. I.: Yeah.

1025 303. P.: Like, oh I can't do this, these people are- oh, I'm being  
1026 pulled into something weird and so I get kind of nervous.

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- 1027 **304. I.: Mhm.**
- 1028 **305. P.: And uh, you know, something like that. I don't like to**  
1029 **participate in any kind of cult thing cause then I feel like it's anti-**  
1030 **religious.**
- 1031 **306. I.: Mhm.**
- 1032 **307. P.: But things I do on my own, make me feel religious.**
- 1033 **308. I.: What is sin in your understanding?**
- 1034 **309. P.: Sin.. well... I know that the uhm, I know what the**  
1035 **Christian definition of sin, like there's the original sin and there's**  
1036 **lust and all the seven deadly sins and all that. And then there's**  
1037 **like what other people think is a sin. Like Mark Twain had a lot**  
1038 **to say about that you know.**
- 1039 **310. I.: Yeah, he did.**
- 1040 **311. P.: So, like he'd say "sin is what other people do".**
- 1041 **312. I.: Right.**
- 1042 **313. P.: You now, so yeah you know, but I do think that there**  
1043 **are, I think that when people lie to themselves, when they lie to**  
1044 **their own conscience that's a sin.**
- 1045 **314. I.: Mhm.**
- 1046 **315. P.: Like I believe that when your conscience starts to talk**  
1047 **to you, if you deny that voice inside, and when you have to keep**  
1048 **secrets from your own conscience-**
- 1049 **316. I.: Mhm.**
- 1050 **317. P.: There you're pretty deep into what might be called sin.**  
1051 **Cause if you hear your conscience talking to you, you should at**  
1052 **least give it an audience.**
- 1053 **318. I.: Mhm.**
- 1054 **319. P.: For as long as it needs. Don't say "oh, that doesn't**  
1055 **matter" so you know, my conscience once in a while starts**  
1056 **talking to me and I have to listen. So, yeah, that's what I would**  
1057 **say sin is, when you're- cause every one has a conscience.**
- 1058 **320. I.: Mhm.**
- 1059 **321. P.: You know, some people bury it more, some people's**  
1060 **conscience is a little out of whack but everyone has one.**
- 1061 **322. I.: Mhm.**
- 1062 **323. P.: So you know when you're crossing your conscience.**  
1063 **You can't, you can't beat your own conscience back.**
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- 1064 **324. I.: Mhm. Do you believe that there is evil in the world?**
- 1065 **325. P.: Mhm (as in yes).**
- 1066 **326. I.: How do you explain the presence of evil in the world?**
- 1067 **327. P.: I think that the evil in the world- well it's, everything**  
1068 **we've talked about it. One is, that when people treat other**  
1069 **people bad for their own self-centered reasons, I think that,**  
1070 **that's evil. And when people look the other way.**
- 1071 **328. I.: Mhm.**
- 1072 **329. P.: Like when you see something and you look the other**  
1073 **way because you want people to like you or you don't want to**  
1074 **cause problems or you feel you know, that's- the two working**  
1075 **together, that's evil. That's what I would put.**
- 1076 **330. I.: Mm. Uhm, if people disagree about a religious issue,**  
1077 **how do you think those religious conflicts can be resolved?**
- 1078 **331. P.: Well, I think everyone's entitled to their own opinion**  
1079 **with in religions and between religions.**
- 1080 **332. I.: Mhm.**
- 1081 **333. P.: And uhm, I think people get a little nervous- well, say**  
1082 **like I'm a Christian and I'm trying to talk to a Hindu, now I'm**  
1083 **might devalue their religion just like in the old days when the,**  
1084 **like in the 1700's 1800's when they were going, the British were**  
1085 **going over to India, and they were trying to Christianize or you**  
1086 **know, colonize or whatever, then they would have British**  
1087 **scholars who would interpret the Hindu scriptures and translate**  
1088 **them. These people- the things is, that we all need to respect**  
1089 **each other's religion. Like if the Hindus, well the Hindus believe**  
1090 **in Jesus but in a different way.**
- 1091 **334. I.: Mhm.**
- 1092 **335. P.: Like they believe Jesus was an incarnation of- you**  
1093 **know, they have a different belief. And the Muslims believe in**  
1094 **Jesus too-**
- 1095 **336. I.: Mhm.**
- 1096 **337. P.: As a prophet. So we need to say ok, people just need**  
1097 **to get a handle on that, that like your religion is ok, their religion**  
1098 **is ok.**
- 1099 **338. I.: Mhm.**
- 1100 **339. P.: And let them have their religion, don't try to convert**  
1101 **people. Because then, you can share your ideas, and they can**
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1102 share their ideas, and you can learn something from each other,  
1103 instead of thinking that you're superior. So if people have  
1104 religious differences, which we all do, and let each other be who  
1105 they are. Like tolerate differences, and learn about each other  
1106 instead of trying to change each other. Then people can share  
1107 all their religious views. And they can sit down and share  
1108 everything and then they can have good time together.  
1109 (chuckles)

1110 340. I.: Very good. Is there anything else that you would like to  
1111 add to what you've said already or any questions you thought I  
1112 might ask and didn't?

1113 341. P.: Uhm... no, just like- I would like to add that I think that a  
1114 lot of the problems in the world today are caused by uhm, that  
1115 fundamentalist religion view because, a lot of what they call the  
1116 culture war, is- which I don't believe in by the way, I believe in  
1117 culture peace. Basically there's always been a struggle between  
1118 the fundamentalist and the rest of the world and uhm... and that  
1119 uhm.. sort of fundamentalist view is very sort of restrictive  
1120 because they have a world view that is very sort of closed  
1121 minded. And they believe they're right and that they believed  
1122 they're superior. And they've always been trying to hold society  
1123 to their rules. Uhm.. and uhm, there's a good book on that  
1124 called "The Culture Wars" or something, I have it at home. But,  
1125 uhm, you know looking into that book, I can see that the whole  
1126 thing about the culture war can be traced back to the struggle  
1127 between fundamentalism and you know, less strict kind of  
1128 interpretation of what life is all about.

1129 342. I.: Mhm.

1130 343. P.: So I think that- and also our current problems with our  
1131 fundamentalist, Christian administration. You know it's all, a lot  
1132 of it is also is to uhm, fight off the problems that are really basic  
1133 to our life. Like how do you deal with issues of sex, how do you  
1134 deal with issues of death, of religion, of relationships, of all this?  
1135 And I think that the fundamentalist have very uhm, set answers  
1136 about how they answer those questions and they're really pushy  
1137 about it. Like, this whole thing about abortion rights and gay  
1138 rights and all this. The abortion rights thing is not about  
1139 children. Yes, they love children and whatever, but the basic  
1140 thing is that it's about sex and controlling people's sex life. If  
1141 you can have sex- you know and then the consequence is  
1142 pregnancy, but then, you know, that's where you're supposed to  
1143 put the scarlet letter A on your shirt or whatever, you know of

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1144 premarital sex. I guess for that you'd get a P, and adultery you  
1145 get an A, and then you're supposed to wear that, that mark. You  
1146 know, you're stigmatized because you had sex outside of the,  
1147 you know, the very narrow band that they condone sex, which is  
1148 within a marriage for children. Anyways, so they think that  
1149 abortion is horrible because you can erase that mistake. You  
1150 don't have to suffer the consequences of having illicit sex, you  
1151 know. If you have a baby, you can just take that and then kind  
1152 of go back to kind of where you were before. Which I think is  
1153 good because, some women aren't ready to have babies, and if  
1154 they're not ready, I believe it should be the woman's choice. Of  
1155 course I am also against abortion because I don't think it's a  
1156 very good thing, and I had one once, so I don't think it's a very  
1157 good thing now, and I would change- I don't know what I would  
1158 do. But anyway, I think that this whole thing, this campaign to  
1159 control people's sex life, sort of is very tied up with  
1160 fundamentalism and the religion and the thought that God  
1161 doesn't like sex. But then you think, well then why did God  
1162 make us this way, and it must be a kind of health natural part of  
1163 life. But yet the fundamentalist religion people are on this big  
1164 campaign against sex. Cause look what they did to Bill Clinton.

1165 **344. I.: Mhm.**

1166 **345. P.:** You know, that was all tied in with their religion, and  
1167 their prejudice about sex. And, which also I think the thing  
1168 against sex is also a very patriarchal think and it shows a hatred  
1169 to women. Because women represent sex. So the whole thing,  
1170 all these years, all these hundreds of years the whole thing has  
1171 been to try to repress women because of sex. And the whole  
1172 thing about priests and celibacy and all that stuff is, shows a  
1173 hatred of women, I think.

1174 **346. I.: Mhm.**

1175 **347. P.:** Because in the Goddess religions and the Pagan  
1176 religions and a lot of like, native religions, sex is celebrated as a  
1177 beautiful part of life, especially- well, I believe it's a beautiful  
1178 between connecting adults, and even that guy, Mathew Fox, he's  
1179 the head of the [Creation Spirituality]-

1180 **348. I.: Mhm.**

1181 **349. P.:** He was a priest who got excommunicated.

1182 **350. I.: Right.**

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- 1183       **351.     P.: And I saw him speak recently and he said that the**  
1184           **reason he got excommunicated, was because he wrote that**  
1185           **book, "Original Blessing"**
- 1186       **352.     I.: Mhm.**
- 1187       **353.     P.: Cause see the Catholics believe that there is an original**  
1188           **sin, which is lust which is we're born out of lust, because two**  
1189           **people had to have sex to conceive a baby and so they call it the**  
1190           **original sin. But he turned it around and called it the original**  
1191           **blessing and that sex is glorious and that people are born from a**  
1192           **blessing of love.**
- 1193       **354.     I.: Mhm.**
- 1194       **355.     P.: Between two people, and that got him excommunicated.**
- 1195       **356.     I.: Mm.**
- 1196       **357.     P.: So it shows you how much fundamentalists are**  
1197           **concerned about sex.**
- 1198       **358.     I.: Mhm.**
- 1199       **359.     P.: In a really kind of sick way. Like my feeling is, and I've**  
1200           **got a lot of problems with sex because of having been in**  
1201           **[blocked: Eastern influenced religious group] where there was**  
1202           **so much restriction and they told you that you would go to hell if**  
1203           **you had sex and all that stuff. But still uhm, I think that they're**  
1204           **way too concerned about it. That sex is one of the puzzles of life**  
1205           **that we're meant to figure out, you know, during our life time.**  
1206           **We're supposed to figure out how we feel about it and how-**  
1207           **but instead of letting people choose their own feelings about it, they**  
1208           **enforce this really heavy negative thing about it, and that, that**  
1209           **goes over into their whole thing of- like you have the American**  
1210           **Family council and all that stuff where they, they try to get into**  
1211           **politics to try to control people's sex. You know, it's just, it**  
1212           **doesn't make any sense. I think that in that sense**  
1213           **fundamentalism has been really destructive for our society.**
- 1214       **360.     I.: Mhm.**
- 1215       **361.     P.: And I think that they have a long way to go you know,**  
1216           **before they really uhm, I think that the fundamentalist have a lot**  
1217           **of power, like way to much power in our society, and a lot of it**  
1218           **comes from fear. Because people- these are big issues of**  
1219           **death and God and all that sex, everything is like a really huge**  
1220           **issue and people are frightened. So if you get a leader who will**  
1221           **tell you, just hand it to you on a plate and say "here's what you**  
1222           **should think. And this is what God wants you to think" and then**
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1223           you're thinking "well, ok uhm, that's right" and then they've  
1224           brain washed so many people to not think for themselves.

1225   **362.    I.: Mhm.**

1226   **363.    P.: And then we end up with the problems we have with our**  
1227           **government and stuff. Like I would love- this is a democracy**  
1228           **and I believe that- or a republic and to make it successful**  
1229           **people have to be involved with the issues and follow the**  
1230           **issues. But it would be great if we had a government that was**  
1231           **so good, that we just trusted them.**

1232   **364.    I.: Mm.**

1233   **365.    P.: You know, and then we wouldn't have to be so worried**  
1234           **about what they're doing up there in Washington or Sacramento.**  
1235           **But a lot of that means that we need a lot more mature people in**  
1236           **society who have really thought these questions out for**  
1237           **themselves. I think there was one other point I wanted to make.**  
1238           **(thinking pause) But that's my main thought. See I have a big**  
1239           **campaign against the culture war. I mean, I believe that our**  
1240           **society doesn't need a culture war, and we could have culture**  
1241           **peace and we could all be working toward getting along with**  
1242           **each other and tolerating and increasing tolerance in society.**  
1243           **And that involves trust and love and really believe in God, and**  
1244           **not just believing in what your church tells you.**

1245   **366.    I.: Well..**

1246   **367.    P.: Your questions are good by the way.**

1247   **368.    I.: They're not really mine, but some of them are.**

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Narrative Interview with Fiona

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- 1 1. I: [me] where does your story begin`
- 2 2. N: my name is [blocked: interviewee name] I was born 1947`,  
3 and uhm, I was, uhm, the first part of my story I was, I grew up  
4 in an upper middle class, suburb [blocked: Suburb A] north of  
5 [blocked: City A]\*, and I was very happy it was a great little town,  
6 uhm, kind of, just really friendly people, warm, loving, I mean it  
7 was sort of like a father knows best thing which was the perfect  
8 environment for me I was the youngest of three people two older  
9 brothers, really happy\*, I mean just super-super happy\*, and,  
10 anyway, I was a catholic`, so that is a good religion\*, I was a  
11 strong catholic`, I really believed in, Catholicism, and I prayed  
12 every day, I wa-there's two things that happened around this  
13 time that are key, one was I wanted a horse\*, and, and, the  
14 minister where we went said if you pray hard enough` you'll get  
15 a hor-you'll get whatever you want\*
- 16 3. I: mhm
- 17 4. N: so I-every day, I would walk around the block and pray to  
18 what I thought was God\*, and I would just keep walking until I  
19 felt like God got it\*
- 20 5. I: mhm
- 21 6. N: what I wanted, and I wanted a horse right`, and, and so then`,  
22 I would come down to my, I'd come home to my yard which was  
23 like a big-big yard and it wasn't in the front area and [I felt okay  
24 well maybe I ....side yard]
- 25 7. I: yeah
- 26 8. N: and I went the side yard, there was no horse, okay so and  
27 that the right side of the back yard cause it was like a two lot  
28 case I was living, I was in there then I [...] the left side, then  
29 grapping a guard and [then up at the basketball], you know it  
30 was like nowhere`, and I was like what is the problem`
- 31 9. I: (laughs)
- 32 10. N: and it ended up actually being the first huge upset I  
33 had in my life
- 34 11. I: mhm
- 35 12. N: I was like probably, maybe, ten\* at the time, you know`,  
36 eight or ten, but that was, it was really my first, big upset with  
37 God, it was like uhm, something's really wrong here\*
-

- 38       **13.       I: yeah**
- 39       **14.       N: okay\***, so I was still, like this [all right] kid, you know`, I  
40       have a little altar in my room, I mean I was really like into it, [set  
41       the ...] every night, I prayed, you know`, I've put, I mostly hung  
42       out with my brothers, my family were my main orientation, I  
43       didn't really like girls that much cause they're always like  
44       gossiping\*, and snackin-you know`, like fighting on each other  
45       and stuff, and, I didn't like them, and my dad was a professional  
46       football player`, so he was teaching as, sports and, and his  
47       viewpoint which is a great viewpoint for a dads is, I don't care  
48       what sport you want to learn`, I'm gonna teach you every sport,  
49       and then once you can do it well`, you can decide whether you  
50       ever want to do it again`, which is a great way to do it you know`
- 51       **15.       I: wow**
- 52       **16.       N: because you know by the end you're like, good at a lot**  
53       **of things and of course once you're good at something you like**  
54       **to do it`**
- 55       **17.       I: right (laughs)**
- 56       **18.       N: right`, you know` cause most things is you don't know**  
57       **how to do these things\* [but] you don't like it\***, so, it really was  
58       **good and I became very good at all kinds of different sports\***, so  
59       **that, that was that\***, then, at I think around thirteen I was  
60       **molested by, uhm, someone\***
- 61       **19.       I: mhm**
- 62       **20.       N: and, uhm, not like, really bad, but bad enough that it,**  
63       **really flipped me from all white to all black\***, just like that (she  
64       **makes a noise with her fingers), you know` over night, which**  
65       **[was like (makes a noise)], and, there was nobody I could talk to,**  
66       **and I didn't feel that I could tell anyone, it was like, my dad was a**  
67       **celebrity, I felt like [it would be really awful, you got no], I just, I**  
68       **didn't know what to do\***, so, I did what most women do, I just  
69       **internalized it, and, I just, literally, right [here on] the same time I**  
70       **[...airport] which is right near [blocked: Suburb A], was a like a**  
71       **little airport like [B...], kind of, just kind of, maybe a [bit] bigger\***,  
72       **but, you know`, a smaller airport`, and then [...] became this**  
73       **huge massive international airport, and the planes were going**  
74       **over me every three minutes, and my mum unfortunately, cause**  
75       **it totally changed in my life`, and I think my brothers for ever`,**  
76       **said, oh, you know`, this is too much with these aeroplanes, let's**  
77       **go build our dream house, you're making a lot of money, my dad**  
78       **was now broadcasting for [blocked: television network]\***
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- 79       **21.       I: mhm**
- 80       **22.       N: as a [column] man, for football\*, making a lot of money,**  
81       **and she said let's move up to [blocked: Suburb B] which is like**  
82       **one of the wealthiest suburbs, in the United States\*, and we**  
83       **moved up there so [you know] we went from tons of friends to**  
84       **no-one\*, you know, over night\* which was and [its that was] the**  
85       **worst stage and I was thirteen`, and I just had this molestation**  
86       **thing, and now we're up with all these rich snotty kids who were**  
87       **just horrible, you know I got a better car than you do, and**  
88       **[ragragrag]\*, and, I just turned into an absolutely, I remember**  
89       **walking into a church there in [blocked: Suburb B]\* and they had**  
90       **all these, women, their pictures on the walls or maybe they were**  
91       **stained glassed windows\* but there were [a], women, up in**  
92       **clouds\*, playing harps\***
- 93       **23.       I: mhm**
- 94       **24.       N: and I mean I never forget it`, I mean I felt I hate women**  
95       **anywhere, the idea of spending an eternity with a bunch of**  
96       **women playing harps was just a nightmare to me, I mean, it [a] it**  
97       **was just so boring, and I felt [plus] most of my friends are gonna**  
98       **go to hell anyway`, so party on`**
- 99       **25.       I: party on\***
- 100       **26.       N: that was like all my moral courses went down the toilet,**  
101       **it's all-everything my parents had taught me, everything just**  
102       **(makes a hissing noise), that was it, and one (clicks her fingers)**  
103       **just a thought like that\***
- 104       **27.       I: mhm**
- 105       **28.       N: but it was really the molestation, the move, and then**  
106       **walking into that church\* and then that was it\***
- 107       **29.       I: mhm**
- 108       **30.       N: and then I started sneaking out, drinking, stealing, and**  
109       **just turning into the-the disaster daughter, of the universe, you**  
110       **know`, from like the greatest kid to just, an absolute maniac, and**  
111       **I was that, until I got in Scientology**
- 112       **31.       I: mhm**
- 113       **32.       N: so\***
- 114       **33.       I: wow**
- 115       **34.       N: so it was like that was a big key thing`, then uhm, I**  
116       **became, you know` I went, uhm do you want to ask me**  
117       **questions about that`, okay so then I went uhm, I finished high**
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- 118 school, they, high school was a disaster, they found out I was  
119 sneaking out so they said oh we'll send her to a girl's catholic  
120 school\*, more of a disaster, now I'm on the fourth floor with all  
121 these nuns, I'm a [night girl], they're like mhmh, you've got to go  
122 to bed at night nine\*, and they set up the hall\*, so I would  
123 literally scale down the walls\*
- 124 35. I: wow (laughs)
- 125 36. N: [...] you know`, I got a window [ledge], I'd scale down  
126 four stories up`, and I thought well`, the worst case I fall\*, and  
127 I'm dead\*, you know [how...it is] and-and the best is I get down  
128 to my girlfriends and we then we can talk about that\*
- 129 37. I: (laughs)
- 130 38. N: so, that-that all happened\*, and, then I got pregnant  
131 there`, I-we did sneak out, and we met some guys, I ended up  
132 getting pregnant, so then and, this was '65 `you know`, I ended  
133 up having one of those abortions underneath, the house\*
- 134 39. I: wow
- 135 40. N: you know`, just [hard] on the basement, you know`, my  
136 grandfather, I w-they moved me to [blocked: City B] because, my  
137 grandfather and grandmother were there, and he's a doctor\*,  
138 and they thought well, she'll be near her grandparents, she'll be  
139 better in a while, you know\*, they never came over, I never even  
140 saw them
- 141 41. I: right
- 142 42. N: so it was, you know`, it was just me`, I felt like they just  
143 totally abandoned me\*, and it was like what, I mean okay I'm a  
144 bad kid`
- 145 43. I: right
- 146 44. N: but you're sending [...] a convent`
- 147 45. I: (laughs)
- 148 46. N: you know I was like aaah`, you know`, I-I mean for  
149 someone who is a really wild kid, which I re-I have`, I mean I was  
150 a mess, but, I don't know what would have happened if they  
151 would have said look we're just gonna keep you here and  
152 hopefully try to get you through this, I don't know`, you know\*
- 153 47. I: right
- 154 48. N: I don't know what would have happened if I would have  
155 stayed in [blocked: Suburb A], I would have had a totally  
156 different life, I know that\*
-

- 157 **49. I: right**
- 158 **50. N: I know that\*, but, moving to [blocked: Suburb B], and**  
159 **then, you know`, all the things that happened, so anyway`, then I**  
160 **get through, finally get through [.....] which is in [blocked: City**  
161 **B], graduate from there\*, still hate it to this day\*, because of all**  
162 **the, it was like the wo-worst time in my life\*, so then my parents**  
163 **are starting you have to go to college\*, you have to go to**  
164 **college, you know`, you haven't got any choice, you're going to**  
165 **college\*, right around that time I got epilepsy, I sta-**
- 166 **51. I: [mhm]**
- 167 **52. N: I-I was out looking for colleges uhm [blocked: College**  
168 **A] [I had a grand...] out of the blue I mean I actually [in [blocked:**  
169 **Suburb B]] I started having them 'cause we drive down the**  
170 **street and there were all these trees and the and the light would**  
171 **come through it**
- 172 **53. I: mhm**
- 173 **54. N: and I've had these little**
- 174 **55. I: mhm aaahhh**
- 175 **56. N: [...] which are..you know I I would call them a blackout**  
176 **which is like your brain like chk chk**
- 177 **57. I: right**
- 178 **58. N: you know like turning off [turning on] ...and so I ... you**  
179 **wanna check this and make sure it's taping**
- 180 **59. N: it is taping**
- 181 **60. N: or you it is okay**
- 182 **61. I: I have fulltime [...]**
- 183 **62. N: okay okay I\_**
- 184 **63. I: (laughter)**
- 185 **64. N: I just [don't know...if I...tell him...this whole story] I so**  
186 **anyway I was having these blackouts and I said to my mum even**  
187 **you know I'm having these like blackouts mum and she said**  
188 **yeah yeah we gotta get that checked so then we go to [blocked:**  
189 **College A] I called my old friend from [...ridge] and [...] had a**  
190 **[grand...] and \* they said yeah she has epilepsy, so that was**  
191 **another disaster big you know [...] block and ended up being my**  
192 **saving grace in the end with Scientology later which I [will]**  
193 **explain later but anyway then I'm uhm now I'm in and out of**  
194 **colleges you know they I-I uhm I finally pi- I wanted to be**
-

195 [...unreceivable...] which is [remember there was] and my other  
196 brother was at the University was [kind of some...would have  
197 been great] and again would have been a huge change in my life  
198 and I would have had a whole different [path] but again my mum  
199 said no no no you need to a girl's junior college in [blocked:  
200 East Coast City] [it's like ,I hate the east coast you know and and  
201 [blocked: East Coast City] I was like wuaah for what, so again  
202 I'm there I can't stand it now I'm like drinking whiskey and hot  
203 tea , you know just drunk and you know and really unhappy and  
204 people were saying [Jesus...pretty happy here] and I'm like yeah  
205 I'm happy anyway

206 65. I: [(laughs)]

207 66. N: my room mate and I [left] quick moved to [blocked:  
208 City C] which again from [blocked: Suburb B] to [blocked: City  
209 C] was like, oh my god I was completely [...] freaked out weird  
210 she was gay so she [...] introduced me to all her gay friends  
211 which were all, like top models from bizarre [...]

212 67. I: [...]

213 68. N: magazine all these women that I've been you know  
214 kind of thinking wow I wish I'd look like them you know they  
215 were all gay

216 69. I: (laughs)

217 70. N: I mean it was really weird for me it was just like the first  
218 you know [...side I ever had to...that whole world]

219 71. I: yeah

220 72. N: which was a really cool world I mean they were great  
221 people in [blocked: City C]

222 73. I: [mhm]

223 74. N: and tons of 'em I mean tons and this was back in the  
224 sixties

225 75. I: mhm

226 76. N: so they were like way quieter than now in [blocked:  
227 City D].

228 77. I: yeah

229 78. N: but...but they had their own way of, you know sh- take  
230 me around [...and I said...] common that person is gay yeah that  
231 person is gay yeah and then all these girls around there from the  
232 covers of magazines and

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- 233 79. I: [mhm]
- 234 80. N: that was really wild so I was like, oh my god I was like a  
235 little kid in a candy shop
- 236 81. I: (laughs)
- 237 82. N: 'cause it was so different from my little conservative  
238 life
- 239 83. I: right
- 240 84. N: so then, but I was some- I it wasn't really my thing so  
241 then we [...out] let's go to [...] school we'll be hippies so we  
242 moved to [blocked: City E] in the sixties and then we become  
243 hippies and we're just, start on the drug thing I'm like yeah my  
244 brother introduced me to LSD I think and, then, you know we did  
245 grass and then LSD and then speed and then shooting speed  
246 and then downers and then shoo- and then finally someone said  
247 oh you gotta try heroin, and by then I had been through all these  
248 drugs and you know I knew all the the Rolling Stones and the  
249 Grateful Dead and I hung out with all these guys you know  
250 'cause it was it was just a great time to be there really was and  
251 we were like peace you know we were all like peace marching  
252 and being stoned and going to the parks and listen to the guys  
253 playing music and Janis Joplin [...]
- 254 85. I: right
- 255 86. N: and it was a it was a great time to be there it really was  
256 but we were also doing a time of drugs and I ended up hi-  
257 shooting up heroin once, and got hepatitis from it
- 258 87. I: [geez]
- 259 88. N: ...so in the [...] I live with some guy and my girlfriend  
260 had gone back to [blocked: City C] with her friends so she  
261 shows up then back then in the in the sixties in [blocked: City E]  
262 ..no one would ever call your parents if you even if you were  
263 dying they would not call your parents
- 264 89. I: mhm
- 265 90. N: and so [...] was dying and all my friends were like  
266 stoned and nothing and here comes my girlfriend my gay  
267 girlfriend from not my girlfriend as a girlfriend but my friend who  
268 was gay who was a girl and she shows up with her girlfriends  
269 and I'm like oh hey man how are you doing
- 270 91. I: (laughs)
- 271 92. N: you know and and she goes you are dying of hepatitis
-

- 272       **93.       I: yeah**
- 273       **94.       N: I can tell from your yo-your sk-skin is yellow you know**  
274           **you're eyes are yellow you**
- 275       **95.       I: right**
- 276       **96.       N: I'm yeah you know you have to go to the doctor we**  
277           **were like ooh no smoke a joint man I'm fine you know and she**  
278           **called my parents they flew out flew me back to [blocked:**  
279           **Suburb B] and I'm in the hospital there and all these snotty kids**  
280           **are coming and going and mostly adults but they're like ..oh**  
281           **[blocked: interviewee name] what a shame you know you you**  
282           **[would again try some...] \* looks like [...]**
- 283       **97.       I: [...]**
- 284       **98.       N: I hated them and I'm sitting there thinking wuuah I hate**  
285           **these people**
- 286       **99.       I: (laughs)**
- 287       **100.      N: and then finally these two guys who I used to hate in**  
288           **high school 'cause I hated all the kids there 'cause [didn't wanna**  
289           **even] move there uhm came in and they were really nice to me**  
290           **and then finally I said well what do you guys do oh what I forgot**  
291           **to tell you I forgot to tell you this way back then after you know**  
292           **like [when] I moved to [blocked: Suburb B], [blocked: Suburb B]**  
293           **is like the top of any [...of] success right**
- 294       **101.      I: right**
- 295       **102.      N: and even though my parents weren't big status**  
296           **seekers they they would kind of moving up the ladder of**  
297           **success right**
- 298       **103.      I: mhm**
- 299       **104.      N: [almost had an...into the top of the success of money]**  
300           **you know**
- 301       **105.      I: right**
- 302       **106.      N: and [they just like uhm...why do I end...state there] and**  
303           **just like tons of money old money big money right and but**  
304           **reeally unhappy people really snobby people and I was like wait**  
305           **a minute this can't be the end of the rainbow**
- 306       **107.      I: right**
- 307       **108.      N: this isn't it you know so then [...looking] that's when I**  
308           **got on my own little quest for a spiritual something better some**  
309           **different life**
-

- 310 **109. I: yeah**
- 311 **110. N: some- it's gotta be something more than just working**  
312 **up the ladder of success 'cause this here's the top and it sucks**  
313 **right**
- 314 **111. I: (laughs) right**
- 315 **112. N: so , basically uhm ...I started studying**  
316 **[...Buddhism...and Taoism...] and you know just different reli-**  
317 **eastern religions**
- 318 **113. I: mhm**
- 319 **114. N: 'cause I wasn- I was already out of Catholicism**
- 320 **115. I: right**
- 321 **116. N: and so I started [...] studying these different eastern**  
322 **religions and I liked them all I thought wow these are really cool**  
323 **, but my problem was I couldn't apply them, you know I get mad**  
324 **and I couldn't love my neighbour**
- 325 **117. I: (laughs)**
- 326 **118. N: you know I was like uuaagh I'm really mad at 'em so,**  
327 **then, now my friends said so remember [then I...go through all**  
328 **the things] with all the drugs and you know I'm kinda like oh**  
329 **maybe LSD [is it] I'm all hallucinating maybe this is the spiritual**  
330 **path and, you know every drug I was like oh maybe this is it you**  
331 **know**
- 332 **119. I: mhm**
- 333 **120. N: maybe maybe this is the real thing and they [ask**  
334 **you...do] drugs, you tend to go l-lower and lower and lower, you**  
335 **know it starts hot as a high but then it's lower-and-lower-and-**  
336 **lower-and-lower-and-lower**
- 337 **121. I: mhm**
- 338 **122. N: and you and you're more and more sucked into it and**  
339 **everybody around you they're just giant losers [by the end] you**  
340 **know**
- 341 **123. I: (laughs)**
- 342 **124. N: it's like, oh you know you when you're stoned you-**  
343 **wow yeah let's do this and that and then just see 'em like**  
344 **months later and they're like oh yeah [...we gonna start a**  
345 **business together yaaah yeah]**
- 346 **125. I: (laughs)**
-

- 347 **126. N:** but that never happened forget it you know [everyone  
348 of ...got all these creative ideas when they're stoned] right
- 349 **127. I:** (laughter)
- 350 **128. N:** then they come down and they say [...oh yeah] forget it  
351 (laughter) yeah right, so, anyway these guys come in and they  
352 got they're really nice to me they're not snotty like these rich  
353 kids and the- and they but they were rich kids but they weren't  
354 snotty, and so finally I said uhm uhm what do you guys do, and  
355 they said, we're \* Scientologists
- 356 **129. I:** hmm
- 357 **130. N:** and have you ever seen that [...] commercial` ...
- 358 **131. I:** no`
- 359 **132. N:** it is a commercial on TV where it's got a volcano, and  
360 it's like (makes a noise) and it goes down at it's own modern  
361 signs of [...]
- 362 **133. I:** (laughs)
- 363 **134. N:** and that's how-that's how it was in my head, you  
364 know`, I hadn't seen the ad`
- 365 **135. I:** right
- 366 **136. N:** but it was just like scientology, what is that`, and-and  
367 luckily, like if they had done what most scientologists do, I  
368 would have never had gotten in it\*, cause if they did oh we find  
369 you a personality [...] you know`, any of this stuff they do\*, I  
370 would have never ever gotten into it cause, you have to  
371 remember I was [into] groups, [into] organisations, [into]  
372 military, and I was [into] a lot of things by this point\*, I-and I was  
373 really, planning, I was laying in bed, [...] I'm just gonna go and  
374 live out in a commune and die\*, you know that's it\*
- 375 **137. I:** (laughs)
- 376 **138. N:** that's the-that's my life\*
- 377 **139. I:** right
- 378 **140. N:** I couldn't find a extra life, it's over\*
- 379 **141. I:** right
- 380 **142. N:** so that's where I was\*, now they say Scientology [...]   
381 what's that`
- 382 **143. I:** (laughs)
-



- 383 144. N: and they go, oh, it's in [fly] philosophy\*, right`, which  
384 is, it can't get any better than that, that was my father with all  
385 these to imagine [...]
- 386 145. I: (laughs)
- 387 146. N: so I said well how can I find out about that`, and they  
388 go, oh we'll leave this [diagnose] book, you can-you can have it,  
389 and I still have it`, they say yeah you can have it, you can read  
390 it\*, and I only read, you know`, like probably a couple of  
391 chapters, this is a pretty cooky book, but, I only read a couple of  
392 chapters and they talked about how you could clear another  
393 person\*, of all their, painful moments, and, and remember I  
394 didn't want to go to college, and my parents were always like  
395 pushing me into college out of college into college out of college  
396 and I was always quitting, and I-I just didn't want to be a college  
397 graduate, it was like I'm not interested in that\*, and so this was  
398 like wow I can really help people and, clear them with their  
399 problems, this is it`, but I had a big fight with my parents, and I-  
400 ve-I, going to [blocked: College B], you know`, and that's it\*
- 401 147. I: (laughs)
- 402 148. N: so, [...life ....stoned again] all the time\*, and, finally I'm  
403 on the phone with my dad`, one night, and he goes, you know  
404 what dad said`, you're going to bed at ten thirty\*, I said dad I'm  
405 in college\*, for God sakes
- 406 149. I: (laughs)
- 407 150. N: you give me a break`, and I'm in college, come on, and  
408 he goes no`, my word, he kind of flipped out\*, again, when we  
409 moved to [blocked: Suburb B], it was like a whole family, went  
410 down the drain\*, in-in [blocked: Suburb B]
- 411 151. I: yeah
- 412 152. N: you know my mum, and, my dad died\*, shortly after  
413 that\*, you know`
- 414 153. I: mhm
- 415 154. N: but-but he really flipped from me in this cool guy to  
416 [makes a knocking noise] bow bow, it's my way or no way\*
- 417 155. I: right
- 418 156. N: my brother went to [blocked: College C], my mum  
419 always had this system where it was sort of like, well your dad  
420 said you have to do this, but you know`, [come into the kitchen  
421 and I work it out\*], you know what I mean\*
-

- 422       **157.     I: right**
- 423       **158.     N:     and she'd be [I know ...don't worry about it], my**  
424           **brother went to [blocked: College C], [because side class] they**  
425           **at that time said\*, parents have to agree\*, they don't agree [with**  
426           **anything] ruin your kid, came home, told my mum that, and my**  
427           **mum`, again, we moved to [blocked: Suburb B] and we lose our**  
428           **friends, now we lose my mum, because she's like, forget it, your**  
429           **dad said ten thirty, it's ten thirty\*, you know`**
- 430       **159.     I: mhm**
- 431       **160.     N:     so it was just like all these things, right at that time in**  
432           **my life, changed it so much, you know`**
- 433       **161.     I: yeah**
- 434       **162.     N:     it was w-quite a bit, you know what I mean**
- 435       **163.     I: yeah`, yeah**
- 436       **164.     N:     the story is like, all of it but, if-if that hadn't happened,**  
437           **you know who knows, all the different things\*, but uhm, anyway,**  
438           **he was like it's, ten thirty that's it (makes a knocking noise), and**  
439           **so I just hung up and I pulled down my shade and I took up my**  
440           **lipstick and I wrote on it, your morals or no-cause he said, it's**  
441           **our morals or no school\*, and I don't want to go to school**  
442           **anyway`**
- 443       **165.     I: (laughs)**
- 444       **166.     N:     [...] your morals or no school, screw you\***
- 445       **167.     I: right**
- 446       **168.     N:     and I packed my bags, I wanted to see my one brother**  
447           **I'm really closed to and I said look, I think I found it, you know`,**  
448           **you know I've been looking for this higher, thing, I think I found**  
449           **it, I'm-I'm, hitchhiking, from [blocked: City A] to [...], cause on**  
450           **the back of the diagnose book it said, [...England or American**  
451           **...on your way`], and I know I couldn't get to England, so I felt,**  
452           **oh, it's like I'm hitchhiking`**
- 453       **169.     I: (laughs)**
- 454       **170.     N:     so I hitchhiked from [blocked: City D] to, [blocked: City**  
455           **A], or [blocked: City A] to [blocked: City D], and, that was the**  
456           **beginning of Scientology for me`, so that was, my next, I mean I**  
457           **don't know how to write these out**
- 458       **171.     I: yeah**
-

- 459 172. N: but, that was another big, you know` as far as  
460 relationships again, it was family, and then there was two guys,  
461 were huge [...] thing, cause if they hadn't come in`, I would have  
462 never gotten into Scientology probably\*
- 463 173. I: right
- 464 174. N: cause they just hit me right at the right time\*, saying  
465 the right thing\*, so does that help`
- 466 175. I: yeah
- 467 176. N: so then what next\*
- 468 177. I: I don't know, what next\*
- 469 178. N: alright so [it's the], so I get to Scientology, and I, walk  
470 in, and it's this super organised, I mean super organised, have  
471 you ever walked in one of those places`
- 472 179. I: mhm
- 473 180. N: I mean they're real organised, yeah, and, military  
474 uniforms, and, a big picture of [...] which no they-they've [toned]  
475 it down so they have smaller ones, but they used to have these,  
476 giant ones that look, just like Hitler, I mean it was really scary, it  
477 was like, what is this`, you know`, [...I am a] hippy, right`
- 478 181. I: (laughs)
- 479 182. N: and I'm like, oh my god, they got the organisation  
480 board, and these guys are marching around in their uniforms`
- 481 183. I: mhm
- 482 184. N: and, everybody is super organised, and I'm like, and I  
483 walk up and I say, I want to talk to J, he'll be right here this guy  
484 said, they had said ask for this guy J he's on the big porth, and  
485 they said you can't`, you know it's, a, he's on course, you can  
486 come back at ten thirty, or w-leave a message and he'll call you\*,  
487 well I was a hippie, and we-for years people would say okay, [...] I'm  
488 gonna call you tomorrow\*, or tonight\*, and we never did, you  
489 know`
- 490 185. I: (laughs)
- 491 186. N: ever`, you know`, (laughs), and just like, it just f-  
492 ooohhh god, forget it, nobody ever, ever did anything they said\*
- 493 187. I: yeah
- 494 188. N: so now, here I am, I hitchhiked back out into the valley,  
495 and I'm with a friend, we get stoned, you know`, and I'm like oh  
496 yeah right the guy is gonna call, right`
-

- 497       **189.    I: (laughs)**
- 498       **190.    N:  and we were just we, thought it was hysterical (laughs),**  
499           **that they thought somebody was gonna call me`**
- 500       **191.    I: right (laughs)**
- 501       **192.    N:  and at ten thirty-five\*, the phone rings**
- 502       **193.    I: right**
- 503       **194.    N:  and we're both like hooooo, and, we got, nooo\*, can't**  
504           **be\***
- 505       **195.    I: (laughs)**
- 506       **196.    N:  yeah it is, and we're really stoned, so [we forgot the ...]**  
507           **(in a deep voice): helloooo`, he goes yeah this is J, uhm, yeah,**  
508           **bababab, okay\*, I'll be out to pick you up\*, so we were laughing,**  
509           **we're rolling on the floor, oh yeah, sure he's gonna drive all the**  
510           **way out here to pick youuuu up`, you know`, sure`, and, twenty**  
511           **minutes later, dingdong**
- 512       **197.    I: (laughs) mhm**
- 513       **198.    N:  (whispers): [...oh no, it's that guy\*], and so it was him**  
514           **and he drove me all the way back to [American ...] which is on**  
515           **[blocked: street name], where he was on course\*, and, I-and I**  
516           **was kind of spooked out about all that organisation stuff, so we**  
517           **went and bought a six-pack of beer, which really helped cause I**  
518           **thought I can't be, totally brainwashed\***
- 519       **199.    I: (laughs)**
- 520       **200.    N:  you know`, cause I thought they all seemed so**  
521           **brainwashed`**
- 522       **201.    I: right**
- 523       **202.    N:  they were so like (makes a humming noise), robotic,**  
524           **and I thought well they can't be totally brainwashed, cause he**  
525           **bought a six-pack of beer, you know`**
- 526       **203.    I: mhm (laughs)**
- 527       **204.    N:  (laughs), there-[...] just little things that, you know`, [...]**  
528           **made a big difference\*, and so then he just sat like [our] drinking**  
529           **his beer, and you know`, answered all my questions like why is**  
530           **there the big picture, why are they in those uniforms, you know`,**  
531           **what about this\*, and he kind of answered everything just real,**  
532           **he was real gentile\*, and real soft\*, and then, he just stood out**  
533           **there and talked to students for like an hour with me**
- 534       **205.    I: mh**
-

- 535       **206. N:** and I thought, you know`, I don't care what these  
536            people do, I love them so much, they're so nice, they're so fun,  
537            they're so happy`
- 538       **207. I:** right
- 539       **208. N:** I don't care what they do, I-I want to be one of those  
540            people\*, and so I signed up for the communication course,  
541            which is their first [...] first course, and that was really the  
542            beginning for me, in Scientology, which was in 1969, now I'm, a  
543            Scientologist, and over night`, you know`, the one thing was like  
544            no drugs`, we don't do drugs`, that's it`
- 545       **209. I:** mhm, mh`
- 546       **210. N:** so, over night, that-that was the last drug I ever did`
- 547       **211. I:** wow\*
- 548       **212. N:** it was just like` (makes a clicking noise with her  
549            fingers), and, I realized, wow, you know`, they're really into the  
550            family I mean, they-they also destroy families which I didn't  
551            know at the time`
- 552       **213. I:** mhm
- 553       **214. N:** but, [that-on the front of it] there is the [front] end to  
554            Scientology and the back end\*
- 555       **215. I:** mhm
- 556       **216. N:** which, I didn't find out about the back end for a long-  
557            long thirty years, but, but the front end of it is, they love family  
558            and they're very forward and they're very clear, and so, here I  
559            had this big void with my family
- 560       **217. I:** mhm
- 561       **218. N:** but they were like, no you got to come together, and  
562            include your family\* and be part of them\*, and you know`, and so  
563            it was, that-that's what that [...] was in that book`, you know`,  
564            cause I wrote this big [...] about how it helped, Scientology  
565            helped me with my family`
- 566       **219. I:** right
- 567       **220. N:** with my parents, so that I was now back friends with  
568            them\*, so it was always like I went from kind of this insane  
569            person, really`
- 570       **221. I:** mhm
- 571       **222. N:** in a way, I mean not like re-literally insane
- 572       **223. I:** yeah
-

- 573 **224. N:** but, you know`, I was really doing all this crazy stuff to,  
574 I just kind of settled down, it gave me a little, roadmap\*
- 575 **225. I:** mhm
- 576 **226. N:** you know`, and I was like, and I mean they have a  
577 definite roadwap-map\*, and everything is the road, [...is the]  
578 road to total freedom`, right`
- 579 **227. I:** mhm
- 580 **228. N:** and if you just do these stuffs`, you gonna get totally  
581 free`
- 582 **229. I:** yeah
- 583 **230. N:** so for me`, I'm the only one that [they] help others, I  
584 mean I-I wanted to do, they had two roads, one is to do training,  
585 and the other one is to do [...]
- 586 **231. I:** right
- 587 **232. N:** you know`, and-and training is where I would [...], I  
588 would learn how to do it [then ...], or we could [...] each other`,  
589 and then [...] is like counselling, where you just pay your money  
590 and somebody counsels you\*
- 591 **233. I:** right
- 592 **234. N:** and [of course] Scientology everything is money\*,  
593 which, you don't quite get that, part of the thing, with  
594 Scientology it's so [...] like mind control, [where it's] a real slow  
595 train, and you don't quite get it\*, at first\*
- 596 **235. I:** mhm
- 597 **236. N:** cause it's just like page twenty-five [throughout] the  
598 communication course`, you're around all these friendly people,  
599 and, you know`, then you're finished, and they're like, let's hear  
600 you win, and you're like, well, you know, I, think I can  
601 communicate better, oooohh, that's a real big [...] (she's  
602 clapping her hands), you know`
- 603 **237. I:** mhm (laughs)
- 604 **238. N:** and you have all these people`, and you're like  
605 woowow, you know`, that's pretty cool`
- 606 **239. I:** (laughs)
- 607 **240. N:** cause I mean you haven't had anything like that a long  
608 time`, right`
- 609 **241. I:** right\*
-

- 610 **242. N:** so that's like what you got to do the next thing, you  
611 know` well you know` I-I don't really want to yet, no-no`, you've  
612 got to do the next thing, you know`, and they're really good at  
613 moving along\*
- 614 **243. I:** right
- 615 **244. N:** so, they just keep moving along the train, and that's  
616 really, how it is\*, it's like a pyramid, if you think of it like a  
617 pyramid, [...] people that start, a lot of people flake up, and, you  
618 know`, they-they'll lead, then the really poor people move up the  
619 pyramid to the-the higher forms\*
- 620 **245. I:** (laughs)
- 621 **246. N:** right`, so I was of course one of those, [...`], lived out  
622 on a ship, mainly because he was running from the AMA, but  
623 you don't know that when you get in Scientology, it's all, see  
624 they have the propaganda side`, and then the factual side\*
- 625 **247. I:** right
- 626 **248. N:** I'm still learning a lot of the factual side\*
- 627 **249. I:** mhm
- 628 **250. N:** but the propaganda side`, is [...] is out on a ship,  
629 because, you know`, it's, he could think better, and write better,  
630 and get more done, and all this stuff, I talked to one of his  
631 [publ...], his-his key public relations officer, and she said  
632 [blocked: interviewee name], we were kicked out of every single  
633 port we were ever in\*
- 634 **251. I:** mhm
- 635 **252. N:** you know`, [...] was just trying to stay away from, you  
636 know`, the AMA, and the [sites`], because he knew they could  
637 bust him`
- 638 **253. I:** right
- 639 **254. N:** it-and that for a while the FBI were [...] even.
- 640 **255. I:** wow
- 641 **256. N:** you know`, so he-it-it was like a whole different thing,  
642 but when you're in you're got all this, you know`, glory to it\*, you  
643 know`
- 644 **257. I:** mhm
- 645 **258. N:** and so, so, I did the communication course, then I  
646 started training, I did a Dianetics course, [...Dianetics ...], I loved  
647 that\*, I really felt it was cool\*, I wrote my dad`, I said [bow] my
-

648 purpose, this is it, I'm gonna be an auditor, I-you know`, I didn't  
649 have to go to college, I was right, you know, I can do this`

650 259. I: (laughs)

651 260. N: [padapadapada], and, uhm, I was so thankful, I wrote of  
652 all this wonderful stuff, and then he died\*, you know it was really  
653 sad\*, he-he lit-but the only great thing is that I did get to a-tell  
654 him, everything\*, I was the only one in the family who did\*,  
655 everyone else thought, you know he's the father he's right, you  
656 know he's a, professional, [healthy], he was healthy, but he did  
657 have a heart condition\*

658 261. I: mhm

659 262. N: but, and he was on a special diet, but, he ended up  
660 having a full, he had a full physical, they said you're totally  
661 healthy, he came home and had a heart attack and died\*

662 263. I: woow\*

663 264. N: so I was only one, I just [wrote] that letter to him\*

664 265. I: yeah

665 266. N: so I got aall, everything I wanted to say to him so,  
666 anyway, but it was really sad\*, I was twenty-one\*, so now I'm  
667 like, alright, I'm gonna join the Sea Org, which is what, these  
668 people on the ship-ship-with-with [...]

669 267. I: mhm

670 268. N: so, I join the Sea Org, and, they have a thing where you  
671 have to go out on the ship and, anyway, it doesn't matter\*, I-I  
672 joined the Sea Org and then, my mi-my medicine runs out\*, and  
673 so I go, they have a thing called the medical [liaison] officer\*,  
674 and I say look I-I've got to get some more medicine, you know`,  
675 and they're supposed to pay for your room and board and,  
676 everything right`

677 269. I: right

678 270. N: which uh-it ends up in thirty-five dollars a weeks, it's a  
679 nightmare, but, and it's really shitty [boarding] but

680 271. I: (laughs)

681 272. N: (laughs) uhm, but anyway, I say look, I'm running out  
682 of my medicine, and they say, okay we'll send you to the  
683 medical liaison [...] said to me, you know`, somebody probably  
684 your age, had no medical training at all\*

685 273. I: yeah

---



- 686 274. N: you know`, maybe was in college\*, but he had no  
687 training really\*, and he says you have to get off your medicine,  
688 all of it, or you can't be in the Sea Org, you know`, no one in the  
689 Sea Org is on medication, it-back then, in the seventies they  
690 were way against medication, they're still against it`, but they  
691 hide it now, because of so, [...] to be medication`
- 692 275. I: right, right
- 693 276. N: so, they're-they're trying to like dance around it but,  
694 they were really against it then\*, so, I go home, I try to get off my  
695 medication, I start having these huge seizures, everywhere, in  
696 the churches, out on the street, and, you know, it was just a  
697 nightmare, and it truly was, have you ever the movie the [...`]
- 698 277. I: (laughs) yes, yes
- 699 278. N: I think I a, yeah, so, it-it was kind of a giant beginning  
700 cracks on the [...] for me, cause I-I called my mum and she's like  
701 [blocked: interviewee name], you are, you have to take your  
702 medication\*, you know`, I can hear your, your, you're like hurting  
703 yourself, you're getting really, bad, this is not gonna work  
704 [Dianetics], this is not gonna fix it\*, you know`, this is a mess,  
705 and I was like no-no, Dianetics is gonna handle it and it really  
706 worked adadadadad, anyway, I finally, fell, in the ssshower, and  
707 knocked out my front teeth\*
- 708 279. I: woow
- 709 280. N: still didn't, still believed that [...] would handle it, and  
710 then finally I went out on a date with a guy and the next day my  
711 mum called me and she how was your date and I said , what  
712 date and she said to me [...to go back] on your medication you  
713 are losing it like you don't even know and these people are lying  
714 to you
- 715 281. I: mhm
- 716 282. N: and they're not telling you the truth and you know she  
717 was like really [...]
- 718 283. I: right
- 719 284. N: and she was right 'cause they have [...] like one guy  
720 died a- in the in at their big headquarters in [blocked: southern  
721 city F], because they made him [get up...] his medication and he  
722 had [...] and he died
- 723 285. I: right
- 724 286. N: so they have done that
-

- 725       **287.    I: right**
- 726       **288.    N:    and s- and she's right I would have been dead, but**  
727       **luckily thank god you know I listen to her and so I at that point**  
728       **this was like seventy-one, seventy-two and you know they**  
729       **[accept...their bridge to total freedom] right so I decide that was**  
730       **kind of in my head was like okay I [adapt...my own it's like**  
731       **[blocked: interviewee name]'s bridge]**
- 732       **289.    I: (laughs)**
- 733       **290.    N:    to total freedom right it's next to the bridge [to total**  
734       **freedom]**
- 735       **291.    I: right right**
- 736       **292.    N:    it's not I can't be in the [...] because... but [...] made me**  
737       **a fanatic you see what I mean**
- 738       **293.    I: right**
- 739       **294.    N:    it's like I really want to be in that, elite group with [...]**
- 740       **295.    I: right**
- 741       **296.    N:    and okay I can't be that so, okay, I'm gonna do**  
742       **everything I can that we're right with that ..**
- 743       **297.    I: right**
- 744       **298.    N:    right and then the other thing that happened then was**  
745       **they all say okay you are [free a little bit...you... like see...if you**  
746       **leave the...and they call you a freeloader] which means you have**  
747       **to pay thousands of dollars to..you know which is [...] anyway**  
748       **'cause you work like a slave all you [...] there**
- 749       **299.    I: right**
- 750       **300.    N:    right**
- 751       **301.    But that's how they are, so, and I said, they sa- they said**  
752       **...okay you're a [freeloader] now and I said no I'm not a**  
753       **[freeloader] you know you guys I said robbed me out because**  
754       **of my medicine, we went back [...and...that's it\*] I know there's**  
755       **one man the same the same man in this [...] that's [the only**  
756       **person I wanna talk to\*...\*], I mean, get me a pen and a paper\*,**  
757       **so I wrote them a letter, and tell them the whole thing\*, and he**  
758       **wrote me a letter back and he said you know what`, they are**  
759       **wrong\*, yo-and you are right`, you-you [totally] should take your**  
760       **medicine`, and, you were not a [freeloader], and I want to**  
761       **continue one of the bridge, which, two things happened and I'll**  
762       **tell you, and I'll meet you up the line`, right`**
-

- 763       **302.     I: mhm\***
- 764       **303.     N:     but see what happened there is I became a really**  
765           **strong fanatic for [...]**
- 766       **304.     I: wow**
- 767       **305.     N:     do you see what I mean, it was like, lots of things went**  
768           **down that were bad\*, and lots of people left`, because of all the**  
769           **things that went down\***
- 770       **306.     I: right**
- 771       **307.     N:     but because I had that connection with [...], who'd said,**  
772           **all this [seawork] is wrong here, you know`, I run it, and you're [a**  
773           **wreck\*]**
- 774       **308.     I: yeah**
- 775       **309.     N:     so I was like man he's my guy\*, right`, whatever [...]**  
776           **says I'm with him\***
- 777       **310.     I: right**
- 778       **311.     N:     so that's like, so it really made me into this huge**  
779           **fanatic because of it**
- 780       **312.     I: mhm**
- 781       **313.     N:     and-and I was a fanatic, it wasn't, I wouldn't really say,**  
782           **I mean at the time you'd think it's spiritual, and religious,**  
783           **because, he has, how-h-how he [ties] in religion, cause he says**  
784           **we all survive on eight dynamics\*, and, there's the first, the**  
785           **second, the third, the fourth, the fifth, the sixth, the seventh, the**  
786           **eight, the first is yourself, the second is family and, sex, and**  
787           **[bringing] up children, the third is all groups, fourth is all of**  
788           **mankind, fifth is, I think, uhm, matter energies, space and time,**  
789           **and s-which is like, the table (knocks on the table), you know`,**  
790           **your house your apartment, uhm, your car, the sixth is animals**  
791           **and I-all living things, [or it's vice versa, fifth and sixth] I always**  
792           **get mixed up\*, and seventh is uhm, you as a spiritual being and**  
793           **the eight is God\*, but you never hear about God\*, right`**
- 794       **314.     I: yeah**
- 795       **315.     N:     and as you go up this pyramid, to me it was more like,**  
796           **but what about God`, you know`**
- 797       **316.     I: mhm**
- 798       **317.     N:     I-it was like, where, do you find out about God` in this**  
799           **group, you know`**
- 800       **318.     I: right, right**
-

- 801       **319.     N: right`, because it's just, you never hear about it, ever\***
- 802       **320.     I: mhm**
- 803       **321.     N: except, the eight dynamic\***
- 804       **322.     I: right**
- 805       **323.     N: right`, they don't even talk about it, it's just there is the**  
806       **eight dynamic and he says whatever you believe that to be\*, but**  
807       **of course there's no faith, there's no belief, there's no,**  
808       **inspiration, there's nothing, you know, they're all handling your-**  
809       **your problems`, your reactive mind`, and all this other stuff that**  
810       **he came up with and then all this psycho things [...totally cooky**  
811       **things\*]**
- 812       **324.     I: right**
- 813       **325.     N: so, it's sort of like you, y-the, spirit you know` anyway,**  
814       **so that, that's like a little bit under religious thing, but at the**  
815       **beginning of it where I was, you're thinking it's spiritual\*, and**  
816       **you're thinking it's a religion, and you're believing it is, so now I**  
817       **forget where I am, where was I\***
- 818       **326.     I: well, you had this**
- 819       **327.     N: I- [oh so, rounded out now] I I'm a fanatic for [...\*]**
- 820       **328.     I: [uhm yeah you just penned] him a letter and he said I**  
821       **meet you down the line**
- 822       **329.     N: right, meet you down the line, so now the other thing**  
823       **that happened then was, remember I had gotten into help other**  
824       **people`, that's what I wanted to do is being [...there\*]**
- 825       **330.     I: right**
- 826       **331.     N: and that's really all I wanted to do, was being [an ...],**  
827       **and, did you ever see [JFK`]**
- 828       **332.     I: mhm**
- 829       **333.     N: yeah, [you remember when uhm, Jo Pescie said allll I**  
830       **want to do is .... administer] you know`**
- 831       **334.     I: (laughs)**
- 832       **335.     N: it's something like, that is me\*, I felt like that would be**  
833       **the end, he was like [all I want to do is do that preaching course]**  
834       **you know`**
- 835       **336.     I: (laughs)**
- 836       **337.     N: it was like, thirty years later, what a mess, but, anyway,**  
837       **n-now, because of the thing with [...] saying, continue in the**
-

- 838 HGC`, which is the [...Guidance Center], meaning you get [...]  
839 you fix you\*
- 840 338. I: right
- 841 339. N: and that's an order from him, I see you up the line`
- 842 340. I: right
- 843 341. N: that turned me into almost this entire [...] to fix me, that  
844 went from I gonna, just help other people to, I got to fix me so I  
845 can in the Sea Org with [H...], right`
- 846 342. I: right
- 847 343. N: and that's, that's what he said is a high priority, so  
848 [okay] I got to do it\*
- 849 344. I: right
- 850 345. N: and, so, anyway, that's, so-so now I'm on the pack of  
851 training, and [...], training and [...], meet my husband in seventy-  
852 four on course`, and we get married right away, I mean and then  
853 we get married within four months\*
- 854 346. I: wow
- 855 347. N: and, that was a really happy marriage for twenty-seven  
856 years until I left`
- 857 348. I: mhm
- 858 349. N: so now, you know`, I'm happy, we have a child  
859 together, that's wonderful, I become a mother, and I'm really  
860 happy as a mum\*, so I most feel like being a mum, doing some  
861 scientology, he's really struggling as a person, uhm, working  
862 wise, and so, I decide, okay, I got to help him, so I called my  
863 mum, and she says why [...] to [blocked: state A]\*, you know`, he  
864 could be great and realistic\*, cause he was a writer originally  
865 then they send all his tapes back he caved in, and it was like,  
866 you know`, years of trying to help him as a writer, and it just  
867 wasn't going anywhere, so my mum said, you know`, he should  
868 really get into like a business\*, and that kind of thing\*, so we-m-  
869 we, so we think, oh, who needs all this junk anyway, so we sell  
870 everything [at a ...for like fifty cents]
- 871 350. I: (laughs)
- 872 351. N: we moved to-we moved-we-c-we moved across the  
873 country to [...], after two days we-I'm like get me out of here, I  
874 don't care where we go\*
- 875 352. I: (laughs)
-

- 876 **353. N:** you know`, it's like, I-I just can't be, I can't live here,  
877 this woman, she's real controlling, you know, she was like you  
878 know, tomorrow we're gonna do this, and the next day we'll do  
879 that`, and that was just like too much\*, right`
- 880 **354. I:** (laughs) and this is your mum\*
- 881 **355. N:** my mum\*, yeah\*
- 882 **356. I:** okay
- 883 **357. N:** and so I was like [...] get me out of here, and so, we  
884 move up to [...] and right ne-where the big headquarters is in  
885 [blocked: southern city F]
- 886 **358. I:** right
- 887 **359. N:** but [H...] had just moved there
- 888 **360. I:** mhm
- 889 **361. N:** so, we're in [T...], and then we finally move over across  
890 the bay to, [blocked: southern city F] [...] area, and right then,  
891 there was a city commissioner, this was in seventy-nine`, and at  
892 that time I get m-married in seventy-four, I had a kid in seventy-  
893 seven, I'd been a professional mum\*, then we moved, and in  
894 seventy-nine we're now in [blocked: southern city F]\*, and, in  
895 [Larger], we live in [Larger], and, there's these people, there's a-  
896 there's a city commissioner named [blocked: Official A], and he  
897 is, [I ...], do you want to hear all this yeah`
- 898 **362. I:** (laughs)
- 899 **363. N:** I mean sorry, [I ...that yeah]
- 900 **364. I:** you can
- 901 **365. N:** okay
- 902 **366. I:** tell it, everything you want to
- 903 **367. N:** o-o-okay, so anyway, he's the-he's the city  
904 commissioner, and it's kind of a key thing, cause all these  
905 things I wouldn't have got now without these things are  
906 happening
- 907 **368. I:** right
- 908 **369. N:** he's the city commissioner running from [mail] and his  
909 whole [premi...spar-sparkling...stand out...Scientology]
- 910 **370. I:** uhm
- 911 **371. N:** that's it, so there [wanna there...top...comes to me...]  
912 there's only like twelve Scientologists living in the area [...] now
-

913 there's hundreds this there's tons of people that live there at  
914 that time there was n-nobody, and he comes to me and he goes  
915 look, [...how...it was...] gonna move in to [blocked: State B] he  
916 was [gonna come...off...land where it'd been not...] I mean a-after  
917 always trying to live in [blocked: State B] but the FBI was there  
918 and they will gonna bust 'em and plant cocaine [on...a ship] and,  
919 you know by then you're believing all

920 372. I: right

921 373. N: this stuff you've been [in it] so long you're on the train  
922 for so long and they could tell you anything and you believe it

923 374. I: right

924 375. N: you know what I mean it's just 'cause they, it's like  
925 they they just slowly do that they just slowly kind of take over so  
926 that, it's like [...had] a thing called keeping Scientology working,  
927 an-and it's the first thing you read on every single [...] every  
928 single action you ever do..

929 376. I: hmm

930 377. N: and he talks about how, you have to follow the path  
931 you ever get off the path you'll never make it to freedom, and he  
932 gives all these examples of people who blew it and

933 378. I: right

934 379. N: you know they didn't follow their path and , they didn't  
935 stand their path and part of it is you have to know the [ta...] to  
936 know it's true know it's right but the [...] end of it is you got to  
937 report every one who isn't [...the...and ...it right]

938 380. I: mhm

939 381. N: you know an-and a-all the groups that have failed they  
940 never reported to people [screwed...it...] and that's and you don't  
941 wanna be a [...mandy-pandy-...] that's what he actually says [...]  
942 and you're like [ I'm not a...mandy-pangy...]

943 382. I: (laughs)

944 383. N: right and anybody who won't report people [...] you  
945 know so, now you're writing reports on people you know it it  
946 sort of moves you into that thing [...]

947 384. I: right

948 385. N: [...and here's the ta...right...them up...because if you  
949 don't write 'em up...he won't ...corrected...] you're I\_

950 386. I: [...]

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- 951       **387.    N: see this is [...]**
- 952       **388.    I: yeah yeah**
- 953       **389.    N: this is \_I what they're saying you won't get corrected**  
954           **and [that's...screwed up]**
- 955       **390.    I: right**
- 956       **391.    N: and the truth is they're gathering all those things that**  
957           **I've written up on you, and if you ever try to leave they gonna**  
958           **use it against you and you don't know that but that's actually**  
959           **what happens**
- 960       **392.    I: right**
- 961       **393.    N: and it has happened with me so I know it has**
- 962       **394.    I: yeah**
- 963       **395.    N: [...] also wrote a thing called fair game , you know you**  
964           **have to realize he went to his own transition of you know my pa-**  
965           **my husband's parents [...] in nineteen-fifty when he's started [...]**  
966           **was kind of a jovial guy you know he he started out with black**  
967           **magic with [Allister...] I don't know if you ever heard of them**
- 968       **396.    I: hm**
- 969       **397.    N: in**
- 970       **398.    I: [...]**
- 971       **399.    N: [Blocked: suburb C] he was a they were doing you**  
972           **know all these black magic things in the basement and all these**  
973           **things with women weird stuff you know**
- 974       **400.    I: hm**
- 975       **401.    N: he was a weird guy right and they've made a bet you**  
976           **know a bet you can't you know I can make more money than you**  
977           **and he said well if you wanna make money start a religion, so he**  
978           **started a religion and that's what that's what [...meant to] this**  
979           **religion that's why I say it's not a religion you know**
- 980       **402.    I: right**
- 981       **403.    N: it w-it was a [...] you know and he said, I I'm gonna**  
982           **start a religion and I'm gonna [s-...these people] and and he's**  
983           **like [...] that's how he is you know**
- 984       **404.    I: mhm**
- 985       **405.    N: tha-that's how he was he he was a fun guy, but he was**  
986           **a science-fiction writer**
- 987       **406.    I: right**
-



- 988       **407.     N: you know what I mean**
- 989       **408.     I: mhm**
- 990       **409.     N: and when you listen to his tapes, he wrote thousands**  
991           **of tapes I mean he spoke and gave thousands of tapes but [...]**  
992           **tell these long long [drown out] stories of all kinds of stuff that**  
993           **h- you know it would end up I remember [...] used to think if you**  
994           **could shrink these tapes down to what's important it [...] five**  
995           **minutes**
- 996       **410.     I: (laughs)**
- 997       **411.     N: and and I'm talking, hundreds of hours of tapes**
- 998       **412.     I: yeah**
- 999       **413.     N: you have to listen to, so**
- 1000       **414.     I: (laughs)**
- 1001       **415.     N: but it was like blablalabla and my friend [...you**  
1002           **know...and you know...] whatever**
- 1003       **416.     I: right**
- 1004       **417.     N: you know a-and he would [...but] in the beginning my**  
1005           **point was he was, he was kind of a jovial fun guy but as he got**  
1006           **into this what-wh I think this is my own interpretation of it, the**  
1007           **truth is, it didn't work, okay**
- 1008       **418.     I: (laughs)**
- 1009       **419.     N: it doesn't work y-you know his thing was [...he could**  
1010           **have...raise your reactive mind] which is stilled with painful**  
1011           **moments of, sadness, pain and unconsciousness**
- 1012       **420.     I: mhm**
- 1013       **421.     N: but the mental image pictures of pain and**  
1014           **unconsciousness**
- 1015       **422.     I: right**
- 1016       **423.     N: and he was [...] through counseling you can erase**  
1017           **those moments of pain and unconsciousness [and the charge]**  
1018           **it's connected with \* them, he upset**
- 1019       **424.     I: right**
- 1020       **425.     N: right and get rid of all of it, and then you're [clean] right**
- 1021       **426.     I: mhm**
- 1022       **427.     N: and [...] said we would have a perfect memory and a**  
1023           **perfect IQ, and be able to do all these things, well, the truth is,**
-

- 1024 he gave a-a-a big event [down] the shrine and that first [clearer]  
1025 could not remember the color of his [tie] ...
- 1026 428. I: (laughs)
- 1027 429. N: you know so it was like uhm things got weird because  
1028 he that didn't work do you see what I mean
- 1029 430. I: right
- 1030 431. N: so then he had to come up with the next thing , so then  
1031 he came up with [operating ...] which [...] for him is is the same  
1032 as [...] it's like y- and but a lot of people say I have a spirit but he  
1033 was like you are a spirit
- 1034 432. I: mhm
- 1035 433. N: right you're spiritual \* [...] and so he came up with well  
1036 this isn't...he guy doesn't act clear 'cause he's not [...]
- 1037 434. I: mhm
- 1038 435. N: and he has to get [...] right, and then you're like oh  
1039 what's [...] well it's all secret everything from [clear...on up is  
1040 top secret] you can't no one can ever talk about it, even if you  
1041 and I did it together in this room
- 1042 436. I: right
- 1043 437. N: we can't ever talk about it or say a word about it
- 1044 438. I: [yeah]
- 1045 439. N: it's really weird
- 1046 440. I: yeah
- 1047 441. N: you have to go into another room and talk to, a  
1048 supervisor about it right
- 1049 442. I: right
- 1050 443. N: so it's like really strange because you can never say \*  
1051 [yeah this is a bunch of shit] right
- 1052 444. I: [mhm]
- 1053 445. N: you know what I mean
- 1054 446. I: mhm right
- 1055 447. N: you can never have that conversation with someone  
1056 ever, so then he the more he came up with the- he came up with  
1057 [...one two three four five six seven o-t-a] that's the highest  
1058 [...stair that was o-t-a] right
- 1059 448. I: right
-

- 1060 **449. N:** but basically it didn't work it didn't work it didn't work,  
1061 and he ...finally decided okay this is ..this is what he came up  
1062 with...I mean [o-t-... you can go online] and read it but it's all  
1063 about bodies [...] and clusters of body [...] and not body [...] they're  
1064 supposed to be spirits glued on to you so [let's say]  
1065 you'll ha- like me I had epilepsy so
- 1066 **450. I:** right
- 1067 **451. N:** their thing was well the reasons I've had epilepsy is  
1068 [...probably your body's...to you]
- 1069 **452. I:** [mhm]
- 1070 **453. N:** [want... you to get rid of 'em...you won't] right so I did  
1071 all of [...o-t-...] and it has all this hocus-pocus [stuff...I ...] totally  
1072 psycho
- 1073 **454. I:** (laughs)
- 1074 **455. N:** you know like Xenu is the name of the guy..the evil guy  
1075 that, you- seventy-five million years ago ...try to- it was [over  
1076 population...so in order to...handle...and he blew up] all these  
1077 people [glued 'em on to these electronic strips...flew 'em over to  
1078 these volcanoes] I-I think he flew- no wait they blew them up in  
1079 these volcan- in these volcanoes then they glued on these  
1080 electronic strips they flew them over to these [...] in different  
1081 islands around the world and then [in...] to them with all these  
1082 pictures of religion Christ Jesus and all that so see that's why  
1083 I'm saying it's anti-religious
- 1084 **456. I:** right
- 1085 **457. N:** because in [o-t-...] is all the stuff against religion
- 1086 **458. I:** right
- 1087 **459. N:** how- it's just an implanted mental image picture from  
1088 this evil dude named [Xenu]
- 1089 **460. I:** [Xenu right]
- 1090 **461. N:** right who was locked inside of a mountain to this day  
1091 he says with electronic [beams] right
- 1092 **462. I:** right
- 1093 **463. N:** so it's like, no wait a second\*
- 1094 **464. I:** (laughs)
- 1095 **465. N:** I mean it's so weird
- 1096 **466. I:** yeah
-

- 1097 467. N: but again, you know`, now that I'm up, people like they,  
1098 didn't you see that`, it's weird, but it's like you don't, because  
1099 it's such a mind control build up, just to get onto it, I mean  
1100 there's so much effort involved you have to do this, this, this,  
1101 you know`, look right, act right, contribute enough, you know`,  
1102 there's like all these
- 1103 468. I: right
- 1104 469. N: [bells] and whistles you have to [...to go], I'm really  
1105 ready`, right`
- 1106 470. I: yeah, yeah
- 1107 471. N: you know`, and then, well, no-no, I think you have to do  
1108 some more [ethics], okay, now go see the [ethics] officer, and  
1109 then you know, come back, and, [then ...or two, you know`, ...]  
1110 you know`, there's this happening with you, you know`, what  
1111 condition are you in, you know`, anyway, it's all this shit, so  
1112 finally you're-you're basically okay, I'm, I'm yours\*, you know  
1113 what I mean
- 1114 472. I: right
- 1115 473. N: I, whatever you say, I want to get down so bad\*
- 1116 474. I: right
- 1117 475. N: and everyth-come on, [...] get everything together, you  
1118 know`, okay, I got to [...] and read it, now I go okay, you're been  
1119 invited on, you know`, then now you're-this ha-true story  
1120 happened to me, I was in the course room about as big as this  
1121 room\*, maybe half the size of this room, there was a table about  
1122 as big as this\*, they handed me the OT three pack which is like  
1123 this
- 1124 476. I: right
- 1125 477. N: and, and I opened it up and started answering, [...] and  
1126 I was like cut-it was all handwritten, and I'm like hum [...], you  
1127 know`, it-your first style
- 1128 478. I: yeah
- 1129 479. N: and I've met a lot of people who left, and it's like your  
1130 first [...] like, your kidding, right`, you got to be kidding me`
- 1131 480. I: right
- 1132 481. N: and this is it`, but then everybody is like, [...they  
1133 couldn't believe it...amazing] so then you go in session, you  
1134 have to do it so low, by yourself, [ordered], and, for whatever,  
1135 however it works, I mean I think how it works is, whatever you
-

- 1136 have going for you, you connect these [...] and clusters to that,  
1137 do you see what I mean`
- 1138 482. I: right
- 1139 483. N: and like whatever I-I had the [...], so everytime I-you, I  
1140 mean think of the delusion going on with this, you have to create  
1141 a [BT`]
- 1142 484. I: right
- 1143 485. N: because you probably don't have them\*, you might  
1144 have a spiritual [tour] around it\*
- 1145 486. I: right
- 1146 487. N: but I doubt that you have body faith, so see what I  
1147 mean
- 1148 488. I: right
- 1149 489. N: so you have to first create one, you-you don't know it,  
1150 cause , you're supposed to just have it there\*
- 1151 490. I: yeah
- 1152 491. N: the truth is`, energy wise you have to create one, then  
1153 you have to, run this stupid process on, which is really stupid, I  
1154 wouldn't want to waste time going into it`
- 1155 492. I: (laughs)
- 1156 493. N: then you've got to get rid of it`
- 1157 494. I: right
- 1158 495. N: right`, so all that`, [...] it magnifies that, you know`, by  
1159 months, and people [auditing], you're pretty, you know`, people  
1160 do get really weird on it, you know`, really weird
- 1161 496. I: yeah, yeah
- 1162 497. N: so anyway, I finally finished it`, [...great], now, and  
1163 during this time, remind me to tell you about, uhm, I was starting  
1164 to tell you about, [H...] and, he was gonna go to [blocked: State  
1165 B], but they said the FBI, so he came to [blocked: southern city  
1166 F]\*
- 1167 498. I: right
- 1168 499. N: right`, and they had to buy the [blocked: southern city  
1169 F] some Hotel, line, saying they're the Church of Christ or  
1170 something like that`, because they didn't think they would sell it  
1171 to Scientology\*, which they wouldn't, right`
- 1172 500. I: right
-

- 1173 **501. N:** so they lied, so this, exactly it came to me in this story,  
1174 you have to help us, because, we have lied\*, and they-we-the-it  
1175 was a thing you know`, the Hub story about [H...] bababab, so of  
1176 course we had to lie, don't you agree`, and we were like, well  
1177 yeah, I guess so, you know`, you-you know`, it makes sense
- 1178 **502. I:** right
- 1179 **503. N:** so, so you have to help us, because, we're liars, in  
1180 their eyes, and I mean these people were like, this was like, Nazi  
1181 Germany, you know`, pict-[...] you've seen on it, you have people  
1182 marching around the street, [...] Scientologies, [...] Scientology,  
1183 you know`, everything, and I'm like, this is a nightmare, right`
- 1184 **504. I:** right
- 1185 **505. N:** so, so I, the-he says you're in charge of it, you got to  
1186 get rid of it\*, so I start going around, talking to people, you  
1187 know`, and I'm just me, you know`, I got my baby, I'm, you  
1188 know`, one old lady is out there with her flags, American flags,  
1189 stand by Scientology, and I-we [...] my son was crying and I said  
1190 look, what are you doing`, and she said, I said are you a prayer  
1191 mother, and she said yeah and I said, shame on you\*, you know  
1192 `here you are, this is my religion, look what you're doing to this  
1193 kid`
- 1194 **506. I:** right
- 1195 **507. N:** you should go home, put on your [five] and go home,  
1196 and that's the main thing I did, but most people laughed, they  
1197 did-it worked\*
- 1198 **508. I:** right
- 1199 **509. N:** and so, then I started going to the meetings, raising my  
1200 hand, you know`, what about the drug problem here, what about,  
1201 you know`, they gave me little things to ask\*
- 1202 **510. I:** right
- 1203 **511. N:** [...was sure] that we got them totally [...out of ...] I  
1204 mean, the landslide [...out of ...]
- 1205 **512. I:** (laughs)
- 1206 **513. N:** I'm not to proud of it now [...I'm now], but, anyway, at  
1207 the time it was-it was a success right`
- 1208 **514. I:** yeah
- 1209 **515. N:** and they [...] wow she's great, for the officers special  
1210 affaire, which was see, Hubbard was Scientology, and then you  
1211 had what you call the guardians office\*
-

- 1212 **516. I: mhm**
- 1213 **517. N: the guardians office, the truth is, they did really creepy,**  
1214 **borderline criminal things\***
- 1215 **518. I: mhm**
- 1216 **519. N: and in fact, they did do criminal things and nine of**  
1217 **them went to prison, including [Mary Sue Hubbard], [Hubbard's]**  
1218 **wife`**
- 1219 **520. I: right**
- 1220 **521. N: right`, so`, uhm, this was right to in the end of the**  
1221 **guardians office, and, so I did my thing, but now they were all**  
1222 **like wow, she's great, so now I, we couldn't stand it in [blocked:**  
1223 **southern city F], so we moved back to [blocked: City D], the FBI**  
1224 **boss, Scientology, that's where they found out that, [Hubbard]**  
1225 **had written this thing called Fair Game, which, means, with**  
1226 **anybody, he said it, anybody who leaves Scientology [...become**  
1227 **against it, you've been lie] she, steal, destroy them utterly\***
- 1228 **522. I: mh**
- 1229 **523. N: and, no one will ever get punished for it\*, any**  
1230 **Scientology they never get punished for what they do to**  
1231 **someone who does that\*, and it's pretty heavy stuff\***
- 1232 **524. I: mhm**
- 1233 **525. N: now I used to stand up in court and say, that's not true,**  
1234 **there's no Fair Game, cause, later they came up with a**  
1235 **cancellation on it`, but in the cancellation at the bottom, he says,**  
1236 **this doesn't apply to suppressive people`, and I see suppressive**  
1237 **people to him`, if you leave if you're doing anything I broke my**  
1238 **suppressive [deprayer] you can see it`, but, they declare you as**  
1239 **suppressive person and you're like the devil\*, right`**
- 1240 **526. I: right**
- 1241 **527. N: you know`, nobody can talk to you`, they can never talk**  
1242 **to you again, [...speak], or they have to pay, to get fixed up,**  
1243 **because they're talking to you, right`**
- 1244 **528. I: right**
- 1245 **529. N: so they cut off all the lines, and it used to be their most**  
1246 **successful action\*, cause, and now it's their worst thing\*, see,**  
1247 **cause of the internet\***
- 1248 **530. I: right**
-

- 1249 **531. N: so they used to be able to cut people off, so that they**  
1250 **could never, and I've met people that left years ago and I mean**  
1251 **they're a wreck, because, they had no one to talk to for years`**
- 1252 **532. I: right**
- 1253 **533. N: and nobody can understand this kind of stuff, I**
- 1254 **534. (end of side A, Tape NRMD-04-021-K-Sci-1-3)**
- 1255
- 1256 **535. (beginning of side B, Tape NRMD-04-021-K-Sci-1-3)**
- 1257 **536. N: and now, and that was their, successful action`, cause**  
1258 **they were like hey, don't go against us`**
- 1259 **537. I: mhm**
- 1260 **538. N: you know`, you-you are [...] and we knew, everybody, a**  
1261 **lot of people, [these stay in] Scientology because of that\***
- 1262 **539. I: right**
- 1263 **540. N: cause they don't want to lose their friends, I mean they**  
1264 **email me all the time, they say we're out, but we're not gonna,**  
1265 **verbally be out, because we don't want to lose our friends, our**  
1266 **family, our business, right`**
- 1267 **541. I: right**
- 1268 **542. N: and those who thinks they go [...], now they used to, up**  
1269 **until a couple of years ago, up until when I left, they used to**  
1270 **come like, with me, with people like me, they would have people**  
1271 **marching around my house, with [...] on them, but I left, and**  
1272 **started exposing all this stuff`**
- 1273 **543. I: right**
- 1274 **544. N: and, a-the internet came about, and, it's just, they're**  
1275 **told, they can't do all these evil things anymore**
- 1276 **545. I: right**
- 1277 **546. N: they-cause, [there's] people around the world, they**  
1278 **believe in free speech, that are fighting them, that have never**  
1279 **even been in Scientology`**
- 1280 **547. I: right**
- 1281 **548. N: but, anyway, that's a whole other thing, so, just to**  
1282 **finish this, so now I'm, I moved back to [blocked: City D] and**  
1283 **they go, we need you in the office of special affairs which is the**  
1284 **new guardian office, the FBI bust the guardian office, they send**
-



- 1285            those nine guys to jail, Scientology goes, hooooo`, that wasn't  
1286            [E...H...] those were those weird evil people\*
- 1287            549.     I: mhm
- 1288            550.     N: I mean this is [Hubbard's] wife
- 1289            551.     I: right
- 1290            552.     N: he was writing those programs
- 1291            553.     I: right, yeah (laughs)
- 1292            554.     N: you know`, what a scumbag to send his wife to prison  
1293            for a year`
- 1294            555.     I: right, right
- 1295            556.     N: but he did\*, and uhm, you know`, you-and then they all  
1296            they did a whole program like that, guardians are all those  
1297            people who knew, and there were tons of them, you know`
- 1298            557.     I: right
- 1299            558.     N: it was like a lot of really good people, but ohhh, they're  
1300            just a bunch of horrible people\*, and they had nothing with the  
1301            Scientology, I don't know how they got up a [the rails] but,  
1302            nothing were now we had a new office of special affairs, and has  
1303            nothing to do with those things, [...bad things, Fair Game is  
1304            over], you know`, they're not going to do any bad things to  
1305            people, we're just PR and legal\*, that's it\*
- 1306            559.     I: right
- 1307            560.     N: so I'm working in the office of spiritual affairs, helping  
1308            them volunteer as a PR, public relation
- 1309            561.     I: mhm
- 1310            562.     N: you know`, can you go here, the earthquake, and you  
1311            give out clothes, different things, you know`, so, now it's like  
1312            eighty-two, I s-I'm a teacher, I become a teacher, in the  
1313            Scientology school, I love that, I'm a teacher, I'm still being a  
1314            mum, you know`, I'm teaching I'm a mum I'm working, I-I get in  
1315            the sales, I'm doing that, I'm still training, I'm still [...], all through  
1316            the eighties, I'm doing that, and I'm helping [...], all through this,  
1317            now, all during, everyone's Scientology history, different things  
1318            happen that are horrible\*, that you see\*, you know`, like, uhm,  
1319            ear-in the early days people were just [weaning] at each and  
1320            swearing, and just mean to each other, but, you know`, you kind  
1321            of learned to just shut it off\*, and just to go, well, that's wrong,  
1322            that's not everybody else, you know what I mean
-

- 1323 **563. I: mhm**
- 1324 **564. N: and he- Hubbard is right, and the Sea Org is right, but,**  
1325 **okay that guy is wrong\*, well then, [Hubbard] ended up, now it**  
1326 **wasn't, I think it was [David M...], [H...] basically in the seventies**  
1327 **and I didn't know this till I left\*, left the church of Scientology,**  
1328 **and said okay, I'm done\*, you know`, I'm sick of this, I'm buying**  
1329 **a [...] shop in Northern California, bring me my money every**  
1330 **week, I want a million dollars every week\***
- 1331 **565. I: mhm**
- 1332 **566. N: right`, so these guys and I talk to them on-since I've**  
1333 **left would bring in, hundred-a hundred, a million dollars in cash**  
1334 **every week, o-they go to Vegas and they bring it over to**  
1335 **Hubbard, he'd open up the suitcase`, sat down, and i-it means**  
1336 **[...] is doing this [...sorting three things getting] nuttier and**  
1337 **nuttier and nuttier**
- 1338 **567. I: right**
- 1339 **568. N: and by the end he had like long stringy hair, black**  
1340 **teeth, you know`, he was like a mess, he was on psyche drugs,**  
1341 **which is like mister no medicine, right`, where I found out he**  
1342 **was taking medicine all the time`**
- 1343 **569. I: right**
- 1344 **570. N: [...so], so basically he's sort of out of the picture, but**  
1345 **we don't know it, you know`, I'm in the church and everybody in**  
1346 **the church thinks he's still doing and his new, stuff is coming**  
1347 **out, we don't know what's going down, but basically, what's**  
1348 **going down is, he said, look, I'm sick of the stuff, you guys**  
1349 **gonna-you know-yo-whatever\*, you know`, different people were**  
1350 **running it, he had a little organization map where a group of**  
1351 **people that ran it, they were bringing him the million bucks, now**  
1352 **he dies, he starts dying, and then he dies\***
- 1353 **571. I: mhm**
- 1354 **572. N: and they have a big announcement, uhm, at the**  
1355 **Palladium, you know we have this-you know`, all [...] everybody**  
1356 **has to be there it's in order tonight, everybody is there, we go**  
1357 **there, and they announce that, Hubbard realized he couldn't get**  
1358 **to the next level of spiritual, betterment, with his body\*, it was**  
1359 **just too much of a-weight on it\***
- 1360 **573. I: right**
- 1361 **574. N: so he dropped his body`, and he's moved on, and his**  
1362 **best friend, [pat and ..broker] are gonna take a [...] to**
-

1363           **Scientology` , now first of all, I've never heard [P...any...], neither**  
1364           **had anybody else\*, and secondly` , it was like, let's say this is**  
1365           **[P...] you know this bottle, and this is, [David ...\*], right at the**  
1366           **event, and they walk out and then all of a sudden it's like this,**  
1367           **and that's all you see at this day, you never see [...]**

1368           **575.     I: mhm**

1369           **576.     N: you know` , it's like, so, they [...had ....] and the [...] this**  
1370           **short guy that looks, you know` , he reminds me a little bit of**  
1371           **Hitler, he's like really kind of a Nazi in his own way\*, he is` , uhm,**  
1372           **you don't think so`**

1373           **577.     I: (laughs)**

1374           **578.     N: do you know him`**

1375           **579.     I: (laughs) I'm gonna make no judgments about what**  
1376           **people look like`**

1377           **580.     N: haaaa`**

1378           **581.     I: I will I will make no judgments about what people, look**  
1379           **like\***

1380           **582.     N: well, but why are you laughing now`**

1381           **583.     I: (laughs), hmhm, nothing**

1382           **584.     N: yes you are, you are friends with them, aren't you, I-**  
1383           **are you-are you in the**

1384           **585.     I: [...] I-I-I find [...] in the paper`**

1385           **586.     N: Sea Org you-you're not in the [CU...]**

1386           **587.     I: I find the paper\*, I'm so not in the Sea Org**

1387           **588.     N: okay good**

1388           **589.     I: [...incredibly sea...ever talking with you, so] I**

1389           **590.     N: you had to 'cause he [...this]**

1390           **591.     I: it's just because I'm talking to him doesn't mean he's**  
1391           **given me the [low down] on everything`**

1392           **592.     N: oh come on, he had to tell you what the Sea Org is\***

1393           **593.     I: [...didn't say anything about the sea...`]**

1394           **594.     N: alright, okay, well anyway**

1395           **595.     I: (laughs)**

1396           **596.     N: [sorry...] little paranoia, whatever, I don't care if this**  
1397           **story, it's [...] I'm not telling you anything that isn't on the**  
1398           **internet anyway, so that's okay\*, so, now, the [...] takes over,**

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1399 right`, and at the time he thinks he's a really cool guy, and he  
1400 thinks, it's tracking along, but there's a little bit in your back of  
1401 your head like, what happened to [...`]

1402 597. I: right

1403 598. N: like you can't talk about him, it's all like don't ask,  
1404 don't tell, so, basically, at that point, uhm, ..., you don't say  
1405 anything, so I go on`, life goes on, moves into the nineties, and  
1406 then, uhm, moves into the ei-late eighties, and in the late  
1407 eighties, my, my st-father in law dies, and, leaves, a big  
1408 inheritance to my husband and I, which is-which my mother in  
1409 law, they were both Scientologists, gives us, says I wanna see  
1410 who wins, so she buys OT four five six and OT seven and eight`  
1411 for us\*

1412 599. I: mhm

1413 600. N: which is a huge amount of money, they go for two  
1414 hundred thousand dollars\*

1415 601. I: right

1416 602. N: huge amount, so, we fly to L-to [blocked: State A]`, and  
1417 we start doing that`, and I do OT five and it's like okay but it's  
1418 really weird\*, and then I do OT six and then I do, well first of all  
1419 they say I'm not allowed on the flag [...base\*], that's what they  
1420 first said, this fifteen year old kid\*, who's the [math-ethics]  
1421 officer\*, at the time I-I knew it was something weird, I didn't  
1422 know what it was, I did the traffic thing of like, were you talking  
1423 to me`, are you talking to me`, you know`, it was just like I don't  
1424 get it

1425 603. I: (laughs)

1426 604. N: right`, it is really weird, and, it turned out later I found  
1427 out that guy had died of epilepsy, down right before I went to the  
1428 [fla-fla...]

1429 605. I: aaaaah

1430 606. N: so they were like, he opened it up when she has  
1431 epilepsy, she's not allowed on the flag [...\*], which really sucks  
1432 when you think about it

1433 607. I: right

1434 608. N: I mean that someone would, thro-try to throw me out  
1435 the, flag land base, but I wouldn't leave`, and, all through I had  
1436 done all this volunteer work for [...] so I wrote all that down as  
1437 my contribution they said okay you're right`, and the head of

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1438 [flags] said you know what`, all your earlier, handlings of  
1439 medicine have been suppressive, right, which means they've  
1440 been, they've hurt me\*

1441 609. I: right

1442 610. N: right`, and I agree, they have`, so then I started getting  
1443 all [...] from my best friend [blocked: Friend A] [...], right`, who  
1444 was a class`, eight [...] at the time\*, and a friend of mine through  
1445 years, and he starts [...] me\*, and then finally one day, at-this is  
1446 all set up to go under OT, .., five\*

1447 611. I: right

1448 612. N: is doing the setup, he finally says well\*, .., we're gonna,  
1449 [backcheck] you on epilepsy\*, and [backchecking] is finding out  
1450 all you-e your evil deeds, or whatever, which again is another  
1451 thing they do, they write it all [down], and then if you wanna  
1452 leave they try to run it against you\*

1453 613. I: right

1454 614. N: it didn't work for me`, because I tell everybody all the  
1455 stuff I've done\*

1456 615. I: right

1457 616. N: so I don't have a lot of secrets, but that's just from  
1458 being around my dad and seeing a couple of people  
1459 blackmailed, years ago, and I thought, you know`, I just gonna  
1460 tell people my life, if they don't like me, tough, too bad`

1461 617. I: right

1462 618. N: you know`, I don't care`

1463 619. I: right

1464 620. N: so, I didn't have a lot of secrets, but a lot of people do,  
1465 and a lot of people stay for that reason, cause they don't want  
1466 them to, tell people

1467 621. I: right

1468 622. N: so, he's doing that stuff, and I said look, that's it\*, you  
1469 can sack, you're in the senior [...can backcheck] each other, I-I-  
1470 I'm done, that's it\*, so met-meet with me and they say look you  
1471 have to get on your medicine\*, and this is like one month after  
1472 that lady had said all your earlier handlings have been  
1473 suppressive

1474 623. I: right

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- 1475 **624. N:** and now she said you do have to have your medicine, I  
1476 said this is the same shit`, again`
- 1477 **625. I:** right, right
- 1478 **626. N:** you're doing the same thing`, uhm, and she said well  
1479 well you know you really do blablabla and she you show me the  
1480 references (tapping noise with her finger on the table) cause  
1481 that's the thing in Scientology, it isn't in writing Hubbard said, it  
1482 isn't true\*...
- 1483 **627. I:** mhm
- 1484 **628. N:** right` so I was like alright show it to me and [write it]
- 1485 **629. I:** right
- 1486 **630. N:** so the first thing was out [...] things I said I'm not all  
1487 that [...] I've been volunteering for a year and I just finish the  
1488 [...false...blablabla] all this stuff, said okay, I had a note from my  
1489 doctor she had a thing [...] medical medically old people, and I  
1490 said here's a note from my doctor who was Hubbard's doctor  
1491 [...] and saying my medicine is not [on...mind...drug] and it's not  
1492 wrong to take
- 1493 **631. I:** right
- 1494 **632. N:** I can continue getting my [...] so then she said she  
1495 finally came down [...one line] and uhm [...one...even  
1496 and...with...levels...] you cannot , uhm , we have to \* [...] okay  
1497 even [on ...our OT levels] you can not, uhm...a person [to  
1498 not...be in medicine] but they had just a year before said [OT8]  
1499 was the first OT level where before it has always been OT one-  
1500 two-three-four-five-six-seven, right
- 1501 **633. I:** right
- 1502 **634. N:** but then they went no no those are just pre-OT levels  
1503 'cause they deal with the [body] so I said look how these people  
1504 are coming back talking about their [...on the body] so ...it's y-  
1505 you know you must have a misunderstanding of what he meant  
1506 and he's not here so I thin- I want to [...] the top top guys] they  
1507 can decide so long story short they said she's right you're  
1508 wrong I want you to apologize to her she [has the full okay] to do  
1509 all [...OT...] and , they they fully [... on people...] them or what  
1510 was going on
- 1511 **635. I:** mhm
- 1512 **636. N:** so that was a big [...]
- 1513 **637. I:** yeah
-

- 1514 **638. N:** so then I got [...OT seven] it doesn't work , at all...I  
1515 mean at all , what what has happened was the- I was here in  
1516 [blocked: City D] and this guy kept coming in to where I was  
1517 saying [I went...OT seven] and I just healed my mother in New  
1518 Jersey and I healed [blocked: interviewer name] and I healed  
1519 [blocked: interviewee name]
- 1520 **639. I:** right
- 1521 **640. N:** and...you know it was like...so I finally said to my fa- I  
1522 [know...it] y-you gotta it's gotta be about healing that's all they  
1523 talk about \* right
- 1524 **641. I:** right
- 1525 **642. N:** so then I get on to it and read it and it has nothing to  
1526 do with healing it's just more these [BT's and clusters]
- 1527 **643. I:** right
- 1528 **644. N:** right...with a little bit of it more of a twist to [...but it's  
1529 the same shit] right
- 1530 **645. I:** [right]
- 1531 **646. N:** and I'm like...what is this you know this is ...this is  
1532 nothing ...
- 1533 **647. I:** right
- 1534 **648. N:** you know so ...it was really weird so...anyway from day  
1535 one [until...work for me...] and it didn't work and I stay down up  
1536 for seven years so all during that seven years I kept writing then  
1537 saying you know I feel like a [being...trapped] inside of a iceberg  
1538 as big as the Grand Canyon and I'm [...to thick to get out of] you  
1539 know it's just like I was uhm [...] it was horrible for me and I  
1540 really tried my hardest it didn't work and then finally oh oh yeah  
1541 uhm well I tell you this later about [how...] but remind me to tell '  
1542 you so finally the [...] has a huge event in [blocked: City D] and  
1543 he says uh you know you don't have to realize we're all a mess  
1544 we most of us are bankrupt or you know very poor we spend all  
1545 of our money they they every time you go you have to spend  
1546 thousands of thousands of dollars, so you know people don't  
1547 have an extra hundred thousand dollars you know what I mean
- 1548 **649. I:** right
- 1549 **650. N:** and so we're borrowing, and, this and that, and it's just  
1550 a mess, and most of us, I gained a hundred pounds on OT  
1551 seven, but it was just a mess`, everybody [...] was just a wreck,  
1552 and they knew it too, so, their solutions was, oh, you all have to
-

1553 go back to [...], start over again, and pay for it, we paid for all of  
1554 this, it was like over two hundred thousand dollars

1555 651. I: right

1556 652. N: now, go back to [...], here is, and he announces it at big  
1557 events, now I think, pull me into a room like this and go look,  
1558 we've screwed up\*, you know`, we thought you were doing this,  
1559 but you were doing this, and, we got to retrain you, we're gonna  
1560 pay for everything, cause we've already paid for it right`

1561 653. I: right, right

1562 654. N: time and again, for seven years, so, you know i-if  
1563 anything we should give you a [check], but, we're not, but, we'll  
1564 pay for your training, and, you know`, let you stay in a hotel,  
1565 and, get you back on it right`

1566 655. I: yeah

1567 656. N: and I probably would have gone`, probably would have

1568 657. I: right

1569 658. N: but, instead he w-kind he kind of laughed about it at  
1570 the event in front of all these people, and said ooohhhh I [...]   
1571 what happened to all these OT sevens and eights you know`,  
1572 they-they weren't doing what [...] did, they were only using three  
1573 out of the seven U nine tools that he uses, so, uhm, you know`, if  
1574 you want to repay your [...] again you can redo it, so we [...], and  
1575 it was like another twenty five thousand dollars, and I was like,  
1576 you've got to be kidding me`, so I'm went home and I wrote [...] a  
1577 letter and I said look, I buy a [...] I buy a new car, comes home  
1578 falls apart\*, they gonna bring me a new car, any good business,  
1579 they gonna bring me a new car and probably throw in a CD-  
1580 player, you know what I mean`

1581 659. I: right, right

1582 660. N: so to make up the damage

1583 661. I: right

1584 662. N: and they said, uhm, you know they just send me a form  
1585 letter, saying we see you Friday twenty five thousand dollars,  
1586 that's it`, and that was it for me, that was it, that was it, that's it\*,  
1587 I'm not doing it\*, I'm done\*, so now I'm done for ever with OT,  
1588 with the concept of getting OT

1589 663. I: right

1590 664. N: which I'd spent most of my adult life, trying to do\*

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- 1591       **665.    I: yeah**
- 1592       **666.    N:  and I just thought, I'd already realized [...], this doesn't**  
1593           **work, it's never gonna work, this is a bunch of shit`**
- 1594       **667.    I: right**
- 1595       **668.    N:  you know` it ju-I don't see anybody working**
- 1596       **669.    I: right**
- 1597       **670.    N:  I look at the people that are supposed to be OT, they're**  
1598           **not OT, that's how I started listening to talk radio and watching**  
1599           **[Oprah] and I thought, these people are, wha-what I think is OT,**  
1600           **these people are more OT than-than any of these Scientologists**
- 1601       **671.    I: right**
- 1602       **672.    N:  and look at Oprah, she's like the most, the wordliest**  
1603           **person in the world, she's happy, she's got a talk show**
- 1604       **673.    I: (laughs) right**
- 1605       **674.    N:  TV show, you know, and just different people, I-I'd**  
1606           **meet them and I think, they're not Scientologists and they're**  
1607           **doing great`**
- 1608       **675.    I: right**
- 1609       **676.    N:  you know, so it was sort of like breaking down, you see**  
1610           **what I mean**
- 1611       **677.    I: yeah**
- 1612       **678.    N:  all doing well [...] OT seven, so then`**
- 1613       **679.    I: OT stands for**
- 1614       **680.    N:  Operating Thetan**
- 1615       **681.    I: I got you**
- 1616       **682.    N:  right, so then, my best friend, [blocked: Friend A]**  
1617           **who'd ordered my back on OT [...setups forty-five] and I don't**  
1618           **[...] like twenty-five years, says, look\*, you know`, we need you,**  
1619           **you know`, we got these really [evil] people [on the internet] and**  
1620           **we need you ...to uhm help us, and I [...] how [...] help you now**  
1621           **remember I've been helping with [...] and they giving me more**  
1622           **and more secret things to do and stuff like that**
- 1623       **683.    I: [mhm]**
- 1624       **684.    N:  so I'm kind of in the secret band anyway...and he he**  
1625           **said uhm I all I want you to do is surf the internet and you have**  
1626           **to get this was like ninety-five or something**
-

- 1627 **685. I: [yeah]**
- 1628 **686. N: and I don't even know what the internet was, and and**  
1629 **just surf the internet ...and uhm see if you can find [N O T S,**  
1630 **nots] which stands for new you know n- [dianetics...for OTs]...**  
1631 **which is [OT five] said I want you to see if that's on the internet**  
1632 **anywhere and so I said okay so he [comes-...into my house...] he**  
1633 **goes oh I have to take something [out] of your computer and I**  
1634 **said \* [what do you have to take ...of my computer] ' well they**  
1635 **had [had] this huge event saying look it's nineteen ninety-nine...**  
1636 **we're moving into the year two thousand a new millennium**  
1637 **everybody's going onto these web pages, we need [...] web**  
1638 **pages so we gonna set up our computers all around we type up**  
1639 **your story you're gonna send it out a- uhm [quit...link...which**  
1640 **...also...about to be Scientology ...links] you know [n-no-**  
1641 **...on...different things like that]**
- 1642 **687. I: right**
- 1643 **688. N: then they [handle out...a disk...and go] okay put it on**  
1644 **your computer and you're like why and [...] well don't you think**  
1645 **your story is important and [...] other people will too and if they**  
1646 **wanna write to you, now that'll be they come to your website**  
1647 **write to you**
- 1648 **689. I: right**
- 1649 **690. N: so you go okay great so you put in your**  
1650 **computer...install it thinking it's what it is and then basically**  
1651 **[tschhh] locks out any critical communications about**  
1652 **Scientology everything every word every every video every you**  
1653 **know any articles everything**
- 1654 **691. I: right**
- 1655 **692. N:: uhm you can never re- you know like you could type in**  
1656 **[or thes-...you're at the...like I would...send people here and say**  
1657 **type in Scientology] and here are th-the now maybe they**  
1658 **[determine and...install the net...] 'cause you you know it's easy**  
1659 **to [install]**
- 1660 **693. I: right**
- 1661 **694. N: so I don't know maybe they have that'll be interesting**  
1662 **to see**
- 1663 **695. I: (laughs)**
- 1664 **696. N: but you know in a regular place [that be] good 'cause \***  
1665 **[...word of...] anyway...they typed it in and for you you could**  
1666 **bring up their propaganda and you could bring u- and you know**
-

- 1667           **their information about Scientology and then you could bring up**  
1668           **the backside of it**
- 1669       **697.     I: right**
- 1670       **698.     N: you know the facts of all it the truth of all it...about the**  
1671           **things that don't tell you but uhm Scientology**  
1672           **[...type...inside...and you just get the propaganda] that's it**
- 1673       **699.     I: right**
- 1674       **700.     N: it locked it out so now he explains it to me 'cause they**  
1675           **always have a way of explaining it so it's okay**
- 1676       **701.     I: right**
- 1677       **702.     N: which is like well you know these things are very evil**  
1678           **they would restimulate your case of [...] so you know it's better**  
1679           **that you wouldn't know about it but I'm gonna take it up 'cause**  
1680           **[...in OT seven...you can... like...] okay so now I'm surfing around**  
1681           **...I come up with this guy in [blocked: Country A] he's got this**  
1682           **giant website right with all this stuff and I don't read it 'cause**  
1683           **you're ve-very [gen-] by now you never read and say that which**  
1684           **is negative critical stuff right**
- 1685       **703.     I: right**
- 1686       **704.     N: so I don't read anything but I'm like, I call him up right**  
1687           **away wow with his huge website in [blocked: Country A] [...yeah**  
1688           **we're working on 'em...] we know about it okay so to me this guy**  
1689           **is the devil right**
- 1690       **705.     I: right**
- 1691       **706.     N: and he's just you know [region devil] so okay so that**  
1692           **happens now [blocked: Friend A] says you know what, I have a**  
1693           **really special \* [...for you to...] and I go okay what and he goes, \***  
1694           **I don't think too many people could do this but I think you could**  
1695           **do ' which again you know the [...manipulation]**
- 1696       **707.     I: right-right I\_**
- 1697       **708.     N: you know what I mean**
- 1698       **709.     I: right-right**
- 1699       **710.     N: I they just [...and so...goes like...go...for what...]**  
1700           **because I want you to go over the [...boulevard...to...have**  
1701           **to...dress] and open up a [phony] account and I said is that**  
1702           **[I'm...calling me] he said no no people do it all the time but I**  
1703           **want you to pay cash and get it started today tell 'em it's a it's**  
1704           **really [...], so I do and uhm he describes everything's that's**  
1705           **gonna happen and that happens the guy's like no we don't take**
-

1706 cash you know and [...] dadadadaaa and you know he's all weird  
1707 about but anyway I get it I get the password I get it started and I  
1708 come back and he is grinning ear to ear he goes you have  
1709 changed the history of the internet, and I'm like [...] how have I  
1710 changed the history of the internet I don't even know what it is

1711 711. I: right

1712 712. N: you know

1713 713. I: (laughs)

1714 714. N: it's like common, and he's like never mind you don't  
1715 know but you have, okay, so next he goes, you did so good at  
1716 that we got another [...] , this is top secret, but we gonna invite  
1717 you, right

1718 715. I: [mhm]

1719 716. N: so, here's the top secret thing they take me over to [...]   
1720 which is around uhm [...] and, we go up and we see this guy  
1721 named [blocked: Official B], who looks like kind of a mafia guy  
1722 anyway, he's from, he's from middle [...] and he's kind of this  
1723 little, [s-shurky] guy, and he says uhm, .., basically you have to  
1724 sign this form, sign this entire form\*, before you, I call you in,  
1725 and it says in the form you can never tell anyone about this  
1726 ever\*, you can never talk to an [auditor`], or an ethics officer, [...]   
1727 any of the executives, no-one\*

1728 717. I: mhm

1729 718. N: and I'm like, I look at [blocked: Friend A], and I go  
1730 [blocked: Friend A] this sounds like a guardians office, cause  
1731 that's the kind of shit they used to do\*

1732 719. I: right, right

1733 720. N: you know`, high time secret\*, and so I think, well, this  
1734 sounds really weird, he goes [blocked: interviewee name]\*, look  
1735 at me, I'm your auditor`, would I do anything bad like that\*, you  
1736 know`, ever-and truly if that hadn't been [[blocked: Friend A]], I  
1737 would have never done what I did\*

1738 721. I: yeah

1739 722. N: and I probably would have never out`, so it was kind of  
1740 the best thing and the worst thing

1741 723. I: yeah

1742 724. N: in-in the same moment

1743 725. I: yeah

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- 1744 **726. N:** so, I believed him, and-and he said okay, I want you to  
1745 go open this [...] accounts, and I said, [...is ...] an-an ethical, and  
1746 he goes no-no, it's, people [hear] it all the time, you know`, it's  
1747 just-it's just an anonymous thing\*, now we're gonna give you,  
1748 but if that's so kind of simple right, we're gonna, you know`, just  
1749 use a phone card, so you can, you know`, so they can't trace  
1750 anything, cause these evil people are, really trying to get us,  
1751 right`
- 1752 **727. I:** mhm
- 1753 **728. N:** so, okay, so use the phone cards, and, go open up  
1754 these [...] accounts
- 1755 **729. I:** mhm
- 1756 **730. N:** here's the money, and everything, and so I started  
1757 doing it, and they're like wow this is really great, and I'm like but  
1758 what are you gonna do with these [...] accounts`, and they're  
1759 like, well, we can't tell you that, cause if we told you that, they  
1760 will keep you in debt position for ever, well I didn't know that's  
1761 exactly what Scientology does, they keep you full in debt  
1762 position for ever
- 1763 **731. I:** mhm
- 1764 **732. N:** but you don't that at the time, so I believed him, things  
1765 get weirder and weirder, I do it for, a few months, and it's, every  
1766 time I come back it's weirder, it's more secret, it's like don't, I  
1767 don't say my name ever on the phone, I'm Jack, just call me  
1768 Jack\*, you know`, I'm like you're Jack`, and okay, hi Jack, this is  
1769 [...] you know`, and i-it's just like
- 1770 **733. I:** (laughs)
- 1771 **734. N:** wow, this is getting weird, now all during this time I  
1772 can't ever tell anyone, remember, so I can't even tell my  
1773 husband
- 1774 **735. I:** mhm
- 1775 **736. N:** he doesn't know what I'm doing, and her-his wife  
1776 doesn't know what he's doing
- 1777 **737. I:** right
- 1778 **738. N:** you know, so it's really, weird, it's only like five people  
1779 or something, and it is really strange, it's really screwing with  
1780 my head right`, and so finally, I-I think, I [...] ring, you know`  
1781 remember [blocked: Suburb B], I don't know if I told you this but
-

- 1782 in [blocked: Suburb B] they had quite a few mafia people, real  
1783 mafia people who work in [blocked: City A]
- 1784 739. I: right
- 1785 740. N: so I've been around the mafia, and I knew how they  
1786 were, and it was li-and it's kind of spooky, and so, I was on this  
1787 [...and ...] is acting like those guys in [blocked: Suburb B], he's  
1788 got the same mannerisms
- 1789 741. I: mhm, yeah
- 1790 742. N: the same intenseness, the same, you know`, almost  
1791 like this hateful, you know`, Italian, you know`, you're gonna doe  
1792 this or else, and I'm like, this is really starting to feel weird, you  
1793 know`, and [all of a sudden I think], oh my God, cause remember  
1794 they had me signed that whole form`
- 1795 743. I: right
- 1796 744. N: and all of a sudden I'm like, ooh my God, he really is  
1797 with the mafia
- 1798 745. I: (laughs)
- 1799 746. N: because, I-by now I know [...] is, not a good guy, you  
1800 can laugh about it\*
- 1801 747. I: right, right
- 1802 748. N: but I'm telling you, somebody who would do that, make  
1803 all the OT sevens and eights pit, all that money, and then [a]  
1804 announcing that an event, instead of personal, you know, taking  
1805 responsibility for it and saying look, we screwed up\*
- 1806 749. I: right
- 1807 750. N: whi-which is what happened\*
- 1808 751. I: right
- 1809 752. N: and, we're gonna help you get back on it\*, to just make  
1810 fun of it and then make, these people pay\*, they lost a ton of OTs  
1811 at that-at that event, I mean most people were like, forget it`, you  
1812 know`, it's over
- 1813 753. I: right, right
- 1814 754. N: you know, we ain't doing it again, you-you can screw  
1815 somebody once, but [...] not twice
- 1816 755. I: right
- 1817 756. N: you know`, it's like we've been down that road, no\*
- 1818 757. I: right
-

- 1819 **758. N: thank you no\*, so, uhm, now I forgot where I was,**  
1820 **oooooh here it goes**
- 1821 **759. I: said you had to sign the thing, we talked into the guy up**  
1822 **in the room**
- 1823 **760. N: say, oh yes, I was [...] about [...] I saw this and I**  
1824 **thought, what have you been using [...] and he got the five of us**  
1825 **to sign that piece of paper, we'll never telling, we can't talk**  
1826 **either, [can't ..., we can't tell the execs, we can't tell auditors, we**  
1827 **can't tell .....] do you see what I mean`**
- 1828 **761. I: right, right, right**
- 1829 **762. N: it's like i-what-what religion are you**
- 1830 **763. I: ..., Lutheran I'd say**
- 1831 **764. N: wh-what religion are you`**
- 1832 **765. I: well, I was raised a Lutheran (laughs)**
- 1833 **766. N: but you're not into religion`**
- 1834 **767. I: I'm shopping**
- 1835 **768. N: you're shopping\*, okay, so, no-you're not a**  
1836 **Scientologist, right`**
- 1837 **769. I: I'm not a Scientologist**
- 1838 **770. N: alright, alright, you just have to be, patient with I [...]**
- 1839 **771. I: fair enough**
- 1840 **772. N: [...]\_] I mean it's this, one little thing**
- 1841 **773. I: yeah**
- 1842 **774. N: cause I have had a lot [bunch] of them, who'd come**  
1843 **and interview me, for a [...] and then I'd find out they were those**  
1844 **[OSA]**
- 1845 **775. I: ahaaa**
- 1846 **776. N: so, so you know that's, so you have to know that, it's**  
1847 **not like, that has never happened, it has happened\***
- 1848 **777. I: right, when you say [...] that's a [...] for`**
- 1849 **778. N: OSA, officer special affairs`**
- 1850 **779. I: got you**
- 1851 **780. N: and those are the guys that are supposedly PR and**  
1852 **legal, but really they did the I [fair ...]**
- 1853 **781. I: [sh-...]\_]I**
-

- 1854 **782. N: yeah, the-the shady business\***
- 1855 **783. I: okay\***
- 1856 **784. N: so, so, they'd oh [blocked: interviewee name], you**  
1857 **know` we're, I get all kinds of different stuff and then I find out**  
1858 **who they are`, so, okay, so that's wa, that was that\*, so, all of a**  
1859 **sudden I think oh my God, they, disconnected me and [blocked:**  
1860 **Friend A], and these other few people that are doing this from**  
1861 **everyone\***
- 1862 **785. I: mhm**
- 1863 **786. N: maybe this guy really is, you know`, maybe [...] hired a**  
1864 **mafia guy, right**
- 1865 **787. I: right**
- 1866 **788. N: to just like, [...] really screw up the church`, you know`**  
1867 **and [a-a-a] and it's like maybe I'm, one of the few people that's**  
1868 **seeing this, cause, [blocked: Friend A] can't see it, he's like,**  
1869 **[...forty mister], you know` like, I'm doing it right**
- 1870 **789. I: right**
- 1871 **790. N: and so I think, I got to go on the internet, and see what**  
1872 **they're doing\*, and remember, by now, I'm totally terrified of the**  
1873 **internet, cause two of my friends have gone insane, literally, I**  
1874 **mean totally went nuts lost it, completely\***
- 1875 **791. I: yeah**
- 1876 **792. N: and, and I'm like, and [blocked: Friend A] said, it's**  
1877 **cause they were reading the internet [blocked: interviewee**  
1878 **name]**
- 1879 **793. I: (laughs)**
- 1880 **794. N: that's why they went insane, so I'm like, I'm not reading**  
1881 **the internet**
- 1882 **795. I: (laughs)**
- 1883 **796. N: you know` what I mean**
- 1884 **797. I: right, right**
- 1885 **798. N: wooow, nooo, never, so now I'm like, okay, I have to**  
1886 **read the internet, I have to go on it and have to find out what is**  
1887 **on this thing that's, you know [I get ...of ...], I get on it and what**  
1888 **happened is, just as a bigger, remember where we are on this,**  
1889 **cause I'm going on the internet, but a background thing, cause I**  
1890 **forget where I am, a background thing`, is, ten years before this,**
-



- 1891           **these Scientologists had left and they were on the internet, just,**  
1892           **this guy had created a thing called [...religion Scientology\*]**
- 1893       **799.     I: mhm**
- 1894       **800.     N:  and these, ex-Scientologists were on there, with heavy**  
1895           **[goody] stuff about Scientology, talking about it on the internet` ,**  
1896           **but it was so remote, it was like going into, you know, the**  
1897           **backwoods of o-you know` Oklahoma, you know` , round and**  
1898           **down and through and around and, who would ever get there`**
- 1899       **801.     I: right**
- 1900       **802.     N:  you know` , it was almost a [...] to get to, right**
- 1901       **803.     I: right, right**
- 1902       **804.     N:  but, [...surveilling] who they are when, you know, they**  
1903           **probably got orders from [blocked: Official B] and get rid of it, I**  
1904           **don't want a word known about this stuff\***
- 1905       **805.     I: right**
- 1906       **806.     N:  so, they decide, let's just make this cancel command,**  
1907           **we cancel the entire newsgroup [...] right`**
- 1908       **807.     I: mhm**
- 1909       **808.     N:  and I don't know that much about computers to explain**  
1910           **it but I'd met computer [...] around the world now, who were on**  
1911           **their computer when this happened\***
- 1912       **809.     I: mhm**
- 1913       **810.     N:  and Scientology tried to cancel the newsgroup, and**  
1914           **these computer geeks went, not on our [...], we don't know shit**  
1915           **about Scientology, but you're not cancelling, anything\*, you**  
1916           **know` , we're here, those people have a right to speak, and we're**  
1917           **interested, right`**
- 1918       **811.     I: right**
- 1919       **812.     N:  and so then, Scientology went oh really` , you think you**  
1920           **can do that` , and they're [back...] an attorney and another big**  
1921           **computer geek, so then the rest of the world started watching**  
1922           **and started waaaait a minute, you can bankrupt people, just**  
1923           **because they speak out against you`**
- 1924       **813.     I: mhm**
- 1925       **814.     N:  which of course we, you know` , Scientology it was sort**  
1926           **of like they-we got kind of used to their little, sneaky fair game**  
1927           **stuff, but, but now Scientologists were like, what is this stuff,**  
1928           **right`**
-

- 1929 **815. I: right**
- 1930 **816. N: so they start studying Scientology, [...I mean all this**
- 1931 **back end stuff], that [...] did, that devil in [[blocked: Country A]**
- 1932 **has got posted] and they're like wow, we're on a board, you**
- 1933 **know, we're free speech advocates\***
- 1934 **817. I: right**
- 1935 **818. N: we don't want them cancel any internet\*, right, so**
- 1936 **they're all around the world now, there's all these people on-on,**
- 1937 **out religion Scientology, fighting it, right`, so now, I go on the**
- 1938 **internet, and I see they've spammed all of our out religion**
- 1939 **Scientology, right, I mean th-i-it's like recipes**
- 1940 **819. I: right**
- 1941 **820. N: and, and s-real racist stuff, they would copy stuff from**
- 1942 **real racist, webs, or news groups, and then put it over there, so**
- 1943 **what's there, you say I don't really like Scientology, what would**
- 1944 **come [....] you know`, just like really st-horrible stuff**
- 1945 **821. I: right, right, right, right**
- 1946 **822. N: right`, and in between these lines, you could see**
- 1947 **people saying`, you know`, from [...] I didn't say that, you know`,**
- 1948 **that wasn't, these people are changing my words right`**
- 1949 **823. I: right\***
- 1950 **824. N: you know`, in-in a vi-and I'm like hoooo, oh my God, so**
- 1951 **they're taking these, accounts, that I'm opening, and, you know`,**
- 1952 **stopping, free speech`, and I**
- 1953 **825. I: yeah**
- 1954 **826. N: remember, I'm a hippie**
- 1955 **827. I: right**
- 1956 **828. N: I'm a free speech advocate**
- 1957 **829. I: (laughs)**
- 1958 **830. N: and my parents always raised me as free speech**
- 1959 **831. I: right**
- 1960 **832. N: they're always like everybody has a chance to say what**
- 1961 **they want to say, [they only...] are weird or people got a word**
- 1962 **[...gender]**
- 1963 **833. I: right**
- 1964 **834. N: right`, cause the rest of people I've, you know`, they**
- 1965 **have a right to speak`**
-

- 1966       **835.     I: right**
- 1967       **836.     N:   and the people that try to stop it`, they [can't stop] the**  
1968               **world going on, right`**
- 1969       **837.     I: right**
- 1970       **838.     N:   so all of a sudden I hear my dad, and I'm like, ho, this**  
1971               **is not free speech, this is the opposite of free speech` right`**
- 1972       **839.     I: (laughs)**
- 1973       **840.     N:   and I-I think of all the tenants of Scientology that are**  
1974               **like men this and [...] the right to free speech, yeah it's like all of**  
1975               **it goes down the toilet, like, my-my moral course is like all this,**  
1976               **like a lot of it, not all of it, but a lot of it**
- 1977       **841.     I: right, right**
- 1978       **842.     N:   it's like wait a minute, so I called [blocked: Friend A]**  
1979               **and I go [blocked: Friend A], I've got to stop doing this, I've got**  
1980               **to get a real job again, I-I know I've been volunteering, but I-I just**  
1981               **can't do it, and he's like oh okay, cool, you know really about it**  
1982               **right, so he said, okay great, .., so uhm, you know`, we need a**  
1983               **little [...] what's been going on, so we meet you at this**  
1984               **apartment, at tonight at seven o'clock\*, I'm like okay`, so I wa-I-I**  
1985               **think nothing of it`, I just think it's gonna be [blocked: Friend A]**  
1986               **and [...] or whatever I'll tell them what's going on\***
- 1987       **843.     I: mhm**
- 1988       **844.     N:   I walk in, it's all men\*, it's dark\*, it's really dark\*, it's a**  
1989               **dark par-apartment\*, and I'm like okay, it's all strange, [blocked:**  
1990               **Friend A] isn't there, neither is [...\*], I was on the door comes,**  
1991               **opening [banging noise in the background], you know`, just,**  
1992               **baaaang`, it opens up, [...] walks in, I, told you about her**  
1993               **[blocked: Friend A]`, I told you from the first day, I warned you**  
1994               **about her\*, and I look at my best friend, I'm like, he warned you**  
1995               **about what`, you know`, what is this shit`**
- 1996       **845.     I: yeah**
- 1997       **846.     N:   you know`[they ...] third party [...], somebody's talking**  
1998               **behind your back you know`, saying bad things about you it's**  
1999               **called third party`**
- 2000       **847.     I: right**
- 2001       **848.     N:   and I said, this is third party`, I mean, what has he been**  
2002               **saying to you\*, you're my best friend`, what's up`, right`, so it**  
2003               **ends up being like two hours of them just drilling me, and I call it**  
2004               **a spiritual rape\*, I mean it was just, horrible\*, I mean they just,**
-

- 2005 they're implying, see you have to understand the mechanics [...],  
2006 you can never, say, anything, ever, you can never say the word  
2007 BT\*, ever, or you're like, just, really a [...], you might be thrown  
2008 off of the bridge to total freedom for ever\*
- 2009 849. I: mhm
- 2010 850. N: if you ever said that word
- 2011 851. I: right
- 2012 852. N: so, [...] is only clear, he doesn't even know the word BT  
2013 [or ...\*], now I'm OT seven, right`, so I had said to [blocked:  
2014 Friend A] when I signed that piece of paper, I said [blocked:  
2015 Friend A]`, what about my OT seven`, cause I was on OT seven  
2016 at the time`, and I knew you go back to get backchecked, and I'm  
2017 may not read on, going up to open these [...] accounts on these  
2018 [...] thing, right`
- 2019 853. I: right
- 2020 854. N: but the, maybe these [...] well, cause it's pretty weird`
- 2021 855. I: right
- 2022 856. N: you know`, this is kind of a weird thing right`
- 2023 857. I: right
- 2024 858. N: and I go [blocked: Friend A]`, what about, uhm, you  
2025 know`, the whole thing`, he goes don't worry [blocked:  
2026 interviewee name]`, [...] has the greatest auditors, separate  
2027 auditors`, that you have ever seen\*, they are the greatest  
2028 auditors ever, for this kind of thing, right`
- 2029 859. I: mhm
- 2030 860. N: we will totally take care if you [got problems...you  
2031 know...say...promise...'cause this is] you know we go over the  
2032 bunch and he said I promise I'm your best friend I'm your  
2033 [...blablabla...I knew your case...wahwahwah...]
- 2034 861. I: mhm
- 2035 862. N: right...so now here it is, I'm trying to leave and he's like  
2036 yeah what-...what happens is [...] is clear says [what-what] could  
2037 possibly come up in session and he doesn't know about these  
2038 [BTs and clusters] right, so I- and I can't say it 'cause it's  
2039 against, everything right
- 2040 863. I: mhm right
-

- 2041 **864. N:** so I'm like, I look at [blocked: Friend A] I look at these  
2042 other guys [...] OT eight like come on man , you know this is not  
2043 fair
- 2044 **865. I:** right
- 2045 **866. N:** and they all just turn on me and I said like yeah what  
2046 could possibly come up on uh- uhm on [...] it's like about to  
2047 stick an-and they all just keep pounding me and I finally just  
2048 burst out crying , run out [blocked: Friend A] comes running  
2049 after me I said get out of here get out get away from ...just get  
2050 away from me uhm and I'm like so freaked out the
- 2051 **867. I:** [...]
- 2052 **868. N:** the my order, has slipped on me like this it's like get  
2053 way from me, and so, I go outside and I and like and I can't tell  
2054 my husband stuff
- 2055 **869. I:** right
- 2056 **870. N:** right so I can't tell my friends I can't tell anybody I can't  
2057 tell the church
- 2058 **871. I:** [right]
- 2059 **872. N:** I've signed this thing for hundreds of thousands of  
2060 dollars [by...if I tell anybody] so I'm just like for a year or maybe  
2061 six months we see each other where is we used a big hug we  
2062 were really close now it's like I'll be uhm [hi [blocked:  
2063 interviewee name]..how are you] come on and we're having a  
2064 party but it was just like
- 2065 **873. I:** [mhm]
- 2066 **874. N:** I don't wanna talk to you, at all
- 2067 **875. I:** right
- 2068 **876. N:** ever
- 2069 **877. I:** right
- 2070 **878. N:** you know it's like and this is the [...] thing beyond [...] I  
2071 mean it's like I I'm soo mad at him so, that's that so I lose my  
2072 best friend [in...] and I can't tell my husband my husband's on  
2073 the road now a lot, you know I [promise] three weeks out of four  
2074 he's on the road, so that's a whole other thing, so now I'm like...\*  
2075 I gotta go to get this out, ' so I get on ARS I create a-a a  
2076 nickname [blocked: nickname] which was my dad's nickname,  
2077 for now I'm acting like my dad remember my dad died but I  
2078 always feel like he's sort of around me and a- not that my dad  
2079 was a tough guy 'cause he wasn't but I was like in this tough
-

- 2080           guy thing you know I was like [...on the...] right you know and it  
2081           was like oh you're wrong Scientology is really great you know  
2082           and I'm like fighting these critics around the world ther- and we  
2083           called the free speech people critics there's [...] Scientology in  
2084           the critics
- 2085       **879.     I: [...]**
- 2086       **880.     N:   but there's [...of...thing] and they're all after me they're**  
2087           **lik- 'cause they they thing I gave him the [...] right**
- 2088       **881.     I: right**
- 2089       **882.     N:   the-they do they thing I'm one of the top [...] I'm in my**  
2090           **dining room right but they thing I'm [...to the...] and I'm like no**  
2091           **no no this [...] now what happened at that time I was on [a...] and**  
2092           **[...] d-do you know [...]**
- 2093       **883.     I: yeah**
- 2094       **884.     N:   d-do [you ever go in...]**
- 2095       **885.     I: [...again]**
- 2096       **886.     N:   well if you pose something and then, you I think if**  
2097           **you've opened it up once it erases so you never see it again, so**  
2098           **now maybe fifty people answer it but you're not gonna see it**  
2099           **'cause it's gone**
- 2100       **887.     I: right**
- 2101       **888.     N:   'cause you opened it up**
- 2102       **889.     I: right**
- 2103       **890.     N:   so I could never see what people said on my thing**
- 2104       **891.     I: (laughs)**
- 2105       **892.     N:   so then I started [... six for ...a six] right so I could read**  
2106           **what people are saying to [blocked: nickname] right**
- 2107       **893.     I: [the...M....] right**
- 2108       **894.     N:   but they get really [...like they like heey...that's not**  
2109           **nice...quak quak quak quak quak quak...write this whole**  
2110           **answer...and I tell it...[blocked: nickname]...you know and ...be**  
2111           **like [blocked: nickname] you are such a moron you are in [Africa**  
2112           **six for...six]**
- 2113       **895.     I: (laughs)**
- 2114       **896.     N:   and you're resigning it [blocked: nickname] you know**
- 2115       **897.     I: (laughs)**
-

- 2116 **898. N:** so they were all like you know what we a bunch of  
2117 people just [...] you know we have killed [...] [blocked:  
2118 nickname] that uhm is just an insane person, it's da-
- 2119 **899. I:** right
- 2120 **900. N:** [first day...like...RTC...] it's this and that and they were  
2121 like no that person it's insane so to give you an idea how manic I  
2122 was in , you know you have to remember one of the thing to  
2123 know is that, for like two years before this time I had been out  
2124 talking to the critics so I had met a bunch of critics
- 2125 **901. I:** right
- 2126 **902. N:** and [...] was like wow [blocked: interviewee name] is  
2127 the best of handling the critics and I was
- 2128 **903. I:** right
- 2129 **904. N:** but mainly I [...it] just people you know they're not like  
2130 these [...] horrible people right
- 2131 **905. I:** right
- 2132 **906. N:** they're just people
- 2133 **907. I:** right
- 2134 **908. N:** so it was sorta like my own world was changing a lot  
2135 from this whole Truman Show to kind of like falling apart you  
2136 know
- 2137 **909. I:** right
- 2138 **910. N:** into, now I'm on the internet and in four weeks I made  
2139 four thousand [...] most people uhm you know in a week a  
2140 hundred [...] is is a lo- is a lot
- 2141 **911. I:** right
- 2142 **912. N:** I made four thousand in four weeks I mean I was just  
2143 like totally manic I was on it all day all night all weekend my  
2144 husband [...come home] and say [...appointment with  
2145 you...go...movies or something] I was like this is really important
- 2146 **913. I:** (laughs)
- 2147 **914. N:** you know what I mean I was just manic...during that  
2148 time...[blocked: Friend B] the g- the devil in [blocked: Country A]  
2149 comes on and helps me computer wise he's a computer geek he  
2150 really knows stuff and, what have happened was I would [...] say  
2151 you say something on the newsgroup you say something  
2152 there's a bunch of [...] and then I say something and that's how it  
2153 separates [blocked: interviewer name] [blocked: interviewee
-

- 2154            name] [blocked: interviewer name] [blocked: interviewee name]  
2155            right
- 2156            **915.     I: right**
- 2157            **916.     N:    and I and I was doing this copy paste thing like [oh  
2158            who needs all these...] so I erase them all right but then nobody  
2159            could tell who was saying what**
- 2160            **917.     I: right**
- 2161            **918.     N:    so he explained that to me and how to post it so that it  
2162            would separate ‘em out**
- 2163            **919.     I: [...yeah]**
- 2164            **920.     N:    so to me I’m sitting in my tiny room going, this is the  
2165            death hole you know [...start to have...say what happened to  
2166            [blocked: Friend A]]**
- 2167            **921.     I: right**
- 2168            **922.     N:    and all these guys I thought were great right**
- 2169            **923.     I: right**
- 2170            **924.     N:    and they totally screwed me**
- 2171            **925.     I: right**
- 2172            **926.     N:    and now here’s the devil or who they’ve said is the  
2173            devil they [...] they lied to me and they their [...] was, stopping  
2174            free speech which [blocked: Friend A] knew I was against which  
2175            is why he wouldn’t tell me that**
- 2176            **927.     I: right**
- 2177            **928.     N:    then, so they’ve lied to me then they screw me with the  
2178            spiritual [...] then you know [...] six months go by now I’m on the  
2179            internet , and now the devil who they really [...him] this guy is a  
2180            horrible horrible guy you don’t ever wanna talk to him right**
- 2181            **929.     I: right**
- 2182            **930.     N:    and he helps me right**
- 2183            **931.     I: mhm right-right-right**
- 2184            **932.     N:    and I’m like aaand my mum had always told me [if]  
2185            someone is nice to you , send him a thank you [...] right so he’s  
2186            got this [...] so he’s got the little blue you know the link like for  
2187            your e-mail**
- 2188            **933.     I: yeah**
-



- 2189 **934. N:** and so I click on the-[...] and this is just turn like  
2190 terrifying on my \* [...dear [blocked: Friend B] I really think you're  
2191 the devil...thank you for helping me]
- 2192 **935. I:** (laughs)
- 2193 **936. N:** right and I'm sitting in my living room and I'm like  
2194 waiting for response and I'm like like uhm-uhm a soldier with  
2195 [armor] on
- 2196 **937. I:** (laughs)
- 2197 **938. N:** you know and just like , so and 'cause a lotta people  
2198 would say really nasty things to me during this four weeks
- 2199 **939. I:** mhm
- 2200 **940. N:** so I'm really ready for him he said [yeah blablabla...]  
2201 you know some horrible thing right
- 2202 **941. I:** yeah
- 2203 **942. N:** and I'm ready for 'cause he's a horrible guy right
- 2204 **943. I:** right
- 2205 **944. N:** he's he's [blocked: Friend B]
- 2206 **945. I:** right
- 2207 **946. N:** and so he writes back and he goes dear [blocked:  
2208 nickname] ...you're welcome best wishes [blocked: Friend B] [...]  
2209 that's his whole name and his whole address and his whole  
2210 phone number and his e-mail addresses I mean everything
- 2211 **947. I:** right
- 2212 **948. N:** now I've been with these secret secret guys at the top  
2213 of this group and well we could never say our names never say  
2214 our phone number we're using phony things I was lying all the  
2215 time
- 2216 **949. I:** right
- 2217 **950. N:** because a- once I got [...] OT seven seve- uhm you  
2218 know te- seven years earlier well really ten now ...it didn't work  
2219 but you can't say it doesn't work in Scientology you gotta say  
2220 this is the greatest thing in the world you know [blocked:  
2221 interviewer name] you gotta get on it
- 2222 **951. I:** right
- 2223 **952. N:** or you gonna get expelled
- 2224 **953. I:** right
-

- 2225 **954. N:** right or or declare it's s [...] so you're just like well it's  
2226 really great you should [...] I never really got into a lot of people  
2227 tell big wins and everything well I didn't have any wins so I  
2228 would just say yeah it's really a great [...] you should you should  
2229 get on it you know kind of like don't do it but I can't say that so
- 2230 **955. I:** right
- 2231 **956. N:** yeah it's right but I was lying for seven years all the  
2232 time
- 2233 **957. I:** right
- 2234 **958. N:** [...manicly] 'cause everybody all the time was like wow  
2235 you're on OT seven how is it you know j-j-just like all these  
2236 people been loyal were just like wow OT seven it's just like it's  
2237 gotta be the greatest thing in the world isn't it
- 2238 **959. I:** right
- 2239 **960. N:** and you're like well you know it's really cool I hope you  
2240 get on it you know it just like that but uhm you're still lying all  
2241 the time
- 2242 **961. I:** right
- 2243 **962. N:** and I was like Homer Simpson you know with the big  
2244 bubble going this sucks
- 2245 **963. (laughs)**
- 2246 **964. N:** but , anyway so , now [blocked: Friend B] writes me  
2247 this thing you're welcome with all this stuff and I think this is  
2248 incredible I mean so that was like a huuge crack in the Truman  
2249 Show right
- 2250 **965. I:** right
- 2251 **966. N:** the Truman Show is still pretty [tight] for me but  
2252 remember it's been [...] for ten years
- 2253 **967. I:** right
- 2254 **968. N:** so now...I write him [...] and I and I say dear [blocked:  
2255 Friend B] uhm...why do y- I-I forgot to tell you this one thing  
2256 right before this how why I got on the ARS, [Travolta] I helped  
2257 train Travolta
- 2258 **969. I:** mhm
- 2259 **970. N:** John Travolta
- 2260 **971. I:** mhm
-

- 2261 972. N: in the [...before...he got...welcome back...] and I really  
2262 like him he's a really nice guy and I really like him and then  
2263 Battlefield Earth came out and if you remember it was a  
2264 nightmare it was a horrible movie
- 2265 973. I: right
- 2266 974. N: he had [horrible press] and I thought really bad about it  
2267 so I went on his Ya-Yahoo message board and I was trying to  
2268 handle these critics who were all [...] Scientology and I was like  
2269 you know John Travolta is really great and better [...] terrific and  
2270 you know just, I-I mean I-I [admitted] I was sounding like a  
2271 moron but I was trying to back him up you know
- 2272 975. I: right
- 2273 976. N: somehow
- 2274 977. I: right
- 2275 978. N: and finally [...] this is insane so I called up [blocked:  
2276 movie studio B] and I said put me through to who runs the  
2277 Yahoo message board you know for [...] and I and I'm because  
2278 [...I know how to...my way through things] so I got through to  
2279 this person and I said look that's it you know I-I'm a public pers-  
2280 I live in [Californian city] I'm a mother I'm a fan of Travolta's, this  
2281 is insane you've got all these Scientology critics on the  
2282 message board it's nuts I-I want you to take it down ...so they  
2283 said okay we got it recorded, the next day this guy calls me from  
2284 [blocked: City C] this is Mr [...] from [blocked: movie studio B] in  
2285 [blocked: City C] I wanted to your [[blocked: interviewee  
2286 name]...] I'm like yeah this is her what, he goes we got your  
2287 message about the m- Yahoo message board and you know  
2288 what we agree with you we're taking it down , so they took down  
2289 the board
- 2290 979. I: [...]
- 2291 980. N: so that was [...fight] you know [...I could go and] take  
2292 down the ARS
- 2293 981. I: (laughs)
- 2294 982. N: [I mean] I really did which now it's a joke
- 2295 983. I: (laughter)
- 2296 984. I with everybody because there's people from around the  
2297 world on the thing right
- 2298 985. I: (laughs)
- 2299 986. N: you know it's like oh yeah we'll just wipe it all out
-

- 2300 **987. I: (laughs)**
- 2301 **988. N: you know [...this...message boards] and web pages**  
2302 **and all kind of stuff but anyway at that time because I got one**  
2303 **[...] maybe I could take them all to the critics**
- 2304 **989. I: right**
- 2305 **990. N: so I start with [blocked: Friend B] right why do I**  
2306 **[wipe...all this stuff] when he helped me**
- 2307 **991. I: right**
- 2308 **992. N: ...and so now I'm talking to him and I write dear**  
2309 **[blocked: Friend B] why do [...up] all this bad stuff about my**  
2310 **religion, right**
- 2311 **993. I: mhm**
- 2312 **994. N: and I'm still thinking it's a religion and he says dear**  
2313 **dear [blocked: nickname] , and they all thought it was a guy**  
2314 **'cause I was going like we they we [...I would never say you**  
2315 **know , I never did anything that sounded like a girl [or a guy]**
- 2316 **995. I: right right**
- 2317 **996. N: so I was just like we they [like...like a...] I said [...]**  
2318 **and all this stuff I made up all these phony things I was [I was] nuts**  
2319 **you know I was really , I think trying to find what they knew**  
2320 **'cause I met so many critics and the one guy about your age just**  
2321 **sat and talked to me not sat he stood 'cause he was [...]**  
2322 **and I was saying look [blocked: Friend C] you gotta go home just you**  
2323 **know you don't need these horrible [...]**  
2324 **and he just kept asking me these questions like really nicely I mean he wasn't mean a lot**  
2325 **of them could be really mean they they've learned from me**  
2326 **'cause I [...]**  
2327 **I said none of you people who are mean [...ever] helped me ever**
- 2328 **997. I: right**
- 2329 **998. N: ever**
- 2330 **999. I: right**
- 2331 **1000. N: you know and so , they stopped doing that a lot but**  
2332 **uhm, but he was a really nice kid and just kept saying you know**  
2333 **I gotta ask ya this you know and he asked me something and it**  
2334 **and all that stuff stayed in my head with him**
- 2335 **1001. I: mhm**
-

2336 **1002. N: it was like I-I [...a bet] I 'd handle him [...] but then I**  
2337 **think about it at night you know like free speech why can't I read**  
2338 **a book...**

2339 **1003. I: right**

2340 **1004. N: you know what I mean**

2341 **1005. I: right**

2342 **1006. N: like if you really believe in free speech why can't you**  
2343 **read [...their...] why can't you read that [blocked: interviewee**  
2344 **name] and you know that would [...] with me it's like it's true you**  
2345 **know it it was weird so ... I'm with [blocked: Friend B] and I go**  
2346 **why do you have [...] all these bad thing about my religion, and**  
2347 **he writes back and he goes dear [blocked: nickname] I believe in**  
2348 **truth, I believe in looking at both sides, and I believe in having**  
2349 **the courage to say what I think, I don't think Scientologists are**  
2350 **bad I just think they're [missing form] , I sat in my dining room**  
2351 **and I cried for about two hours his I was fifty-three at that time**  
2352 **and at nineteen when I got in Scientology that's exactly how I**  
2353 **was, and now that I had spend all this time in this [...] religion I**  
2354 **had stripped away all of that I had become this compulsive liar I**  
2355 **couldn't look at anything I couldn't read anything I couldn't talk**  
2356 **to anybody I wasn't in OT I wasn't anything do you know what I**  
2357 **mean I I had done nothing I was just like a giant nothing and I**  
2358 **and I was just hysterical I was like oh my god...oh my god and**  
2359 **so I wrote to him an-I-you-I couldn't stop crying and th-th-then I**  
2360 **thought I can't talk to my husband he was born in Scientology**  
2361 **he is a total fanatic**

2362 **1007. I: mhm wow**

2363 **1008. N: right and his parents are in it I can't talk to my friends**  
2364 **[...I've signed that thing] I would never tell anybody anything and**  
2365 **I can't talk to them anyway well what am I gonna say oh I'm**  
2366 **leaving Scientology**

2367 **1009. I: right**

2368 **1010. N: no it's like [...having questions] you know it just costs**  
2369 **thousands of dollars to get [...fixed] right**

2370 **1011. I: right**

2371 **1012. N: [...] ever say oh I'm not feeling good about it you know**  
2372 **I said oh great you know well that'll be another five thousand**  
2373 **dollars**

2374 **1013. I: (laughs)**

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- 2375 **1014. N:** you gotta get you know cleaned up right
- 2376 **1015. I:** right-right-right-right
- 2377 **1016. N:** so it's like you're learning you just go naah I don't  
2378 think I'll say that (laughs)
- 2379 **1017. I:** (laughter)
- 2380 **1018. N:** to anybody you know so now by now I'm like naah I  
2381 can't say it so I write dear [blocked: Friend B] , I s- I can't [...] I'm  
2382 hysterical I'm an-an-and I have no one I have not a person I don't  
2383 know anyone who is a Scientologist my whole life is Scientology
- 2384 **1019. I:** right
- 2385 **1020. N:** every person I know my husband I you know I'm if I  
2386 leave I'm gonna lose every single person I know all my friends of  
2387 thirty years my husband [...] twenty seven years I might even  
2388 lose my son I'm I-I-I can't handle it
- 2389 **1021. I:** mhm
- 2390 **1022. N:** and and he wrote me back this wonderful e-mail saying  
2391 you know I'm I'm so honored that you're writing me , and I'll  
2392 teach you to cope totally confidence [...it was because I was  
2393 really paranoid...] and he was no I won't tell anybody , and  
2394 uhm... and he said but I gotta \* ask you this one question...what  
2395 and this is all on the internet right
- 2396 **1023. I:** [...]
- 2397 **1024. N:** he goes what kind of friends could those be ...if they're  
2398 gonna leave you , because you change your mind , which to  
2399 regular people is obvious but to someone in the [...] it's it was  
2400 earth shattering to me it just totally , cracked open the Truman  
2401 Show it was like
- 2402 **1025. I:** mhm
- 2403 **1026. N:** darkness cracked open sunlight came in [...ever...] this  
2404 incredible moment
- 2405 **1027. I:** yeah
- 2406 **1028. N:** I couldn't stop crying for hours but you know it was the  
2407 beginning of a wonderful , thing for me you know where I mean  
2408 it was horrible 'cause I knew I'd lose all my friends I and then I  
2409 didn't know what to do and I was like [blocked: Friend B] I have  
2410 to talk to someone
- 2411 **1029. I:** right
-

- 2412 **1030. N: I'm like freaking out so he [connected] me up with my**  
2413 **friends in [blocked: southern city F] , and I'm almost at the end**  
2414 **now he connected me up with my friends in [blocked: southern**  
2415 **city F] who, she had been away at the top of the pyramid as an**  
2416 **executive in the [...]**
- 2417 **1031. I: mhm**
- 2418 **1032. N: [blocked: Friend D] and then her friend [blocked:**  
2419 **Friend E] was one of those critics**
- 2420 **1033. I: mhm**
- 2421 **1034. N: and he's a millionaire right**
- 2422 **1035. I: right**
- 2423 **1036. N: million-millionaire really rich guy**
- 2424 **1037. I: [mhm]**
- 2425 **1038. N: and they had moved to [blocked: southern city F], to**  
2426 **start the [block: Trust] [blocked: Trust Name] [...] was someone**  
2427 **that they basically killed they kept her in a room for seventeen**  
2428 **days and she died**
- 2429 **1039. I: [...]**
- 2430 **1040. N: and...uhm...so these people started the [blocked: Trust]**  
2431 **in honor of her and they were sort of helping families who**  
2432 **wanted to leave and helping me you know they he-they helped**  
2433 **people get out so [blocked: Friend B] hooked me up with them**  
2434 **they s- they called me up we talked and they said look, what do**  
2435 **you wanna do and I said I don't know I you know I-I [...is] like**  
2436 **fifteen minutes away from my house, you know it's over in**  
2437 **[blocked: City G] it's just over the hill ...and [blocked: Friend D]**  
2438 **said well do you wanna come just stay here for like a week or**  
2439 **something and just rest and I said , yeah I guess so**
- 2440 **1041. I: (laughs)**
- 2441 **1042. N: y-you know and ...so she said okay we-we-we'll get a**  
2442 **ticket, for you and so then I called her back and I said look I'm**  
2443 **not gonna pick it or anything I'm not gonna speak out I'm not**  
2444 **gonna make videos**
- 2445 **1043. I: (laughs)**
- 2446 **1044. N: I'm not gonna do anything**
- 2447 **1045. I: [right]**
- 2448 **1046. N: and she said look I'm only doing what [...someone had**  
2449 **done for me...] when I left 'cause I left all on my own**
-

- 2450 **1047. I: mhm**
- 2451 **1048. N: and and I'm just that's it you don't have to do anything**  
2452 **and she never has ask me to do anything and so..I I ge- they get**  
2453 **me a ticket, to [blocked: City D] right and I I tell my fri- I**  
2454 **announce on the internet [blocked: nickname] left the building,**  
2455 **on the internet I'm the only person ever did that but I announce**
- 2456 **1049. I: (laughs)**
- 2457 **1050. N: 'cause I've been there fighting I [...]**
- 2458 **1051. I: right-right-right**
- 2459 **1052. N: [you know and they all know me]**
- 2460 **1053. I: right**
- 2461 **1054. N: so I think fuck it**
- 2462 **1055. I: (laughter)**
- 2463 **1056. N: [...excuse me sir] I oh that's one other thing before that**  
2464 **happened...[blocked: Official C] [...] calls me and**  
2465 **says...[blocked: Friend A] wants to see you...now you remember**  
2466 **[...] months have gone by with this hi [blocked: Friend A] hi**  
2467 **[blocked: interviewee name]**
- 2468 **1057. I: right**
- 2469 **1058. N: you know just nothing**
- 2470 **1059. I: right**
- 2471 **1060. N: you know like we're [...] right and [...] \* hi [blocked:**  
2472 **interviewee name] it's [blocked: Official C] [[blocked: Friend A]**  
2473 **wanted.. to get together with you tonight] and I'm like**  
2474 **[...okay...have to...through like this]**
- 2475 **1061. I: right**
- 2476 **1062. N: right on talking to [blocked: Friend B] now they [wanna**  
2477 **get] with me, so I say okay I will meet you in a public area 'cause**  
2478 **I don't trust you**
- 2479 **1063. I: mhm**
- 2480 **1064. N: so we meet at [...] it's just her [blocked: Friend A] isn't**  
2481 **there so we talk about the weather and this and that and**  
2482 **remember she doesn't know about this whole thing right**
- 2483 **1065. I: mhm**
- 2484 **1066. N: 'cause she's you know [blocked: Friend A] really wants**  
2485 **to see you personally about [...] now I'm really scared because I**  
2486 **think of [...] and [...spiritual rape] and the whole thing and I said**
-



- 2487 look, I explain him what happened [...] that night I say no you  
2488 don't know about this but this happened and I'm not going  
2489 through it again, and I said [if...] walks in the door I am calling  
2490 the police which Sciento-
- 2491 1067. (end of tape NRMD-04-021-K-Sci-1/3)
- 2492 1068. N: –just copies [...] when you're done or give it back to me  
2493 or whatever
- 2494 1069. I: sure
- 2495 1070. N: yeah, 'cause it's a good story huh
- 2496 1071. I: (laughter)
- 2497 1072. N: isn't it and I don't have it on tape I- this-is-the-first time  
2498 I've ever
- 2499 1073. I: uh really oh
- 2500 1074. N: [ but...this is good] I yeah, I mean I've put [some...but  
2501 never] like this [I...] what this questioning mean that kind of  
2502 thing
- 2503 1075. I: yeah
- 2504 1076. N: this is really cool
- 2505 1077. I: yeah
- 2506 1078. N: so [promise] you you [make copy...] or
- 2507 1079. I: [...]
- 2508 1080. N: okay thank you , so uhm...so [we...on like]
- 2509 1081. I: [if ...comes in the door you calling the police]
- 2510 1082. N: that's right which it's uhm totally the tendency of  
2511 Scientology I mean it's a huge suppressive act ever call the  
2512 police against the Scientology [...] I mean you can never take  
2513 them to court you know anything
- 2514 1083. I: right
- 2515 1084. N: so...but now I'm like [go...] if he walks in the door I'm \*  
2516 calling the police
- 2517 1085. I: right
- 2518 1086. N: and she's like the it's just [blocked: Friend A] I  
2519 promise, so now we go over to their house [blocked: Friend A]  
2520 opens the door and [...this is the guy who's been from] almost a  
2521 year [hi [blocked: interviewee name] hi [blocked: Friend A]
-

- 2522           ...almost like...] [blocked: interviewee name] hiii biiig huuug you  
2523           know , [...] it's my order to it's my friend
- 2524   **1087.    I: right**
- 2525   **1088.    N: it's like he's back right**
- 2526   **1089.    I yeah**
- 2527   **1090.    N: and I'm like oh man what is this, so he takes me in his**  
2528           house and he goes wow you know you're in touch with [blocked:  
2529           Friend B] that's amazing now, now it took me three years to  
2530           realize h-hearing that voice going wait a minute, they were  
2531           reading my computer...
- 2532   **1091.    I: mhm**
- 2533   **1092.    N: somehow they had my he- not only taking the [...] of**  
2534           my computer he [...] hooked it up to his
- 2535   **1093.    I: right**
- 2536   **1094.    N: because I wasn't on the, on the internet talking to**  
2537           [blocked: Friend B] those were personal, e-mails between us...
- 2538   **1095.    I: hmmm**
- 2539   **1096.    N: do you see what I mean**
- 2540   **1097.    I: right**
- 2541   **1098.    N: but I didn't I wasn- I was like too overwhelmed at the**  
2542           time and I didn't catch it I just thought it was, oh he was reading  
2543           the newsgroup and I was posting a little bit to [blocked: Friend  
2544           B] on it but it wasn't , th-these whole communication
- 2545   **1099.    I: right**
- 2546   **1100.    N: then he went wow you're in communication with**  
2547           [blocked: Friend B] and I said yeah I am and he goes that's  
2548           amazing do you realize you're the first person ever to be in  
2549           touch with [blocked: Friend B] ...and I said [...] actually a really  
2550           easy person to get in touch with, so we're talking and you have  
2551           to remember he's my [...] so he knows they have a thing called  
2552           [indicators] you know which is you know different things that  
2553           might you might be thinking about, so we're sitting down and all  
2554           over sudden I think ...you know what I am so dumb with this I am  
2555           dumb I-I-I not just like nearly dumb I'm dumb that's it so ...and I  
2556           get this big smile on my face right and ...h- and, I get a giant  
2557           smile on my face, and, he goes what's up, and I said nothing and  
2558           he goes no-no that wasn't nothing that was something, and so, I  
2559           I go you know what I knew he was on the internet first thing in  
2560           the morning and at night and he was like counseling in the
-

2561           afternoon [on...] so I said well, let's just say this you 'll be the  
2562           first person in [...morning] so in the morning I posted [blocked:  
2563           nickname] left the building

2564           **1101. I:** mhm

2565           **1102. N:** that was it, and I just said I'm done I'm outta here that's  
2566           it and then I got with my I know my friends weren't on the  
2567           internet so they wouldn't read it, and so I got with my girlfriend t-  
2568           my two girlfriends and both of them freaked out and  
2569           disconnected from me right away, and then I got with [blocked:  
2570           Friend A] and he and [blocked: Official C] came over trying to  
2571           talk to me, out of it and I said no I'm done you know that's it, so  
2572           then I go the next day to the airport or a day or two later I go to  
2573           the airport, he again you know I I get a [shuttle...set up] you  
2574           know okay I'm already in the morning...nothing comes so I call  
2575           the shuttle what's up, somebody called and cancelled

2576           **1103. I:** [...] mhm mhm

2577           **1104. N:** now I'm getting kind [...] this is the beginning of my  
2578           little [...fear...stuff] you know

2579           **1105. I:** yeah

2580           **1106. N:** I'm like wait a minute you know now I try to call every  
2581           single shuttle, there is...and they're all booked

2582           **1107. I:** mhm

2583           **1108. N:** you know which this is like a Wednesday you know

2584           **1109. I:** right right

2585           **1110. N:** it's like wait a minute this is really weird, so I'm like did  
2586           Scientology do that and now I've done enough stuff with them I  
2587           know, it's not beyond them if they wanted start something they  
2588           will do a lot of stuff

2589           **1111. I:** mhm

2590           **1112. N:** ...and I can't call my friends I can't who [...was gonna  
2591           get me up] to the airport

2592           **1113. I:** right

2593           **1114. N:** so now I'm totally screwed and my husband's out of  
2594           town ...he wouldn't have helped me anyway probably I don't  
2595           know what would happen if he would have been in town I would  
2596           have been [...hold this...whole thing...] so [...]

2597           **1115. I:** right-right-right

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2598 1116. N: [same thing...happen...] so...I finally get somebody  
2599 goes okay I'll be over and takes me out to the airport I get there  
2600 and the plane is cancelled, now I'm like , \* can they cancel the  
2601 plane ' you know I don't know maybe it was an accident I don't  
2602 know to this day

2603 1117. I: right

2604 1118. N: but I'm still like [it weirds...me out] and it wouldn't have  
2605 totally weird [if...accept now...vice president...of ] Scientology  
2606 walks up to me at that terminal he goes [blocked: interviewee  
2607 name] what are you thinking of ...I said what are you doing here,  
2608 [...kinda] freaked out right

2609 1119. I: right

2610 1120. N: I mean no one they the-these critics have been saying  
2611 for a month, wait [...] you know these guys do [...to [blocked:  
2612 nickname]] you know [wait...] and I'm like no no no no no you  
2613 know and now I'm like wait a minute this is what they're talking  
2614 about right

2615 1121. I: right

2616 1122. N: and so I say, what are you doing here and she goes,  
2617 look you're not going to [blocked: southern city F], I said how do  
2618 you know where I'm going I'm n- I'm not telling you where I'm  
2619 going but why do you say I'm going to [blocked: southern city F]  
2620 she goes we know where you're going and you're not going  
2621 right...and I said okay, and [blocked: Friend D] luckily had said  
2622 it, anything happens weird get on the cell phone , you know take  
2623 a cell phone and call me

2624 1123. I: mhm

2625 1124. N: so I call her right away [papapapapa]

2626 1125. I: (laughs)

2627 1126. N: [...is here at the airport] the vice president of  
2628 Scientology [...] and she goes stay on the phone we know this  
2629 [drill] don't set it down no matter what if we get disconnected  
2630 call me right back, so another hour later [blocked: Official D]  
2631 follows me to the whole thing, [[blocked: Friend E]] who is a  
2632 millionaire gets pissed off and goes you know what, that's it I'm  
2633 buying you a first ca-class ticket you can go in a special lounge  
2634 she can't get in there, that's the end of it, so that happens so

2635 1127. I: mhm

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- 2636 1128. N: we get the first class ticket but she stands next to me  
2637 to the whole thing writes down all the information right,  
2638 [pretends like] she's my sister my buddy or something
- 2639 1129. I: right
- 2640 1130. N: so I get on the plane and I sit down first class and I'm  
2641 like uuh thaank god you know what a twenty four hours I have  
2642 had or forty eight hours you know
- 2643 1131. I: mhm
- 2644 1132. N: with, waking up, then seeing [blocked: Friend A] and  
2645 my friends then getting out to the airport then it's cancelled now  
2646 the vice president now I'm finally in the aero plane uah, right
- 2647 1133. I: right
- 2648 1134. N: it's just like aaah I'm like uh thank god, and I'm just like  
2649 I can't believe my life has changed this much this fast you know  
2650 it's just unbelievable
- 2651 1135. I: mhm
- 2652 1136. N: I mean it was so like rrrrrtdooh
- 2653 1137. I: (laughs)
- 2654 1138. N: so...now I get off in [blocked: City A]...hours later ...and  
2655 I'm thinking okay you gotta trade change plans okay so I get off  
2656 ...\* [there] comes my husband ...[blocked: interviewee name]  
2657 what are you thinking of, I'm like ' what are you doing here, how  
2658 do you know I'm in the airport,
- 2659 1139. I: [...]
- 2660 1140. N: he said \* [...honey we] really need to go on a vacation, [  
2661 we gonna go on...vacation] ' well Scientology does a thing if  
2662 somebody goes what they called [type three] which is well they  
2663 they think you flipped out, they lock you \* in a room, that's what  
2664 happened to [blocked: Trust Fund girl]
- 2665 1141. I: [...]
- 2666 1142. N: they locked her in a room and they won't talk to you,  
2667 and I've always told my husband [and everywhere...around me]  
2668 if you ever did that to me I will, go insane and I probably be dead
- 2669 1143. I: mhm
- 2670 1144. N: 'cause I I I would not make it
- 2671 1145. I: right
-

- 2672 **1146. N:** I mean it's a really horrible thing I think, they think it's  
2673 [...stimul...] and they've their own reasons for wi- they think it's  
2674 okay, but to me it's not, and so he's saying we [...] gonna go on  
2675 a vacation with [...], obviously [and ...look...seconds...I see] he's  
2676 still with [blocked: Friend A] [...was his order to...and my ...]
- 2677 **1147. I:** mhm
- 2678 **1148. N:** [blocked: Friend A], we both th- used to think was god  
2679 you know that he could do no wrong, so what- he doesn't know  
2680 that [blocked: Friend A] [...totally ...into...] like I do , you see what  
2681 I mean
- 2682 **1149. I:** right
- 2683 **1150. N:** he doesn't know that
- 2684 **1151. I:** right
- 2685 **1152. N:** he knows he- he helps 'em but he [doesn't] understand  
2686 the depth of how far this goes
- 2687 **1153. I:** right
- 2688 **1154. N:** and I realize wait a minute, [blocked: Friend A] is [...] is  
2689 gonna tell them, she's [...] through it, [...] is gonna say I need to  
2690 go, do, this, introspection run down\*, my husband, has no, no  
2691 [tech] training, he's not gonna understand it's gonna drive me  
2692 insane\*, and they're gonna take my out into [...`s] cabin and I'm  
2693 gonna go nuts`
- 2694 **1155. I:** right
- 2695 **1156. N:** right`
- 2696 **1157. I:** right\*
- 2697 **1158. N:** and so I freak out, I [got] to get away from you\*, and  
2698 there, this my husband, twenty seven years, I love him, right`,  
2699 but I'm like, I-I can't do that, and so I say no, no that's not gonna  
2700 happen, I'm not going out the vacation, I'm, I'm crossing over  
2701 from, something in to something else, and I need to find out for  
2702 me\*, and then I will come back and you and I will find out where  
2703 we're at, and I'm thinking he'll leave too, right`
- 2704 **1159. I:** yeah
- 2705 **1160. N:** at the time\*, but I know, if I take [...] with me, cause he  
2706 goes alright, then I'm going with you, and I said I know my  
2707 husband, it would have ended up with he and [blocked: Friend  
2708 A], going it's us or them, these horrible [...], right`
- 2709 **1161. I:** right
-

- 2710 **1162. N:** and I wouldn't have been able to, do it`
- 2711 **1163. I:** right
- 2712 **1164. N:** so, I said no, I'm gonna go by myself, so I get on the  
2713 plane, I go by myself, now I think okay, (knocking noise in the  
2714 background), it's one forty-five in the morning, I've been to  
2715 [blocked: southern city F] for, seven years twice a year every six  
2716 months and, I know that their busses stop at midnight, they  
2717 won't go past midnight, [...] and I meet [[blocked: Friend D]],  
2718 [...she ...they picked me up...] I get up the plane, there was a  
2719 huge mob of people over here [...], all these people, police,  
2720 [blocked: Friend E], [blocked: Friend D], [blocked: Friend F],  
2721 right`, and my, this old friend of mine, [blocked: Friend G] , [...]  
2722 [blocked: interviewee name], [blocked: interviewee name],  
2723 [blocked: interviewee name], I'm your best friend, you've got to  
2724 talk to me, I'm your very best friend, you've got to talk to me,  
2725 right`, and so, I think okay\*, I do have to talk to her cause if I  
2726 don't, they'll think I'm, drugged or something like that, right, so I  
2727 said okay, you've got, five minutes\*, one\*, and she goes,  
2728 (whispers) [what did you possible think you're going], what`,  
2729 what could you be thinking off`, and I'm thinking of all that I've  
2730 gone through`, in this very short time, right`
- 2731 **1165. I:** (laughs), mhm
- 2732 **1166. N:** you know`, it's like, it's too much, you know`, it's like,  
2733 way too much for me to describe to you right now\*
- 2734 **1167. I:** right
- 2735 **1168. N:** and you have to know, at that time, the only person I  
2736 hated in Scientology, I still believed in the [...] and I still believed  
2737 in [Hubbard]
- 2738 **1169. I:** mhm
- 2739 **1170. N:** the only thing I hated was [blocked: Official E] and his  
2740 little management mafia\*
- 2741 **1171. I:** mhm, right
- 2742 **1172. N:** that was it\*, that's why I was leaving\*, was cause I felt  
2743 like they had taken over the church, and they had destroyed it,  
2744 and so I was leaving\*
- 2745 **1173. I:** mhm
- 2746 **1174. N:** cause i-it's like I'd spent years trying to fix it and  
2747 realize, it's not fixable, I don't know what it is, but it's not fixable\*
- 2748 **1175. I:** right, right
-

- 2749 **1176. N:** it's not`
- 2750 **1177. I:** right
- 2751 **1178. N:** and so, I leave, and so I say-so, she says, (whispers) [I  
2752 want you to know one thing, [blocked: Official E] is my best  
2753 friend\*, and if ...give him a message tonight, I can get it to him\*]
- 2754 **1179. I:** (laughs)
- 2755 **1180. N:** and I-and the cops had said, we can't do a thing, she  
2756 has to [...], right`, they had, they had done
- 2757 **1181. I:** right, right
- 2758 **1182. N:** this big thing, right`, cause my, what had happened  
2759 was my friends had called the cops, and said look, she's trying  
2760 to get out of a cult, and she will do [word] stuff, can you please  
2761 [bring her to the airport\*], so they did\*
- 2762 **1183. I:** mhm
- 2763 **1184. N:** and [...] was like we wanted to come with those, and  
2764 they were like get back`, you know, she has to [...], right`
- 2765 **1185. I:** right
- 2766 **1186. N:** so, I'm talking to my girlfriend, and then she says that,  
2767 and I go, you know what`, I quit them, and so they go, stand  
2768 back, and they do this whole thing like, it's so cool, it was like,  
2769 uhm, I mean it really was neat (laughs), it was like something  
2770 they must do with Clinton, or something\*
- 2771 **1187. I:** (laughs)
- 2772 **1188. N:** it was like this, secret elevator they had, and I said  
2773 yeah, but I've got suitcases [...], they went and got them, had to  
2774 stay with the cops, w-h-a whole police force, while they, while  
2775 they went and got the suitcases they made the Scientologists  
2776 stay up in the thing\*, and in the meantime, I was also the  
2777 executive director of the, Scientology [....] time for like a month,  
2778 but they were supposed to handle, the [...PR], right`
- 2779 **1189. I:** aha (laughs)
- 2780 **1190. N:** which is anything bad about Scientology\*, and I had  
2781 gotten something of [...], something off of [the uhm MTV  
2782 Awards] and stuff like that, you know`, it was like, we had  
2783 handled some stuff, so now I'm walking with [blocked: Friend E],  
2784 the-these are like those big devils that, you know`, that they are  
2785 these horrible people there for years I've heard that they are the  
2786 worst`
-



- 2787 **1191. I: right**
- 2788 **1192. N: you know`, they are just like the worst, worst, worst,**  
2789 **they and now, I'm with them, right`**
- 2790 **1193. I: right**
- 2791 **1194. N: I'm walking with them, also, and all these people, and**  
2792 **[blocked: Friend E]'s going, Ladies and Gentlemen, [this upset]**  
2793 **is because of the church is Scientology, and I'm going, no-no-no**  
2794 **don't say that, don't**
- 2795 **1195. I: (laughter)**
- 2796 **1196. N: (laughs), [they ...] because I'm still trying to protect**  
2797 **them, right`, don't say these bad things`**
- 2798 **1197. I: (laughs)**
- 2799 **1198. N: so the cops hold them back, we go to a hotel, and we**  
2800 **stay up all night long\*, and we made sure they didn't follow us,**  
2801 **and we stay up all night long, you know`, talking and, you know`,**  
2802 **just, every-becoming friends, basically\***
- 2803 **1199. I: right**
- 2804 **1200. N: and finally at like seven in the morning I go, I got to go**  
2805 **to sleep\*, slsl, so I go to sleep in my, they had gotten a suite,**  
2806 **they're in this room, I'm in this room, (laughs), it was like**  
2807 **(laughter), so I got to sleep in my room, it turns out they flew my**  
2808 **husband, to [blocked: southern city F], right`, and they followed**  
2809 **us, so he comes to [blocked: Friend E] and [blocked: Friend D]'s**  
2810 **door\***
- 2811 **1201. I: (laughs)**
- 2812 **1202. N: and he knocks on the door and [blocked: Friend E]**  
2813 **opens the door and he goes [blocked: interviewee name] is**  
2814 **sleeping\*, you have to come back later\***
- 2815 **1203. I: ooh\***
- 2816 **1204. N: so, my husband is really upset`**
- 2817 **1205. I: (laughs)**
- 2818 **1206. N: when he comes back later [in ...] I've been talking to**  
2819 **[blocked: Friend D], and he's over here, doing you know`,**  
2820 **whatever**
- 2821 **1207. I: right**
- 2822 **1208. N: the door knocks, he goes and opens it`, and he goes,**  
2823 **she's in another room, you know`, so my husband like really**  
2824 **[picked up] (laughs), but, all that time, I tried to get into kind of**
-

2825 wake up and I could see it was just a losing battle\*, it was like  
2826 he, he, you know`, I have a thing I call plexiglass, [or it's just  
2827 like] the plexiglass is down\*, like have you ever tried a, [...] or  
2828 anyone and bring a, [...] or, you know`, just, you know`, why  
2829 can't you read their case [...] they're-they're, they're just so shut  
2830 down, it's like they can't, the-they can't feel that, they literally  
2831 can't\*, so, anyway\*, it was, it was kind of a sad thing, because, it  
2832 was the end of my marriage really, I mean I, by the time I came  
2833 home, I don't know what they did to him`, but, he was, like a  
2834 psycho person, and I know during this, all this time I'm talking to  
2835 you about, four children, four young people I know have killed  
2836 themselves, four young men\*

2837 1209. I: mhm

2838 1210. N: including my son's best friend shot himself to death\*,  
2839 and so, I kn-really, concerned about people you know`, in and  
2840 out, you know`, one in and one out, cause all [the ...] that was  
2841 one parent was in and one parent was out, or the kids wanted  
2842 out`, and they knew they were gonna come up against that  
2843 disconnection thing

2844 1211. I: right

2845 1212. N: and I think they just thought, it's either you just kill  
2846 yourself, than go through that\*

2847 1213. I: mhm

2848 1214. N: and I couldn't understand it at the time until I've gone  
2849 through it, and it is, it's so horrible, I mean now I'm on the other  
2850 side of it, so I'm really better, because I, sp-been in a room with  
2851 Scientologists and seen them lie to you through their teeth [or  
2852 some ministers] I met with the ecumenical council and, and they  
2853 [...] hear the backside of Scientology and, you know`,  
2854 Scientology just lie through their teeth`, and I went with the  
2855 minister and I said look they, they gonna hang you out to dry, I  
2856 guarantee you, they are\*, [...] two things happened with that, this  
2857 is way after I came back, but, one this minister said, met with me  
2858 and of course [I thought...it was also], cause I [...] didn't get with  
2859 [...]

2860 1215. I: [...]

2861 1216. N: and so, he said, well I [know] all these people way up in  
2862 the church now I can set you up with them, and I said, okay, set  
2863 it up\*, you know`, I didn't thought [...], so then he calls me back  
2864 this [already] set up, with big time [...], I said okay, I [...you] two  
2865 things, one, Scientology is gonna get in, and two they gonna

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- 2866           screw with you all the way until we start talking\*, and he goes  
2867           well they can't get in, cause it's invitational, I said, look\*, I used  
2868           to run this stuff, trust me\*, so sure enough they got in, they  
2869           traded, tickets for somebody and got in\*
- 2870   1217.   I: mhm
- 2871   1218.   N:   and then they did, screw-it went all with the bishop,  
2872           trying to cancel it, saying it was a [hate] meeting\*
- 2873   1219.   I: mhm
- 2874   1220.   N:   but, the neat part about it is they always do, whatever,  
2875           whatever they shouldn't do, they do\*, they, you know`, I don't  
2876           know how to explain it, but they do\*
- 2877   1221.   I: (laughs)
- 2878   1222.   N:   you know`, so, so it's like we were talking about [fair  
2879           game], it was me and a professor and we were explaining fair  
2880           game what they had done to us\*, .., and then we ended and she  
2881           says [...] I really thing the world is in such bad shape we should  
2882           just all, you know`, love each other and move on\*, and, and I felt  
2883           kind of guilty their ministers\*, and then uhm, .., she leaves, and  
2884           that's how terrorism is, the right hand doesn't know what the left  
2885           hand is doing\*
- 2886   1223.   I: right\*
- 2887   1224.   N:   right`, so she doesn't know, just like I was in PR, so I  
2888           didn't know what they did on the back end right`
- 2889   1225.   I: right, right
- 2890   1226.   N:   so, she doesn't know, so she leaves\*, and, five minutes  
2891           later they have these people from [...] spreading out [black] PR  
2892           on Doctor [...], right`
- 2893   1227.   I: right\*
- 2894   1228.   N:   I mean, and-and, the minister were freaked out`, cause  
2895           we said, this is what they do`, and then they did it`
- 2896   1229.   I: right
- 2897   1230.   N:   right`
- 2898   1231.   I: right
- 2899   1232.   N:   it was like, oh my God, so then they wanted to have a  
2900           special meeting, where they could talk, without, you know`, me  
2901           or anything else and so, he was like really worried and I said-he  
2902           said would you come`, and I said yeah`, and I brought my  
2903           [declare], and they they read it pre`
-

- 2904 **1233. I: mhm**
- 2905 **1234. N: that's all they did, they had thirteen minutes, he had**  
2906 **thirteen minutes\***, they read their pre, he-he talked for thirteen  
2907 **minutes what about the suicides, what about the net nannies,**  
2908 **what about this and that\***, and they, they were like, well I don't  
2909 **know anything about suicide`, you know`, they're just lying to**  
2910 **their [sheep], right`**
- 2911 **1235. I: right**
- 2912 **1236. N: cause I knew the people underground they go lie to**  
2913 **[...], so finally I said you know`, if you believe in free speech,**  
2914 **why are the prayer people suppressive people\***, so that my own  
2915 **friends can never talk to them again`, that's not free speech, and**  
2916 **they said well, you know`, it's s-just a small percentage of**  
2917 **people, cause the big ministers they were like [...] in, said [we're**  
2918 **...the prayer people suppressive people] to you\***, [she said your  
2919 **just a small] percentage like [blocked: interviewee name], and**  
2920 **you know`, [...] wouldn't ask me, and [blocked: interviewee**  
2921 **name] [is an SP], (laughter)**
- 2922 **1237. I: (laughter)**
- 2923 **1238. N: it was like, they look at me out of a [gun...], you know`,**  
2924 **it's like, yeah alright this [...] fits together, and I said, you know`,**  
2925 **that is such a lie, you can go on the internet, there's a cast of**  
2926 **thousands are even declared, groups and Scie-and, people\***  
2927 **[that are ...declare] Scientologists\***, so I said in fact I brought my  
2928 **[...] which I have it tonight, I brought it, to show you\***, so, just so  
2929 **that you can see what one looks like I can, you can leave it, but\***
- 2930 **1239. I: yeah**
- 2931 **1240. N: I just wanted to show you`, so I get it out like this and I**  
2932 **go, I brought my suppressive declare, the ministers are like, oh,**  
2933 **my god\***
- 2934 **1241. I: haaaa**
- 2935 **1242. N: and it's [...going round and all this is], and see it says,**  
2936 **a suppressive dec-person declare, [blocked: interviewee name]**  
2937 **[...], [...] Scientology flag, service organization`, [...] declare**  
2938 **suppressive person`, [blocked: interviewee name] left**  
2939 **Scientology, and it's had all this stuff and all your crimes, and,**  
2940 **all this stuff and all your things that have been cancelled that**  
2941 **you worked so hard for, daddaddaddala\*, that's a suppressive**  
2942 **declare`, I'm proud of it, I'm gonna frame it**
- 2943 **1243. I: (laughs)**
-

- 2944 **1244. N:** but, you know`, all the [SPs] are proud of it, and I've  
2945 got one in writing which they don't, they don't send them out in  
2946 writing any more`, cause they, had so many PR threats on it`
- 2947 **1245. I:** gosh
- 2948 **1246. N:** but, uhm, ..., what was I saying, I forget again
- 2949 **1247. I:** said you're in this meeting, you hold your suppressive  
2950 declare and, start reading
- 2951 **1248. N:** but that was just an after thing, but I was telling you so  
2952 anyway, I left, I met with [blocked: Friend D] and [blocked:  
2953 Friend E], then I came back and my husband, was like, I don't  
2954 know what they had done to him, but they did something,  
2955 remember they never-did I tell you they revert that girl that I  
2956 thought that we-went insane, remember I said those two girls  
2957 went insane`
- 2958 **1249. I:** yeah
- 2959 **1250. N:** and they said it was from reading the internet, well it  
2960 turned out they had drugged her, and reverse altered her, like  
2961 you can alter somebody to their better, or you can alter  
2962 somebody so they're worse\*, and they had reverse altered her,  
2963 cause she knew a lot of secrets about them\*
- 2964 **1251. I:** right
- 2965 **1252. N:** and that's why I was so scared, cause I knew, I knew  
2966 these top top secrets
- 2967 **1253. I:** mhm
- 2968 **1254. N:** and it was like, if they had done these other things,  
2969 now I had read a few things they took some [drug] and locked  
2970 her in her bus and took her across the country and she died\*
- 2971 **1255. I:** mhm
- 2972 **1256. N:** I thought, wait a minute, they can do these things to  
2973 them, and these people didn't know much`
- 2974 **1257. I:** right
- 2975 **1258. N:** compared to what I know
- 2976 **1259. I:** right
- 2977 **1260. N:** you know with this internet stuff, heeeey, so, anyway, I  
2978 left\*, came back, and I stayed for a like a month\*, or something,  
2979 two months\*, and I ended up making a video, and the first video  
2980 was why they declared me a suppressive person`, and I-at the  
2981 time`, you can see it on the, internet, it's uhm, at [blocked:
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2982 website] and it's called [blocked], and we have gone up to  
2983 [blocked: City H], to [blocked: Friend E]'s house, he has a house  
2984 up there and we're going into, [blocked: State C], and then he  
2985 said, at the end of the week then he said look, you know`, I'm in  
2986 a, [blocked: Friend D] and I are gonna go to take it in [blocked:  
2987 City H], I said I'm not gonna go take it, I've only been up for a  
2988 couple of weeks\*

2989 1261. I: mhm

2990 1262. N: so I'm not gonna go take it`, but I had been at their  
2991 trust for a week, and I had been talking to families on the phone  
2992 and these families just call up crying going I lost my son, I lost  
2993 my daughter, I lost my husband, I lost my wife, you know`, and,  
2994 all of them in Scientology, were disconnected from them\*

2995 1263. I: right

2996 1264. N: and I mean some of them was, tragic stories, were,  
2997 people just, you know`, vicious, I mean I had one of my friends  
2998 is out, I mean she-I'd become a friend of hers since I've been  
2999 out, and, and she did an ad in on of the big papers, showing her  
3000 family, and then showing it after her kid left Scientology, with a  
3001 black face, right`

3002 1265. I: mhm

3003 1266. N: and, I mean she was like I'm gonna keep doing this  
3004 until I get my son back, well the son [were] on the internet, wrote  
3005 this horrible letter about it, just a [...] letter about it, to his  
3006 disconnected [father], yeah, just, it's, it's tragic, it really is, it's, I  
3007 mean so that's why I said it's not a religion`, you know`, people  
3008 that are religious wouldn't do that kind of thing\*

3009 1267. I: mhm

3010 1268. N: they just wouldn't, you know`, it's like, it's, it's so  
3011 unreligious, and the other thing is I did work in PR for years with  
3012 them\*, and they do do things that are nice things, good things,  
3013 but the executives, the only thing you ever hear from them is,  
3014 did you get press`, did anybody come`, what they say\*

3015 1269. I: right

3016 1270. N: you know`, how many reporters, what they say, (she  
3017 makes a knocking noise), get anybody get an interview

3018 1271. I: right, right

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- 3019 1272. N: that's it`, they never, you know` like when I gave up the  
3020 clothes to the earthquake, they never said did the people like the  
3021 clothes`
- 3022 1273. I: right
- 3023 1274. N: you know, nothing`, a-I saw a guy go insane\*, a  
3024 Scientologist\*, he was like you know` one of those guys that  
3025 would wash his hands, now the week before he was one of their  
3026 [...]\*
- 3027 1275. I: mhm
- 3028 1276. N: the day [...], that, adjusted from, he flipped out\*
- 3029 1277. I: mh
- 3030 1278. N: and he's out in front of one of their churches\*, and he's  
3031 [...[blocked: interviewee name]], I don't know what to do`, and I  
3032 and I go in, like, we got to help this guy, he's a Scientologist for  
3033 God's sakes, he's a [...]
- 3034 1279. I: right
- 3035 1280. N: and [...] leave him alone, he's a downstate, just, leave  
3036 him alone, there's nothing we can do about him\*
- 3037 1281. I: mhm
- 3038 1282. N: so, do you see what I mean`, after years of seeing  
3039 them, just, leaves those people alone, [...] I go like what about  
3040 the homeless people, what do we do for them`, you know`
- 3041 1283. I: mhm
- 3042 1284. N: we do, we have nothing`, we have not one program, to  
3043 help them, well [Hubbard] said, those people are, yet the  
3044 emotional tone skill, you know`, with people down tone, and up  
3045 tone, and anything we load [to a point or which is antagonism] is  
3046 down tone, so only enthusiastic which is [...] because everybody  
3047 [know] he's like this` (claps her hands), so you're rocked on,  
3048 because if you're not in tone they want to [watch] the work with  
3049 you, talk to you, be around you, social, and they owe you  
3050 anything, right`
- 3051 1285. I: mhm
- 3052 1286. N: you got to be like this`
- 3053 1287. I: right
- 3054 1288. N: all the time\*, do you see what I mean`
- 3055 1289. I: right
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3056 **1290. N:** it's like really this thing, like this where everything is  
3057 great oh my [life] is fabulous, I mean the guy's broke you know  
3058 [...sick] you know he's fat but everything is really great it's really  
3059 [...go...long...] so you know it's [...] it's really is like the Truman  
3060 Show it's really spooky ...'cause of that

3061 **1291. I:** right

3062 **1292. N:** but [...] said you know we'll get him next lifetime  
3063 [we...time to die since...that's right now] you know it's just really  
3064 [...] it's just really upper cla- it's just real- not upper class but  
3065 the upper ...-s the upstairs people that's that's all [...for] tha- the  
3066 downstairs [...so get next lifetime] it's just [for the upstairs right  
3067 now] so when the [...] took over I mean how [did...I...think...] had  
3068 a little bit of empathy [...] and talk to people and stuff like that  
3069 but when the [Sca...] took over it was like , he realized that I was  
3070 there when it happened ...we gotta get \* [...] these [...] that's  
3071 what we're after 'cause they got that money

3072 **1293. I:** mhm

3073 **1294. N:** 'cause they jacked up the prices in Scientology so it's  
3074 so expensive, the average person could never do Scientology  
3075 anymore

3076 **1295. I:** right

3077 **1296. N:** this is people [...]

3078 **1297. I:** right

3079 **1298. N:** [...] do that, so he started going after them kissing their  
3080 asses [they did] dressed like them looked like them, talk like  
3081 them, you know it was like, sick, when you think about it\*

3082 **1299. I:** right

3083 **1300. N:** it really is, but, the [ample] thing was like God, wasn't,  
3084 it wasn't there at all\*, I mean he got rid of all the mission  
3085 network`, the mission, the mission network was like the  
3086 foundation of a [...\*]

3087 **1301. I:** mhm

3088 **1302. N:** [blocked: Official E] got rid of all of it\*

3089 **1303. I:** mhm

3090 **1304. N:** that is huge mission all these complexes, he just  
3091 screwed all of them, so you'd have to, get out your check books,  
3092 we're taking all your money`, I mean it was just unbelievable\*,  
3093 and just [raked] them, and they, most of them quit, until this day

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- 3094           they can't get missions going`, because nobody, you know,  
3095           because they screw them so badly\*
- 3096   **1305.   I: right**
- 3097   **1306.   N: during [blocked: Official E] took over`**
- 3098   **1307.   I: right**
- 3099   **1308.   N: and it's like, it's sad because those mission holders I**  
3100           **knew a lot of them`, they're original mission holders, and they,**  
3101           **they were the guys that went out and talked to people on the**  
3102           **street right\***
- 3103   **1309.   I: right**
- 3104   **1310.   N: and people loved the missions right, cause they were**  
3105           **people who cared about people` right`**
- 3106   **1311.   I: mhm, mhm**
- 3107   **1312.   N: but now they've gone, it's just the Church of**  
3108           **Scientology and people are like, they go on the internet, they**  
3109           **read this stuff, do I can get it`, you know`, they can't get people**  
3110           **in, and they've killed their mission network`**
- 3111   **1313.   I: right**
- 3112   **1314.   N: and now will anybody be a mission holder`, no\*,**  
3113           **because you have to go through the whole hierarchy of**  
3114           **Scientology and they order you, they rob you off to sell so many**  
3115           **books a week, okay, this is your target, so many beeks uhm,**  
3116           **books a week, so many this so many that\*, and then, then at the**  
3117           **end of the week you have to report it`, and if you don't now**  
3118           **you're in trouble, okay we told you so, three hundred books\*,**  
3119           **you only sold fifty\***
- 3120   **1315.   I: right**
- 3121   **1316.   N: okay get in, you know`, [alright] first of all you got to**  
3122           **write a check, to pay for the correction, because you screwed**  
3123           **up\***
- 3124   **1317.   I: mhm**
- 3125   **1318.   N: you didn't make it\*, right`**
- 3126   **1319.   I: mhm**
- 3127   **1320.   N: you know` and it's just on and on and on\***
- 3128   **1321.   I: right**
- 3129   **1322.   N: and so, uhm, originally it was their own business, and**  
3130           **p-it was like people's homes\*, and they loved it, and they loved**
-

3131 the people and it was very, thing, as soon as it changed into  
3132 this, owned-owned and run by the church of Scientology, it was  
3133 like, all that was gone\*

3134 1323. I: mhm

3135 1324. N: it was like, okay we're gonna set-play the targets, and  
3136 their thing is, we're gonna push it to OT, you know`, but it's like  
3137 there aren't any OTs

3138 1325. I: right

3139 1326. N: you know that that condition doesn't exist`, so know  
3140 they're kind of screwed, because now they'd got into this talk  
3141 OTA, which is the highest, [Hubbard] head`

3142 1327. I: right

3143 1328. N: supposedly has some secret ones who don't probably  
3144 come out with, but it doesn't work`

3145 1329. I: right

3146 1330. N: so, now the lower people are like, well wait a minute,  
3147 those people are screwed, why shall I invest, all of my savings,  
3148 now originally it was just like a little bit more okay\*, a thousand  
3149 more, now it's three thousand, now it's five thousand\*, you  
3150 know`, that kind of thing\*

3151 1331. I: mhm

3152 1332. N: but now it's like a hundred thousand, that's a lot of  
3153 money for somebody to afford [...]

3154 1333. I: yeah it is

3155 1334. N: and these videos [I'm in] and [that with] people like me,  
3156 or people like uhm, these business men who grew up and  
3157 screwed, and lost everything including their family and their  
3158 business and everything

3159 1335. I: mhm

3160 1336. N: on video`

3161 1337. I: right

3162 1338. N: saying, this is what happened to me`, you know` th-so,  
3163 you know`, it's one of those things, where, one side laughs, a-o-I  
3164 was, i-like I said I was in uhm [blocked: City H], talking to the,  
3165 mission, trying to say look, Scientology believes in  
3166 communication, and there was these two guys with a camera,  
3167 that was it, they wouldn't talk, I said come on, talk, and [...] I see

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- 3168           **them marching around with these signs, you know`, Scientology**  
3169           **killed [blocked: Trust Fund girl], you know`**
- 3170   **1339.   I: right**
- 3171   **1340.   N:   and I'm like, I didn't even like that sign at the time, I-I**  
3172           **was like, you know`, I didn't even like those signs, when [...] you**  
3173           **talked to them they changed their signs`**
- 3174   **1341.   I: right**
- 3175   **1342.   N:   but nothing is gonna change if you won't talk to them\***
- 3176   **1343.   I: right**
- 3177   **1344.   N:   and they're just going like this, and I'm a person that**  
3178           **I'm a [...] in the, in the net[...], and and once I get to the limit you**  
3179           **don't know what's gonna happen**
- 3180   **1345.   I: yeah**
- 3181   **1346.   N:   but I a-e, every time something happens, [...], but it's**  
3182           **like**
- 3183   **1347.   I: (laughs)**
- 3184   **1348.   N:   wooho, don't go there, and so, I'm uhm getting a little**  
3185           **bit more and more, upset, and I'm like trying to talk to these**  
3186           **guys, every time this one guy will talk to me, the [...] guy comes**  
3187           **and gets him (shhh), pulls him away, just like that\***
- 3188   **1349.   I: mh**
- 3189   **1350.   N:   and you can see it on the video**
- 3190   **1351.   I: wow**
- 3191   **1352.   N:   you can watch it and see, what i-i, we start talking and**  
3192           **stshhhh, the other guy comes in and takes him, and so, finally I**  
3193           **said to [blocked: Friend E], God I'm so [hard], and, he goes, it's**  
3194           **hard work bringing a suppressive [blocked: interviewee name]`,**  
3195           **you know` (laughter)**
- 3196   **1353.   I :(laughter)**
- 3197   **1354.   N:   and so I said no really I'm [hard] and he goes, look go**  
3198           **over in the Van [...condition] and just cool up a little bit\***
- 3199   **1355.   I: mhm**
- 3200   **1356.   N:   so I go across the street to the van, I remember I used**  
3201           **to work with those, so I know this routine with these guys, I**  
3202           **didn't do what they did, but I-I know also, right`**
- 3203   **1357.   I: right**
-

- 3204 1358. N: and so now they're filming me, and so I go across the  
3205 street, and the guy's still filming me from across the street,  
3206 [...left] the camera and then I kind of wave like okay, I'm not, you  
3207 know I'm sort of part of you\*
- 3208 1359. I: right
- 3209 1360. N: and maybe out of the Church of Scientology, [oh you  
3210 know there was ...me] I forgot to tell you, I wasn't going  
3211 picketing remember`
- 3212 1361. I: right
- 3213 1362. N: so I'm not gonna picket
- 3214 1363. I: yeah
- 3215 1364. N: so they said, I said look I'm not gonna picket with you,  
3216 you've I go shopping, you guys go picketing, but I had talked to  
3217 all those families during that one week, while I got out
- 3218 1365. I: mhm
- 3219 1366. N: on the phone, and I thought, ahh just feel so bad for so  
3220 many families, and I thought, I got to do something\*, I can't just,  
3221 you know, go shopping it's so tacky, so, I said alright, you drop  
3222 me off, I don't want to go in with you guys, cause they're the big  
3223 [SPs] to me right` (laughs)
- 3224 1367. I: (laughs)
- 3225 1368. N: you know`, so drop me off, and I'll go in\*, so I do, I walk  
3226 in, and I say look, I'm Scientologist, then I then I then I think  
3227 about it I think I'm not really a Scientologist, I said this to them,  
3228 cause I just left Scientology, but, and I said so really you should  
3229 call HCO, which is, the [Hubbard] Communication Office [...] you  
3230 know like here the thing if ever there is any trouble just HCO call  
3231 orderly, you just have to yell down and they'll come and they'll  
3232 fix it, you know they're the ethics people right`
- 3233 1369. I: mhm
- 3234 1370. N: so, I said so you better call HCO and and she says we  
3235 [don't need you], and I said well good, then there's not a  
3236 problem\*, why don't you give me a tour of your place, I want to  
3237 see it, you know`, I'm just like [...] right`
- 3238 1371. I: [...]
- 3239 1372. N: and this girl [...] she goes [blocked: interviewee name]`,  
3240 she goes [blocked: interviewee name]`, hi, she gives me a big  
3241 hug, and she goes you wouldn't believe it`, this just came out`,  
3242 this magazine with you in it`
-

- 3243 **1373. I: (laughter)**
- 3244 **1374. N: you look, what Scientologists say about Scientology,**  
3245 **and you're in it, I just read it, and I said, you're kidding, can I get**  
3246 **a copy, and I was like forced it cause I knew as soon as the next**  
3247 **thing I told her she wouldn't give it to me**
- 3248 **1375. I: (laughter)**
- 3249 **1376. N: right`, so I get the copy of it and she goes, yeah, and I**  
3250 **say really I'm in it`, cause I knew they had photographed me,**  
3251 **and, but I didn't I hadn't seen it, so she shows it to me I'm like**  
3252 **woow, I really am, I'm in this magazine, this is amazing, and so I**  
3253 **say okay, here's the bad news, I'm here with these big bad SPs\*,**  
3254 **and we're gonna picket, your [...] today\*, and she goes why, and**  
3255 **I said, first of all I know four kids have killed themselves, and**  
3256 **you know them too\*, okay, they had hung themselves, one kid**  
3257 **jumped out of MIT, out of the fifth floor, fifteenth floor of the, the**  
3258 **building`, killed himself, another kid drowned, and another kid**  
3259 **shot himself\*, and I said you know`, I got to do something, and I-**  
3260 **I said plus there's just too many things that are not right, you**  
3261 **know`, and so we're out there picketing and I'm just here talking**  
3262 **to these guys I think you should talk to them`**
- 3263 **1377. I: right**
- 3264 **1378. N: my thing was like why don't we all sit down and do**  
3265 **critics`**
- 3266 **1379. I: right**
- 3267 **1380. N: and the SPs and Scientology all sit down, we could**  
3268 **probably go, okay, you're right, we're not gonna, go march**  
3269 **around your house anymore\*, that's not right\***
- 3270 **1381. I: yeah, yeah**
- 3271 **1382. N: you know what I mean**
- 3272 **1383. I: right**
- 3273 **1384. N: but you got to, not do this, you know**
- 3274 **1385. I: right**
- 3275 **1386. N: kind of thing, it was sort of like, we could, probably**  
3276 **come to some agreements where we calmed down \*, it wouldn't**  
3277 **be all over, but it would calm down, and so I thought at the time`**
- 3278 **1387. I: mhm**
- 3279 **1388. N: I didn't realize how bad they were\***
- 3280 **1389. I: mhm**
-

- 3281 **1390. N:** see, so I didn't realize how bad the things were that  
3282 they did\*, they tried to pi-pin a criminal conviction on me for  
3283 setting in a [...santa`s chair], their [red...] chair in [blocked:  
3284 southern city F] which I tell you about later, but that was like  
3285 within six months of leaving\*
- 3286 **1391. I:** right
- 3287 **1392. N:** so that gives you an idea, I mean they're [...] if you're  
3288 on the wrong side of them
- 3289 **1393. I:** right
- 3290 **1394. N:** so, I didn't know that at the time, so I'm like trying to  
3291 get these guys, so I said okay, I'm gonna go and picket with my  
3292 friend\*, so I'm like trying to get their staff to come talk to them  
3293 like these two big SPs that I know\* right`
- 3294 **1395. I:** right
- 3295 **1396. N:** and they won't and they just videotaping so now I go  
3296 over to the van, I've got it going, and finally the guy will not stop,  
3297 and finally he walks across [...still] videotaping me, and he puts  
3298 it right up against the window`, that-the camera\*
- 3299 **1397. I:** right
- 3300 **1398. N:** and I'm just thinking, [...] that's [...], I got a lot to say
- 3301 **1399. I:** (laughs)
- 3302 **1400. N:** and you just crossed the line pal, and I get out, and I  
3303 go over to the video tape, cause my friend was, was videotaping  
3304 it, and I just talked and talked and talked about meeting [...] and I  
3305 was on OT seven, and now I'm out, wawawa`, you know I just, on  
3306 and on and on, [...] it's a great video, I mean it's a really great fun  
3307 video
- 3308 **1401. I:** (laughs)
- 3309 **1402. N:** but, you know I would have, I wasn't planning on doing  
3310 it [...], but it's like it just shows you how they just keep pushing  
3311 you until you finally do something like that\*
- 3312 **1403. I:** mhm
- 3313 **1404. N:** so, anyway, that was the first thing, where, then they  
3314 declared me the next day, but they didn't tell me, till months  
3315 later
- 3316 **1405. I:** mhm
- 3317 **1406. N:** I-I called in and tried to get my invoices for flag and  
3318 they-they put me right through their big justice G force like
-

- 3319           seven [...\*], and she said do you want any while you're [talking  
3320 to him just the ...] I said yeah, why am I talking to the justice  
3321 chief and she said, cause you're a declared suppressive  
3322 person\*, and I said well you know`, you might be too young to  
3323 know these [...] letter, but, there's this key [...] letter [at the  
3324 Hubbard] if it isn't in writing, it isn't true\*, so until you have it in  
3325 my hands in writing, I'm not really declared a suppressive  
3326 person`
- 3327   **1407. I:** mhm
- 3328   **1408. N:** and so
- 3329   **1409. I:** (laughs)
- 3330   **1410. N:** she had it to me in two days, which I was like right,  
3331 that's what I wanted
- 3332   **1411. I:** (laughter)
- 3333   **1412. N:** I w-I didn't care about being declared, I wanted it in  
3334 writing
- 3335   **1413. I:** right
- 3336   **1414. N:** and I knew it was like [blocked: Friend D] doesn't have  
3337 hers, a lot of people don't have theirs in writing, cause they they  
3338 stopped [...] it, but I knew if I read [...] and she felt [...] (laughs)
- 3339   **1415. I:** (laughter)
- 3340   **1416. N:** so then, uhm, just to finish, so then uhm I'm there for a  
3341 couple of weeks, I come back, my husband is like, completely  
3342 insane, I don't know what they did to him, but, it was really bad,  
3343 and he was really hateful and he's not a hateful guy at all, so I  
3344 finally say look\*, if our son kills himself`, because of this hatred  
3345 that you're running on me`, I'm gonna personally hold this  
3346 against you\*
- 3347   **1417. I:** mhm
- 3348   **1418. N:** cause you got to know we know four kids have killed  
3349 themselves, and all of them had this shit going, so knock it off,  
3350 just stop it, it's not worth it, to r-lose our son, over, what's  
3351 supposed to be a religion for Christ's sake
- 3352   **1419. I:** right
- 3353   **1420. N:** and so he did`, he totally stopped, being hateful
- 3354   **1421. I:** mhm
- 3355   **1422. N:** now he's still really secretive, he won't tell me where  
3356 he lives, he won't tell me where he works, he wouldn't pay [...]
-

- 3357 **1423. I: mhm**
- 3358 **1424. N: and I was married to him twenty-seven years`, helped**  
3359 **him a time, and he was like no, I'm not going to, and I go to**  
3360 **prison before I pay you any money\*, so, you know`, it was like**  
3361 **they had gotten rid of all my books, they d-they got in my**  
3362 **computer, they'd they'd done some pretty weird stuff, they got**  
3363 **rid of all my invoices, you know`, it's like they did really weird**  
3364 **stuff while I was gone\*, I didn't think about that when I left that**  
3365 **they would do that, cause I didn't know that they were that way`**
- 3366 **1425. I: right, right**
- 3367 **1426. N: but, you know, then you find out and it's like oh my**  
3368 **God, so, then I started posting, the other thing that happened**  
3369 **was, all these critics had said [blocked: nickname] when you**  
3370 **wake up as soon as you wake up , we're gonna help you, right**  
3371 **they were really that's how they said well now I wake up**  
3372 **[blocked: nickname] left the building**
- 3373 **1427. I: [...]**
- 3374 **1428. N: and now I go, bullshit, you know you ha- that is not ,**  
3375 **that she's a liar , you know that is not true nobody wakes up**  
3376 **from three e-mails 'cause they all thought I had written the e-**  
3377 **[blocked: Friend B] and woken up**
- 3378 **1429. I: uhm right**
- 3379 **1430. N: he didn't know I'd spend years you know all this stuff**
- 3380 **1431. I: [...that's right]**
- 3381 **1432. N: I told you they didn't know , so I , [blocked: Friend E]**  
3382 **gave me a laptop and said here start writing and so I just started**  
3383 **, I-I thought okay what don't they know it's like having a big**  
3384 **puzzle**
- 3385 **1433. I: [...]**
- 3386 **1434. N: with tons of missing [...] holes in it right and so I**  
3387 **thought wh-what don't they know , so the first thing I wrote was**  
3388 **[blocked: nickname]'s [person] nightmare which was all about**  
3389 **epilepsy**
- 3390 **1435. I: mhm**
- 3391 **1436. N: and the- for years Scientology [put on] this horrible**  
3392 **stuff on me just horrible you know you're this you're that, you**  
3393 **know like like you're a leper almost like you're a leper 'cause**  
3394 **you have an a medical condition, and and [...] said that too, he**
-



- 3395 he said uhm gays and [...in people...] are one one which is the  
3396 the most evil and horrible tone level anybody can be...
- 3397 1437. I: mhm
- 3398 1438. N: right so I was writing their, you know he's one of the  
3399 evil people \* you know
- 3400 1439. I: right
- 3401 1440. N: ...I thought he was always fighting that right , so  
3402 ...\*[...same against...I'm like...that...]
- 3403 1441. I: (laughs)
- 3404 1442. N: and he [...] go off I'm little [...] and I forget what the  
3405 main thing is, what was the main thing \* we were talking about ...
- 3406 1443. I: uuuuhm you're talking about, on the newsgroup and  
3407 you're getting a laptop and you're writing to everybody [...]
- 3408 1444. N: oh yeah so they all said that's not true you're a [...]   
3409 they all thought I was in [...] 'cause they knew I worked for [...]
- 3410 1445. I: mhm
- 3411 1446. N: but then they said she's in [...]
- 3412 1447. I: right
- 3413 1448. N: that's it and I mean I'm talking to people around the  
3414 world
- 3415 1449. I: right
- 3416 1450. N: [...agreed...] person and I [...] to this day I swear to god  
3417 I love [blocked: Friend B] 'cause , he is- , I mean he had enough  
3418 guts to go on there with everybody around the world and say,  
3419 okay, he said I'm not because they were all like [blocked: Friend  
3420 B] why are you talking to her,
- 3421 1451. I: [right]
- 3422 1452. N: you know 'cause no one [...] talked to me or anything I  
3423 post things they wouldn't answer them, and, oh yeah I was  
3424 telling you about the epilepsy thing [...] my worst thing but  
3425 anyway [blocked: Friend B] kept talking to me and they kept  
3426 saying stop talking to me and he said look I'm not giving [her]  
3427 the passwords to my computer I'm just talking to her, as soon  
3428 as she does something [...] she's a bad person , I'll change my  
3429 mind
- 3430 1453. I: mhm
-

- 3431 **1454. N:** but right now I'm just talking to her and he always has  
3432 held that it's been really cool 'cause uhm we literally it was like  
3433 [blocked: Friend E] [blocked: Friend D] [blocked: Friend F] , and  
3434 [blocked: Friend B] those are my four friends [...I left] I mean I  
3435 lost everything
- 3436 **1455. I:** mhm
- 3437 **1456. N:** and it was incredible, and so, the epilepsy thing I wrote  
3438 [blocked: nickname]'s worst nightmare and I wrote up the whole  
3439 thing and what happened with epilepsy, and [sure...or not...good  
3440 old ...] came right on their [...] and they were like dear [blocked:  
3441 nickname] you really think if we were going out on a ship and we  
3442 can only pick twenty-seven people, we would pick someone with  
3443 your condition to come with us, and uhm I mean there was much  
3444 [...] than that the way they wrote it
- 3445 **1457. I:** right
- 3446 **1458. N:** but it it had the whole leper feel to it
- 3447 **1459. I:** right right
- 3448 **1460. N:** and I I remember sitting back in my bed at [blocked:  
3449 Friend D]'s house going \* [thank you] 'cause it was like the first  
3450 time the world could see what, they, do
- 3451 **1461. I:** right
- 3452 **1462. N:** do you see what I mean
- 3453 **1463. I:** right
- 3454 **1464. N:** it's like the real slime ball shit that they run on people
- 3455 **1465. I:** right
- 3456 **1466. N:** calling themselves a religion you know what I mean  
3457 just [degrading] someone like that
- 3458 **1467. I:** mhm
- 3459 **1468. N:** and you know what people around the world got really  
3460 pissed off and said you can't say that to another person
- 3461 **1469. I:** right
- 3462 **1470. N:** you know that is not right
- 3463 **1471. I:** right
- 3464 **1472. N:** and I was like ooh so happy so then I literally spent two  
3465 or three months ...filling in the holes of this puzzle
- 3466 **1473. I:** yeah
-

3467 **1474. N:** until finally everybody agreed you're not a [...] 'cause  
3468 I've done enough stuff I did these videos I [...] it I wrote you  
3469 know I told them stuff

3470 **1475. I:** right

3471 **1476. N:** for all this time I had this top secret thing about [...]  
3472 right

3473 **1477. I:** right

3474 **1478. N:** -s I was really afraid of, and I-I couldn't tell the FBI the  
3475 FBI was in [blocked: southern city F] checking out Scientology,  
3476 [but [blocked: Friend D]'s in...they their] I said I have a secret I  
3477 can't even tell you I can't tell you [...] I can't tell anybody I'm too  
3478 afraid to tell anyone

3479 **1479. I:** [mhm]

3480 **1480. N:** but I have to tell someone, and she said well the FBI  
3481 doesn't wanna hear it they're [...] a specific end of it that's it, so  
3482 I didn't know what to do, so I finally thought you know what , \*  
3483 [I'm gonna just post it on the internet] so I started from the  
3484 beginning because it's s- it's soo huge if you ever read it it's  
3485 called the [...one...one story] and it's like it's so big because  
3486 [blocked: Friend A] was my [...] and my [...] and my best friend  
3487 and, you know so it was like who is, th-he hasn't one of his  
3488 nicknames, he was, on ARS for ten years lying saying [there's  
3489 the other...i- these other] identities right

3490 **1481. I:** right

3491 **1482. N:** so I had the, basically [...] out him and say this is my  
3492 best friend, really,

3493 **1483. I:** mhm

3494 **1484. N:** the guy that you love [blocked: pseudonym for Friend  
3495 A] that he said oh they all love [blocked: pseudonym for Friend  
3496 A], but he is [blocked: pseudonym for Friend A] right

3497 **1485. I:** right

3498 **1486. N:** so I had to say who is [blocked: pseudonym for Friend  
3499 A] right

3500 **1487. I:** yeah

3501 **1488. N:** and tell, who he was but I did it in a really nice way so  
3502 they didn't hate him, but, I I told the whole story all the way from  
3503 the beginning to the end about that spiritual rape

3504 **1489. I:** right

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- 3505 **1490. N: and everything and [the-...all the the ...] but one of my**  
3506 **friends recently called me and said you know that was the \* best**  
3507 **[to me] could have done 'cause it's almost like uh uhm a witness**  
3508 **protection program**
- 3509 **1491. I: [...]**
- 3510 **1492. N: it is**
- 3511 **1493. I: right**
- 3512 **1494. N: because , 'cause it's like I posted it from a very**  
3513 **innocent, point of view where I just [...] was stuck with this,**  
3514 **didn't know what to do with it so here it is you know**
- 3515 **1495. I: right**
- 3516 **1496. N: it's to the world**
- 3517 **1497. I: right**
- 3518 **1498. N: this is it this is what I did**
- 3519 **1499. I: right**
- 3520 **1500. N: I did it**
- 3521 **1501. I: right**
- 3522 **1502. N: and I did it with this group of people, but the but**  
3523 **there's other people that have stayed in continue to do it, and,**  
3524 **you know who knows what happens with it**
- 3525 **1503. I: right**
- 3526 **1504. N: you know it's like i-i-if the FBI gets upset about it,**  
3527 **somebody's gonna be held out to [...] and it's not gonna be**  
3528 **Scientology [...it'll be...really...these volunteers...]**
- 3529 **1505. I: right**
- 3530 **1506. N: that think they're helping, just like all-all of 'em in the**  
3531 **guardians office ...**
- 3532 **1507. I: [yeah]**
- 3533 **1508. I: ...so I continued speaking out, and, my life has been**  
3534 **better because of it you know I feel really good a lot of people**  
3535 **have left Scientology I've helped a lot of families though**
- 3536 **1509. I: mhm**
- 3537 **1510. N: [that's my life]**
- 3538 **1511. I: (laughs)**
-

3539 **1512. N:** I mean [...really...] I miss my old friends , but , you  
3540 know I I do after think of what kind of friends are they if they ,  
3541 [...] gonna leave me just because I've changed my mind

3542 **1513. I:** right , right

3543 **1514. N:** and I miss my husband [a bunch...] I really do, I'm  
3544 really he's a good guy, so that's kind of sad but, you know I [...]   
3545 a lot the first few years I just cried all the time, I couldn't stop  
3546 crying I was like, it was horrible, but a lot of people helped me  
3547 I've had, unbelievable help from, just people around the world,  
3548 and, you know on the internet around the world every day help  
3549 me, and then a lot of people here in [blocked: City D] have  
3550 helped me, [it's been really cool] so, that's my story (laughter)  
3551 [and I'm stickin' to it] (laughter)

3552 **1515. I:** wonderful

3553 **1516. N:** (laughter)

3554 **1517. I:** uuhm...[...that's all you have to say]

3555 **1518. N:** (laughter)

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Faith Development Interview with Fiona

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- 1 1. I: (laughter), uhm we can decide to it is, [...really ...right now] –  
2 [(break)] ... uuhm so if you moved to the [...] structure part of the  
3 interview now uhm, you mentioned some marker events, uhm  
4 that really [stood] out uhm were there any other marker events  
5 that [...sort...gonna reflect it back...on your story...that...maybe  
6 also stand out...real]
- 7 2. N:...hmmm , (laughs) [...] my life has been a marker event
- 8 3. I: (laughs)
- 9 4. N: uhuhmmm ...well for sure getting married was a marker event
- 10 5. I: mhm
- 11 6. N: uhm, another marker event even before getting married one  
12 of my friends ...uhm I- in Scientology it cost a lot of money and I  
13 didn't have the money and they [...out of the...what I said]
- 14 7. I: mhm
- 15 8. N: and one of my, dear friend then bought this huge package for  
16 me which I won't even say what it was but it was like the training  
17 package and the [auditing] package you know and she gave it to  
18 me for Christmas
- 19 9. I: wow
- 20 10. N: so that was like a huge [...ever done ...in life]
- 21 11. I: yeah
- 22 12. N: for me that was incredible, so that was a marker, then  
23 getting married was a super marker me and my husband  
24 [...marry...] was really great and he was like a huge anchor for  
25 me and it's been really hard without him
- 26 13. I: [...]
- 27 14. N: 'cause he, I'm like kind of flying all around I'm like, [...] or something that's what my girlfriend calls me [Toto]
- 28
- 29 15. I: (laughs)
- 30 16. N: you know 'cause I'm always busting [...these guys] but,  
31 I'm like flying around and he was like really stable and it was  
32 really \* cool [having...] the guy was great and then I did have my  
33 son we had our son together and that was a huge, huge turning  
34 point in my whole life 'cause I just loved being a mum I loved, I  
35 loved my son I still love him he's really a great guy
- 36 17. I: mhm
-

- 37 18. N: uhm, and I lo- but I loved being the mum I had a bunch  
38 of mums who were friends and we all we actually went to  
39 [blocked: City I] that was another big turning point there's a guy  
40 named [blocked: Friend I] who has this thing, uhm he mainly  
41 works for a [severely...children]
- 42 19. I: mhm
- 43 20. N: but he found that he could bring he can bring them  
44 [up...] and all not all the time but many times up to normal and I  
45 think genius categories
- 46 21. I: mhm
- 47 22. N: so then right when our kids were two, he said now wait  
48 a minute if I can do this with [brain-...] kids what about well kids
- 49 23. I: right
- 50 24. N: so he started a week called the better baby week and we  
51 all flew there and did it it's a [week long] thing and [how to]  
52 increase your babies intelligence
- 53 25. I: right , right
- 54 26. N: and it's the same program as he does with the other  
55 kids, but the kids are well so they don't have to overcome [a lot  
56 of their stuff]
- 57 27. I: right
- 58 28. N: and I mean the kids, we did it for five years
- 59 29. I: (laughs)
- 60 30. N: and I mean w- it was that was a huge turning point  
61 'cause we had, you know T-shirts we're professional mums and  
62 you know
- 63 31. I: (laughs) right
- 64 32. N: and that was a big turning point [for Scientology too]  
65 because it wasn't Scientology I\_
- 66 33. I: uhm right
- 67 34. N: 'cause you know what I mean it was like
- 68 35. I: it's another thing
- 69 36. N: it was a whole different thing that
- 70 37. I: yeah \_I
- 71 38. N: it was almost like [...faced] right
- 72 39. I: right
-

- 73 40. N: you know because they had a lot of psychology in it and  
74 stuff like that so a lotta Scientologists were against [...] but we  
75 had the [product] our kids were reading doing maths learning  
76 foreign languages, you know
- 77 41. I: right
- 78 42. N: physical you know they were like [...ship] they were  
79 really good kids, and they still are they all turned out really great
- 80 43. I: great
- 81 44. N: so, anyway so that was a big one, uhm, and then you  
82 know ...I I don't know [...think so...]
- 83 45. I: no good...uhm you-you
- 84 46. N: I mean on the positive note I mean school college was  
85 really negative,
- 86 47. I: really
- 87 48. N: yeah , 'cause I was doing drugs and I didn't wanna be  
88 there
- 89 49. I: yeah yeah
- 90 50. N: [...right I didn't know] why I was there so it was sorta  
91 like, it's just a [...] 'cause I didn't know why I was there
- 92 51. I: mhm
- 93 52. N: [...all the...] send me to that girl's junior college
- 94 53. I: right
- 95 54. N: and that so there's more girls [over...]
- 96 55. I: [...(laughs)]
- 97 56. N: and then secondly, it was uhm, then when they send me  
98 to [blocked: suburb B] I'm so druggy by then and was stoned all  
99 the time so...yeah I'd ever I-I would I did never purpose for being  
100 there you know
- 101 57. I: mhm
- 102 58. N: [...they...] like I told my mum if you will let me, work for a  
103 year, really be on my own, I probably have a master because I  
104 would have
- 105 59. I: (laughs)
- 106 60. N: really, realized shit this is horrible
- 107 61. I: right
- 108 62. N: (laughter) you know
-



- 109       **63.       I: right, (laughs) ...uhm , what about , uhm you you you**  
110       **did mention some of your past relationships but uhm are there**  
111       **any past relationships that, uhm stand out as being important to**  
112       **your development as a person [...]**
- 113       **64.       N: ...well for sure my mother and father**
- 114       **65.       I: mhm**
- 115       **66.       N: huge I mean they were huge my dad was a really great**  
116       **guy, and very courageous [...] strong guy you know**  
117       **professional [blocked: athlete who won several awards], so he**  
118       **was a celebrity so that was neat being around him 'cause he**  
119       **kind had the red carpet treatment wherever he went**
- 120       **67.       I: mhm**
- 121       **68.       N: and for the rest of my life he [...] he died when I was**  
122       **twenty or twenty-one, but people still [for the...] they go Oh your**  
123       **dad is [blocked] wow I knew him you know**
- 124       **69.       I: right**
- 125       **70.       N: so I hear all these stories and stuff about him and , I**  
126       **always feel like he's around me [...] sidekicks [...] oh yeah your**  
127       **dad [...to me...feeling] I always feel like he is you know he he**  
128       **helped me a great [...out of Scientology] really [...]**
- 129       **71.       I: oh wow**
- 130       **72.       N: but uhm , he was a big help and my mum was too my**  
131       **mum was really big and she still is I'm you know find something**  
132       **bright about the day you know it's like yes there's a bunch of**  
133       **crap because on every day and everybody's lies but you gotta ,**  
134       **you know find [...and smaller...]**
- 135       **73.       I: right**
- 136       **74.       N: that's it , and she was like a big party animal and you**  
137       **know , have fun you know , you know do your life while you're**  
138       **doing it you know not like , soon you know when I get to bla I'll**  
139       **do bla , you know**
- 140       **75.       I: right**
- 141       **76.       N: forget it it's you know you'll never live**
- 142       **77.       I: right**
- 143       **78.       N: so so those two people were really big my brother , who**  
144       **was really , has always been really strong in my life 'cause he's**  
145       **really close to me my younger older brother my older brother**  
146       **was , horrible you know 'cause , he was, you know , kinda like a**
-

- 147 [marchant] for me he was like four years older than me and this  
148 is really [...] and he still is , and then uhm ...[as far as...] people  
149 other people my uh-I also had a boyfriend in high school who  
150 was a big , help to me because spiritually he understood what I  
151 was talking about about , there's gotta be more than you know  
152 just , walking up the ladder of success kind of things
- 153 79. I: right
- 154 80. N: he he's in [blocked: Country B] you know he went to  
155 [blocked: Country B] joining the Peace Corps [...]
- 156 81. I: hm...[...]
- 157 82. N: so his life went that way and I went into Scientology and  
158 I-[...] and both of us had been like , you know the peace [...] is it  
159 and I'm like Scientology is it
- 160 83. I: (laughter)
- 161 84. N: you know [...] so I finally got out and I and I ask my well  
162 on the internet they found him I-I-I
- 163 85. I: wow
- 164 86. N: did this search and just said , does anybody know  
165 [blocked: brother] who was in he's in [...] [blocked: Country B]  
166 and then I got this e-mail like three days later , here's his  
167 address and I was like wait I\_ [...]
- 168 87. I: [...] \_I
- 169 88. N: I just got on the internet I was like how do you know me  
170 how did you send me this what happened
- 171 89. I: (laughter)
- 172 90. N: and he said well, I'm in the Peace Corps, you now  
173 traces, trains everyone\*, in-in the Peace Corps
- 174 91. I: oh [...]
- 175 92. N: he's the train guy, but I'm on leave, I'm in America, I saw  
176 your ad, and so I sent it to you, so I started emailing him and we  
177 were like back in touch, and then he and his family were gonna  
178 come back to America, and that weekend uhm, the uhm, the Am-  
179 American embassy was bombed\*, so, and I would think if he was  
180 coming back here, he, it was a good chance he might have one  
181 of the people who got killed\*, cause I never heard from him  
182 again, ever, I'm hoping not, but, you know`
- 183 93. I: right
-

- 184 **94.** N: [...] so and then, in uhm, my one friend that I, my room-  
185 mate that I moved to [blocked: City C] with, uh-who was, gay,  
186 but she was, she introduced me to all those gay people that kind  
187 of was a wild thing to see, oh my God, it was this whole other  
188 world`
- 189 **95.** I: right
- 190 **96.** N: that was really cool\*, and, just to go to [blocked: City C]  
191 I wouldn't have had the nerve probably going to [blocked: City  
192 C], where she knew it`, and so she was like, oh yeah, you know`,  
193 it's fine\*, and then we went to [blocked: City E] and I've met a  
194 guy and lived with the guy\*, a-and, he was kind of cool, he was  
195 kind of a, I don't know, he was a big part of my life`, for a short  
196 time, not for a long time\*
- 197 **97.** (end of Side A tape NRMD-04-021-K-Sci-2/3)
- 198 **98.** N: – [...] out later
- 199 **99.** I: right
- 200 **100.** N: he [...] these big heavy [...cults], and uhm, I think he's  
201 so in it
- 202 **101.** I: mhm
- 203 **102.** N: but that's where we're a very different cult, and uhm,  
204 let's see, so, those guys [...] you know`, my family, my uh-uhm,  
205 my aunt has always been, you know a lot of the different people  
206 of my family have been really strong, I also had a bunch of  
207 friends that were, really strong in my life, that helped me and  
208 they were [...], and of course [Hubbard]
- 209 **103.** I: mhm
- 210 **104.** N: cause I thought he was really this great guy`
- 211 **105.** I: right
- 212 **106.** N: and then, getting out, in, you know`, my friends have  
213 helped me get out`, they were really, big turning points in my  
214 life`, and amazingly enough, you know how I told you about fair  
215 game, well amazingly enough, the millionaire, [blocked: Friend  
216 E] [...] and [blocked: Friend D] Books, who helped me get out`,  
217 are now testifying for Scientology\*, that's how strong they can  
218 [fair game] someone, I mean this guy, was, a-he-paid millions of  
219 dollars, to put down Scientology\*
- 220 **107.** I: right
- 221 **108.** N: to expose, them killing this girl [blocked: Trust Fund  
222 girl]
-

- 223 **109. I: right**
- 224 **110. N: and he has two daughters, and he was like that's it, I'm**  
225 **gonna, take these guys on, and he moved right to [blocked:**  
226 **southern city F], two blocks from them, you know, he just really**  
227 **wanted to expose what they did**
- 228 **111. I: mhm**
- 229 **112. N: and, now, they I don't know what they did to them but,**  
230 **he's now, totally switched sides, and, you know, doing**  
231 **everything they want them to do\***
- 232 **113. I: interesting**
- 233 **114. N: scary, he**
- 234 **115. I: it is scary**
- 235 **116. N: it really is, and I mean when you knew how strong these**  
236 **people were against this, they've written, volumes about it**
- 237 **117. I: mhm**
- 238 **118. N: and how bad it is and, picked at it and talked about it,**  
239 **he's been on TV, and everything, and now he's like, oh, got**  
240 **nothing to say**
- 241 **119. I: mh**
- 242 **120. N: he just wants his life back I think, either they were**  
243 **gonna get his money, or his kid, or something\*, they were gonna**  
244 **do something really vicious to him I'm sure\***
- 245 **121. I: right**
- 246 **122. N: and that was like [look], you know, either you, totally**  
247 **with withdraw, everything you've said, or, you know, we're**  
248 **gonna do X Y and Z**
- 249 **123. I: right**
- 250 **124. N: and, whatever it was, it was strong enough to make him**  
251 **go, "Uncle"**
- 252 **125. I: mh**
- 253 **126. N: you know, which, is pretty scary**
- 254 **127. I: yeah**
- 255 **128. N: ...**
- 256 **129. I: uhm, .., you you talked about, uhm, your long time**  
257 **friend [blocked: Friend A]\*, and, out of there**
- 258 **130. N: oh yeah, he was a big big person in my life**
-

- 259 131. I: a-and talked about the like the change in that  
260 relationship with [blocked: Friend A] and you don't know how he  
261 [...] side and then, the – interview [spiritual rape] and, were there  
262 other relationships, that, maybe had some kind of change, that,  
263 was really striking for your life, [...and relationships] to people  
264 that\*
- 265 132. N: were they like turned on me like that
- 266 133. I: well positive or negative
- 267 134. N: well, like my parents were really positive, my brother  
268 was really positive, you mean where they cha-changed`
- 269 135. I: yeah, yeah
- 270 136. N: either way`, uhm, I don't think so, not really, I-I mean  
271 except for [blocked: Friend E], you know`, and [blocked: Friend  
272 D]
- 273 137. I: mhm
- 274 138. N: now switching and, but they're still friends with me,  
275 cause see most people turn down them when they, started  
276 testifying for the church
- 277 139. I: right, right
- 278 140. N: people were like okay they're horrible people`, and I  
279 was like wait a minute, that's, Scientology would love that
- 280 141. I: right
- 281 142. N: cause then they could say see, you did never have any  
282 friends anyway, we're your best friends\*
- 283 143. I: right
- 284 144. N: do you see what I mean, and so I went no no, I'm your  
285 friend, you helped me, I don't care what you do with this, that's  
286 your life
- 287 145. I: right
- 288 146. N: and I I could tell, [blocked: Friend E] just wanted his life  
289 back, that's all\*
- 290 147. I: mhm
- 291 148. N: he's a just a person, who realized wait a minute, I really  
292 got up the rail [...], like a train off the tracks
- 293 149. I: right, right
-

- 294 **150. N:** and it was just like okay, enough, I want my life back, I  
295 **don't ever want to talk anybody again, about Scientology\*, you**  
296 **know`, it's like I wa-I don't even want to hear about it**
- 297 **151. I:** right
- 298 **152. N:** and so, but that was a big change
- 299 **153. I:** yeah
- 300 **154. N:** a-and it's been a big change for me because, at first  
301 **then everybody turned on me**
- 302 **155. I:** right
- 303 **156. N:** cause they'd start, you know`, bitching about [blocked:  
304 **Friend E] [...], and then I'd be like hey, he's my friend**
- 305 **157. I:** right
- 306 **158. N:** and they were like, he's your friend`, you realize he's  
307 **done datdatdatdatdat`, you know`**
- 308 **159. I:** (laughs), mhm
- 309 **160. N:** and I'm like, yeah, I know he has\*, but, you know, we  
310 **even walked to [...], so**
- 311 **161. I:** right, so how's like their relationship with you, you being  
312 **a declared suppressive person**
- 313 **162. N:** they who
- 314 **163. I:** [blocked: Friend E] and [blocked: Friend D]
- 315 **164. N:** well [blocked: Friend E], [blocked: Friend D] is  
316 **declared, or if she isn't she, she should be, I mean she is [...]**
- 317 **165. I:** oh, okay
- 318 **166. N:** she was a huge executive in the ch-church who left
- 319 **167. I:** oh, okay
- 320 **168. N:** yeah, she left
- 321 **169. I:** I thought that you said both of them had switched and  
322 **went out testifying for**
- 323 **170. N:** well they are, but their, but their, I mean it's sort of like,  
324 **I, they don't see me as an SP**
- 325 **171. I:** right
- 326 **172. N:** you know what I mean, it's not like they're back in  
327 **Scientology\*, first of all he never was, he's a [...]**
- 328 **173. I:** right
-

- 329 174. N: but she's not gonna go back in Scientology, she's just,  
330 you know
- 331 175. I: yeah, kind of [...]
- 332 176. N: hee
- 333 177. I: it's uhm, both of them, both of them advocating for  
334 Scientology or just [blocked: Friend E]\*
- 335 178. N: they're not advocating for, they just stopped being  
336 against it
- 337 179. I: oh, okay\*
- 338 180. N: and their, their, uhm, they kind of, like [blocked: Friend  
339 E] was helping support people with money, and now he's not\*
- 340 181. I: oh, okay
- 341 182. N: it's like no, you know I and he give loan money and he  
342 wants it back\*
- 343 183. I: mhm
- 344 184. N: and, I I don't, I even [...] a lot, cause I don't want [...],  
345 he's my friend, and it's like, I I know if I get into it too much then  
346 I get all like oh God, [blocked: Friend A] [...] is a horrible person
- 347 185. I: right, right
- 348 186. N: and, I can't do that, I mean he really help-he saved me  
349 when, I really needed him, so, I don't I don't really want to get  
350 into all the legal, what happened, it's too long anyway, I can't  
351 read it my eyes get really sore when I read you know, tons on  
352 the internet
- 353 187. I: yeah
- 354 188. N: I can't read it, [...] if somebody print it out I could, but
- 355 189. I: right
- 356 190. N: even then I wouldn't, I hate [...] documents
- 357 191. I: (laughs)
- 358 192. N: [...you know I have...]
- 359 193. I: yeeeah [...] right
- 360 194. N: you summarize it for me and give me a I\_ [...]
- 361 195. I: (laughter)
- 362 196. N: [...] (laughter) \_I
-

- 363 197. I: ... how has your, image of god or relationship to god  
364 changed across your life chapters, you know I- uhm born and  
365 raised [...] catholic and then, all up your you know how-
- 366 198. N: it's been a bunch
- 367 199. I: yeah
- 368 200. N: yeah , 'cause originally I was , originally I , I don't know  
369 I just , had a very , I don't know what I thought god was I mean  
370 that was like whatever they were telling me in the catholic  
371 church ,
- 372 201. I: mhm
- 373 202. N: [that was...] out of kind of fear
- 374 203. I: okay
- 375 204. N: you know it was like, better do this or that's gonna  
376 happen ' and I didn't believe that that's what they were  
377 promoting
- 378 205. I: right
- 379 206. N: you don't do this you know Jesus Christ guide for you,  
380 you know it was kinda like shame blame or [...] kind of thing
- 381 207. I: right
- 382 208. N: and I was like hmmm I don't think so , ' that's not my  
383 god
- 384 209. I: mhm
- 385 210. N: you know the god that I know I felt was kind of like  
386 loving and, compassionate, but I had that [big] believe they kept  
387 saying if you pray you'll [...] right
- 388 211. I: right
- 389 212. N: and so I was praying and trying to get my [...] right
- 390 213. I: right
- 391 214. N: [...told...]
- 392 215. I: yeah yeah yeah
- 393 216. N: and it it didn't happen so then I thought uhm this is a  
394 bunch of [...] you know there's uhm forget it, so then I just kinda  
395 [...] god and I was into the eastern religions which aren't really  
396 into god they're I mean [...somewhere...into Buddh-Buddha...]  
397 whatever but I had no clue of [...] Buddha was or [...] like  
398 whatever I wasn't into that I was just into the philosophy [...]
-



- 399       **217.    I: right right**
- 400       **218.    N: alright so then I was just into philosophies**
- 401       **219.    I: mhm**
- 402       **220.    N: and not really into god for a really long time and then I**  
403           **get in Scientology and they're not really into god, at all you**  
404           **know**
- 405       **221.    I: [right]**
- 406       **222.    N: you never hear 'em talk about god**
- 407       **223.    I: right**
- 408       **224.    N: if you do talk about god something like \* [good] you**  
409           **know what's wrong with you ...**
- 410       **225.    I: right**
- 411       **226.    N: you know I [...OT three...did you do ...you know...] do**  
412           **you understand god where that comes from it's 'cause they**  
413           **think it's all [really] negative it's like an implanted thing, from**  
414           **pain and you know**
- 415       **227.    I: right**
- 416       **228.    N: a really bad thing**
- 417       **229.    I: right**
- 418       **230.    N: but I didn't believe that but I just [sort of parked it]**  
419           **because I [...] I'm on this train with all these people that are that**  
420           **way right**
- 421       **231.    I: right**
- 422       **232.    N: and then, then I got way higher higher higher it's like**  
423           **the pyramid and I'm almost at the top , and , and my husband**  
424           **there's [OTA] and you could tell , I don- I d- they can't ever say**  
425           **what it is , but I could tell , he felt like he should be or-or-others**  
426           **start to treating him like he should be god ...**
- 427       **233.    I: mhm**
- 428       **234.    N: ...and he wasn't he re-really screwed up , so he was like**  
429           **, a person hiding in a corner, he wouldn't go out ,**
- 430       **235.    I: hm**
- 431       **236.    N: and I didn't blame him because wherever we would go**  
432           **people go wow [blocked: interviewer name] you're [OTA] then**  
433           **you're [...like that]**
- 434       **237.    I: mhm**
-

- 435       **238.    N: aren't you [OTA] you know it was like it didn't matter**  
436           **what h-oh- really [[blocked: Friend A]'s ...aren't you OTA]**
- 437       **239.    I: right**
- 438       **240.    N: you know it was like all this stuff and it so he was like I**  
439           **don't wanna even go, after a while 'cause eh- 'cause it's only a**  
440           **few OT eights [...] wow you're OT eight**
- 441       **241.    I: right**
- 442       **242.    N: and you [...] can heal I just broke my arm [...just] to call**  
443           **me up while I was on OT seven I just broke my arm can you go**  
444           **on session and fix it, and what are you gonna say it's totally**  
445           **confidential**
- 446       **243.    I: right**
- 447       **244.    N: you can't say no I can't I don't have those tools**
- 448       **245.    I: right**
- 449       **246.    N: and you can't say yes I can, 'cause that's I\_ [...]**
- 450       **247.    I: 'cause you can't**
- 451       **248.    N: and you can't**
- 452       **249.    I: (laughter) \_I**
- 453       **250.    N: but I mean it would be [...] 'cause you still , y-you're**  
454           **saying something of what it is , so it's really a tricky thing , but**  
455           **uhm but anyway so god was just sort of like [...gonna...] for a**  
456           **really long time and then OT three they [...] this negative about**  
457           **Jesus and angels and everything**
- 458       **251.    I: right**
- 459       **252.    N: and so , I said okay that's right [but...about that] 'cause**  
460           **it's all it's all from these implants from these , from this evil**  
461           **[Xenu] right**
- 462       **253.    I: right**
- 463       **254.    N: you know , an- so then I was really [...] but then , as OT**  
464           **seven wasn't working , right I s- and I was having these massive**  
465           **[...] grand headaches during this time**
- 466       **255.    I: mhm**
- 467       **256.    N: the nineteen-ninety then , [...two] well nineteen-ninety**  
468           **to ninety-seven around that time I [...] these massive [...] grand**  
469           **headache**
- 470       **257.    I: mhm**
-

- 471       **258.    N: and and of course [auditing] wasn't helping of which**  
472           **they were saying it would right**
- 473       **259.    I: right**
- 474       **260.    N: so then I started buying all these self improvement**  
475           **books trying to fix myself right**
- 476       **261.    I: right**
- 477       **262.    N: it all on the [slide] because you can't do that that's**  
478           **against the law in Scientology**
- 479       **263.    I: right**
- 480       **264.    N: you're other they call it other practices right and you**  
481           **can't do other practices it's [all...]**
- 482       **265.    I: okay**
- 483       **266.    N: so I'm over here you know reading these things even**  
484           **side books I'm reading them you know which is like huuh you**  
485           **know**
- 486       **267.    I: right**
- 487       **268.    N: you say what so I had my own little book shop I still**  
488           **have it in my bedroom**
- 489       **269.    I: (laughs)**
- 490       **270.    N: you know and my husband he's [...] like where do you**  
491           **getting that for and I'm just like look you don't have my grand**  
492           **headache so just shut up**
- 493       **271.    I: (laughs)**
- 494       **272.    N: you know I it's not going away with the [auditing] he he**  
495           **realized it too it wasn't gonna go away with the [...thing]**
- 496       **273.    I: right**
- 497       **274.    N: and I and I so he kind of, and he was always [...] just**  
498           **letting me be you know it be like oh god not that , and the other**  
499           **thing was uhm I started getting in the [angels] again and digging**  
500           **, 'cause I was in [blocked: City D] you know and I was driving a**  
501           **lot and I was and I'm not , I'm a better driver now but at that time**  
502           **I was kind of a wild driver**
- 503       **275.    I: mhm**
- 504       **276.    N: and I'm like almost hit someone and I wouldn't , and so**  
505           **then I , pretended like [I had these four angels around my car]**  
506           **and a million things have happened but I [...sure ...death]**
- 507       **277.    I: (laughs)**
-

- 508 **278. N: and I wouldn't [be like...oh thank you to my angels]**  
509 **right**
- 510 **279. I: interesting**
- 511 **280. N: you know for guarding my car , so and now I'm like**  
512 **getting more spiritual**
- 513 **281. I: right**
- 514 **282. N: with these angels right**
- 515 **283. I: yeah**
- 516 **284. N: around my car that was it w-uhm-a still I'm not being**  
517 **with god you know but it was like**
- 518 **285. I: right**
- 519 **286. N: I got these angels and they're protecting me**
- 520 **287. I: (laughs)**
- 521 **288. N: so then I started buying angels and put 'em around my**  
522 **house and I noticed my husband would break 'em every single**  
523 **time, not intentionally**
- 524 **289. I: right**
- 525 **290. N: he was a really big guy, six two, so he would like, bump**  
526 **into them**
- 527 **291. I: mh**
- 528 **292. N: and I'd find it broke, he'd went oh sorry, I knocked your**  
529 **angels over, you know what I mean**
- 530 **293. I: right**
- 531 **294. N: but it just happened over and over and over, till I**  
532 **thought something is really weird with this guy**
- 533 **295. I: right**
- 534 **296. N: and, and I knew whenever I'd say God he [...] remember**  
535 **he was in Scientology\***
- 536 **297. I: right**
- 537 **298. N: so he had the whole life, God isn't anything, right**
- 538 **299. I: right**
- 539 **300. N: you know`, [it ...] is bad if anything, and, he didn't have**  
540 **any, earlier, like I had cath-catholicism at least with God, so I**  
541 **had some good thoughts of God**
- 542 **301. I: mhm**
-

- 543       **302.     N: but he had nothing\***
- 544       **303.     I: right, right, right**
- 545       **304.     N: [...], you know`[... a little command...] when he was a**  
546       **little kid`**
- 547       **305.     I: right**
- 548       **306.     N: and [H...], so, so, uhm, .., I forgot where I was, I was**  
549       **talking about the angels, oh yeah, so then, I said [...] this talk**  
550       **radio also, and that was another thing that really started helping**  
551       **me**
- 552       **307.     I: mh**
- 553       **308.     N: cause it was like now wait a minute, cause I was**  
554       **counseling at the time, other people, and it would take me for**  
555       **ever to get them to, come up with what was really happening to**  
556       **them\* right`**
- 557       **309.     I: right**
- 558       **310.     N: and then I would listen to somebody Psychologist and**  
559       **they would be like, no it isn't that okay, come on [[blocked:**  
560       **interviewer name]] tell us the truth, you know` and they alright,**  
561       **here's what it is, babab**
- 562       **311.     I: (laughs)**
- 563       **312.     N: and I think now wait a minute, you know, what's the**  
564       **deal in here I'm spending an hour with some guy, to get that\***
- 565       **313.     I: yeah**
- 566       **314.     N: and they spend two minutes with them and got it, over**  
567       **and over and over it`**
- 568       **315.     I: right, right**
- 569       **316.     N: and then I said [...] wait a minute, there's something**  
570       **wrong here, right`**
- 571       **317.     I: (laughs)**
- 572       **318.     N: and, and, uhm, then during that time, okay this was a**  
573       **final thing that got God back into my picture, believe it or not,**  
574       **and I I'm still waiting for Oprah to acknowledge it, cause I wrote**  
575       **it up to her, but I was watching Oprah, and at that time I'd gained**  
576       **a hundred pounds, I'd stop doing OT seven, I'd given up on**  
577       **that\*, I was like okay and uhm, I'd gained a hundred pounds on**  
578       **OT seven, uhm, I'd started going to Weight Watchers, which I**  
579       **went to tonight, you know`, I go all the time, and I'd lost, I started**  
580       **loosing some weight`, and I started watching Oprah, and she**
-

581           **said one day, in nineteen-ninety-nine, she said you know what,**  
582           **all I did was give my life [...to God] that's it\***

583   **319.    I: mh**

584   **320.    N: and I thought that's it, I mean after all this shit that I've**  
585           **gone through you give your life off to God and here on TV in my**  
586           **ideal life, you know, to me I there's nothing I would love more**  
587           **than [normal] life**

588   **321.    I: (laughs)**

589   **322.    N: and I thought, oh, this is really, this is pathetic, I got to**  
590           **get this together, so now, n-on new year's eve in nineteen-**  
591           **ninety-nine, we we went to the [shrine] auditory, did I tell you**  
592           **that`**

593   **323.    I: mhm**

594   **324.    N: okay we went to the [blocked: auditorium] and my**  
595           **husband 's outside with the critics who are out there with the big**  
596           **signs [...] and you know`, Scientology killed [blocked: Trust**  
597           **Fund girl] and all this stuff, and he's out there trying to quote**  
598           **[...handle done\*]**

599   **325.    I: right**

600   **326.    N: and I'm inside of the [shrine] it's new year's eve, ..., and**  
601           **I think, okay that's it, I'm give my life off to God\***

602   **327.    I: mh**

603   **328.    N: and so I just start that's it`, my life is yours, whatever**  
604           **you want to do with it`, you can do with it\*, wa-and I'm thinking,**  
605           **Scientology`, and I'm in the big Scientology [...] then I'm thinking**  
606           **[...] you know some big thing like that, right`**

607   **329.    I: yeah**

608   **330.    N: so that that's the beginning of me kind of giving my life**  
609           **off to God, then soon after that I ended up on that thing with**  
610           **Travolta, on the internet, and then fighting the critics on ARS**

611   **331.    I: right**

612   **332.    N: and I felt like all of that was sort of, a on that path, you**  
613           **know`**

614   **333.    I: right**

615   **334.    N: it was just like, God and I, you know`, working in this**  
616           **way, so I started, once I started waking up I started writing**  
617           **dancing in the moonlight, right`**

618   **335.    I: mh**

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- 619 336. N: which was part of it was the moonlight [...] coming in  
620 my window and my computer is right there in my dining-room\*,  
621 so it was sort of the moonlight started coming in, and I was like,  
622 saying dancing in the moonlight, so they get, hey she's  
623 changing, she's not, there's this person going  
624 [nagnagnag...wrong till I ...] she says something happened to  
625 them, but nobody did, nobody got it, at all\*
- 626 337. I: ahh
- 627 338. N: and then it was also, I still [...it ...] in the light, you know,  
628 or dancing in the light, cause I feel like part of it's had to do with  
629 God\*
- 630 339. I: right
- 631 340. N: so that's it`, just [...]
- 632 341. I: [...]
- 633 342. N: (laughs)
- 634 343. I: uhm, so how how would you [contemplate] is God, now\*
- 635 344. N: I don't have a real God concept of, and I I don't want to  
636 go to a, religious, you know', group or anything
- 637 345. I: yeah
- 638 346. N: I I'm like, I'm done on that
- 639 347. I: right (laughs)
- 640 348. N: you know`, so it's like whatever concept I have, I don't I  
641 don't if I spend time thinking about it, then I get into the other  
642 which is [blocked: Friend B] who's like [blocked: interviewee  
643 name] there isn't a God\*, you know`
- 644 349. I: mhm
- 645 350. N: he's very, he's a very spiritual guy, but he's really not  
646 into religion\*
- 647 351. I: mhm
- 648 352. N: you know, he I mean the things he does you go God  
649 you're really spiritual whether you think so or not`
- 650 353. I: right
- 651 354. N: you know what I mean, he does incredible stuff, but, he  
652 doesn't believe in God\*, you know he believes anything but you  
653 should be able to prove it\*, if you can't prove it, [...true\*]
- 654 355. I: right
-

- 655       **356.     N: but, so, to me if I, keep thinking about oh what does he**  
656           **look like or something, I don't have anything like that\***
- 657       **357.     I: right**
- 658       **358.     N: do you`**
- 659       **359.     I: (laughs)**
- 660       **360.     N: do you think, can you see God`**
- 661       **361.     I: this isn't my interview`**
- 662       **362.     N: come on**
- 663       **363.     I: I'll tell you later, I promise**
- 664       **364.     N: [...]**
- 665       **365.     I: I don't want to, you know, [...]**
- 666       **366.     N: okay, alright**
- 667       **367.     I: uhm, how about like, break through moments of intense**  
668           **joy or, [clear...] or, things like that\***
- 669       **368.     N: break through moments, ..., well, Scientology was a**  
670           **huge break through moment of joy, you know`, [to any ...] that**  
671           **was [...] cause I got off drugs**
- 672       **369.     I: right**
- 673       **370.     N: got back connected with my parents, so that was a**  
674           **huge joy, my s, my getting near to my husband was a huge joy,**  
675           **my son was a huge joy\*, uhm, connecting up to [...] was a huge**  
676           **joy, uhm, meeting [blocked: Friend E] [blocked: Friend D] and**  
677           **[blocked: Friend F] was a huge joy, and meeting all the critics**  
678           **around the world that was a huge joy so, it goes a long way,**  
679           **huge joy**
- 680       **371.     I: yeah, uhm, then what about you [have certainly] spoken**  
681           **about some of your criterias, uhm, bo-, whatever [...] things**  
682           **might be, make the really critical moments, where, like maybe**  
683           **lost hope or lost on to, life's meaning\***
- 684       **372.     N: well, when I, for sure when I was molested, that was a**  
685           **really, m-dot, you know`, flip from [weight of ...] I told you that**  
686           **[...]**
- 687       **373.     I: yeah, yeah**
- 688       **374.     N: it was just like, forget it, and I spent years kind of**  
689           **rebellling on that\*, and moving to [blocked: suburb B], that whole**  
690           **thing, so that was like a really, dark side for me, and it just got**
-



691 worse and worse and worse, you know`, being in that convent,  
692 with all those nuns

693 375. I: (laughs)

694 376. N: and girls and I was uhhh, that was a nightmare, and  
695 then the whole drug trip was, kind of, up and down, you know`,  
696 up when you get stoned and then down when you're out when  
697 you're not\*

698 377. I: right

699 378. N: uhm, I I'm not a big person who's giving up hope much,  
700 I really haven't`, I I I'm a very strong person of with hope, I don't  
701 know how to, explain that, except that, only if I gave that up I  
702 would join the people who go oh I'm depressed

703 379. I: mhm

704 380. N: you know`, I think that's really what depression is, is  
705 you don't have hope

706 381. I: mhm

707 382. N: you know` and so, so you're depressed`

708 383. I: mhm

709 384. N: but to me, I mean as, as long as there's, ..., I don't know  
710 I I can't imagine, not having hope, because to me, I have other,  
711 connections to, I mean I'm really easily, easily I can  
712 communicate with people outside of bodies, you know`, like,  
713 people who die, I can get communication with them really easily  
714 after they die\*

715 385. I: mhm

716 386. N: and, uhm, I love people, any kind of people, so they can  
717 be any age, you know` as long as I can hang out with some  
718 people, or books, where I can read about things people wrote, or  
719 even, you know plants or animals, or, I don't know, I just, I I like  
720 a lot of things, so

721 387. I: mh

722 388. N: I d I I mean, the only times I've been kind of hope-i-  
723 where it's been hard for me is my work\*, it's been ve-since I left  
724 the cult, because, I don't want to do any of this stuff, and so it's  
725 st-and I've met so many people where they're just so shady and  
726 unethical, cause I'm in sales right`

727 389. I: right, right

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- 728 **390. N:** and I just, I can't believe the state that, I don't know if  
729 it's [blocked: City D] or everywhere where they you-a lot of them  
730 are young kids, and they could care less, they, I don't even know  
731 if they're delivering the product, where I work, I'm not here
- 732 **391. I:** yeah
- 733 **392. N:** but these other places, and it's just like, it's been  
734 pathetic, it's been really hard, I'm just going through a bunch of  
735 things so that's been really, my biggest hard thing\*, but uhm,  
736 but everything else, you know I was really maybe, maybe when I  
737 lost my husband and he divorced me, that was a really low point  
738 for me\*, a real, cause I
- 739 **393. I:** mhm
- 740 **394. N:** cau-and it made it really hard because he wouldn't say  
741 you know, what I've done\*, you know our marriage is over\*, I  
742 want to move on and find another person
- 743 **395. I:** mhm
- 744 **396. N:** you know I we've had a great marriage but it's over\*
- 745 **397. I:** mhm
- 746 **398. N:** you know`, he would never take that responsibility and I  
747 don't even know if it is over for him
- 748 **399. I:** mhm
- 749 **400. N:** you know he just said you left me, that's all he would  
750 say, over and over and over
- 751 **401. I:** mhm
- 752 **402. N:** which I know is a, program from [...], cause now I have  
753 met other parent other families where they were, broken up one  
754 in one out, and, all of the men or women say, you left me that's  
755 all they say
- 756 **403. I:** mh
- 757 **404. N:** and so, and I know, I knew it right away, it was a  
758 program from them, because it takes it all from the, church of  
759 Scientology to, you left me which, you know it's so [...], so [...]
- 760 **405. I:** right, right, mh
- 761 **406. N:** but it nev-it leaves no healing, you know there's always  
762 this well maybe we will get back together or whatever, but just  
763 lately, I don't know what happened, I kind of went, you know  
764 what, I I I keep thinking of Doctor [Phil], you know Doctor [Phil]  
765 says well how's that working for you
-

- 766 **407. I: yeah**
- 767 **408. N: and I think oh I wish I could go talk to, Doctor [Phil] and**  
768 **I think he just said, you know`, how could that guy love you\***
- 769 **409. I: yeah**
- 770 **410. N: no matter what\***
- 771 **411. I: right**
- 772 **412. N: I mean to me if the reverse had happened, and let's say**  
773 **he, clipped out, and, went over to this dark side, that's what they**  
774 **think**
- 775 **413. I: mhm**
- 776 **414. N: I would have said to him, I want to meet every person**  
777 **you met, I want to read everything you've read, I want to talk to**  
778 **every person you've talked to, if you know what I mean**
- 779 **415. I: yeah**
- 780 **416. N: I know you're wrong\*, but I but I'm gonna meet all these**  
781 **people and then I'll show you how you're wrong\***
- 782 **417. I: right**
- 783 **418. N: do you see what I mean**
- 784 **419. I: right**
- 785 **420. N: but but at least I would totally know, why that you came**  
786 **to this conclusion you pla-came to\***
- 787 **421. I: yeah**
- 788 **422. N: whereas he, nothing\***
- 789 **423. I: right**
- 790 **424. N: it was just, that's it, shhhhht, gone\***
- 791 **425. I: gone**
- 792 **426. N: and so, you know`, you go, how much could someone,**  
793 **you know` something really, had to have happened before then,**  
794 **and I have written in my diary, I think three years before I ever**  
795 **got on the internet or anything, saying I felt like he's sort of**  
796 **wanted out of the marriage, but because he he s-was a very**  
797 **loyal husband, I he didn't want to leave me, you know` what I**  
798 **mean**
- 799 **427. I: right**
- 800 **428. N: it's [...] it's so tacky\***
- 801 **429. I: right, right**
-

- 802       **430.     N: so this was a [perfect out] you know what I mean**
- 803       **431.     I: yeah**
- 804       **432.     N: that's what I think happened**
- 805       **433.     I: oh, [...]**
- 806       **434.     N: I know it's really sad\*, but, you know`, it is what it is**
- 807       **435.     I: right**
- 808       **436.     N: the voice is really [....] however it is, I most of the time**
- 809       **437.     I: yeah**
- 810       **438.     N: you know`, I mean, and, you know`, this is really bad**  
811           **because you can't heal or or end it, you know`, I just had to end**  
812           **it myself and go, even if he came back now I doubt if, I mean I**  
813           **[...] if he came back and said hey I don't I'm not a Scientology,**  
814           **that'd be like go with him in the minute but**
- 815       **439.     I: right**
- 816       **440.     N: I don't think he'll ever leave Scientology, because, he**  
817           **not only thinks he was, you know he's got this whole life time,**  
818           **then he thinks he was his father's brother last life time, and**  
819           **that's all hooked in the Scientology**
- 820       **441.     I: mhm**
- 821       **442.     N: and then he thinks he was these other identities in an**  
822           **earlier life time, and his positive with that, so if he left he would,**  
823           **loose not only, this lifetime, but last life time, and then this**  
824           **earlier life times**
- 825       **443.     I: [...]**
- 826       **444.     N: you know what I mean**
- 827       **445.     I: too much to loose**
- 828       **446.     N: it's too much loose\***
- 829       **447.     I: yeah**
- 830       **448.     N: I mean it's not like in hea-he wouldn't [...] he could still**  
831           **say okay I'm not a Scientologist but I still think I'm, my Dad's**  
832           **brother**
- 833       **449.     I: mhm**
- 834       **450.     N: you know from last life time, he could, but I don't think**  
835           **he would\* and I think he, thinks, do you see what I mean**
- 836       **451.     I: yeah**
- 837       **452.     N: how they they your mind gets all, into this, stuff**
-

- 838 **453. I: right**
- 839 **454. N: and then you think that's all part of Scientology it isn't**  
840 **really, cause some people [...] even out their life times**
- 841 **455. I: yeah**
- 842 **456. N: and, they're not Scientologists**
- 843 **457. I: right**
- 844 **458. N: but I think he, especially, cause he's never had any**  
845 **other religion, and he won't look at any other self improvement**
- 846 **459. I: mhm**
- 847 **460. N: so, ..., anyway, that was kind of a bomber, cause it was**  
848 **such a wonderful marriage and then it just, turned around so**  
849 **fast\***
- 850 **461. I: mhm, mh, ..., uhm, you mentioned that your D-uhm**  
851 **father died in your twenties [...] early twenties**
- 852 **462. N: mhm, and that was the beginning of be-being able to**  
853 **communicate with spirits, and I've had tons of people [...] Scientology, lots of people dying in Scientology, way more, way**  
854 **young, way earlier than they should**
- 855 **463. I: mh**
- 856 **464. N: really spooky\***
- 857 **465. I: yeah**
- 858 **466. N: and I think it has to do with the delusion, you know`**  
859 **cause [...] you're getting those OT level, you know this [....] and**  
860 **all this stuff**
- 861 **467. I: yeah**
- 862 **468. N: I know something happens, cause peo-so many, my**  
863 **best friend died, my [...] died, I mean it it just goes on and on and**  
864 **on\*, I mean hundreds of people I've known had died\*, but my**  
865 **dad, was the first person where, all these news, people came**  
866 **and stuff, and they were all like, your father was a great man,**  
867 **and I just kind of put this beam up I I could feel him and I said**  
868 **yeah he is a great man**
- 869 **469. I: mhm**
- 870 **470. N: I just kept saying that, I didn't care what they thought, I**  
871 **really didn't care**
- 872 **471. I: right**
- 873
-

- 874 472. N: I didn't want him to feel like he was dead\*, and, and I  
875 could feel him going ahhh, God, so [...goes] like, look over here  
876 (laughs)
- 877 473. I: (laughs)
- 878 474. N: so now ever since then, different really key people have  
879 died in my life and I had been able to connect up with them
- 880 475. I: mh
- 881 476. N: and, helped the peo-their families and [everything...]
- 882 477. I: so what does that connection look like
- 883 478. ...
- 884 479. N: it doesn't have a look, it's a spiritual thing
- 885 480. I: mhm
- 886 481. N: do you mean look physically`
- 887 482. I: yeah, like uhm, how does it feel, or how to describe it\*
- 888 483. N: I you know it's just a connection, it's a communication  
889 line, like the the second time it happened, one of my really dear  
890 friends died\*, and, it was a guy and he just died over night\*, and  
891 his wife is a good friend of mine, he was a good friend of mine,  
892 his son was with my son's best friend, and their and they had  
893 three kids`, and he was very young\*, and, and they, and he just  
894 died\* (clicks her fingers), [...] and he just died, and so I'm a big  
895 hold my card person, so I was like, looking through [...], and, and  
896 I got this, he he was just there going, get that card, you know  
897 and I opened up this card and it would have been a perfect card,  
898 for his wife, cause he didn't get to say good-bye or anything,  
899 right`
- 900 484. I: mhm, right
- 901 485. N: and there was just this perfect card, and he's from  
902 [blocked: City A] right`, and so I I I just felt them, you know`,  
903 almost like going like get that card, right`, you know` and I and I  
904 was like, I remember looking up like this
- 905 486. I: (laughs)
- 906 487. N: like literally like, what is this
- 907 488. I: yeah
- 908 489. N: and then I felt oh I'm so delusional, you know I'm just  
909 like, forget it\*, and I just kept going on, but that card kept s-I kept  
910 looking at it cause it was so, perfect for what someone would  
911 want to someone, you know after they'd gone
-

- 912       **490.    I: right**
- 913       **491.    N: or something like that, and and he just kept going, get**  
914           **the card**
- 915       **492.    I: (laughs)**
- 916       **493.    N: and, I could hear him saying it even, I could hear his**  
917           **voice and it finally just went, just get the fucking card`**
- 918       **494.    I: (laughs)**
- 919       **495.    N: and so I went, okay, okay, I'm gonna get it, so I wrote**  
920           **his wife this note and I said look, I I'm really apologize, this**  
921           **sounds really cooky but, this is what happened and I told her the**  
922           **little story about [blocked: Friend J] in in the [...] store and**  
923           **everything**
- 924       **496.    I: right**
- 925       **497.    N: and I said in, this card's from him\*, that's it, blab**  
926           **[blocked: interviewee name] and she wrote this letter, and she**  
927           **said, and she had locked herself in a room, she was just**  
928           **hysterical, for weeks, she wouldn't talk to anybody, she was just**  
929           **like, flipped out\*, and she wrote me a letter and she said that**  
930           **was the first five minutes of peace I've had since [blocked:**  
931           **Friend J] died\***
- 932       **498.    I: mhm**
- 933       **499.    N: you know`, so it was, cool**
- 934       **500.    I: (laughs)**
- 935       **501.    N: so then it just happened different time\***
- 936       **502.    I: right**
- 937       **503.    N: different different people, each, each time it's been a**  
938           **really interesting, thing\***
- 939       **504.    I: yeah**
- 940       **505.    N: but I don't know what it looks like it's not like a I\_ [...]**
- 941       **506.    I: right, right, oh [it's more of a] \_I broad term [...]**
- 942       **507.    N: yeah, it's like my son's, best friend shot himself, and, I**  
943           **went out to use the [blocked: City D] and I was a minister, so**  
944           **they said okay, you can go down, once they decided he was**  
945           **dead they said okay you can go down and, give them an assist,**  
946           **which is a Scientology thing**
- 947       **508.    I: mhm**
-

- 948 **509. N: so I went down to try the, [a ...] and locate, spiritual**  
949 **being, if they're around, I couldn't find [blocked: son's friend]**  
950 **anywhere\***
- 951 **510. I: mhm**
- 952 **511. N: anywhere, and so finally I said to the parents I've got to**  
953 **go my son was living [through ...the next ...] and I got to go, and,**  
954 **I went out in the car, and there was [blocked: son's friend] in the**  
955 **car, I could feel him**
- 956 **512. I: (laughs)**
- 957 **513. N: and the-and he was freaked out`**
- 958 **514. I: yeah**
- 959 **515. N: he just didn't know that, you know`, I don't know what**  
960 **happened that brought him to shooting himself but he, had no**  
961 **idea, it would be so finate, so definite, so hard time for his**  
962 **parents, for for everybody\***
- 963 **516. I: yeah, right**
- 964 **517. N: and, he was just freaked out, I said look, don't worry,**  
965 **just come to my house, and, you know`, [...] right away from my**  
966 **house, I but he loved my house and I knew it so I said just come**  
967 **to my house, don't worry about it, you can hang out in my**  
968 **house\***
- 969 **518. I: mh**
- 970 **519. N: so, you know`, this all telepathically right`**
- 971 **520. I: right**
- 972 **521. N: so we go to my house, and I think, just hang out [...]**
- 973 **522. I: mhm**
- 974 **523. N: so now I'm, I lay down to bed, my husband's asleep,**  
975 **and I feel this like, shhhh, [now I get it out like geez no go away]**
- 976 **524. I: (laughs)**
- 977 **525. N: you know`[...like now I know I'm delusional], you know`,**  
978 **I do I go through this whole thing again**
- 979 **526. I: right**
- 980 **527. N: and I just keep feeling him pocking on me**
- 981 **528. I: right**
- 982 **529. N: you know and it's just like right go away, I got to go**  
983 **asleep, [get on ...I get with the living on] get out [...]**
-



- 984       **530.    I: right**
- 985       **531.    N: just, you're not really here, no, and he just kept pocking**  
986           **at me, and so finally I went alright, what I got up and he said I**  
987           **want to see the video\*, you know` and it was like, he had made**  
988           **this wonderful video with my son years earlier, that was just, it's**  
989           **very funny\***
- 990       **532.    I: (laughs)**
- 991       **533.    N: there's just this hysterically funny, thing, of them doing**  
992           **all these different scips\***
- 993       **534.    I: right**
- 994       **535.    N: and then he got very, dark, I don't know if they got into**  
995           **drugs, or what, but he, he got all [there] and just, screwed up,**  
996           **and, way worse up**
- 997       **536.    I: right**
- 998       **537.    N: and I think he wanted to go back to when he was happy**  
999           **and, you know his life was good, kind of thing\***
- 1000       **538.    I: right, right**
- 1001       **539.    N: and so we played the video and then I went to bed`**
- 1002       **540.    I: mh**
- 1003       **541.    N: and then he hung around with me for, weeks,**  
1004           **afterwards**
- 1005       **542.    I: mh**
- 1006       **543.    N: it was really interesting, and then he finally took off**
- 1007       **544.    I: mh**
- 1008       **545.    N: but, think that's, another little part of my life**
- 1009       **546.    I: yeah**
- 1010       **547.    N: but I don't never tell anybody so\*, you can't put that in**  
1011           **the thesis, well are you going to`**
- 1012       **548.    I: I'm putting everything in**
- 1013       **549.    N: no, you can't**
- 1014       **550.    I: I'lll'm just kidding (laughs) It's all part, but, it n-you**  
1015           **know`, there's no details, there's no**
- 1016       **551.    N: alright, but don't talk about that, you wouldn't say**  
1017           **[blocked: son's friend] or anything\***
- 1018       **552.    I: oh not [all] that comes right out of here**
-

- 1019 **553. N:** yeah or the suicide thing even, cause his person will  
1020 know what I'm talking about
- 1021 **554. I:** oh there's lot of people that commit suicide
- 1022 **555. N:** I know but he's the only one that I was, with\*
- 1023 **556. I:** but they won't know it's you`, I mean they'll this could  
1024 [...] this could be something from [blocked: State D] that that a  
1025 friend that, his name was [blocked: Friend K]
- 1026 **557. N:** oh, okay, okay\*, okay
- 1027 **558. I:** who hung himself
- 1028 **559. N:** okay
- 1029 **560. I:** I\_ [I mean that's what that's what it turns into yeah]
- 1030 **561. N:** [okay, ....] \_I
- 1031 **562. I:** yeah, no, it, everything gets uhm, gets taken out [...], so,  
1032 what about your current relationship with your parents
- 1033 **563. N:** go-well my mother is great, and my dad's gone\*
- 1034 **564. I:** yeah
- 1035 **565. N:** she remarried and then her husband died\*, he was a  
1036 real jerk, [the one that ...]
- 1037 **566. I:** mhm
- 1038 **567. N:** but, he, he died and left her a hundred dollars, you  
1039 know`, they had like, a couple of million dollars a few years ago  
1040 and he left her with nothing\*
- 1041 **568. I:** mhm
- 1042 **569. N:** so, [...], but my dad was really cool and then he died  
1043 and, she's she's still my mum, she's great, I mean she's she's a  
1044 woman who's had everything a fabulous life, he left her with a  
1045 hundred [buts] and you know`, she's always cheery whenever I  
1046 call her\*
- 1047 **570. I:** (laughs)
- 1048 **571. N:** I said you're too much, you what-what else am I gonna  
1049 do`
- 1050 **572. I:** right
- 1051 **573. N:** you know`, it's like life goes on
- 1052 **574. I:** that's cool
- 1053 **575. ...**
-

- 1054 **576. I: uhm**
- 1055 **577. N: and she's really happy on [...]**
- 1056 **578. I: (laughs)**
- 1057 **579. N: she is, [...], that's another neat thing that happened this**  
1058 **is one other thing, you know, all my friends disconnected from**  
1059 **me as I told you\***
- 1060 **580. I: right**
- 1061 **581. N: okay so then I find, oh, my husband has all these**  
1062 **relatives and I felt well they're all gonna hate me to so whatever,**  
1063 **and then, all of a sudden one night, he has all these cousins in**  
1064 **[blocked: suburb C], and, and their kids, and all of a sudden, I**  
1065 **get a phone call, and they're like [we...] so sorry, our son, went**  
1066 **on the internet, and found your videos and watched them, and**  
1067 **we've all watched the videos, we wa-you didn't know, they're all**  
1068 **Christians, and they said we are so behind you, we are so proud**  
1069 **of you, you are so courageous, and that's happened ever since I**  
1070 **left**
- 1071 **582. I: (laughs)**
- 1072 **583. N: people all around the world send me emails, I mean I**  
1073 **these people [...see ....person ...] we're not ex-Scientologists,**  
1074 **we're not even critics, but we are so proud of you that you did**  
1075 **this, we read your stuff every day, we follow you every day, you**  
1076 **know` we just we think**
- 1077 **584. I: wow**
- 1078 **585. N: it's the greatest thing ever, you know and I've had that**  
1079 **a-ever since I left**
- 1080 **586. I: yeah**
- 1081 **587. N: people email me all the time, it's so neat, it's so great,**  
1082 **it's really great**
- 1083 **588. I: [...] that's, I think, so important to**
- 1084 **589. N: yeaaahhh, really cool\***
- 1085 **590. I: mhm, uhm, what about current relationships, are there,**  
1086 **certain current relationships that are really important to you`**
- 1087 **591. N: well, sure, I mean all, I have, like internet friends that**  
1088 **are really important to me, and I have, uhm, my [blocked: City D]**  
1089 **friends which are really important to me, aaand, that's about it,**  
1090 **but I have internet friends and my [blocked: City D] friends\***
- 1091 **592. I: mhm**
-

- 1092 **593. N: but, and my brother and my mother\*, you know`, they**  
1093 **are [...care for]**
- 1094 **594. I: right**
- 1095 **595. N: [that's about it`], but I mean I have friends all around**  
1096 **the world, you know [...]**
- 1097 **596. I: mhm, yeah, what kinds of groups or, institutions, do**  
1098 **you support or are important to you\*, or [...]**
- 1099 **597. N: well, free speech for sure**
- 1100 **598. I: right**
- 1101 **599. N: uhm, [...this to that], uhm, I'm kind of peace movement**  
1102 **person, like I was marching all during this last, war, you know,**  
1103 **when the war was starting, I was out there with all the, people,**  
1104 **marching, every, every time they had a peace march over there**
- 1105 **600. I: mhm**
- 1106 **601. N: cause I don't really believe in war, uhm, but that's about**  
1107 **it, I want to get into some more groups, I haven't really, joined**  
1108 **groups, and so, I [may] have most of my time to get a job, and,**  
1109 **get my life together, so**
- 1110 **602. I: right**
- 1111 **603. N: I haven't really joined groups, but I just recently**  
1112 **decided that would be a good thing\***
- 1113 **604. I: mhm**
- 1114 **605. N: I just don't know where they go`, I don't know, I don't**  
1115 **know what groups there are`**
- 1116 **606. I: mhm**
- 1117 **607. N: so, .., I don't want to dri-join a religious group, I know**  
1118 **that\***
- 1119 **608. I: (laughs)**
- 1120 **609. N: I'm done on that**
- 1121 **610. I: right**
- 1122 **611. N: [yeah...]**
- 1123 **612. I: do you feel that your life has a meaning at the present,**  
1124 **what makes life meaningful for you\***
- 1125 **613. N: well my life has a tremendous amount of meaning and**  
1126 **has, uhm, way more now, since I left, than when I was in**  
1127 **Scientology\***
-

- 1128 **614. I: mhm**
- 1129 **615. N: where when I was in Scientology it was mostly feel the**  
1130 **guilt, bec-and that's what cults do, they make you you know`**  
1131 **you should you need to be doing more, it doesn't matter what**  
1132 **you do, you're doing enough [...]**
- 1133 **616. I: mhm**
- 1134 **617. N: you got to be doing more**
- 1135 **618. I: mhm**
- 1136 **619. N: you know you should be doing this or that ooohhh, so**  
1137 **that's how that was, so then now once I got out, a-all these**  
1138 **people thanked me, once I told my story on the internet, I helped**  
1139 **a whole bunch of families and people that, wrote me and said oh**  
1140 **thank God, you know, and because I've, continued to kind of tell**  
1141 **them more about my story, families have written me saying, you**  
1142 **know` we could understand what happened to our son or our**  
1143 **daughter and now we finally understand**
- 1144 **620. I: mhm**
- 1145 **621. N: and, you've given us hope that maybe they can wake up**  
1146 **to**
- 1147 **622. I: right, right**
- 1148 **623. N: and you know`, so that's been really helpful for me, to**  
1149 **be able to help them\*, and, uhm, I guess that's a educating**  
1150 **people like all the ministers you know educating them was really**  
1151 **cool\*, and, you know`, just different, you know`, helping you with**  
1152 **this thesis, kind of stuff, that, it's kind of [a lot in] my life, still,**  
1153 **uhm, but, to me, like every time like we pick it a lot my friends,**  
1154 **and every time I pick it I run into somebody who's just about**  
1155 **ready to give Scientology [...] of money**
- 1156 **624. I: mhm**
- 1157 **625. N: and I go, I can you can give them the money, but let me**  
1158 **tell you my story, and they're like, God I'm so glad I ran into you,**  
1159 **thank God, you know`**
- 1160 **626. I: woow**
- 1161 **627. N: like one time I was at a a meeting a business meeting**  
1162 **and this guy about your age came up to me and , he said uhm ,**  
1163 **well what are you doing and I said I just escaped out of a [...]**  
1164 **though and he goes really which one and I said Scientology and**  
1165 **he goes , you're [...] I must just [go...over...giving my whole**
-

- 1166 inheritance] what happened , and so I told him my story and ,  
1167 you know again he just [followed me around all my ...]
- 1168 628. I: interesting
- 1169 629. N: yeah ,
- 1170 630. I: huh
- 1171 631. N: so ...I mean even the [...] in [blocked: City G] there's a  
1172 guy you know there's that wax museum and there's a [...] out  
1173 there
- 1174 632. I: mhm
- 1175 633. N: [...we will...anyone] so then I said let's get a picture of  
1176 the [...] you know how [...] never talk
- 1177 634. I: right
- 1178 635. N: they they [...] right
- 1179 636. I: right right
- 1180 637. N: and I we're standing and we take the picture and then  
1181 he puts his arm around me and goes I'm so proud of you ,  
1182 please keep doing what you're doing
- 1183 638. I: wow
- 1184 639. N: and I was like [...cool] (laughs)
- 1185 640. I: (laughter)
- 1186 641. N: he's right across from the Scientology [...] so
- 1187 642. I: right
- 1188 643. N: (laughter)...
- 1189 644. I: (laughs)
- 1190 645. N: hmmm
- 1191 646. I: if you could change one thing about yourself or your life  
1192 what would you most want to change
- 1193 647. N: my way
- 1194 648. I: really
- 1195 649. N: yeah , I've [floated] all my life I'm I float , you know  
1196 losing way gaining way it's , it's the main , problem I have in my  
1197 li- ' you know that or work you know I I mean would really like to  
1198 do something meaningful in my life that helps other people  
1199 that's it that's all I really wanna do
- 1200 650. I: mhm
-

- 1201 **651. N: but I I hate just working to earn money so I can pay for**  
1202 **that stupid house**
- 1203 **652. I: (laughs)**
- 1204 **653. N: you know it-it's just , it's like for what ...**
- 1205 **654. I: right**
- 1206 **655. N: you know I really see my brother's view point of just**  
1207 **like , hey I just sold it all , packed up went to Europe ,**
- 1208 **656. I: [...]**
- 1209 **657. N: you know he's been there for thirty years**
- 1210 **658. I: wow...hmm...interesting**
- 1211 **659. N: mhm**
- 1212 **660. I: are there any , \* some of these questions are [...] of**  
1213 **someone ' but are there any believes values or commitments**  
1214 **that are important to your life right now , believes values**  
1215 **commitments**
- 1216 **661. N: ...well I have a you know believe that people should be**  
1217 **educated about this [cult] that I have a lot of information about**
- 1218 **662. I: mhm**
- 1219 **663. N: so , and I have kind of a commitment to help people I**  
1220 **mostly don't want kids in my age that I got into like nineteen or**  
1221 **twenty , and I got out thirty years later that's a long time**
- 1222 **664. I: yeah**
- 1223 **665. N: that's a lot of my life but I [...] do something else**
- 1224 **666. I: mhm**
- 1225 **667. N: I don't regret it 'cause I don't believe in regret I think it's**  
1226 **a really negative, thing and [...] I did have some good times**  
1227 **there I did**
- 1228 **668. I: right**
- 1229 **669. N: I mean uhm for the first twenty years it was probably,**  
1230 **really good I mean not all good but it was a lot of [...]**
- 1231 **670. I: right**
- 1232 **671. N: but uhm , but I I just think if people don't have to get**  
1233 **into real-real really good things so I'm kinda committed to let**  
1234 **people know, you know this is what it is you can read their side**  
1235 **you can read our side, but make sure to read both sides before**  
1236 **you go you know give [...] your life away**
-

- 1237 **672. I: right**
- 1238 **673. N: ...so...,...and I think God wants me to do that too I really**  
1239 **feel like I**
- 1240 **674. I: mhm**
- 1241 **675. N: I do 'cause it's, it's very God like what I'm doing**  
1242 **compare it to Scientology which is very godless, there's no God**
- 1243 **676. I: mhm**
- 1244 **677. N: and so , you know to me when you h- when you help**  
1245 **other people and you give them more freedom, than taking away**  
1246 **their freedom that's that's a good thing**
- 1247 **678. I: yeah (laughs) \* it's a good thing**
- 1248 **679. N: yeah**
- 1249 **680. I: uhm when or where do you find yourself most in**  
1250 **communion or harmony with God...or the universe**
- 1251 **681. N: hmm...,...,...[...] I don't know that's a good question**
- 1252 **682. I: thanks**
- 1253 **683. N: in harmony with God ...for, one in my car for sure so**  
1254 **[...] have a lot of conversations with God in my car (laughter)**
- 1255 **684. I: alright**
- 1256 **685. N: but also uhm...[and ...probably... nature...]or or with**  
1257 **people , I I always feel like , uhm , I don't know , [...]**
- 1258 **686. I: mhm**
- 1259 **687. N: [...] ...**
- 1260 **688. I: what is your model, uhm, either as a person or an ideal**  
1261 **mature faith**
- 1262 **689. N: ...mature faith**
- 1263 **690. I: yeah**
- 1264 **691. N: ...I don't believe in faith so**
- 1265 **692. I: hmm**
- 1266 **693. N: ...I don't think , I don't know what faith is**
- 1267 **694. I: (laughs)**
- 1268 **695. N: faith to me is that old catholic stuff that's like**
- 1269 **696. I: yeah**
- 1270 **697. N: you know Jesus Christ died [...] and I don't I don't that**  
1271 **wasn't faith for me**
-



- 1272 **698. I: right**
- 1273 **699. N: that was just a giant guilt trip**
- 1274 **700. I: mhm**
- 1275 **701. N: ...so faith, say the question again what is it**
- 1276 **702. I: (laughs) uhm what is your model of mature faith**
- 1277 **703. N: ....\* I don't know , I don't really , I don't I don't think I**  
1278 **believe in faith , look uhm faith is like you're believing in**  
1279 **something**
- 1280 **704. I: mhm**
- 1281 **705. N: ...and I don't , I don't have any faith**
- 1282 **706. I: okay**
- 1283 **707. N: [okay so]**
- 1284 **708. I: (laughs)**
- 1285 **709. N: ' I think maybe I do I I guess you could say me believing**  
1286 **in God is a faith it's is that what it is**
- 1287 **710. I: well it can be uhm , it's sort of for you to define , and**  
1288 **and so if for you faith yeah is the [...] to all of that**
- 1289 **711. N: oh a negative [self] I\_**
- 1290 **712. I: that bad catholic stuff**
- 1291 **713. N: yeah so [...] \_I yeah faith , and plus you have to**  
1292 **remember I'm around all these critical thinking people that are**  
1293 **like [blocked: nickname] you have to wake up you have to be**  
1294 **more critically thinking**
- 1295 **714. I: right**
- 1296 **715. N: and they're way against faith**
- 1297 **716. I: right**
- 1298 **717. N: you know they're like you know if you can't prove it it**  
1299 **doesn't exist**
- 1300 **718. I: right**
- 1301 **719. N: so I'm like alright and I [can't] argue with it I it's just my**  
1302 **own thing**
- 1303 **720. I: (laughs)**
- 1304 **721. N: do you know what I mean I believe in God that's it**
- 1305 **722. I: right**
- 1306 **723. N: do you know what I mean**
-

- 1307 **724. I: right**
- 1308 **725. N: it's like it doesn't [do with] faith or anything else**
- 1309 **726. I: right**
- 1310 **727. N: it's just my believe , there you go ...**
- 1311 **728. I: turn on**
- 1312 **729. N: you know and and because they're always picking at**  
1313 **me otherwise if I [...]**
- 1314 **730. I: (laughs)**
- 1315 **731. N: [it sounds like...] ...**
- 1316 **732. I: uhm when you have an important decision to make how**  
1317 **do you generally go about making it**
- 1318 **733. N: ....well I think about it and I using [...] about it try to**  
1319 **find out about it I ask people that I think , my you know I respect**  
1320 **their opinion [...I use the...people...I'm not big...in making**  
1321 **...decisions all about myself]**
- 1322 **734. I: mhm**
- 1323 **735. N: I'm really not , I kind of , would rather , say to**  
1324 **somebody that I like you know you think this is a good idea ,**  
1325 **and get their feedback**
- 1326 **736. I: right**
- 1327 **737. N: 'cause all the time people are saying no I don't you**  
1328 **know that that's a really bad idea you know like the guy with**  
1329 **uhm you know ten day [...]**
- 1330 **738. I: (laughs)**
- 1331 **739. N: and [...] I told the guys [...with me...forget it...] you know**
- 1332 **740. I: (laughs)**
- 1333 **741. N: and I mean it wa- it's just good feedback 'cause**  
1334 **sometimes you can go oookay you know**
- 1335 **742. I: yeah**
- 1336 **743. N: I I'm like a really [...] I'm really I really get someone the**  
1337 **extra , okay you'll be okay right you know like I always think**  
1338 **people [are...okay]**
- 1339 **744. I: right**
- 1340 **745. N: and so I am pretty happy because of that 'cause I'm**  
1341 **always taking people instead of like wait a minute [...you know]**  
1342 **that that's a bad thing**
-

- 1343 **746. I: mhm**
- 1344 **747. N: but , but on the other hand you can get kind of trapped**  
1345 **into a few things like Scientology for thirty years**
- 1346 **748. I: right**
- 1347 **749. N: you know when I knew after you know \* probably a few,**  
1348 **at least a few years I knew there was a bunch of [...] right**
- 1349 **750. I: right [I can't hear you]**
- 1350 **751. N: but I like [...] my friends back then I mainly , I got in**  
1351 **'cause of the people and I stayed 'cause of the people ...**
- 1352 **752. I: [...] ...do you think that actions can be right or wrong**  
1353 **and if so what makes an action right**
- 1354 **753. N: ...that's a good question, I think actions can be right or**  
1355 **wrong even though I know our school system is trying to tear**  
1356 **that down and I know that because my best friend who's now**  
1357 **dead went to [blocked: College D] and took a class and what do**  
1358 **they teach teachers and , she had an example of what they were**  
1359 **doing an example of right or wrong and how it'll [...] like if you**  
1360 **stole a [pencil should] I tell the teacher or not , and everyone**  
1361 **was like no and my girlfriend was like well , yeah otherwise you**  
1362 **don't have right or wrong**
- 1363 **754. I: mhm**
- 1364 **755. N: and they said no because maybe [...parents teach him]**  
1365 **it's okay [...] \* to steal [...] , and we were like oh my God**
- 1366 **756. I: wow**
- 1367 **757. N: 'cause of course Scientology is really big on right and**  
1368 **wrong**
- 1369 **758. I: yeah**
- 1370 **759. N: you know they're really big on that , but , uhm they**  
1371 **begun it in a very [...] way because they [...there]**
- 1372 **760. I: (laughs)**
- 1373 **761. N: they they are because they [...] into right or wrong but**  
1374 **they do- they don't really you know they , there's a whole [...]**  
1375 **back in [but ...doing the exact opposite]**
- 1376 **762. I: right**
- 1377 **763. N: really funny when you laugh like that that I think you're**  
1378 **a Scientologist it's really weird 'cause that's what Scientologists**  
1379 **do**
-

- 1380 764. I: look [...]
- 1381 765. N: 'cause they 'cause they like you laughed really  
1382 [blocked: Official E] and I was thinking wow is he a Scientologist  
1383 'cause that's the kind of thing they were doing if you say  
1384 [blocked: Official E] like Hitler and most of the critics would go ,  
1385 yeah
- 1386 766. I: yeah
- 1387 767. N: 'cause they've studied them and they they understand  
1388 and they go yeah , but you were like , you burst out laughing like  
1389 that like
- 1390 768. I: mhm u
- 1391 769. N: uuh God maybe \* is it [...], but anyway whatever
- 1392 770. I: well this time what maybe [...] is , they're really into right  
1393 or wrong but in a com- but in a total lying way (laughter) I\_
- 1394 771. N: yeah it is but [...it's a very ...]
- 1395 772. I: it's a very funny faith
- 1396 773. N: [well...] that's the thing \_I because they have the way to  
1397 happiness right
- 1398 774. I: right
- 1399 775. N: which th- which [...]
- 1400 776. I: right
- 1401 777. N: so it's non-denominational so everyone can have it  
1402 right
- 1403 778. I: yeah
- 1404 779. N: they they're full of shit
- 1405 780. I: right
- 1406 781. N: right like their they say oh way to happiness is for  
1407 everyone non-denominational any religion can come in, they say  
1408 that
- 1409 782. I: mhm
- 1410 783. N: [...all the time...]
- 1411 784. I: right
- 1412 785. N: but , the truth is you can't be in another religion
- 1413 786. I: right
-

- 1414 **787. N:** they're gonna walk you out of it that's it , uh-you  
1415 [...either get out] or you get on the train that's it
- 1416 **788. I:** right
- 1417 **789. N:** then I gonna [...] like that they just keep [...] isn't this  
1418 [...] then you find [...get...OT three and] all this stuff with Jesus  
1419 and all that well if you're Christian how's that gonna work it isn't
- 1420 **790. I:** right right
- 1421 **791. N:** so most people leave before that , they've most of most  
1422 real other religious people leave very soon , but Scientologists  
1423 are always lying and say but I used to do it oh yeah I'm a  
1424 catholic I am
- 1425 **792. I:** mhm
- 1426 **793. N:** but the Scientologists [gonna...] I wasn't a catholic
- 1427 **794. I:** (laughs)
- 1428 **795. N:** give me a break I mean I did believe in God so that's  
1429 how I could say it but
- 1430 **796. I:** right
- 1431 **797. N:** ...but I wasn't really a catholic and most most of them  
1432 weren't either but anyway [...] wrote this thing Way to Happiness  
1433 so he could pass put his , writ- hi- it's sorta like his ten [...] only  
1434 it's his thing with [...] name on it
- 1435 **798. I:** mhm right
- 1436 **799. N:** instead of the bible
- 1437 **800. I:** right
- 1438 **801. N:** right
- 1439 **802. I:** right-right
- 1440 **803. N:** and , it's not bad you know it's like you know honor it's  
1441 like your parents don't lie you know things like that , the only  
1442 thing is they violate all those not not Scientologists all together  
1443 but especially the executive violate a ton of it
- 1444 **804. I:** mhm
- 1445 **805. N:** well that's why I'm saying they have right and wrong ,  
1446 and it's ve- but it's so black and white , that if you you know  
1447 right and wrong has a what it has to do it for me is , uhm and  
1448 again [...] said it to it it's like but that's how they use it for wrong  
1449 'cause they say, it's the greatest [...] for the greatest number of  
1450 [dynamic] remember I told you this
-

- 1451 **806. I: mhm**
- 1452 **807. N: is [...dynamic]**
- 1453 **808. I: mhm right**
- 1454 **809. N: so it's the greatest good so if , you know that's how**  
1455 **they justify [...[blocked: interviewer name] we need you to go**  
1456 **over to [blocked: interviewee name]'s house and] you know like**  
1457 **her cat**
- 1458 **810. I: right**
- 1459 **811. N: and [...] like what and I look you know she's doing this**  
1460 **and blablabla and if we don't handle that in [...] to realize he's**  
1461 **kinda stopped doing what he was doing we're just stopping his**  
1462 **reactive mind , we're stopping him from doing bad things you**  
1463 **know like okay you know and it kinda bends with their mind**  
1464 **'cause it's totally wrong but it's like well in their concept you can**  
1465 **see it**
- 1466 **812. I: the ends justify the means**
- 1467 **813. N: yeah the ends justify the means kinda thing , so that's**  
1468 **why I'm saying it's not really right or wrong**
- 1469 **814. I: right**
- 1470 **815. N: 'cause it's their it's right and wrong in their world**
- 1471 **816. I: mhm**
- 1472 **817. N: but uhm , but I believe very much in right and wrong in**  
1473 **the and and it's [...] you know , uhm , you know a rightness, and**  
1474 **then I don't think it's black and white I mean I think in every you**  
1475 **know 'cause , some things that you may think are right I m- they**  
1476 **might not be right for me**
- 1477 **818. I: mhm**
- 1478 **819. N: but they're not wrong**
- 1479 **820. I: mhm**
- 1480 **821. N: do you see what I mean or the same for me**
- 1481 **822. I: mhm**
- 1482 **823. N: you know so , I think there's there's grey in between**  
1483 **'em where's , with them it was like black and white even though**  
1484 **they were mostly doing all the things that they say are wrong**
- 1485 **824. I: right**
- 1486 **825. N: they do with their , greatest [...greatest] (laughter)**
-

- 1487 **826. I: right right right**
- 1488 **827. N: but for me I think uhm , rightness has to do with how**  
1489 **much , you know it helps better people , and wrongness has to**  
1490 **do with how much \* I've [...]**
- 1491 **828. I: hmm mhm**
- 1492 **829. N: [...yourself...]**
- 1493 **830. I: right...so are there any, types of actions that are always**  
1494 **right**
- 1495 **831. N: ...well I think you know a lot of the things like uhm**  
1496 **doing to others is [...happen...doing to you...] and that's always**  
1497 **right**
- 1498 **832. I: mhm**
- 1499 **833. N: I mean if you really do do that I mean uhm ...yeah think**  
1500 **there's a lotta things that are that are right...don't you think**
- 1501 **834. I: (laughter)**
- 1502 **835. I: I think there are , I mean that's a good question but I**  
1503 **think uhm , doing to others , uhm , I think , tell the truth , is right**
- 1504 **836. I: mhm**
- 1505 **837. N: ...uhm even though it's a really hard [...] it's a really**  
1506 **hard [...] but I think it is if you do it it's always right you can**  
1507 **never be wrong for telling the truth**
- 1508 **838. I: mhm**
- 1509 **839. N: I mean you can be wrong 'cause you can hurt people so**  
1510 **I guess that's not true 'cause you can't [...sometimes you can be**  
1511 **really...] and hurt people and you wouldn't need to accept that**  
1512 **so**
- 1513 **840. I: mhm**
- 1514 **841. N: that's the [...] but I think there's some things that is**  
1515 **always right most mostly the thing I'm doing to others is**  
1516 **[...happen...doing to you] and uhm...,...uh... things like that ...**
- 1517 **842. I: think up**
- 1518 **843. N: and then I think wrong is lying ...I do I think it's wrong**  
1519 **all the time**
- 1520 **844. I: mhm...hmm**
- 1521 **845. N: even though they have it all justified where you know**  
1522 **it's like you helping 'em because it's like really the truth that [...]**
-

- 1523 **846. I: right**
- 1524 **847. N: [I...did...]**
- 1525 **848. I: ...,...do you thing that human life has purpose**
- 1526 **849. N: ...sure ...**
- 1527 **850. I: what is it**
- 1528 **851. N: ...what is the human life I\_**
- 1529 **852. I: you know what's the what's the**
- 1530 **853. N: you know like my life or**
- 1531 **854. I: purpose of human life \_I**
- 1532 **855. N: ...but what do you define as human life**
- 1533 **856. I: ...[how do you define human life]**
- 1534 **857. N: well I'm asking you I\_ you ask the question**
- 1535 **858. I: weell [I'm here...to...hearing you]**
- 1536 **859. N: I know but you ask the questions \_I**
- 1537 **860. I: I know but part of the question is how you interpret the**  
1538 **words in it**
- 1539 **861. N: well [...] you said human life what do you mean by**  
1540 **human life**
- 1541 **862. I: uuuhm-**
- 1542 **863. (end of tape NRMD-04-021-K-Sci-2/3)**
- 1543 **864. I: ...- of human life as having purpose you know 'is there**  
1544 **a reason with you, or, \*not**
- 1545 **865. N: ...well , I don't think , uhm I don- I don't whether we**  
1546 **were put here for a mission or not , but I think it's important that**  
1547 **people work on a mission ,**
- 1548 **866. I: mhm**
- 1549 **867. N: because it gives value to their life , and if they just sort**  
1550 **of going day to day , like like [...that's how my room mate...really**  
1551 **depressed...]** and it it's like he's really bumped out but you know  
1552 **what he doesn't have anything he does [...that he...cares about]**  
1553 **except guardian that's really help them**
- 1554 **868. I: mhm**
- 1555 **869. N: but before he came to my house he just lived in an**  
1556 **apartment and it was like , all he did was work , and drink that**  
1557 **was it you know**
-



- 1558 **870. I: mhm**
- 1559 **871. N: it was like he does he hasn't found anything and in fact**  
1560 **I was just telling someone about this today where like I think in**  
1561 **our society with old people , it's really gotten bad because it we**  
1562 **just park 'em in these nursing homes and then they have**  
1563 **nothing to do they have no games they have no purpose in life**  
1564 **and I said you know we took all these people and bust 'em over**  
1565 **to schools and let 'em [...] the kids**
- 1566 **872. I: mhm**
- 1567 **873. N: I mean it will be so healthy it will be so healthy for the**  
1568 **kids it will be so healthy for the old or bust the kids over to the**  
1569 **old people**
- 1570 **874. I: right**
- 1571 **875. N: and let them [...] 'em and talk to them and you know ex-**  
1572 **share their experiences with them**
- 1573 **876. I: hm**
- 1574 **877. N: it'll be so great you know it would be such a great [...-**  
1575 **isation] of energy , you know what I mean**
- 1576 **878. I: yeah**
- 1577 **879. N: you think the kids they there there really a lot of them**  
1578 **struggling in school systems 'cause the [...school] systems [...]**  
1579 **overcrowded**
- 1580 **880. I: right**
- 1581 **881. N: it be a perfect way to , and then they have purpose even**  
1582 **though it's once a week you know**
- 1583 **882. I: right**
- 1584 **883. N: they feel like oh the kids are coming today you right**
- 1585 **884. I: yeah right**
- 1586 **885. N: and feel like it so 'to me whether we've been put here**  
1587 **with the purpose I don't know that I mean I , I have no clue , you**  
1588 **know how we [...] just evolve from evolution and here we are or**  
1589 **or were we put here with a purpose , I don't know but I think that**  
1590 **you gotta find something that , that is your own you know , [...]**  
1591 **some things that our purpose is that you really , uhm that are**  
1592 **important to you so every day you wake up and you got**  
1593 **something you're doing**
- 1594 **886. I: right**
-

- 1595 **887. N: you know instead of just like ooh it's another day you**  
1596 **know (laughter)**
- 1597 **888. I: yeah yeah...uhm ...do you think we're affected by**  
1598 **powers, uhm beyond our control**
- 1599 **889. N: ...by powers beyond our control like God you mean or**
- 1600 **890. I: mhm God or , I mean you said [like spoke] to angels**  
1601 **[which I] thing, what what [fit in plan]**
- 1602 **891. N: ...so though I re- affected [...I think so]**
- 1603 **892. I: yeah**
- 1604 **893. N: yeah I do , [...know how much...them...]**
- 1605 **894. I: yeah**
- 1606 **895. N: I think if you ask for help I think there's there's other**  
1607 **beings that'll help you , but I think [...lot...] people don't ask they**  
1608 **don't believe and they they think nah there's nothing , so then**  
1609 **there isn't anything**
- 1610 **896. I: mhm**
- 1611 **897. N: and uhm I don't know if are those really angels out**  
1612 **there they're really helping or not I don't know maybe if you**  
1613 **believe there are angels you know it's like it's really a tricky**  
1614 **thing**
- 1615 **898. I: mhm yeah**
- 1616 **899. N: [...whether] they're really there or not \*I don't know I**  
1617 **really don't...[...]**
- 1618 **900. I: what does death mean to you what happens \*[first when**  
1619 **we die]**
- 1620 **901. N: ...you know uhm for all of Scientology I believed in**  
1621 **reincarnation**
- 1622 **902. I: mhm**
- 1623 **903. N: and they [...oh you just] drop your body ,**
- 1624 **904. I: right**
- 1625 **905. N: you know and you you'll pick up another one you-it's**  
1626 **just like a recycling or [...]**
- 1627 **906. I: right**
- 1628 **907. N: just come back come back come back , uhm but I but I**  
1629 **still sort of believe in reincarnation I do, I don't think I don't**
-

- 1630 believe in heaven and hell [...] I believe heaven and hell are both  
1631 here on earth
- 1632 908. I: mhm
- 1633 909. N: and it sorta like you just keep coming back till you get it  
1634 right , I I do think it's sort of like , we each have , something  
1635 we're here for , I don't know what but I I think each of us has  
1636 kind of a , a master plan of what-what-what we , as beings are  
1637 here to do
- 1638 910. I: mhm
- 1639 911. N: and then if we an-and then we have to just keep coming  
1640 back until we get it right
- 1641 912. I: hm
- 1642 913. N: and then we can go maybe to another universe or  
1643 something but until we- until we get it right , then we're back  
1644 here again
- 1645 914. I: right
- 1646 915. N: and I really [am a...] and I was even in Scientology [...]  
1647 but now I really [...thinking other Scientology]
- 1648 916. I: (laughs) yeah
- 1649 917. N: because I really think , you know whatever you do to  
1650 others you're gonna get back
- 1651 918. I: yeah
- 1652 919. N: and especially, as far as coming [...]
- 1653 920. I: oh , yeah
- 1654 921. N: you know it's like , if if you , 'not not the I mean people  
1655 who are sick oh they did bad things in their life I don't believe  
1656 that
- 1657 922. I: yeah
- 1658 923. N: I really don't 'cause I think there's a cycle of your body  
1659 and it's gonna live and then it's gonna die , but as far as , you  
1660 know like a meet- you see people where it's like wow they  
1661 became celebrities over night and their you know their just  
1662 everything's gone so right for them
- 1663 924. I: mhm
- 1664 925. N: an-and I think this is just what I believe but I think they  
1665 must've done a bunch of things last lifetime you know what I  
1666 mean
-

- 1667 **926. I: mhm**
- 1668 **927. N: so everybody went okay, 'give them everything [...]**
- 1669 **928. I: (laughter)**
- 1670 **929. N: you know what I mean they come back they did**  
1671 **everything**
- 1672 **930. I: right**
- 1673 **931. N: that they did this stuff this lifetime**
- 1674 **932. I: right**
- 1675 **933. N: where is the people that just kind of piss away their life**  
1676 **it's like okay , you know [...]** next lifetime they get struggle on  
1677 **again**
- 1678 **934. I: [...]**
- 1679 **935. N: until they wake up it's like they have to kinda wake up**  
1680 **into wow I gotta , do whatever I gotta do whatever I have within**  
1681 **the so I think each of us have like ce-certain really cool things**  
1682 **that are part of a puzzle**
- 1683 **936. I: [right]**
- 1684 **937. N: that we can contribute to or not**
- 1685 **938. I: [right]**
- 1686 **939. N: ...and I think that's , a lot of what we're here doing is**  
1687 **finding out what is that thing**
- 1688 **940. I: mhm**
- 1689 **941. N: that special [...special for me] that we can contribute to**
- 1690 **942. I: [right]...,...hm do you consider yourself a religious**  
1691 **person , and what does that mean to you when I say \*religious**  
1692 **person**
- 1693 **943. N: well it's a really negative thing**
- 1694 **944. I: yeah**
- 1695 **945. N: of course because of all the , the lies in Scientology**  
1696 **[...religion] and I didn't really like the Catholics and I still don't a**  
1697 **bunch of my friends got out of Scientology and became**  
1698 **Catholics and I'm , and [...]** you have to go to catholic church  
1699 **and I'm like 'forget it , you know and then I [...]** with the ashes  
1700 **[...Wednesday] and I'm like you full of shit**
- 1701 **946. I: (laughs)**
- 1702 **947. N: you know you don't care about that and you know it**
-

- 1703 **948. I: yeah**
- 1704 **949. N: you know it's just a giant guilt trip you know y-you**  
1705 **don't even believe that stuff**
- 1706 **950. I: right**
- 1707 **951. N: [...] so what are you [...] the ashes on your forehead**
- 1708 **952. I: right**
- 1709 **953. N: [(makes a noise)]**
- 1710 **954. I: (laughs)**
- 1711 **955. N: (laughs) I mean I don't mind someone wh-wh-who really**  
1712 **believes it but these guys it-it's just like it's just some weird trip**  
1713 **that you're on**
- 1714 **956. I: right**
- 1715 **957. N: I know them**
- 1716 **958. I: right**
- 1717 **959. N: so and they agree so now they're not really [...]I\_**
- 1718 **960. I: (laughs) you talked him out of it`\_I**
- 1719 **961. N: no, they're so`, you know like my [...] but I love her, I**  
1720 **think she has saints [...\*], and, she's got all these saints that**  
1721 **help her out, you know`**
- 1722 **962. I: mhm**
- 1723 **963. N: so that's fine, no, I didn't talk her out of if, but I just**  
1724 **talked her out of [...ashes] cause, she wasn't even doing**  
1725 **whatever it was supposed to be for [ashy ...] whatever it was for,**  
1726 **she wasn't doing, what you were supposed to do\*, she was just**  
1727 **[...the ashes]**
- 1728 **964. I: right**
- 1729 **965. N: and that's phony\***
- 1730 **966. I: right**
- 1731 **967. N: you know, and I was like this is, you know either do it,**  
1732 **or don't\***
- 1733 **968. I: right**
- 1734 **969. N: but don't [...the ashes] and not do what you are**  
1735 **supposed to do, not, give up something then`, [...] right`**
- 1736 **970. I: right, yeah**
-

- 1737 **971. N: yeah\* and she, she didn't give anything up`, and I said**  
1738 **well then, then you shouldn't be wearing the ashes around\***
- 1739 **972. I: right**
- 1740 **973. N: you know`, so, it was just (laughs), but uhm, I I think I'm**  
1741 **religious, I think I'm spiritual, that's my word for it, it's not**  
1742 **religious, cause I don't believe in, I think organized religions are,**  
1743 **for the most part pretty negative\***
- 1744 **974. I: mh**
- 1745 **975. N: I really do, I think they they use people, uhm,**  
1746 **unfortunately, I mean it's the whole thing of power\*, I think**  
1747 **people, we don't always don't know how to use power\***
- 1748 **976. I: mhm**
- 1749 **977. N: and so, people, start getting power from running a**  
1750 **congregation or whatever and most of the time, not all the time,**  
1751 **but [...] all the TV guys I've watched all of them, and it's like they**  
1752 **they just don't miss using power`**
- 1753 **978. I: right**
- 1754 **979. N: and, and it's like, I think it is a [Hubbard] used to say**  
1755 **that, it's the top condition and it's the hardest one for people, to**  
1756 **actually, get through, and do right, you know`, they they often**  
1757 **violate it [and then they] end up all screwed up**
- 1758 **980. I: right**
- 1759 **981. N: and I and I see that with the TV ministers their, you**  
1760 **know their they're phony, or they they're taking people's money**
- 1761 **982. I: right**
- 1762 **983. N: or the different things`, I'd seen a few minutes [to ...]**  
1763 **that I really liked, but, over all I'm not big on organized religion, I**  
1764 **think if people, you know`, found philosophies that they really**  
1765 **liked and believed in and used in their daily life, they would be**  
1766 **much helpier then, n-see that's how the captors were, they were**  
1767 **like these really creepy people [during the week] and [outside]**  
1768 **they were all perfectly dressed up, you know we were like very**  
1769 **holy for an hour**
- 1770 **984. I: right**
- 1771 **985. N: and then we are all back to be [...]**
- 1772 **986. I: right**
- 1773 **987. N: you know, and and that was like what is that`**
- 1774 **988. I: right**
-

- 1775 **989. N: you know`, I a a a and that's what I see with a lot of**  
1776 **religions, they're not really, and most of it really got a lot of guilt**  
1777 **around it\*, you should do this and you should do that or you**  
1778 **shouldn't do this or you shouldn't do that\*, and that's no help**  
1779 **either`**
- 1780 **990. I: right, right**
- 1781 **991. N: so I'm spiritual [in that word]**
- 1782 **992. I: okay, [...] uhm, are there, any, spiritual ideas or**  
1783 **symbols, or rituals that are important to you`**
- 1784 **993. N: uhm**
- 1785 **994. I: ideas, symbols, rituals**
- 1786 **995. N: ideas, symbols, rituals, well I like angels**
- 1787 **996. I: yeah**
- 1788 **997. N: but they are they are one thing\*, uhm, [...] ideas did you**  
1789 **say**
- 1790 **998. I: ideas**
- 1791 **999. N: like what, what would be an idea**
- 1792 **1000. I: (laughs)**
- 1793 **1001. N: well, lots of [...]**
- 1794 **1002. I: and you saying, like what idea (laughs) would make me**  
1795 **think that we (intimately) know, but, there are those who I like, I**  
1796 **really like the idea of, say, [...like in a cafe...] someone says I**  
1797 **really like the idea of the [...conception]**
- 1798 **1003. N: uhm**
- 1799 **1004. I: I think that's really cool, not really [...]**
- 1800 **1005. N: mhm**
- 1801 **1006. I: so that's kind of a religious idea\*, and so, uhm, like**  
1802 **reincarnation, I think, would be another idea**
- 1803 **1007. N: I\_ well, that, I like**
- 1804 **1008. I: like you had already said**
- 1805 **1009. N: okay if that's what you [...]**
- 1806 **1010. I: but you did already mention that**
- 1807 **1011. N: yeah, that\***
- 1808 **1012. I: so**
-

- 1809 **1013. N:** uhm \_I I think I'd said, I mean I, I think if [...] just angels  
1810 that's the only thing, religious or spiritual, I mean, for sure other  
1811 beings, but I've already mentioned it
- 1812 **1014. I:** yeah, what about, are there any, like kind of ritual  
1813 things, uuuhm, daily prayers the thing comes round mind the  
1814 most obvious, but, I didn't know, maybe, meditation or,  
1815 something like that\*
- 1816 **1015. N:** I haven't really gotten into meditation although I  
1817 probably should, but I haven't and I kind of spooked out about  
1818 it, because I've met people who were in it and they got all  
1819 screwed up, so
- 1820 **1016. I:** mh
- 1821 **1017. N:** sort of like ah, not really, I I I kind of uhm, it is with my  
1822 little line with God I talked about and I and I write in my diary that  
1823 [...] ritual
- 1824 **1018. I:** mh, ahhh, okay yeah
- 1825 **1019. N:** [...]
- 1826 **1020. I:** do you do it like, every day`
- 1827 **1021. N:** mhm
- 1828 **1022. I:** oh, that's a [...]
- 1829 **1023. N:** not, e-not every night
- 1830 **1024. I:** mhm not every night
- 1831 **1025. N:** but, you know`, I do it enough\*
- 1832 **1026. I:** right
- 1833 **1027. N:** and i it's really healing for me, and and I really promote  
1834 it with people cause, you know it's sort of you can just, kind of,  
1835 lay everything out, and then I always come up with something  
1836 that, makes it better
- 1837 **1028. I:** mhm
- 1838 **1029. N:** you know it's like okay then, this is all the [...] stuff but,  
1839 this is the thing I can put my [...] out
- 1840 **1030. I:** right
- 1841 **1031. N:** whereas a if I'm just in a [...] stuff I'm just like, waaa I  
1842 got to [go them...got in my diary]
- 1843 **1032. I:** right
- 1844 **1033. N:** so, I've, kept diaries since I was in college\*
-



- 1845 **1034. I: woow**
- 1846 **1035. N: yeah, I have tons and tons**
- 1847 **1036. I: (laughs)**
- 1848 **1037. N: I really do I mean I should probably [...giant...all these**  
1849 **diaries]**
- 1850 **1038. I: right**
- 1851 **1039. N: [...] ...especially [...since I left...do these...]**
- 1852 **1040. I: ...what is sin to your understanding**
- 1853 **1041. N: ...sin ...well you know of course being a Scientologist**  
1854 **sin wa- sin is like I would [...] anything that you do that's not the**  
1855 **greatest [...right]**
- 1856 **1042. I: mhm**
- 1857 **1043. N: and of course they doing those things all the time but ,**  
1858 **[...] ano-another thing but for me 'sin is like something that hurts**  
1859 **another person ,**
- 1860 **1044. I: mhm**
- 1861 **1045. N: you know in in a , in a way that they [...]**
- 1862 **1046. I: right**
- 1863 **1047. N: you know like maybe if they doing something bad and**  
1864 **you stop them , that's not , that might hurt them but it's not a sin**
- 1865 **1048. I: mhm**
- 1866 **1049. N: but sin is when you you just , oh you just actively**  
1867 **hurting , people or their life or whatever , you know ,**  
1868 **intentionally**
- 1869 **1050. I: right**
- 1870 **1051. N: ...and I don't really believe in sins 'cause again sins**  
1871 **kind of to me well, I mean I I believe in right and wrong I don't**  
1872 **like the [common sins] because they have to me it's connected**  
1873 **with heaven and hell ...and I and I think 'but I guess you can call**  
1874 **them sins and just say but to me having [...]**
- 1875 **1052. I: right**
- 1876 **1053. N: yeah right now**
- 1877 **1054. I: right**
- 1878 **1055. N: so if you do enough sins in a day you gonna have \* [...]**  
1879 **(laughter)**
- 1880 **1056. I: (laughs)**
-

- 1881 **1057. N: good**
- 1882 **1058. I: ...uhm ...[...deal with this question] how do you explain**  
1883 **the presence of evil in our world**
- 1884 **1059. N: ...you know that's a good question 'cause people [...]**  
1885 **well there is really a God you know why is there [something like**  
1886 **the] evil and stuff**
- 1887 **1060. I: mhm**
- 1888 **1061. N: and of course in Scientology it was great 'cause they**  
1889 **have their own**
- 1890 **1062. I: guilt system**
- 1891 **1063. N: they've got their whole system on wh-where evil comes**  
1892 **from what it is blablabla , so uhm you know I'm sort of still , I d- I**  
1893 **don't know , I think ... I don't I don't know I think it's again the**  
1894 **[mis-...] of powers what really creates evil , you know because if**  
1895 **you think about it most of the real heavy [...] evil were people**  
1896 **that were in really high [powerful places]**
- 1897 **1064. I: mhm**
- 1898 **1065. N: and they I don't think , I don't know why but I I just**  
1899 **don't think I think it maybe , uhm , maybe they don't really have**  
1900 **a really good connection with God I don't know [...] Hitler [...the**  
1901 **detail like he] was he religious...I don't think so ...\*[one...right]**  
1902 **because he was he [...]**
- 1903 **1066. I: [he may have thought himself to be religious]**
- 1904 **1067. N: yeah ...but he w- but what I\_ [...do...]**
- 1905 **1068. I: [but with others...things...]**
- 1906 **1069. N: but that's what I'm saying \_I [...] people can say I'm**  
1907 **religious but then you look at well alright but what are you doing**  
1908 **see that's why I started looking [...] Scientology [...waking up] it**  
1909 **was like okay there are all these OT's but look at their lives**  
1910 **they're all screwed up , right**
- 1911 **1070. I: mhm**
- 1912 **1071. N: and so it ma- i-it sorta like to me and look at that and**  
1913 **evil I don't know that's just what I think it is it's it's just people**  
1914 **they're humans who don't really know , how to handle power**  
1915 **and so they kind of flip over into the dark side of , whatever they**  
1916 **thought was and I don't really think , they're born evil you know**  
1917 **like this kid in [...] was a very evil kid he did a lot of evil stuff**
- 1918 **1072. I: mhm**
-

- 1919 **1073. N: but...and he was kind of, he wasn't born evil but very**  
1920 **soon after being born he was into a lot of evil stuff**
- 1921 **1074. I: hm**
- 1922 **1075. N: and it was and I felt bad for him 'cause , he he could**  
1923 **never get it together as parents couldn't get over and knock it**  
1924 **off I was one of the few people who could [really get...turn it...]**  
1925 **because I tell 'em I stopped the car he you know he this this is a**  
1926 **true story one time he was in a car and he's like this [(makes a**  
1927 **knocking noise)] in the backseat right and I said James stop ,**  
1928 **doing that with your pencil you're driving me nuts right he was**  
1929 **like eight years old**
- 1930 **1076. I: mhm**
- 1931 **1077. N: and he was like okay [(makes a knocking noise)] so I**  
1932 **finally stopped the car I said [...tell you what...] I know you do**  
1933 **this with your parents and somehow you get away with it but I'm**  
1934 **not your parents, either you walk home or you can stop doing**  
1935 **that and you make [up...] and you know what he stopped doing it**
- 1936 **1078. I: mhm**
- 1937 **1079. N: and so we became really good friends**
- 1938 **1080. I: right**
- 1939 **1081. N: from that**
- 1940 **1082. I: right**
- 1941 **1083. N: you know what I mean 'cause I was like the one person**  
1942 **[...that] just say that's it , no**
- 1943 **1084. I: right**
- 1944 **1085. N: you know not in my house**
- 1945 **1086. I: right**
- 1946 **1087. N: and so he knew that , you know , but , I think when pe-**  
1947 **when their kids are outta control if people don't [...they really**  
1948 **make people stop it] it's just , you know**
- 1949 **1088. I: mhm**
- 1950 **1089. N: gets weirder and weirder**
- 1951 **1090. I: right...,...[...] people disagree about a religious issue ,**  
1952 **how can such religious conflicts be resolved**
- 1953 **1091. N: ...if they disagree about a religious issue**
- 1954 **1092. I: mhm**
-

- 1955 **1093. N:** how can they be rel-resolved ...well the first thing is to  
1956 talk about it like I said when I when I , [...] Scientology I was  
1957 trying to get the critics , and the Ex-Scientologists with  
1958 Scientology and I thought you know I grew up my dad said you  
1959 know I really sit down [...to ...] and usually the only people that ,  
1960 well there's really some kind of wrong issue or the ones that  
1961 won't \* [...]
- 1962 **1094. I:** mhm
- 1963 **1095. N:** and of course Scientology would not sit down they  
1964 wouldn't probably sit down [...people]
- 1965 **1096. I:** mhm
- 1966 **1097. N:** and they've had a very hard time because [...really  
1967 stupid mistake] because if they would have, a lot of different  
1968 things would have happened for them but they wouldn't you  
1969 know they're they're sure they're right
- 1970 **1098. I:** hm
- 1971 **1099. N:** no matter what and it's like, okay you know you can go  
1972 and [...ignore] the whole world and be positively right but it's like  
1973 the more, they do the internet's like [...away]
- 1974 **1100. I:** mhm
- 1975 **1101. N:** and people read about them every night and it's like ,  
1976 the , people don't like people like us it's arrogant it's weird [you  
1977 know]
- 1978 **1102. I:** yeah right
- 1979 **1103. N:** and so to me , for religions I mean it's it's [...] if you  
1980 think of a little [ease] I don't know because those guys are so  
1981 fanatical
- 1982 **1104. I:** hm
- 1983 **1105. N:** and and it's like , you still think couldn't we just go over  
1984 there and talk to them and uhm you know get them to calm down
- 1985 **1106. I:** right
- 1986 **1107. N:** but but it's , because it's all connected to religion just  
1987 like Scientology if I hadn't left the Scientology I wouldn't  
1988 understand the middle east so well
- 1989 **1108. I:** hmm
- 1990 **1109. N:** but I do I understand 9/11 totally because I lived in a  
1991 [cold white...] where it's like it's the greatest good for the  
1992 greatest number of dynamics to crash into the those buildings
-

- 1993 **1110. I: [there again]**
- 1994 **1111. N: you see wh- yeah and so it's like [...done it] you know**  
1995 **it's it's scary but I-look what I did I went and opened all these**  
1996 **phony accounts**
- 1997 **1112. I: right**
- 1998 **1113. N: right**
- 1999 **1114. I: right**
- 2000 **1115. N: you know it was like , I totally understand it and it's the**  
2001 **same thing of the right hand never knows what the left hand's**  
2002 **doing**
- 2003 **1116. I: mhm**
- 2004 **1117. N: so you only told the short story of the right side**
- 2005 **1118. I: right**
- 2006 **1119. N: and it makes sense with that and they don't tell you well**  
2007 **this is the other end of it that connects together and those**  
2008 **buildings are gonna go down and all these people are gonna get**  
2009 **killed**
- 2010 **1120. I: right**
- 2011 **1121. N: you know what I mean**
- 2012 **1122. I: yeah**
- 2013 **1123. N: it's like they got one guy flying the plane and one guy**  
2014 **\*doing this and [...]**
- 2015 **1124. I: yeah**
- 2016 **1125. N: but it's still I mean how to really get them to , come**  
2017 **together , I mean the only thing I can think of is, kind of uhm**  
2018 **communication and , uhm we really need almost like another**  
2019 **...like a , uhm Moses or Jesus or you know like a really good**  
2020 **spiritual leader**
- 2021 **1126. I: mhm**
- 2022 **1127. N: I think to come , because , the world is in a really**  
2023 **screwed up place**
- 2024 **1128. I: yeah**
- 2025 **1129. N: right now and there and all these , religions are like**  
2026 **fighting with each other , but , everything's getting worse so you**  
2027 **know**
- 2028 **1130. I: right**
-

- 2029 **1131. N: it's sort of like I don't see it as a solution**
- 2030 **1132. I: ...hm...,...**
- 2031 **1133. N: well**
- 2032 **1134. N: are there other any other thing you'd like to add or**  
2033 **questions , you hoped I would ask or questions you thought I'd**  
2034 **ask and I didn't**
- 2035 **1135. N: ...no think so I mean I , I'm trying to think I mean I think**  
2036 **we pretty much , I thi- you know like for me I you just have to**  
2037 **know that I'm [...really new] in the area of religion ,**
- 2038 **1136. I: mhm**
- 2039 **1137. N: you know and ha- all my believes and whatever**
- 2040 **1138. I: yeah**
- 2041 **1139. N: 'cause I I'm still kind of , [...knows ] all the ones you**  
2042 **know I'm still , you know like I I p- thought I'm still all the time**  
2043 **evaluating , you know thirty years of , technology and going oh**  
2044 **really it's not true you know what I mean**
- 2045 **1140. I: yeah right**
- 2046 **1141. N: it's like [...] was like of course that's true and then my**  
2047 **room mate's been really great with that 'cause he's he is to be a**  
2048 **what they call a [...officer] in Scientology where he corrected**  
2049 **everybody , so he knows all the [tech...] and he's really [...] and**  
2050 **he's figured it out and he's like , m- of course it isn't you know**  
2051 **[and he let me] sit down I go oh explain it to me**
- 2052 **1142. I: [...]**
- 2053 **1143. N: you explain it to me how it works really**
- 2054 **1144. I: right**
- 2055 **1145. N: [...and ....] you know which is**
- 2056 **1146. I: (laughs)**
- 2057 **1147. N: the whole robotic thing and they go alright now what**  
2058 **does that mean in real words**
- 2059 **1148. I: uh**
- 2060 **1149. N: you know in real terms explain it**
- 2061 **1150. I: yeah**
- 2062 **1151. N: then then all over sudden they've start to breaking**  
2063 **down 'cause it's like just as machines the guy [built...]**
- 2064 **1152. I: right**
-

- 2065 **1153. N:** and then when you have to like explain it in real terms ,  
2066 **it's sort of like , hm some of it works but , 'but even then , some**  
2067 **of it works perfectly and you think yeah it's true and then they**  
2068 **go no it isn't not in the real world it isn't**
- 2069 **1154. I:** right
- 2070 **1155. N:** it isn't true, you [were you... told] it was true , you think  
2071 **it's true you believe it's true the [...] showed it's true but it's not**  
2072 **true**
- 2073 **1156. I:** huh
- 2074 **1157. N:** you know what I mean
- 2075 **1158. I:** right
- 2076 **1159. N:** and it it's [...] it's really weird because , I've talked to  
2077 **enough people where [...] give me different examples professors**  
2078 **and , people like that that have studied , Scientology**
- 2079 **1160. I:** mhm
- 2080 **1161. N:** and [...] had [me...] look at things and it's like \*[...]okay]  
2081 **so I'm more I'm still learning kind of undoing [...] do you see**  
2082 **what I mean**
- 2083 **1162. I:** yeah
- 2084 **1163. N:** and getting like what part of it was true and also he  
2085 **stole a lot of stuff so I found a lot of the references people have**  
2086 **showed me , where he took it from , right**
- 2087 **1164. I:** hmm
- 2088 **1165. N:** 'cause he I thought he wrote all this he says he wrote it  
2089 **all**
- 2090 **1166. I:** is that your [...]
- 2091 **1167. N:** no no
- 2092 **1168. I:** this is just
- 2093 **1169. N:** this is just people from around the world
- 2094 **1170. I:** oh okay alright
- 2095 **1171. N:** that have studied Scientology but , they come up with  
2096 **wait a minute here you know he said he wrote the [...] but here**  
2097 **twenty years earlier is [...] and he was in that group and this is**  
2098 **what they were studying right**
- 2099 **1172. I:** right
- 2100 **1173. N:** and it was, basically the [...]
-

- 2101 **1174. I: right**
- 2102 **1175. N: right [...you see what I mean]**
- 2103 **1176. I: right right right**
- 2104 **1177. N: different thing so it's kinda like I'm still a [...] and with**  
2105 **my little line to God you know [...like my two things]**
- 2106 **1178. I: [...]**
- 2107 **1179. N: but I'm not really , like like one of the girls I worked with**  
2108 **was like you know well I'm I need [...] a relationship and I said**  
2109 **yeah me too , so her thing is like well but mine I buy a book on**  
2110 **miracles and you know mine's all spiritual [...] he's gonna just**  
2111 **come to me and I say well I spent thirty years on this spiritual**  
2112 **[...of stuff] so I I gotta work on the physical end of things**
- 2113 **1180. I: (laughter)**
- 2114 **1181. N: you know what I mean**
- 2115 **1182. I: right**
- 2116 **1183. N: [...] that's what I feel it's like I've been there I've spent a**  
2117 **loong time in the spiritual world , anyway uhm and uhm , you**  
2118 **know I'm I'm happy with myself I really am I'm happy with ,**  
2119 **where I'm going I just I just hope I can figure out , a job or a**  
2120 **career that I can do g- that I can make enough money at , and it's**  
2121 **a good thing , 'cause I don't like what I'm doing right know**
- 2122 **1184. I: right**
- 2123 **1185. N: [...]**
- 2124 **1186. I: yeah**
- 2125 **1187. N: so , and I gotta \*[get a ...] (laughter)**
- 2126 **1188. I: absolutely**
- 2127 **1189. N: it's not ten days [...] (laughter)**
- 2128 **1190. I: yeeeah**
- 2129 **1191. N: okay**
- 2130 **1192. I: maybe [...days]**
- 2131 **1193. N: no nooo no days**
- 2132 **1194. I: (laughs)**
- 2133 **1195. N: [...]**
- 2134 **1196. I: good well that concludes the [faith development]**  
2135 **interview [portion] of, the, [...day]I\_**
-



- 2136      **1197.    N: alright [so] we're done**
- 2137      **1198.    I: on 8-7-03 \_I**
- 2138      **1199.    N: so we're done-**
- 2139      **1200.    (end of tape NRMD-04-021-K-Sci-3/3)**

- 1 1. I: ... Das hier ist unsere Einstiegsübung. Sie sehen hier oben  
2 steht "Wie mein Leben sich entfaltet." Ihr Leben, äh, geht schon  
3 'ne Weile, deshalb glaub ich, wir sollten hier 'n bisschen größere  
4 Schritte, vielleicht so in 10 Jahren, oder so, Abständen dann, äh,  
5 eintragen. Und das würde mir so 'ne Übersicht geben, so'n  
6 Hintergrund, vor dem ich dann, äh, Ihre ganz spezielle  
7 Geschichte mit den Zeugen auch verstehen kann.
- 8 2. N: Ja, eben. Das geht auch zurück also bis in die Jugendzeit, ne,  
9 weil ich ja-denke da auch sind Entwicklungen, auch vom  
10 Elternhaus her gewesen, die mich als jungen Menschen geprägt  
11 haben, und die Weichen praktisch gestellt haben für den  
12 Einstieg zu den Zeugen Jehovas.
- 13 3. I: Ah ja. Das-das Vorgehen leuchtet Ihnen also ein, vor dem  
14 Hintergrund?
- 15 4. N: Ja. Ja-ja.
- 16 5. I: Gut, darf ich Ihnen dann den Stift geben und Sie bitten 'n bissl  
17 da drauf zu gucken? Mit welchem Jahr wollen Sie anfangen?
- 18 6. ...
- 19 7. N: Das muss ich jetzt kurz in Bezug setzen.
- 20 8. I: Ja.
- 21 9. N: Ja, gehn wir ruhig .. das Jahr, um die, ja, schreiben wir 1960.  
22 '60 bin ich aus der Schule gekommen, ne? Das war .. 1960, [und  
23 da war ich?] 16 Jahre alt. [Ich?] wohnte derzeit in [Großstadt A],  
24 bei den Eltern noch. Die Beziehungen, die ich hatte, waren die-  
25 eben die Eltern, ne? (überlegt)..Eltern. Das Problem, was sich,  
26 äh, gestellt hat damals war der Konfirmationsunterricht. .. Wäre  
27 das wichtige Ereignisse?
- 28 10. I: Wenn Sie es so sehen.
- 29 11. ...
- 30 12. N: (überlegt, schreibt auf und liest mit)  
31 Konfirmationsunterricht. So, die Ereignisse, die dann eintraten,  
32 war eben, dass ich mit dem-, mit dem Pfarrer überworfen hab.  
33 Oder nicht einer Meinung war, wenn man das so sagen will. Äh  
34 es ging mir eigentlich darum, ich hab meinen Vater im Krieg  
35 verloren, ne, meine Mutter hat dann wieder geheiratet und, äh,  
36 für mich war der Krieg was ganz Furchtbares. Weil ich eben  
37 nicht-nicht materiell darunter gelitten hab, aber seelisch. Zum
-

38 Beispiel, andere Kinder, wir wohnten ja in 'ner Kleinstadt,  
39 [Kleinstadt A], da waren doch einige Väter, die zuhause  
40 geblieben sind und die waren dann nach'm Krieg wieder für die  
41 Familie da. Und meiner ist im Krieg geblieben. Meine Mutter hat  
42 dann wieder geheiratet, aber ich bin mit meinem Stiefvater nie  
43 richtig klargekommen. Und, äh, und jetzt bin ich in [Großstadt A]  
44 da-da zum Konfirmandenunterricht, gehört sich ja so, ne? Muss  
45 man ja...

46 13. I: Also waren Sie von Haus aus evangelisch?

47 14. N: Evangelisch, ja. Und, äh, aber vom-von de-, vom  
48 Elternhaus her wurde das nicht sehr gepflegt, ne? Also, ich  
49 mein, ich bin einmal mit Oma in die Kirche geschickt worden, als  
50 kleines Kind, zu Weihnachten, aber sonst war da nicht viel, ne?  
51 Aber das war dann auch mehr, dass meine Mutter zuhause freie  
52 Bahn hatte, zum Arbeiten oder, se-tätig zu sein im Haushalt. So,  
53 um den Faden wieder aufzugreifen, in [Großstadt A] ha-weil sich  
54 das eben so gehörte, sollte ich auch zum  
55 Konfirmandenunterricht gehen und konfirmiert werden. Dann  
56 hab ich mit dem Menschen dort gesprochen und hab ihn über  
57 den Krieg Fragen gestellt und überhaupt, wie die Kirche dazu  
58 steht und zu der Zeit ist mir dann auch bekannt geworden, dass  
59 ja die Soldaten einem [...?] sind. Gott mit uns, in den Kriege  
60 gezogen sind und mit "Hurra" und das hat mich also furchtbar  
61 abgestoßen. Und er hat mir da keine richtige Antwort drauf  
62 gegeben [dann?] und meine Reaktion war dann "gut, dann werd  
63 ich auch nicht konfirmiert." Ne, "mit euch will ich also da nichts  
64 zu tun haben." So, und-und damit, gab natürlich zuhause 'n  
65 großes, große Aufregung, ne? Weil alle anderen wurden  
66 konfirmiert und ich nicht und, aber da war ich standhaft, da hab  
67 ich gesagt "nein, das kommt für mich nicht in Frage, weil, das  
68 is'n Problem für mich." Das wurde damals nicht gelöst.

69 15. I: Also, Sie sind dann nicht zur Konfirmation gegangen?

70 16. N: Bin auch nicht zur Konfirmation gegangen, hab den  
71 Unterricht nicht mehr mitgemacht und bin dann auch nicht zur  
72 Konfirmation gegangen. Und hab's auch überlebt, ne? Aber jetzt  
73 nur, äh...

74 17. I: Okay, damit ich das versteh...

75 18. N: Ne, Konfirmationsunterricht. Gottesbild .. , äh, ja, ne?  
76 An Gott geglaubt hab ich immer. Als Kind bin ich, weiß ich noch,  
77 in [Kleinstadt A] in die Kirche gegangen, ganz alleine. Und hab  
78 mich dort hingesezt und hab praktisch für mich selber Andacht  
79 gehalten oder auch gebetet und so. Das war also vorhanden.

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80 19. I: Und können Sie es irgendwie charakterisieren, wie Sie  
81 sich Gott damals vorgestellt haben?

82 20. N: Ja, als-also-als irgend jemanden der wirklich-, 'n  
83 liebendes Wesen, ne, ich sah ja die Natur um mich herum, ne?  
84 [Kleinstadt A] ist 'ne Kleinstadt, wir wohnten am Rande und ich  
85 hatte vielleicht zwanzig Minuten Weg, wenn ich am [See]  
86 gewesen, es ist ein herrlicher Badensee. Und dann hatte ich auch  
87 schöne Erei-Erlebnisse als Kind, weil ich war viel alleine  
88 unterwegs. Durch Wald und Feld und was es da alles gibt,  
89 gesehen hab und gelernt hab unterwegs, ne, und das hat mich  
90 fasziniert. Das ganze Werben der Natur im Frühling oder im  
91 Sommer und so. Und da-und-und da war ich dankbar, dass es  
92 diesen lieben Gott im Himmel gibt, äh, der das alles so schön  
93 gemacht hat. Aber die Wegleitung, hätt ja nachher von der  
94 Kirche kommen sollen, die gab-, kam aber nicht, ne? Und-und  
95 deswegen waren diese Ereignisse, die nachher für mich ins  
96 Bewusstsein kamen, wenn man älter wird, denkt man auch  
97 mehr, ne? Über den Krieg, das-das war für mich so  
98 schockierend, dass Menschen das überhaupt zulassen. Und  
99 andern sowas... Äh, dann gab's noch'n Ereignis, das muss auch  
100 so ein-zwei Jahre um diese Zeit gewesen sein. Ich bin da in  
101 [Kleinstadt D] bei 'ner Familie mal auf Ferien gewesen und die  
102 konnten Ost-Fernsehen sehen, also DDR-Fernsehen damals,  
103 und dann kam da so'n Film, im Vormittagsprogramm, äh, der  
104 hieß "Am grünen Strand der Spree". War so 'ne sechsteilige  
105 Serie. Und handelte in einer Zeit-, über die Nazi-Zeit und da kam  
106 auch die Judenverfolgung und, äh, das war sehr schlimm. [...]  
107 ich hab das dann gesehen, weil morgens gab es im Deutschen  
108 Fernseh nix, und, wenn man Ferien hat, dann, und ich durfte da  
109 auch fernsehen und hab mir das dann angeschaut. Und dann  
110 gab's in einer Folge, da wie Soldaten so-so jüdische Mitbürger  
111 da zusammentrieben, ne? Alt und jung und dann zum  
112 Erschießungsplatz und da war 'n junges Mädchen, vielleicht von  
113 14,15 und dann fühlt man sich als Jugendlicher doch irgendwie  
114 berührt und, äh, die sollte dann weglaufen, ne? Der eine Soldat  
115 wollte dann, dass die dann noch weglief [und dann lief dann  
116 auch?] Das hat mich fertig gemacht. Ich war fix-, ich hab den  
117 Fernseher ausgeschaltet, bin in den Wald [gegangen?], ganz  
118 alleine. F-die Familie wollt natürlich jetzt auch wissen, ja was ist  
119 denn mit dem Jungen los? [Was ...?] sichtlich verstört. Und  
120 nirgendwoher . 'ne Antwort. Weil, mit'n Eltern konnt ich nicht  
121 reden, die haben sich, also in solchen Sachen, oder überhaupt  
122 auch in anderen Sachen, materiell wurde ich . ganz prima

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123 versorgt, aber alles andere, da war ich mir selbst überlassen.  
124 Also das war . dieses Ereignis, ne?

125 21. I: Noch was was...

126 22. N: Was war wichtig, wertvoll? Hatte ich eigentlich...  
127 Welche Autoritäten gab es? Zu der Zeit, das war der . Lehrer.  
128 Eltern kann ich gar nicht mal schreiben.. weil die hatten genug  
129 mit sich selbst zu tun. Mein Vater, ich hab ihn also nie als  
130 Stiefvater oder so angeredet. [...?] Aber, der war . auch viel auf  
131 Reisen, der war auch so Public Relation, oder wie man [...?] hat  
132 Vorträge gehalten. Für die damalige Zeit war es dann auch so,  
133 ne, man war ja wer [...?], hat dann auch entsprechende Autos  
134 gefahren und irgendwie [...?] Und meine Mutter, die [is halt  
135 mit?]. [...?] Das war so diese Zeit, ne? Bin dann in die Lehre  
136 gekommen und . anschließend war das so'n bisschen wilderes  
137 Leben in [Großstadt A], man wurde ja auch älter. Meine Eltern  
138 zogen dann hier nach Süddeutschland und ich lebte oben in  
139 [Großstadt A] alleine, [...?]. Und war alleine. 'Ne Frau hat ich  
140 keine, noch nicht, ne? War ledig und musste 'n ganzen Haushalt  
141 alles machen und irgendwann war mir das zu [...?] Ich dachte  
142 [...?] und da hab ich mich angemeldet, hab gesagt "ich komm  
143 jetzt runter, ich zieh zu Euch." Ne, und, die [beiden?] waren ja  
144 auch froh, konnten sie das Haus verkaufen. (lacht). Gut, das war  
145 jetzt der Punkt und dann bin ich hier nach, Jahr da machen wir  
146 ruhig, äh, 199-, machen wir runde Zahlen, 1970 so was. Um diese  
147 Zeit rum, ne? Da war ich dann mittlerweile auch schon 26. Und  
148 dann kommt [Kleinstadt B]. Das ist jetzt also von der Region her,  
149 der heutige Wohnraum, nicht? Da bin ich also seit heute, seit  
150 damaliger Zeit. Äh, Beziehungen? Waren da noch anfangs zu  
151 den Eltern. Eltern. Und dann, äh, trat, ja, '69 haben wir  
152 geheiratet, da kann ich also schon Ehefrau reinschreiben, ne?  
153 Was hab ich damals getan? .. Joa, was war für mich wichtig als  
154 junger Mensch? Erst mal, Beruf. Bin dann hier gleich in 'ne-, in  
155 meine Firma gekommen, einen Industriebetrieb da in [Kleinstadt  
156 C], ne, hab da gearbeitet. Und das war eigentlich das Ereignis,  
157 wo ich, äh, hab dort begonnen und hatte aber kein Fahrzeug.  
158 War also auf öffentliche Verkehrsmittel angewiesen und  
159 [Kleinstadt C] lag so'n bisschen abseits. Früh, der  
160 Arbeitsbeginn. Ich konnte das nicht erreichen, weder mit'm Bus,  
161 noch mit anderen Verkehrsmitteln. Und schon am ersten Tag  
162 zeigte sich dann ein älterer Herr, als bereit, mich morgens  
163 mitzunehmen und abends mit nach Haus zu nehmen. Passte  
164 also auch von der Arbeitszeit her . und ja, das hab ich dann  
165 angenommen und das war eigentlich der-, der erste Punkt der

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166 **Berührung. Den ersten Tag passierte gar nichts, am zweiten Tag**  
167 **hat er mich gefragt, ob ich an Engel glaub und da hab ich gesagt**  
168 **"na ja, ja, doch, glaub ich schon" und so, ja "ich glaube, dass**  
169 **der Mensch erschaffen wurde" oder, das-das brachte mich dann**  
170 **schon innerlich so'n bisschen in 'nen Konflikt, weil in der Schule**  
171 **hatte ich ja was anderes gelernt. Da wurde uns von unserm**  
172 **Lehrer, oder den Lehrern, ja, damals war das noch modern,**  
173 **inzwischen hat sich das auch schon wieder geändert, ne, aber**  
174 **der hat dann so die Wiege der Menschheit da in, nach Asien, im**  
175 **Bereich der Wüste Gobi gelegt und hat uns dann sehr viel**  
176 **drüber erzählt und, ja und im ersten Moment hab ich das dann**  
177 **auch so von mir gegeben, und "oh [, sagt er, nein" sagte er,**  
178 **nicht das, ne?], und dann, am nächsten Tag schon, da brachte**  
179 **er mir schon zwei Bücher mit. Das eine war so'n-so'n blaues**  
180 **Buch "Wie hat sich der Mensch entwickelt" oder ist er**  
181 **erschaffen worden und, äh, das andere war auch blau, ne "Die**  
182 **Wahrheit, die zum ewigen Leben führt." Ich sollte mir das mal**  
183 **durchlesen und fortan waren das dann die Gespräche bei den**  
184 **Zeugen Jehovas. Na ja, ich hab das gelesen, fand das sogar**  
185 **recht interessant. Schöne Texte drin angeführt waren und, aber**  
186 **ich . war also schon auf-auf Contra aus. Ich hab mit dem auch**  
187 **schon widersprochen, ne, wo ich dann ne-nicht mit**  
188 **einverstanden war. Und das war jetzt das, die haben eine Art, die**  
189 **Zeugen Jehovas, dass sie letztlich immer Recht haben, in ihrer**  
190 **Argumentation. Wenn man das nicht durchschaut. Ne, und**  
191 **insofern war ich damals ja Laie, auch wenn ich vorher schon in**  
192 **der Bibel gelesen hatte und mir noch gewisse Dinge angeeignet**  
193 **hab, aber, ich war eben nicht einem trainierten, wie soll man**  
194 **sagen, Demagogen, oder so, gewachsen, ne? Die Argumente**  
195 **waren also immer besser, was mich letztlich auch wieder**  
196 **geärgert hat. (lacht) Und, ich hab ihm das auch gesagt, dass er**  
197 **immer Recht hat. Ich sag "das kann's ja nicht geben", "doch",**  
198 **also, er will es ja nicht um-um Recht zu haben, sondern er**  
199 **möchte mir doch nur helfen. Na ja, und da hab ich dann diese**  
200 **Zeitschriften stets gelesen, die er mir immer . mitbrachte, und**  
201 **dann kam der erste Hausbesuch, der dann erfolgte ..**  
202 **zwischendurch, muss man sagen, wir hatten anfangs in unserer**  
203 **Ehe schon größere Probleme [...?] Meine Frau war schon mal**  
204 **verheiratet, das ist in die Brüche gegangen, das war eine einzige**  
205 **Katastrophe, was sie vorher erlebt hat. Hat sie auch psychisch**  
206 **sehr, sehr, will nicht sagen zerstört, aber doch sehr stark**  
207 **beeinflusst [ne?] Das sie aber selbst nie gesagt hat. Da bin ich**  
208 **jetzt-jetzt immerhin 34 verheiratet und [...?] nach zehn Jahren**  
209 **hab ich mir das so weit zusammenreimen können, was da alles**

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210 war, und.. Aber wir haben 'n . sehr gutes Verhältnis miteinander.  
211 Das.. aber sie war dann anfangs auch dagegen. Da, ließ sich  
212 dann aber auch überzeugen, und das war so ein-, unser  
213 Einstieg. Das war das e-

214 23. I: [Wann war das Ganze?]

215 24. N: Ja, soll man das schreiben "Einstieg"?

216 25. I: Wenn Sie es rückblickend so sehen...

217 26. N: (schreibt) Einstieg . bei den Zeugen Jehovas. Das war  
218 das wichtigste Ereignis so in der Zeit.

219 27. I: Gibt's sonst noch was?

220 28. N: Nein. Bedingungen in der Gesellschaft, in der Welt,  
221 Ereignisse. Hab ich eigentlich, äh...

222 29. I: Das ist auch nicht so gemeint, dass Sie alles  
223 vollschreiben müssen, sondern nur, wenn es wozu  
224 [Verwendung findet?]

225 30. N: Darf ich..? Nach-nach diesem Einstig, nachdem ich-,  
226 das Ereignis war eigentlich das, das kann ich mal kurz noch  
227 erzählen. Ich hab mich ja mit ihm dann also . gestritten. Und,  
228 also wieder "das kann ja nun nicht sein." Und dann kam Ostern.  
229 Ich hatte da frei. Vier Tage. Und ich hab gesagt "also jetzt, ich  
230 mach das nicht mehr mit." Ne? Dass ich jetzt immer wie'n  
231 Dummer dastehe und mir erzählen lassen muss, was richtig ist,  
232 ich sag "jetzt, über Ostern, mach ich das fest und werd mich  
233 darauf vorbereiten und am Dienstag nach Ostern ist das  
234 Gespräch und dann, war's das auch." Und dann hab ich mich  
235 tatsächlich mit einer Literatur, die ich . hatte, und auch mit  
236 [Dingen?] von den Zeugen Jehovas, verkrochen und hab die vier  
237 Tage wirklich gelesen, gelesen und studiert und-und gesucht  
238 und am Montagabend hab ich mich geschlagen gegeben. Für  
239 damalige Verhältnisse, für mich, war das, was da in den Büchern  
240 stand, überzeugend. Vielleicht . spielen da auch die-diese  
241 Kindheitserlebnisse auch . 'ne gewisse Rolle. Weil hier wurde  
242 mir stets in den Zeitschriften, in den Büchern stets plausibel 'ne  
243 Antwort gegeben. . . Vielleicht das, was man gesucht hat, ne?  
244 Das ich gesagt hab "da, da steht's ja, da hab ich's gefunden,"  
245 ohne dann . den nächsten Schritt zu gehen, zu sagen, jetzt muss  
246 ich das nochmal verifizieren. Ist das tatsächlich so? Wie da  
247 argumentiert wird? Das, so seh ich das heute. Nicht, man-man  
248 findet etwas, freut sich, und nimmt das an. Und sagt "das isses."  
249 Äh, und dann war das Eis gebrochen. Da war ich innerlich auch

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250 bereit. Und dann ist . gerät man schnell, äh, in geistige  
251 Abhängigkeit.

252 31. I: Wie ging's dann weiter?

253 32. N: Und dann, kam also dieser Einstieg, Gottesbild war  
254 nach wie vor vorhanden, ne? Wer war wichtig und wertvoll? Äh,  
255 doch, das war meine Frau, also.. Die Eltern entfernten sich . von  
256 . mir, auch von meiner Frau, ne? Die hielten sich sehr zurück,  
257 ähm, wir haben meine Mutter zwar nachher bis sie starb gepflegt  
258 bei uns zu Hause, aber, äh, das Verhältnis war nicht-nicht  
259 mehr.., mit meinem Vater auch. Aut-Autoritäten? Für mich, da  
260 muss ich vielleicht noch schreiben, ja, Autori-, äh, Gott, als  
261 Autorität auf jeden Fall, ne? Den man über den Lehrer sogar  
262 noch stellt, wenn man's so rum . nimmt, ne? Hier auch die  
263 Autorität und jetzt . wird's interessant. Gott, muss man sagen.  
264 Und dann aber, \*die Organisation Gottes. (schreibt)...-sation  
265 Gottes. So. + Weil das wurde [...?] das kam so zwischen '70 und  
266 '80 wurde das dann von der Wachturm-Gesellschaft [...?]. Da  
267 kamen wir in das Studienprogramm so richtig rein, dass wir, äh,  
268 also, nicht alleine Gott, nicht, weil der wäre ja viel zu heilig, zu  
269 weit weg von uns, wir benötigten Gottes Organisation . . Das  
270 war, der Punkt. Der da, äh, wichtig war. Und dann damit war ich  
271 drin. Meine Laufbahn dann bei den Zeugen Jehovas, ich wurde,  
272 äh, erst, wie man so sagt, Dienstamtsgehilfe oder Diakon. Dann,  
273 zwei-drei Jahre später, Ältester. Dann hab ich verschiedene  
274 Sachen, aber fast alles da gemacht, vom-vom Saalordner, oder,  
275 Rechnungs-, äh,diener, und, äh, die Schule hab ich, äh, lange  
276 Zeit geleitet. Das Wachturm-Studium. Also da halt so-so  
277 [mehrere?].

278 33. I: Kann man...

279 34. N: Punkte

280 35. I: sagen , Sie waren dann schon eine Führungskraft?

281 36. N: Ja, ja, ja, das kann man (räuspert sich)...Ich hab auch  
282 Vorträge . ausgearbeitet, also in dem Augenblick, wo man  
283 Ältester ist, darf man auch Vorträge, ausarbeiten und auch, äh,  
284 halten in [...?]. Nicht, ich bin dann, ja [in?] ganz [Bundesland A]  
285 herumgereist, teils sogar, wie die Grenze sich geöffnet hat, nach  
286 Ostdeutschland . und hab da jeweils Vorträge gehalten.. Und  
287 auch sehr viel [Mühe mit gehabt?]. Zwischen 45-Minuten-Vortrag  
288 hab ich mal 10, 12 Stunden gebraucht. Zur Ausarbeitung. Das  
289 hat sich nachher auch wieder etwas geändert. Da gab es von der  
290 Wachturm-Gesellschaft vorgedruckte Manuskripte. Also, äh, die  
291 gab's eigentlich schon immer. Aber das wurde nachher . noch

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292 mehr eingeschränkt, wo eben diese 45 Minuten vorgegeben  
293 waren und das, was man sagen durfte.. Das war auch  
294 vorgegeben. Und da machte das dann nicht mehr so viel Spaß.  
295 Weil ich da selber gearbeitet hab, und . dann auch selbst  
296 recherchiert und diese Dinge dann . auch umgesetzt, mit dem  
297 Bestreben, das war mein Bestreben, den Menschen zu helfen.  
298 Probleme zu lösen, den Weg im Einklang mit Gottes Willen zu  
299 gehn. Ich hab nachher . des Öfteren gemerkt, dass ich damit  
300 nicht im Einklang mit der Wachturm-Gesellschaft war. Es gab  
301 also Unterschiede. Ich hab das dann, ich hab mir auch Kritik  
302 zugezogen, weil, alle halbe Jahr kam dann ein so genannter  
303 Kreislaufseher. Der [kommt dann in?] die Versammlung, guckt,  
304 ob die Rechnungsunterlagen in Ordnung sind, schaut, ob die .  
305 Verkündiger alle fleißig in den Predigtdienst gehen. Und ihrer  
306 Aufgabe nachkommen. Und so in der Zeit, .. sechssundsieb-  
307 achtundsiebzig rum, da bin ich noch mit einem . ins  
308 Krankenhaus gegangen. Und hab so Ältere besucht, also  
309 Seelsorge. Da bin ich auch außerhalb der Besuchszeiten dann in  
310 die, äh, Krankenhäuser und hab mich dann auf Runden  
311 vorgestellt, wer ich war und dass ich in Seelsorgen komme und  
312 das ging dann auch. Das wurde nachher auch eingestellt. Weil,  
313 das brachte ja nichts, kein Predigtdienst, keine  
314 Zeitschriftenabgabe, und da war 'ne, bei mir innerlich schon ne  
315 und, da fing das schon an, fing ich schon an nachdenklich zu  
316 werden. Genau war es mir sehr dran gelegen, dass die, äh,  
317 ganze Gemeinde, auch familiär zusammenkommt. Also, dass  
318 man nicht nur den Königreichssaal besucht, dort das absitzt und  
319 dann wieder nach Hause geht und, sondern so wie das  
320 Christentum eigentlich gelebt werden soll, dass man auch  
321 einander .. füreinander da ist. Also, miteinander lebt . und da hab  
322 ich mir dann auch Kritik zugezogen. Wurde gesagt, das, äh,  
323 wäre nicht passend und . ich dürfte das nicht mehr machen.

324 37. I: Rückblickend, wann wählen wir dann das nächste  
325 wichtige Datum?

326 38. N: So, äh, ja, dann . könn wir jetzt, ich muss da-, was haben  
327 wir jetzt, 2000? Wenn wir jetzt 'n Sprung machen, so auf 1990.  
328 Weil in der Zwischenzeit, . da war ich ja nun schon auch 46. Das  
329 war auch noch [Kleinstadt B]. Äh, Beziehungen? Das war dann  
330 die Ehefrau. Und Jehovas Zeugen. Freundeskreis, gab es  
331 keinen. Außerhalb der Zeugen, ne? Arbeitskollegen, ich war 'ne  
332 zeitlang selbstständig, aber das war immer so-so 'ne  
333 Gratwanderung. Ne, ich konnte also nicht irgendwo.. mal mit  
334 Geschäftsfreunden irgendwo hingehen oder so etwas, äh, das

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335           musste ich mir also immer drei Schritte im Voraus überlegen,  
336           was mach ich da und wol- worauf lasse ich mich ein, um nicht .  
337           zu kollidieren. Aber wenn man so fest damit verbunden ist, man  
338           merkt das [im Ende ga-?] dann gar nicht, wie man da, äh,  
339           konditioniert wird von denen, ne? Wie man geformt wird und-  
340           und dann, dass die einen wie 'ne Marionette.., ne?

341           **39.        I: Ah ja, das heißt, äh, Sie wären jetzt nicht ohne Weiteres**  
342           **mit Arbeitskollegen ausgegangen?**

343           **40.        N: Nö, ich hab mir, erst mal wird es ja immer wieder gesagt**  
344           **"das ist keine gute Gesellschaft." Gute Gesellschaft ist also nur**  
345           **jemand, der Zeuge Jehovas ist. Obwohl ich da auch . andere**  
346           **Erfahrung gemacht hab, ne? Also, so die schlimmsten**  
347           **Charaktere auch dort kennen gelernt. Äh, wie man so sagt [...?]**  
348           **Gesellschaft, gibt solche und solche, ne? Und so ist das bei**  
349           **denen auch nicht anders, nur das wird kaschiert. Die**  
350           **Negativpunkte werden alle unterdrückt. Ich weiß es daher, weil**  
351           **ich auf Kongressen mitgearbeitet hab. Und das, was da**  
352           **rausposaunt wird, von der Bühne her, bei Ansprachen, die in**  
353           **Kongress-Sälen gehalten werden, das darf nur . rein positiv**  
354           **sein. Alles, jede-jedes negative Moment, in-in dem Geschehen,**  
355           **wird unterdrückt. Oder so kaschiert, dass es, lässt sich doch als**  
356           **positiv darstellen. Deswegen ist da . 'n Beobachter, der da sich**  
357           **reinsetzt und sich das anhört, der wird denken "was ist das für**  
358           **'ne tolle Gemeinschaft." Und alles so friedlich und so schön**  
359           **harmonisch. Der hört nichts anderes. Hinter den Kulissen sieht**  
360           **das ganz anders aus. Oder, ich vergleich das auch immer so, in**  
361           **den Versammlungen, . wenn jemand in Urlaub fährt, und kommt**  
362           **wieder, wird man ja auch mal gefragt dann, ne? Na, das ist 'ne**  
363           **tolle Versammlung, na da sollten die aus [Kleinstadt B] sich mal**  
364           **'ne Scheibe von abschneiden. So kommt das dann, ne? Ich hab**  
365           **das selbst erlebt, dass ich auch andere in [Bundesland B], wo**  
366           **ich herkomme, besucht habe. Das erste Mal ganz toll. Und wenn**  
367           **man öfter hinkommt, dann hört man ja auch, was so im**  
368           **Hintergrund abgeht, ne, und das ist weniger . angenehm.**

369           **41.        I: Das war also...**

370           **42.        N: '90.**

371           **43.        I: Mhm, was war da?**

372           **44.        N: Was ich damals . getan hab? Ja, das war auch der Beruf**  
373           **-ruf. Und dann, äh...**

374           **45.        I: Was sind Sie damals gewesen?**

375           **46.        N: Äh, '90 war ich noch selbstständig.**

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- 376 47. I: Als?
- 377 48. N: (schreibt, sagt leise) Selbstständiger [Beruf A]. Ich hab,  
378 äh, mehrere Lastwagen gehabt und 'n Kleintransporter, ne?  
379 Kleine Spedition. Ist gut gelaufen, äh, bis dann die Grenzen  
380 geöffnet wurden. Ne, und da durften die andern auch . und die  
381 haben das preislich so unterbunden, dass das ganze  
382 Speditionsgewerbe, das ganze Preisgefüge ist  
383 zusammengebrochen und dann hab ich dann gesagt "bevor ich  
384 jetzt, äh, Geld mitbringen muss" oder "das Geld gewechselt  
385 krieg, verkauf ich das vorher" und da hat ich 'n Riecher und hab  
386 die ganzen LKWs verkauft, bin da noch mit 'nem blauen Auge  
387 rausgekommen. Und da bin ich als-, hab ich dann grad 'ne  
388 Gelegenheit gehabt und 'n [Fahrzeug A]-Führerschein hat ich  
389 gehabt und seitdem . [Fahrzeug A].
- 390 49. I: Also seit '90 auch, da war dann auch der berufliche...
- 391 50. N: Dann war ab '94 genau war dann dieser . berufliche  
392 Wechsel. Wichtige Ereignisse? Der Einstieg? Ja, wichtig, das,  
393 äh, gab also keine herausragenden Ereignisse zu der Zeit.
- 394 51. I: Nö, wie gesagt muss ja nicht...
- 395 52. N: Das Versammlungsleben , ne? (liest murmelnd)  
396 [beantworte?] Bedingungen in der Gesellschaft? Ja, da kann  
397 man reinschreiben "starke Beanspruchung" (schreibt)  
398 "...anspruchung durch Versammlung". Und dann, so. In der Zeit,  
399 da bin ich, auch, das muss '94-'95 gewesen sein, da bin ich dann  
400 vorsitzführender Aufseher geworden. Das ist so gemeindlicher  
401 [...?] Vorstand, ja? Bin auch beim Amtsgericht dann eingetragen  
402 worden, äh, als Vorsitzender und damit war ich auch  
403 Verbindungsperson zur Wachturm-Gesellschaft. Wachturm-  
404 Gesellschaft interessiert sich auch für diese drei. Da ist der  
405 vorsitzführende Aufseher, der Sekretär, und der Dienstaufseher.  
406 Das sind die drei bilden das Komitee. Alles andere . ist ferner  
407 liefern. Das ist unter [...?] also der vorsitzführende Aufseher, ist  
408 praktisch verantwortlich, der Wachturm-Gesellschaft  
409 gegenüber und ist auch der Verbindungs...
- 410 53. I: Und das sind Sie dann gewesen?
- 411 54. N: Ja, das-das war ich dann. Weil, die ganze Post läuft über  
412 den vorsitzführenden Aufseher. Ich geb das nachher, wenn ich's  
413 gelesen hab und entschieden hab, was geschehen soll, geb  
414 ich's an den Sekretär weiter, der heftet das ab, aber die  
415 Verantwortung und-und das letzte Wort hat praktisch der  
416 vorsitzführende Aufseher. Bringt natürlich auch viel . Arbeit mit
-

417            sich, und, äh, das war dann auch, äh, für mich manchmal nicht  
418            einfach, ne? Es kamen dann auch . persönliche Probleme zur  
419            Sprache, so wie die Menschen in der Gemeinde zum Pfarrer  
420            kommen, wenn sie persönlich . schwerwiegende Probleme  
421            haben. So war das dann auch bei mir.

422            55.        I: Das heißt, Sie waren auch seelsorgerisch weiterhin tätig?

423            56.        N: Ja, und hab das auch gerne gemacht und, äh, obwohl  
424            das auch manchmal recht schwierig war, da jetzt etwas zu sagen  
425            und ich war also nicht der Typ, der jetzt gesagt hat "jetzt gucken  
426            wir mal in den Wachturm rein, was da gesch-geschrieben steht,  
427            ne?" Sondern ich hab eher die Bibel zur Hand genommen. Es  
428            gibt ja noch'n Buch bei den . Zeugen, das nur für Älteste ist.  
429            Und, äh, da werden auch verschiedene Dinge beschrieben, ne?  
430            Als Anhaltspunkte, wie man sich zu verhalten hat und zu  
431            entscheiden hat. Aber von Seelsorge steht da nicht viel drin,  
432            weil das ist, bei Jehovas Zeugen eigentlich nebensächlich. Das  
433            Schwergewicht der Tätigkeit oder des Lebens als Zeuge  
434            Jehovas besteht darin zu predigen. Das wird ja auch, erwartet  
435            und, äh, gewissermaßen mit Leistung benotet. Ne, es muss ja  
436            jeden Monat 'n Predigtbericht abge- . geben werden, aus  
437            dem dann der, der Älteste oder der vorsitzführende Aufseher,  
438            oder auch der Kreisbeauftragte, äh, besuch-, zu Besuch kommt, in  
439            einer Kartei die Leistung des eigen-, eigentlichen Verkündigers  
440            ansehen kann. Und wenn man nicht die entsprechenden Stunden  
441            bringt, der wird dann wieder ermuntert, mehr zu . bringen, ne?  
442            Mehr zu predigen, mehr Zeitschriften abzugeben und-und so  
443            weiter. Oder man lässt ihn dann langsam . auf die Seite gleiten.  
444            Also, Seelsorge in dem Sinne, wird dort nicht betrieben.

445            57.        I: Kommen wir nochmal hierdrauf. Wie ging's weiter?

446            58.        N: So, jetzt, äh, also die starke Beanspruchung. Was war  
447            wichtig? Meine Frau nach wie vor. Ne, da haben wir... Und die  
448            Autoritäten? Das hat sich auch noch gleich, ne? Da muss man,  
449            glaub ich [...?] bei Jesus. Das religiös betrachtend. Aber das  
450            führt zu weit, wenn man da jetzt noch etwas rein [...?]

451            59.        I: Ja, nee, es soll nur 'n groben Überblick geben. Wann  
452            wäre das nächste [...?]

453            60.        N: So, jetzt machen wir , heute haben wir 2003, jetzt  
454            machen wir 2000. Das ist auch noch 10 Jahre weiter. So,  
455            [Kleinstadt B] ist nach wie vor noch. Die Beziehung ist jetzt nur  
456            noch die Ehefrau. Weil, dann kam ja der.. was hab ich getan?  
457            Wichtige Ereignisse? ... Äh, kann man das so formulieren? Bei  
458            den Zeugen Je-, nee.

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- 459 **61. I: Wie Sie wollen.**
- 460 **62. N: Ausstieg von den Zeugen Jehovas. So, äh, Ereignisse**  
461 **[...?]. Und denn, äh, da schreiben wir rein "mehrere Berichte"**  
462 **(schreibt) "im Internet." Und ein, äh, was hab ich damals getan?**  
463 **Das hätte da hingehört.**
- 464 **63. I: Ach, da machen Sie 'n Pfeilchen...**
- 465 **64. N: [...?], ja, das müssen wir da rüberschreiben, ne? Was**  
466 **hab ich getan? Mehrere Berichte im Internet geschrieben. So,**  
467 **das war, ne? Und jetzt, wie gesagt, auch hier meine Frau.**  
468 **Gottesbild muss ich sagen "ja", ne? Und Autorität, . die ich jetzt**  
469 **anerkenne, Gott, Jesus Christus. Hab ich, das hab ich auch**  
470 **öffentlich schon gesagt, also ich fühl mich als, äh, als freier**  
471 **Mitarbeiter. Nicht mehr irgendwie konfessionell gebunden, weil,**  
472 **was ich nicht mach, ich tret da nicht wieder in die Evangelische**  
473 **Kirche ein. Oder in die Katholische Kirche. Es gibt ja auch**  
474 **welche, die haben das...**
- 475 **65. I: Eins noch vorab. Wollten Sie da noch was eintragen?**
- 476 **66. N: Nee, da wollte ich nicht..**
- 477 **67. I: Ok, gut, denn...**
- 478 **68. N: Sind wir jetzt an...**
- 479 **69. I: Dann wären wir jetzt eigentlich da, äh, wo-wo wir (lacht)**  
480 **ja auch hinwollten in diesem Gespräch, an diesem Nachmittag,**  
481 **nämlich, wie, äh, kam es dazu, dass Sie die Zeugen verlassen**  
482 **haben? Beziehungsweise, dass Sie ausgetreten sind? Sie haben**  
483 **das hier schon angedeutet, aber das wollt ich ja gerne noch**  
484 **genauer wissen.**
- 485 **70. N: Schlüsselereignis, war , wie ich jetzt schon vorher**  
486 **gesagt hab, der Besuch des Kreisaufsehers. Es kam ein Neuer**  
487 **in die Versammlung. Und dieser Kreisaufseher sp-, hatte dann**  
488 **am Abend 'ne Ansprache und stellt sich . ans Rednerpult . und**  
489 **sagt "heute Nachmittag hab ich mir beim Durchsehen der**  
490 **Verkündigerkartei ein Bild von der Versammlung gemacht."**  
491 **...[Was?]. Das find ich ja merkwürdig. Er ist doch [...?] Wie kann**  
492 **der jetzt, der hat noch kein einziges Wort mit irgendeinem der**  
493 **Leute hier gesprochen, wie kann der die beurteilen? Nur nach**  
494 **dem, was die, die in den Predigtendienst gegangen sind, was die**  
495 **an Zeitschriften und Büchern und so abgegeben haben,**  
496 **Besuche, also Wiederholungsbesuche gemacht haben? Das hat**  
497 **mich so-so nachdenklich [gemacht?]. Ich hab mir [die?]**  
498 **Schriftstelle aufgeschrieben. Ich sag "das kann ja nicht sein,**  
499 **warum ist der so [...?]" . Und hab mich jetzt hingesetzt und das**
-

500 ist der Bericht, der auch im Internet steht. Einer der. Wo ich  
501 dann, äh, nachgewiesen hab, dass der Predigtdienst, der von  
502 Jehovas Zeugen durchgeführt wird, ethisch nicht begründbar  
503 ist. Obwohl sie das in jedem zweiten Satz von sich geben, dass  
504 das 'ne Verpflichtung ist, für jeden Christen. Es lässt sich aber  
505 nicht biblisch beweisen. Wenn man das gründlich recherchiert  
506 hat.

507 71. I: Und das haben Sie damals gemacht? Nach dem...

508 72. N: Und das hab ich gemacht, hab dann, äh, für mich selber  
509 das so zusammengestellt und in der Bibel nachgelesen und hab  
510 das dann, äh, in Worte, ja, gefasst, so als Aufsatz praktisch, und  
511 ins Internet gestellt. Nachdem ich vorher .. schon 'ne ganz kleine  
512 Notiz mal reingeschrieben hab, äh, ja, muss ich, nee, muss  
513 vorher noch etwas anderes erzählen. Nach diesem Ereignis ..  
514 der hat ja die ganze Woche nicht mit mir gesprochen. Und da  
515 hab ich gesagt, also "das find ich nicht in Ordnung."

516 73. I: Hatten Sie sich denn, ich möchte das zwischenfragen,  
517 damit ich's richtig verstehe, äh, in dieser Versammlung kritisiert  
518 gefühlt? Dass er, äh, Sie haben ja gesagt, er sagte, er hat sich 'n  
519 Bild gemacht, aber von der Aufzeichnung. War das 'ne  
520 versteckte Kritik?

521 74. N: Nö, das war so-so'n-so'n Aufhänger von ihm, in das, äh,  
522 Gespräch reinzukommen, also in die, in seine Ansprache. Und-  
523 und dann wird so, der macht ja Statistik, nicht? [...?] Und es gibt  
524 keine Quote mehr, aber so der Stundensatz, der [...?] zehn  
525 Stunden.

526 75. I: Und war er damit dann zufrieden gewesen?

527 76. N: Und da war er nicht mit zufrieden, weil die  
528 Versammlung lag so bei, ich glaub acht Stunden zu der Zeit, ne?  
529 Und, darum wird natürlich ermuntert "jetzt müsst Ihr aber nun  
530 mal wieder ordentlich," und, nicht, und.. Das, aber das hab ich  
531 dann nachher gar nicht mehr so richtig wahrgenommen, dieses  
532 Bild, das war mir halt so zuwider, dass Menschen beurteilt  
533 werden, als vor aus christlicher Basis, nach 'ner Kartei, wo sie  
534 drin geführt werden. Und das war mir.. Und das war eigentlich  
535 der Aufhänger, wo ich mich dann aber auch zurückgezogen hab.  
536 Ich hab das den anderen Ältesten, die da noch in der  
537 Versammlung waren gesagt. Ich sag "also das, äh, gefällt mir  
538 ganz und gar nicht." Und hab dann, am nächsten Morgen, eben  
539 [meinen Ältesten, meinen Dienstrang?] zu Verfügung gestellt.  
540 Und gesagt "ich möchte das nicht mehr," und-und der hat gar  
541 nicht reagiert darauf, der hat gesagt "da brauch ich 'n Zeugen."

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542 Ich sag "komm, der und der" und hab das den andern nochmal  
543 gesagt, ich sag "also, damit hab ich mich also nicht aus der  
544 Versammlung verabschiedet." Aber ich alle Verantwortung...

545 77. I: Aber Sie wollten das Amt dann nicht mehr haben?

546 78. N: Das Amt wollt ich nicht mehr. Dann hab ich gesagt  
547 "unter den Umständen mach ich das nicht mehr." Aber, dann ist  
548 es eingetreten, das von Stund an, alle in der Versammlung, und  
549 auch die anderen Ältesten, mich geschnitten haben.  
550 Gewissermaßen ausgegrenzt, und auch meine Frau, die-die  
551 hatte gar nichts getan. Ne, aber es hat man richtig gespürt so  
552 Kälte, ne? So. Mit denen wollen wir also nichts mehr zu tun  
553 haben, ne? Ihr habt Kritik geübt und es ist ja schon so was  
554 Übles. So und was hab ich jetzt dann? Was hab ich gesagt?  
555 Zwei, ja hab ich 'n Jahr-über-über zwei Jahre. '99 ist der  
556 gekommen, hat seinen Antrittsbesuch gemacht, 2001 hab ich 'n  
557 Brief geschrieben. Den ersten nach [Kleinstadt F], also in die  
558 Zentrale, und da hab ich aber keine Antwort drauf gekriegt. Die  
559 reagieren auch sehr sauer...

560 79. I: Und da haben Sie den Vorfall geschildert?

561 80. N: Ja, und hab dann, äh, auf bestimmte Missstände noch in  
562 der Versammlung angeklagt und hab also weder von der-von  
563 der Zentrale, von der Wachturm-Gesellschaft 'ne Antwort  
564 bekommen, auch von den ältesten Brüdern, die halt so'n Brief  
565 von mir bekommen haben, 'nen Durchschlag.

566 81. I: Die eigentlich Ihre Kollegen waren, wenn ich das richtig  
567 verstehe? Also Ihnen, in der Hierarchie gleichgestellt.

568 82. N: Ja. Und, niemand hat sich gerührt, kein Telefonanruf,  
569 kein Nichts. Und das hab ich dann nochmal, äh, ja, ein Jahr  
570 noch mal gehen lassen, und dann hab noch mal...

571 83. I: Und in dem Jahr, Entschuldigung, sind Sie aber  
572 regelmäßig zu Versammlungen...?

573 84. N: Nee, nee, Versammlungen hab ich nachher, da bin ich  
574 zu der Zeit . bin ich noch 'n paar Mal hingegangen, ganz  
575 sporadisch und dann gar nicht mehr. Da hab ich gesagt, also für  
576 mich innerlich "jetzt können sie mich gern haben, Bibel kann ich  
577 zuhause lesen, beten kann ich auch zuhause, mit meiner Frau,  
578 da brauch ich da nicht mehr hingehen." Wobei mir dann auch  
579 schon manches aufgestoßen ist, was im Wachturm geschrieben  
580 stand, wo ich also absolut nicht mehr einverstanden war, weil  
581 ich selber nachgedacht hab. Und gedacht "das ist nicht so, kann  
582 nicht so sein," und da hab ich gedacht "dann lassen wir's."

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583 Dann ist ein Jahr nichts geschehen. Obwohl der, das hab ich  
584 denen dann auch nachgewiesen, dass es ja deren Verpflichtung  
585 gewesen wäre . mich und meine Frau zu besuchen. Das wär'n  
586 nämlich diese Hirtenbesuche, oder Seelsorge. Geschah nichts.  
587 Das hab ich dann . in dem zweiten Brief aufgegriffen. Hab ihnen  
588 das biblisch begründet, ihre, das, was sie unterlassen haben  
589 dargelegt. Dann kamen drei .. und das ist also . eine Frechheit,  
590 ne? Haben . 'n bisschen hin und her geredet, aber nichts  
591 Konkretes. Und gibt mir den Brief im Original wieder und sag  
592 "so, dann ist ja alles in Ordnung."

593 85. I: Also Ihren Brief haben Sie wiedergekriegt?

594 86. N: Ja, hab ich wiedergekriegt.

595 87. I: War das so'n Versuch, wie, der Brief ist nie abgeschickt  
596 worden? Jetzt ist alles wieder gut.

597 88. N: So ungefähr, ne, wir haben , ja, ist alles wieder gut  
598 und komm doch wieder und-und wir freuen uns [...?]. Und da ist  
599 dann . innerlich so der Abschied immer weiter, ne? Wo ich dann  
600 gesagt hab "nein, also." Dann bin ich ja in Kontakt gekommen  
601 mit dem [Name A].

602 89. I: Ah ja, wie kam das?

603 90. N: Ich wusste, ja, ich hatte ja vorher schon [...?] in so 'ne  
604 Suchmaschine Jehovas Zeugen eingegeben. Bin dann auf  
605 verschiedene Seiten gekommen, unter anderem auch von ihm.

606 91. I: Ah ja. Und, äh, wann haben Sie sich auf diese Suche  
607 begeben? Nachdem diese Geschichte passiert war.

608 92. N: Nach dem die zweite [...?] Ja, ja.

609 93. Weil, da war auch bei mir irgendwo, äh, also schon-schon  
610 abgehakt. Da war ich dann schon wieder auf der Suche. Hab mir  
611 gedacht "das kann's nicht sein," die erzählen zwar immer, dass  
612 sie die allein wahre Religion sind, aber mittlerweile hat ich dann  
613 schon so viel Argumente und Facts zusammen, dass ich gesagt  
614 hab "also "das kann nicht sein." Wobei ich dann auch schon  
615 recht informiert war. Stellen Sie sich vor .. 30 Jahre betrügen  
616 lassen und eine falsche Richtung, das ist, das muss man auch  
617 erst mal verkraften. Ja und dann hab ich da mit meiner Frau  
618 drüber gesprochen, [...?] ob wir jetzt dran festhalten? Weil, das  
619 ist halt so und...

620 94. I: Das heißt Ihre Frau war dafür erst mal zu leiden?

621 95. N: Die war erst im Verharren. Ja, ne? Und ich hab  
622 gesagt "also wenn, dann aber richtig." Und dann hab ich ja . äh .

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623 im Internet geschrieben und [nach mittelgroße Stadt A?]. Und,  
624 und dann, ich hab sogar [...?] [mittelgroße Stadt B] praktisch  
625 [...?]. Und, äh, da[...?] Was macht man nicht alles, nicht, wenn  
626 man enthusiastisch ist und Freude und so und, na ja. Und das  
627 ist von daher, und-und es muss Freude bringen. Weil jetzt hab  
628 ich das geschrieben, ich bekomme zwei Antworten da drauf.  
629 Von fremden Leuten. Der eine, der mich dann, gewissermaßen  
630 anklagt und der andere, der mich dann eher ermuntert, ne? Und  
631 beiden hab ich 'ne entsprechende Antwort gegeben. Mit  
632 deutlichen Argumenten. Dann kam nichts mehr. Aber .. nach ein  
633 paar Monaten, melden sich wieder zwei Älteste bei mir. zu  
634 Besuch. Und wenn zwei kommen ist schon immer verdächtig.  
635 Einer kommt, als freundschaftlicher Besuch. Aber wenn zwei  
636 kommen, das sind die zwei Zeugen, die nötig sind. Für eine  
637 Anklage. Und da hab ich die kommen lassen . und die ka- haben  
638 dann auch gleich ehrlich gesagt, was sie wollten. Das, ja, ob ich  
639 dann der [Pseudonym] wäre .. ich sag um was geht's und, ja, da  
640 wären im Internet Schriften aufgetaucht und man hätte von der  
641 Wachturm-Gesellschaft also .. unter den Tausenden von  
642 Versammlungen, gerade [Kleinstadt B] angeschrieben, das  
643 [wusste er aber?] Und das waren die Emails, die ich bekommen  
644 hab. Gewissermaßen anonym. Wo die mich ausgespitzelt haben.

645 96. I: Das heißt, die Emails kamen aus [Kleinstadt F]?

646 97. N: Von der Wachturm-Gesellschaft.

647 98. I: Nicht aus Ihrem unmittelbaren Umkreis.

648 99. N: Na und dann, äh, hab ich gesagt "ja, ich hab nichts zu  
649 verheimlichen." Ich sag, "das Pseudonym ist so leicht zu  
650 knacken. Jeder, der ein bisschen darüber nachdenkt," ich sag  
651 "und das macht mir auch nichts aus, ich steh zu dem was ich  
652 schreib, da steh ich." Ne? Das kann jeder. Das war also . dann  
653 der Auslöser. Dann kam, die beiden haben also gesagt "also  
654 wenn du das so siehst [...?]" [An wen soll ich mich den  
655 wenden?] Ihr meldet euch ja nicht, [...?] [für die] Welt muss ich  
656 das doch mal rausschreien, was da passiert. Na ja gut haben die  
657 gesagt, wenn Du das so meinst, dann, aber wir glauben nicht,  
658 dass das so [Komitee . ist?].

659 100. I: [...?] ein Komitee?

660 101. N: Ein Komitee ist so. Es gibt ein so genanntes  
661 Rechtskomitee, das die Gerichtsbarkeit, ne [...?] Rechtskomitee  
662 sieht so aus, dass drei oder vier Älteste einen Delinquenten  
663 gegenüber sitzen. Der darf . niemanden mitbringen.

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- 664 **102. I: Der ist allein?**
- 665 **103. N: Der ist allein. Also, der darf keinen Rechtsbeistand, der**  
666 **darf .. nichts, ne? Also, der sitzt diesen drei . vier. Und das**  
667 **wollten die gegen mich einrichten. Also, die ersten, wie die**  
668 **ersten beiden das gesagt haben, die haben gesagt "man kann**  
669 **drauf verzichten." 'Ne Woche drauf bekomm ich 'nen Anruf, äh,**  
670 **das Rechtskomitee wird eingerichtet und der hat mir sogar die**  
671 **vier Namen genannt, da wollten sie zu viert auf mich los. Da hab**  
672 **ich gesagt "ja, das machen wir, wenn ich nicht alleine", nicht,**  
673 **wenn wir das im Königreichssaal machen und denn können wir**  
674 **da.. "Nein, nein, das, du kennst selber die Richtlinien," haben sie**  
675 **mir gesagt, "und du weißt wie das geht." Ich sag "ja, das**  
676 **machen wir aber nicht im Hinterzimmer irgendwo." Ich sag**  
677 **"erstmal . lehn ich das Rechtskomitee ab, weil es sind**  
678 **verschiedene Dinge, die vorher noch zu klären wären." Äh, und**  
679 **dann . machen wir das auch nicht im Hinterzimmer irgendwo,**  
680 **anonym und heimlich, sondern ich sag "das machen wir**  
681 **öffentlich." Ja, und das ginge nicht und ich müsste, ne? Darauf**  
682 **hab ich dann den Brief geschrieben, dass ich aussteige. Das war**  
683 **dann der Schlusstrich. Und hab aber nur . meine Begründung,**  
684 **dass ich erst mal das Komitee ablehne, begründet. Dann die vier**  
685 **Anlagepunkte, die mir nicht schriftlich übermittelt wurden. Das**  
686 **wird grundsätzlich nicht gemacht.**
- 687 **104. I: Das haben die Ihnen mündlich erzählt, die beiden?**
- 688 **105. N: Nur Mündliches , es gibt-gibt keine schriftliche, äh,**  
689 **Einladung oder Anklagebegründung, das gibt es bei Jehovas**  
690 **Zeugen nicht. Es wird nur mündlich, äh, etwas übermittelt,**  
691 **allerdings erwartet man von mir, immer Schriftsätze. Und da hab**  
692 **ich denen hier gesagt "das mach ich auch nicht, sondern ihr**  
693 **kriegt von mir nur meinen Standpunkt." Das war dann so ne DIN**  
694 **A4-Seite. Alles andere ist im Internet. Und da kam dann das [...?]**
- 695 **106. I: Das heißt, Sie haben dann den Bericht im Internet**  
696 **platziert und gleichzeitig noch mal an [Kleinstadt F]...**
- 697 **107. N: Äh, ich hab den-den [...?] den Sa- jetzigen**  
698 **vorsitzführenden Aufseher informiert, über meinen Ausstieg,**  
699 **und hab das auch begründet, dass ich mit solchen Leuten nichts**  
700 **mehr zu tun haben möchte, und hab ihnen dann allen**  
701 **geschrieben, dass die ausführliche Begründung und so weiter**  
702 **im Internet steht, und dann hab ich noch geschrieben, dass das**  
703 **für die Spitzelabteilung in [Kleinstadt F] dann auch schneller zu**  
704 **lesen ist.**
- 705 **108. I: Und wann war das jetzt gewesen?**
-

- 706       **109.     N: Das war im November.**
- 707       **110.     I: Jetzt im November?**
- 708       **111.     N: Jetzt im November 2002.**
- 709       **112.     I: 2002. Das heißt, das hat sich 'ne Weile   hingezogen.**
- 710       **113.     N: Hat sich   hingezogen, ne, doch über . Jahre, ne? Weil**  
711       **ich hab abgewartet, kommt da jetzt etwas oder so? Aber es.. Na**  
712       **ja, und jetzt bin ich draußen. Und muss sagen, ich fühl mich**  
713       **freier. Bin eigentlich froh, dass ich so, dass diese Ereignisse alle**  
714       **so eingetreten sind, dass ich den Ausstieg so geschafft hab.**  
715       **Man fällt erst in ein tiefes Loch...**
- 716       **114.     I: Wann würden Sie sagen, war das [um den Dreh, so?]**
- 717       **115.     N: Äh, das war, unmittelbar danach, wie ich . innerlich**  
718       **gebrochen hab. Mit denen. Ich hab dann das Buch von [Name B]**  
719       **gelesen, äh, hab mir dann auch Gedanken gemacht, aber da war**  
720       **ich innerlich dann nicht mehr, oder so, da hatte die Wachturm-**  
721       **Gesellschaft keine Autorität mehr über mich. Vorher hat man**  
722       **mir, das war ja so, wenn ein Kreisaufseher gekommen ist, die**  
723       **Frauen sind zum Frisör gelaufen, dass das alles ja, ne? Die**  
724       **Männer die besten Anzüge angezogen und [...?].**
- 725       **116.     I: Also das war jemand, vor dem man sich . gut darstellen**  
726       **wollte?**
- 727       **117.     N: Ja, ja. Das setzt sich aber nach oben fort. Also in der**  
728       **Hierarchie ist es so, der Älteste in der Versammlung, dann**  
729       **kommt der Kreisaufseher, der hat so .. 12, 14 Versammlungen,**  
730       **und über dem Kreisaufseher ist der Bezirksaufseher, der hat**  
731       **dann noch wieder so, äh, angenommen das ist jetzt 'n Kreis-,**  
732       **oder 'n Bezirksaufseher hat dann . um die neun oder zehn**  
733       **Kreise, ne? Und dann kommt der Zonenaufseher. Und der**  
734       **Kreisaufseher, der dienert aber genauso vor dem**  
735       **Bezirksaufseher in der Hierarchie. Und dann . setzt sich so was**  
736       **nach oben [fort?]. Obwohl in der Bibel steht und das betonen sie**  
737       **auch immer wieder "alle sind Brüder, und ihr seid alle gleich,"**  
738       **aber das, wenn man das mal hinter den Kulissen auch auf**  
739       **Kongressen beobachtet.. ist das schon...**
- 740       **118.     I: Ja, das war . also dann unmittelbar danach für Sie schon**  
741       **schwierig?**
- 742       **119.     N: Ja, da war das schwierig, äh .. weil da-, ich musste mir**  
743       **ja 'n neues Ziel setzen. Oder neue Ziele stecken. Irgendwo war**  
744       **das ja vorher Lebensinhalt, Zeuge Jehovas zu sein, ne? Das-das**  
745       **Leben war ausgefüllt. Und jetzt fällt das alles weg. Man muss**
-

746           **sich also erst mal sein Gottesbild erhalten oder neu-, neu finden.**  
747           **Dass der Glaube nicht verloren geht, das passiert ja leider bei**  
748           **manchen. Und dann muss man, musste ich auch, vor mir selber**  
749           **tagen. Erstmal ergründen, warum bist du jetzt 30 Jahre dahin**  
750           **gegangen und hast das mit dir machen lassen? Und dadurch bin**  
751           **ich dann auch zum Überlegen gekommen, was, hat eigentlich**  
752           **dazu geführt und bin dann bis, praktisch bis in die Kindheit**  
753           **zurück.**

754           **120.     I: Und wie sehen Sie das jetzt rückblickend?**

755           **121.     N: Ja, als 'ne .. dunkle, tragische Periode in meinem Leben.**  
756           **Die aber, ich kann's nicht mehr ändern. Ich kann das nur so**  
757           **.....**

758           **122.     (Ende des Kassetteseite)**

759           **123.     I: Noch ein bisschen weiter rückblickend gemeint. Sie**  
760           **sagten ja auch, Sie denken jetzt drüber nach, was hat Sie**  
761           **eigentlich in diese Gemeinschaft gebracht? Wie-wie sehen Sie**  
762           **das . von heute aus?**

763           **124.     N: Das war damals eigentlich die, äh, die nicht..die vom**  
764           **Elternhaus her .. nicht, äh, vollzogene .. sag ich jetzt,**  
765           **Wegleitung. Vorbereitung zum Leben.**

766           **125.     I: Also würden Sie sagen, Sie waren auf der Suche .. als**  
767           **Jugendlicher?**

768           **126.     N: Ja.**

769           **127.     I: Oder als-als junger Mensch. Sie haben gesucht, Sie**  
770           **haben ja auch vorhin schon erzählt, dass Sie, äh, Ihren Vater im**  
771           **Krieg verloren haben, bringen Sie das damit auch in**  
772           **[Verbindung?]?**

773           **128.     N: Ja. Das sind Ereignisse, wissen Sie, ich war drei Jahre**  
774           **alt, als meine Mutter wieder geheiratet hat. Wir hatten ein kleines**  
775           **Lebensmittelgeschäft. Das hat sie während des Krieges**  
776           **betrieben, deswegen ging es mir materiell auch immer gut. Wie**  
777           **gesagt, zu essen, und-und..und äh, nach dem Krieg hat sie das**  
778           **alleine weitergeführt. Mein späterer Stiefvater, der war bei der**  
779           **Militärregierung in [Kleinstadt A]. Hat dort [...?]. Waren ja nun**  
780           **englische Besatzungsmacht war da. Ja und da lief so an jedem**  
781           **Tag zweimal vorbei, der wohnte 'n Stückchen weiter draußen**  
782           **und da musste er jeden Tag zweimal am Laden vorbei. Und, na**  
783           **ja, wir haben [uns?] da kennen gelernt, ne? Und dann kam er**  
784           **auch nachher bei uns zuhause und ich weiß also, hat man mir**  
785           **später erzählt, ich sei dann unterm Tischtuch vorgekommen und**  
786           **hätte ihn auch gefragt "bist du schon wieder da?"**

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787 **129. (Lachen)**

788 **130. N:** Also, da bahnte sich da irgendwas an und dann haben  
789 die geheiratet und.. er war dann, weil er [...?] abgezogen sind,  
790 da wurde ja, ich glaub, '49, '50 so was, da wurde die  
791 Gerichtsbarkeit ja wieder an Deutschland gegeben, dann durften  
792 [wir wieder?] selber. Und dann hat er ins amerikanische [...?]  
793 weil, da waren ja noch mehrere Besatzungssoldaten da, er  
794 sprach Englisch und das bot sich dann an, und in [Kleinstadt A],  
795 also ich muss das so sagen vielleicht, dass Sie das richtig auch  
796 verstehen. Ähm, die Leute waren froh, wenn sie 'n Motorrad  
797 hatten und wer'n bisschen was war, der hat 'n VW gehabt, so'n  
798 Käfer, ne? Und einer . oder zwei vielleicht, die haben so'n  
799 Mercedes 190 gehabt. Und mein Vater kommt mit 'nem riesen  
800 Straßenkreuzer an, er war ja bloß 'ne kleine Person, von 'nem  
801 Meter 60, meine Mutter war auch bloß 1,55 groß. Bin da'n  
802 bisschen...aber das kommt von meinem Vater her, mein Vater  
803 war fast zwei Meter groß. Gut, also er war jetzt so'n Meter 60 und  
804 fährt da 'n riesen Straßenkreuzer [große 50er Jahre . Kennen  
805 Sie?]. War für mich einfach 'n Erlebnis. Spielkameraden hatte  
806 ich genug . alle, die wollten ja alle bloß mal mitfahren, also so,  
807 von dem her. Ich sag, materiell . war alles klasse. Aber seelisch,  
808 geistig. Das zog sich dann so hin. Schule, [...?] etwas älter [...?]  
809 War immer auf der Suche, hab viel gelesen, sehr viel gelesen, so  
810 das Leben eigentlich auch kennen gelernt, auch bittere  
811 Erfahrungen machen müssen. Weil man doch als junger Mensch  
812 auch irgendwann mal reintropt. Und-und aus der Erfahrung  
813 dann lernen muss. Das darfst du so nicht wieder machen, das  
814 [...?] so. Bis ich dann so alt geworden bin, dass ich ja um mich  
815 herum religiöse Dinge, mal selbst [...?].

816 **131. I:** Hätten Sie 'n Beispiel für so 'ne bittere Erfahrung?

817 **132. N:** Vertrauensbruch eigentlich. Wenn man als Kind sich  
818 jemandem anvertraut und-und diese Person es dann im eigenen  
819 Verwandtenkreis [erzählt?], äh, noch ermuntert und sagt "erzähl  
820 das doch mal, und so, wie war'n das?" Und da hat ja die  
821 Geheimnisse eines Jungen was man mal angestellt hat braucht  
822 ja nicht jeder wissen, nicht wahr? Aber man möchte sich das ja  
823 auch mal von der Seele reden, ne? Man fühlt sich-man fühlt sich  
824 nachher wohler. Hab ich bei 'ner Tante gemacht. Am nächsten  
825 Tag wusste meine Mutter alles bis ins Detail. Das sind so, dann,  
826 dass man nicht jedem Menschen vertrauen darf, lernt man  
827 daraus. Oder hab ich daraus gelernt. Auch wenn er freundlich  
828 ist. Das kam.., das . waren immer nur so Episoden. Setzte sich  
829 dann fort, aber ich hatte keine Anleitung. Weil ich das [doch

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830 meinem Vater?] von erzählt hab, wie sehr hätte ich mir  
831 gewünscht, als Junge [...?] Sachen da [...?] Einen, der mich an  
832 die Hand nimmt . Und der mir mal das Leben erklärt. [...?] Das-  
833 das war eigentlich das, worauf ich immer, schon als  
834 Jugendlicher noch, äh, gewartet habe.

835 133. I: Das heißt Sie hätten gerne wirklich 'n Vater gehabt...

836 134. N: 'N Vater gehabt I: 'n wirklichen Vater gehabt  
837 N: Ja

838 135. I: ...den Sie als solchen an... N: Richtig

839 136. N: Hier die Autorität, wo man sagen kann, das ist der  
840 Lehrer hier. Der ist mit mir . auf Lehrstellensuche gegangen.  
841 Mein Vater [...?]

842 137. I: Also, verstehe ich Sie richtig, dass diese Suchhaltung  
843 was war, was Sie dann letztlich auch zu den Zeugen ...geführt  
844 hat?

845 138. N: Ja, das-das muss damit zusammengehen , so seh ich  
846 das. Weil-weil plötzlich war etwas da, eine Lösung für alle  
847 Probleme. Obwohl ich da nachher auch noch meine Erfahrungen  
848 gemacht hab. Gut aber da war das ja schon so weit  
849 fortgeschritten, dass man da manches verdeckt hat. Und gesagt  
850 hat "das ist, sind halt alles Menschen," man ist ja nun so schnell  
851 dabei alles Negative zu entschuldigen, aber, diese ursprüngliche  
852 suchende Haltung von mir, die muss ausschlaggebend gewesen  
853 sein. .. Es war ja, nun als junger Mensch, man hat viele Fragen,  
854 gerade im Familienkreis, zu den [Älteren?...]. Man hat das nie  
855 gefallen auf der Straße, äh, wenn die andern Spielkameraden  
856 dann schmutzige Witze rissen [...?] völlig abgestoßen. Mochte  
857 ich nicht. Andererseits hat man mit mir zuhause auch . nicht  
858 über so was gesprochen. Das war .. das blieb [...?] zu lesen.  
859 Man hat mir Biologiebücher und so was, das [wollten die mir?]  
860 zur Aufklärung geben. Hab dann intensiv gelesen, um diese  
861 Zusammenhänge auch . zu erkennen, zu erfahren. Na ja, und  
862 dann, irgendwann wird man alt und dann muss man [denken?].  
863 Ich sag mir, das ist auch, liegt auch mit an [...?] eine  
864 Verantwortung . des Menschen selber. Ich versteh es auch nicht  
865 heute .. wenn manche sagen, 45 oder 50jähriger Mann begeht  
866 'ne schwere Untat . und-und sagt nachher "ich hab in der  
867 Kindheit . solches Erlebnis gehabt." Das-das würd ich sagen, ist  
868 nicht damit entschuldbar. Weil irgendwo ab 'nem bestimmten  
869 Punkt, wenn ich erwachsen bin, (hustet) so Mitte 20,30, da muss  
870 ich, äh, also schon selbst, trotz Mängel in der Jugend, aber dann  
871 muss ich irgendwo meinen Weg finden.

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- 872 **139. I:** Ähm, Ihr Weg hat Sie aber, als Sie sehr jung waren dann  
873 zu den Zeugen geführt.
- 874 **140. N:** Und das war, ja das war dieses Suchen...
- 875 **141. I:** Würden Sie, ja?
- 876 **142. N:** Und dann kam auch der Wechsel, das macht auch  
877 vielleicht was. Ich bin ja in [Großstadt A], ich hab [Beruf im  
878 Einzelhandel] gelernt, Einzelhandelskaufmann. Erst wollt ich  
879 Autoschlosser machen, aber da hat der Lehrer nachher gesagt  
880 "Nein, du [wirst?] kein Autoschlosser, das . muss schon  
881 irgendwas, äh, was oder so oder irgend, ne?" Na ja, und dann  
882 hab ich das gelernt. [...?] bin ich nachher . zu nem  
883 [Lebensmittelhersteller] gekommen, Schiffsausrüstung in  
884 [Großstadt A] . War hochinteressant . [Hab ich?] gelernt  
885 [Lebensmittel A zu produzieren] und so weiter und was ich nicht  
886 alles gemacht hab. War 'n kleinerer Betrieb, bin auch viel am  
887 Hafen gewesen . und wenn ich alleine war, dann is-, hab ich 'n  
888 neuen Geschäftszweig entdeckt. Ich hab auf der [Stadtviertel A]  
889 [Lebensmittel A] verkauft. Lokale und Kneipen gab's da ja  
890 genug, äh .. der Bekanntenkreis vergrößerte sich auch immer  
891 mehr und, äh, und dann kam eben dieser Punkt, wo ich .  
892 irgendwas machen musste. Also, ich merkte das. Jetzt steh ich  
893 in Gefahr, wenn ich das jetzt so weitermach, waren alles reelle  
894 Geschäfte, nicht? Also, ich hab [Lebensmittel A] geliefert und  
895 so, Geld dafür bekommen, hab das in der Firma abgerechnet  
896 und, war so. Aber ich wär da immer mehr reingeschlittert.
- 897 **143. I:** Meinen Sie jetzt ins Milieu?
- 898 **144. N:** Ja, in das Milieu. Da lernt man gewisse Gegenden  
899 kennen, und das war so, das war innerlich wieder. Da hab ich so  
900 'ne-so 'ne innere Stimme, dann hab ich als Kind immer gesagt  
901 [...?] Das kannst du niemals machen. War ja [immer was los?]  
902 nachts im [...?] gesessen, da war ja niemand da von den  
903 Größen, da bin ich da auch hingegangen. [...?] [Name B], die  
904 sind ja alle da . ne gewesen, ne? Und ich war dann [...?] auch  
905 da. [Toll?] [...?] [...?]
- 906 **145. I:** Ah ja, das war auch der Suchgrund dann?
- 907 **146. N:** Ja, ja, das war auch mit [...?] das will ich nicht. Und da  
908 bin ich einfach nach [Kleinstadt B] gegangen. Wo ich hier zwei  
909 Tage in [Kleinstadt B] war [...?] [Großstadt A].
- 910 **147. I:** Das glaub ich, ich könnt mir vorstellen, dass das, was  
911 Sie eben skizziert haben, für'n jungen Mann sehr viel auch  
912 mehr Anziehung hatte...als-als [Kleinstadt B].
-

- 913 **148. N:** [...?] 24 Stunden Leben, und in [Kleinstadt B], wenn  
914 da das Licht ausging, dann haben wir ja auch die Laternen  
915 dunkler gedreht. Da war nix mehr. (lacht) Dann [...?] Aber dann  
916 kam ja gleich der Kontakt mit Jehovas Zeugen. Und sehen Sie  
917 wie dann . in eine Leere .. in ein Vakuum .. da etwas  
918 hineinkommt. Und das war [...?].
- 919 **149. I:** Sie haben vorhin gesagt, äh, man kann, äh, irgendwie  
920 irgendwas, was im Leben nicht so geht, wie man sich's  
921 idealerweise vorstellt, nicht mit Kindheitserlebnissen  
922 entschuldigen. Mich würd interessieren, ob Sie für Ihr Leben  
923 denken, dass es da was zu entschuldigen gibt? Oder ob's mehr  
924 um Erklärungen geht, für Sie?
- 925 **150. N:** Äh, für mich hauptsächlich eher, ne? Weil ich denk so,  
926 die Dinge, die geschehen sind, was in der Vergangenheit liegt,  
927 ich änder's nicht mehr. Äh, ich könnt mich jetzt darüber grämen,  
928 zum Beispiel, dass meine Frau und ich keine Kinder haben. Ist  
929 darauf zurückzuführen, dass es unter Jehovas Zeugen verpönt  
930 ist.
- 931 **151. I:** Was? Kinder zu haben?
- 932 **152. N:** Ja. Das, weil wir sind, '73 haben wir uns taufen lassen,  
933 äh, und '75 sollte Harmagedon sein, das heißt, das-die Änderung  
934 des Systems. Das alte Weltsystem sollte aufgelöst werden ..  
935 und durch das Königreich mit Jesus Christus ersetzt werden. .  
936 Uns wurde das ganz deutlich gesagt. Jetzt . zwei Jahre vor  
937 Harmagedon könnt ihr euch doch nicht belasten und Kinder  
938 anschaffen? ... Und außerdem steht das in der Bibel.. Matthäus  
939 24, wehe dem schwangeren Weib, wenn die große [...?]  
940 hereinbricht. So was wollt ihr euch doch nicht noch antun? Also  
941 [...?] Und wie wir uns dann überlegt haben, '75 kam ja kein  
942 Harmagedon und dann ging die Zeit dahin, wir haben beide  
943 gearbeitet, waren eingespannt und sind dann noch hin zum  
944 Hausarzt und mit ihm gesprochen. Sagt der, es ist höchste Zeit,  
945 wenn, aber ich würde schon fast davon abraten. Dafür seid Ihr  
946 zu alt. Tja . Aber kann ich heute . niemandem sagen, dem geb  
947 ich die Schuld, war ja letztendlich irgendwo meine  
948 Entscheidung, aufgrund falschen Denkens. Wir hatten, am  
949 Anfang . Gelegenheit ein Haus zu kaufen. Das gleiche  
950 [Erlebnis?]. Denn das, über finanzieren über die Schwiegereltern  
951 kam überhaupt nicht, äh, uns das gegeben und [...?] so kurz vor  
952 Harmagedon noch'n Haus, das wird da ja zerstört und nach  
953 Harmagedon baut ihr euch sowieso 'n Haus, das ist dreimal  
954 größer. [Da haben wir dann nachgelassen?] Gut, ich war nicht
-



955 so dumm . das Geld der Wachturm-Gesellschaft [zu spenden?].  
956 Die haben wohl meinen Obolus, oder unsern bekommen, ne?  
957 Wir zahlten Kirchensteuern und so, [haben die gesagt, spendet  
958 mal was ...?] Aber ich hab mich be-be, heute leichter [...?].  
959 Würde für mein Alter ... sagen wir mal, mich'n bisschen  
960 beruhigter zurücklehnen. Das kann ich aufgrund dieser ganzen  
961 Situation, was ich die Jahre gemacht hab, oder worauf ich mich  
962 hab eingelassen, nicht machen. [...?] Meine Frau hat ... lange  
963 Zeit nur . halbtags gearbeitet, teilweise gar nicht gearbeitet.. Um  
964 predigen zu gehen. Ne, dafür werden auch meine  
965 Missionsbeiträge bezahlt und das macht sich also schon  
966 bemerkbar. Aber das ist nicht so, dass ich, äh .. das ist 'ne  
967 Erfahrung, so wie ich gesagt hab, die ich gemacht hab, äh, aber  
968 nicht so, dass ich jetzt, äh, [...?] oder [...?] oder so was.

969 153. I: Aber Sie stellen fest? Also...

970 154. N: Feststellen tu ich das und diese Dinge sind so  
971 geschehen, äh, aber ich muss das für mich ja auch verarbeiten.  
972 Ich sag mir, wenn ich jetzt . das hochkommen lassen würde,  
973 oder da jetzt 'n Groll entwickeln, dann würd ich mir ja selber  
974 wieder nur das Leben schwer machen. Und da weiß in Brooklyn  
975 oder in [Kleinstadt F] bei der Wachturm-Gesellschaft weiß kein  
976 Mensch was davon. Die machen sich'n fröhlichen Tag. Während  
977 ich . leide. So . das kann ich nicht.. Ich muss mir jetzt neue Ziele  
978 stecken. Für den Rest meines Lebens. [...?] neues Hobby  
979 suchen. Weil vorher war das ja mein Lebensinhalt.

980 155. I: Gibt's-gibt's denn noch weitere Sachen, die jetzt, ich  
981 nenn es mal, äh, in diese rückschauende Bestandsaufnahme  
982 gehören würden? Also Sie sagten schon, Sie haben keine  
983 Kinder, das hängt damit zusammen, man kann sagen, Sie haben  
984 . in gewisser Weise, äh, materielle [N: Ja], äh, Folgen zu tragen.  
985 Gibt [N: Ja] es sonst noch was?

986 156. N: Ja, das ist dann, äh, was wir gan- da abgebaut haben ist  
987 der Freundeskreis, den wir damals . hatten sowohl meine Frau.

988 157. I: Bevor Sie Zeugen geworden sind?

989 158. N: Bevor wir, ne? Gut, bei mir ist das nicht ganz so  
990 tragisch, weil ich ja von [Großstadt A] . hierher gekommen bin,  
991 war neu .. ne? Und das hat man mich auch sehr deutlich spüren  
992 lassen. Vielleicht auch noch'n Punkt. Dass ich als [...?] hier  
993 nach, ins [Bundesland A] komme und . praktisch 'n Fremder  
994 war. . Das, äh, am Arbeitsplatz und der Umgebung und so. Ich  
995 hab das also . sehr stark gespürt. Wir haben da in [Großstadt A]  
996 'n anderen Lebensstil . und anderes Zugehörigkeitsgefühl als

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997 hier bei den [Bewohner des Bundeslandes A]. Das mag sein,  
998 dass die 'n bisschen zurückhaltend sind, oder wie man das auch  
999 immer. Aber ich hab's gemerkt. Also war ich alleine und wenn  
1000 jetzt jemand . Bereitschaft zum Gespräch zeigt, war das ja auch  
1001 irgendwo . einladend, ne? So wie dieser Mann mit dem Auto, der  
1002 mich mitgenommen hat, und der, äh, vielleicht wär das auch  
1003 sonst gar nicht so passiert. Da wär ich anders drauf geschaltet,  
1004 hätt gesagt "nein, das muss ich jetzt erst mal ganz genau  
1005 überlegen." Ne, aber so war ich doch irgendwo offen ... Ja

1006 159. I: Das heißt also, das wär dann auch noch?

1007 160. N: Ja, Freunde, meine Frau auch. Wir haben ja die ganzen  
1008 Verwandtschaftskontakte abgebrochen, weil sich das eben so  
1009 gehörte, ne? Wenn, hat man nur Kontakt . mit den  
1010 Glaubensbrüdern, ähm, und so kann man sagen "Jetzt sehen  
1011 wir, was wir davon haben". Weil jetzt . haben wir mit denen  
1012 keinen Kontakt mehr, mit mir dürfen die noch schon gar nicht  
1013 mehr reden, weil ich ja, bei denen ein so genannter Abtrünniger  
1014 bin. Also da ist jeder Kontakt verboten .. und mit meiner Frau,  
1015 das ist so 'ne Art Sippenhaft, da redet ja auch keiner mehr.

1016 161. I: Ihre Frau ist aber nicht ausgetreten?

1017 162. N: Die ist bis jetzt noch nicht ausgetreten, ne? Aber die  
1018 steht kurz davor. Ich werd jetzt-wir werden jetzt nochmal 'n Brief  
1019 formulieren und dann. So, das heißt, jetzt fangen wir mit 60 an .  
1020 'n neuen Freundeskreis zu gewinnen. Äh, das ist gar nicht so  
1021 leicht. Vielleicht [...?] Kaffee, da bin ich noch zu jung. Also das,  
1022 und das seh ich nicht ein, (lacht) dass ich da, nicht, mit den 80-  
1023 jährigen Omas da und so, das muss nicht sein. Ja. Was mach  
1024 ich jetzt? Nicht, das ist . für meine Frau, bin ich froh, die hat mit  
1025 ihren Handarbeiten, stricken und häkeln und so, geht jetzt  
1026 manchmal zu so 'nem Häkelclub oder was die, da sitzen so  
1027 sechs, acht zusammen, die häkeln.

1028 163. I: Das heißt, sie sucht sich neue Kontakte?

1029 164. N: Ja, muss sie ja, ne? Weil sie ist, ich bin eher 'n Typ, ich  
1030 kann alleine mich beschäftigen, hab ich ja mein Leben lang  
1031 gelernt. [...?] bin also kein .. Mensch, der so sich in der Menge  
1032 wohl fühlt, bin eher 'n Einzelgänger. Aber meine Frau braucht  
1033 soziale Kontakte. Nicht, deswegen hab ich da auch so'n  
1034 bisschen suchen müssen, dass sie irgendwo [...?] was  
1035 gemeinsam unternehmen, nicht? (räuspert sich) Ja, das ist so.  
1036 Also diese Folgen hat es doch auch langfristig für uns gehabt .  
1037 diese Zugehörigkeit zu den Zeugen Jehovas.

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- 1038 **165.** ..
- 1039 **166.** I: Wie geht's jetzt weiter?
- 1040 **167.** N: Ja, das ist wirklich die große Frage. Da bin ich, äh, da  
1041 bin ich jetzt [...?]. [...?] alles, irgendwas muss man ja anfangen.  
1042 Kann ja nicht den ganzen Tag, oder, gut ich als [Fahrzeug A]-  
1043 Fahrer bin ich, äh, sehr stark mit [Menschen zusammen?]. [...?]  
1044 mehr als 300 Stunden . Arbeitszeit im Monat. Jetzt ist es etwas  
1045 weniger, 200, 220 Stunden.
- 1046 **168.** I: Mich würde noch was interessieren. Sie hatten ja 'ne  
1047 wichtige Funktion in der Gemeinschaft. Sie waren [...?], äh,  
1048 damit ich es besser verstehen kann, wenn so jemand plötzlich  
1049 nicht mehr in die Versammlungen geht oder so, das fällt doch  
1050 auf.
- 1051 **169.** N: Ja, (räuspert sich) deswegen. . Anfangs hab ich mich  
1052 auch 'n bisschen dadraüber gewundert, denn-denn-weswegen  
1053 man-, aber vielleicht, ich weiß es nicht. Man hat mir gegenüber  
1054 nichts geäußert. Nicht, obwohl ich ja mehrfach darum gebeten  
1055 hatte, wurde das alles totgeschwiegen.
- 1056 **170.** I: Und dass, dass jemand...
- 1057 **171.** N: Meiner Frau gegenüber hat man sich zwar geäußert,  
1058 äh, und haben gesagt "die kommen nicht, die haben Angst vor  
1059 deinem Mann." Da hab ich gesagt "vor mir braucht-, ich hab  
1060 noch nie jemanden gebissen," nur, was [bringt?] es? Wo sie  
1061 sich drauf vorbereiten müssen, ist, dass ich ihnen Fragen stelle  
1062 und dass wir, wenn, uns über die Bibel unterhalten, ich sag,  
1063 nicht über den Wachturm. Und das ist [...?], weil, mittlerweile  
1064 bin ich auch so weit, dass ich das festgestellt, die ganze  
1065 Wachturm-[Gesellschaft?], die weichen da so stark . von der  
1066 Aussage der Bibel ab, äh, da-da bleibt ja, ich hab 'n Ordner  
1067 zuhause, ne, mit dem Titel "das Kartenhaus." So ist das. Wenn  
1068 man da eins wegzieht, da bricht das ganze .. Glaubensgebäude  
1069 der Zeugen Jehovas wie ein Kartenhaus zusammen.
- 1070 **172.** I: Ja, nun haben Sie ja .. ne lange Zeit in diesem  
1071 Lebensgang gelebt. Wie stecken Sie das jetzt weg?
- 1072 **173.** N: Ja, das ist, ich hab jetzt auf einem Seminar im Herbst in  
1073 [...?] da einiges gelernt, dazu, durch Beispiele .. wie Menschen,  
1074 äh, geformt werden. Es ist, da haben ja Psychologen sich schon  
1075 sehr viel Gedanken drüber gemacht, äh, wir haben da Beispiele  
1076 gehört, gesehen. Dass Menschen tatsächlich durch, äh, [in  
1077 gewisser Weise?] konditioniert und Indoktrination. Also, von  
1078 oben gesteuert werden .. und so geschieht das bei Jehovas
-

1079 Zeugen ... Weil .. man lernt, man studiert. Das nennt sich ja  
1080 Heimbibelstudium. Und dieses Heimbibelstudium ist aufgebaut,  
1081 äh .. kann man sagen, Kapitel Eins "Die Heilsvorstellungen der  
1082 Neuen Welt" .. Friede, Freude, Eierkuchen, alles wird schön. Das  
1083 Kapitel Zwei . ist "Pass auf, da ist einer, der gönnt dir das nicht",  
1084 der Teufel, der gegen dich ist und du wirst es sofort erleben,  
1085 wenn du dich uns zuwendest. Wenn du das Paradies suchst,  
1086 oder mit Jehovas Zeugen Verbindung aufnimmst, wird der  
1087 Teufel sofort alles daran setzen, dir das abspenstig zu machen.  
1088 So, und das wird erst mal ins Gehirn hinein, ne? Man erlebt das  
1089 sofort. Die Arbeitskollegen lächeln, die Verwandten werden  
1090 kritisch und die Begründung ist sofort da. Na ja, das ist schon  
1091 [...?]. Also, so entwickelt sich da 'ne Logik, der man folgt, oder-  
1092 oder...

1093 174. I: Die für Sie zumindest eine gewisse Zeit lang eine  
1094 plausible war.

1095 175. N: Ja, ja. Und, äh, es ist auch so . bei Jehovas Zeugen, es  
1096 werden Fragen gestellt, die Antworten aus der Bibel gegeben  
1097 und die Maßgabe "prüf das doch selber mal nach."  
1098 Weihnachten. Ist Weihnachten 'n christliches Fest? Nein. Ja,  
1099 prüf das doch mal. Lies doch mal im Lexikon oder in der  
1100 Enzyklopädie. Stimmt das, (erstaunt) tatsächlich, steht drin,  
1101 Weihnachten ist [anfangs?] ein heidnisches Fest. Äh, obwohl  
1102 man da inzwischen auch schon wieder anders drüber denken  
1103 kann. Aber .. ich hab auch andere Interpretationen jetzt schon  
1104 gelesen. Aber so wird das hergeleitet. Dann ist man davon  
1105 überzeugt, das wird vielleicht so an zwei, drei Beispielen  
1106 gemacht. Und dann kriegt man aber nicht mehr. Dann sagt man,  
1107 ach was soll ich das [noch nachprüfen?] hier steht's doch, und  
1108 in der Bibel steht's auch, also isses so. Und dann ist man drin.  
1109 Dann wird man gesteuert. Da werden, wird dann, nach und nach,  
1110 äh, werden dann Gebote und Regeln aufgestellt. Es gibt ja extra  
1111 Studienbücher, die so die so genannten Grundlehren der Bibel  
1112 vermitteln, was aber in Wirklichkeit [...?] von der Wachturm-  
1113 Gesellschaft ist, was, wo die die Menschen hinstellen. Wobei,  
1114 der Predigtdienst dann das erste ist. Also, Dienst für Gott  
1115 beinhaltet .. Predigtdienst. Dadurch zeig ich meine Liebe zu Gott,  
1116 dadurch zeig ich meine Liebe zu den Mitmenschen .. überhaupt  
1117 alles. Wenn ich Predigtdienst mach, alles andere ist lästig.

1118 176. I: Und Predigtdienst würde heißen anderen [...?]....

1119 177. N: Organisiert von Haus zu Haus zu ziehen...

1120 178. I: Anderen [...?]

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1121 **179. N:** also nicht so, dass wenn ich mit jemandem irgendwo  
1122 im Gespräch bin und ihm bekenne, dass ich an Jesus Christus  
1123 glaub, dass ich, äh, an diese .. an einen Gott als Schöpfer  
1124 glaube, und-und das alles mit se-, dass nicht, sondern  
1125 organisiert von einer Haustür an die andere zu gehen, zu  
1126 klingeln, sagen "hier, möcht Ihnen mal was aus der Bibel  
1127 vorlesen" oder "denken Sie nicht auch, so katastrophal wie es  
1128 heute auf der Erde aussieht? Es muss doch bald 'ne Änderung  
1129 kommen."

1130 **180. I:** Und diesen Dienst haben Sie auch gemacht?

1131 **181. N:** Das hab ich auch gemacht, ja. Da hab ich dann auch  
1132 gelehrt .. wie man das macht [...?]. [...?] Aber man ist  
1133 tatsächlich so . einer Gehirnwäsche unterzogen durch dieses  
1134 Studium, da ist man dann bereit . wirklich Dinge zu tun, die man  
1135 freiwillig nicht machen würde. [Heute versteh ich das?] Was mir  
1136 eigentlich auch noch .. dadurch klar geworden ist, ich hab, ich  
1137 hab eben vorhin schon andeutungsweise erzählt, [...?], wie in  
1138 Deutschland Millionen [...?] Hab das auf meinen Reisen jetzt  
1139 wieder bitter in Erinnerung gebracht bekommen. Bin  
1140 amerikanischen und, also ausländischen Fahrgästen, Reisende  
1141 und in Russland gewesen . bin in, Auschwitz gewesen. Für mich  
1142 war das schlimm. Die sehen das natürlich auch mit andern ..  
1143 Augen, aber ich bin Deutscher. War für mich unvorstellbar. Wie  
1144 ich in Birkenau die-die Rampen da, ich sag "können das  
1145 Menschen sein, die so was [...?]" Also das so . psychologisch  
1146 aufarbeitet, dass da jeder eigentlich nur seine Aufgabe gemacht  
1147 hat. Das ist wirklich erschütternd, wenn man in Warschau, da  
1148 gibt's 'ne- gibt's jetzt 'n Denkmal, die Verladerampe und die  
1149 aus'm Ghetto die-die Menschen da in Eisenbahnwaggons  
1150 gepfercht haben und dann [nach Auschwitz?]. Es existiert heute  
1151 noch. [...?] natürlich auch sehen. Also im Ghetto selber gibt's ja  
1152 nichts mehr, das ist ja ge[...?] von den. Aber, so was kann auch  
1153 durch-durch die [Gehirnwäsche?] [...?] Ich vergleiche das auch .  
1154 Oder auch später, ich glaub, in einem von meinen Artikeln  
1155 aufgeschrieben in der DDR. Gab es ja auch so'n [Slogan?].  
1156 Pioniere. Die Partei, die Partei, die hat immer Recht. Genauso  
1157 auf die Wachturm-Gesellschaft beziehen. Und was von dort  
1158 gesagt wird, ist anzuwenden. Ist bindend. Und wenn's der größte  
1159 Blödsinn ist.

1160 **182. I:** Nun haben Sie das hinter sich.

1161 **183. N:** Nun hab ich das hinter mir, ein Glück. Und das erkannt.  
1162 Heute kann ich drüber lächeln, ne? Dann, die haben ja .

---

1163 innerhalb von zwei Jahren ihre Bücher umdrucken oder  
1164 umschreiben müssen, neu drucken müssen, sind die ganz  
1165 verschwunden, ne? Dann gab es so einige Zeit, weil sich die  
1166 Lehrmeinungen so geändert haben. Ja .. aber jetzt steh ich da,  
1167 was mach ich jetzt? Papierschnipsel sammeln? (lacht) Krieg  
1168 jede Woche zwei Briefe von der Post. Abteilung Philatelie. Und,  
1169 [könnt?] ich meiner Frau ja kaufen. 'N paar weiße Mäuse. [...?]

1170 184. I: Also es ist da jetzt...

1171 185. N: Es ist für mich, is echt, und deswegen sag ich das auch  
1172 so scherzhaft, es ist für mich da irgendwas vor mir, wo ich nicht  
1173 weiß, ich muss ja meine Zeit sinnvoll .. [...?] Ich les wohl in der  
1174 Bibel .. aber.. nicht mehr so intensiv. Weil ich sag mir, dadurch,  
1175 dass ich dadrin lese und mir das anstreiche, gewinn ich kein  
1176 ewiges Leben, das ma- , macht andere Dinge aus. Aber man  
1177 muss 'ne sinnvolle Beschäftigung als Mensch haben. Und das  
1178 ist für mich jetzt 'n Mangel, weil ich 30 Jahre lang, äh .. das  
1179 unterdrückt habe, oder-oder, nie 'n Gedanken dran gehabt hab.  
1180 Und jetzt soll ich plötzlich ...

1181 186. I: Das heißt geht es wieder .. auf die Suche?

1182 187. N: Jetzt such ich wie 'n junger Mensch. Ja.

1183 188. I: Ich würd gerne diesen Teil, äh, damit abschließen.

1184

1185 189. Anmerkungen: An diesem Punkt beginnt auf der Kassette  
1186 der zweite Teil des Interviews. Aus formellen Gründen wurde  
1187 dieser Teil in die Transkription des Interviews #N-01-07-1-02 mit  
1188 übertragen. Aufgrund der schlechten Qualität der Aufnahme  
1189 waren häufige Lücken nicht vermeidbar. Der Sprachstil des  
1190 Interviewten zeichnet sich außerdem durch auffällige  
1191 Änderungen der Lautstärke aus, die des Weiteren zur  
1192 Unverständlichkeit mancher Passagen beitragen.  
1193 Rezeptionssignale beider Interviewpartner wurden nicht  
1194 besonders aufgezeichnet.

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## Faith Development Interview with Franz

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1. I: Frag ich Sie jetzt 'n paar Sachen, die wir zum Teil schon angerissen haben zwangsläufig, aber das geht jetzt nochmal speziell zur Glaubensentwicklung. Und fängt an nochmal auf Ihr Leben zurückblickend. Wenn Sie darüber nachdenken, könnten Sie's in unterschiedliche Abschnitte einteilen?
2. N: Ja.
3. I: Also, angenommen es wär ein Buch, wie würden die Kapitel heißen?
4. N: (überlegt lange). Ja, das sind "Die Kindheit". Unbeschwerte Kindheit, kann man sagen. Im Großen und Ganzen. Dann, äh, "Jugendzeit", muss man natürlich die Worte für finden, "suchend", suchend nach Inhalten oder den Lebensweg bahnen. Das ist so, der-der Abschnitt. Dann nachher die Zeit mit den Zeugen Jehovas unbewusst, in eine Idee hineingedrängt, äh, und, ja, man darf ruhig sagen, durch Gehirnwäsche darin zum Verharren .. praktisch gesteuert. Und, äh, der Ausstieg erfolgte, auch das, oder überhaupt kann man übersichtlich...
5. I: War das dann wieder ein Kapitel der Ausstieg?
6. N: Das, der Ausstieg wär dann nächstes Kapitel, das ist so die Zeit, die sich jetzt anbahnt, und, aber ist nur möglich durch ein gravierendes Erlebnis. Deswegen werden Sie auch nie `n Zeugen Jehovas durch, äh, durch Gespräch oder Überzeugungsarbeit . äh . gewinnen können. Das blockt der . von vornherein ab, weil er das gar nicht anders gelernt hat. Das nur nebenbei, ne? Also es muss 'n gravierendes Ereignis sein, um überhaupt dort wieder aussteigen zu können.
7. I: Vielleicht führt das schon zur nächsten Frage, nämlich, welche Ereignisse, sind rückblickend besonders bedeutsam?
8. N: In meinem Leben insgesamt?
9. I: Ja.
10. N: (überlegt). Als Kind? Das kann man wohl nicht. Will mal sagen, für den Lebensweg bedeutsam, äh der Umzug von [Großstadt A] nach [Kleinstadt B], das war'n Schnitt in meinem Leben. Da schließt sich dann gleich an, äh, das Kommen zu den Zeugen Jehovas. Das war'n. Dann während dieser Zeit, muss ich sagen, der Tod meiner Mutter. Das hat mich sehr stark bewegt. Und dann jetzt der Ausstieg.
-

- 38 **11. I: Gibt's in Ihrer Vergangenheit Beziehungen, die Ihre**  
39 **persönliche Entwicklung entscheidend beeinflusst haben?**
- 40 **12. N: Beziehungen? Also mehr als Bekanntschaften?**
- 41 **13. I: Ja, also wichtige Menschen für Sie.**
- 42 **14. N: Wichtig wäre meine Frau.**
- 43 **15. I: Von denen Sie sagen würden, die hatten Einfluss auf**  
44 **mein Leben.**
- 45 **16. N: Ja-ja. Kann ich. Weil ich wär ja, wenn ich sie nicht**  
46 **kennen gelernt hätte, oder so, hätte sich doch manches anders,**  
47 **äh, aber so im Grundsatz, ja, meine Frau (räuspert sich) und**  
48 **sonst durch wenig Kontakte gesellschaftlicher Art, äh, kann ich**  
49 **da also wenig sagen, dass da jemand Einfluss genommen hat.**  
50 **Außer dieser Sekte, ne?.**
- 51 **17. I: Also der Mann zum Beispiel, der Mitfahrgelegenheiten**  
52 **angeboten hat?**
- 53 **18. N: Ja.**
- 54 **19. I: Erinnern Sie sich an Veränderungen in Beziehungen, die**  
55 **einen entscheidenden Einfluss auf Ihr Leben oder Ihre**  
56 **Ansichten . hatten?**
- 57 **20. N: Ja, das ist, das, was eigentlich letztlich zum Ausstieg**  
58 **führte. Die totale Ausgrenzung, äh, aus dem**  
59 **Versammlungsgeschehen. Ohne, äh .. ein Dazutun meinerseits.**  
60 **Also, dass von-von Seiten der Zeugen Jehovas .. allein durch**  
61 **die Tatsache, dass ich jetzt, äh, mich etwas zurückgezogen hab,**  
62 **sofort alles gekappt wurde. Das eine Zeit, eigentlich auch 'ne-'ne**  
63 **Sinnes-und Geisteseinstellung der Zeugen.**
- 64 **21. I: Würden Sie sagen, das war der Punkt, wo Sie dann...?**
- 65 **22. N: Wo-ich-wo mir das klar wurde, da stimmt irgendwa-, was**  
66 **nicht. Das kann keine christliche Gemeinschaft sein.**
- 67 **23. I: Dass man sich nicht, ernsthafter um Sie...**
- 68 **24. N: Umeinander kümmert, ja, ja.**
- 69 **25. I: Und, äh, wir haben es ja vorhin schon besprochen,**  
70 **würden Sie dann sagen, dass waren diese beiden Leute, die zu**  
71 **Ihnen gekommen sind? Die ständig [...?]**
- 72 **26. N: Ja, das war'n-'n Mosaiksteinchen dieser Besuch, ne, wo**  
73 **sich dann das nachher zusammengefügt hat, äh, aber die-die,**  
74 **insgesamt das Verhalten. Die Lieblosigkeit, die Herzlosigkeit, äh,**
-



- 75 insgesamt. Nicht einzeln. Sondern, dieses gesteuerte Verhalten,  
76 äh, das ist eigentlich das, was äh mir .. ja, aufgefallen ist.
- 77 27. I: Wie hat sich Ihre, wie hat sich Ihr Gottesbild, Ihre  
78 Beziehung zu Gott im Verlauf Ihres Lebens in den  
79 unterschiedlichen Phasen Ihres Lebens verändert?
- 80 28. N: Ja, hatte ich ja auch schon gesagt, kindlich, Glauben  
81 war immer vorhanden, ne? Hab da durch das Beobachten der  
82 Natur schon fest dran geglaubt, natürlich, wurde auch in der  
83 Schule unterwiesen. Von der Religionslehrerin, man hat dies  
84 und jenes [...?], hab ich schon drüber nachgedacht. Und fand  
85 dann aber auch .. Einklang so mit der Natur, dass das schon ein  
86 . gütiger Gott sein müsste, konnte aber verschiedene Dinge also  
87 nicht verstehen. In meiner Kindheit war es da mal erst mal der  
88 Erste Weltkrieg, dann kam nachher der Koreakrieg .. dann kam,  
89 dann war diese Mao-Bewegung. Das sind so  
90 Kindheitsereignisse von mir, ne, wo dann, na, wo ich dann, äh  
91 was festgesetzt hab. Äh Zweifel eigentlich nicht, aber ein Nicht-  
92 Verstehen. Warum lässt Gott das zu? 'Ne Frage, die-die einen  
93 dann im Raum stehen. Oder warum macht er nichts?  
94 Angefangen bei großen Dingen, bis hin zu kleinen Dingen, wenn  
95 irgendwo ein Kind überfahren wird und sterben muss.
- 96 29. I: Warum lässt Gott das zu?
- 97 30. N: Und das immer ohne Antwort.
- 98 31. I: Wie ist es dann weitergegangen?
- 99 32. N: Gesucht hab ich auch weiter. Dann dieses Zerwürfnis  
100 mit dem Pastor. Dazu auch die Konfirmation und...
- 101 33. I: Hat das Ihr Gottesbild verändert?
- 102 34. N: Äh nein, Gottesbild eigentlich nicht .. War auch mehr  
103 auch wieder diese . Institution Kirche [die ich abgelehnt hab?].  
104 Weil, ich hab Ihnen ja gesagt, ich sag "wie kann man bloß  
105 Menschen mit Hurra in den Krieg und in den Tod schicken, ne?"  
106 und dann noch aufs Koppelschloss schreiben "Gott mit uns".  
107 Das passt nicht zusammen. Und das kann ich auch nicht  
108 glauben.
- 109 35. I: Und wä-während Ihrer Zeugenzeit, wie war Ihr Gottesbild  
110 da?
- 111 36. N: Da hab ich .. gut, einmal gelernt .. viel Neues gelernt,  
112 Schrifttexte, die dann wieder mit dem (räuspert sich) Wachturm-  
113 Bild . dann immer wieder zusammenhingen. Wurde mir über die-  
114 , über manche Dinge schon im Klaren, ne? Was überhaupt für
-

115 uns Menschen zur Rettung führt, diese ganzen Vorkehrungen,  
116 äh, und hab also schon [auch...?], auch dass Jesus Christus als  
117 unser Retter . gekommen ist. Egal, was (räuspert sich) sonst so  
118 geschrieben wurde. Hab mich eigentlich gefestigt, nur, dann  
119 kam wieder die, äh .. das, was die Wachturm-Gesellschaft lehrt,  
120 dass das im Widerspruch zu dem steht, was in der Bibel ist.  
121 Kommt man aber auch . (hustet) so schnell nicht drauf. Also als  
122 Zeuge Jehovas, als tätiger und die Versammlung besuchender  
123 Zeuge Jehovas, ist das unmöglich dahinter zu kommen.

124 37. I: Was bedeutet Gott heute für Sie?

125 38. N: (Räuspert sich) Ja, den ...praktisch die-, oder das  
126 Wesen, das für mich, äh, oder der-der mich liebt . eigentlich. Wo  
127 ich, äh, als Mensch anerkannt bin. Und wo ich auch doch .. äh ..  
128 Rettung sehe, Hoffnung. Das alles verbinde ich damit.

129 39. I: Ja, gab's in Ihrem Leben Momente intensiven Glücks  
130 oder Durchbrüche, die den Sinn Ihres Lebens gefestigt oder  
131 verändert haben?

132 40. N: (Räuspert sich) ... Also so, dass mich mal was vom  
133 Hocker gehauen hätte, vor lauter... [wenig?] Normal sollte man  
134 jetzt ja sagen "hach, die [Heirat oder so?]." (lacht) Nein, wissen  
135 Sie, das ist, äh, wir haben uns . sechs Wochen gekannt, dann  
136 haben wir gesagt "heiraten wir? Ach ja, heiraten wir."

137 41. I: [Aus den?] sechs Wochen [sind ein paar mehr  
138 geworden?]

139 42. N: (Lacht). Hab damals niemand gedacht, dass wir [...?]   
140 große Probleme kriegen. Aber, äh, Liebe und Verständnis [...?]   
141 Zur Kur geschickt. Wir haben einen Hausarzt gehabt, der hat uns   
142 wirklich echt geholfen. Wenn der nicht so spontan geholfen   
143 hätte [...?] nichts zu machen. Gesessen, äh sich unterhalten   
144 [und dann?] aus'm Telefonbuch [...?] [...?]

145 43. I: [...?] Wann war [...?]

146 44. N: Das war .. '69 . '70 . so was.

147 45. I: Ah ja, sind Sie nicht zu [...?]

148 46. N: [...?] Anfang unserer Ehe und das war auch für mich   
149 eigentlich ein Punkt, das war, äh Verwandte, nahe Verwandte,   
150 die erst sagen [die musst Du heiraten, unbedingt?] und so und   
151 dann nachher taucht das Problem auf und dann wird gesagt "ha,   
152 schnell weg," lieber Ende mit Schrecken als Schrecken ohne   
153 Ende. [...?]

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- 154 47. I: Haben Sie Krisenzeiten oder Zeiten des Leidens oder der  
155 Enttäuschung erlebt? Zeiten, in denen Sie keinen Sinn in Ihrem  
156 Leben gesehen haben?
- 157 48. N: (Räuspert sich) Ja, das, äh, hab ich jetzt aber erst .  
158 erfahren. (lacht) Ich hab [...?]. Ich hab seither und das hat mir  
159 meine Psychologin, Psychiaterin [geholfen?]. Aber erst seit  
160 einem Jahr. Es ist kurios, ich hab früher Momente gehabt, äh wo  
161 ich wirklich alles hinschmeißen wollte. Hab ich als Jugendlicher  
162 schon da in der [Lebensmittelherstellungsbetrieb], wo ich  
163 gearbeitet hab, wir waren oben im fünften Stock .. Und ich hab  
164 mehr als einmal oben am Fenster gestanden und [wollt?]  
165 springen.
- 166 49. I: Also mit alles hinschmeißen meinen Sie dann Ihr .  
167 Leben?
- 168 50. N: Ja hätt ich selbst, ja. [War so?] Es kam. Es kam, da saß  
169 ich 'n paar Tage in so einem ganz tiefen Loch, war nichts mit mir  
170 anzufangen und dann konnt ich wieder. Leben und fröhlich sein  
171 und ausgelassen. Äh meine Mutter hat das bei mir als Kind auch  
172 schon bemerkt. Aber dann hat sie mir gesagt "ach, der ist am  
173 21.Juni geboren," das ist auch Sommersonnenwende, zwischen  
174 Zwilling und Krebs. Der hat halt zwei Seelen und..so war's.
- 175 51. I: Hat Sie das dann weiter begleitet durch's Leben?
- 176 52. N: Ja.
- 177 53. I: Auch während Sie . bei den Zeugen . waren?
- 178 54. N: Auch da. Also es gab . Tage, da konnte ich eben auch  
179 keinen Vortrag halten, weil ich .. nicht dazu in der Lage war.
- 180 55. I: Und das haben Sie dann irgendwie immer wieder  
181 zusammengekriegt?
- 182 56. N: Und, ja. Ich wusste nachher damit sogar einigermaßen  
183 zu leben, ich hab das nicht entdeckt, was es ist, ne? Also es ist  
184 'n ganz .. ganz wüster Zustand. Und ich hab mich dann immer  
185 selbst gewundert, konnte das dann nachher aber immer  
186 beobachten, es kommt, am Ende war [...?] hinterher [geht's  
187 wieder?].
- 188 57. I: Aber jetzt haben Sie . Hilfe gesucht.
- 189 58. N: Und jetzt, dann [...?] mit meiner Frau. Meine Frau war ja  
190 auch . äh in einer Klinik [...?] Die war sechs Wochen, 'n halbes  
191 Jahr krank gewesen, krank geschrieben aus sechs Wochen [...?]  
192 und, äh, ist auch heut noch in psychiatrischer Behandlung. Wir  
193 waren [dann?] bei einer Psychologin, [...?] Gespräche . und ich
-

194 bin auch mal zu der hin und erzähl ihr und-und, dass ich auch so  
195 fahl und da war ich also wirklich tatsächlich so tief, ich hab mich  
196 immer auf . [berufsmäßig?] strengt mich schon manchmal an.  
197 Ich kann mich hinsetzen, heulen, dass, nee, das kann ich [doch  
198 nicht?] bringen. Da muss ich mit den Leuten fröhlich und-und  
199 immer, ne? Das hab ich der auch alles erzählt [...?].

200 59. I: Und jetzt [unternehmen Sie?]?

201 60. N: Jetzt, äh , bekomm ich Medikamente, wobei das auch  
202 wieder so 'ne Sache ist, ne? Ich darf ja so nicht ganz so viel  
203 nehmen, weil es beeinträchtigt ja alles so'n bisschen die  
204 Reaktionen und so, (räuspert sich) wissen Sie, wenn in meinem  
205 [Fahrzeug A] irgendwas passiert, das erste, was die bei mir  
206 machen ist 'ne Blutprobe, 'ne Urinprobe ne, das, wenn da so was  
207 rauskommt, dass ich irgendwie Medikamente nehme, die ich  
208 nicht nehmen darf oder mit denen ich nicht fahren darf.. Also sie  
209 hat mir jetzt was gegeben und (stößt Luft aus) es ist besser  
210 geworden.

211 61. I: Ah ja ... Wenn wir jetzt die Gegenwart betrachten, wie  
212 würden Sie rückblickend Ihre Eltern beschreiben?

213 62. N: .. Ja, von meinem Vater weiß ich nichts. Der hat mich .  
214 nicht gesehen. Bilder, die meine Mutter ihm geschickt hat, ich  
215 hab das aus [...?] erfahren [...?]. Äh, die sind teils nicht  
216 angekommen [...?]

217 63. I: Also Sie haben die Briefe, die Ihre Mutter Ihrem Vater  
218 geschickt hat?

219 64. N: Und auch die mein Vater im Haus geschrieben hat. [...?]   
220 Sätze, na ja, er hat sehr lieb geschrieben und-und also wirklich  
221 'n ... junger Mann damals. Muss auch sagen, irgendwie hab ich  
222 durch das, äh, 'n Teil hab ich mir schon angeguckt, aber ich hab  
223 sie nicht alle gelesen. Aber so kann ich mir vorstellen, auch von  
224 Bildern, wo ich ihn sehe, muss 'n sehr fröhlicher Mensch  
225 gewesen sein. 'N großer, äh, großer Mann und . äh.. Was mich  
226 dann eigentlich . auch [...?] Er war auch ein Soldat, also .  
227 obwohl er 'ne SS-Uniform getragen hat [hab ich erst hinterher  
228 so?]. Er hat auch so'n-so'n Abzeichen gehabt und so was. So  
229 muss er 'n fröhlicher Mensch und er war bei so `ner  
230 Kampftruppe [...?]. Meine Mutter .. na ja, das war nicht einfach  
231 insofern [...?]. Ich bin der Vierte .. Meine . drei Geschwister sind  
232 alle gestorben. Als Kind. Der Älteste der war [...?], meine  
233 Schwester, die ist zwei Jahre alt geworden.

234 65. I: Bitte?

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- 235 **66. N: Zwei Jahre ist der alt geworden.**
- 236 **67. I: Das heißt, alle Ihre Geschwister sind als Kinder**  
237 **gestorben?**
- 238 **68. N: Als Kinder gestorben. Na ja, und da bin ich gekommen,**  
239 **als Vierter. Nachbarn, und so, Verwandte, die haben alle gesagt**  
240 **"och, der entschädigt dich für alles" und so, ne?**
- 241 **69. I: Das heißt, sie hat, als sie geboren wurden, schon drei**  
242 **Kinder verloren?**
- 243 **70. N: Ja, vor den Augen. Ich bin dann, habe die Kriegszeit**  
244 **noch mal mit [...?] es muss dann im Herbst so noch mal 'n**  
245 **großer Urlaub gekommen sein, ne? Und '44 wurde ich dann**  
246 **geboren. Da hat er aber nicht mehr . gelebt. Der ist, doch, '44 im**  
247 **Juni und, äh .. so wie die . uns [...?] mitgeteilt haben, im März '45**  
248 **muss er [gefallen sein?].**
- 249 **71. I: Und Ihre Geschwister, wie war das mit [...?]?**
- 250 **72. N: Von meinen Brüdern weiß ich das nicht, meine Mutter**  
251 **hat nie dadrüber gesprochen. Sie hat mir nur unter Tränen mal**  
252 **erzählt, äh, wie schlimm das ist, wenn sie mit'm Kinderwagen**  
253 **ins Krankenhaus fährt und mit 'nem leeren Kinderwagen**  
254 **zurückkehrt .. Und meine Schwester, die ist an**  
255 **Lungenentzündung gestorben. Aber das waren damals die**  
256 **Verhältnisse auch, dass man nicht viel machen konnte für das**  
257 **Leben des Kindes.**
- 258 **73. I: Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre**  
259 **verändert?**
- 260 **74. N: ... Äh .. ja. Also das, wenigstens was meine Meinung,**  
261 **oder meine Zugehörigkeit zu den Eltern, meint [...man das so?].**  
262 **Nö, ich hab eigentlich, äh geachtet, [Respekt?] [...?] Mutter. Ich**  
263 **hab ihn auch immer anerkannt als meinen Vater.**
- 264 **75. I: Na, ob sich . an Ihrer Sicht auf Ihre Eltern was geändert**  
265 **hat? .. Während Sie selber durch's Leben gegangen sind?**
- 266 **76. N: Verständiger bin ich geworden. Über Dinge, die äh mir**  
267 **früher fremd vorkamen, wie können Eltern so sein? Nachher hab**  
268 **ich . (räuspert sich) immer allgemein als Mensch dann [...?]**  
269 **Verständnis aufzubringen. So ist mir das damals ...**
- 270 **77. I: Gibt's andere Menschen, die Ihnen bedeutsam**  
271 **erscheinen? In Ihrem Leben?**
- 272 **78. N: .. Hab ich eigentlich nur meine Frau.**
-

- 273 **79. I: Mit welchen Gruppen, Einrichtungen, Anliegen oder**  
274 **Projekten identifizieren Sie sich . heute?**
- 275 **80. N: Mit niemandem.**
- 276 **81. I: .. Spüren Sie, dass Ihr Leben einen Sinn hat?**
- 277 **82. N: .. Ja.**
- 278 **83. I: Und was, würden Sie sagen, gibt Ihrem Leben Sinn?**
- 279 **84. N: Zunächst mal auch wieder, dass ich mit meiner .**  
280 **Ehefrau gemeinsam den Lebensweg gehen kann. (räuspert sich)**  
281 **Dass ich 'ne sinnvolle Beschäftigung hab. Also, im Sozialgefüge**  
282 **woll'n mal so sagen auch meinen Platz einnehme. Das halt ich**  
283 **jetzt auch für wichtig, dass der Mensch, äh, ja nicht gerade das**  
284 **machen kann, was er will, sondern wir sind eben als**  
285 **menschliche Wesen eingebunden, in eine .. soziale Gruppe, und**  
286 **. da gehört das eben auch mit so dazu. Wobei ich frei bin, mein**  
287 **Leben aber auch zu gestalten. Das ist jetzt wieder 'n wichtiger**  
288 **Punkt. Ich sag mir äh "niemand hat eigentlich das Recht mir zu**  
289 **sagen, was ich . machen muss. Außerdem, dass ich mich . mit**  
290 **allen Menschen verträglich verhalten muss, ne? Also, sozial .**  
291 **gutes Verhalten, aber doch die Freiheit der Entfaltung.**
- 292 **85. I: Wenn's was gäbe, was Sie an sich oder an Ihrem Leben**  
293 **ändern könnten, was würden Sie ändern?**
- 294 **86. Ende der ersten Kasette**
- 295 **87. N: Würd ich auf jeden Fall . den Mann, der mich damals mit**  
296 **dem Auto mitgenommen hat und der mich dann besucht hat, äh,**  
297 **hochkantig aus der Wohnung hinauswerfen. Das wäre eine ..**  
298 **spontane Tat. Die mir dann auch Zufriedenheit verschaffen**  
299 **würde.**
- 300 **88. I: Ah ja. Gibt es jetzt einen Glauben, Werte oder**  
301 **Verpflichtungen, die in Ihrem Leben jetzt besonders wichtig**  
302 **sind?**
- 303 **89. N: Ja, nach wie vor Glaube an Jesus Christus .. Das nach**  
304 **wie vor, halt ich auch dran fest, aber ich fühl mich keiner**  
305 **Organisation . gegenüber verpflichtet ... Hab den, äh wie soll ich**  
306 **sagen, das Ausleben als Christ .. diesen Denkprozess aber noch**  
307 **nicht abgeschlossen. Weil es sind ja, gibt ja noch bestimmte**  
308 **Komponenten, äh, Jesus erwartet ja von uns, dass wir uns ..**  
309 **oder dass wir seine Botschaft weitertragen. Das ist ein Punkt.**  
310 **Das Versammeln, gebt euer Zusammenkommen nicht auf, wie**  
311 **Paulus das sagte, das sind noch Punkte, die `ne gewisse**  
312 **Schwierigkeit darstellen, weil ich sag "ich geh . geh in keinen**
-

- 313 **Stundenkreis . oder in keinen Hauskreis" wie das jetzt auch so**  
314 **heißt oder . in eine Kirche oder so was, weil da hab ich genug**  
315 **gelernt und genügend Erfahrungen gesammelt, da lass ich mir**  
316 **[...?]**
- 317 **90. I: Mit andern Worten, die Frage ist, wie gehen Sie mit, äh,**  
318 **diesen . Sachen um?**
- 319 **91. N: (Räuspert sich) Ja, ich muss das im Augenblick geh ich**  
320 **alleine quasi (lacht), ne, meinen Glaubensweg .. und sag mir**  
321 **aber auch äh, ich muss da nicht jeden Tag, dran, bauen und**  
322 **muss auch nicht dran rütteln. Irgendwie ist das ja auch `n**  
323 **Lebensweg, den ich eingeschlagen hab .. im festen Vertrauen**  
324 **auf Gott. Und, äh, muss auch so . diesen Weg gehen, für mich**  
325 **und meine Frau sorgen, ne? Rechtschaffen bleiben, wie man**  
326 **das so zusammenfasst. Und, damit erfüllt sich das. Aber dan-,**  
327 **damit hab ich ja eigentlich auch nur-nur die Pflichten abgedeckt,**  
328 **meines Lebens. Was mir jetzt auch noch übrig bleibt, ist ja mein-**  
329 **, den Spielraum, den ich noch hab. Den muss ich ja auch**  
330 **irgendwo ausfüllen. Da hab ich noch keine Idee.**
- 331 **92. I: Ah ja, da wär dann noch'n offener...**
- 332 **93. N: Irgendwas muss ich ja noch machen.**
- 333 **94. I: Ähm ... wann oder wo haben Sie das Gefühl, wenn es so**  
334 **was für Sie gibt, mit Gott oder mit dem Kosmos im Einklang zu**  
335 **sein?**
- 336 **95. ...**
- 337 **96. N: Am meisten . ziehen mich die Gedanken dann dorthin,**  
338 **wenn ich alleine in der Natur bin. Also .. sakrale Bauten, äh,**  
339 **haben auch was Faszinierendes, [will?] sagen bestimmte. Aber**  
340 **es ist nicht so ..**
- 341 **97. Kurze Unterbrechung.**
- 342 **98. I: Wo waren wir hängen geblieben? Ähm ich hab diese**  
343 **Frage in Erinnerung, dass ich gefragt hatte, wie es äh für Sie**  
344 **aussieht, mit Gott oder dem Kosmos im Einklang zu sein, und**  
345 **Sie sagten, das ist Alleinesein in der Natur.**
- 346 **99. N: Ja, das ist jetzt der wichtigste Punkt eigentlich.**
- 347 **100. I: Haben Sie ein Ideal reifen Glaubens? Oder gibt's 'ne**  
348 **Person oder 'ne Philosophie, die . da für Sie . Orientierung**  
349 **bieten?**
- 350 **101. N: Menschen, die ich respektiere, äh, wären so in die**  
351 **Richtung zu suchen, äh, Albert Schweitzer .. Mutter Theresa ..**
-

352 die ihr Christentum so leben, dass sie für andere da sind,  
353 anderen helfen. So versteh ich das auch.

354 **102. I:** Wenn Sie eine wichtige Entscheidung zu treffen haben,  
355 wie gehen Sie dann gewöhnlich vor?

356 **103. N:** Öh, na, ich überleg mir das. Ei-erstens, also der  
357 Einklang mit, äh, ... mit biblischen Geboten, oder Grundsätzen,  
358 nicht Geboten, die haben wir ja nicht mehr, also mit biblischen  
359 Grundsätzen, äh, und dann Vernünftigkeit, dieser Entscheidung,  
360 isses vernünftig, isses ratsam, so etwas zu tun. So würd ich das.  
361 Und dann die Machbarkeit auch.

362 **104. I:** Mhm, haben Sie vielleicht `n Beispiel? .. Für 'ne wichtige  
363 Entscheidung.

364 **105. N:** Ja, heute nun-heute stehen ja bei mir eigentlich keine  
365 wichtigen Entscheidungen mehr an. Die wichtigste  
366 Entscheidung, die vor mir steht ist der Ruhestand, ne? Also  
367 (lacht), und wenn ich das, dann isses, steht da wohl . im  
368 Vordergrund die wirtschaftlichen Erwägungen. Wie kann ich das  
369 finanziell absichern? Das wäre so die nächste große  
370 Entscheidung. Aber ansonsten...ist das Leben ja im Großen und  
371 Ganzen, äh, gelaufen, ne? Also das, heute setz ich nicht mehr  
372 an, noch neue, große Dinge in Bewegung zu setzen.

373 **106. I:** Trotzdem, mal ganz hypothetisch, wenn Sie noch mal ein  
374 schwieriges Lebensproblem vorgesetzt bekämen. An wem oder  
375 woran würden Sie sich dann orientieren?

376 **107. N:** Beispielsweise, ja, wenn man's hypothetisch, ich müsst  
377 mir noch mal 'ne Frau suchen, würd ich mir auch dreimal  
378 überlegen, äh, nicht, dass ich jetzt unzufrieden wäre, ne, aber ob  
379 das heute noch . so nötig wäre, aber, da würd ich auch (räuspert  
380 sich) drauf achten, dass biblische Grundsätze gewahrt sind. Äh,  
381 dass das Ganze auch, äh, 'n gewisses Niveau hat. Ne, bekommt,  
382 und so. Also so . von der Basis her, ne, so würd ich diese  
383 Grundsätze, äh, oder so-so würd ich diese Entscheidungen  
384 angehen.

385 **108. I:** Glauben Sie, dass Handlungen eindeutig richtig oder  
386 falsch sein können?

387 **109. N:** Nein .. äh, das was heute richtig ist, auch nach meinem  
388 besten Wissen und Gewissen, kann morgen . nicht mehr richtig  
389 sein, ne? Weil ich seh die Wahrheit, die heutige Wahrheit ist  
390 nicht absolut, sie ist relativ. Es gibt sehr wenige Wahrheiten,  
391 die-die absolut sind.

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- 392 **110. I: Oder noch mal andersrum gefragt, gibt es, äh,**  
393 **Handlungsweisen, die grundsätzlich richtig sind? Unabhängig**  
394 **von irgendwelchen Umständen?**
- 395 **111. N: Ja, das auf jeden Fall. Das würd ich ...**
- 396 **112. I: Hätten Sie `n Beispiel?**
- 397 **113. N: Ja, wieder auf das soziologische oder auf das soziale**  
398 **Leben. Dass ich mich als Mensch, äh, in-in dieses Gefüge**  
399 **einfügen muss, auch wenn ich Individualist bin. Aber ich muss**  
400 **im sozialen Gefüge der Menschen, äh, Spielregeln beachten.**  
401 **(hustet)**
- 402 **114. I: Gibt es moralische Grundsätze, über die wir uns alle**  
403 **einig sein sollten?**
- 404 **115. N: Ja.**
- 405 **116. I: Hätten Sie auch dafür ein Beispiel?**
- 406 **117. N: Das wär, äh, das was uns Gott vorgegeben hat, in der**  
407 **Bibel. Äh, Beispiel . Heute ist es sehr modern, dass**  
408 **gleichgeschlechtliche Paare Lebensgemeinschaften bilden. Das**  
409 **wird sogar . manchmal von Geistlichen toleriert oder sankt-, äh-**  
410 **äh gefördert, ja, so muss man, kann man sagen, [...?] sogar**  
411 **Trauungen vollzogen. Das ist kein moralisch einwandfreies**  
412 **Verhalten. Weil es einwandfrei in der Bibel festgelegt ist, ohne**  
413 **jeden Diskussionspunkt, ob für oder wider, äh, dass das**  
414 **unnatürlich ist. Das ist für den Menschen . ein absolut**  
415 **unnatürliches Verhalten, also kann ich das auch nicht tolerieren.**  
416 **Das sind feststehende Grundsätze, die-die wir Menschen**  
417 **eigentlich auch nicht ändern sollten.**
- 418 **118. I: Glauben Sie, dass unser Leben als Menschen einen Sinn**  
419 **hat?**
- 420 **119. N: Ja, [würd ich sagen?]**
- 421 **120. I: Und, äh, worin, glauben Sie, besteht der?**
- 422 **121. N: Das ist die Frage, über die sich ja schon . viele .**  
423 **Menschen . Gedanken gemacht haben und ja, [...?] Bücher**  
424 **(lachend) ohne Ende geschrieben worden.**
- 425 **122. I: Gut, aber was ist Ihre Idee?**
- 426 **123. N: Aber was ist der Sinn des Lebens? .. Ja, als Zeuge**  
427 **Jehovas wird einem ja gesagt, den Schöpfer zu preisen, ne? Die-**  
428 **Gott zu dienen. Gleichbedeutend mit predigen, ne? Das seh ich**  
429 **nicht so .. Wenn wir . unseren Schöpfer preisen, dann durch**
-

430 unsere Handlungsweisen, durch unser Leben, wozu auch  
431 gehört, im Einklang mit der Natur zu leben. Weil das...

432 124. I: Also so würde Sie es für sich dann...

433 125. N: So würd ich das definieren. Und hä-, als Beispiel  
434 vielleicht würde ich sagen, wo man auch Achtung vor haben  
435 sollte, äh, vor Menschen, die das heute wirklich noch  
436 praktizieren. Ich denk so an die .. Indianer, die wirklich mit, im  
437 Einklang mit der Natur und auch voller Respekt vor der Natur ..  
438 leben, ne? Die anderen Menschen, wie wir das in den  
439 Industrieländern, wie wir Raubbau treiben. Bin kein Grüner, also,  
440 bestimmt nicht, aber ich seh das auch, dass das nicht richtig ist,  
441 was so gemacht wird. Und dass der Mensch sich eigentlich nur,  
442 äh, nur dann sinnvoll auf der Erde bewegen kann, wenn er im  
443 Einklang mit der Natur lebt. Und wir sind, wie man so sagt, wohl  
444 manchmal, die "Krone der Schöpfung", aber wir haben nicht das  
445 Recht, äh, solche Veränderungen und Raubbau zu [erben?], zu  
446 treiben.

447 126. I: Ähm, gibt es so was wie einen Plan für unser Leben?

448 127. N: Äh, von Gott vorherge-, bestimmt meinen Sie, das-das,  
449 wie unser Leben abläuft?

450 128. I: Mhm.

451 129. ...

452 130. N: Ja, er hat einen Plan. Aber er, wir sind nicht so  
453 eingebaut, dass-dass unser Leben von Geburt vorbestimmt ist.  
454 Ne, dass, äh, da haben wir weitgehend ja Freiheit. Und das sind  
455 ja auch die Umstände, die unser Leben prägen und formen. Also  
456 das ist nicht, nicht geplant von Anfang bis Ende [da gibt?] es ja  
457 viele Kurven, ja.

458 131. I: Wird unser Leben von einer höheren Macht oder höheren  
459 Mächten beeinflusst?

460 132. N: Nein, nicht im Sinne der Frage, wenn Sie so darauf  
461 hinauswollen, dass es (räuspert sich) Engel um uns herum sind,  
462 oder der so genannte Schutzengel. Das denke ich nicht.

463 133. I: In irgendeinem anderen Sinne dann? Einem  
464 Abstrakteren?

465 134. N: Das was wir bekommen haben hier auf der Erde, ist 'ne  
466 funktionierende Natur, die unser . Leben ermöglicht und wir  
467 dürfen es benutzen. Es ist alles da, Nahrung und das-das alles,  
468 was wir als Menschen brauchen. Und, äh, und das dürfen wir  
469 benutzen ohne dass wir jetzt von Geistermächten gesteuert

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470 werden oder beeinflusst und .. Ne, dass Gott uns vergessen hat  
471 oder uns-uns sich selbst überlassen hat, das will ich damit nicht  
472 sagen. Aber es ist auch nicht so, dass wir, äh, gesteuert werden  
473 oder so wie der, Mohammedaner sagt, es ist egal was ich tue, es  
474 kommt sowieso wie es kommt, ne? Das so genannte Kismet,  
475 ne? Das glaub ich aber nicht.

476 135. I: Was denken Sie über den Tod?

477 136. N: Tod ist de- Ende der, ist das Ende der Existenz des  
478 Menschen.

479 137. I: Was passiert mit uns, wenn wir nicht mehr [da?] sind?

480 138. N: Dann sterben wir, sind tot. Also das. Wir als Mensch  
481 hören auf zu existieren. Kommt die berühmte Frage, äh, was ist  
482 mit der Seele und so? Ich seh das auch so, wie die Bibel das  
483 uns sagt. Mehr Erkenntnisse haben wir darüber nicht. Dass wir  
484 Menschen lebende Seelen sind, also lebende Wesen. Solange  
485 das Blut in uns zirkuliert und wir atmen, leben wir. Hört das auf,  
486 sind wir tot.

487 139. I: Ja, mich hätt jetzt interessiert, ob Sie an sowas glauben,  
488 wie eine unsterbliche Seele, die...

489 140. N: Nein.

490 141. I: ...irgendwie weiter existiert, oder eine, ich meine,  
491 manche glauben ja an die Auferstehung des Leibes...

492 142. N: Das, da-ja, die Auferstehung, ja, an die Auferstehung  
493 glaube ich. Wobei ich mir, ich bin mir nicht darüber im Klaren,  
494 weil die Bibel gibt das nicht eindeutig wieder. (räuspert sich) .  
495 Paulus schreibt von einer Auferstehung im Geist.  
496 Unverweslichkeit, also zum himmlischen Leben. Andererseits  
497 sag ich mir die Erde ist aber so wie die Psalme das sagen, auf  
498 ewig existent, ne? Wohnplatz für die Menschen. Also es muss  
499 auch Menschen auf der Erde geben. Ähm, dann könnt man eben  
500 wieder sagen, es ist `n ewig wählender Prozess, des  
501 Geborenwerdens, des Sterbens und irgendeiner Auferstehung  
502 im geistigen Bereich. Passt aber auch nicht zu bestimmten, äh,  
503 und da sag ich, das weiß ich nicht. Also auf jeden Fall weiß ich,  
504 wenn ich sterb, dann hört das Leben auf und dann ist man  
505 gewissermaßen ja in Gottes Hand. Er ist derjenige, der vermag,  
506 die Menschen wieder aufzuwecken. Wieder zum Leben zu  
507 bringen. Wie und was dann – lass ich mich überraschen. Aber  
508 (lacht), brauch ich deswegen nicht [fragen?]

509 143. I: Halten Sie sich für religiös, gläubig oder für spirituell?

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- 510 **144. N:** Ähm, glaubend. Ich sag das extra so, weil alle andern .  
511 Begriffe haben so'n bisschen was Frömmelndes. Und das, äh,  
512 da zähl ich mich also nicht dazu.
- 513 **145. I:** Ah ja, was bedeutet das für Sie dann?
- 514 **146. N:** Jeder, äh, es gibt ja Menschen die-die gehen jede  
515 Woche in die Stunde, ohne abfällig darüber zu sprechen, ne? Sie  
516 mögen glücklich sein dabei, zufrieden, seh ich aber nicht so,  
517 ne? Ich möchte da schon tiefer gehen. Das sinnvoller ansehen  
518 [...?], es ist nicht damit getan, äh, den Katechismus zu lesen  
519 oder Bibelvers, äh, den man auf Kärtchen zieht, vorzulesen, ne?  
520 Und dann gibt es ja auch noch solche die, hier in [Bundesland  
521 A] sind das ja so Pietisten [...?]. Ähnlich wie die Quäker, ne, die  
522 zeigen denn, wie fromm sie sind und, das sind aber  
523 Förmlichkeiten. Das, da kann ich nach außen zeigen, wenn 'ne  
524 Frau mit'm Dutt rumläuft und-und, ne, diese Haar, ne, und zeigt  
525 dann genau, dass . sie jeden Dienstagabend in die Stunde geht  
526 und so. Das ist dann diese gezeigte Frömmigkeit.
- 527 **147. I:** Was wär dann glaubend im Unterschied?
- 528 **148. ...**
- 529 **149. N:** [Wie soll ich Ihnen das formulieren?] Ich denk, wissen  
530 Sie, ich merk ja [...?], dass die Menschen, sie sind ja auch  
531 irgendwo . glücklich und zufrieden und das sollen sie auch sein,  
532 man wird ja auch niemandem irgendwie sagen, das ist was  
533 Falsches, was du machst.
- 534 **150. I:** Nö, macht ja nix, mich interessiert ja jetzt was-was ist  
535 es für Sie, worauf kommt es da an?
- 536 **151. N:** Äh das Aufrichtige. Man muss das sagen, obwohl ich  
537 ein Einzelgänger bin, aber . das auch [wichtig ist?] für den  
538 anderen da zu sein, als Christ. Also, keine feindselige Haltung  
539 einzunehmen. Darunter mein ich auch, nicht abfällig über einen  
540 anderen zu denken. Zum Beispiel, ich bin der gute Christ, weil  
541 ich geh ja jede Woche dahin, äh, und der Nachbar, der-der tut  
542 das nicht. Das ist aber'n ganz Schlimmer. Das find ich nicht  
543 richtig. Weil der andere, der kann genauso zuhause sitzen, oder  
544 . irgendwas tun, und-und, äh .. und Gutes tun. Ich hab das mal  
545 so in einem meiner Berichte formuliert, bei Jehovas Zeugen  
546 bilden sie sich ja auch immer so viel ein. Dass sie ja so viel für  
547 die Menschheit tun, ne? Da werden ja sogar Wachttürme mit'm  
548 Titelbild von Stadstreichern herausgelassen, `n Jahr oder zwei  
549 her. Da gehen die dahin und geben dem, diesem Stadstreicher,  
550 der da unter 'ner Brücke sitzt den Wachturm und sagen, dann,
-

551 irgendwann wird's besser, ne? Und das halt ich für falsch, das,  
552 so-so zeigt man kein Christ-Sein, und das hab ich ja nun auch  
553 so geschrieben, dass mir eigentlich die, die Schwestern von  
554 Mutter Theresa, äh, oder irgend 'n Missionar, der in Afrika . äh  
555 sich um die Menschen kümmert, oder-oder . 'ne Diakonisse, die  
556 in irgendnem Slum, äh, hier in deutschen Großstädten haben wir  
557 genug, da 'ne warme Suppe austeilt. An die-die wirklich am  
558 Rande der Gesellschaft sind. Sind viel mehr wert als einer, der  
559 mit der Bibel von Haus zu Haus läuft und-und meint, er führt  
560 wirklich das Leben Jesu.

561 152. I: Ah ja. Gibt es, ähm, religiöse Vorstellungen, Symbole  
562 oder Rituale, die Ihnen wichtig sind, oder wichtig gewesen sind?

563 153. N: Nein, hab ich [mich?] eigentlich nicht, also weder das  
564 Kreuz, oder (räuspert sich) was so in der Christenheit manchmal  
565 . gemacht wird. Wo ich-ich jetzt im Augenblick noch 'n  
566 Denkprozess hab ist di-das Abendmahl. (räuspert sich) Dem  
567 einfachen Zeugen Jehovas wird das verwehrt, das Abendmahl,  
568 zu nehmen. Es wird ja nur beobachtet, weil es gibt ja da diese  
569 Zwei-Klassen-Theorie. Ne, bei Jehovas Zeugen. Da gibt's eine  
570 "geist-gesalbte" Klasse, so werden die "Brüder Christi", die  
571 nehmen vom Brot und Wein. Und dann gibt es, also den  
572 "normalen" Zeugen Jehovas, das "andere Schaf." Alles  
573 Falschinterpretationen der Bibel. Die eben nur Beobachter sind,  
574 ne? Und, äh, ich halte das schon für wichtig, die, äh, sich zu  
575 Christus zu bekennen und auch sich zu bekennen, äh zu dem,  
576 was er gesagt hat, und dies immer wieder zu erinnern. Äh, ich  
577 hab vom Abendmahl noch nie genommen, auch bei Jehovas  
578 Zeugen nicht, wär ja aufgefallen. Das muss ich aber [nicht?].

579 154. I: Da waren Sie kein "Geist-Gesalbter"?

580 155. N: Nein.

581 156. I: Aber das wäre ein Ritual, was Ihnen wichtig wäre?

582 157. N: Ja, da bin ich jetzt so am überlegen, weil ich muss das  
583 ja jetzt auch für mich . auf die Reihe kriegen.

584 158. I: Also in welcher Gemeinschaft Sie das Abendmahl  
585 nehmen können, versteh ich das richtig?

586 159. N: Ja, so ist...

587 160. I: Und warum wäre Ihnen jetzt speziell das Abendmahl  
588 wichtig?

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- 589 **161. N: (Räuspert sich) Weil es 'n Bekenntnis is, auch . der .**  
590 **Zugehörigkeit .. zu Jesus Christus. Weil er das ja auch als Gebot**  
591 **. eigentlich gegeben hat.**
- 592 **162. I: Ähm, beten Sie, meditieren Sie oder tun Sie was**  
593 **anderes?**
- 594 **163. N: Ich-ich bete regelmäßig ja. Auch mit meiner Frau. Das**  
595 **reicht mir.**
- 596 **164. I: So regelmäßig [...?]? Was ist Sünde?**
- 597 **165. N: Ganz grob gesagt, Verstoß gegen Gesetz und Regeln**  
598 **Gottes [...?]**
- 599 **166. I: Könnten Sie `n Beispiel geben, [was Sie . darunter**  
600 **verstehen?]**
- 601 **167. N: Ja, buchstäblich, man beruft sich ja heut noch auf die**  
602 **Zehn Gebote, aber die gelten für uns, oder für mich, als Nicht-**  
603 **Juden haben die nie gegolten, also ich war nie verpflichtet die**  
604 **Zehn Gebote zu halten .. weil ich kein Jude bin. (räuspert sich)**  
605 **Und durch Jesus ist das mosaische Gesetz erfüllt und auch**  
606 **geendet. Paulus hat das ja sehr . bildlich auch dargestellt, dass**  
607 **also [sozusagen ...?] jetzt diese Mauer, diese trennende Mauer**  
608 **[kennen wir aus dem Galaterbrief?] eingerissen wurde, ne?**  
609 **Dadurch ist das, alles was in den . hebräischen Schriften**  
610 **geschrieben steht Geschichte. Es ist also für mich nicht**  
611 **bindend, aber .. dennoch gibt es, sind es Anhaltspunkte, ne, die**  
612 **bindend sind, zum Beispiel wäre Ehebruch [mal jetzt?], das ist,**  
613 **Diebstahl sozusagen. Jemanden zu übervorteilen [so das?]. Und**  
614 **das ergibt sich nicht, weil man das paragraphenmäßig aus der**  
615 **Bibel lesen kann, ne, da steht das so und, sondern, weil das**  
616 **Gesamtbild, wie der Mensch sich formen lassen soll, sich so**  
617 **ergibt.**
- 618 **168. I: Ah ja. Wie erklären Sie das Böse in der Welt?**
- 619 **169. N: Ja, das ist, das ist (lachend) genauso 'ne schwierige**  
620 **Frage, wie dies vorhin, nicht, der-der Sinn des Lebens. (räuspert**  
621 **sich) Es ist, ja, man sagt ja [...?] der Teufel steckt dahinter, ähm,**  
622 **dass es böse Mächte gibt. Bin ich auch von überzeugt, wobei**  
623 **ich ja vorhin verneint hab, dass die Menschen nicht gesteuert**  
624 **werden. Da hat ich aber nur . gewissermaßen diese Schutzengel**  
625 **hat ich im Sinn, ähm, vielleicht muss ich das 'n bisschen**  
626 **korrigieren, aber ich glaub nicht, dass, äh so wie das bei**  
627 **Jehovas Zeugen ja vorgehoben wird, dass-dass Dämonen**  
628 **dermaßen auf die Menschen einwirken .. (räuspert sich)**
- 629 **170. I: Was meinen Sie dann?**
-

- 630 171. N: Dass wir Menschen sind. Nachde-dem wir diese  
631 Vollkommenheit verloren haben, durch das was, durch den  
632 Sündenfall, also die Verfehlung, den Ungehorsam durch Adam  
633 und Eva [...?] dargestellt, ob das so abgespielt hat, oder ob der  
634 Schreiber der Bibel, ähm, das so dargestellt hat, das wollen wir  
635 mal dahingestellt lassen, aber seitdem degenerieren wir  
636 Menschen ja, ne? Und gewisse Funktionen laufen nicht mehr  
637 richtig ab. Und gefährliche . Dinge haben sich in manchen  
638 Gehirnen festgesetzt. So seh ich das, ist jetzt meine Meinung.  
639 Wie hab ich das mal gesagt, äh? Oder formuliert? Man glaubt  
640 gar nicht wie viel geistiger Kot sich durch manche Gehirne  
641 [bewegt?].
- 642 172. I: Aber, das Interessante wäre, wo kommt das her?
- 643 173. ...
- 644 174. N: Ich würde [sagen, das ist Beeinflussung?]. Dass es  
645 beeinflussend ist, ich denke mehr, dass die Menschen sich .  
646 eher degenerieren.
- 647 175. I: Also, sie sehen einen Abwärtstrend?
- 648 176. N: Abwärtstrend, ja. Und zwar, äh, ein Mensch, der Macht  
649 hat, und sich nicht im Griff hat, will mehr Macht.
- 650 177. I: Also, Macht steht im [...?]
- 651 178. N: Macht steht [...?] ist ein Punkt. Über andere zu  
652 herrschen, gibt manchen Menschen Befriedigung, ne? Das sind  
653 kleine Dinge, die man so im Leben beobachtet. Sie können  
654 Menschen schon steuern dadurch, in der Firma, dass Sie jetzt  
655 einen herausgreifen und der darf den Schlüssel für drei Türen  
656 haben. Der fühlt sich. Der ist bereit, wesentlich mehr zu tun, weil  
657 er ist ja Schlüsselherr. Ich will das nicht im Einzelnen, aber so  
658 setzt sich das nach oben hin fort, ne? Und, jemand .. dann heißt  
659 es ja auch so schön in den Firmen .. der hat so und so viel  
660 "unter sich", ne? [...?] Und das setzt sich in den Köpfen fest.  
661 Das geht hin, bis zu Menschen, die politisch oder militärisch  
662 Macht haben und dann ganz gefährliche Dinge tun. .. [...?]
- 663 179. I: Und ist das Ihrer Ansicht nach 'ne allgemeine  
664 menschliche Anfälligkeit, die, äh, sehr leicht zu verstehen ist?
- 665 180. N: Also, wenn ich das jetzt so sage, [dann?] sind die  
666 Menschen von Gott, der Bibel entfernt, abgewendet.
- 667 181. I: Wenn das regelmäßig ist.
- 668 182. N: Das, das würde ich so sagen. Denn wenn, wissen Sie,  
669 ich will das mal, an `nem banalen Beispiel sagen .. Wenn in
-

670 Deutschland, oder nicht in Deutschland, [sondern?] überall in  
671 der Welt, in den zivilisierten Ländern, jeder Mensch konsequent  
672 sich an die Gesch-, äh, an die Verkehrsregeln halten würde,  
673 leben wir mit null Unfällen, null Toten und null Verletzten. Ne,  
674 wenn jeder Mensch das tut, dann gäbe es das nicht und hätten  
675 wir da auch keine Probleme. Und ich sag mir wenn-wenn man  
676 die-die Grundsätze, die Gott uns gegeben hat, genauso  
677 konsequent, jeder anwenden würde, dann würden wir im  
678 Paradies sein. Aber das . klappt nicht, weil der eine gern Macht  
679 haben möchte, der andere möchte viel Geld haben, der Dritte  
680 möchte Einfluss auf andere nehmen, ne? Die-die, äh, das, was  
681 die Menschen sich ausdenken, äh, ist ja so vielfältig, darauf  
682 führe ich das zurück.

683 183. I: Mhm, ja das würd mich interessieren. Letzte Frage. Wenn  
684 Menschen sich über religiöse Fragen nicht einig sind, wie  
685 können solche religiösen Konflikte gelöst werden?

686 184. N: .. Das ist ja, wenn man mit Jehovas Zeugen ein  
687 biblisches Gespräch führt, so muss ich das mal einkleiden, die  
688 Antwort. Man kommt ja auf keinen Schluss. Normal würd ich auf  
689 diese Frage antworten: Indem man . die Bibel sprechen lässt.  
690 Aber in, sofort, äh, hat man da ja den Konflikt, dass der-die  
691 Auslegung dieser Bibel, äh, verschieden ist. Das heißt, es bedarf  
692 . einer Beweisführung. Und diese Beweisführung kann nur aus  
693 der Bibel heraus . geschehen. Also ich kann da nicht sagen, ich  
694 hab das, äh, diesen Text in der Bibel gelesen, äh aber der Papst  
695 sowieso hat vierzehnhundertundetwas mal das dazu gesagt und  
696 dann hat 'n römischer Schriftsteller mal, das sind ja alles bloß  
697 Kommentatoren, das ist ja nicht der-der Grundsatz, der hier in  
698 der Bibel ist. Und da muss der Mensch äh eben nur auf das, was  
699 in der Bibel steht [gehen?]. Wobei ich da noch sagen muss, gibt  
700 es sogar auch da Texte [...?], wo man sagen kann, muss ich halt  
701 mal abwarten, ne? Das kann ich letztendlich nicht, so sagen.  
702 Aber ich würd sagen, also der Schlüssel für religiöse, oder die  
703 Festlegung religiöser Standpunkte, ist nur in der Bibel zu finden.  
704 Nicht in irgendwelchen äh Überlegungen, die also von  
705 Menschen mal angestellt wurden. Das mag zwar hilfreich sein,  
706 sich 'ne Meinung zu bilden, aber letztendlich . die Grundlage ist  
707 die Bibel.

708 185. I: Mhm, und, äh, damit ich das richtig verstehe, ähm, es  
709 wäre dann auch möglich, eindeutige Antworten aus der Bibel zu  
710 bekommen?

711 186. N: Ja, wenn ich . die Bibel zur Beweisführung benenne.

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- 712 **187. I: Und nichts . äh außerhalb hinzuziehe.**
- 713 **188. N: Ja. Ja. Woll'n Sie `n konkretes Beispiel, möchten Sie's**  
714 **hören?**
- 715 **189. I: Gerne.**
- 716 **190. N: Ich hab jetzt keine Bibel dabei [das ist nun mal so?]. Ich**  
717 **hab Ihnen ja eben erzählt, es gibt 144.000 Geist-Gesalbte, heute**  
718 **leben bloß noch 8.000, ist ein Überrest und Millionen "anderer**  
719 **Schafe." Das Ganze stützt sich . auf einen . Text, oder eine**  
720 **Aussage, die Jesus getroffen hat. Er sagt nämlich [weiß nicht**  
721 **mehr wo...?], ich habe auch noch andere Schafe, auch diese**  
722 **muss ich bringen. Und es ist ja so, dass sein Predigtendienst, also**  
723 **sein-sein Predigtauftrag nur an das Volk Israel ging, also er hat**  
724 **ja nur Juden gepredigt und, äh, seine . Jünger, damals waren's**  
725 **noch Jünger, auch. Erst durch Paul-durch Petrus wurde ja der**  
726 **Cornelius bekehrt, ne? Das war aber . viel später. Jehovas**  
727 **Zeugen sagen jetzt, ja das eben die 144.000, das sind seine**  
728 **Brüder, die Geist-Gesalbten und die anderen Schafe, das sind**  
729 **die übrigen Menschen. Das steht aber nirgendwo in der Bibel.**  
730 **Lässt sich auch da nicht herleiten. Weil, die andern Schafe, die**  
731 **Jesus auch bringen muss, weil er ja der Hirte für alle Menschen**  
732 **ist, das waren einfach die Heiden, die keine Juden waren. Denn**  
733 **auch wir sind in die Rettungsvorkehrung . Gottes mit**  
734 **einbezogen. Nicht nur die, die gebürtigen Juden, sondern alle**  
735 **Menschen, die auf der Erde leben. Das sind die anderen Schafe.**
- 736 **191. I: Und das wär für Sie jetzt 'n Beispiel, dass man zur Bibel**  
737 **selbst greifen muss, um, äh, ja... N: Ja**
- 738 **192. N: Und dann kann man-kann man diesen Text so lesen,**  
739 **[wenn man jetzt ...?] ja die anderen Schafe, das sind, äh, die, die**  
740 **irdische Hoffnung haben und so, dann muss man . das**  
741 **hinzuziehen, was Johannes gesagt hat, der ja auch 'n Jude war,**  
742 **der Jesus als den Retter für die Juden darstellt, aber auch . für**  
743 **alle anderen Menschen. Da muss man . Paulus zitieren, oder**  
744 **nachlesen, der gesagt hat. Wohl für die Juden, aber auch für**  
745 **Griechen . und Römer und . [...?] alle Menschen. So kann man**  
746 **das, dieses musik-mosaikartige zusammenfügen zu einem Bild.**  
747 **Muss aber jede Ideologie davon lassen. Und das ist schwierig, in**  
748 **der Religion, ne, weil irgendwo .. haben sich ja immer Sachen ..**  
749 **eingenistet, ne, die . falsch sind, die nicht so sich...**
- 750 **193. I: Ja man könnte sagen, es gibt . unterschiedliche religiöse**  
751 **Gemeinschaften und alle berufen sich auf die Bibel.**
-

752 **194. N:** Ja. Tausende. Und-und dabei, das mal 'n bisschen... Die  
753 gab's aber schon im ersten Jahrhundert. Man muss sich . nicht  
754 alle, das wird ja auch dann immer so dargestellt, wie wenn es da  
755 die eine Christenversammlung gab. (räuspert sich) Die hat's  
756 vielleicht [...?] Wie Jesus gestorben war, hat das sich gleich .  
757 polarisiert. Paulus schreibt ja, da werden Leute kommen und-  
758 und wie Wölfe eindringen. Is alles geschehen. Da sind neue  
759 Versammlungen gegründet worden und, äh, Stückchen weiter in  
760 der Apostelgeschichte liest man, dass sich ganze  
761 Versammlungen schon wieder aufgelöst haben, ne? Und um  
762 100, 120 rum hat's schon so viel Gemeinschaften gegeben, die  
763 alle was Verschiedenes geglaubt haben. Die einen nehmen das  
764 raus, die einen nehmen jenes raus, ne? Jehovas Zeugen zum  
765 Beispiel sagen jetzt, alle müssen in den Predigtendienst gehen. Die  
766 Neuapostel, die halten Gottesdienst ab, und da wird nebenbei 'n  
767 Platz freigehalten, für die verstorbenen Seelen, dass die auch 'n  
768 Platz haben.

769 **195. I:** Ja? [...?] Wir klären eine letzte, ganz schwierige Frage.  
770 Nicht, man könnte ja jetzt, wenn ich das noch fragen darf [...?],  
771 da könnt man ja sagen, das zeigt, wie schwierig es ist...

772 **196. N:** [...?] schwierig.

773 **197. I:** ...auf der Basis der Bibel nun . zu was Verbindlichem zu  
774 kommen.

775 **198. N:** Aber andererseits äh muss ich ja sagen, ich muss ja  
776 heute nicht alles wissen. Das, was ich als Mensch wissen soll,  
777 das hat Gott mir mitgeteilt. Das steht in der Bibel drin. Das ist  
778 auch leicht zu lesen, ich muss da keine Haarspalterei betreiben.  
779 Dass ich 'n anständiges Leben führen muss, [...?] muss ich  
780 keinen, ne? Das kann ich alles daraus entnehmen, und wie ich  
781 mich zu verhalten hab. Auch das erfahr ich. Aber .. (räuspert  
782 sich) die Dinge, die für mich dann . später mal wichtig sind, die  
783 wird er mir schon sagen.

784 **199. I:** Ah ja. Danke.

785 **200. N:** Bitteschön.

786

787

788 **201. Anmerkung:** Aus formellen Gründen wurde der erste Teil  
789 des Interviews, das noch auf der ersten Kassette war, in diese  
790 Transkription übertragen. Aufgrund der schlechten Qualität der  
791 Aufnahme waren einige Lücken nicht vermeidbar. Der Sprachstil  
792 des Interviewten zeichnet sich außerdem durch auffällige

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793 **Änderungen der Lautstärke aus, die des weiteren zur**  
794 **Unverständlichkeit mancher Passagen beitrugen.**  
795 **Rezeptionssignale beider Interviewpartner wurden nicht**  
796 **besonders aufgezeichnet.**

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## Narrative Interview with Gina

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1 1. I: ...2003, where does your story begin?

2 2. N: Okay, well I was born in [European City A], and I grew up in  
3 [European city B] until I was eight, and, basically my family was  
4 my only tie, when we were really young we traveled all over  
5 Europe for the first eight years of my life-that's all we did-I went  
6 to school here and there, but, it was the greatest childhood, very  
7 strong family bonds, my friends were there but being in a  
8 foreign country, it was very important to have the family along  
9 so I just wanted to make it clear that my family and I were very-  
10 very strong especially in Europe. Uhm, then we moved to the  
11 United States when I was eight right after the [significant  
12 historical event], so that was really neat, and I went to school-  
13 different schools all over [city B ]. And-uh, basically as I've  
14 stated here on my notes I really didn't get into the Church until I  
15 was twelve-the Church being the Mormon Church, The Church  
16 of Jesus Christ Latter Day Saints, as they call it. Uhm, I  
17 was..something called a Beehive-when you're twelve years old  
18 you go into Young Women's' and you become a Beehive-  
19 meaning you start really studying what it means to become a  
20 member of the Church. You're baptized when you're eight years  
21 old and, I really didn't know what it meant to be baptized I just  
22 was.

23 3. I: Mhm.

24 4. N: The Church isn't a problem there at all, I mean we drove  
25 forty-five minutes to get to church in [European country D] and  
26 we never kept any of the rules, you really couldn't y'know,  
27 keeping the Sabbath holy, y'know that's not possible when you  
28 drive so far to go to church, you have to get here, and..

29 5. I: Right

30 6. N: eat, and I mean, I have four siblings, two brothers and two  
31 sisters. Uhm when I got baptized I was here, in the U.S.,I was  
32 eight years old just turned and I really didn't know what was  
33 going on I just got baptized-it's a right of passage, I just figured  
34 what can it hurt? So when I this time I was very concerned about  
35 The Church, I was trying my hardest to fulfil my Medallion,  
36 which is the award that you get when you get through Laurels,  
37 when you turn eighteen you should have your Medallion, as a  
38 right of passage for a woman. Uh, you have to do Goals, you  
39 have to set up projects, and these are all faith-promoting goals,  
40 uh, reading the Scriptures especially the Book of Mormon

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41 because they don't promote the Bible very often, uhm, and I was  
42 very religious, very religious, I had a testimony in the Church  
43 when I was twelve. I mean I would stand there and tell you that I  
44 believed in Joseph Smith as a Prophet, that I knew the Church  
45 was true, uhm, basically all of my friends when I was Mormon  
46 even though I didn't have very many Mormon friends, ever,  
47 growing up I just didn't. Uhm, so when I turned eighteen, I was-  
48 had my Medallion, I was a Laurel, although I wasn't the "Molly  
49 Mormon" that most women are by the time you get your  
50 Medallion, I still passed. Uhm, I drank caffeine, I played soccer  
51 on Sundays, I watched rated-R movies, and all this was  
52 promoted by my parents, y'know they raised me very liberally,  
53 and I think it's my European background, y'know, that came  
54 through. My dad never had a Calling in the Church, my mom and  
55 dad have the best relationship, besides mom and dads that I  
56 know. And they're married for thirty-three-thirty-four years,  
57 they're wonderful parents and it's, they were very proud of me  
58 when I got my Laurels but they never raised me in the main  
59 stream culture of Mormonism just because, I don't think they  
60 thought it was that necessary-I don't think they ever thought I  
61 could flop over the other way, I think it's that thing where if you  
62 push someone too hard, they're more likely to crash, so they  
63 didn't push me at all, I stayed in the Church just out of my own  
64 curiosity and out of my own beliefs.

65 7. I: Right.

66 8. N: At the time I thought I was y'know a full-fledged Mormon. I  
67 was sixteen, eighteen years old. So I got my Medallion and then I  
68 graduated from high school early Now during high school, like I  
69 said the Church was really prevalent in my personal life, but  
70 when I was in high school, it was basically all about socialism-I  
71 mean social life, I played soccer, I was in Choir, I did drama, I  
72 was in you know, in school I got great grades, so basically  
73 school and all my social events were the most important things  
74 to me. Church was very important to me but it wasn't- it wasn't  
75 as important as it probably was to a lot of other people. So,  
76 when I turned eighteen I went to [college A] for a year, and then I  
77 decided to transfer to..[college B]. My sister was there, a lot of  
78 my friends were there-this is [college B]. Uh, so I went there and  
79 I was fully engulfed in Mormonism-I mean, they lived in a  
80 bubble, and it's crazy-I didn't hear any thing about the outside  
81 world, you can't, I mean, there's- they promote everything that's  
82 religious, nothing that's non-religious at all.

83 9. I: Mhm.

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84       **10.       N:**    Uhm, even the newspapers are owned by the Church  
85       so you really can't get any, you know anti-Mormon news or  
86       anything like that- I was happy, I really was, I had a lot of friends,  
87       I was going to class-it was a beautiful campus-beautiful place. I  
88       was pretty lonely though because, uh, y'know, it's far away from  
89       my family, and although I had my sister there, it was just  
90       surrounded by mountains, and I felt kind of claustrophobic-nine  
91       hours to the beach, four hours to Vegas, [I. laughs]. So uh, so I  
92       y'know went to the dorms my first year and that was when my  
93       faith or my church membership was the strongest. I was always  
94       doing talks always with the Mormons-that' the only people that  
95       are there. Uh, everyone that I knew was Mormon-everyone that I  
96       knew did the right thing, they didn't drink caffeine, they didn't  
97       break the Sabbath Day and basically it's like a law there.

98       **11.       I:**    Mhm.

99       **12.       N:**    I mean if you stray from it yeah, they're not gonna  
100       arrest you, but you're looked very down upon. No one likes  
101       the..non-fully-fledged member-up there-it's very hard so  
102       basically, at first I didn't disguise really who I was because I  
103       didn't know it would hurt me, you know, I still went out on  
104       Sundays and, but when I was in the dorms and everyone that I  
105       knew was Mormon and that single-sex dorms obviously the  
106       guys couldn't even come near the rooms. I basically just had a  
107       lot of friends and just hung out a lot at church, and with them,  
108       and it was always about Church-no matter what your life was  
109       Church. So, I came back from [college B], and a week later, I met  
110       [husband's name], who's my husband. He was my Gospel  
111       Doctrine teacher-we met at Church, through an acquaintance-a  
112       really good friend of mine-an acquaintance of his, and we  
113       started dating, very strongly just from the first day- we were  
114       together every day. I was home from [college B] for..four  
115       months, for the summer, and we started..(coughs)..hanging out,  
116       uhm and this is basically where the story begins, really starts [I.  
117       laughs]. So up until then I was a member-I was doing alright-I  
118       was planning on getting married in the Temple. And [husband's  
119       name], was extremely brilliant and soo well versed in the  
120       Church, he knew Doctrine back and forth, he had been on a  
121       Mission in [South American country]. You know he was  
122       everything a woman wanted in a husband-especially a Mormon  
123       husband, you know it's very hard to meet a good-looking, brave  
124       spiritual guy, and me being back from [college B] I had always  
125       hoped that I would [chair being scraped across floor]+ there  
126       because it's such a cliché.

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- 127       **13.     I:     Right.**
- 128       **14.     N:     So, I, uhm..about four months into our relationship,**  
129           **and here's me about to go back to [college B] unless he popped**  
130           **the question and proposed-it's very, very usual for a Mormon to**  
131           **get engaged when they're about seventeen-eighteen years old,**  
132           **get married in four to six months. All my friends are married and**  
133           **I'm only twenty-one. So, I was hoping that he would pop the**  
134           **question, and one day we were hanging out, uhm, we were kind**  
135           **of.. we were being..I guess you could say, uh sexually active,**  
136           **which was a huge no-no. Huge no-no. So one day I just figured**  
137           **you know we could repent, get married in couple of years, it's**  
138           **not that big a deal, or we'd just hide it, who cares-**
- 139       **15.     I:     Right.**
- 140       **16.     N:     Uh, but, one day I was at his house, and I realized that**  
141           **when he took off his clothes-just his top, uhm he didn't-he**  
142           **wasn't wearing his garments. Which is a huuuge deal, you're**  
143           **supposed to wear those things twenty-four hours a day no**  
144           **matter what unless you feel a little bit differently about sweating**  
145           **in them when you exercise and they're supposed to very holy**  
146           **underwear. And he didn't have them on and as a worthy member**  
147           **of the Temple, you're supposed to have those on. So I asked**  
148           **him, I said hey..you know, why aren't your garments on? And he**  
149           **says, you know, I just don't believe in it anymore. And I said**  
150           **believe what? And he says I don't believe in any of it.**
- 151       **17.     I:     Wow!**
- 152       **18.     N:     Of course to me this was, this was the most insane,**  
153           **unimaginable thing that could ever happen-I was in love him. So**  
154           **at that point, I had to make a decision, him or the Church. As-**  
155           **seems pretty easy for all of my friends at the time and for**  
156           **anyone in my situation, of course-picked the Church. If you**  
157           **picked [husband's name], you're not gonna be happy, you're**  
158           **gonna live a life of evil, Satan will have a hold of you, and you'll**  
159           **basically burn in Hell and the after-life. You could never reach**  
160           **the High Eternity, and you won't be with your family. So, me**  
161           **being very close with my family, this was not an option. So my**  
162           **whole deal was to bring him back..so for the next few months I**  
163           **tried soo hard to bring him back into the Church-every day,**  
164           **quoting him the Scripture, y'know telling him my beliefs and my**  
165           **mind and saying I love you, and please come back. And I went**  
166           **back up to college B]. We broke up. He didn't come back. In fact**  
167           **instead of breaking up, instead of coming back he wrote his**  
168           **letter of resignation and had his name removed from the**
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169 Church's records. And that was a huge deal. Uh, 'cause after  
170 that happens you..don't come back. So I knew that he was not  
171 coming back, so I went up to [college B], to maybe meet another  
172 man, get married, uhm the problem, was that I was in love with  
173 him, we kind of kept up a friend relationship-he came up to visit  
174 me a few times with my brothers, and this whole time I was still  
175 very much believing, I was in an apartment with three girls that  
176 were Mormon, I was up at [college B], back in [city C]-back in the  
177 bubble, and I still had this in the back of my mind, y'know all my  
178 friends were saying forget him-he's not worth it, you deserve so  
179 much better. And here I have [husband's name] who has also  
180 become my best friend, because during the time we broke up we  
181 bonded, we had a friendship that was amazing, so not only  
182 would I lose my future husband and the man I'm in love with, but  
183 also my best friend. And I wasn't willing to do that. So, I  
184 started..every night we'd be on the phone four hours-five hours  
185 a night I tried to re-convert him and he just..started talking about  
186 doctrine, which I had never studied, it wasn't a part of what I did,  
187 uhm, as a woman growing up in the Mormon Church your whole  
188 mission is to just find a Priest of (?) marry him and have kids.

189 19. I: Right.

190 20. N: That's it, that's your whole role. I didn't care about the  
191 Doctrine-I really didn't know about it-I didn't care enough to ask,  
192 you know I just..was a woman-that's it-I believed in the Church  
193 and that's all I knew. So he started talking about the Doctrine  
194 and the history and, I no idea what he was talking about. I-I  
195 couldn't argue with him-I didn't know, so, I started listening, and  
196 sometimes I would think of an argument and I'd look it up and it  
197 was completely false. Being at [college B] I had the, opportunity  
198 to put down my Social Security number and check out the  
199 official Church records. So they knew if you had seen them, or  
200 asked for them. So I did and I, kept asking about all these things  
201 and just came up with one thing that I always hated about the  
202 Church and its authority..I refused to share my husband, and he  
203 pointed out that in the Doctrine and Covenants which is a part of  
204 the Book of Mormon, it is revealed that in the afterlife to be in  
205 the highest degree of Heaven, you have to be a polygamist. And,  
206 uh, I very strongly disagreed with that-and then I found out that  
207 the Prophet of our Church, the first one, was a polygamist. And  
208 that was never mentioned.. ever. The only person that was a  
209 polygamist was Brigham Young, and that was accepted by most  
210 members. Nobody knows about Joseph Smith-he had more than  
211 ten wives\*, one of them was thirteen years old.

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**21. I: Mhm!**

**22. N: And..so, I found out all of this history and doctrine, and I..couldn't, I couldn't support it anymore. Uhm, [husband's name] moved up to [city C] with me, we went in secret together, for about a month or two in the apartments in [city C]-that was fun. So he moved up with me in..June?..or May of 2001, okay? So, we were in [city C], and the more we spoke the more I realized that [blocked: husband] was way more important than this..fantasy of a Church I lived in. So I still tried to at least hold on to a little bit of core beliefs, and I went with [husband's name]. He was accepted to [college C], so we decided to get an apartment together here in [city D] And that of course was to the great dismay of my parents and everyone that I knew because we were living together, before marriage, uh they obviously didn't want me to marry him because he wasn't a member of the Church, and they think he's probably the worst candidate out there, even though he's the most amazing person they had ever met, they still will not..accept him, because he's non-Mormon. So we moved down, he proposed in July, 2001, and I came down with the ring, and my parents were in shock, but very unsupportive, they didn't want us to get married, uhm, they made that very clear..my dad told [husband's name] to stop dating me, uhm, you know, but [husband's name]'s obviously saying it's my decision and not his, so I think [husband's name] tried to do everything in his power to..come together with my family, because he knew they were the most important things in my life besides him. So he tried very hard, uh, they went to [recreation area] that year to celebrate my mom's birthday, as a surprise. They wouldn't invite him, they said "you cannot come". So [person A] can come but you cannot come, even though you're engaged, you cannot come. So I had to make the decision whether or not I would go. And all my brothers and sisters were like saying, [husband's name] is not the end of the world just come, we'll talk without him, you know we'll see what's going on-you can give us your side of the story. And I refused. I would not go..the principle of that was amazingly wrong, and I couldn't believe that my family would have to put me through this. So, I said no, I didn't go, and ever since then-that was two years ago, we have kept it in our hearts to the deepest degree (loud sounds of metal pans being bashed together). That was the number(+) one setting point that ruined our relationship with my parents. That's were it started-it gets worse. Uhm, so we get married, we're in [city D]-he starts attending [college C] and I go to [college D] while working full-**

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256 time. And-uh, we get married in December 29, 2001. We were  
257 gonna go to [State A], but a lot of my relatives and friends  
258 couldn't afford it so we decided to have a non-denominational  
259 wedding in [city D]. Now my mom invited all of her friends,  
260 which was interesting because I didn't think she would, uhm,  
261 and we invited all of our friends-it was a great day except for it  
262 wasn't in the Temple, so my family and a lot of my Mormon and  
263 a lot of my mom's friends, you could tell they weren't proud,  
264 they weren't happy for us..at all. Y'know, not at all. So it was  
265 happy for [husband's name] and I, but both of our families-  
266 'cause his family is Mormon too, very, very straight Mormon,  
267 and they were just not happy. They couldn't hide it..they were on  
268 the outside-on the outside they were doing pretty well, but you  
269 could..you know that they weren't happy for us. So we went on  
270 our honeymoon to [city E], we had a blast-we came back-we've  
271 been living in [city D] ever since. Every month, every gradual  
272 step my faith in the Church has diminished. Uhm, that's all I ever  
273 really had to go on..'cause if you think about it I never knew the  
274 Doctrine, I never read the history, I, never read any quotes from  
275 the Prophets or anything like that, I just had faith-I never read  
276 the Scriptures either, I have never to this day read the Book of  
277 Mormon front to back-ever. So I really wonder sometimes if I  
278 ever was that devout, but I know that I spent my teenage years  
279 and most of my young adulthood..fully pledged to the Church-  
280 even if I didn't really know too much about it I would've died for  
281 it.

282 23. I: Right.

283 24. N: So that to me, I was a member (laughs)..if I was that  
284 stupid to die for something like that, but , uhm, since then I've  
285 researched, I've studied, I've..tried to, you know understand  
286 what my family's going through and..and it's just a \*crock of shit  
287 +, I'm (laughing) sorry to say that on tape [l. laughs] but it is,  
288 such a lie. Everything about it is a lie. Uhm, Joseph Smith,  
289 Brigham Young, the Temple ceremonies-they used to kill people  
290 if they would share the Temple ceremonies, uhm, polygamy, the  
291 Meadow Mountains Massacre, the Pioneers coming over and  
292 why they were driven out of Missouri, and why Joseph Smith  
293 was, quote, "assassinated", even though he was a Mason, and  
294 he tried to get out of it with his life-and he also had a gun, so he  
295 shot at other people and he missed, but you know, he did die.  
296 But they consider him to be the greatest martyr of all time. Uhm,  
297 he was a storyteller, uhm, a gold digger, in the early years of his  
298 life, and what better way to get money than start a religion,

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299 especially in that time period, 1830's-1820's, when y'know,  
300 religion was still very young in the U.S. Uh..he ran for President,  
301 he started his own bank which was later shut down by the  
302 Federal Government. I mean, just so much history and so much  
303 money, I never, I never was told this, growing up, I was never  
304 told (slight chuckle)+ that Joseph Smith was a polygamist, that  
305 his wife..would not travel with the pioneers after his death  
306 because of what she had found out about him-an' how disgusted  
307 she was with the Church. I never knew anything. So I was very  
308 mad, I was very mad at the Church authorities that would keep  
309 this hidden from their members, uhm..so ever since, I think it  
310 was, uh April of 2001, I pretty much left, I think the last time I  
311 went to church was two and a half years ago. I have never been  
312 back, uhm, much to the dismay of family members and friends,  
313 especially since most of my recent friends are from college,  
314 they're in [college B]-they don't understand. They really don't  
315 understand, uhm, a lot of them have turned their backs, a lot of  
316 them just..they speak to me as if I'm a project, to try to get me to  
317 come back.

318

319 25. N: Which is never gonna happen, and I..wish they  
320 understood that. I really wish they understood that. I've grown  
321 up, I've moved on with my life-I was only sixteen to eighteen  
322 years old, when the Church was strongest for me-I wasn't even  
323 able to vote-I wasn't able to smoke. I wasn't able to drink..I mean  
324 if..you know the State of [State B] wont trust me with those  
325 simple things, why should I trust my eternity and my eternal  
326 foundation..to me making that decision when I'm that young? I  
327 was just barely able to drive, to drive-I mean, God-I had no  
328 authority, so, here in [city D] my mind has just expanded and  
329 opened so much-I was extremely racist, due to the beliefs of my  
330 parents and the Church-the fact that Blacks weren't-were  
331 thought of as fence-sitters, in the pre-mortal life and, they didn't  
332 get to hold the priesthood until the nineteen seventies, uhm,  
333 women are also very much looked down upon in the Church-  
334 they can't hold the priesthood, all they're there for is basically to  
335 be a wife. And, I went through all the steps, I was baptized, got  
336 my Medallion-had my patriarchal blessing, which is a roadmap,  
337 supposedly divine, uh divine intervention to tell you what you're  
338 gonna do for the rest of your life. And needless to say it was  
339 very wrong, but of course they put in that precursor that, y'know  
340 if you live your life righteously, this is gonna happen for you.  
341 And obviously I have not-I'm married to non-member, and..

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342 y'know completely happy. So..my life was turned-focused to  
343 [husband's name]. [husband's name] and I are best friends-we  
344 have the best relationship that I know that any of my friend have  
345 ever witnessed, my family, even my family knows, that we have  
346 the best relationship that they've ever seen. And, that's been  
347 my number one priority..and then after that, y'know, my job, I  
348 work for [blocked: office job] is extremely important, y'know I  
349 love it-I love it there. And [husband's name]'s job is important  
350 and supporting him, and then our recreational activities, you  
351 know he likes biking-I like exercising, playing soccer and my  
352 work, y'know, just..whenever I want to [undecipherable] or  
353 whatever-we're very supportive- we travel all the time-we go on  
354 spontaneous vacations, and, so, the Church as of now,  
355 especially since I'm learning more about y'know the Bible, and  
356 other, uhm religions, right now-the Church for me right now is  
357 non-existent. I don't think about it, I don't want to think about it.  
358 It ruined..the relationship with my family..ruined it-it's-I don't talk  
359 to my parents any more -I haven' spoken to them in three  
360 months because my mom told me that she wanted me to divorce  
361 [husband's name] and \*come back to the Church+. I didn't  
362 accept that so I told her I'd never speak to her again. So, this is  
363 my mom..who, until I was eighteen-nineteen years old had the  
364 closest relation to. And my father as well..my father was always  
365 very positive always-I was the number one student in his mind-I  
366 was, y'know very bright intelligent young girl and he..when I left  
367 the Church he basically.. didn't speak to me. So, I'm completely  
368 disassociated with my parents-my brother..my brother and his  
369 wife who live in [city F], he's about five years older than I am, are  
370 the only true couple that we speak with. He actually brought it  
371 upon himself to apologize to us for the [recreation area] incident  
372 and for other incidents such as calling [husband's name] or  
373 telling me that [husband's name] would be a horrible father  
374 because he was non-Mormon. And, a couple of other things that  
375 he said, but he apologized sincerely and told him he was right,  
376 so we get along with him great [l. laughs]+ uhm the religious  
377 affiliations don't really matter to them..yeah of course they're  
378 Mormon and they always probably will think in their hearts,  
379 y'know that we'll come back but, it's not an issue. Now the other  
380 three siblings in my family are all married and, they're all  
381 zealots. They all turned into zealots-when they get married-they  
382 marry a spiritual person, and, they're striving to get to the  
383 highest degree of Heaven. So, what can you argue with that? So  
384 I've tried to tell my family why

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385       **26.       I: left-not very many of them have been interested to hear**  
386       **the story-not many of them-not many of them want to hear it**  
387       **because, just like me-when [husband's name] was telling me I**  
388       **was in denial..I would not listen. I would yell at him,'stop telling**  
389       **me this-you're lying-you're lying!', and I loved him, so..what**  
390       **would compel them to listen to me? If, y'know if I wouldn't even**  
391       **listen to my future husband why would they listen. So**  
392       **[husband's name] and I live out here-we have a lot of friends and**  
393       **we're-y'know he's atheist I believe and I'm agnostic, and we**  
394       **have a great life, but-uh, y'know my family doesn't speak to me**  
395       **anymore-my friends don't speak to me anymore, uh, I (slight**  
396       **laugh) know this is sad but I wont get my Church-my name**  
397       **removed from the Church records, because it is a rumor that**  
398       **[college B] will hold your transcripts..from any other college, if**  
399       **you do. So I want to-I was accepted to [college E] and I have all**  
400       **the paper work in-my transcripts in- everything but I am just**  
401       **making sure that I'm in before I do this, so that-that doesn't**  
402       **happen-they've got a major stronghold in the government in**  
403       **[State C] and any aspect of life in [State C] is controlled by**  
404       **Mormonism. Y'know it even bans prostitution sometimes which**  
405       **is really scary..but, y'know it's the way they live. Uhm, so that's**  
406       **the end, uh we're still striving towards, you know,**  
407       **understanding- I don't even believe in God anymore, but if you**  
408       **can imagine your whole life believing something..strongly, and**  
409       **even about what's gonna happen when you die, and all of a**  
410       **sudden..at uh over the period of a year..it's completely**  
411       **shattered. Completely shattered. And, your family and friends**  
412       **will never forgive the man, that supposedly..(sounding strained)**  
413       **made you do it.**

414       **27.       I:     Right.**

415       **28.       N:     So [husband's name] is..having that stereotype..for**  
416       **the rest of his life probably, even though I left on my own accord**  
417       **after studying and researching heavily. Uhm..and I guess that's**  
418       **the way it's gonna stay until something's changed. That's it.**

419       **29.       I:     Alright. Y'need to take a break or..**

420       **30.       N:     (Very high-pitched "yipped" vocalization), Nope-I'm-**  
421       **okay+.**

422       **31.       I:     Then I'll get out the fancy notebook.**

423       **32.       N:     (Soft laughter)\*You brought the fancy notebook+.**

424       **33.       I:     Wow! You're a good storyteller.**

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- 425 **34. N: (Both I. and D. are laughing) Thanks. Can't say**  
426 **exactly if it's true but it's happy(?) [The rest of this sentence is**  
427 **indecipherable due to acoustical factors/background noise]**
- 428 **35. I: It is happy. [D. laughs] Have you told that story often,**  
429 **or..?**
- 430 **36. N: Not really. Uhm, I've told, a few non-member friends,**  
431 **why I left my-my Church [voice goes up]+ they were very**  
432 **curious y'know why I would leave such a fundamentalist**  
433 **religion, and if I went to [college B] I must be Mormon, and,**  
434 **uhm..I very strongly \*hate that title+ (laughs) y'know so I try and**  
435 **just make sure that everyone that I come in contact with that**  
436 **knew a little bit of my past, fully understands that although I**  
437 **don't hate them..Mormons y'know, uh-I don't..uhm have**  
438 **anything against them I just personally, would hate to be known**  
439 **as one. So, because of all the things that I've learned. I-I would**  
440 **not ever call myself that again. So, I tell it to them..[blocked:**  
441 **husband], obviously knows-he's in it-he was there, all the way**  
442 **through. And uhm, that's about it-I-I don't think I've told anyone**  
443 **else. No one really asks.**
- 444 **37. I: Right.**
- 445 **38. N: My family-friends-they don't care. They just figure I'll**  
446 **come back some day. Which is so sad..**
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## Faith Development Interview with Gina

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- 1       **1. I:     Right. As you reflected on your life what were some of**  
2       **those marker events that really stood out as being particularly**  
3       **important to you in your life?**
- 4       **2. N:     Religiously, or anyway?**
- 5       **3. I:     Anyway.**
- 6       **4. N:     Uhm..I think I started, having really important times, uh, in**  
7       **high school. Graduation, I was you know the star of the choir-the**  
8       **star of drama, uhm those are really important because, it**  
9       **changed who I was socially. I used to be the athlete and y'know**  
10      **the jock and then I turned into the choir..person, the drama**  
11      **person so that-like the junior-senior year of high school was-**  
12      **was very important, in my changing-also became very**  
13      **independent, which is not common for a Mormon girl, y'know**  
14      **they just rely on the parents until they get married and then they**  
15      **rely on their husband. Uhm, I was very independent-I was**  
16      **working since I was fourteen years old, uhm..so at that time I**  
17      **was working full time at a restaurant and I was server and I was**  
18      **very social and outgoing there so, those two years really**  
19      **changed who I was. And then graduation from high school, uh,**  
20      **and then, when I met [husband's name] when I came back from**  
21      **[college B]. And..basically when I left the Church and came**  
22      **down to [city D] with him. Then getting married. And..ever since**  
23      **every day with him..important but the marker events were really-**  
24      **the last one that I can think of, was..marriage, uhm, and then,**  
25      **everything after that has been great. That was probably it.**
- 26      **5. I:     You talked some about your past relationships. Which past**  
27      **relationships were important to you, uhm, both in terms of you**  
28      **know before you left but also after you left?**
- 29      **6. N:     Uhm..my family, always Number One, always. Uh, my**  
30      **friends in high school, junior and senior year..were very**  
31      **important to me. So was my relationship with my choir teacher,**  
32      **who was a...Christian, very..he was a minister at a Christian**  
33      **church, and he would actually have me come sing, a lot, at his**  
34      **church. Which was much to the dismay of my parents, 'cause**  
35      **they really didn't care, they just knew I was going to sing, and I**  
36      **actually thought that church was a joke so it wasn't really, you**  
37      **know, but he was amazing. He really taught me a lot about life**  
38      **and what it was like to, question things and what it was like to**  
39      **live. Y'know the reality of life. So, I really respected him..really**  
40      **respected him-he was an amazing man. Uh, then when I got to**
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41 college..my friends really, none of my teachers really struck me-  
42 when I was at [College A] I had a few teachers..that were,  
43 amazing uhm, examples to me. Especially-this is kind of funny-  
44 when [husband's name] and I first met we took a marriage and  
45 family class together at [College A], non-religious affiliated, and  
46 the teacher whom I had had before-[ teacher A's name], is like a  
47 seventy year old man that really knows his stuff. [I. and N. laugh]  
48 And he..he likes [husband's name] and I, a lot, and he knew we  
49 were serious, and he found out our ages, he's like, "please, for  
50 me..don't marry until you're older". [I. and N. laugh] And this is  
51 coming from a non-religious source and we're like "mhm,  
52 why?!" So that actually-we studied a lot about statistics, about  
53 the importance of marriage and what you need to do, sexually  
54 and you know, friendship-wise, we studied a lot together.

55 7. I: Interesting

56 8. N: And that was interesting because it was a very non-LDS  
57 perspective, LDS, like they don't even know you-get together,  
58 sex doesn't really matter, nothing really matters except for your  
59 devotion to the Church. You should have your Church, and then  
60 your God, and then, each other. Well [husband's name] and I put  
61 each other way up first (laughs) we always did, and so we took  
62 that together and we really respected that teacher. Very much  
63 so. And uh..I always respected the Prophet, of our Church,  
64 [name indecipherable], uh until I left the Church obviously  
65 (laughing), but before that he was a major source of information,  
66 uhm I respected him [indcipherable] even though I never met  
67 the guy, but I always watched him in general conference which  
68 is two times a year when he speaks to the members of the  
69 Church. Uhm, and, relationships..right now, [husband's name] is  
70 Number One, I have very good friends-maybe three or four at my  
71 job, all female, all very..they're all, maybe, twenty-six to thirty-  
72 one years of age, and they all have very different lives, and  
73 they're all going through things that I..just opened my eyes.  
74 Y'know, they're living with their boyfriends or they're just  
75 married and they're twenty-five-twenty-six..you know they're  
76 starting out just like [husband's name] and I but four years  
77 ahead. One of my friends was married when she was like  
78 seventeen to twenty-one-had two kids, got divorced and now  
79 she's doing great. You know, but different, different, way  
80 different than my friends at [college B]. My friends at [college B]  
81 were all single looking for a guy. They just were. And all my guy-  
82 friends were returned missionaries and looking for a wife.

83 9. I: Right.

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- 84       **10.       N:**     But when I came to [city D], I realized that friendship  
85       was more important than..just religion, just..going through the  
86       motions and saying “hi”, and being polite, it was actual  
87       friendship, speaking about life and what it means to you and  
88       respecting each other. Which was really different than I’d ever  
89       experienced, uh, like my friend [friend A’s name]-I respect her  
90       more..than any other friend of mine that I have ever known. Just  
91       because that she is willing to share such her-you know her life-  
92       and she’s struggling..this reality. You know nothing really  
93       seemed real up until I left the Church. Which is kind of weird, but  
94       I was in a bubble, I didn’t really know about anything going on in  
95       the world-I didn’t really care. But when I came to [city D], and  
96       [husband’s name] and I started getting just, thrown..into life,  
97       here, it was-it was different. It was very different-I started  
98       hearing about all the stuff that was going on in the world-and all  
99       the racism, and all the hate and anger..and how religion..is not  
100      helping. Y’know? And y’know I think I heard somewhere that ,  
101      y’know nine-tenths of all wars have been fought in the name of  
102      God. Stuff like that and it’s-it’s really changed my opinion of life  
103      but..uhm, [husband’s name] is definitely..the only relationship  
104      that I cannot live without. I can live without anyone else, I really  
105      can. I-I’m strong, I can get through anything, but, I cannot live  
106      without him. He’s Number One-he always has been.
- 107      **11.       I:**     How about changes in relationships-we talked about  
108      how..you know, [husband’s name] came into the picture-how  
109      your parents were kind of like, you know, how that really shifted  
110      the dynamic of that relationship? Were there other relationships  
111      that changed either for the better of for the worse-that had a  
112      strong effect on you?
- 113      **12.       N:**     (High-pitched) Yeah+, actually I haven’t brought my  
114      in-laws into this. My mom’s family is not Mormon. They  
115      excluded her from the family, very heavily when she became  
116      Mormon and married my dad. So (cough and a chuckle)+ as you  
117      can imagine when I married [husband’s name], against the will  
118      of my family and I told my relatives that I was no longer Mormon,  
119      they really cling to me..and [husband’s name]-they love us. My  
120      aunt, who I was always very close to, who lived like a block  
121      away, and she-y’know my cousins, my same age, uhm, all of a  
122      sudden..really respected me and for my new life.
- 123      **13.       I:**     Interesting.
- 124      **14.       N:**     It was interesting. And, my whole life I have been told  
125      by my mom that she is a horrible person. Divorced twice, she
-

126 doesn't know the [indecipherable] she's awful. This is her  
127 sister. Yet she's very nice to her face. I never bought that-I was  
128 very confused when I was younger. So when this all happened,  
129 my mom obviously is feeling the torment that all of her siblings,  
130 uhm..(car horn going off close-by )+get to talk to me more I do  
131 anymore. So, uh that relationship really changed and same with  
132 my-uhm, other aunts and uncles on that side of my family and  
133 my Grandma, and uh, when I decided not to go to [recreation  
134 area] without [husband's name], they were so proud of me [l.  
135 laughs] they wrote me letters, they called me, they're like" if you  
136 would've gone we wouldn't have respected you, but since you  
137 stayed we're so proud of you-we love you.." and..actually they  
138 have shown me more support since I've been married than my  
139 family..my close family, which has been really nice. Very nice,  
140 and especially since one of my aunts who lives in [State D] just  
141 got married and she's very happy with her husband, she's never  
142 had kids-she's very career oriented-just like me. You know  
143 [husband's name] and I are having-are planning to have kids,  
144 and we speak a lot more than we used to and she tells me her  
145 stories and, uhm, you know I was always told by my mom that  
146 she was also, this horrible person 'cause she's been married  
147 and divorced, and she is career oriented which is very wrong, in  
148 the Mormon, to be a woman, and to want to have a  
149 career..is..unimaginable-you can't do it-you're supposed to  
150 home raiding your kids. And I just always knew since I was like  
151 twelve years old, twelve-thirteen years old that I wanted to work.  
152 I love work (goes up in pitch). Well I hate sitting back-I hate kids  
153 [l. and N. laugh] I hate sitting back, and letting someone else do  
154 it for me. So that's also been interesting, but yeah, my extended  
155 family, relationships have changed. Uhm, for the worst, actually  
156 for the better also, his family, uhm..he, his mom and dad are in  
157 the middle of divorce. Twenty-five years of marriage..very  
158 Mormon family and they're getting divorced. Which is,  
159 interesting-so I-I think, that is having a major impact on his  
160 siblings, his brothers and sisters, which..drove them out of the  
161 very Mormon phase-I think that they're starting to realize that  
162 there's more to life than just being perfect, and everything going  
163 your way, 'cause their parents after twenty-five years are getting  
164 divorced-they could never imagine it. But now his younger sister  
165 who's sixteen is dating a non-member, and-uh, y'know she has  
166 plans to go to [college B] but, she doesn't want to leave him.

167 15. I: Right.

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168       **16.       N:     Sixteen. His brother, left the Church, after [husband's**  
169       **name]'s example, and he also went on a mission to [European**  
170       **Country]. Uhm, a lot of those relationships, since [husband's**  
171       **name] and I have left the Church have changed for the better. On**  
172       **his side of the family, because, they accept us a lot more**  
173       **(bashing pans cover the rest of the sentence). Because a lot of**  
174       **their family is becoming less strict..and mine is becoming more.**  
175       **So-uhm, that's changed as well. I love his mother. His mother**  
176       **has always loved me, and, his family has always loved me-so-**  
177       **but it's just getting better to the fact that they accept the fact**  
178       **we're out of the Church-at first, like his little sister told him that**  
179       **he was going to Hell if he doesn't come back-she was eight.**  
180       **Uhm, y'know just stuff like that-but know, they realize, that**  
181       **there's more to life than that-it was mostly their dad's influence**  
182       **being soo Mormon-so straight from the Church-and now that**  
183       **they're not living with him, for the past year..it's really changed**  
184       **their outlook and so that's something that they're gonna have to**  
185       **face when they're not they'll be in the Church or not, but..uh,**  
186       **they probably, I can see it. I can see it. But yeah, so other than**  
187       **that my friends at [college B] are practically no longer existent-**  
188       **one of my best friends who still lives in [city C], who didn't go to**  
189       **[college B] but lived up there with me..is now married and she**  
190       **has become a zealot, and it has practically killed our**  
191       **relationship. And I've known her since I was..eight-nine years**  
192       **old. Uhm, then all the other ones really don't bother.**

193       **17.       I:     Right. What about your images of God, growing up**  
194       **and now? How those changed across your life-chapters?**

195       **18.       N:     Well when I was younger I didn't really have a**  
196       **concept, of \*God+. When I was twelve years old I saw Him more**  
197       **as someone that I should be worshipping. When I was sixteen,**  
198       **till like when I went to [college B]..He was more of a friend. You**  
199       **know, I would pray to Him all the time..knowing now that I was**  
200       **speaking to myself. But I really thought of Him as someone who**  
201       **was there, who was always gonna be there and who could**  
202       **answer any questions and could comfort me, and-and you know**  
203       **what? Psychologically, it did. I thought someone was there-I**  
204       **thought someone was looking out for me. And so He was my**  
205       **friend-He was a very good friend, and then, uh..basically I was**  
206       **ashamed.. to talk to Him when I was questioning the Church-I-I**  
207       **was so ashamed, uhm, I didn't even pray-I didn't-just because of**  
208       **the fact that I didn't wanna, y'know, piss Him off. Even though**  
209       **supposedly He Knew, I just felt so horrible, that I could be**

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210           questioning Him. Now..I think I believe in one..not a Christian  
211           one..not the one I was raised with.

212       **19.       I:       Right.**

213       **20.       N:       I don't believe in Jesus. I believe in God. Somewhere**  
214           **I'm hoping, maybe. I have no idea, that's why I'm off sick, I have**  
215           **the flu. But-uhm, yeah, when I left the Church, I felt soo ashamed**  
216           **and I didn't really talk to Him on that account. Then, now, I just..I**  
217           **don't pray-I don't think about it really.**

218       **21.       I:       Right. What kinds of, break-through experiences, sort**  
219           **of experiences of intense joy that affirm your sense of life's**  
220           **meaning or you know those sort of 'ah-ha' moments?**

221       **22.       N:       Uhm...y'now whenever..[ husband's name] and I see-**  
222           **I know this was coming but when we see a Mormon couple..who**  
223           **is unhappy, and who is supposedly living what they should be,**  
224           **and they're on the verge of divorce and stuff, it clarifies to my**  
225           **mind that you don't have to be Mormon to be happy. Any time I**  
226           **see that, whether it's my brothers and sisters which are all on**  
227           **the verge of failing marriages, or my parents, and also vice**  
228           **versa, I have a lot of non-Mormon couples that we, have high**  
229           **respect for and we're friends with, and every time I see them,**  
230           **and their happiness, I say to myself, "look, they're not Mormon**  
231           **and their extremely happy". Uhm (slight ongoing laughter) when**  
232           **ever we go to seminars, that scientifically ..you know disprove**  
233           **the Bible or, you know we were reading this thing the other day**  
234           **that completely dispended-this was a DVD+ also that**  
235           **completely, uh ruled out any sense of truth I Joseph Smith's**  
236           **interpretation of 'the pearl of great price' which is in the Book of**  
237           **Abraham..I felt a huge joy of relief (laughing), because..it's so**  
238           **not true. And that makes me feel good, because I know I'm not**  
239           **living a lie. You know. There are other people who would agree.**  
240           **And also when we hang out with a lot of other ex-Mormons,**  
241           **uhm, hearing their stories, hearing what they've gone through,**  
242           **uh, really, really helped. Really helps. Really helps. Uhm.. I**  
243           **guess any time, religiously, that something is either proven or**  
244           **disproven in non-faith in the Church, is a real big uplifter with**  
245           **me and it's been happening more and more, lately, so..I think**  
246           **that's really good.**

247       **23.       I:       Uhm, sort of the-the flip side of those breakthrough**  
248           **experiences are those moments of crisis where..your sense of**  
249           **life's meaning is like kind of shaken, uhm what kinds of crises..?**

250       **24.       N:       Uhm...number one, any time I think about my family, I**  
251           **think ,what if? What if they're right.. and I'm wrong. And they're**

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252 gonna be together In this wonderful place without me. Uhm..a lot  
253 of times when I talk to them and think about them I kind of  
254 question what if I wrong. Uh, we're just-it pops up-it pops up  
255 sometimes, and I'm not even reading or whatever it just,  
256 sometimes when we're talking about like [indecipherable  
257 phrase] where, are all those things with other friends or family  
258 I..sometimes I learn. Y'know, that's-that's always gonna be in the  
259 back of your head-when you've been raised Fundamentalist and,  
260 y'know quote, brainwashed, that's something-that's really hard  
261 to let go of. So of course it's always going to be popping up in  
262 the back of your head 'what if?' And that's just something I'm  
263 gonna have to live with for rest of my life.

264 25. I: Uhm-you've talked a lot about, uhm, your past  
265 relationship with your parents and a little bit about your present  
266 relationship with them. Is there anything you'd like to add to sort  
267 of, your present relationship with them?

268 26. N: (Very long pause, trying to find words) It  
269 was..bearable up until three months ago. A then my mom and I  
270 had a huge, fight. And uhm, my dad basically told me..he's-he's  
271 not 'telling' me..but, don't come back..to my house. It was a fight  
272 about, religion, obviously. Uhm, she said that she knew, for a  
273 fact that you cannot be happy without children. And she knew  
274 that [husband's name] and I weren't having children, or weren't  
275 planning on it. So that hurt me. And I said how dare you, how  
276 dare you tell that I'm not gonna be happy just because of  
277 something that might have been different in your life. She's  
278 never known a life without kids-she's was pregnant when she  
279 was seventeen..you know she was married..out in the  
280 Temple..pregnant, y'know? So I said how dare you, and we got  
281 into an argument –and my dad has always been the one to-if  
282 someone's hurting my mom-like I told they have a very strong  
283 relationship-if someone is hurting my mom, he will go to her  
284 side (Close to tears), which I respect completely. I've always  
285 loved that about them. Uh, so I left. And my brother have not  
286 spoke since then either-another brother of mine that lives in  
287 [city D], he butted into the discussion, and told me basically  
288 that..I was evil (slight laugh). So-uhm, and he's twelve years  
289 older, than I am, and uh, so that day..my dad told me never to  
290 come back. And, I didn't, but my mom..couldn't handle it-she  
291 called me the day after-"how are you doing? Are you okay?" I  
292 said well yeah , but uhm, are you supposed to be talking to me?  
293 Y'know I was kind of confused. And ever since then they-they  
294 went to my Associate Degree graduation. my Associate Degree

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295 graduation. You know my family just showed up. And that was  
296 the first time that we had spoken in-in a month-really had seen  
297 each other.

298 27. I: Right.

299 28. N: And, that was interesting, it was like 'what are you  
300 doing here?' (slight laugh) y'know? But they all told me that they  
301 were so proud of me and my dad told me he was proud of me,  
302 and it was, huge emotional time. And ever since then it was just  
303 uh, you know off and on go to their house even though we had  
304 disagreements-and y'know we wouldn't go to their house 'cause  
305 we wouldn't go back. But they would come up to our house, or  
306 we'd meet them for dinner, and, y'know my parents and  
307 [husband's name] an' I just got along-my-my dad and  
308 [husband's name], besides the fact that he's not Mormon, get  
309 along better than he..does with any of my brothers, or-or  
310 brother-in-laws. He relates with [husband's name], philosophy,  
311 life..questioning, y'know things like that-he really relates 'cause  
312 he did the-he pushed them a lot when he was younger as well,  
313 and he wasn't active in the Mormon Church for a long time, but  
314 like I said he never had a Calling until now. But-uhm..and then  
315 just one day we went to visit my aunt, on the way to visit my  
316 parents (slight laugh), and my aunt told me that that's what my  
317 mom had said. And my aunt isn't ever one to be trusted, y'know,  
318 I-I know that she exaggerates, and I-so, I called my mom..after I  
319 left the house and I said Mom..tell me the truth, please, God do  
320 not lie to me..I said did you say that I'm not myself around  
321 [husband's name] and that you hope that I leave him to go back  
322 to the Church? And she said "yeah". And we got into kind-of-a-  
323 well I was just furious, and-uh, so, at the end of the conversation  
324 I said you'll never embarrass me again-you'll never hurt  
325 [husband's name] again. I will never speak top you again. And I  
326 hung up on her. That was three months ago and I haven't  
327 \*spoken to her since+. And obviously my dad either,  
328 because..they're together, y'know it's a-it's a unit. Tell that to  
329 one you tell that to the other-it's the same way with [husband's  
330 name] and I-if someone were to say that to [husband's name] I  
331 wouldn't want to be a part of their lives either. So..

332 29. I: You said, you said earlier that your mom-that your  
333 mom had never known a life without kids, that she was.. [end of  
334 side one of tape]

335 30. N: ...baptized just because her mom, felt like that was  
336 she should she should do [I. says, cover your bases], yeah,

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337 cover your bases, exactly. And, she would still say that to this  
338 day. Uhm, all of her siblings were baptized, they just didn't go to  
339 church, ever. So my mom met my dad who was also an athlete  
340 who had been, y'know his parents were full-fledged members  
341 but he was inactive, you know, smoking, drinking, y'know  
342 whatever, not-not, he was just he was a teenager, and-uh he was  
343 very athletic, very popular, and he was in college.. (speaking  
344 slowly).. and my mom got pregnant..and they got married, out of  
345 the Temple. You know, and uh, which was obviously a huge  
346 knock to his side of the family. But not to hers, like I said,  
347 they're not Mormon, they don't care. And then it was like only  
348 eight years into the marriage where they decided..that, for their  
349 kids..they were going to, bring them up in Mormonism...'cause  
350 they didn't want the temptations of this world to be  
351 overwhelming, and they just thought it would be a good moral-  
352 ethical code. And my-to this day my dad told me, you know,  
353 uhm..I explored every other religion and none of them seemed  
354 as good as Mormonism, so I chose that one. It was like, what  
355 basis do you have to choose one because they're better than the  
356 others? Just 'cause they're better doesn't mean it's right. And  
357 the fact that they threw me into the religion without asking me,  
358 without..you know just because they believe in something..so  
359 strongly they're gonna, throw away their daughter, because of  
360 something that they just believe in. So yeah, so my dad and my  
361 mom were not Mormon, they were not, at all, for the first eight  
362 years of their marriage, and then, like I said, my whole life, they  
363 weren't really active anywhere. They, they just..weren't, we  
364 never had family Communion, we never like, we just were a  
365 family, it was better than Mormonism, it was, we didn't need it.  
366 Uhm, we didn't need all the nit-picky little things that  
367 Mormonism threw at our way, but as soon as [husband's name]  
368 and I left the Church, my family..held on, with everything they  
369 had, 'cause I think they really felt threatened that [husband's  
370 name] and I were going to, take them away from their religion.  
371 So now my dad has a Calling, now my, you know my parents go  
372 to church every Sunday, which never happened. They watch  
373 General Conference which never happened. They just, uhm, they  
374 went a complete one-eighty..and my whole life I was brought up  
375 by these parents to be how I was, and then when I just, y'know,  
376 decided not to believe in their religion anymore, they just,  
377 totally, become zealots –it was amazing, if you would've seen  
378 them, it was a one-eighty. If you would have known them before  
379 and after it's insane-all my relatives, all my friends think the  
380 exact same thing like what is wrong with your parents? 'cause

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381 they grew up with me-they knew that they were always the ones  
382 you know supporting me playing soccer, and, you know doing  
383 all these things that weren't Mormon [unidentifiable term], but  
384 now, they won't even, like..go out on Sunday, (spoken in a  
385 whisper) \*which we did all the time+, just things like that.

386 31. I: Right. What other sorts of current-you talked about  
387 [husband's name]- played at (?) [N. replies yeeah], what other  
388 sorts of current relationships are important to you right now?

389 32. N: Uhm, my relationship with my brother..and his wife. I  
390 really have come to rely ..I-I think [brother A's name] and I-the  
391 brother that I'm referring to, have been closest my entire life.  
392 And-uh, I love him, \*you know+ and then for the fact that he  
393 would apologize ..to [husband's name], face to face, and to  
394 apologize to me..was a dream come true. And so, he is probably  
395 the s-most..uhm..my in-laws, my brother's brother who's my  
396 age, and his mom, I consider important-and the same with his  
397 sisters because like I said I'm not very good with children, I'm  
398 the youngest. So, his sister is the youngest twins of six, and I  
399 really want to have a good relationship with them-I want to be a  
400 good role model and it was really hard at first because, here I  
401 was this great person where they had me- I was Mormon, and  
402 then I left the Church, and they kind of, were like, well she's  
403 such a great woman but she left the Church so why is my dad  
404 telling me that she's a horrible person? That now it's-I really  
405 want to show them that, you know, I'm always gonna be there  
406 for them, that I'm a really good friend and they can always come  
407 to us especially now that [family member A's name] has gone  
408 through what she's been through-I've been there, I've had the  
409 non-Mormon boyfriend when I was sixteen years old, you know  
410 going to [college B], he wasn't-I've been there. But I'm sure  
411 different situations. But I really want to be a friend to them. I'm  
412 really trying hard, and-uh, my friendships here, especially three  
413 or four of them at work-[ friend B's name] -[ friend C's name] -[  
414 friend D's name] and [friend E's name], they're my best friends.  
415 Besides [husband's name], obviously-[husband's name]'s on a  
416 whole other level but they are, y'know my friends that I talk to  
417 every day, and they respect me no matter what, they don't care  
418 what religion I am-they don't care what bias I am, they just  
419 wanna be my friend. So they are definitely important-another  
420 friend is [friend A's name].., whom you spoke with that referred  
421 us to you..she's been [husband's name]'s best friend when-  
422 when I was up at [college B], and [husband's name] left the  
423 Church he had nobody. Nobody-not his family, not me, I wasn't

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424 being very supportive , and he met [friend A's name]. And for  
425 that I'll always be [...] she is amazing. So I really wanna keep  
426 that relationship, also with my boss..uhm, he's a great guy-he's  
427 married with two kids and we have a lot of fun together so he-he,  
428 I is a really good relationship, and also with [husband's name]'s  
429 boss. Uh (ironic tone) she's an interesting woman, but she's soo  
430 smart, with finances, I mean she was our [government official]  
431 for eight years, and uh, I think it would be very good to have her  
432 as a friend, you know, she's very wise in some ways. Uhm..the  
433 rest of my siblings, except for the one other brother I speak with  
434 occasionally, I really wish that I still spoke with his father, (close  
435 to tears) and his kids..it's not them, his wife is the sweetest girl,  
436 sweetest girl, not too bright-but the sweetest girl, and I really  
437 wish I could remain friends with her but, you know it's hard, on  
438 my niece and nephew, they have their children.. they would be  
439 nice. Uhm my other sister who lives in [State E] I, I really wanna  
440 keep a relationship with her kids even though I really don't get  
441 along too well with her because she's very strong in the Church  
442 and so is her husband but , I really want to have a relationship  
443 with her children..I think I'll be the cool aunt, y'know I'll never  
444 have children of my own and so I can always [...] and visit them  
445 and, y'know if they're ever doubting the Church or if they, if they  
446 ever, have anything they wanna talk about I never had that,  
447 growing up, I never had someone-I mean my parents were pretty  
448 liberal-I could always talk to them. You know they all have very  
449 religious parents and if they ever get into a bind, or if they ever  
450 have something that they can't tell them..I want them to know  
451 that I'll be there. Mostly with my brother's sister-I mean my  
452 husband's sister. Uhm, our family is still very important  
453 especially with my brother and wife and sister and husband.  
454 Uhm I mean my parents and my brother are the only ones that  
455 I'm really.. frustrated with right now, and that I'm not speaking  
456 to. The rest of my family, uhm, it's pretty- it's pretty good I can  
457 only see things getting better-I just had an hour conversation  
458 with my sister who lives in [city C] the same time I was, and she,  
459 went through Hell, as a teenager-she doubted the Church she  
460 questioned it, she had a non-Mormon boyfriend, infidelity-  
461 everything. But she never (sigh) really researched or questioned  
462 strongly she just did it for the social reasons, and she even  
463 admitted that to me but, I have a feeling that, she and her  
464 husband will always be our friend. So I have a lot of relationship  
465 that I really, really , hold dear, and I really wish my parents  
466 would, y'know.. say they're sorry All that would take, that's all it

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467 would take, and a change of mind-set obviously, but that's all it  
468 would take.

469 33. I: What sort of groups or institutions or causes are  
470 important to you?

471 34. N: Oh! ..Uhm. I don't know-lately I've been getting into,  
472 uhm..like Church vs. State groups and,.. associated secular  
473 student groups. I don't think they're that important to me but  
474 the Church vs. State I've just been looking at how, uhm our  
475 world is going, and how the United States especially is handling  
476 laws with the Ten Commandments thing that just went on. I  
477 really thing that'll become an important part of my fight is to, is  
478 to make sure that people like me have somewhere to go, and  
479 where our rights are protected. Uhm, also I very much hold  
480 highly education. I'm part of education groups, uhm, I think  
481 education is extremely important. There's work, all the people at  
482 my job, that's what I do. So it's obviously very important to me. I  
483 try to stay away from groups [I. and N. are laughing. N. says that  
484 was my last mistake.]

485 35. I: Uhm, do you feel that your life has meaning at the  
486 present and what makes life meaningful?

487 36. N: I do. I do believe it has meaning. I try to be the best  
488 wife and friend I can be, and that really holds strong-that gives  
489 me a reason to survive, is for [husband's name]. Uhm, I  
490 personally think that I'm a good person. And if there is a Heaven  
491 or if there is a God, I don't think He's gonna keep me out  
492 because of a religious affiliation but that's just my belief. I live  
493 life still in the hope that there will be a next life and, [husband's  
494 name] and I will be together and it'll be a great place. I still keep  
495 my morals-keep my, you know there's still a meaning, I can't tell  
496 ya-it's completely different than it was when it was Mormon.  
497 Even though I always convinced myself that getting married in a  
498 Temple was my main goal, I always wanted to be a good wife.  
499 Now that I wasn't married in a Temple I realized that marriage is,  
500 such a blessing, it takes work but it's so much easier when you,  
501 you know, so much easier when you realize that it's such a gift, I  
502 don't think I ever would've respected that as much. So I really,  
503 am-I love life. If it's just for myself, I want to succeed, I wanna,  
504 y'know, have a great career, I wanna travel the world-it's such a  
505 beautiful place, and I wanna see people-I wanna see different  
506 cultures. So if there's anything it's exploration. I wanna know  
507 what's out there. Not in the religious sense because (chuckling)  
508 I'm really not interested but just culturally. And since I was born

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509 and raised in a European country I'd love to go back. I'd love to  
510 see what other cultures there are and since [husband's name]  
511 went to [South American Country] on his Mission we want to go  
512 to South America. We want to live outside the United States  
513 and..I don't know I guess my meaning is, Life. Not life after death  
514 but this life, this is my meaning.

515 37. I: If you could change one thing about your life, what  
516 would you change?

517 38. N: The situation with my parents. Everything else is  
518 going great [both laugh] I mean seriously [husband's name] and  
519 I are at the peak of everything-I got accepted to a great school-  
520 he's graduated-I have a great job, I have great friends, you know,  
521 we just got a great deal on a beautiful apartment, we live in a  
522 great area. I think that's the only thing that's suffering that I  
523 would change.

524 39. I.: What sorts of beliefs, values or commitments are  
525 important to you right now?

526 40. N: Uhm...obviously, friendships and marriage. And my  
527 relationship to [husband's name]. But..I'm really strong in  
528 believing that, this world can be a better place. So I'm..have the  
529 belief that somewhere, humans are, you know, good..without  
530 religion, without anything just human nature. And I believe that  
531 this world will be a better place, and, I really-really strongly  
532 believe in being a good person. And to work at it, and to  
533 succeed in whatever you want to do. So I don't know-my beliefs  
534 have switched from..a Supreme Being, and to living my life for  
535 that Being, and to sacrificing everything else that I have for the  
536 Church, to, believing in myself and doing everything I can to  
537 help myself, y'know, and that might seem selfish to some people  
538 but, it's really all you have left when you don't have a Supreme  
539 Being watching over you. I really believe in myself and-uhm,  
540 instead of the Church giving everything I have to that I'll give it  
541 to my marriage. It's really the only thing that matters.

542 41. I: Where, or when I guess, where when do you find  
543 yourself most in harmony with, God or the universe..or?

544 42. N: \*The beach.

545 43. I: Really.

546 44. N: Yeah, it's weird but ever since I was young, and I  
547 actually got to see the beach-'cause in [European country of  
548 origin] there's no beaches [I. repeats, no beaches!]. No beaches,  
549 but-uhm..I just always, felt great when I'm like looking out at the

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550 Sun, just thinking what's out there, and it just has to be a beach.  
551 Whenever I'm there it's amazing.

552 45. I: This next one might be kind of a tricky question but,  
553 what would be your model of mature faith?

554 46. N: Meaning faith without demoting thing, obnoxious?

555 47. I: (Laughing) that sounds like a more mature faith,  
556 demoting and obnoxiousness.

557 48. N: Okay-okay. Mature faith..

558 49. I: Either person or idea or...

559 50. N: (Long pause for thought) I guess-I really can't picture  
560 anyone that I know in having a faith in God that's mature. I'd  
561 probably say what I wish they had, is a faith, so strong that they  
562 understand that it doesn't matter the way people matter. But, it  
563 will stay with you and it's yours, and no one can take it from  
564 you, but you shouldn't have to enforce it on other people. I think  
565 that would probably be the most mature.

566 51. I: Uhm, when you have an important decision to make,  
567 how do you go about making it?

568 52. N: Usually intuition (laughs), I've always had gut  
569 instincts and I've usually always followed them-now granted  
570 when you're Mormon you pray for guidance and you're  
571 supposed to make the decision and ask if it's correct. Usually  
572 you go with what you've decided anyway, because, it's what you  
573 wanted. [I. laughs] It's kind of like an 'uvda' (?) (italics mine;  
574 probably a reference to Fort-Da) but right now, decision  
575 making..I believe in myself, I believe in whatever decision I'll  
576 make probably be the right one. If it's a choice between right  
577 and wrong, or, I don't know, I just..I make it for myself I go with  
578 what I think, I mean I'll usually deduce it intellectually, uh or I'll  
579 research, y'know things like that-I won't just make a stupid  
580 decision but, usually it's just me. Y'know obviously if it has to  
581 do with marriage or [husband's name] then I'll discuss it with him,  
582 but if it's just my decision..I'll just make it.

583 53. I: Right. Do you think that actions can be right or  
584 wrong, if so then what makes an action right?

585 54. N: Boy-that's a tough one, I've been dealing with that  
586 (laughs), I mean I do, but what makes me know is what I'm  
587 conflicted with right now-it's like to me, what is right, why does  
588 that make it right, because that's what I believe, but, I don't  
589 know, uhm..I mean the obvious ones you'd think would be

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590 obvious like do not kill, and y'know be a good person, and if you  
591 make a decision don't drink behind the wheel. Stuff like that.  
592 But, how do I know if that's a right action or a wrong action? I  
593 believe my self personally that those are wrong, but when you  
594 look at it in a more global scope..someone else could think,  
595 y'know I used to think, drinking just socially-just one drink was  
596 just the worst thing you could do..just evil. But now that I step  
597 back, and I se everyone else doing and that it's healthy if you do  
598 it moderately and it's not that major a deal-if you don't get drunk  
599 it's just like drinking anything else. You know I used to think that  
600 was so wrong, but now, I'm like who cares? It's right. So a lot of  
601 things have changed for me over the past few years, but I still  
602 think my-that's how I know that things I believe are wrong are  
603 still wrong. I don't think they'll ever change, like murder and  
604 stealing and rape and just the awful things, but 'gray action', I  
605 think they're a lot more gray areas to me than there used to be,  
606 the issue of homosexuality. I used to think that was soo wrong,  
607 and that, y'know, my Church promoted it..it's the worst evil, but  
608 now that I've got a lot of homosexual friends, and y'know I-I  
609 personally wouldn't do it, but-uhm, y'know they're great people.  
610 And it might not be as wrong as some people say to even ban  
611 their marriage. It's like people-if I was a Mormon, and people just  
612 didn't like us, so it's like Mormons can't marry..how would I  
613 feel? And so, it's really in flux, right now but I used to be really  
614 sure, of everything-everything was black and white when I was  
615 in the Church but now, a lot of things are gray. A lot of things  
616 are in the gray area.

617 55. I: Are there any actions that you'd say are right under  
618 any circumstances? A sort of universal moral opinion?

619 56. N: Honesty. Tell the truth, no matter what. Uhm,  
620 [...]....universally I would just think, honesty, uhm, 'cause if you  
621 get into situations, like if you go to school or if you should get  
622 married, or I mean it's different for everybody.

623 57. I: Do you think that human life has a purpose, and what  
624 is that purpose?

625 58. N: Y'know, I used to say that, it's for the next life but I  
626 don't really believe in that anymore. And I was thinking maybe  
627 it's for the future generations..well we're not gonna be around  
628 (chuckles) to see it so, I think human life's responsibility, is to  
629 make this world a better place. I just think that, live your life the  
630 best you can and, and that's the reason you're alive.

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- 631       **59.     I:     What does death mean to you-what happens to us**  
632       **when we die?**
- 633       **60.     N:     Y'know honestly it kind of scares me, now. Uhm, I**  
634       **used to be fearless, I used to be like 'Hey, if you die you go to**  
635       **Heaven.. you're with all the people you love..so what could be**  
636       **better? But now that I don't believe in an afterlife, it's really**  
637       **scary to think that once you're dead your dead. It's very scary to**  
638       **me. And-uh, a lot of people have that opinion and it doesn't**  
639       **really bother them-it just makes them more appreciative of this**  
640       **life. Which I haven't really gotten the mind-set for yet, I'm still**  
641       **kind of hope'n in the next one. (Laughter) So I'm kind of scared, I**  
642       **don't think there's general whatever, I more scared that there's**  
643       **gonna be nothing. And if there's a judgment I think I'll be on the**  
644       **safe end, but if there's not..if there's nothing I don't know how**  
645       **[...]**
- 646       **61.     I:     Okay. Do you consider yourself a religious person?**
- 647       **62.     N:     No. (laughs)**
- 648       **63.     I:     What does it mean to be religious person?**
- 649       **64.     N:     In my opinion it's to belong to a religion. An-uh.. no**  
650       **religions that I've ever seen or ever heard of are.. acceptable to**  
651       **me. I think religious.. even if you really in it or not-if you really**  
652       **believe in a religion, I think your religious. If you believe in God**  
653       **you don't have to necessarily be religious, in my opinion, I just**  
654       **think you have to be, a believer in God. Religious has to be more**  
655       **a religion, and I'm definitely not. (laughs)**
- 656       **65.     I:     I sort of knew the answer to that. [N. responds with**  
657       **'yeeah!'. I. says 'very clever'. N. again says yeah.]+ Uhm, are**  
658       **there any religious ideas or symbols or rituals that are still**  
659       **important to you?**
- 660       **66.     N:     (long pause) Life after death. Still hold'n on to that. I**  
661       **really am..if it's anything it's hope...and it's probably really**  
662       **immature hope, I mean there's no evidence of it whatsoever. But**  
663       **it makes me feel better, just to think that there might be,**  
664       **something. Uh, religious rituals? No, they scare me. God!, you**  
665       **should've seen what we had to do..ahh! What other things**  
666       **besides rituals?**
- 667       **67.     I:     Uhm, religious ideas, symbols or rituals.**
- 668       **68.     N:     God, our religion was so symbolic I threw everything**  
669       **out. Uhm, CTR rings, [...] Thr Rod-the whole teachings-**  
670       **Scriptures, posters of the Temple-posters of Jesus, I mean..soo**  
671       **materialistic, and yet it claims the exact opposite. Uh, I would**
-

672 say...besides life after death, and obviously the good morals in  
673 the religion-but those aren't really religious to me they  
674 just..morals-I think anyone can have good morals without  
675 joining a religion. Ah, not really, rituals and the ideas are pretty  
676 much gone (laughs)

677 69. I: Fair enough. You said that you don't really pray  
678 anymore but do you participate in any other sort of spiritual  
679 disciplines like meditation, or..

680 70. N: No

681 71. What is sin to your understanding?

682 72. N: Again, I know it's not universal it's just me.. but,  
683 when you ...] when you do harm to others, unnecessarily ..when  
684 you lie..uhm I'm not saying these are abominable sins..but-uh,  
685 when you, kill an abortion doctor 'cause he's doing something  
686 you don't agree with, when you kill other people, just the overall  
687 being bad, in the universal sense of the word if there is one. I  
688 don't think the gray areas are that important, I mean if you're  
689 really doing something that you shouldn't be doing, that's  
690 sinning, not so much as a sin as a religious term but I just think  
691 that you're not doing what you..what's best. I don't think you're  
692 gonna get punished for it..but-uh..I think you should be in this  
693 life. Definitely, I think if anyone has control then we do, we're  
694 here..but sinning in a religious sense it's very, very literal term.  
695 Everyone-I mean sinning to someone is drinking caffeine..yet  
696 another person 's sinning is not putting lamb's blood on your  
697 door. So different, but to me I just think you're sinning if you're  
698 doing something you know in your heart is wrong. So I guess  
699 everyone..sin is nor like to me, certain things, it's you who  
700 thinks something is wrong and you know it's wrong.

701 73. I: How would you explain the presence of evil in this  
702 world?

703 74. N: I just think human nature has a very evil side, and I  
704 used to think it was Satan..that's what we were taught..doing  
705 anything bad it's because Satan is pushing you that way. And I  
706 think it's a lot easier, to push back on something else that's  
707 causing you to do something- it takes all of your responsibility,  
708 completely out of the question-you don't have to, worry about  
709 your responsibility or anything-it's someone else doing it for  
710 you. Horrible way of looking at things, I mean you should be  
711 responsible ..but I definitely think evil is here..uh, I've seen it in  
712 the truest form..uhm, I just think It's that side of human beings  
713 that..I think it's genetic or..y'know in our DNA, because it's in

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714 our nature, human nature but I definitely think it's here.  
715 Definitely think it's here.

716 75. I: If people disagree about a religious issue, how  
717 should those conflicts be resolved?

718 76. N: Most would say don't talk about it. And sometimes I  
719 agree..because sometimes you just can't come to an  
720 understanding..cannot come to an understanding-if it's a  
721 religious issue, that you want to change someone's mind  
722 about..I would probably say just don't discuss it, because you  
723 can't change someone else's mind. But if it's an issue that  
724 people are just wanting to discuss..I think you should full-  
725 fledgedly put out your opinion. So maybe 'cause I hoping that  
726 opinions..people will listen. Something, something will trigger  
727 their thought. So I think that if it's going to into an argument of  
728 your trying to convince someone of a religious issue, you  
729 shouldn't discuss it, or if you do be very generous, and  
730 understand if you're pushing the boundaries-but if it's just an  
731 issue that people are asking about in curiosity, I think you  
732 should..put your opinion out there, fully. Y'know if it's not a like  
733 a heated debate, it's just a discussion, I think you should  
734 discuss it with a full heart and if you can't..you know it shouldn't  
735 have to be resolved if it's just a discussion. But if you're with  
736 someone and you can't resolve it I'd just say stop.

737 77. I: Are there any questions you thought I would ask and  
738 didn't or wish I had asked and didn't, or anything you would like  
739 to add to your story or anything that struck you when you were  
740 doing the tapestry exercise?

741 78. N: Yeah, I.. through [husband's name] and through  
742 reading some different stories I've come to believe that  
743 Mormonism is a very fundamentalist group, and I've read some  
744 books comparing fundamentalists to cults, and the.. similarities  
745 or differences between them. And I really came to the  
746 conclusion that Mormonism is an organization ..that will  
747 brainwash you and will-it's more of a..I'm not angry towards it I  
748 just wish that people would see it for what it is But it's very  
749 interesting-if you had any idea-I don't know if you grew up in a  
750 fundamentalist religion or not, but fundamentalist religions are  
751 so hard to get out of. And I think people need to respect that and  
752 I don't think-I think that more and more people are starting to get  
753 out of fundamentalist religions..but-uhm, Mormonism is so..so..it  
754 teaches good things sometimes but the basis of what it's trying  
755 to do I think is horrible. So just for the record's sake if you are

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756           **doing anything about religion that I think Mormonism is just**  
757           **like.. any other fundamentalist religion in quote like structures. I**  
758           **would say it can't be a cult by definition because it has too many**  
759           **people..but..if there's one thing that I really don't like.. Is**  
760           **Mormonism..and I don't like other religions either but, just**  
761           **because I was brought up to believe something, and just finding**  
762           **out it was just a lie..really upsets me. But other than that, I think**  
763           **you've covered everything, and I've spoken about everything.**

764           **79.        I:        Well good, then that concludes this interview still**  
765           **October the 25th, 2003**

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## Narrative Interview with Gudrun

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- 1 1. I: So, und dann habe ich hier jetzt schon mal angeknipst und  
2 frag jetzt, was wir ähm, .. in diesem Projekt untersuchen,  
3 nämlich über Ihre Geschichte, also der Weg hin zu den Zeugen  
4 in diesem Fall und auch der Weg wieder weg.
- 5 2. A: Mhm.
- 6 3. I: Und was ist danach passiert und so. Und äh, ich stell's mir so  
7 vor, dass Sie es einfach so erzählen, wie es sich für Sie darstellt  
8 und ich äh, frage nur dann was nach, wenn mir nen  
9 Zusammenhang fehlt oder ich was nicht verstehe, ja?
- 10 4. A: Ja, also die Hinführung zu den Zeugen begann äh, nach dem  
11 Krieg. Und zwar .. meine Verwandten wurden aus [Region A aus  
12 Zeiten des dritten Reichs] vertrieben, Flucht, und wir haben sie  
13 aufgenommen, zu uns ins Haus. Und des, ne, die Oma, und ne  
14 Tante, die Schwester meiner Mutter mit drei .. Jungs.
- 15 5. I: Mhm.
- 16 6. G: Ddrei Kinder. Und dadurch, äh, dass wir ja Fremdenzimmer  
17 im Haus war das möglich, dass die sich da ne Wohnung  
18 einrichten konnten. Die Tante mit den drei Kindern und die Oma.
- 19 7. I: Also sie hatten so was wie
- 20 8. A: Eigene Wohnung im oberen Stock und wir haben unten  
21 gewohnt.
- 22 9. I: Ah ja, mhm.
- 23 10. A: Ich meine, natürlich, diese Nachkriegszeit mit äh, wo  
24 man alle in einem Zimmer gekrochen ist, weil man, wir hatten  
25 früher Zentralheizung und es ging dann alles ja nicht mehr.
- 26 11. I: MHm.
- 27 12. A: Gab's die entsprechenden .. Koks und Kohle nicht. Da  
28 war dann dieser Kanonenofen und alles saß in einem Zimmer.  
29 Aber die Tante, die äh, ihren Mann verloren hat im Krieg, bei  
30 Stalingrad vermisst, hieß es.
- 31 13. I: Mhm.
- 32 14. A: Und natürlich, die Hoffnung war da, er kommt  
33 irgendwann wieder.
- 34 15. I: Mhm.
- 35 16. A: Aber äh, diese Not machte sie hörig oder offen äh, für  
36 Zeugen Jehovas, die von Haus zu Haus gingen.
-

- 37       **17.       I: Mhm.**
- 38       **18.       A: Die waren damals, gleich nach dem Krieg waren die da.**  
39       **Auch in diesem kleinen N-, Ort [Kleinstadt A in früherem**  
40       **deutschen Gebiet]. Waren, kamen die von irgendwo her.**
- 41       **19.       I: Mhm.**
- 42       **20.       A: Und haben-. Und meine Tante war sofort begeistert. Hat**  
43       **es in sich, ja aufgenommen, wie .. Dann hatte ich einen Onkel,**  
44       **der ein paar Ortschaften weiter auf der Insel wohnte, als**  
45       **Landwirt dann. Und der hat-, der war so'n bisschen**  
46       **intellektueller Typ. Und der hat des mit Macht widerlegen wollen.**
- 47       **21.       I: Mhm.**
- 48       **22.       A: Die Lehre der Zeugen. Und hat gesagt, das ist nen**  
49       **Irrtum und mit der Bibel kann ich dir alles beweisen und ist, ist**  
50       **Quatsch. Und d-. Jedenfalls hat er sich dann äh, reingekniet und**  
51       **hat äh, versucht, die Lehre der Zeugen Jehovas zu widerlegen.**
- 52       **23.       I: Mhm.**
- 53       **24.       A: Und hat dann allerdings auch die Schriften von den**  
54       **Zeugen studiert und ist irgendwie von dieser Logik überrannt**  
55       **worden und**
- 56       **25.       I: Mhm.**
- 57       **26.       A: wurde dann auch Zeuge.**
- 58       **27.       I: Mhm.**
- 59       **28.       A: Und als der Onkel Zeuge wurde, da hat der Rest der**  
60       **Familie, na ja, wenn der, dann muss ja was dran sein.**
- 61       **29.       I: Mhm. Ah ja.**
- 62       **30.       A: Und damit fingen wir dann auch an zu studieren.**
- 63       **31.       I: Und wie ist jetzt Ihre Schwester?**
- 64       **32.       A: Meine Schwester-. Meine Mutter, die war dann immer**  
65       **wieder nur zu Besuch da, von [Stadt B in Norddeutschland].**
- 66       **33.       I: Mhm.**
- 67       **34.       A: Um uns zu sehen. Aber die hat dann in [Stadt B in**  
68       **Norddeutschland], ist die dann in die Versammlungen**  
69       **gegangen.**
- 70       **35.       I: Mhm.**
- 71       **36.       A: Und meine Schwester und ich, wir gingen in [Stadt C in**  
72       **Norddeutschland] dann in so ein Buchstudium**
-

- 73       **37.       I: Mhm.**
- 74       **38.       A: was ja alles .. immer, ja, sehr gefährlich. Wir mussten**  
75       **uns immer hinschleichen, dass das niemand sah, wo wir**  
76       **hingingen. Damals, da waren die Zeugen schon verboten. Das**  
77       **war die Zeit, das Verbot kam 1949.**
- 78       **39.       I: Ah ja, mhm.**
- 79       **40.       G: Und äh, gerade die Tante, die als erstes angefangen**  
80       **hatte, äh, wurde dann sehr streng überwacht in [Kleinstadt A in**  
81       **früherem deutschen Gebiet]**
- 82       **41.       I: Mhm.**
- 83       **42.       G: Und sie durfte zum Beispiel dann die Kontakte,**  
84       **bestimmte Kontakte nicht mehr wahrnehmen. Und da ist sie**  
85       **dann immer wieder heimlich hingegangen. Und sie ist natürlich**  
86       **beobachtet worden.**
- 87       **43.       I: Mhm.**
- 88       **44.       A: Und es kam dann, dass sie .. äh, Anfang der 50er Jahre**  
89       **muss das dann gewesen sein, dass sie dann eingesperrt wurde.**  
90       **Sie war dann acht Jahre, sechs Jahre in Bautzen**
- 91       **45.       I: Mhm.**
- 92       **46.       A: Und zur gleichen Zeit ziemlich, war dann auch der Onkel**  
93       **dran. Der war acht Jahre im Ge-, war er im Zuchthaus, in der**  
94       **DDR.**
- 95       **47.       I: Mhm.**
- 96       **48.       A: Ja, meine Schwester hat mir dann selber ihre Beziehung**  
97       **zu den Zeugen, wie tief und weit sie da drin steckte, nie so**  
98       **gesagt. Wir hatten immer äh, Reisen nach [Großstadt D in**  
99       **Mitteldeutschland] gemacht, damals. Es war ja die Möglichkeit,**  
100       **mal in den Westen reinzugucken. Und sie hat sich da immer**  
101       **Filmmaterial und so was geholt für ihren Laden, weil, damit sie**  
102       **wieder was zum Arbeiten hatte.**
- 103       **49.       I: Mhm.**
- 104       **50.       A: Und in der Zeit muss sie auf irgendeinem**  
105       **Zeugenkongress auch haben tau-, hat sie sich da in [Großstadt**  
106       **D in Mitteldeutschland] taufen lassen.**
- 107       **51.       I: Ah ja. Mhm.**
- 108       **52.       A: Das wusste ich aber nicht. Das habe ich dann erst**  
109       **erfahren, wo wir dann in äh, äh, [Stadt B in Norddeutschland]**  
110       **waren.**
-

- 111 **53. I: Mhm. Das heißt, Sie waren zu dieser Zeit auch keine äh,**  
112 **Zeugin, aber Sie haben wahrgenommen, dass die Familie**
- 113 **54. A: Wir haben [...] in der DDR waren wir ja, äh, .. lose .. in**  
114 **so'm Buchstudium.**
- 115 **55. I: Mhm.**
- 116 **56. A: Aber das ging gar nicht so lang, weil unsere Flucht ja**  
117 **dann äh,**
- 118 **57. I: Ah ja.**
- 119 **58. A: '53 war. Ja.**
- 120 **59. I: Mhm.**
- 121 **60. A: Äh, .. Das wär vielleicht auch noch-. Ich hatte dann**  
122 **Kontakt äh, oder wir hatten, meine Schwester und ich, auch**  
123 **noch vorher, bevor wir mit den Zeugen zu studieren anfangen, zu**  
124 **einer Baptistengemeinde in [Stadt C in Norddeutschland].**
- 125 **61. I: Mhm.**
- 126 **62. A: Auch da hatte ich ne sehr gute Beziehung wieder zu so**  
127 **jungen Leuten und äh, ... Ja, das hat sich eigentlich dann**  
128 **gehalten. Aber durch die Zeugen ist das dann natürlich, hat sich**  
129 **das dann aufgelöst. Ja, und dann kamen wir nach [Stadt B in**  
130 **Norddeutschland] und äh, mein Vater natürlich äh, gleich**  
131 **dagegen gewettert, weil er .. ähm, wollte damit nix zu tun haben.**  
132 **Der war .. ein Gegner der Zeugen.**
- 133 **63. I: Mhm, mhm.**
- 134 **64. A: Und äh, meine Mutter war .. Feuer und Flamme. Die war**  
135 **total .. überzeugt davon und .. ja, unser erster Schock war**  
136 **eigentlich als wir .. kamen und hörten, ja, drei mal in der Woche**  
137 **gehst Du in die Versammlung.**
- 138 **65. I: Mhm.**
- 139 **66. A: Und da hat, da haben wir beide, meine Schwester auch**  
140 **noch gesagt, na ja, so oft müssen wir ja nicht. Das muss ja wohl**  
141 **nicht sein. Aber wir waren so schnell in diesem .. System da**  
142 **drin, dass wir dann auch marschierten. Und mein Vater hat .. äh,**  
143 **.. wahnsinnig immer wieder dagegen gekämpft und es-. Meine**  
144 **Mutter hatte da auch nicht das nötige Feingefühl, um mit ihm da**  
145 **richtig umzugehen. Also wenn er Zeitung las, hat sie nen**  
146 **Wachturm oben drübergeschoben.**
- 147 **67. I: Mhm.**
-

- 148 **68. A: So ne Dinge passierten dann. Das er dann natürlich**  
149 **zornig war, ist klar.**
- 150 **69. I: Mhm.**
- 151 **70. A: Ja. Und .. dann ging ich äh, ja, '55 nach [Stadt E in**  
152 **Mitteldeutschland] und hatte da meine Stelle als [Beruf A im**  
153 **künstlerischen Bereich].**
- 154 **71. I: Mhm.**
- 155 **72. A: Und hab mich gleich am ersten Tag auch gekümmert,**  
156 **wo ist die .. Zeugenversammlung.**
- 157 **73. I: Mhm.**
- 158 **74. A: Und bin dann da auch gleich hin. Und hatte äh, gleich zu**  
159 **einer Familie Kontakt, die mich dann .. auch aufgenommen. Des**  
160 **waren Mühlenbesitzer und da habe ich mich gleich sehr wohl**  
161 **gefühlt. Äh, und dann war die Versammlung war dann da meine**  
162 **Heimat.**
- 163 **75. I: Mhm.**
- 164 **76. A: Ich hatte dann kurz drauf ne Freundin, die .. auch aus**  
165 **der DDR rüber kam, mit der ich dann so Studentenzimmer**  
166 **bewohnte nebeneinander. Also, dass war .. für mich .. immer**  
167 **eine schöne Zeit. Weil wir immer mit Jugendlichen zusammen**  
168 **waren und des war dann ein Ehepaar, die auch ne Tochter in**  
169 **unserm Alter hatten, die aber am Abdriften war. Die haben dann**  
170 **uns junge immer zu sich zum Essen eingeladen und .. es war**  
171 **dann so'n Treffpunkt jeden Sonntag, man war zusammen und**  
172 **ging dann zusammen auch in die Versammlung.**
- 173 **77. I: Mhm.**
- 174 **78. A: Also des-. Und da gehörte dann auch mein Mann dazu.**  
175 **Der war dann auch dabei.**
- 176 **79. I: Mhm.**
- 177 **80. A: Ja, das war-. Vor allen Dingen war das dann in [Stadt E**  
178 **in Mitteldeutschland] auch .. das wir .. äh, auch mit**  
179 **[Vereinzeln?] auch immer offene Diskussionen führen**  
180 **konnten und auch mal .. über Zweifel und über was, was nicht**  
181 **stimmte, reden konnten.**
- 182 **81. I: Mhm.**
- 183 **82. A: Aber ich war sehr überzeugte .. Zeugin. Das muss ich**  
184 **jetzt noch zwischenfügen.**
- 185 **83. I: Ja.**
-

- 186 **84. A: Diese Bekanntschaft mit dem Studenten, des war schon**  
187 **äh, ... Ja, .. nen Einbruch für mich in mein Glaubensleben, weil**  
188 **er versucht hat, er war einerseits interessiert, und kam auch mit**  
189 **in die Versammlung, merkte aber, was für'n System dahinter**  
190 **steckte.**
- 191 **85. I: Aha.**
- 192 **86. A: Er hat es .. ziemlich bald .. geblickt. Und sein-, er war**  
193 **Jura-Student, und er war dann .. paar-, ein Semester**  
194 **zwischendrin in äh, [Großstadt D in Mitteldeutschland]. Und in**  
195 **der Zeit ging .. Diskussionsbriefe hin und her, wir haben**  
196 **seitenlang immer diskutiert.**
- 197 **87. I: Mhm.**
- 198 **88. A: Es kamen jeden Tag ein, zwei Briefe. Das war ..**
- 199 **89. I: Ja.**
- 200 **90. A: Er hat mit aller Macht versucht, äh, mich da rauszuholen**  
201 **und ihm ist es-. Ich war da noch so verbohrt, muss ich sagen,**  
202 **ich hab das nicht gemerkt.**
- 203 **91. I: Mhm.**
- 204 **92. A: Meine, heute äh, .. mich würden heute noch mal .. die**  
205 **Argumente interessieren. Bloß blöderweise hat meine Mutter am**  
206 **Tag vor meiner Hochzeit diese ganze Mappe weggeschmissen.**  
207 **(lacht) Da sehen Sie die Autorität meiner Mutter.+**
- 208 **93. I: Es wäre interessant, die noch mal anzuschauen.**
- 209 **94. A: Des würde mich heut (Überlappung mit obigem Satz der**  
210 **Interviewerin) noch interessieren. Ja, des war zwischendrin. Ja,**  
211 **und des ging dann auseinander, weil äh, .. er merkte, dass ich**  
212 **nicht .. zu bekehren war.**
- 213 **95. I: Haben Sie denn umgekehrt versucht, ihn zu bekehren?**
- 214 **96. A: Ja, natürlich. Ich hab ja immer die Gegenargumente**  
215 **gehabt. Und immer versucht, auch das klarzumachen. Aber .. äh,**  
216 **es ging nicht. Des waren äh, .. Ja.**
- 217 **97. I: Mhm.**
- 218 **98. A: Ja, in-, er hat sich dann von mir getrennt, des war schon**  
219 **[...] Wie gesagt, ich wurde dann auch in der Versammlung, die**  
220 **haben das dann ja auch mitgekriegt, die Ältesten, und da wurde**  
221 **ich dann .. ermahnt, dass ich mit Weltmenschen Kontakt hab**  
222 **und dass es ja nicht geht und dass ich das abbrechen soll.**
- 223 **99. I: Mhm.**
-

- 224 **100. A: Und, da lief des aber, fing die Freundschaft mit meinem**  
225 **Mann .. spielte dann schon wieder rein. Er hat nicht locker**  
226 **gelassen. Er ist mir dann doch nachgegangen und äh, und ja,**  
227 **dann wurde das für mich dadurch auch leichter, diese Trennung.**
- 228 **101. I: Mhm.**
- 229 **102. A: Ja, und dann kam diese Jugendgruppe, wie gesagt, mit-,**  
230 **wo wir uns dann auch immer getroffen haben und ... Ja. Dann ..**  
231 **Ja, Diskussionen, natürlich immer wieder auch über richtig und**  
232 **falsch. Mein Mann, der sich dann intensiv dann reingekniet hat,**  
233 **mit seiner Ersatzdienstzeit,**
- 234 **103. I: Mhm.**
- 235 **104. A: damit fertig zu werden. .. Ich hab das alles immer nicht**  
236 **so schlimm gesehen wie er, weil ich einfach so'n ..**  
237 **leichtgläubiger Mensch da auch irgendwie war. In der**  
238 **Organisation, habe ich immer gedacht, die werden das schon**  
239 **wissen. Die werden schon wissen, warum das so ist. Ich hab**  
240 **vielen auch entschuldigt.**
- 241 **105. I: Mhm.**
- 242 **106. A: weil, jaa, .. weil ich auch überzeugt war, das ist, ist die**  
243 **Wahrheit. Und das ist der richtige Weg. Und dann muss ja auch**  
244 **da irgendwas dran sein, wenn sie so streng sind. Obwohl ich**  
245 **auch manches natürlich nicht einordnen konnte und ich, wir uns**  
246 **maßlos geärgert haben, war des, dass die Briefe, die er nach**  
247 **[Stadt F in Süddeutschland] geschrieben hat, um Antwort**  
248 **gebeten hat, dass er dann da keine Antworten gekriegt hat. Das**  
249 **war natürlich, ja.**
- 250 **107. I: Mhm.**
- 251 **108. A: Nicht gut. Tja. .. Ich weiß nicht, ob das jetzt wichtig ist**  
252 **oder ob mein Mann das erzählt hat, dass wir dann auch**  
253 **verschiedene Versammlungen kennen gelernt haben, immer**  
254 **wieder durch die Umzüge.**
- 255 **109. I: Mhm.**
- 256 **110. A: Des, wir waren .. nen Jahr in [Stadt F in**  
257 **Süddeutschland] waren inner [Stadt G in Süddeutschland]er**  
258 **Versammlung. Dann kamen wir nach [Stadt H in**  
259 **Süddeutschland] und da hatten wir uns auch nen Stück weit ..**  
260 **nen Freiraum geschaffen, wir hatten unsere eigene Welt, sind**  
261 **sporadisch ja nur in die Versammlung gegangen. Waren da**  
262 **nicht mehr so tief drin. Obwohl ich durch die Kontakte, die ich**
-



- 263 dann .. wieder zu einzelnen Personen, zum Beispiel gerade in  
264 [Stadt H in Süddeutschland] hatte,
- 265 111. I: Mhm.
- 266 112. A: Hatte ich eine sehr gute Beziehung zu einer Frau,  
267 jungen Frau, mit der ich dann auch in den Haus-zu-Haus-Dienst  
268 ging
- 269 113. I: Mhm.
- 270 114. A: und äh, wo wir uns auch ausgetauscht haben. Und  
271 dadurch war immer die Bindung zu den Zeugen, die blieb  
272 einfach. Es war für mich immer die Wahrheit.
- 273 115. I: mhm. Das muss für Sie dann, wenn ich das mal so  
274 spekulativ sagen kann, doch schmerzlich gewesen sein, wenn  
275 Sie äh, diesen Studenten dann nicht überzeugen konnten.
- 276 116. A: Ja, natürlich, ja, ja, klar. Ja, des war auch immer äh,  
277 wenn wir an bestimmte Personen gedacht haben
- 278 117. I: Ja.
- 279 118. A: Zum Beispiel haben mein Mann und ich oft diskutiert,  
280 wir kannten aus der Welt Leute, die uns so sympathisch waren,  
281 die wir gemocht haben und .. wir haben immer gesagt, die  
282 können doch nicht verloren sein. Warum, äh. Das waren dann  
283 auch immer Fragen, die uns beschäftigt haben.
- 284 119. I: Mhm, mhm.
- 285 120. A: Und äh, .. ich hab denn auch gesagt, gibt's, äh, habe ich  
286 gedacht, ich meine, aussprechen durfte man das ja nicht. Ja,  
287 Gott wird für Dich schon nen Weg haben. Wenn das gute  
288 Menschen sind, die können ja nicht verloren sein.
- 289 121. I: Mhm, mhm.
- 290 122. A: Ja, und wir hatten dann durch unsere Skifahrerei auch  
291 Freundschaft zu nem Ehepaar nach [Großstadt I in  
292 Norddeutschland], [Bereich A Großstadt I in Norddeutschland].
- 293 123. I: Mhm.
- 294 124. A: Und da waren, haben wir .. eigentlich, als wir noch dabei  
295 waren, des Thema nicht so vertiefend diskutiert.
- 296 125. I: Mhm.
- 297 126. A: Natürlich wurde dadrüber gesprochen, aber sie konnten  
298 damit überhaupt nichts anfangen.
- 299 127. I: Mhm.
-

- 300 **128. A:** Aber wir hatten eine Freundschaft, wir haben uns immer  
301 wieder auch getroffen und haben alle möglichen Themen  
302 besprochen, aber das wurde dann ausgespart.
- 303 **129. I:** So Glaubensfragen [haben Sie dann ausgelassen?]
- 304 **130. A:** (Überlappung mit Satz der Interviewerin) Wurden dann  
305 ausgeklammert, ja. Weil wir da gemerkt haben, können wir nicht  
306 mit landen. Dies-, sie sehen das völlig anders.
- 307 **131. I:** Mhm.
- 308 **132. A:** Völlig anderes Denken und .. Ja, und ... Jetzt muss ich  
309 Einstieg, was äh, ... (sehr lange Pause) Ja, mein, dann kam für  
310 uns ja auch noch mal nen Einschnitt, war dann, dass wir gebaut  
311 haben. Das war ja sowieso außer der Norm von den Zeugen.
- 312 **133. I:** Mhm.
- 313 **134. A:** Und wir nach [Stadt J in Süddeutschland] gezogen sind.  
314 Und dann kam die Zeit mit dem Jahr 1975. Diese  
315 Endzeitprognose wieder, wo wir dann äh, anfangen .. vor allen  
316 Dingen auch mein Mann, .. äh, Bibel zu lesen, also ne andere  
317 Übersetzung zu lesen.
- 318 **135. I:** Mhm.
- 319 **136. A:** Und .. da fingen wir dann an, zu diskutieren. Und da  
320 merkte ich dann auch immer wieder, dass sie, dass bestimmte  
321 Schriftstellen überhaupt nicht .. bei den Zeugen erklärt wurden,  
322 über die wir dann stolperten.
- 323 **137. I:** Mhm.
- 324 **138. A:** Wo wir dann gesagt haben: "Mensch, da gibt's keinen  
325 Wachturm drüber und nix. Da muss doch mal irgendwann muss  
326 doch dieses Thema mal erklärt werden."
- 327 **139. I:** Mhm.
- 328 **140. A:** Und wir warteten dann immer drauf, dass irgendwas  
329 passierte. Und dann kam jedenfalls dieses Jahr 1975. Und da  
330 möchte ich gar nicht so weit eingehen, denn ich denke, dass  
331 mein Mann das
- 332 **141. I:** Sie können ruhig sagen, [...]
- 333 **142. A:** Also ich hab's, ... (Sehr lange Pause)
- 334 **143. I:** Waren Sie zum Beispiel vorbereitet auf das Ende der  
335 Welt?
- 336 **144. A:** Ne, überhaupt nicht. Ich hab dann eigentlich .. im  
337 tiefsten nicht dran geglaubt. Ich hab bloß das registriert, meine ..
-

338 wieder Endzeit, ja. Aber ähm, .. richtig tief dran geglaubt habe  
339 ich nicht. So wie manche aus der Versammlung, die nicht  
340 tapeziert haben und bestimmte Dinge einfach gesagt haben,  
341 “Das machen wir nicht mehr. Es ist ja sowieso bald vorbei.”

342 145. I: Mhm.

343 146. A: Also des .. war nicht der Fall. Weil .. ich denk, das hängt  
344 auch damit zusammen, ich hatte ne sehr gute Stelle in äh, [Stadt  
345 H in Süddeutschland] bei der Firma [Firmenname A] . Und hab  
346 da .. die [X]-Abteilung übernommen und .. hatte einen, des war  
347 für mich, muss ich sagen, des fällt mir jetzt ein, für mich die  
348 schönste Zeit meines Lebens war die Zeit, die 25 Jahre in der  
349 Firma [Firmenname A] . [Firmenname A] Antennen, ich weiß ob  
350 sie das?

351 147. I: Mhm.

352 148. A: Ähm, des war so .. ein super Kollegenkreis, es war eine  
353 Super-Arbeit. Ich war völlig selbständig, ich .. konnte schalten  
354 und walten. Meine .. Arbeit einteilen, äh, ich hatte meine  
355 Aufträge. Und also, ich war in der ganzen Firma. Ich hatte  
356 sowohl mit der Werbung und, wo die ganze Katalogherstellung  
357 war, musste die Fotos machen.

358 149. I: Mhm.

359 150. A: Hatte aber auch ähm, mit diesen .. ganzen Aufnahmen  
360 im Betrieb .. sämtliche Jubiläen und alles, was so läuft. Und da  
361 lernt man so viel Menschen kennen, so viele Schicksale auch,  
362 und hat dadurch enge Kontakte gehabt. Und .. ja, äh, es war  
363 zwangsläufig so, dass Dunkelkammer und Atelier war immer  
364 irgendwo nen geschützter Rahmen und viele Kollegen kamen  
365 und haben sich bei mir ausgeheult. Und das war einfach eine  
366 tolle Zeit.

367 151. I: Mhm.

368 152. A: Für uns. Und jeder äh, der .. denkt da .. gern dran  
369 zurück.

370 153. I: Ah ja.

371 154. A: Es war wie eine Familie. Des war wirklich die Firma  
372 [Firmenname A] insgesamt, unter dem alten Firmenchef, das war  
373 eine Familie. Des-, und ich denk, dass das, dieses  
374 Eingebundensein in diese Firma auch für mich so'n bisschen  
375 dass ich da manches locker gesehen hab.

376 155. I: Mhm. Wie war es denn umgekehrt? Die Leute wussten  
377 sicher, dass Sie Zeugin gewesen sind?

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- 378 **156. A:** Ja, die haben das gewusst. Davon, ich hab damit auch  
379 nicht hinterm Berg gehalten. Wenn sich's ergeben hat, hab ich  
380 darüber auch gesprochen. Aber äh, .. sie haben das .. äh, ..  
381 registriert, .. aber es war kein Thema.
- 382 **157. I:** Mhm. Ja. Da waren Sie also am Schalten und Walten?
- 383 **158. A:** Ja, und .. da war ich irgendwie auch so, ich möchte  
384 nicht sagen, "The King", aber es war (lacht) einfach äh,+
- 385 **159. I:** mhm.
- 386 **160. A:** durch diese Freiheit, die ich da auch hatte, im Beruf, des  
387 war .. super.
- 388 **161. I:** Mhm.
- 389 **162. A:** Und-. Vor allen Dingen, ich hatte dann auch immer sehr  
390 gute Mitarbeiterinnen. Ich hatte ja immer ne Laborantin, oder  
391 [Beruf A im künstlerischen Bereich], wie nach dem. Und äh, des  
392 waren immer junge Frauen. Und hatte zu jeder, des waren fünf  
393 verschiedene, jede, immer einen Superkontakt. Das war immer  
394 ein ganz tolles Verhältnis.
- 395 **163. I:** Mhm. Wie war, würden Sie sagen, Ihre Situation bei den  
396 Zeugen zu der Zeit?
- 397 **164. A:** An sich auch ..
- 398 **165. I:** Würden Sie so sagen, Sie waren im Zentrum der  
399 Gemeinde?
- 400 **166. A:** Ne, des nicht
- 401 **167. I:** Oder eher
- 402 **168. A:** Waren, ja, .. Mir haben des gemacht, was einfach lief.  
403 Man hat die Versammlungen besucht, wir haben unsere  
404 Aufgaben übernommen. Man wurde ja eingeteilt zu bestimmten  
405 Aufgaben, die man wahrnehmen musste. Und auch, wir hatten in  
406 der Zeit auch .. äh, .. ja, Kontakte auch zu Familien, die, mit  
407 denen wir am Wochenende zusammen waren. Also, .. normal,  
408 würde ich sagen. Aber ... ich, ich kann nicht sagen, dass es  
409 irgendwie ne fanatische Zeit war. Weil, auch die ..äh, mein Mann  
410 ja dann .. äh, anfang, .. gerade mit diesem Jahr '75, wo dieser  
411 Umbruch kam. Und ... ja, ... mein, es war kurz drauf auch die zeit,  
412 wo ich ja dann schwanger wurde. Und da begann ja dann auch  
413 schon der Ausstieg. Und wir waren, man kann sagen, so ab '75,  
414 waren wir schon in ner heftigen Diskussion miteinander
- 415 **169. I:** Mhm.
-

- 416 **170. A: Und haben .. auch oft nächtelang diskutiert. Und auf**  
417 **jeder Wanderung. Und immer wurden, wurde das Thema, äh, ..**
- 418 **171. I: Mhm.**
- 419 **172. A: durchgekauft. Und .. äh, .. und ich denk, dass das auch**  
420 **mit alles dazu beigetragen hat, dass wir dann diesen Ausstieg**  
421 **auch so .. problemlos geschafft haben, eigentlich. Eigentlich-**  
422 **Des war für mich dann, weil ich hab dann noch erst mal gegen**  
423 **angekämpft. Weil, ich war die Überzeugte und .. ich spürte, wie**  
424 **mein Mann immer mehr abdriftet.**
- 425 **173. I: Mhm.**
- 426 **174. A: Und ... äh, .. Aber, ... ja, wie soll ich sagen? Ich hab**  
427 **schon versucht, ihn zu halten. Und hab .. immer auch noch mit**  
428 **Gegenargumenten gearbeitet. Aber äh, .. mir ist jetzt irgendwo**  
429 **da der Faden gerissen.**
- 430 **175. I: (Lacht) Dann suchen Sie ihn wieder.**
- 431 **176. A: (Lacht)+ Mhm, ... (sehr lange Pause) ja, des .. mein**  
432 **Mann, der hat das dann auch, ja, .. Literatur, alles Mögliche**  
433 **bestellt.**
- 434 **177. I: Mhm.**
- 435 **178. A: und sich besorgt. Und .. da spürte ich dann, als .. ich da**  
436 **so dieses erste Buch in Händen hielt, jetzt ist aus.**
- 437 **179. I: Ah ja.**
- 438 **180. A: Ich wusste, jetzt ist es vorbei. Das hatte ich irgendwo-**  
439 **Und dann habe ich das aber selber gelesen, und komisch, das**  
440 **war in dem Moment, fiel's mir wirklich wie Schuppen von den**  
441 **Augen.**
- 442 **181. I: Mhm.**
- 443 **182. A: Wo ich diese Argumente, das war dieses, Hutten, Seher,**  
444 **Grübler, Enthusiasten. Das war irgendwie, hat das da klick**  
445 **gemacht und dann war für mich die Sache klar.**
- 446 **183. I: Mhm, mhm.**
- 447 **184. A: Des war eigentlich so'n Aha-Erlebnis dann. Es war wohl**  
448 **dieser Prozess, der dahin geführt hat. Aber .. ich war immer**  
449 **noch, ja, es ist ja die Wahrheit. Aber dann war das wirklich ..**  
450 **Jetzt ist vorbei.**
- 451 **185. I: Mhm.**
- 452 **186. A: Das war schlagartig. Und hatte, äh, dann auch, danach**  
453 **wie, wie ich jetzt immer wieder auch hör von andern, nicht diese**
-

454 Probleme, dass ich irgendwie dieser Zeugensache in  
455 irgendeiner Weise nachtrauere oder ich gesagt hätte: “Mensch,  
456 vielleicht ist da doch was dran. Vielleicht ist es doch die-.” Ich  
457 weiß es von meinem Schwager, also der Mann meiner  
458 Schwester,

459 187. I: Mhm.

460 188. A: Der äh, immer wieder noch anfingt und, und sich gern  
461 rückversichern möchte, ob da nicht doch noch

462 189. I: Also die sind mittlerweile auch ausgestiegen, oder?

463 190. A: Meine Schwester ja, aber sie ist, sie sind nicht so radikal  
464 wie sie, wie wir. Sie sind einfach weggeblieben.

465 191. I: Ah ja, mhm.

466 192. A: Äh, meine Schwester hat, .. die hatte dieses Kind, äh,  
467 unehelich. Es kam '47 zur Welt, ihr erstes. Und äh, ... und dann  
468 hat sie in [Stadt B in Norddeutschland] geheiratet. Und danach  
469 kamen noch mal zwei Töchter.

470 193. I: Mhm.

471 194. A: Und gerade diese .. älteste Tochter, die '47 geboren  
472 wurde, in [Kleinstadt A in früherem deutschen Gebiet], das war  
473 für mich wie ne Schwester. Das war ne ganz tolle, enge  
474 Beziehung, weil wir ja, ich war damals zehn und .. das Kind war  
475 einfach da, inner Familie und das war toll.

476 195. I: Mhm.

477 196. A: Und wir haben, .. sehnen uns beide nach dieser  
478 Beziehung.

479 197. I: Mhm.

480 198. A: Aber sie ist eine hundertfünfzigprozentige Zeugin  
481 Jehovas in [Land A in Mitteleuropa].

482 199. I: Ach so.

483 200. A: Ja.

484 201. I: Mhm.

485 202. A: Und zwar ist sie dann ganz, ich glaub, 17, 18, war sie.  
486 Sie hat sehr bald nen Absprung aus der Familie, weil mein  
487 Schwager hatte größte Probleme, des, äh, das Thema (seufzt)  
488 möchte ich eigentlich (lacht) gar nicht aufrollen. Des ist, äh+, ja,  
489 ich, nur kurz. Er hat ihr jetzt gestanden, dieser [Name H] heißt  
490 sie, die in [Land A in Mitteleuropa] .. sie ist wirklich ne  
491 attraktive, tolle Frau.

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- 492       **203.     I: Mhm.**
- 493       **204.     A: Große, schlanke, hat ne Ausstrahlung und .. er hat ihr**  
494       **jetzt gestanden, er hätt meine Schwester nur geheiratet, weil er**  
495       **eigentlich in ihrer Nähe sein wollte.**
- 496       **205.     I: Mhm.**
- 497       **206.     A: Und wollte, ja. Er hat wohl immer .. Gefühle für sie**  
498       **gehabt, wie weit des ging, w-. Aber das hat .. mir meine Nichte**  
499       **jetzt ähm, trotzdem. Ich meine, sie ist da seit weit über ihre**  
500       **Grenzen gegangen und hat mir das mal am Telefon alles erzählt.**
- 501       **207.     I: Mhm.**
- 502       **208.     A: An sich dürfte sie das nicht und ich, mich belastet das**  
503       **irgendwo, dass ich das jetzt weiß, vor meiner Schwester. Ich**  
504       **muss mich da, hab natürlich auch ne Wut auf den Mann, ne.**
- 505       **209.     I: Mhm.**
- 506       **210.     A: Dann manchmal. Aber, wie, die zwei Töchter, die äh,**  
507       **sind hundertfuffzigprozentige Zeugen, heute noch. Die mittlere**  
508       **wohnt in der Nähe meiner Schwester. Die sind oben, da bei**  
509       **[Stadt K in Norddeutschland].**
- 510       **211.     I: Mhm.**
- 511       **212.     A: Und äh, .. die mittlere ist derart radikal. Weil meine**  
512       **Schwester nicht mehr in die Versammlungen geht, weiß, obwohl**  
513       **sie nicht ausgeschlossen ist.**
- 514       **213.     I: Mhm.**
- 515       **214.     A: Sie dürfte an sich Kontakt haben. Äh, verweigert sie**  
516       **ihrer Mutter oft .. nen Kontakt zu den Enkelkindern. Sie**  
517       **behauptet dann, wenn sie den Kindern irgendwas schenkt, dann**  
518       **schenkt sie irgendwelche bösen .. Einflüsse mit und sie würde**  
519       **dann immer spüren, dass böse Einflüsse in ihrem Haus sind.**  
520       **Und äh, sie würd dann immer aber spüren, wenn meine**  
521       **Schwester da war, würde sie äh, immer negative Strömungen**  
522       **spüren und so weiter.**
- 523       **215.     I: Mhm, mhm.**
- 524       **216.     A: Also das Verhältnis ist auch sehr gestört. Und das**  
525       **Verhältnis zu der Tochter in [Land A in Mitteleuropa] ist durch**  
526       **meinen Schwager sehr gestört, weil äh, meine Nichte sich jetzt**  
527       **ganz konsequent von ihm zurückgezogen hat, nachdem er ihr**  
528       **das mal bei einem Besuch .. wohl im Rausch, was weiß ich alles,**  
529       **erzählt hat.**
- 530       **217.     I: Mhm, mhm.**
-

- 531       **218.     A: Und sie sagt, sie kann da nicht mehr hin.**
- 532       **219.     I: Mhm.**
- 533       **220.     A: Und dadurch ist meine Schwester, hat meine Schwester**  
534           **natürlich auch größte Probleme. Und sie .. äh, mag ihre Kinder**  
535           **und möchte Kontakt haben, aber**
- 536       **221.     I: Mhm.**
- 537       **222.     A: Mein[...] das jetzt nur mal als Zwischen-**
- 538       **223.     I: Ja, aber es zeigt ja, wie schwierig dann solche Sachen**  
539           **sein können.**
- 540       **224.     A: Ja, eben, ja.**
- 541       **225.     I: die Glaubensfrage [...]**
- 542       **226.     A: Eben, ja, ja, Genau.**
- 543       **227.     I: Ja.**
- 544       **228.     A: Äh, äh, ... Ja. .. Dieser, äh, meine, das Verhältnis da mit**  
545           **meiner Mutter, das war dann, als wir ausstiegen, äh, .. ja. Es**  
546           **ging .. sie hat eigentlich das akzeptiert. Hat natürlich**  
547           **gegenargumentiert, aber sie war .. nicht ganz ablehnend. Wenn,**  
548           **wenn ich mit ihr über bestimmte Themen gesprochen hab.**
- 549       **229.     I: Mhm.**
- 550       **230.     A: Nur .. äh, war das kaum möglich. Sie lebte .. dann nach**  
551           **dem Tod meines Vaters bei ihrer Schwester in [Stadt L in**  
552           **Süddeutschland]. Und das ist diese erste Tante.**
- 553       **231.     I: Mhm.**
- 554       **232.     A: Und äh,**
- 555       **233.     I: Das heißt, die erste die überhaupt?**
- 556       **234.     A: Ja, die überhaupt diese Tanten-, die Tante [Name R], die**  
557           **äh, als erste anfang und diese, die dann nach [Stadt L in**  
558           **Süddeutschland], nach ihrer Konzen-, nicht Konzen-, nicht KZ-**  
559           **Zeit, ja, Zuchthaus.**
- 560       **235.     I: Mhm.**
- 561       **236.     A: Kam sie dann auch rüber und hat sich dann in [Stadt L**  
562           **in Süddeutschland] niedergelassen, weil da inzwischen ihre**  
563           **Söhne waren.**
- 564       **237.     I: Mhm.**
- 565       **238.     A: Sie hat ja die drei Söhne. Die wir dann über [Großstadt D**  
566           **in Mitteldeutschland] auch rausgeholt haben, die dann bei**
-



- 567 Verwandten untergekommen sind. Denn die wollten ja-, sollten  
568 dann in irgend nen Jugendheim.
- 569 239. I: Mhm.
- 570 240. A: Und das haben wir irgendwie dann verhindert. Ein, der  
571 älteste Sohn ist drüben geblieben. Der hat sich um die Mutter  
572 gekümmert und nach [...] und so weiter.
- 573 241. I: Mhm.
- 574 242. A: Und die zwei die Jüngeren sind dann hier rüber. Waren  
575 bei den Schwiegereltern, also diesen Großeltern.
- 576 243. I: Mhm.
- 577 244. A: Und .. jedenfalls, .. ist, .. ging es dann in [Stadt L in  
578 Süddeutschland] weiter. Und wir haben natürlich immer meine  
579 Mutter da besucht. Und äh, ... Ja, sie hat es irgendwo dann  
580 geschluckt. Aber ich hab immer gemerkt, richtig glücklich war  
581 sie dann auch nicht mehr in ihrem Alter.
- 582 245. I: Mhm.
- 583 246. A: Sie kam dann auch in so'n Pflegeheim und-. Also das  
584 war an sich alles sehr traurig.
- 585 247. I: Mhm.
- 586 248. A: Und für mich war das auch furchtbar, weil äh, wir ja  
587 auch eben so weit weg waren und ich mit meiner Familie  
588 gebunden war inzwischen
- 589 249. I: Mhm
- 590 250. A: Und .. ja, und meine, die Tante [Name R], die war dann  
591 geistig verwirrt, die letzten Jahre und .. des war .. also es .. nicht  
592 mehr schön.
- 593 251. I: Hört sich nen bisschen schwierig an.
- 594 252. A: Ja, dann nur kurz noch. Gerade die Beerdigung meiner  
595 Mutter äh, wurde dann natürlich von den Zeugen Jehovas  
596 veranstaltet. Und .. die jüngste Tochter meiner Schwester, die  
597 gar nix ist, die ist .. ich kann sagen, sie .. flattert so dahin. Ich  
598 weiß nicht, ob sie überhaupt an irgendwas glaubt.
- 599 253. I: Mhm.
- 600 254. A: Aber da hat sich dann sofort da raus gezogen. Sie hat  
601 irgendwo gespürt, dass was nicht stimmt. Und die kann sich  
602 heute noch erinnern, der vom [Felddienstbesuch?] auf der  
603 Beerdigung geredet hat und Versammlungsbesuch, das weiß ich
-

- 604 (lacht) noch, also ich hab in meinen Notizen jetzt mal entdeckt,  
605 die Beerdigungsansprache war eine Katastrophe.+
- 606 255. I: Mhm.
- 607 256. A: Also, es muss .. furchtbar gewesen sein.
- 608 257. I: Mhm.
- 609 258. A: Und des ist auch des, was einen dann ja so irgendwie  
610 belastet, wenn man so'n Elternteil hergibt und dann .. so ne ..  
611 Beerdigung da zelebriert wird, die keine ist.
- 612 259. I: Mhm.
- 613 260. A: Das war schon furchtbar. Und sie wurde dann auf dem  
614 [Stadt L in Süddeutschland]er Friedhof, des hat sie sich  
615 allerdings gewünscht. Und wollte das so. In nem anonymen  
616 Grab.
- 617 261. I: Mhm.
- 618 262. A: Diese, das sind da so Stellen in, in nem Riesepark, wo  
619 .. die Urnen eingesenkt werden und man weiß, wo die Urne ist
- 620 263. I: Mhm.
- 621 264. A: Und da ist auch nen Gedenkstein und mein Bruder hat  
622 dann dafür gesorgt, dass wenigstens ihr Name da drauf steht  
623 und äh, ja.
- 624 265. I: Ah ja.
- 625 266. A: Also es ist ne Erinnerungsstätte da und äh, was auch  
626 ganz-, was ich toll finde, es ist ne Erinnerungsstätte in  
627 [Kleinstadt A in früherem deutschen Gebiet], ein uraltes  
628 Grabgelege, sage ich jetzt mal, mit so'm schmiedeeisernen Zaun  
629 rum, ziemlich groß, ja, so halbes Zimmer, wo die ganzen Brüder  
630 und Großeltern und was an Verwandtschaft, die sind da alle  
631 beerdigt.
- 632 267. I: Ah ja.
- 633 268. A: Und da sind jetzt auch die Namen meiner Eltern und von  
634 anderen, die in [Großstadt D in Mitteldeutschland] inzwischen  
635 gestorben sind. Die sind dda alle verewigt.
- 636 269. I: Mhm, mhm. So dass es einen Platz gibt.
- 637 270. A: Einen Platz gibt, ja. Weil, die Sippe ist ja so verstreut.
- 638 271. I: Ja.
- 639 272. A: Ja.
-

- 640 **273. I: Ich hab gerade zwei Fragen. Das eine ist, sie haben auch**  
641 **nen Bruder.**
- 642 **274. A: Ja. Ah ja. Den hab ich ganz vergessen.**
- 643 **275. I: Sie waren dann zu dritt als Kinder.**
- 644 **276. A: Ja, ja.**
- 645 **277. I: Die Schwester war zehn Jahre älter**
- 646 **278. A: Und mein Bruder sechs.**
- 647 **279. I: Ah ja.**
- 648 **280. A: Der war noch inner HJ und war dann also, den haben sie**  
649 **ja auch noch geholt im Krieg, dann, kurze Zeit. Kam dann aber**  
650 **unversehrt gleich wieder. Also er war da nur irgendwo .. am**  
651 **Rand da. Ja. Und .. der war der radikale Gegner, von Anfang an.**
- 652 **281. I: Ach.**
- 653 **282. A: In-, er war ja dann noch in [Kleinstadt A in früherem**  
654 **deutschen Gebiet]. Äh, wir durften zur Miete dann noch im Haus**  
655 **bleiben. Wir waren noch nen paar Jahre in dem Haus, obwohl**  
656 **das '45 sofort enteignet wurde. Und der war der radikale Gegner.**  
657 **Der hat .. ich mein, der hat sogar Sachen an die Wand**  
658 **geschmissen vor Wut.**
- 659 **283. I: Mhm.**
- 660 **284. A: Wie er gemerkt hat, wie das mit meiner Tante anfang,**
- 661 **285. I: Mhm.**
- 662 **286. A: Und wie er dann merkte, dass wir uns dafür**  
663 **interessieren. Also der war .. ein Gegner, das gibt's gar nicht.**
- 664 **287. I: Mhm.**
- 665 **288. A: Und .. das hat sich auch fortgesetzt. Er war dann auch in**  
666 **[Stadt B in Norddeutschland] und hat ne Familie gegründet. Und**  
667 **äh, mein Vater ist dann immer zu ihm hingegangen, um .. sich da**  
668 **mal auszuweinen und da mal Weihnachten zu feiern, weil das ja**  
669 **war, in unserer Familie, bei meiner Mutter nicht möglich.**
- 670 **289. I: Ah ja.**
- 671 **290. A: Geburtstage und so weiter, das war ja**
- 672 **291. I: War das nicht überhaupt schwierig dann für die Ehe Ihrer**  
673 **Eltern? Wenn der [...]**
- 674 **292. A: Das war (Überlappung mit obigem Satz der**  
675 **Interviewerin), ich meine .. da hat sich jeder seine Nische**  
676 **gesucht. Mein Vater hatte dann nen Schrebergarten. Und meine**
-

677 Mutter die Versammlung. Und im Schrebergarten (Lacht) hat  
678 man sich+ getroffen, da war's dann wieder gut und da waren  
679 auch gute Zeiten.

680 293. I: Mhm.

681 294. A: Mein Bruder hatte seinen Schrebergarten .. paar Gärten  
682 weiter. Und da traf sich dann die Familie. Und da hat sich dann  
683 so'n bisschen die Wogen dann auch geglättet und ich denk',  
684 dass die letzten Jahre waren einigermaßen .. auch für meinen  
685 Vater, er ist dann an Krebs gestorben, einigermaßen waren-. Des  
686 muss ich noch dazu sagen, dieser Student, hat meine Eltern  
687 dann in [Stadt B in Norddeutschland] besucht, weil er da mal zu  
688 tun hatte.

689 295. I: Mhm.

690 296. A: Und ist dann mit meinem Vater mal inne Kneipe  
691 gegangen. Und da hat sich mein Vater mal .. ausgesprochen und  
692 ausgeheult, sage ich mal, bei diesem Studenten, dem [Name L].  
693 Äh, der kam, ganz erschüttert kam der wieder. Das war  
694 wahrscheinlich auch der Punkt, äh, der, wo dem [Name L] das  
695 klar wurde, dass das mit uns nicht geht, wenn ich da dran  
696 festhalt.

697 297. I: Mhm. Mhm.

698 298. A: Und da war en Moment auch für mich, weil das, mein  
699 Vater war mir immer sehr wichtig und äh, wo ich gedacht hab, ..  
700 Mensch, das darf's ja wohl nicht sein. Das es so schlimm ist.  
701 Und hab postwendend nen Brief an meine Mutter geschrieben  
702 und ihr das alles aufgelistet, was äh, mein Vater empfindet und  
703 wie es ihm geht und wie schlecht es ihm geht. Und äh, die  
704 Antwort war dann äh, .. dass er .. sie schon immer irgendwo  
705 schlecht gemacht hätte und das das nicht so wäre .. wie das  
706 dargestellt wird.

707 299. I: Mhm.

708 300. A: Ich mein, das war danach wieder weg. Aber da war auch  
709 so'n .. Punkt, wo ich .. ja, mal kurz gedacht hab, dass darf doch  
710 nicht wahr sein, dass das dem so schlecht geht.

711 301. I: Mhm. Aber sie lebten zusammen?

712 302. A: Sie lebten zusammen, ja, ja.

713 303. I: Also wie alle eigentlich noch, oder?

714 304. A: Ne, ich war in [Stadt E in Mitteldeutschland].

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- 715       **305. I: Das heißt, sie waren da schon in [Stadt E in**  
716       **Mitteldeutschland].**
- 717       **306. A: Und meine Eltern waren in [Stadt B in**  
718       **Norddeutschland].**
- 719       **307. I: Sie lebten in [Stadt B in Norddeutschland] und zwar**  
720       **beide zusammen.**
- 721       **308. A: Ja, ja.**
- 722       **309. I: Und eben mit ihren unterschiedlichen?**
- 723       **310. A: Ja. Meine, es war nicht so, dass die .. ständig Krach**  
724       **haben. Mein Vater hat auch resigniert.**
- 725       **311. I: Mhm.**
- 726       **312. A: Er hat dann klein beigegeben. Er hat gespürt, er kann**  
727       **nichts machen. Und dann hat man sich halt arrangiert und hat**  
728       **sich irgendwie nen Weg gefunden, dass jeder .. äh, sie ging in**  
729       **ihre Versammlung und ihren Haus-zu-Haus-Dienst und er hat ..**  
730       **dann auch-. Es war sogar so, es, es, war ne g- g- gute**  
731       **Freundschaft hatte er dann zu einem Zeugen Jehovas, der auch**  
732       **nen Garten hatte und mit dem er sich traf.**
- 733       **313. I: MHm.**
- 734       **314. A: Aber das war nicht, dass man jetzt über Glaubensdinge**  
735       **geredet hat.**
- 736       **315. I: Mhm**
- 737       **316. A: Sondern .. rein so, ich sag jetzt, weltlich.**
- 738       **317. I: Mhm, mhm. Ah ja. Gut, aber für Sie ging's dann erst mal**  
739       **.. bei und mit den Zeugen weiter.**
- 740       **318. A: Mhm.**
- 741       **319. I: Bis eben 1975 durch diese Erwartung nicht erfüllt hat**  
742       **und dann kam ja auch Ihre Tochter.**
- 743       **320. A: Mhm, ja. Und das war äh, in der Schwangerschaft war**  
744       **dies auch äh, ich weiß, ich saß noch mit nen, einem dieser**  
745       **Bücher, Ausstieg Bücher, sage ich mal, im Wartezimmer und**  
746       **bekam dann den Bescheid, dass ich schwanger bin.**
- 747       **321. I: Mhm.**
- 748       **322. A: Ähm, für meinen Mann war das zuerst auch nen**  
749       **bisschen schon nen Schock. Weil .. er sich das nicht vorstellen**  
750       **konnte, dass er nach äh, 17 Ehejahren jetzt noch äh, mit Kinder**
-

- 751 **323. I: Ja, da wäre ich jetzt auch äh, hätte ich jetzt auch gefragt.**  
752 **War das ein lang ersehntes Wunschkind oder was, womit Sie**  
753 **gar nicht mehr gerechnet hatten?**
- 754 **324. A: Äh, ich hab mir immer Kinder gewünscht, von Anfang**  
755 **an. (Lacht) und ich weiß noch, auf meiner Wunschliste standen**  
756 **immer so praktische Dinge, wo ich wusste, die brauche ich auch**  
757 **wenn ich ein Kind bekomme.+**
- 758 **325. I: Mhm.**
- 759 **326. A: Des war für ihn nie so. Und dann war das auch noch äh,**  
760 **äh, das Denken der Zeugen, äh, dass man in dieser Zeit jetzt**  
761 **keine Kinder in die Welt setzt. Es kommt ja bald Armageddon**  
762 **und**
- 763 **327. I: Mhm.**
- 764 **328. A: Ähm, da ist es nicht unbedingt erstrebenswert, Kinder**  
765 **zu haben.**
- 766 **329. I: Mhm.**
- 767 **330. A: Und ja. Und bei mir war's eben auch so, äh, wir haben**  
768 **äh, im Bezug auf Verhütung eben nicht so viel getan. Und es**  
769 **waren scheinbar äh, zwei oder drei so**  
770 **Scheinschwangerschaften, sage ich mal.**
- 771 **331. I: Mhm.**
- 772 **332. A: Die äh, immer wieder weggingen, weil ähm, äh, ich hab**  
773 **ne total unterentwickelte Gebärmutter und da hieß es dann, ja,**  
774 **also es wird ganz schwierig sein. Und das muss aber jetzt im**  
775 **Alter (lacht) kam's dann.+ Und zuerst war's dann, wie gesagt, für**  
776 **meinen Mann war's furchtbar und ich hab dann immer gleich**  
777 **gesagt, "Ach, so schlimm kann das und wir finden nen Weg und**  
778 **das geht und" Weil wir da ja frisch gebaut hatten, auch. Und wir**  
779 **auf das Gehalt angewiesen waren. Und das war ihn eben das**  
780 **Problem.**
- 781 **333. I: Mhm, mhm.**
- 782 **334. A: Wie wir das überhaupt schaffen. Das war halt. Ja, und**  
783 **das ging dann auch wunderbar. Ich war-, ich hatte, damals war**  
784 **das noch selten, Vierteljahr Mutterschaftsurlaub. Meine**  
785 **Schwiegermutter hat dann die Kleine, die wohnte ja mit im Haus,**  
786 **und es ging super. Also es war gar kein Problem. Ja, und das**  
787 **war, war dann für ihn äh, auch die Erfüllung. Ich werd des nie**  
788 **vergessen, wie er selig und glücklich war, als er dann sein Kind**  
789 **im Arm hatte. (lacht) Ja, war auch für uns ne ganz tolle Zeit.**
-

- 790 **335. I: Mhm.**
- 791 **336. A: Ja. Ja, und dann, in dieser, nach, wo die [Frauename**  
792 **A] dann da war, kam äh, des wir diese Freunde, durch die**  
793 **Schwangerschaftsgymnastik, dann Nachbarn, ähm, die uns**  
794 **dann auch ähm, mit dem Pfarrer, der auch in der Nachbarschaft**  
795 **wohnte, bekannt machten. Da hatten wir dann sehr gute**  
796 **Kontakte. Und mit dem konnte man .. eben auch bei nem glas**  
797 **Wein auch mal so richtig diskutieren und über alles reden.**
- 798 **337. I: Mhm.**
- 799 **338. A: Und das kam dann, das wir .. uns entschlossen haben,**  
800 **wieder in die Kirche einzutreten, auch weil wir dachten, ja, für**  
801 **die [Frauename A] ist es sicher auch gut.**
- 802 **339. I: Mhm.**
- 803 **340. A: und .. ja, Taufe und Kircheneintritt fielen dann**  
804 **zusammen. Sie war über nen Jahr. Und ja, das .. wir lebten als**  
805 **gute Kirchenchristen. Ich hatte aber immer irgendwo nen**  
806 **Gefühl, das, irgendwas fehlt mir.**
- 807 **341. I: Mhm.**
- 808 **342. A: Es müsste noch weiter gehen. Und äh, das .. mein, der**  
809 **Umzug hierher war ja auch .. ich sag immer, ne Fügung.**
- 810 **343. I: Mhm.**
- 811 **344. A: Das war nicht so von ungefähr, dass wir hier gelandet**  
812 **sind. Denn in [Stadt J in Süddeutschland], denke ich, wär das,**  
813 **wär unser Leben noch so .. langweilig neben**
- 814 **345. I: Da wären Sie immer noch in die Kirche [...]**
- 815 **346. A: So, so .. ja. ... Und wir kamen dann hier in die Gemeinde**  
816 **und hatten dann diesen Freundeskreis, äh, und oder Hauskreis,**  
817 **wo wir uns regelmäßig getroffen haben. Und da eben auch viele**  
818 **heiße Diskussionen waren, die sehr offen waren. Nich so'n**  
819 **streng religiöser Kreis, sondern .. nen sehr offener Kreis war.**  
820 **Und dann wurden hier in der Gemeinde Glaubenskurse ..**  
821 **angeboten. Und da bin ich dann hingegangen und beim zweiten**  
822 **hat dann mein Mann mitgemacht. Und das war für uns äh, dann**  
823 **..ja, Neubelebung unseres Glaubens. Und das, ich denk, grob**  
824 **gedacht, war das ne, meine ne sehr tolle (lacht) Hochphase. Weil**  
825 **man hat sich dann von der charismatischen Bewegung, hat er**  
826 **was erzählt?**
- 827 **347. I: Er hat ein bisschen erzählt.**
-

- 828 **348. A:** (lacht) Ja,+ das war-. Ich fand, .. nach wie vor, muss ich  
829 sagen, das auch ne sehr gute Zeit. Wir haben .. wieder tolle  
830 Leute kennengelernt, auch äh, .. in verschiedensten  
831 Begegnungen und .. ja. Ich denk, dass das auch für uns wichtig  
832 war. Das-, diese Erfahrung zu machen, äh, .. ja, ich sag jetzt mal,  
833 wo man, das (lacht) ne andere Dimension noch mal.+ Wie das,  
834 sonntags brav in die Kirche gehen, sondern das-, und das hat,  
835 war für mich äh, und ist es eigentlich heut noch, ein lebendiger  
836 Gottesdienst.
- 837 **349. I:** Mhm.
- 838 **350. A:** Wo das nicht steif und äh, streng zugeht, sondern wo  
839 man .. frei ist, auch äh, ja, beim singen aufsteht oder sich  
840 hinsetzt. Wo einfach eine Freiheit ist. Wie man sich fühlt, so  
841 kann man sich da bewegen.
- 842 **351. I:** Mhm.
- 843 **352. A:** Sag ich, ja. Und das lernten wir hier im Gemeindehaus  
844 kennen.
- 845 **353. I:** Mhm.
- 846 **354. A:** Unter diesem damaligen Pfarrer, der ähm, .. äh, ..  
847 verschiedene Gemeinschaftsgruppen hierher eingeladen hatte,  
848 immer wieder. Die auch in diese neuere Richtung gingen und  
849 dadurch sind wir da so eigentlich langsam reingewachsen. Es  
850 war nicht, dass wir jetzt irgendwo jetzt sofort äh,
- 851 **355. I:** Mhm.
- 852 **356. A:** Gottesdienst da erlebt hätten. Sondern es ist auch  
853 langsam .. gewachsen. Ja. Und jetzt ist wieder Neuorientierung  
854 irgendwie dran. Weil .. ähm, ... Ja, mein Mann hat schon  
855 Probleme, mit dieser ganzen Erneuerungsbewegung, weil er da  
856 auch manche sektenhaften Züge entdeckt.
- 857 **357. I:** Mhm.
- 858 **358. A:** Ich seh's nicht ganz so streng, aber ..
- 859 **359. I:** Ich wollt grad sagen, wie sehen Sie es?
- 860 **360. A:** (lacht) Ich seh rein, dass es menschtelt. Es menschtelt.
- 861 **361. I:** Mhm.
- 862 **362. A:** Mein, dass manche da irgendwo über's Ziel  
863 hinausschießen, dass mag sein. Aber ich denk, dass es rein  
864 menschliche Probleme sind. Natürlich, die sich dann auch  
865 wichtig machen wollen. Oder äh,
-



- 866       **363.     I: Mhm.**
- 867       **364.     A: Aber ich äh, hab da nicht die Probleme mit. Und ich**  
868       **meine, ich kann ihn verstehen. Und- ich kann das jetzt stehen**  
869       **lassen und äh, .. ich, ich will nicht direkt sagen, ich kann se**  
870       **entschuldigen, aber .. ich kann's einfach stehen lassen und**  
871       **sagen, "Meine Güte, ich hab meinen Weg gefunden und ich bin**  
872       **froh, dass ich jetzt aus diesen äh, streng kirchlich .. Rahmen**  
873       **raus bin." Ich es ist nichts, ich geh trotzdem mal sonntags gern**  
874       **wieder in nen Gottesdienst, es ist, oder zu sonstigen ..**  
875       **Veranstaltungen. Das ist .. nicht so. Aber äh, mein, wohler fühle**  
876       **ich mich .. wo's nen bisschen freier ist.**
- 877       **365.     I: Mhm, mhm. Und das heißt, Sie für sich hätten da jetzt**  
878       **keine Probleme?**
- 879       **366.     A: ne, ne.**
- 880       **367.     I: Sondern würden sagen, äh, die Sachen, die**  
881       **problematisch sind, die gibt's überall**
- 882       **368.     A: Ja, ja.**
- 883       **369.     I: Da wo sich Leute in Gruppen zusammentun.**
- 884       **370.     A: Eben, eben. Meine, und das ist uns klar, diese, dass**  
885       **man ja früher immer gemeint hat, es gibt die ideale Gemeinde**  
886       **oder die-, das gibt's nicht.**
- 887       **371.     I: Mhm, mhm.**
- 888       **372.     A: Das ist mir klar.**
- 889       **373.     I: Würden Sie dann, äh, sagen, dass, dass ist jetzt nicht ne**  
890       **Sache, äh, der, der, was weiß ich, Art der Bibelauslegung oder**  
891       **so, äh, die da problematisch ist, sondern dass eben eine**  
892       **einzelne Leute, wie das überall passieren kann, in die Gruppen,**  
893       **in die sie gehen, auch ihre Schwierigkeiten mit hinbringen?**
- 894       **374.     A: ... Meine, natürlich wird .. da sich er auch sehr naiv mit**  
895       **der Bibel manchmal umgegangen. Das .. ist sicher der Fall. Das**  
896       **man manches .. vereinfacht auslegt und sehr vereinfacht**  
897       **manche äh, äh, Dinge, ... ja. Aber .. im ... Großen und Ganzen**  
898       **empfang ich es so, man versucht, äh, ..ja, die Bibel so zu**  
899       **nehmen, wie sie ist.**
- 900       **375.     I: Mhm.**
- 901       **376.     A: Von daher .. natürlich schleichen sich da auch Irrtümer**  
902       **ein oder falsch, falsche Auslegungen. Das ist sicher .. auch da**  
903       **dabei. Aber es ist, ist ja in dieser Richtung nicht so festgelegt,**  
904       **wie das bei den Zeugen festgelegt ist, so isse und nicht anders.**
-

- 905       **377.     I: Mhm.**
- 906       **378.     I: Also so in Richtung von (Ende Band 1, Seite A)**
- 907       **379.     I: Mir war jetzt einfach wichtig, zu verstehen, wie sich das**  
908           **für Sie darstellt. Ob äh, ob's Ihnen äh, drum geht, zu sagen, das**  
909           **sind allgemein menschliche Schwächen, die machen sich auch**  
910           **da bemerkbar.**
- 911       **380.     A: Mhm, mhm.**
- 912       **381.     I: Oder ob's irgendwas gibt, was eben mit der Art und**  
913           **Weise, in der mit der Bibel umgegangen wird, zu tun hat.**
- 914       **382.     A: Mhm. Ne, ich, das, ich denk, dass die äh, sich bemühen,**  
915           **echt mit, und äh, ja, mit der Bibel so umzugehen, wie es da**  
916           **steht. Man bemüht, versucht, da äh, Erklärungen zu finden und ..**  
917           **Meine, natürlich ist das äh, .. für .. ja, ich sag jetzt mal, ja für**  
918           **Theologen oder so, ist das oft vielleicht naiv und, und simpel**
- 919       **383.     I: Mhm**
- 920       **384.     A: Wie manches dargestellt wird und ausgelegt wird. Äh,**  
921           **ja, man ist, ist, äh, ... (sehr lange Pause) Es ist zum Beispiel, ja,**  
922           **das könnt man vielleicht sagen, äh, für Kranke zu beten.**
- 923       **385.     I: Mhm.**
- 924       **386.     A: Das ist so'n Thema auch. Und was ja auch gehandhabt**  
925           **wird und gemacht wird und was biblisch und äh, da werden**  
926           **natürlich manchmal auch Erwartungen erzeugt, bei den**  
927           **Betroffenen, und .. äh, .. ja, das da vielleicht nen .. gewisser**  
928           **Missbrauch. Aber das kann ich eigentlich so nicht sagen. Man**  
929           **macht das auch, äh, im guten Glauben.**
- 930       **387.     I: Mhm.**
- 931       **388.     A: Und äh, ... Aber ich, ich seh des nicht so, dass, ja, es**  
932           **gibt Enttäuschungen dann, wenn nichts passiert und äh, äh, .. ja,**  
933           **vielleicht auch Erwartungen geweckt werden. Des ist der Fehler,**  
934           **der dann gemacht wird.**
- 935       **389.     I: Ah ja.**
- 936       **390.     A: Das kann ich sagen. Dass Erwartungen geweckt**  
937           **werden, du wirst geheilt und du wirst gesund und Gott heilt dich**  
938           **und äh, und äh, das passiert dann nicht.**
- 939       **391.     I: Mhm. Ja. Und andererseits würden Sie aber sagen, wenn**  
940           **ich Sie richtig verstehe, dass man für einen Kranken betet.**
- 941       **392.     A: Mhm.**
- 942       **393.     I: Das ist doch in Ordnung.**
-

- 943 **394. A:** Ja, ja. Des, da äh, äh, ich meine, ich hab da auch keine  
944 Probleme mit, äh, äh, wenn des, ja, normal. Aber wie gesagt, wir  
945 haben so Fälle jetzt erlebt, wo dann die Betroffenen auch  
946 gestorben sind. Und wo große Hoffnungen eben da waren, und ..  
947 ja, das ist dann natürlich-. Aber ich sag, gut, .. das ist für mich  
948 auch das Menschliche, was dann da rein spielt.
- 949 **395. I:** Mhm, mhm. So dass Sie sagen würden, die Kirche ist  
950 nicht verantwortlich für die hohen Erwartungen vielleicht, oder?
- 951 **396. A:** Ja.
- 952 **397. I:** Mhm. Mhm. Es ist ja nicht so, dass, oder lehnen die auch  
953 medizinische Behandlungen ab?
- 954 **398. A:** ne, ne.
- 955 **399. I:** Ah ja.
- 956 **400. A:** Es wird sogar immer wieder betont, äh, dass das sehr  
957 wichtig ist. Und .. es wird sogar gesagt, Gott heilt auch durch die  
958 Ärzte.
- 959 **401. I:** Mhm.
- 960 **402. A:** Denn Gott hat ihnen den Verstand gegeben, dass sie  
961 das Wissen haben. Und wissen, wo sie jetzt anfangen müssen  
962 und welche Medizin sie geben müssen.
- 963 **403. I:** MHm.
- 964 **404. A:** Und es wird dann sogar auch für die Ärzte gebetet. Das  
965 [...]
- 966 **405. I:** Dass sie die richtige Entscheidung treffen?
- 967 **406. A:** Entscheidung treffen und so weiter.
- 968 **407. I:** Mhm, mhm. Ja. Also so, dass Sie da auch in gewisser  
969 Weise ne andere Sicht drauf haben als Ihr Mann?
- 970 **408. A:** Ja, ja. Er hat da mehr Probleme mit. Er sieht das .. ist äh,  
971 ja, sieht das vielleicht auch viel nüchterner. Ich äh, kann  
972 manches dann auch entschuldigen. Und ich denk immer, dass  
973 die Menschen, die des .. dahinter stehen, dass das nicht  
974 irgendwie .. böse ist oder um .. des Gewinns willen oder ..  
975 dass sie irgendwie .. sich wichtig tun wollen. Weil das .. äh, äh, ..  
976 Also das kann ich mir jetzt gerade so nicht denken. Natürlich  
977 entschuldige ich es dann. Ich seh dann den Menschen, der  
978 dahinter steht und denk, der macht das nicht böse. Ich mein,  
979 ich hab, ich rede ja auch mal [...] und mache da was falsch.
-

- 980 **409. I: Also würden Sie sagen, wir sind alle in Gefahr,**  
981 **gelegentlich was in den Raum zu stellen, was nicht so**
- 982 **410. A: Ja, genau. Ja, denke ich auch. Man, ist doch äh, ... ja,**  
983 **dass man sich manchmal irgendwas .. äh, jemanden sagt und**  
984 **das liegt völlig daneben.**
- 985 **411. I: Mhm.**
- 986 **412. A: Die Gefahr ist natürlich und das ist das, was wir ja auch**  
987 **äh, jetzt ankreiden .. müssen. Dass manchmal Dinge**  
988 **ausgesprochen werden und es passiert nichts oder es trifft nicht**  
989 **ein oder äh, .. dass man sich nicht dafür äh, entschuldigt oder**  
990 **sagt: "Mensch, da hab ich nen Fehler gemacht."**
- 991 **413. I: Mhm, mhm.**
- 992 **414. A: Ja. Vielleicht, dass mein Mann da manches besser**  
993 **einordnen kann. Ich weiß es nicht. Aber-. Gut.**
- 994 **415. I: Wo-. Sie wollten noch was sagen?**
- 995 **416. A: Ich wollte nur sagen, dass diese äh, Zeit äh, war einfach**  
996 **ne wichtige Phase auch für .. mich. Natürlich äh, stecke ich auch**  
997 **nicht mehr so drin wie am Anfang, dass ich jetzt äh, .. früher war**  
998 **das so, man fuhr dann von einem .. ähm, Kongress zum andern**  
999 **oder wo man wusste, da ist irgendwie ein bekannter Redner. Da**  
1000 **ist man dann hingefahren. Man musste alles miterlebt haben.**  
1001 **Also die Zeit ist vorbei.**
- 1002 **417. I: Mhm.**
- 1003 **418. A: Und das gibt ja gerade auf dem Gebiet auch viele, (Lacht)**  
1004 **die umeinander reisen+ und da und dort ihre Vorträge halten**  
1005 **und Predigten und dann, ja. (lacht)**
- 1006 **419. I: Mhm. Also so die, die äh,**
- 1007 **420. A: Hochphase**
- 1008 **421. I: Wollte ich gerade sagen. Die, die ist irgendwie**  
1009 **abgeklungen.**
- 1010 **422. A: Ja, ja.**
- 1011 **423. I: Wo sehen sich jetzt?**
- 1012 **424. A: Jetzt hab ich eine äh, .. wie ich es eigentlich noch nie**  
1013 **hatte, eine ganz tiefe Beziehung zum .. zu Jesus und zu Gott.**
- 1014 **425. I: Mhm.**
- 1015 **426. A: Die ist, fühl mich äh, so, äh, ja, geborgen und bin**  
1016 **eigentlich glücklich und zufrieden.**
-

- 1017 **427. I: Mhm.**
- 1018 **428. A: Wo ich mich nach sehn, das muss ich sagen, äh, .. und**  
1019 **weil wir jetzt aufeinander eingestellt sind, dass sich vielleicht**  
1020 **einmal für uns beide ein Gesprächskreis irgendwo sich auftut.**
- 1021 **429. I: Mhm.**
- 1022 **430. A: Wo man sich mal wieder austauschen kann. Wo man**  
1023 **mal auch wieder über biblische Dinge reden kann.**
- 1024 **431. I: Mhm, mhm.**
- 1025 **432. A: Des, ja, äh, so**
- 1026 **433. I: Für die Zukunft.**
- 1027 **434. A: [...]**
- 1028 **435. I: Wenn man Sie jetzt fragen würde, zu welcher**  
1029 **Glaubensrichtung Sie sich zugehörig fühlen, wie würden Sie das**  
1030 **beschreiben?**
- 1031 **436. A: Ja, trotz allem noch der evangelischen Kirche.**
- 1032 **437. I: Mhm.**
- 1033 **438. A: Weil ich bin Mitglied der evangelischen Kirche und hab**  
1034 **in dieser Kirche meine, ich hab meine (lacht) Gruppen und**  
1035 **Kreise.+ Ich könnte, äh, ja, ich gehe in ähm, mit paar jungen**  
1036 **Frauen. Ich, komisch, hab ich immer wieder jüngere Frauen**  
1037 **(lacht) um mich, es ergibt sich einfach.+ Äh, da haben wir nen**  
1038 **Gebetskreis, wo wir uns austauschen**
- 1039 **439. I: Mhm.**
- 1040 **440. A: Wo wir über alles offen sprechen, was uns bewegt, was**  
1041 **uns beschwert. Wo wir äh, wirklich nen tollen Austausch haben**  
1042 **und dann gemeinsam drüber beten. Ganz frei wie's kommt und**  
1043 **was dran ist. Und äh, ist hier in der evangelischen Kirche noch**  
1044 **vom alten Ehe-, Pfarrerehepaar, ein Israel-Gebetskreis.**
- 1045 **441. I: Mhm.**
- 1046 **442. A: Äh, das ist ein weiteres Thema, Israel, was mich sehr**  
1047 **beschäftigt.**
- 1048 **443. I: Mhm.**
- 1049 **444. A: Und da treffen wir uns auch regelmäßig. Und das sind**  
1050 **alles ganz konservativ, strenge .. Kirchenfrauen, (lacht) sag ich**  
1051 **jetzt mal.+**
- 1052 **445. I: [...]**
-

- 1053 **446. A:** Aber offen. Sehr offen und äh, die dann auch die  
1054 **Offenheit** haben, mal einen charismatischen Gottesdienst zu  
1055 **besuchen** oder mal in die Pfingst-
- 1056 **447. I:** Das wollte ich gerade fragen. Was ist aus der  
1057 **charismatischen Seite** geworden?
- 1058 **448. A:** Leider, äh, ruht es. Meine, wir hatten ja, äh, sehr viel  
1059 **Kontakt** zur [Landschaft in Süddeutschland], ich weiß nicht, ist  
1060 **das**, hat mein Mann davon erzählt?
- 1061 **449. I:** Mhm.
- 1062 **450. A:** Da waren regelmäßige Gottesdienste, einmal im Monat.  
1063 **Und das** ist durch die Verletzung, die mein Mann da oben  
1064 **erfahren** hat, ist das alles, jetzt im Moment ruht es.
- 1065 **451. I:** Ah ja.
- 1066 **452. A:** Obwohl er gegen die Person, die da jetzt oben sind, nix  
1067 **hat**. Er mag sie, aber möchte im Moment seine Ruhe haben. Und  
1068 **ich akzeptier** das.
- 1069 **453. I:** Mhm.
- 1070 **454. A:** Und äh, .. wir sind dann auch ab und zu, da ist ne freie  
1071 **Gemeinde** im [Region M].
- 1072 **455. I:** Mhm.
- 1073 **456. A:** In [Kleinstadt N]. Wo wir dann auch ab und zu mal  
1074 **hingehen**.
- 1075 **457. I:** Mhm. Aber auch nicht ganz aus dem Blickfeld?
- 1076 **458. A:** Ne, das ist nicht so, dass wir jetzt total .. ausgeschieden  
1077 **sind**. Und wenn sich mal was ergibt, dann-. Aber wie gesagt, es-,  
1078 **wir haben** auch im Moment gar nicht die Zeit und m.. \*mein Mann  
1079 **hat** auch nicht den Blick dafür und drum akzeptier ich das+ und  
1080 **ich .. merk**, dass ich .. auch damit zu Recht komme. (lacht)
- 1081 **459. I:** Danke.
-

1. I: So, dann mache ich das Maschinchen wieder an. Und äh, komm jetzt zum Interview zur Glaubensentwicklung. Und wie gesagt, manches mag sich nach Wiederholung anhören. Am Anfang steht, nen Abschnitt zum Lebensrückblick. Wenn Sie über Ihr Leben nachdenken, können Sie es in unterschiedliche Abschnitte einteilen? Zum Beispiel, wenn es ein Buch wäre, wie würden Sie die Kapitel nennen?
2. A: Die Kapitel, ne schöne Jugend, an der [Küste]. (lacht)
3. I: Mhm.
4. A: Äh, ... ne gute, ja in [Stadt A in Südwestdeutschland]. Die Berufstätigkeit äh, das Berufsleben bei der Firma, das ist nen wichtiges Kapitel.
5. I: Mhm.
6. A: Und ah, ja, nen Roman für sich. Ähm. Mein, ja, das überschneidet sich jetzt. Ja, Ehe. Dann aber auch die, das das Kind.
7. I: Mhm.
8. A: Äh, die Zeit mit der [Name A]. Wenn ich davon rede, fange ich immer an zu heulen.
9. I: Ooh!
10. A: Weil äh, sie heiratet jetzt, im August und zieht nach .. [Stadt B in Süddeutschland]. Und das ist im Moment für mich, obwohl man immer denkt, man hat sich losgelöst, man ist frei, man weiß das ja, (lacht) aber das ist, das ist im Moment, äh, weil, sind tausend Schwierigkeiten. Wohnungssuche und Wohnung finden. Und wir sollen helfen. Mein Mann sperrt und sagt: "Die sollen zusehen, wie se fertig werden." Die Vorbereitung der Hochzeit, die hier ist. Alles ja. Das ist nen bisschen äh, gerade, die Tochter, das ist natürlich .. nen großer Abschnitt.
11. I: Mhm.
12. A: Die Zeit mit ihr und ja, des ...
13. I: mhm.
14. A: Ähm. ... Und dann-. Ach so, muss ich das jetzt auf den religiösen .. Nenner bringen?
15. I: Nur wenn Sie wollen.
-

- 36       **16.       A: Dann die äh, diese, diese Zeit, äh, sagen wir mal, nach ...**  
37       **äh, nach '92. Das war 1992, als meine Mut-, Schwiegermutter**  
38       **starb. Und wo wir da in diese Glaubenskrise[?] reinkamen.**
- 39       **17.       I: Mhm.**
- 40       **18.       A: Also das wär auch nen Kapitel.**
- 41       **19.       I: Mhm. Wie würden Sie es nennen?**
- 42       **20.       A: Es hört sich, ja, eine religiöse Neuerfahrung.**
- 43       **21.       I: Mhm. Ähm, noch mal anders geguckt. Welche Ereignisse**  
44       **in Ihrem Leben sind rückblickend besonders bedeutsam?**
- 45       **22.       A: Also welche Ereignisse?**
- 46       **23.       I: Mhm.**
- 47       **24.       A: ... (sehr lange Pause) Ähm, ... (sehr lange Pause) Also**  
48       **formulieren Sie noch mal die-.**
- 49       **25.       I: Welche Ereignisse, was ragt heraus?**
- 50       **26.       A: Mhm. ... (sehr lange Pause) Ich kann eigentlich nicht**  
51       **sagen, dass die Zeugenzeit äh, äh, .. jetzt so im Rückblick das**  
52       **Herausragende .. war. Sondern eigentlich so einzelne Punkte,**  
53       **das war eben die Ehe mit meinem Mann, das war die**  
54       **Berufstätigkeit bei der Firma, meine Tochter und dann-. Also, so**
- 55       **27.       I: Mhm.**
- 56       **28.       A: Aber ich hab keine äh, .. Hoch- oder Tief-.**
- 57       **29.       I: Also würden Sie eher sagen, diese Abschnitte?**
- 58       **30.       A: Diese Abschnitte.**
- 59       **31.       I: Als jetzt einzelne Ereignisse?**
- 60       **32.       A: Ja, mhm.**
- 61       **33.       I: Okay.**
- 62       **34.       I: Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre**  
63       **persönliche Entwicklung entscheidend beeinflusst haben?**
- 64       **35.       A: Ja.**
- 65       **36.       I: Mhm.**
- 66       **37.       A: Ich hatte ne, eine Kollegin, zu der ich ne sehr enge**  
67       **Beziehung hatte. Mit der ich alles .. ausgetauscht hab. Äh, die**  
68       **mich ne zeitlang sehr beeinflusst hat. Ich stand sehr stark unter**  
69       **ihrem Einfluss, bis ich das gemerkt hab.**
- 70       **38.       I: Mhm.**
-



- 71 **39. A: Dass ich-. Jeder zweite Satz war: “[Name B] hat gesagt”.**  
72 **Also da merkte ich dann plötzlich, wie sehr ich unter ihrem**  
73 **Einfluss steh.**
- 74 **40. I: Mhm.**
- 75 **41. A: Und das hat sich, da habe ich mich dann aber äh, frei**  
76 **gemacht mit diesem äh, Neubesinnung, religiöse Neubesinnung.**
- 77 **42. I: mhm.**
- 78 **43. A: Da wurde ich dann auch von ihrem Einfluss frei.**
- 79 **44. I: Ah ja.**
- 80 **45. A: Mhm.**
- 81 **46. I: Erinnern Sie sich an Veränderungen in Beziehungen, die**  
82 **einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre**  
83 **Ansichten hatten?**
- 84 **47. A: ... (sehr lange Pause) \*Mhm, kann ich eigentlich nicht**  
85 **sagen. Ne.+**
- 86 **48. I: Mhm.**
- 87 **49. I: Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung**  
88 **zu Gott im Verlauf Ihres Lebens und auch in den**  
89 **unterschiedlichen Phasen Ihres Lebens verändert?**
- 90 **50. A: Äh, wie gesagt ich hab eigentlich, das ist mir wohl in die**  
91 **Wiege gelegt worden, Urvertrauen. Weil, ich komm aus einem,**  
92 **die Schwestern meiner Großeltern waren Diakonissen.**
- 93 **51. I: Mhm.**
- 94 **52. A: Also, es war, die Bibel war immer präsent. Auch die**  
95 **Großmutter las und die andere Oma. Also es, ich komm aus**  
96 **einem religiösen Hintergrund.**
- 97 **53. I: Mhm.**
- 98 **54. A: Und, ich denk, dass ist mir in die Wiege gelegt. Ich weiß**  
99 **es nicht.**
- 100 **55. I: Mhm. Ah ja.**
- 101 **56. A: Dass ich so’n Urvertrauen hab, dass ich-, das steckt in**  
102 **mir drin. Ich kann-, das ist so.**
- 103 **57. I: Mhm, mhm.**
- 104 **58. A: Und, wie war jetzt die Frage?**
- 105 **59. I: Ob sich äh, wie sich Ihr Gottesbild verändert hat im Laufe**  
106 **Ihres Lebens?**
-

- 107 **60. A: Eigentlich äh, kann ich sagen, es war kontinuierlich**  
108 **immer, auch bei den Zeugen hab ich immer, äh, .. ja, Zeiten**  
109 **gehabt, dass muss ich sagen, Notzeiten oder wenn Probleme**  
110 **waren und Krisenzeiten.**
- 111 **61. I: Mhm.**
- 112 **62. A: Von Gott keine Antwort bekam. Ich hab da gebetet und**  
113 **es blieb alles so.**
- 114 **63. I: mhm.**
- 115 **64. A: Das, die Zeit war schon .. da. Aber äh, diese, dies**  
116 **Urvertrauen das blieb. Das ist einfach.**
- 117 **65. I: Mhm.**
- 118 **66. I: Was bedeutet Gott heute für Sie?**
- 119 **67. A: .. Dass er .. der Schöpfer und .. mein Vater ist. Ich kann**  
120 **sagen, Abba, Vater.**
- 121 **68. I: Mhm.**
- 122 **69. A: Und ich denk, damit ist alles gesagt, gell. (lacht)**
- 123 **70. I: Gab es in Ihrem Leben Momente intensiven Glücks oder**  
124 **Durchbrüche, die den Sinn Ihres Lebens gefestigt oder**  
125 **verändert haben?**
- 126 **71. A: ... Ja, es gab Höhen und Tiefen aber .. nicht das es jetzt**  
127 **so weltbewegend war. Kann ich eigentlich (lacht) wüsste ich**  
128 **jetzt nicht.**
- 129 **72. I: Mhm.**
- 130 **73. I: Haben Sie Krisenzeiten oder Zeiten des Leidens und der**  
131 **Enttäuschung erlebt, oder Zeiten, in denen Sie keinen Sinn in**  
132 **Ihrem Leben gesehen haben?**
- 133 **74. A: Natürlich, Krisenzeiten äh, in unserer Ehe waren immer**  
134 **wieder da.**
- 135 **75. [Klopfen an der Tür. Ehemann fragt, ob er Kaffee machen**  
136 **soll.]**
- 137 **76. I: So, wo waren wir. Ja, Krisenzeiten.**
- 138 **77. A: Ja, die hab ich. Ich hab in meiner Ehe viel geweint.**
- 139 **78. I: Mhm. Was ist da mit Ihnen passiert.**
- 140 **79. A: Äh, ich hab dann eigentlich immer wieder**  
141 **zurückgefunden, Trost gefunden, und das ist ähm, auch, wenn**  
142 **jetzt das hart auf hart mal geht. Man ist jetzt im Alter noch**  
143 **dünnhäutiger und empfindlicher. Ähm, äh, ich kann damit zu**
-

- 144           **Gott gehen und kann ihm das hinhalten und ich fühl mich dann**  
145           **getröstet und getragen und ich ähm, weiß, es gibt nen Weg.**
- 146       **80.       I: mhm.**
- 147       **81.       A: Und es ist für mich das Faszinierende, an dieser ..**  
148           **Gottesbeziehung, dass es immer äh, nen Ausweg gibt. Oder nen**  
149           **Weg sich auftut oder ne Veränderung geschieht oder wie auch**  
150           **immer.**
- 151       **82.       I: Mhm.**
- 152       **83.       A: Äh, ja.**
- 153       **84.       I: Mhm. Welchen Einfluss hatten diese Erfahrungen? Also**  
154           **ich meine jetzt Zeiten von Leid oder Enttäuschung?**
- 155       **85.       A: Das ich einerseits wohl in diesen Momenten auf Gott**  
156           **geworfen .. bin, mehr denn je.**
- 157       **86.       I: Mhm.**
- 158       **87.       A: Das andere äh, das äh. Wie war das jetzt?**
- 159       **88.       I: Welchen Einfluss solche Erfahrungen hatten?**
- 160       **89.       A: Dass ich auch vor allen Dingen gelernt hab, demjenigen**  
161           **zu vergeben, .. äh, der mir wehgetan hat und äh, hab dadurch ne**  
162           **ganz große Befreiung erfahren.**
- 163       **90.       I: mhm. Mhm. Könnten Sie das nen bisschen .. ja,**  
164           **schildern, wie so was geht?**
- 165       **91.       A: Äh, also wenn ich äh, .. ich kann heute zum Beispiel**  
166           **sagen, wenn äh, ich muss es jetzt an meinem Mann festmachen.**  
167           **Ich meine, es gibt auch andere Fälle, aber**
- 168       **92.       I: Mhm.**
- 169       **93.       A: mhm, ... Herr, vergib du ihm. Er hat jetzt wieder in**  
170           **seinem Zorn und seiner Wut das und das gemacht**
- 171       **94.       I: Mhm.**
- 172       **95.       A: Ähm, ... er kann, er weiß, er kann im Grunde genommen**  
173           **nichts dafür. Er ist so gestrickt, es ist seine Art.**
- 174       **96.       I: Mhm.**
- 175       **97.       A: Ich versucht dann, damit versteh ich ihn dann ja auch**  
176           **besser.**
- 177       **98.       I: Mhm, mhm.**
- 178       **99.       A: Und das, dieses Vergeben können, äh, und .. das ist für**  
179           **mich eine .. ja, ganz wichtige Erfahrung auch.**
-

- 180       **100.     I: Mhm.**
- 181       **101.     A: Das .. äh, dass ich, ich, vor allen Dingen macht mich das**  
182           **dann frei von Druck und -, das, also für mich ist das sehr**  
183           **befreiend dann auch.**
- 184       **102.     I: Mhm.**
- 185       **103.     A: Meine, es ist, geht nicht immer so schnell. (lacht) Aber**  
186           **äh.**
- 187       **104.     I: Ja.**
- 188       **105.     A: (lacht) Ich weiß nicht, ist das+**
- 189       **106.     I: Ich könnte mir vorstellen, dass es was mit Loslassen von**  
190           **Groll zu tun hat.**
- 191       **107.     A: Ja, ja, ja.**
- 192       **108.     I: Habe ich Sie da richtig verstanden?**
- 193       **109.     A: Ja, natürlich. Auch. Ja.**
- 194       **110.     I: Ja**
- 195       **111.     I: . Ähm, noch was zum Thema Beziehungen? Die ersten**  
196           **haben Sie mit den Eltern. Wie würden Sie Ihre Eltern**  
197           **beschreiben?**
- 198       **112.     A: Mhm, des ist .. einerseits schwierig, weil ich .. ein ..**  
199           **sozusagen ein Kriegskind bin und zwar äh, die Erinnerung**  
200           **einmal an meinen Vater ist, wo ich äh, wo die Welt noch in**  
201           **Ordnung war und ich noch klein war. Da war ein greifendes**  
202           **Erlebnis, dass er mich mal furchtbar verschlagen hat, mit nem**  
203           **Rohrstock, dass ich solche Blutstriemen hatte, weil ich .. zu ner**  
204           **Freundin gegangen bin und mich vergessen hab. Und die haben**  
205           **mich am Strand gesucht und .. überall gesucht und ich war nicht**  
206           **da. Ich hab mich vergessen.**
- 207       **113.     I: Mhm.**
- 208       **114.     A: Ich bin mit der-, was weiß ich. Das war mal diese eine**  
209           **Seite, die Strenge des Vaters. Und er irgendwo äh, wohl streng.**  
210           **Aber auch .. wie ich ihn im Alter dann erlebt hab, war er dann**  
211           **doch nen liebevoller Mensch.**
- 212       **115.     I: Mhm.**
- 213       **116.     A: Äh, aber, ja. Es war zu viel Trennung. Ich war nie lange**  
214           **in der Familie, weil dann kam .. dass er nach [Stadt C in**  
215           **Norddeutschland] musste nach '45. und die zwei Jahre in [Stadt**  
216           **C in Norddeutschland], des ..**
- 217       **117.     I: Mhm.**
-

- 218       **118.     A: das war auch kein richtiges, so Familienleben mehr.**
- 219       **119.     I: Mhm, mhm.**
- 220       **120.     A: Das war ja sowieso dann gestört durch die**  
221           **Zeugengeschichte. Weil, er war total dagegen. Er hat manchmal**  
222           **verhindert, dass ich be-, wenn irgend ne Aktion war und man**  
223           **mehr im Einsatz war und ich mir vorgenommen, da und da noch**  
224           **mit nen Haus-zu-Haus-Dienst zu gehen und da hat er versucht,**  
225           **mir das zu verbieten und**
- 226       **121.     I: Ah ja.**
- 227       **122.     A: Er wollte immer wieder, dass ich da nicht mitmach.**
- 228       **123.     I: Mhm, mhm.**
- 229       **124.     A: Er wollte einfach, ja, mich zurückziehen da, von der**  
230           **ganzen Geschichte.**
- 231       **125.     I: mhm.**
- 232       **126.     A: Also, jetzt zum Elternbild. Es ist .. sehr zwiespältig auch.**  
233           **Meine Mutter äh, ist .. ja, auch ... ja, ich denk auch geschädigt**  
234           **durch die Zeugen und äh, ...**
- 235       **127.     I: Wie war Sie? Was war sie für ein Mensch?**
- 236       **128.     A: ... Sie hat eigentlich immer auch nen bisschen das**  
237           **gemacht, was sie wollte und ... (sehr lange Pause) Ich kann mich**  
238           **gar nicht so an Erziehungsmaßnahmen und Phasen erinnern, ..**  
239           **nur, ja, dass sie mich mal .. als kleines Kind zurechtgewiesen.**  
240           **Sie hat's immer laufen lassen. Sie hat .. sich eigentlich auch**  
241           **nicht viel drum gekümmert, wie ich in der Schule zurechtkomm.**  
242           **Und ich war keine gute Schülerin.**
- 243       **129.     I: Mhm.**
- 244       **130.     A: Das-, sie war mit ihrem Haus und dem Umfeld**  
245           **beschäftigt. Sie war .. Geschäftsfrau und .. (lacht) na ja.**
- 246       **131.     I: Mhm. War Sie das auch in [Stadt C in Norddeutschland]**  
247           **dann?**
- 248       **132.     A: Ne, ne, da nicht mehr. Aber da, wie gesagt, diese .. zwei**  
249           **Jahre, die ... (sehr lange Pause) Das war für mich auch ne Zeit,**  
250           **wo wir viel auch mit Zeugen .. zusammen waren und .. auch mal**  
251           **Feste gefeiert haben und so.**
- 252       **133.     I: Mhm.**
- 253       **134.     A: Äh, es ist-. ...**
- 254       **135.     I: Mhm.**
-

- 255       **136.     A: Es plätscherte.**
- 256       **137.     I: Ah ja. Hat sich Ihr Bild von Ihren Eltern im Lauf der Jahre**  
257           **verändert?**
- 258       **138.     A: \*In dem Sinne kann ich das nicht sagen, dass sie [...]+**  
259           **Ich seh heute ihre .. Stärken und ihre Schwächen natürlich ..**  
260           **anders.**
- 261       **139.     I: Mhm.**
- 262       **140.     A: Wie-. Aber ich hab nie irgendwie. Ich hab auch keine**  
263           **Probleme mit ihnen gehabt. Das war, wie gesagt, dass mein**  
264           **Vater versucht hat, mich da von den Zeugen abzuhalten. Aber**  
265           **sonst, dass wir Konfrontationen hatten oder so was, das kenne**  
266           **ich nicht.**
- 267       **141.     I: Gibt es andere Beziehungen, die Ihnen bedeutsam**  
268           **erscheinen, wenn Sie so auf Ihr Leben zurückblicken?**
- 269       **142.     A: Mhm, das ist ... (sehr lange Pause) Ja, eine Beziehung,**  
270           **die sicher bedeutsam ist, ist zu diesem .. ehemaligen**  
271           **Pfarrersehepaar.**
- 272       **143.     I: Mhm.**
- 273       **144.     A: Jetzt, wenn ich jetzt an die so-. Ich mein, zwischendrin,**  
274           **natürlich äh, .. sehr gute Beziehungen auch zu Kollegen, die zum**  
275           **Teil heute noch existieren.**
- 276       **145.     I: Mhm.**
- 277       **146.     A: Die-, sogar eine, die mir sogar geholfen hat, durch ihre**  
278           **Art. Sie war ne gute Kirchenchristin.**
- 279       **147.     I: Mhm.**
- 280       **148.     A: Äh, äh, von den Zeugen wegzukommen, die so**  
281           **unterstützend gewirkt hat.**
- 282       **149.     I: Ah ja.**
- 283       **150.     A: Die ja, wusste, ich hatte ja mit ihr immer diskutiert.**
- 284       **151.     I: Mhm, mhm.**
- 285       **152.     A: Und ja, ich meine, das sind so einzelne, aber**
- 286       **153.     I: Mhm, mhm.**
- 287       **154.     I: Mit welchen Gruppen, Einrichtungen, Anliegen oder**  
288           **Projekten identifizieren Sie sich, wenn es das gibt?**
- 289       **155.     A: (Lacht) ... (sehr lange Pause) Ja, also ich .. fühl mich**  
290           **immer in äh, .. Gesprächskreisen und äh,**
-

- 291 **156. I: mhm**
- 292 **157. A: Ja, da fühle ich mich wohl. Und .. Im weitesten Sinne**  
293 **heißt es früher Bibelkreis und da gehe ich auch ab und zu hin.**  
294 **Ansonsten [...] hier unser junger veranstaltet, so'n**  
295 **Gesprächskreis, der, ja, nen bisschen mehr .. hergibt .. so**  
296 **landläufig das Bibelbetrachtung.**
- 297 **158. I: Mhm.**
- 298 **159. A: Sondern nen bisschen auch das-, der in die Tiefe geht**  
299 **und psychologisch da so'n bisschen da hinterfragt.**
- 300 **160. I: Ah ja.**
- 301 **161. I: Spüren Sie, dass Ihr Leben einen Sinn hat?**
- 302 **162. A: Ja.**
- 303 **163. I: Was gibt Ihrem Leben Sinn?**
- 304 **164. A: (lacht) Äh, dass ich das, was ich .. ja, an Freude und**  
305 **Geborgenheit von Gott her geschenkt gekriegt hab .. und das,**  
306 **was in mir steckt, dass ich das versuch andern weiterzugeben,**  
307 **zu vermitteln. Aber nicht .. das habe ich auch gelernt, nicht mit**  
308 **Worten sondern einfach, in dem ich mal da und dort was Gutes**  
309 **tu.**
- 310 **165. I: Mhm.**
- 311 **166. A: Und, dass kann ich noch einfließen lassen. Ich bin ja**  
312 **[Beruf A im künstlerischen Bereich]. Und das ist jetzt mein**  
313 **Hobby geblieben.**
- 314 **167. I: Mhm.**
- 315 **168. A: Und ich fotografier viel, zum Teil auch religiöse ..**  
316 **Sachen nen bisschen.**
- 317 **169. I: Mhm.**
- 318 **170. A: Und mach damit Karten.**
- 319 **171. I: Mhm.**
- 320 **172. A: Und fotografier aber sehr viel Blumen, das ist die**  
321 **Hauptsache.**
- 322 **173. I: Mhm.**
- 323 **174. A: Und äh, die Karten äh, haben schon scheinbar sehr viel**  
324 **ausgewirkt, ausgelöst und bewirkt.**
- 325 **175. I: Mhm.**
-

- 326 **176. A: Ich verschenk die und gib die. Zum Teil verkaufe ich se,**  
327 **wer se dann bestellt.**
- 328 **177. I: Mhm.**
- 329 **178. A: Und äh, da krieg ich zum Teil äh, bin ich immer wieder**  
330 **erstaunt über das Echo, was .. so'n Foto aussagen kann.**
- 331 **179. I: Wenn es etwas gäbe, was Sie an sich oder Ihrem Leben**  
332 **ändern könnten, was würden sie am liebsten ändern?**
- 333 **180. A: Nix. (lacht)**
- 334 **181. I: Gibt es einen Glauben, gibt es Werte oder**  
335 **Verpflichtungen, die Ihnen gerade jetzt in Ihrem Leben**  
336 **besonders wichtig sind?**
- 337 **182. A: Einen Glauben?**
- 338 **183. I: Einen Glauben, Werte oder Verpflichtungen, die Ihnen**  
339 **gerad jetzt sehr wichtig sind?**
- 340 **184. A: Ja, die Verpflichtung im Moment meiner Tochter auf die**  
341 **Sprünge, hinter ihr zu stehen, dass sie .. in die Selbständigkeit**  
342 **reinkommt. Meine, dass ist nicht so einfach. Sie ist ja auch äh,**  
343 **hat [Studienfach C im pädagogischen Bereich] studiert und auf**  
344 **der Suche nach nem Job da oben. Und-. Ja, wie gesagt**
- 345 **185. I: Das hört sich an wie nen Schritt ins Erwachsenenleben.**
- 346 **186. A: Schreck?**
- 347 **187. I: Schritt.**
- 348 **188. A: Ja, sicher. Ich meine, sie ist schon nen Stück weit. Sie**  
349 **hat jetzt ja hier in der Gegend ne Wohnung gehabt und .. ich**  
350 **denk aber, dass sie .. ja, mit ihrem [Name C] zusammen gut**  
351 **packt.**
- 352 **189. I: Mhm.**
- 353 **190. I: Wann oder wo haben Sie das Gefühl, mit Gott oder mit**  
354 **dem Kosmos in Einklang zu sein?**
- 355 **191. A: Immer (lacht) Ja, ich+ möcht-, ja, mit Gott möchte ich**  
356 **immer im Einklang sein. Ja, seine Nähe spüren.**
- 357 **192. I: Möchten oder ist das so?**
- 358 **193. A: Ist so.**
- 359 **194. I: Mhm.**
- 360 **195. I: Wie sieht Ihr Ideal reifen Glaubens aus? Wenn's das gibt**  
361 **für Sie?**
-



- 362 **196. A: Ach, ... ja. Das man ne Beziehung, die Beziehung zu**  
363 **Gott. Das ist das Ideal und äh, ich denke, daraus ergibt sich**  
364 **alles andere.**
- 365 **197. I: Mhm.**
- 366 **198. I: Wenn Sie eine wichtige Entscheidung zu treffen haben,**  
367 **wie gehen Sie dann gewöhnlich vor?**
- 368 **199. A: Ja, meine, oft, .. entscheidet man aus dem Bauch raus**  
369 **und merkt hinterher, dass man doch vorher hätt .. darüber in die**  
370 **Stille gehen sollen. Also sprich, äh, einfach äh, in die Stille oder**  
371 **ins Gebet. Es ist nicht so, dass ich jetzt dann hörbar Antwort**  
372 **krieg.**
- 373 **200. I: Mhm.**
- 374 **201. A: Aber man empfindet dann manchmal äh, ja, so kannst**  
375 **du's machen.**
- 376 **202. I: Mhm.**
- 377 **203. A: Wenn man mal über eine Sache ruhig wird.**
- 378 **204. I: Hätten Sie nen Beispiel für mich?**
- 379 **205. A: [...] Wüsste ich jetzt ... (sehr lange Pause) \*Fällt mir jetzt**  
380 **so nichts ein. ... (sehr lange Pause) Blöd, aber (lacht) ich finde**  
381 **jetzt kein konkretes Beispiel.**
- 382 **206. I: Kann ja auch ne Kleinigkeit sein. Aber was, was ist so?**
- 383 **207. A: Es sind oft so Kleinigkeiten, die .. mhm, mhm, ... (sehr**  
384 **lange Pause) Mhm, ... (sehr lange Pause) Hach**
- 385 **208. I: Oder**
- 386 **209. A: Es ist blöd, aber mir fällt so konkret-, es gibt sicher**  
387 **Sachen, äh, viele. Aber das man äh, äh, sicher vornimmt**  
388 **irgendwo .. man sollte das und das erledigen. Und ähm, dann**  
389 **kommt irgendwas .. dazwischen und man äh, merkt dann**  
390 **plötzlich "Mensch, das war's ja."**
- 391 **210. I: Mhm.**
- 392 **211. A: Du hast jetzt da diesen, diesen Stopp. Bist nicht**  
393 **drauflosmarschiert, sondern hast diesen Stopp wahrgenommen**  
394 **und hast diese Entscheidung jetzt nicht getroffen sondern hast**  
395 **gewartet. Aber jetzt so konkret?**
- 396 **212. I: Ne, muss man ja jetz auch nicht. Ich hätt einfach gern**  
397 **gewusst, wie Sie das machen, mit "in die Stille gehen" und ob**  
398 **Sie sich dann zurückziehen oder?**
-

- 399 **213. A:** Ach so. Ja natürlich, meine es ist, man, dass ich-. Was  
400 ich auch viele mache, ist ähm, wenn ich ähm, ja, ne Antwort  
401 suche oder so. Dass ich die Bibel aufschlag und entweder Jesu  
402 Worte lese, irgendwas. Oder die Psalmen. Oder, ja. Manchmal  
403 habe ich das, hört sich zwar blöd an, aber das ist, ich will doch  
404 kein Orakel. Aber ich schlag's auf und mein .. Blick fällt auf  
405 irgend ne Stelle
- 406 **214. I:** Mhm.
- 407 **215. A:** und ich denk: "Mensch ja, das, so ist es."
- 408 **216. I:** Mhm, mhm. Ja.
- 409 **217. A:** [...]
- 410 **218. I:** Wenn Sie ein besonders schwieriges Lebensproblem  
411 lösen müssen, an wem oder was würden Sie sich orientieren?
- 412 **219. A:** Ich würd natürlich schon ins Gebet aber, und die  
413 Orientierung ist dann aber auch, dass man sich mit dem Partner  
414 drüber austauscht.
- 415 **220. I:** Mhm.
- 416 **221. A:** Das ist trotzdem (lacht) immer noch+ mit Wichtigste,  
417 dass wir uns austauschen, (lacht) dass wir füreinander da sind.+  
418 Das ist äh, auch immer so, wenn was ansteht, dass, dass wir  
419 über alles reden.
- 420 **222. I:** Mhm.
- 421 **223. I:** Glauben Sie, dass Handlungen eindeutig richtig oder  
422 falsch sein können?
- 423 **224. A:** Ja, gibt's kann man sagen, ja.
- 424 **225. I:** Was macht eine Handlung richtig?
- 425 **226. A:** (Lacht) Was macht sie richtig? .. Äh, sie kann falsch  
426 sein. Aber .. wenn man innerlich ruhig drüber ist, wenn man  
427 innerlich nen Frieden drüber spürt, und das ist für mich immer  
428 nen Zeichen. Wenn ich dann ruhig drüber bin, dann weiß ich, die  
429 Handlung .. ist richtig.
- 430 **227. I:** Mhm.
- 431 **228. A:** Oder es, wenn das im Moment auch schief aussieht  
432 oder nicht ganz konkret richtig zu sein scheint, äh, und krieg  
433 dann nen Frieden drüber. Und das ist auch überhaupt der Punkt,  
434 dass man innerlich ne Ruhe hat und sagt, Ja, so kannst Du es  
435 machen.
- 436 **229. I:** Mhm.
-

- 437 **230. I: Gibt es Handlungen oder Handlungsweisen, die**  
438 **grundsätzlich richtig sind, unabhängig von irgendwelchen**  
439 **Umständen?**
- 440 **231. A: Das ist ne schwierige Frage, finde ich.**
- 441 **232. I: Ja.**
- 442 **233. A: Das ist ne schwierige Frage. Das die grundsätzlich? ..**  
443 **Es kommt ja immer. Ich meine, es spielen doch immer viele**  
444 **Faktoren in irgendwas rein und (seufzt) Bis jetzt, Wissen Sie,**  
445 **man kann, das ist übrigens auch nen Punkt, wo ich immer**  
446 **wieder auch lernen möchte, nicht alles in schwarz und weiß**  
447 **einzuteilen. Und ich finde, das geht, die Frage geht so in die**  
448 **Richtung.**
- 449 **234. I: Ich möcht ja wissen, wie Sie darüber denken.**
- 450 **235. A: (Lacht) Also es ist nicht schwarz und nicht weiß. Ich [...]**  
451 **such mir dann eher dann**
- 452 **236. I: Mhm. Oder noch mal anders gewendet, gibt es**  
453 **moralische Grundsätze, über die wir uns alle einig sein sollten?**
- 454 **237. A: Ja, da könnte ich sagen, ja.**
- 455 **238. I: Mhm.**
- 456 **239. A: Und das sind, sagen wir jetzt mal, die Grundsätze der**  
457 **Bibel. Also Gebote, die äh, wo-, da würde ich sagen, die sollten**  
458 **wir beachten. Es gibt bestimmte Dinge, die sich immer zum**  
459 **Schaden für die Menschen dann ausgewirkt haben.**
- 460 **240. I: Mhm.**
- 461 **241. A: Wenn wir die Gebote, bestimmte Ge-, ich red jetzt mal**  
462 **von, sagen wir mal, die sich nie als positiv ausgewirkt haben.**  
463 **Obwohl man heute, die äh, Freiheit, ich sag jetzt mal, gerade auch**  
464 **im sexuellen Gebiet, als toll empfindet und als Befreiung, äh, es**  
465 **mag sein. Aber es wirkt sich für die Menschen letztlich nicht**  
466 **zum positiven aus.**
- 467 **242. I: Meinen Sie jetzt die Zehn Gebote zum Beispiel, oder?**
- 468 **243. A: Meine, im Groben, die Zehn Gebote zusammengefasst.**  
469 **Du sollst Gott über alles lieben und deinen Nächsten wie dich**  
470 **selbst. Und wenn ich meinen Nächsten liebe, tue ich ihm nichts**  
471 **Böses. Ich töte ihn nicht, ich stehle nicht und so weiter.**
- 472 **244. I: Mhm.**
- 473 **245. A: Das ist ja da drin. Und äh, Jesus hat es eben in diesen**  
474 **zwei Geboten zusammengefasst.**
-

- 475       **246.     I: Mhm, mhm. Ja.**
- 476       **247.     I: Glauben Sie, dass unser Leben als Menschen einen Sinn**  
477           **hat?**
- 478       **248.     A: Ja. Ja.**
- 479       **249.     I: Und worin besteht der? Ihrer Ansicht nach?**
- 480       **250.     A: Meiner Ansicht nach ist es dass, das es schon so ist,**  
481           **dass Gott möchte, dass alle- ... Er möchte, dass die Menschen**  
482           **ihn erkennen.**
- 483       **251.     I: Mhm.**
- 484       **252.     A: Und er möchte, dass sie seine Liebe erfahren und er**  
485           **möchte, dass äh, ... sie zu sich ziehen.**
- 486       **253.     I: Mhm.**
- 487       **254.     A: Dass sie in seinem Frieden leben.**
- 488       **255.     I: Mhm. Gibt es so was wie einen Plan für unser Leben?**
- 489       **256.     A: Vielleicht nen grobes Raster, aber wir sind freie**  
490           **Menschen, wir haben frei die Entscheidung, uns zu entscheiden.**  
491           **Das äh, äh, Gott hat keine Marionetten. Dass wir dann**  
492           **irgendwann doch in dieses Raster fallen, wo er uns hin haben**  
493           **will, das glaube ich nicht. Jeder muss seinen Weg .. äh, selber**  
494           **finden, zu ihm, und ihn gehen. Ja.**
- 495       **257.     I: Jaa. Glauben Sie, dass unser Leben von einer höheren**  
496           **Macht beeinflusst wird?**
- 497       **258.     A: Ja.**
- 498       **259.     I: Mhm. Und würde das zu dem groben Raster passen?**  
499           **Was Sie gerade genannt haben.**
- 500       **260.     A: Ja, äh, sicher ist es, gibt, ist, mein .. David hat im Psalm**  
501           **gesagt: "Ehe ich geboren war, kanntest Du mich."**
- 502       **261.     I: Mhm.**
- 503       **262.     A: Also es ist sicher irgendwie äh, sonst wäre er ja nicht ..**  
504           **Gott, irgendwas da, wo er weiß, äh**
- 505       **263.     I: Mhm.**
- 506       **264.     A: Wo wir .. wie-. Er kennt uns. Aber .. trotzdem ist es nicht**  
507           **so, dass er uns da am Gängelband dann hat.**
- 508       **265.     I: Mhm, mhm.**
- 509       **266.     A: Wie war jetzt die Frage?**
- 510       **267.     I: Ob unser Leben von einer höheren Macht beeinflusst ist?**
-

- 511       **268.     A: Er beeinflusst uns .. in dem Sinn, .. dass er versucht,**  
512       **uns auf den rechten Weg zu bringen. Ich denk, das könnte ich**  
513       **mir als Beeinflussung vorstellen.**
- 514       **269.     I: Mhm.**
- 515       **270.     A: Aber nicht, ja, dass er über uns jetzt verfügt und sagt,**  
516       **du musst jetzt so und so. Das glaube ich nicht.**
- 517       **271.     I: Mhm.**
- 518       **272.     I: Was denken Sie über den Tod? Was passiert mit uns,**  
519       **wenn wir sterben?**
- 520       **273.     A: Große Frage.**
- 521       **274.     I: Mhm.**
- 522       **275.     A: Ach, ... also bin gewiss, dass ich in seiner Hand bin.**  
523       **Dass ich in ihm geborgen bin und dass es weitergeht. Dass es**  
524       **mit-, irgendwie .. äh, ob das jetzt äh, .. ob ich jetzt sofort bei ihm**  
525       **bin. Diese Veränderung. Oder ob .. es ein Ruhen ist und eine**  
526       **Auferstehung sein wird. Aber irgendetwas wird sein.**
- 527       **276.     I: Halten Sie sich für religiös, gläubig oder für spirituell?**
- 528       **277.     A: (Lacht) Das letzte nicht.**
- 529       **278.     I: Mhm.**
- 530       **279.     A: Äh, religiös möchte ich eigentlich auch nicht, weil,**  
531       **religiöse Menschen, das ist ja auch irgend so was Fanatisches.**  
532       **Das klingt für mich immer, das geht für mich in ne Richtung,**  
533       **manchmal so ins, so'n religiöser Geist.**
- 534       **280.     I: Mhm.**
- 535       **281.     A: Also so, das verbinde ich jetzt damit.**
- 536       **282.     I: Wär gläubig dann das Wort?**
- 537       **283.     A: Gläubig klingt mir fast zu schwach. (lacht)**
- 538       **284.     I: Ah ja. Wie würden Sie sich dann bezeichnen?**
- 539       **285.     A: ... Überzeugter Christ. (lacht)**
- 540       **286.     I: Mhm. Und damit meinen Sie?**
- 541       **287.     A: Dass ich äh, dass ich, ja, dann kommen wir dahin.**  
542       **Gläubig, ich glaube an Gott. Ich glaube äh, .. an die**  
543       **Auferstehung und ..**
- 544       **288.     I: Mhm, mhm.**
- 545       **289.     I: Gibt es religiöse Vorstellungen, Symbole oder Rituale,**  
546       **die Ihnen wichtig sind, oder wichtig gewesen sind?**
-

- 547 **290. A: Mhm. Natürlich hat man manchmal irgendwelche Bilder**  
548 **.. von Künstlern oder so, die einem was sagen, aber das ist nicht**  
549 **jetzt, dass die mich beeinflussen oder dass ich die brauch.**
- 550 **291. I: Mhm.**
- 551 **292. A: Ich leb aus dieser Gottesbeziehung heraus und brauch**  
552 **diese, diese äußeren Formen nicht. Wie zum Beispiel das eben**  
553 **für viele .. sagen wir mal, für nen Katholiken unheimlich wichtig**  
554 **ist. Der so äußere, denke ich mal, Bilder braucht und Rituale**  
555 **und.**
- 556
- 557 **293. I: Beten Sie, meditieren Sie? Gibt's sonst noch was, was**  
558 **Sie tun?**
- 559 **294. A: Ich ich bet.**
- 560 **295. I: Alleine? Mit andern?**
- 561 **296. A: Alleine und mit meinem Mann. Also das ist eigentlich**  
562 **bei uns auch .. ne gute Sitte. Äh, wir haben immer ne Zeit,**  
563 **morgens, wo .. wir gemeinsam über die Probleme des Tages**  
564 **beten.**
- 565 **297. I: Mhm.**
- 566 **298. A: Und was vergangen ist. Und wo wir Gott danken, was**  
567 **war und .. ja.**
- 568 **299. I: Was ist Sünde?**
- 569 **300. A: Getrenntsein von Gott.**
- 570 **301. I: Mhm.**
- 571 **302. I: Wie erklären Sie das Böse in der Welt?**
- 572 **303. A: Dass ein Gegenspieler einfach da ist, der das nicht will,**  
573 **dass wir Gott anbeten.**
- 574 **304. I: Mhm.**
- 575 **305. A: Der uns davon abbringen will. Und der das mit allen**  
576 **Tricks versucht. Das ist das Böse, ja, die Macht die da ist. .. Die**  
577 **einfach existiert, das gibt .. diese Mächte, die da sind. Die jeder**  
578 **irgendwo mal .. denke ich, spürt. Ob bewusst oder unbewusst,**  
579 **dass er, ja, von zwei Seiten gezogen wird.**
- 580 **306. I: Aha. Und das Gute ist dann Gott zuzuordnen und das**  
581 **Böse ist? Oder wie stelle ich mir das vor?**
-

- 582       **307.     A: Ja, kann man sagen. Wenn, wenn, wenn es jedenfalls so**  
583       **ist, dass man, dass diese eine Macht einen von Gott wegzieht,**  
584       **dann ist es**
- 585       **308.     I: Ah ja.**
- 586       **309.     A: Dann kann man sagen, das ist die .. Gegenseite.**
- 587       **310.     I: Wo kommt das her?**
- 588       **311.     A: Die Bibel sagt, Satan, Teufel.**
- 589       **312.     I: Mhm, mhm. Ich möchte einfach wissen, wie?**
- 590       **313.     A: Wie ich das formulier, ja.**
- 591       **314.     A: Ja. Und der hat auch sicher, so wie Gott seine Engel hat,**  
592       **hat der auch seine Helfer. Dämonen. Sagt die Bibel, gell.**
- 593       **315.     I: Mhm.**
- 594       **316.     A: und ich meine, dass, ja, Jesus hat als Erstes, bevor er**  
595       **heilt, immer Dämonen ausgetrieben. [...] Das sind Mächte, die**  
596       **auch .. einfach da sind.**
- 597       **317.     I: Mhm.**
- 598       **318.     I: Wenn Menschen sich über religiöse Fragen nicht einig**  
599       **sind, wie können solche religiösen Konflikte gelöst werden?**
- 600       **319.     A: Äh, nicht durch Streiten. Ja, in dem man sein Wort**  
601       **befragt, sich an die Bibel wendet. ... Ja, ich denk, dass ist .. Aber**  
602       **äh, meine ich kenn diese religiösen Auseinandersetzungen zur**  
603       **Genüge, weil wir beide ja immer äh, oft irgendwelche**  
604       **Auseinandersetzungen haben.**
- 605       **320.     I: Mhm.**
- 606       **321.     A: Ich meine, ich es vom Gefühl her auch anders sehe als**  
607       **mein Mann, der es vom Verstand her sieht. Und-. Aber wir immer**  
608       **wieder doch auch an den Punkt kommen, dass diese äh, .. mit**  
609       **Worten ist ..**
- 610       **322.     I: Wie schaffen Sie das?**
- 611       **323.     A: Wie?**
- 612       **324.     I: Sie beide?**
- 613       **325.     A: Weil ja, .. mein Mann ja auch ne Beziehung zu Gott hat,**  
614       **wie ich auch. Und .. das wir das beide irgendwie dann .. sicher,**  
615       **Gott hinhalten können und sagen: "Hilf uns doch dabei, dass wir**  
616       **wieder auf eine Schiene kommen."**
-

- 617 **326. I: Mhm, mhm. Und Ihr Mann und Sie, Sie bewegen sich ja**  
618 **nun, wie unterschiedlich Sie auch immer was sehen, auf einer**  
619 **christlichen Grundlage.**
- 620 **327. A: Ja, ja.**
- 621 **328. I: Wie sehen Sie das jetzt mit äh, ja, mit Differenzen, mit**  
622 **Konflikten zwischen unterschiedlichen Religionen?**
- 623 **329. A: Ah, das äh, verstehe?**
- 624 **330. I: Ähm, .. wenn Menschen unterschiedlicher Religionen**
- 625 **331. A: Ja.**
- 626 **332. I: In Konflikte geraten?**
- 627 **333. A: Ach so.**
- 628 **334. I: Hätten Sie da eine Idee, was [...] könnte?**
- 629 **335. A: Ach so, hätte. Es ist .. auch schwierig, .. den andern mit**  
630 **Worten irgendwie zu überzeugen. Das weiß ich. Das geht auch**  
631 **nicht.**
- 632 **336. I: Mhm.**
- 633 **337. A: Weil, äh, der Andere seine Argumente in sich hat und da**  
634 **schon wieder gegenschießt. Und das wird, es ist ganz selten,**  
635 **dass Worte überzeugen. Ich denke, äh, dass ... ja, zum Teil**  
636 **natürlich Gespräch. Aber ich mein, .. dass man eine Ebene**  
637 **finden sollte, wo man äh, wirklich auf Grundlage der Bibel äh,**  
638 **miteinander versucht, nen Weg zu finden und .. da auch über**  
639 **das Gebet. Ich find immer, da geht gar kein Weg dran vorbei.**
- 640 **338. I: Mhm, mhm.**
- 641 **339. A: Also das hat jetzt einer, der hier war, sich mit uns**  
642 **unterhalten. Der noch seiner Frau zuliebe in die Versammlungen**  
643 **geht. Aber er selber schon innerlich .. sich verabschiedet hat.**
- 644 **340. I: Mhm.**
- 645 **341. A: Und (Ende Band 1, Seite B)**
- 646 **342. I: Und ist also, wie können religiöse Streitigkeiten beigelegt**  
647 **werden. Und Sie hatten das Beispiel von dem Mann, der seiner**  
648 **Frau zuliebe noch in die Versammlung geht.**
- 649 **343. A: Mhm, mhm.**
- 650 **344. I: Was kann man machen?**
- 651 **345. A: Ja, und er sagt, er liebt seine Frau. Sie führen ne gute**  
652 **Ehe.**
-



- 653       **346.     I: Mhm.**
- 654       **347.     A: Und .. wie kann ich sie überzeugen, da .. frei zu werden,**  
655           **von der Sache?**
- 656       **348.     I: Mhm.**
- 657       **349.     A: Und wir haben ihm A geraten, dass er mit seiner Frau**  
658           **auch .. biblisch fundiert argumentieren soll. Gerad ihr bestimmte**  
659           **Lehrpunkte zu widerlegen.**
- 660       **350.     I: Mhm.**
- 661       **351.     A: Denn wenn das in der Bibel steht, das ist ja ihre**  
662           **Grundlage. Dann müsste sie es auch akzeptieren und als**  
663           **Abschluss hatte ich dann zu ihm gesagt, er soll, ob er mit sie, ob**  
664           **er mit seiner Frau zusammen auch ne Gebetsgemeinschaft hat.**  
665           **Und dann hat er das verneint und dann sagte er, das sei ne gute**  
666           **Idee.**
- 667       **352.     I: Mhm. Mhm.**
- 668       **353.     A: Das will er anstreben. Das hat er sofort einge-,**  
669           **annehmen können und gesagt, ja, dass sei für ihn auch. Weil, er**  
670           **ist ein .. religiöser .. Mensch und möchte weiter im Glauben auch**  
671           **leben und ..**
- 672       **354.     I: Mhm, mhm. Und dann ging's halt drum, wie kann man**  
673           **jetzt wieder was gemeinsam machen?**
- 674       **355.     A: Ja, ja. Und wenn, wissen Sie, ich denke immer, wenn**  
675           **man Gott was hinhält, und sagt, wir wissen da nicht weiter, wir**  
676           **brauchen dich dabei. Es gibt dann ne Ruhe drüber kommt dann**  
677           **rein.**
- 678       **356.     I: Mhm.**
- 679       **357.     A: Und ich mein, das ist dann auch oft die .. wo man sich**  
680           **dann oft wieder näher kommt und wo man dann den andern**  
681           **versucht auch zu verstehen.**
- 682       **358.     I: Mhm.**
- 683       **359.     A: Und ihn anzunehmen und ja.**
- 684       **360.     I: Mhm. Danke schön.**
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Narrative Interview with Jasmin

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- 1 1. I: If you could give me your first name, please.
- 2 2. A: Uh, [Name of interviewee].
- 3 3. A: [...]
- 4 4. I: The religion that you left.
- 5 5. A: Presbyterian.
- 6 6. I: And the one in which you reside now.
- 7 7. A: Uh, Catholicism.
- 8 8. I: Where are they from? Do you know, like locally?
- 9 9. A: 'Oh! St. [...] Church.
- 10 10. I: Umm, is a person born into his.. her or his group or  
11 what's the member based?
- 12 11. A: Uh, I was born into the Presbyterian church. But then...  
13 pretty much my whole family converted to Catholicism. It was a  
14 family sort of thing.
- 15 12. I: Okay. And how long ago umm, did you leave this, the  
16 religion?
- 17 13. A: Umm,.. jeez. Six years ago. So.. 1998 I guess.
- 18 14. I: Okay. And how old were you then?
- 19 15. A: Uh, [...]
- 20 16. I: Okay. Now we didn't do the life tapestry but I would like  
21 to get maybe your life's story as far back as you can remember.  
22 Tell me, you know, about yourself, your hobbies, your family.  
23 Your, your life, your religion. You know.
- 24 17. A: Yeah.
- 25 18. I: Leading up to where you are now.
- 26 19. A: Okay. Umm... basically 'I grew up-, I've been in [State A  
27 in Southeast US] my whole life. I grew up in a small town.. about  
28 30 minutes out of [City A in State A in Southeast US], called [City  
29 B in State A in Southeast US]. Umm, very, very small town.  
30 Population was like 480 people, maybe, I mean. .. And it would  
31 change maybe once every three years. Umm, we basically grew  
32 up on a farm. \*Uh, we had about 30 acres. Uh, we had horses,  
33 tons of dogs. We raised [...]. \*Raised them [...]. We went to.. a  
34 Presbyterian church there. 'The whole time we lived there, we  
35 converted to Catholicism when we moved to [City C in State B in
-

36 Northeast US]. But that's-, we moved here when I was about...  
37 about eleven. A little before I turned eleven. Umm... let's see. I  
38 was-. As you can tell, I was pretty young while we lived there. I  
39 would help \*you know with the animals. I've always loved  
40 animals. I.. probably gonna.. major in.. you know pre-vet or  
41 something. Umm, \*see. My dad worked-, my dad still has the  
42 job he had then. Well, he's moved up, he's CEO of the company  
43 now. But he was just there, head accountant at [Name of  
44 company], which was in [City D in State B in Northeast US],  
45 which was.. about 40 minutes from our house. Then my mother  
46 umm, 'she graduated from Law School. Aaand she had her own  
47 practice for a while but 'then she just-, I guess it wasn't the right  
48 thing for her after all those years. So she stopped practicing  
49 and.. she focused more on her water paintings. She had always..  
50 been interested in art and.. really developed that [...] out there.  
51 Then I have.. an older sister. Uh, her name's [Name of sister]  
52 and.. she's three years older than me. Umm.. \*and she was-, we  
53 were never in the same school at the same time. Uh, we were  
54 never very close. Umm... aand mee, well... I was kind of-, 'I was  
55 a hyper-active child. So I was always running around, doing  
56 stuff with all my friends there on the farm. I.. was interested-, 'I  
57 like to paint with my mom, when we were there, that [...] thing  
58 that we did. We had our own.. art class down at the elementary  
59 school. My mom would teach it. she was kind of a teacher there.  
60 I mean, it was a real small.. school. The school bus driver would  
61 be the grocery store attendant (laughing) after the school  
62 busses like uh, I mean, \*it was terribly small. Umm... see, we  
63 moved... Oh! Major part about [that?]. (Jerky) Uh, my mother  
64 went to law school with a Vietnamese class mate. And they  
65 became really good friends. And he married.. and she married  
66 and they all became really good friends. -We drive-, they lived up  
67 in [City E in State B in Northeast US], so we drive up there a lot.  
68 Aaand they had two kids. And [Name of mother's friend] and my  
69 mom were pregnant with.. [Name A] and her son and [Name of  
70 sister]. At.. the same time. And they were born five days apart.  
71 'And then, they got pregnant again, at the same time with me  
72 and [Name of mother's friend]'s daughter [Name B]. And [Name  
73 B] is three days older than me. So it's kinda weird. But.. we  
74 would all get really good for.. soo many years. Since, you know,  
75 since birth with me. And [Name B] and [Name of sister] and  
76 [Name C]. And then, \*like...(thinking) it was about.. 1996, [Name  
77 D] had a heart attack. And he was an E.R. doctor aaand he-, it  
78 was just extremely tragic. And so then [Name of mother's friend]  
79 was left in [City E in State B in Northeast US] to raise.. uh, [Name

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80 B] and [Name C].. by herself. And she was thinking about  
81 moving out living with.. our family when she had a stroke, a year  
82 later. After he had the heart attack. Aand she was in coma, and  
83 they really didn't think they could do anything. They pretty much  
84 pulled the plug. Well, they were catholic. And so they.. believed  
85 in the whole God-son, God-Mother, Godfather thing. So.. my  
86 parents adopted [Name B] and [Name C]. And that happened.. in  
87 about 1997. .. And so then, they lived out there with us. And they  
88 really didn't like it cause they're from [City E in State B in  
89 Northeast US], big city. And they're like "oh, my God! This  
90 sucks!" You know. Aand soo my mom thought it would be  
91 easier.. on the whole family if we packed up and moved to [City  
92 C in State B in Northeast US] because.. 'her mother lived here.  
93 And her sister lived here. And all of our cousins lived here and  
94 she just thought it would be.. easier on everyone. (Sighing) So  
95 we moved here aaand... this whole time my parents have been  
96 thinking about the Catholic faith because you know, [Name of  
97 mother's friend] were in the Catholic faith. And there's not a  
98 huge difference. I mean there's a couple key factors there,  
99 though. With the Presbyterian church and the Catholic church.  
100 'One thing about the Catholic church that.. my mother liked, my  
101 dad wasn't too... big on with how, you know, you would pray. To  
102 everything. There was like [...] just praying to God or to Jesus or  
103 to the Holy Spirit. You'd pray to Mary's, you know, St. Joseph,  
104 St. Patrick. You know, you just prayed to everyone. You go to  
105 church and you light candles under certain.. saints that you felt  
106 'you needed their help from. 'And I, that doesn't-, that's  
107 something I really... that's a huge thing I participated in. My  
108 sister.. so much. \*I wouldn't really say she's very religious at all.  
109 She just kind of followed the family trend. Umm.. but then  
110 there's a cou-, a couple things. My dad.. really liked the whole  
111 idea of you know, monks and priests and how they weren't  
112 married and.. so they could focus clearly on your job and  
113 everything. \*I don't know how I feel about that. (Laughing) But,  
114 that's my dad. Soo we decided we'd go ahead and convert.. to  
115 Catholicism. And we did. And so we started to go to St. [name]  
116 church which is... on [Place], it's right next. It's like right on the  
117 right wing. City limits almost. .. \*Aaand umm.. let's see. My  
118 aunt.. [Name of aunt], (reluctant) she is actually.. a Presbyterian  
119 preacher. Which is kind of ironic. But she... I still can have...  
120 easy religious conversations with her. Cause.. the faith is so  
121 closely.. interlinked. I mean, we almost believe in all the same  
122 things but there's a couple of small things. Umm.. that are  
123 different. ... \*I mean we have communion every day. And they

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124 don't. Cause that's.. a big part of it, you know. The.. the.. our  
125 father will be up there in whole. But the, the bread and the wine  
126 and turn it in, you know, turn it into blood \*and the body. And I  
127 really believe that does happen. A lot of.. \*people don't. Like  
128 even Catholics will say.. yeah, it's kind of [hokey], but I really do  
129 believe that that does happen. And... there is times in the  
130 Catholic faith when.. if you feel... kind of I guess, dirty or  
131 something like in your soul hasn't-, you've been really bad or  
132 you've been thinking like horrible things or just.. you've been  
133 feeling depressed or something. It's kind of.. an unspoken rule.  
134 You won't take communion. You'll just go up and.. you'll cross  
135 your arms over your chest. Aand.. just get like a blessing from...  
136 the father and.. it's supposed to cleanse you. Kind of. 'But you  
137 still need to work on it yourself. But.. that's kind of a sign and  
138 so, if people see that, a lot of the church members will pray for  
139 you. Just-. –Or just pray for.. everyone at the whole and general  
140 that needs help. Umm... \*let's see. ...I... as I got into high  
141 school, my family got.. really busy. My mom's.. art business  
142 'really started taking off. She started doing stained glass work  
143 and umm.. –started working on a gallery. And my dad worked  
144 out of town. This whole time, 'his.. job umm.. let's him work  
145 four days a week and he comes back on Thursday and stays the  
146 weekend and leaves again. And my sister.. was about to-, she  
147 graduated 'when I got into high school. So we're all kind of  
148 splitting our own ways. And we're not going to church 'as  
149 much... together as a family any more. Umm... me and [Name  
150 B], 'we would go to-. 'By that time, that I was in ninth grade, me  
151 and [Name B] were really the only ones that would get up on  
152 Sunday morning and go to church together. (Thinking) Umm...  
153 because.. [Name C].. and [Name of sister]... [Name C] really.. his  
154 parents' death really, really just messed him up psychologically.  
155 I mean, it do it to any one. You know. I mean I can't imagine that  
156 happening to me. So.. he really started experimenting with..  
157 different.. types of drugs. Different types of.. groups to hang out  
158 with. 'So he really wasn't much into the.. religious aspect or  
159 'family.. (laughing) aspect. Or liking anyone [...] aspect. So he  
160 moved out when he turned 18. And... my sister moved out..  
161 when she turned 18, also and went to live with my grandparents.  
162 Because.. she also started experimenting with drugs. I mean,  
163 hard drugs like acid and.. we don't understand. (Laughing) but  
164 she was .. she was really shy and anti-social. So.. it was kind of  
165 a way for her to fit in. But.. she lived with my grandparents. And  
166 so it's just me, [Name B] and umm.. my mom and dad. When my  
167 dad was home on the weekends. Pretty much.. from ninth grade

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168 until how it is now. umm... when I was in ninth grade, this is  
169 probably a big... \*change. I met... a guy who was.. a Mormon  
170 umm, kid. And we started becoming friends and 'you know,  
171 before then, I wasn't really educated on the whole.. Mormon  
172 umm.. (talking to herself) \*how are these other guys called? That  
173 are-, ..

174 20. I: Jehovah's

175 21. A: Jehovah's Witnesses and Seventh Day Adventists. And  
176 all of those. It's just kinda.. like class to go. I was kinda like "You  
177 know, those.. weird churches" (laughing) that do.. the weird  
178 stuff. They don't eat meat. Even though I am vegetarian. But..  
179 not for religious reasons. Umm.. and he kind of out [...] going  
180 over to his house on Sunday evenings as friends. Cause I.. was  
181 15 at the time and Mormon.. boys aren't allowed to date girls  
182 under 16. So we were just friends like-, to meet his family and  
183 there are seven kids in the family. Cause.. Mormon families are  
184 very large. That's actually kind of small for Mormon families.  
185 And umm... we kind of-, 'we were dating. But.. it wasn't official.  
186 And so.. I started.. at this time, I was kind of faltering in my  
187 religion because... I don't know I was... angry that my dad was  
188 never home. But I mean, that was really his.. sacrifice. That  
189 wasn't his fault. I was just kind of mad. I was like (flustering)  
190 "Why can't he be home?" You know and then.. with [Name of  
191 sister] and [Name C], 'I didn't understand... 'Well, I understood  
192 but I was kinda like "Jeez" you know. Just get over yourself  
193 and.. try to work through it. I couldn't understand.. 'why they  
194 couldn't work through it. Because it was like.. I had a lot of...  
195 You know, issues \*and stuff that bothered me. And I can work  
196 through it. umm.. so I started becoming interested in the  
197 Mormon church. Because.. 'on the outside you know, [Name E],  
198 was his name. .. His family seemed.. really, really... [profic?]. Is  
199 what I thought. I was like "Jesus, the family is so great." They sit  
200 and have Sunday dinner all the time. They get along, it's-,  
201 they're seven of them and they're all buddies, you know. And..  
202 they were all, you know, gorgeous. And they're just, \*they're  
203 great, you know. They're so sweet. And so.. I started going to..  
204 church with them, on Sundays. Uh... I would say probably over a  
205 time of... consecutively probably about two months. ... And  
206 then... after I've known [Name E] for about three months, things  
207 started to fall-, like [...] with his family and I started to learn that  
208 they weren't.. \*really perfect. I mean, no one's perfect but that  
209 was just kind of the idea I had. Aaand it actually turned out..  
210 that... since the beginning of [Name E]'s mom and dad's

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211 marriage.. his dad was abusive to his mom, to all the kids. As  
212 they grew up. But it was kept quiet. I mean, it was just never  
213 known. And they've been in the L.D.S. church since then. And  
214 right when me and [Name E] starting dating is when it (laughing)  
215 all.. came out. I mean... I was there one night with [Name E] and  
216 his older sister [Name F]. And we were watching a movie. Aaand  
217 his dad had come in and he was just... beating the hell out of his  
218 little brother with a bout. I didn't know what to think and [Name  
219 F] just started going hysterical cause.. I mean, she's bipolar.  
220 She's the oldest one and she had been through the most. And  
221 she was the first child. And then [Name E], you know, took me  
222 and took me home. He just got out of the house. And that night..  
223 of course he explained the whole family history of.. what had  
224 been going on. Aand I mean there was still more he hadn't told  
225 me. But it was a good three hour conversation. Aaand.. \*huh! So  
226 it made me really start thinking. I was like 'why... you know, I  
227 was like how can this be going on if they're such- .. I thought  
228 they were so intertwined you know, with their religion. Cause..  
229 Mormons-, their whole.. day-to-day life is based on their religion.  
230 I mean... it's al-, they go to church at least four times a week.  
231 They're always-, I mean before dinner, they have a sacrament  
232 meeting. Which is really [...] and they read certain scriptures.  
233 And a lot of... 'a lot of religions do that. 'But not as intensely as  
234 they did it. it was just-, I was kind of \*jeez, calm down. Let's  
235 gonna eat some food. You know. I understand having but...  
236 umm... and then I started looking at how... they have to have  
237 umm... it's kinda like, you know, you give offerings at Sunday  
238 church. But it's actually required in the Mormon church that you  
239 give.. half of-, it's not half but it's like.. a fourth of your salary a  
240 year, to the church. I thought that was weird, too. It's called like  
241 their tithing or something. And I was.. I didn't understand that.  
242 And then I started umm... reading into the Mormon church. Just  
243 off the internet which is.. 'kind of [not?] the best way to do it  
244 because you find lots of.. illegitimate sites that say crazy stuff.  
245 But then you'll find some that are... you know, that are pretty  
246 legitimate. And then umm... there were couple of Sunday  
247 dinners when they had missionaries over. And then the  
248 missionaries were like \*uuh . Fresh meat! Let's get her and  
249 convert her over to Mormonism. You know, she's liking their  
250 son. And so, I mean, 'I got (breathing hard) I just got attacked  
251 by the missionaries. I mean they would get me at the dinner [...],  
252 they were sending missionaries to my house three times a week.  
253 For about four times a week until I finally you know, said  
254 something. And my.. mom, my sister was like 'I don't know what

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255 you're doing but I don't wanna.. know. You know. Aaand I was  
256 like I'm not doing anything. They're just trying to get me to  
257 convert. And... 'it was really.. imposing. I was.. like, you know,  
258 I'm catholic. I may not be practicing it like.. big time but... I'm not  
259 wanting to convert to your religion. And then.. 'I started reading  
260 into the.. Book of Mormon. Just to.. give them a chance. And.. I  
261 mean, even me as not... I'm not, you know, a scholar anything.  
262 But I 'found some really big [...] as I was just skimming over the  
263 book. I mean... it was...there was contradicting and I just  
264 didn't... (emphatically) believe it at all. And so, as this time-, as I  
265 am understanding [Name E] is-. [Name E] has stopped going to  
266 church. Period. Cause his dad was breaking out. I mean, it was  
267 just a really bad time... in his family's life. But still they wouldn't  
268 confide to everyone else. It was just.. they knew. And I mean I  
269 was like... one of the only people that had really found out about  
270 this. And... \*so umm... (to herself) let's see. Eventually.. they  
271 moved to [Place]. Cause they were living in [Place] where I lived.  
272 Aand they got a really nice house. His dad is a.. gynecologist  
273 and has his own practice. So I mean, he's bringing in.. almost  
274 \$200.000 a year. I mean they're.. very wealthy. They look like a  
275 great family but... (breathing) it's.. really frustrating. Because  
276 not-, no one can see this. 'And it's still going on now. Like  
277 currently. But [Name E]'s mom is you know, pushed him out of  
278 the house. But.. all of the kids have... (reluctant) you can see..  
279 the... backlash of what's happened. I mean, (Breathing) the..  
280 middle kid, [Name G], who's 15, is in... a psychological  
281 institution 'in [City E in State B in Northeast US] because she  
282 has.. issues with her father. Issues with the church. And just  
283 issues with the way she was brought up. Umm, like I said before,  
284 [Name F] has had-, she's bipolar, clinically. Bbbut...you can  
285 have a mental disease and overcome it. But when she's in this  
286 atmosphere, I mean she has.. too many issues to discuss. And  
287 she went through several institutions... over her lifetime. I find  
288 out more and more.. each day as I'm.. you know, with them. And  
289 then umm... the youngest son, [Name Y], it's really ironic. He..  
290 sees his father as stable figure. Because he's kinda like the  
291 outside world. He's looked at the family like "oh, my family is  
292 perfect. The Mormon church is perfect. you know. I just need to  
293 follow the path. They're telling me to follow every day and tell  
294 me reside every day and I'll be okay. So he's.. kind of breaking  
295 down when his father isn't around and they're not going to  
296 church. Because that-, he... I didn't say brainwashed, but that's  
297 really what it is. I mean... he's so influential it's just.. like that. I  
298 mean.. if I take him away and.. let him live with my family, we'd

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299 probably convert him to Catholicism as a stable.. root. You  
300 know? .. And then.. [Name E]-, me and [Name E] are still dating.  
301 Umm... he... definitely has some issues.. he needs to.. deal with.  
302 'And I really do believe that all of these issues, that all of them  
303 have or are from the Mormon faith. And, look, the father. But...  
304 the Mormon faith also umm... believes that everyone is  
305 submissive to the father figure. Which is.. another key factor 'to  
306 probably why [Name E] [...] want to keep everyone in the  
307 Mormon church. And umm, the really ironic thing is, [Name E]'s  
308 mom used to be catholic. And converted to Mormonism when  
309 she married [Name E]'s dad. And so umm... that's really-, I think-  
310 , I-, 'it's hard to fathom with my mind that she's such a great  
311 person. (reluctant) I mean she's... she's probably the.. most...  
312 sacrificing person I've ever met in my life. I mean I look at up to  
313 her... I'm not gonna say more than my mother. But (Laughing) If  
314 my mother wasn't alive, I would. I mean she's like a second  
315 mother to me. Aand... it really, really... stresses me out how I  
316 can believe so strongly in my faith. Cause 'as I'm seeing this  
317 whole.. Mormon faith just... unraveling. The crazy... you know,  
318 polygamy and 'all of that stuff. And I'm learning about it. I  
319 started.. falling back on my own faith. \*and I was like, you know,  
320 this is the right faith to me. I was like, that-, I can't.. you know, I  
321 was like, that's crazy. 'And it's really hard for me to look at her  
322 and see 'how she can believe all that. And then... when I know..  
323 I feel so strongly that 'my faith is right. It's... it's difficult thing  
324 to see. ... and then again it's probably... (sighing) like her  
325 stable.. you know. It's like, she's been in this.. marriage for 24  
326 years. She been in this religion for 24 years. ...(Breathing) Huh.  
327 And she's just-, I mean 'she's got the strength, she's getting out  
328 of the marriage. But... I don't see her leaving the religion. ...  
329 (Sighing) And... I really see that as the key problem. Not just you  
330 know-. And... (sighing). Aand [Name E]... was going to convert  
331 to Catholicism. Mainly for me. .. He got himself.. umm...  
332 excommunicated from the Mormon church on his own. He  
333 couldn't stay like a non-practicing member and been frowned  
334 upon and bugged and hassled. (Laughing) But.. he.. wrote  
335 letters... to all the [wards?] in [City C in State B in Northeast US]  
336 because.. one ward said that he wasn't part of member there. He  
337 had to write to another. He just wrote to all of them, saying to  
338 take him off the list. Just totally erase his name from the..  
339 rooster. He's not gonna a member. And umm, he went through  
340 this process for about four months to finally get the sheet,  
341 saying that he was excommunicated. They were-, .. they pulled  
342 every string they could to keep him in the church. It was...

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343 scary. You know. (Laughing) I was like, uh, what if they gonna  
344 hunt you down and just kill you and say that you're in the  
345 church and you died in the church? I mean it was, it was crazy.  
346 ... Umm... another-, one religion that... I think it might be  
347 Jehovah's Witnesses said if you get excommun-, or 'you leave  
348 the church. They actually print your name in the.. obituaries.  
349 (Laughing) I was, uh! It's crazy. But then again, maybe I'm.. just  
350 not... 'seeing it. I don't know. I am-. ... Right now [Name E] is-,  
351 'he calls himself.. non-denominational.. just for simplicity. But  
352 he's really struggling with the whole... is there a God-issue.  
353 'And that's.. something he's gonna have to work on through his  
354 own. 'Well, anyone has to work on that. They can't have  
355 someone.. badgering them, you know. They can't just read a  
356 book.. and it all becomes clear. It's something you work  
357 through. And.. 'I find myself really lucky... that I.. am kind of at  
358 peace with the issue. Cause I, (sighing) I mean, I couldn't tell  
359 you all.. of.. you know, the hundred thousands of traditions that  
360 the Catholic Church has. And when they came about and why  
361 start doing this. And why we started doing this. I just can tell  
362 you about the key factors.. \*that .. I really like. And then... why I  
363 don't think I would leave the Catholic Church. 'Even after all...  
364 (laughing) the stuff that has happened and come to.. about  
365 with, you know... the priests and all that. 'I don't think that's  
366 part.. of the Catholic Church. I just think that's part of how... our  
367 world, our society has changed. Aand it's \*wolves in sheep's  
368 clothing. I mean, you really can't throw a whole faith away  
369 because of that. And when a lot of people make jokes about that  
370 or.. you know, make nasty comments about that I'm just like  
371 don't. You know. Throw the whole religion away as whole. It's..  
372 (slow) it's one person-, .. several people's acts that.. have been  
373 uncovered, you know. Everyone makes mistakes. And it's not  
374 the religion's fault. And that's where I stand on that issue.  
375 Umm... \*see. ... Umm... with the Catholic Church... I really.. I  
376 do find stability in the church. But if I didn't attend the church  
377 regularly and just practiced.. you know, saying the rosary or  
378 praying to each different saint. I would be okay. 'I mean, church  
379 is kinda like... it's kinda like practice. (Laughing) You know,  
380 you gonna go to soccer practice. To practice getting better at  
381 soccer. You gonna go to church to... \*you know.. to practice  
382 give you like... every.. [viving?] fresh breath of you know,  
383 spirituality. You're just trying to... get back on track. It's kinda  
384 how I see it. So, it's like-, I don't attend church every Sunday.  
385 But I attend church three Sundays out of four. \*You know. I  
386 don't think-, \*I don't see it as a... kind of.. you know, -gonna do

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387 this, gonna do that or I'm gonna go to hell.. thing, you know. ..  
388 Like a lot of people really.. [...] religion. And maybe I'm wrong  
389 but (laughing) but.. I'm just gonna keep doing what I do. \*Umm...

390 22. I: I have-, I mean, just from the other things that you told  
391 me. I have two questions. You know that so maybe you'd wanna  
392 answer. Umm... actually a lot of them. Do you think you're more  
393 identified with the Presbyterian religion or the Mormon religion.  
394 Because I mean, were you young when you're in the  
395 Presbyterian religion before you'd convert?

396 23. A: Yeah. I was pretty young and... (Sighing) a lot of things  
397 in.. the.. Presbyterian religion... are similar to the Catholic faith.  
398 'They're not... as formal. (Laughing) That's one big thing.  
399 And... they don't take communion.. every Sunday. They'll take  
400 it.. sometimes. ... Umm... and they don't... umm... It's-. the way I  
401 view the Presbyterian religion is it similar. We have some of the  
402 same... umm, beliefs. But it was 'more of like a.. socialite  
403 (laughing) meeting than a church meeting. I know a lot of  
404 churches are like that. And the Catholic church could turn into  
405 that. But the Catholic church you go in and you get down the  
406 pews and you know, you have your own time to pray. And then..  
407 \*you know, you sing [...] songs and you listen to the sermon  
408 and then.. again you have your own time to pray. And... 'it's  
409 more of a.. solitary [...] union of people.. together worshipping  
410 God. In the Presbyterian church were it was like.. you go in, you  
411 sing two songs, you hear, you know, a little wacky sermon. And  
412 then.. you know, you sing a song. You go, eat donuts and get  
413 coffee. You know? It's... (sighing) it's like I want... (Sighing)  
414 cause it's not that (laughing) I'm wanting some sort of like.. cold  
415 atmosphere that's... it's just I need.. kind of the more serious...  
416 'cause it's a serious thing, you know? I'm not just going to give  
417 around. \*Basically. Umm...

418 24. I: When, when did you and the other two children that were  
419 adopted, how did you feel about that? How did you take that?

420 25. A: Well, I thought that was cool. I was like [...] [Name B] is  
421 my best friend, you know. This is gonna be awesome. But...  
422 'never look back. I'm like, Jeez. I really did.. pull a lot of ties  
423 with my family. I mean... it.. you know.. two more people to  
424 support. And pay for. .. Umm...

425 26. I: And did it change your religion [...]. I mean, your  
426 religious thoughts at that time? [...]

427 27. A: It changed our religious.. thoughts in the way that... I  
428 was confused on how their parents could be taken, you know,

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429 so close. 'And why they were taken. And I was confused-. ... I  
430 was pretty young so I was \*[...] why did you do that? Umm...  
431 and I'd probably say.. when I was about... thirteen or fourteen I  
432 was.. in that point where I was kinda like.. angry with God. I was  
433 like, Jeez, [...] I hate my sister. I hate, you know, [Name C].  
434 They're just screwing everything up. And.. 'why did their parents  
435 have to die? And why are my parents fighting about this? And  
436 why is everyone fighting? I was like 'I don't understand. You  
437 know, and.. that was.. close to the time where we all gonna  
438 stopped going to church. 'I mean, I started going-, I would keep  
439 going to church but I remember I would just go to go. To say  
440 that I went to church and I was like \*yeah, I went to church. You  
441 know. Umm...

442 28. I: That's [...] wanna ask, when your family stopped to go to  
443 church together.

444 29. A: Yeah.

445 30. I: How did that affect you? I mean, did you feel less  
446 religious or you know, more religious or?

447 31. A: more. Of course I did. I mean.. the way I see it and the  
448 whole.. reason that's the whole.. like.. [Name E]'s family was  
449 more ideal to me cause they would do things together as a  
450 family. And it's weird that I'm the young kid, I'm 14 and I'm like  
451 'come on, [...] as a family. But that's... really what I wanted.  
452 You know, I wanted us to go, do family things. You know, sit  
453 around and play family games. Talk as a family and... \*I think I  
454 was-. Well, my mo-, my mother did. But she saw, you know, four  
455 teenagers who were all rebelling. .. In their own way. And she..  
456 was like '[...] you know. We not gonna go and have to do this.  
457 You know. Have to. 'But I really wanted to. And I was the  
458 youngest out of all of them and.. \*you know, so.

459 32. I: Well, I'm really curious. Getting back to the conversion.  
460 Like, can you tell me how it was? I mean, did you? Okay, you  
461 moved. You know. And then, did you find this church here or  
462 was it like a conscious.. you know, conversion. Your parents  
463 talked about and talked about it with you guys?

464 33. A: Yeah, see

465 34. I: I mean.

466 35. A: my parents 'we. We moved here and my parents-, I  
467 know my parents [...] back. I know my parents were thinking  
468 about the Catholic faith for a while. My dad had got all these  
469 books and he was studying it, you know, for ever a year's time.

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470 'And then we moved here and.. my parents were like, you know,  
471 .. me and your father, we want to convert.. 'to the Catholic  
472 church. Aaand if you kids wanna stay going to the Presbyterian  
473 church, we're fine with that. We don't see anything wrong with  
474 that. This is something me and your father wanna do. Soo they  
475 gave us.. some notes to study and.. they gave us a couple of  
476 places to go or books to read 'if we wanted to. And really give  
477 us a free [lance?] decision. Aaand umm, I went over the notes  
478 and.. 'I remember thinking . I was like, 'you know, my parents  
479 prepared this for more. Is this really.. kind of valid? They kind of  
480 want me to be in the same church with them. 'I'd be easier if I  
481 was. And so I went off and I did my own.. umm... kind of...  
482 research, I would call it. Umm... I talked to my English teacher  
483 (laughing) at school. Which is silly but.. I mean 'I talked to her,  
484 because I knew she was Catholic. And I was like, you know.. I  
485 don't really wish to tell my parents. I'm talking to you about this.  
486 Cause.. that's just how I was. And.. she told me a [...]. And she..  
487 gave me a book of hers to read. And it was... 'on how you pray  
488 to the different saints. 'And that's a big thing I have incorporated  
489 into my religion. Just... I really believe in that. .. You-. ..  
490 \*Cause... each saint does so many different things for you and 'I  
491 mean, I always pray to God and Jesus and everything. But.. I  
492 think having... other people to pray is helpful. Umm.. so I  
493 converted. And then... [Name B] converted also. And I think  
494 [Name of sister] and [Name C].. you, you know we... weren't  
495 terribly close. I think they just did it \*cause they didn't really  
496 care. You know. And so then we went-. ... 'I had umm... my first  
497 communion... at that time. And we all got a little white dresses  
498 or whatever and went down [head?] down. And we went through  
499 like a... I think it was a six-week... can't really exact amount of  
500 time but you got a sponsor. An older member of the church who  
501 would sponsor you. And umm.. they would help you through  
502 and they would attend these classes with you and take you out  
503 to eat and get (laughing) some ice-cream something. You know,  
504 they just became your friend. And if you had any questions you  
505 talked to them about it. And umm.. \*so then we all.. were  
506 initiated. We got initiated into the church as a family in front of  
507 the whole church you know. \*They bless you with the little..  
508 holy water thrower.. (laughing) thing. Aaand so we were all..  
509 \*members of the church at that time. And at that time I was all  
510 enthusiastic and influential. (Enthusiastic) I was like, man I'm  
511 part of the church. And I'm gonna start doing all of this. And  
512 saying the rosary every day. And.. I wouldn't say I was.. really  
513 on the right basis \*with God. It that gonna grew on later in life

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514 as I.. got older.. than eleven. And experienced.. more issues..  
515 where I actually needed you know, some guidance from  
516 something. \*And that's when I got.. more.. religious and right.  
517 'like within myself I knew.. that was God real and I need [...]. You  
518 know. I was gonna be okay. And there was a reason for why all  
519 of this happened. And that... learning and having experiences  
520 good end and bad, are kind of something you just need to do.  
521 It's just, 'if you didn't have bad experiences and wouldn't.. be  
522 appreciated.. for the good experiences and then, if it's 'all bad  
523 why would you (laughing) you know, wanna stay? So you  
524 gonna have.. have like a blend for it. Aaand... having got kind of  
525 [death?] in its own way and.. 'I don't think he's like this person  
526 needs to die, you know. That way. She'll have a really bad ein  
527 its own way and.. 'I don't think he's like this person needs to die,  
528 you know. That way. She'll have a really bad experience. I  
529 think... \*it all comes together in a way. Well, maybe, you know.  
530 He was ready to leave. His life was just getting too much. Or you  
531 know. I really can't explain the reasons... of why I think things  
532 happen.

533 36. I: So why exactly did your parents leave the Presbyterian  
534 church? Was it because they were moving. Or

535 37. A: Umm

536 38. I: Do you know?

537 39. A: I would think it was probably one of the same ones as  
538 me. They wanted a more formal.. serious.. church atmosphere.  
539 Aaand... to take in-. ...Cause I mean, my mother says the rosary  
540 probably four times a week when she has the time, you know. I  
541 think it was just... the difference in the [...]. It wasn't.. a kind of  
542 hooky feeling with the Presbyterian church.

543 40. I: Were there any conflicts in the church that made them  
544 leave that you were aware off? Or was it just kind of?

545 41. A: I think it was just kind of a-, it's-. .. Cause I know umm...  
546 with [Name of mother's friend] and [Name E] it was like \* you  
547 know. They felt that they were doing something they weren't  
548 and... it might just have been the conflict with how... the  
549 Presbyterians weren't... \*being a serious in... such words, you  
550 know.

551 42. I: And do you know why they chose the Catholic faith  
552 umm, above the others?

553 43. A: Well... probably \*for the same... (breathing hard) for

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- 554 44. I: I mean, why did you choose the Catholic faith above any  
555 others when you're doing your research and not staying in the  
556 Presbyterian church?
- 557 45. A: Right. Umm... Well.. the whole saints thing really caught  
558 me. And then (laughing) since I was little I knew, I never wanted  
559 to be Baptist. I mean, that was... \*yes. (Laughing) Umm
- 560 46. I: Why, why do you say that?
- 561 47. A: Well... (thinking) \*they're just a little hooky. They're...  
562 they're always-, I mean they have Cool-Aid during church. They,  
563 they call the Cool-Aid-. They will pull umm... I remember there  
564 is one friend of mine that I went to her Baptist church with her.  
565 And.. they had Cool-Aid.. 'passed around. And I wasn't sure if  
566 what-, (laughing) if they're trying to like pretend, 'it was  
567 communion? Because it was in little trays with in little cups. And  
568 we all drank it at same time. And it was a really weird.. thing.  
569 And we all got noisy you know. And.. were.. you know had our  
570 little sermon and had our donuts and stuff. But I thought that  
571 was weird. I don't know if it was just that Baptist church. But... I  
572 don't know. I-. In Methodist... (sighing) I 'actually had a lot of  
573 friends who were in the Methodist church and I went on a couple  
574 of Methodist church.. trips to the beach. You know. 'I don't see  
575 anything wrong you know, with the Methodist, you know, dom-  
576 like denomination and everything. I think it's great but.. \*like I  
577 said there's a couple of things.. in the Catholic faith like you  
578 know, .. taking.. communion. And.. really thinking about the  
579 night you know, that Christ died. And his last supper. And.. you  
580 know. The different saints that we have. ... The saints things, if  
581 you haven't noticed, is really big with me, you know. \*I mean,  
582 St. Patrick and just.. it's every-.
- 583 48. I: Why do you think? Is it just-, does it appeal to you?
- 584 49. A: 'It appeals to me because I don't...I think it's like God  
585 made different... kind of sectors of people for us to pray to. ...  
586 For different reasons. 'That way.. when we would pray.. it  
587 wouldn't be like \*Oh, God I hate.. what's going on, you know.  
588 Fix it for me. It's like we really think about what we're praying  
589 about. And what.. really we weren't happy about. Or what the  
590 problem was. And that's why I like that. Because too many  
591 people are just like.. 'well, I prayed about it. and nothing  
592 happened. You know. Cause it's not-. When you sit down and  
593 pray it's not-, you have to work... kind of with your own mind  
594 \*to... Uh, it's like something really bad happens. And you gonna  
595 pray for peace and stuff. I think God gives you.. the help in your
-

596 mind to... work yourself through it. and I don't think like if you  
597 didn't ask for God's help with that, that you would get better.  
598 Cause I mean there's been... moments when I have been like..  
599 on the brink of just, you know, breaking the [...]. I was like 'oh,  
600 my gosh, I'm sooo angry. I can't believe they did that. You  
601 know. And then I'm just like, okay. I really, really need your help  
602 and I really need to calm down. I really need to feel better cause I  
603 really am unhappy right now. and there's-. I mean, this only been  
604 like .. three or four times and I mean, each time, in a matter of  
605 minutes, I feel better. I'm still upset but I feel better. I feel..  
606 myself again.

607 50. I: Umm, when you were talking about the Mormon Church,  
608 you said something about there's a lot of contradicting with the  
609 Book. Could you elaborate on that a little bit?

610 51. A: Yeah, umm, one thing that a lot of.. scholars have gotten  
611 into. 'And this is just something I know cause.. I've read over it.  
612 And that's why I'm like 'I'm not a scholar. You know, 'how  
613 could I catch this? Umm.. it was talking about.. how... there's  
614 \*the new fights and the [...] fights or something that came to  
615 North-, that came from south America up to north America. And  
616 umm.. they start living there and then Joseph Smith-, 'like it all  
617 derived from North America. And Joseph Smith was in New York  
618 when he find all that. But...\*they said they came from South  
619 America.. and.. you know, their donkeys would pull their stuff.  
620 And wagons with wheels. 'And when they did this.. it was  
621 before wheels were invented. Like the time period. (laughing) I  
622 thought, \*is this a misprint? I, I didn't understand. I was like  
623 'wait a second, you know. It hasn't been invented yet. How can  
624 you put that in a book? And umm... the other thing was.. there's  
625 this Golden Plates that were presented to Joseph Smith by, you  
626 know, the Angel Moroni or whatever. And umm... 'he [...] when  
627 he's seen them. There's a group [...] like the introduction of.. the  
628 Golden Plates and the beginning of the Book of Mormon. That's  
629 there's a group of like.. \*they're not called the Wise Men but  
630 that's kind of what they represent. And there's 13 of them. And  
631 there's like 'seven out of the 13 or something that have  
632 actually... seen the Plates along with Joseph Smith. 'But no one  
633 knows where they were buried except for Joseph Smith. ..  
634 Something along these lines and.. I thought (laughing) that was..  
635 kind of bizarre, that you based your whole religion on something  
636 that.. can't be seen. You don't know where it is. did ever exist.  
637 Aaand umm... the other thing, Joseph Smith was-. 'This is  
638 something I didn't read it in the Book Mornon, Mormon. But I

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639 was reading it... (sighing) on an.. ex-Mormon site.. -on the  
640 Internet. And I know it's 'got some bias. Because it's like,  
641 'we're ex-Mormons. But the whole web site I noticed is biased..  
642 with kinda neutral. And it was just telling.. 'the facts. And the.. -  
643 Mormon church believes that.. Joseph Smith died as a 'martyr.  
644 Because he was-. 'When the Mormons moved out West it was  
645 like, you know, all of the.. Western people are like \*these people  
646 are freaks. We want them out of here! You know, they're taking  
647 their cult, you know! They're taking over town. Soo.. a lot of..  
648 umm, Mormons were prosecuted. Which is sad but... (sighing)  
649 \*it happens. And.. so Joseph Smith, as a being the head leader  
650 of this cult, you know. All of these people were after Joseph  
651 Smith and he was put in jail and.. 'eventually, he was chased  
652 down by a couple of people ' and shot. And they say he died as  
653 martyr for his religion. But that's not true. Joseph Smith has a  
654 gun and he's shooting back at the people who shot him. And  
655 that's something else I know from that site. They, they knew he  
656 had a gun and.. the other thing. I did a research paper. This was  
657 asked-, this is like.. \*in tenth grade English. When I had gone to  
658 [T?] State and started taking classes there. I did a research  
659 paper.. on Mormonism, cause it was kind of in the midst of the  
660 whole thing. And.. ' I based it on this one verse that's in the  
661 beginning of.. (sighing) I think it's like in the beginning of the  
662 Book of Abraham or something and it's talking about Cain and  
663 umm, Jacob. Which is in the... 'our holy Bible. But he says that..  
664 after Cain had killed Jacob, God had cursed him by giving him..  
665 umm.. like black. It's brown skin. Meaning he was black. So God  
666 cursed him by turning him black. And as I read that, and this  
667 was like one of the very first book. And that's [...] thing that I  
668 read, and I was like (asking) turned him brown? I didn't  
669 understand. And then I was.. 'I asked [Name E]. And [Name E]  
670 was like, yeah, that's what it says. But, see I had had umm-, ...  
671 the Book of Mormon that I had was one of 'his mom's. And it  
672 was one from like \*19, it was like 1960? And he {End Side A}  
673 1960. And he gave me a new Book of Mormon. And they had  
674 taken that out of the new Book of Mormon. That was removed.

675 52. I: So it had changed? [...] politically correct with the time?

676 53. A: Yeah. They changed it in 1970.

677 54. I: Okay. When-. Did you associate-, you said you  
678 associated like the Mormon religion with the perfect family or  
679 with [Name E]'s family.

680 55. A: Right.

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- 681       **56.       I: How did that affect you and your religious beliefs and**  
682       **your thoughts about Catholicism when saw that abuse?**
- 683       **57.       A: It**
- 684       **58.       I: like how did you feel? What kind of, what kind of**  
685       **thoughts [...] that you had about religion?**
- 686       **59.       A: Yeah! I thought how could this happen. How could, \*you**  
687       **know, God let this happen. I was like, Jeez, what-, you know,**  
688       **someone from.. Social Work (laughing) just walk in or drive by**  
689       **when it happens! And.. there's been so many times... that is-,**  
690       **you know, [Name E]'s mom has tried and tried to get help. You**  
691       **know, from social workers. And they would get, you know, a**  
692       **psychiatrist. .. \*Anyways. She's been to several psychiatrists.**  
693       **Several.. counselors. And they all like, uh, you know, doctor**  
694       **[name] wife's [sitting?] there. No! No. Woman, you're crazy.**  
695       **That's not.. how it is. And he'll go in. and I've seen him put his**  
696       **little act. Open on his act of (calm voice) \*being real calm and**  
697       **speaking calmly and being real passive. He, he totally [split?]. I**  
698       **mean, I think he's very narcissistic. He's just... (laughing) yes,**  
699       **that's what he is. I mean, I'm.. I've learned that. I've studied that.**  
700       **And.. that's what I really believe. He has a personality disorder.**  
701       **He.. he would go into counselors with [M?] you know, for**  
702       **marriage counseling.. and say he doesn't remember any of the**  
703       **things he does. And then when they're in private he will still say**  
704       **he doesn't remember any of these things that he does. And I**  
705       **almost believe that he doesn't remember. I mean, he would kind**  
706       **of remember [...] things that when he, you know,.. beats his kids**  
707       **to the ground and starts kicking them and 'break their rib cage.**  
708       **... And he claims till your, you know, death bed that he don't**  
709       **remember doing that. 'There's something wrong. Even when**  
710       **you're in front of the kid who said that he did that.**
- 711       **60.       I: Umm. I was going to ask you about the therapy. But you**  
712       **said that they have tried to, you know, work things out in**  
713       **therapy. And how that went over with the Mormon religion. But**  
714       **when, when you were in with [Name E] and his family. And you**  
715       **said you went to church for like two months.**
- 716       **61.       A: Umm.**
- 717       **62.       I: How did your family feel about you going to church with**  
718       **Mormons.**
- 719       **63.       A: (laughing) Umm God, my dad, my dad 'flipped out.**
- 720       **64.       I: [...]**
-

- 721 **65. A:** My dad was like: ‘If you turn Mormon, no. He was like  
722 that’s wrong [...] and he [...] no, no, no, no. He was like: ‘I’ve  
723 been through his I know what it’s about. I’ve had friends in the  
724 Mormon church. You don’t need to convert to Mormonism. ‘[...]  
725 you’re Catholic. And I was like: ‘I know dad. I’m dating [Name E].  
726 I’m just trying.. to be nice. ‘Even though I was.. curious. But I  
727 think deep down, I wouldn’t have ever converted. (Thinking) I  
728 was just mainly.. curious and... it’s funny now that I think [...]  
729 about it. it’s like [Name E] was almost the first-, the first two  
730 months of our relationship he was almost putting on a show  
731 about his family and his family cause he didn’t know if I should  
732 know. You know, I keep preten-, he would go to church but.. now  
733 he tells me and his mother tells me and everyone tells me.. that  
734 it was soo weird when [Name E].. started going to church you  
735 know, and bringing me. Because he wasn’t going. He would  
736 refuse on Sunday mornings before ‘he met me to go. Like there  
737 would be fights and his father ‘would hit him or something if he  
738 didn’t go.
- 739 **66. I:** Umm.
- 740 **67. A:** So my family didn’t approve it. But I.. was really clear on  
741 that. I wasn’t.. gonna convert. I was kind of curious. I was trying  
742 to be polite and get closer to the family.
- 743 **68. I:** Did that affect your relationship with [Name E]. Either, he  
744 was a different religion than you?
- 745 **69. A:** Yeah, it did. Because... as I started to learn more.. about  
746 it, I started to question him. I was like, you know, \*be  
747 submissive, polygamy. I don’t know about that. You know. I  
748 was like how could you.. wanna live in.. you know, and really  
749 think God wants you to have five wives. ...
- 750 **70. I:** Right.
- 751 **71. A:** Umm... (very long break)
- 752 **72. I:** We’ve gone over just about everything else. Umm, I’m  
753 kind of curious also, could you give me like a typical  
754 Presbyterian service and then a typical Catholic service. And  
755 then, a typical Mormon service and how they’re different. And  
756 how
- 757 **73. A:** Okay.
- 758 **74. I:** And how they affected you and made you feel.
- 759 **75. A:** Right. All right. Umm.. Presbyterian service... ‘in time,  
760 is the shortest. You know, you go in, you kinda gather and
-

761 you're.. talking. And then you get your [...] and then, you know,  
762 the preacher gets up and everyone kinda calms. He's like  
763 \*welcome, da, da, da. And then you sing a couple songs. 'And  
764 there's no, you know, getting down on your knees and praying.  
765 You're just sitting there, 'or standing up and singing your songs.  
766 And there might be.. someone going up like \*the luncheon last  
767 Sunday was great, blabla, thanks to [Name H], you know. And  
768 umm, he'll get up and.. give 'his sermon. Then after the sermon  
769 umm... there'll be the donation, passing. .. Aand during that..  
770 time of passing the plate.. \*you know, umm... you-, some  
771 people would kind of bow their heads and pray but it really  
772 wasn't a prayer time. It was kinda just like, you're giving  
773 donations to the church. Then after that, you get up and sing a  
774 song. Aand.. it's kind of over. You know, you kind of get  
775 something to eat and.. he's ending it, with you know, the week's  
776 events coming up and you know, \*I'll leave you in peace. And all  
777 of that. And then umm... that's pretty much how it ends. It's.. [...]  
778 under an hour. And so, umm 'the Catholic church.

779 76. I: How did-, when you left the Presbyterian, how?

780 77. A: How did that feel?

781 78. I: How did you, did you feel any difference, did you feel  
782 refreshed and you know?

783 79. A: Well, I was pretty young. But when I think about it,  
784 (laughing) something funny. I really looked forward to like  
785 getting the treats after church. 'I was like: Oh, it's donuts. What  
786 kind do we get? You know. Umm... sometimes I would-, .. I can  
787 remember feeling... kind of.. half way like.. \*okay, God. But  
788 really not much. It didn't-, like I said, it was kinda more on a  
789 social level not leading very deep, you know.

790 80. I: Well, now that you've gotten older, have you ever  
791 thought about you know, trying another Presbyterian service  
792 just

793 81. A: 'Well, actually I go to I go and watch my aunt. And she..  
794 is an exceptional minister. 'And I don't just say that because  
795 (laughing) she's my aunt. (insisting) But I've seen several  
796 different, you know, Presbyterian ministers and.. (thinking)  
797 she's-, she's really good. She's another person I really admire.  
798 Which is kind of ironic because you know, she's got the  
799 Presbyterian faith and [Name I] has, you know, the Mormon  
800 faith. And.. here I am, Catholic. And... 'the Presbyterian and  
801 Catholic faith are kind of interlinked like I said. But... she is a  
802 woman and she's allowed to be a minister. And that's...

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803 (sighing) a big... is-, (laughing) difference. You know. 'And I  
804 don't really know how I feel about that. I mean my dad feels  
805 that's a man's job. ... I don't know how I feel about that. It's...  
806 cause I mean I had the bias to [...] being my aunt. But...  
807 (sighing) 'when I attend her services at her, uh, Presbyterian  
808 church, it's on Highland 5800, and close to [Place]. I do come  
809 out with a, you know, refreshed.. feeling. 'Not.. so.. much as I  
810 would go to my own church because.. I don't get to get down  
811 and like pray on my knees or anything. Cause they would like  
812 kinda look at you silly, you know. They would be like 'What are  
813 you doing. But- .. And it may just be because of her sermon  
814 and I relate to her on a deeper level. She's my aunt.

815 82. I: And with the Catholic service, you know. How did that  
816 appeal to you and do you feel afterwards?

817 83. A: Most of the time, I feel very refreshed. You know. I  
818 mean, as you leave-, as you enter in the church, you know,  
819 you'll.. dip your fingers in holy water and you know, bless  
820 yourself, \*you know. And... 'that is something I also really  
821 like. I had to get to \*mention that earlier. (laughing) But.. umm...  
822 I al-, you'll go through and come in \*and you'll have, you know,  
823 you can get down and pray. And then as you get up the preacher  
824 welcomes you and you have an opening hymnal and then  
825 umm... you might sing one or two songs. And then he has his  
826 sermon. And.. 'the one thing.. that I really.. like about the  
827 Catholic church, is before his sermon.. you gonna have umm..  
828 you have a first reading, a second reading and then, 'the holy  
829 gospel \* reading. 'Aaand uh, between each reading there'll be  
830 kind of a song. With the first and second reading, you gonna sit  
831 down. You don't wanna get up and say, it's just a slight little  
832 hymnal that's after each reading. Each reading is from the Bible.  
833 And they all are kind of interlinked to each other. And it's kind of  
834 a build-up to the sermon. 'Then with the gospel you get up and  
835 umm... \*gospel's like really holy and it's-, before you listen to  
836 the gospel you gonna do with your thumb over your forehead,  
837 your mouth and your heart. Meaning to.. clear your mind, keep  
838 mouth, you know, holy and to.. bless your heart. Just.. have a  
839 free mind and listen to it. And that's kind of how I view it. that's  
840 probably not.. the correct terminology but... umm.. So then  
841 you've got the holy gospel. And then you sit down and you  
842 listen to the sermon. And he kind of brings in all of... (sighing)  
843 your readings of that day. And then kind of.. relates it to life in a  
844 way. And it's about 25 to 30 (laughing) sermon. I mean, they're  
845 pretty long. And.. I have to say.. different fathers that we have,

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846 we have a 8:15, 10, 12:15 mass. I never to go the 12:15 because..  
847 that father.. \*just, I don't under-, he.. is not very good. He does  
848 his sermons. He sits up there and reads them from a paper.  
849 And.. they're not very heartfelt. .. So it's really.. kind of  
850 dependent on... the father.. and his readings. And the way.. they  
851 kinda touch you.. It's helpful. But then.. the praying... is.. 'how  
852 you get to pray like about five times through the service is also a  
853 good thing. Cause it's like.. the.. uh, sermon might remind you  
854 \*of like, oh Jeez, I really do need to work on that, you know.  
855 And so you get down and pray after the sermon and then 'you  
856 get up and you do have the umm.. like, the [plate?] offerings  
857 and stuff. After that, you get down and pray again. 'And then you  
858 stay down until umm.. it's your row's turn to get up and go and  
859 walk down and get communion. Then after communion you  
860 come down, you sit down and pray again. Then you get up and  
861 umm... you sing a song. And then you kinda leave. There's a  
862 couple of other things.. 'that happen. Umm.. before we take  
863 communion there's Apostle's creed where the whole church  
864 unites by holding each other's hand and kinda gets up and says  
865 it. And then umm... before we receive communion while we're  
866 on our knees umm, after donations are passed, the father will  
867 bless, \*you know and [...] he'll kinda do.. rendition of the last  
868 supper. And as a reminder... \*And there's also a kind of key  
869 aspects I really.., I really like. And think.. are necessary.

870 84. I: When you leave the sermon how do you feel? I Mean?

871 85. A: It's-, I fell enlightened. I feel... (sighing) kind of  
872 rejuvenated. Like I'm ready to go on.. with the rest of the week  
873 and then.. you know, come back and.. it's, it's good. And I  
874 might.. feel inspired. Like 'oh, I need-, you know, I gonna go do  
875 this and I'm gonna go, fix this. Or, you know, I'm gonna try to get  
876 this done. It's a positive... umm.. assertive kind of.. feeling. Like  
877 I gonna get something done. And I'm ready to go. You know, I  
878 feel good.

879 86. I: Well, is there anything that you would like to add that we  
880 haven't discussed? Or talked about. [...] feelings that you have  
881 about [...] with religion or having to do with it. Or.. yourself.

882 87. A: I think we covered... \*everything that I can think of.

883 88. I: Okay. That was good for your narrative, umm. The next  
884 part of the interview is the faith development interview. And  
885 these are just questions that I'm gonna ask and you gonna.  
886 Umm, I might ask you, you know, a little bit more in-depth  
887 questions afterwards.

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- 888       **89.       A: Right.**
- 889       **90.       I: That umm, we'll go ahead and start with these. Uh, is**  
890       **there any tension between your current religious umm, groups**  
891       **or other religious groups in your area.**
- 892       **91.       A: Well ... no. (Thinking) I wouldn't say so. I would-, cause..**  
893       **the Catholic is-, if you talk to a Mormon, you say, you know, I'm**  
894       **Catholic they'll.. '[...]' more than if you're like, I'm Baptist.**  
895       **Because they feel that the Catholic-, they feel they're one [...]**  
896       **church. But they feel the Catholic church has the potential.. to**  
897       **follow the Mormon church. .. And so that's kind of a conflict.**  
898       **But.. we don't really (laughing) interact. You know. I mean,**  
899       **there's tension but that's.. I don't feel.. \*a tension really.**
- 900       **92.       I: Umm, how would you rate your legitimacy of your**  
901       **current religious groups, compared with the rest of society. Do**  
902       **you see your religious tradition as legitimate?**
- 903       **93.       A: Yeah. Because it's... it's been a tradition through many,**  
904       **many hundreds of years. I mean you can follow it back and...**  
905       **\*yeah. I do feel it's very legitimate. I mean, there's still a couple**  
906       **of questions I have. But I always think.. you can't have.. absolute**  
907       **positive, you know, answers and everything. That's why you**  
908       **have faith.**
- 909       **94.       I: Do you think Catholicism is umm, is more legitimate in**  
910       **society? Compared with the rest of the religions? Do you think**  
911       **[...] more?**
- 912       **95.       A: Yeah, I would think umm... (Thinking) probably a vast**  
913       **majority of society would see Catholicism as legitimate. (Slow)**  
914       **And then there be the few that might.. be taken over by the**  
915       **media or what some person might have said about the Catholic**  
916       **church that would change how they felt about it.**
- 917       **96.       I: Is there a lot in your religion umm, is there a lot of**  
918       **conversion? Like if you see someone and they're like, oh, I'm**  
919       **such and such. Or do you try to say, 'oh, look! Have a look at**  
920       **Catholicism. You know, like other religions do.**
- 921       **97.       A: No. No. no. Absolutely not. (Laughing) That is one thing**  
922       **we do not do. We don't go.. out to eat on Wednesday night [...]**  
923       **stick our little... umm, you know, church cards and.. at the tray**  
924       **of the waitress and so the waitress will get them and look at it.**  
925       **We don't do that. It's umm, if anyone comes up to us and asks,**  
926       **you know, can you tell me bit. Oh! Than definitely! But.. it's kind**  
927       **of like our faith believes that people will find their way there.**
-

928           **Just like my family found their way there. It's not.. something**  
929           **that needs to be pressured.**

930       **98.       I: Have you ever had any conflict with others who disagree**  
931           **with your religious beliefs?**

932       **99.       A: \*Yeah. Umm...    Yes. I've had conflicts of complete**  
933           **strangers. 'I'm kind of...    strong-willed. And so if I here**  
934           **someone.. really bashing the Catholic church. \*Like, uh, you**  
935           **know,    Catholic church is worse than Michael Jackson. You**  
936           **know, I'm gonna have a problem. I'm gonna say something. I'm**  
937           **gonna say, you know, .. just.. you really can't.. judge something**  
938           **by one or two person's actions and... and then there's, you**  
939           **know, if you have... It's like if sat there and have intense**  
940           **conversation with [Name E]'s mom we would have, you know,**  
941           **conflicts because she really believes that (sighing) .. the- ... She**  
942           **bel-, 'she left the Catholic faith one because of... umm...    you**  
943           **know, she's gonna marry [Name J], the Mormon. But two,**  
944           **because she felt.. that the Catholic faith was hooky. She felt**  
945           **that's.. praying to all the saints.. was just something that was**  
946           **made up and we weren't really supposed to do that. And.. I**  
947           **mean, I could go on and on. 'So there have been conflicts. But**  
948           **not.. huge, you know. (laughing) I'm gonna kill you-conflicts or**  
949           **something about my religion.**

950       **100.     I: What other religious disagreements have you had, if**  
951           **any?**

952       **101.     A: Just.. with people or?**

953       **102.     I: It's, it's very vague. With people, with yourself. I mean, in**  
954           **your religion.**

955       **103.     A: Umm.**

956       **104.     I: With the church.**

957       **105.     A: ... I don't have really like major disagreements with my**  
958           **church.**

959       **106.     I: E.g. if the, if the priest is up there, giving the sermon and**  
960           **you don't agree. Have there been any instances like that?**

961       **107.     A: Umm, well of course. I mean, there's been a couple of**  
962           **things where.. you might have said \*you know, well, I got really..**  
963           **you know,    upset about this. Or something. And I'm like, why**  
964           **did you get upset about that? You know. It's something to get**  
965           **upset about. But just.. small things. Nothing major. I can't think**  
966           **of anything really.**

967       **108.     I: Okay.**

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## Faith Development Interview with Jasmin

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1. I: Reflecting on your life, identify its major chapters. What marker events stand out as especially important to you? As far back as you can remember.
  2. A: Umm.. well definitely.. when.. [Name J] and [Name F] became part of our family. And then... moving here was kind of the same thing as that. .. And [...] converting to Catholicism. Cause it all kinda happened at once. And then umm.. 'I would definitely say meeting [Name E]. Because I mean, \*we'll probably end up getting married. I don't know. Umm.. and then I would have to say.. one place where I really.. after I met [Name E] and learned about all that. Aaaa year.. after that, when I was 16, umm.. my grandfather died and that was... kind of a falter there. But.. my.. faith was so strong, 'I don't think if my faith hadn't been I would have.. gotten through as well has I had. 'But there was.. you know, the first couple of days like \*[watch?] this. Why did this happen? Like this is ridiculous. But then, it's kinda like I prayed about it. and... I was still upset but I got it. I made.. you know, I worked my way through it. And then, umm... probably... that's about.. some of the main.. key.
  3. I: When you moved here, and your had-, you did change your religion and did change your scenery.
  4. A: Yeah.
  5. I: How did that affect you? How did you, how did you resolve this conflict. I mean, did you go alone? Did you go with other people? Did fall back into your church? You know. How did you deal with these things?
  6. A: Umm... I 'made... like.. on the basis of making friends and getting.. used to that. I made friends pretty easily. Cause I was at that age where.. I was in fifth grade, so it's kinda like 'you go in, you make you know, two or three good friends and you're all good friends. So it's a little-, it's pretty easy to fit in to the.. society aspect of.. what I moved into. 'And.. with the faith, I felt pretty strong about that. As strong as a fifth grader can feel about faith. You know, I mean..
  7. I: Are there any past relationships that have been important to your development as a person? And why are they important?
  8. A: Umm past as in?
  9. I: As far back as you can remember, you know, family, friends. [...]
-

- 40       **10.       A: Okay. Uh, my mother probably. I mean, definitely. And**  
41       **then, uh, my grandfather was a huge... huge, huge, huge... \*uh,**  
42       **influence. And my aunt, I'll have to say. And then umm,.. one of**  
43       **my really good friends. 'She's still my good friend. Umm, she's**  
44       **Methodist but... she's not very religious. And we're like.. we're..**  
45       **probably best friends and 'she does a lot of things that.. I don't**  
46       **approve of. And then she does something.. where I can really, if,**  
47       **(laughing) like I watch her, and I see that... she-, everyone has**  
48       **the potential to believe in God. And.. cause that's what we are**  
49       **from and for. And she does something we're I'm like \*I can't**  
50       **believe you say, you don't believe in God. You know. So.**  
51       **'That's kind of a big influence. But I would never tell her that.**  
52       **That I sit there and watch her and I think. But that's kinda like a**  
53       **big influence with myself. And then... the whole.. experience**  
54       **with the Mormon... thing was a big-, 'still a big current issue. ..**  
55       **And I mean... \*that's probably.. I had an English teacher in**  
56       **eighth grade who was.. pretty influential just.. with how she felt**  
57       **about things and.. umm, she was interdenominational. I mean**  
58       **she wasn't very... \*[...] where.. she laid her religious grounds.**  
59       **But.. just some of [...] again with my friend. I saw these things**  
60       **in her and I saw, you know, 'wow! She's a really good person.**  
61       **\*So.**
- 62       **11.       I: Okay.**
- 63       **12.       I: Do you recall any changes in relationships that have had**  
64       **a significant impact on your life or your way of thinking about**  
65       **things? Or on your life?**
- 66       **13.       A: \*No. ... (Sighing) Umm... probably when I was about..**  
67       **15, you know. .. And my.. sister and my older and all that, .. was**  
68       **going on. I just... (sighing) That was a big relationship that still**  
69       **hasn't been fixed. And it's like, I worked to fix that. I tried to. But**  
70       **I don't-, I really... (sighing) I have some much faith that I really**  
71       **don't have faith in that. And so that leaves me kind of like.. oh,**  
72       **my gosh, why can't I work this out?**
- 73       **14.       I: Why are you and your sister not very close to? Do you**  
74       **know certain reasons, I mean?**
- 75       **15.       A: (Sighing) She-. Well, there is this.. ister, you know, ri-,**  
76       **like rivalry thing. But...**
- 77       **16.       I: And why is that?**
- 78       **17.       A: 'Just, you know, siblings.**
- 79       **18.       I: Okay.**
-

- 80 **19. A:** They gonna fight back and forth. You know. But... 'she  
81 has.. a lot of... social pro-. Like she doesn't make friends.. very  
82 well. She does-, she's shy. She's not outgoing. I mean, she  
83 couldn't sit here and do an interview with someone. She would  
84 just... \*you know. She wouldn't. umm... and so, I think, she was  
85 always kind of like, not jealous, but kind of like, jeez, shut up  
86 you stupid kid, you know. Stop trying to be all.. social butterfly-  
87 like. And we always conflicted with that. And she never had  
88 many boyfriends. So we're completely different people. But.. 'I  
89 think, the way.. that she really tore my family apart with her  
90 drug habits. That... \*really.. made me angry. And she's never  
91 apologized for that to any of us about that. She's still... going  
92 on, ongoing. I mean, she's... \*still a huge problem. 'So until, I  
93 think until she really apologizes and realizes what she did I don't  
94 think there's gonna be \*any... you know, redemption or anything  
95 there.
- 96 **20. I:** Has your image of God and relation to God changed  
97 across your life's chapters?
- 98 **21. A:** Well yeah. I mean, it's grown. To be stronger and...  
99 yeah. Basically, it's gotten stronger. And it probably will  
100 eventually continue to get stronger. But I feel right now I'm in a  
101 very good place with it.
- 102 **22. I:** And who or what is God to you now?
- 103 **23. A:** Umm... he is... you know, our creator. I see that. And...  
104 (sighing) he.. I feel he is in control of you know, everything. And  
105 he's .. really, when you.. build a foundation of a person... it's  
106 really right down there.. in the foundation. I mean, he's right  
107 there. if I didn't have that.. I don't think I'd be able to function  
108 and go.. through.. all the difficulties of, you know, .. going to  
109 school full-time and working.. 'two different jobs and all of that.  
110 And then having to deal with.. \*you know... all of the  
111 relationships that come with your life. And what happens. I don't  
112 think I would be able to be.. strong enough to pull through that.  
113 So it's kind of a stabilizer and... fall back. I mean, .. 'pretty much  
114 the foundation of my... self. (Laughing)
- 115 **24. I:** Have you ever had moments of intense joy or  
116 breakthrough experiences that have affirmed or changed your  
117 sense of life's meaning?
- 118 **25. A:** Umm.. I wouldn't say... [...] cause I've had kind of the  
119 same... feeling.. of what life was about.
-

- 120       **26.       I: And what do you think life is about? Or what is life to**  
121       **you?**
- 122       **27.       A: Umm... it's kind of.. jumbled or messed.. together. It's**  
123       **like, you live your life aaand you gonna try to live it as best as**  
124       **you can. And good things will happen and bad things will**  
125       **happen. But that's kind of God's plans like your preliminary trial.**  
126       **Before-, if you go.. to heaven and hell and.. 'your life will**  
127       **continue. You will go on. You know. So. It's kinda like, it's just..**  
128       **a trial that seems very long. But it really isn't.**
- 129       **28.       I: Have you experienced times of crisis or suffering in your**  
130       **life or times when you felt profound disillusionment, or that life**  
131       **had no meaning?**
- 132       **29.       A: Umm, I have experienced very tragic... 'I don't think I've**  
133       **ever experienced.. where I thought life had no meaning. If that's**  
134       **the question. 'I never thought that.**
- 135       **30.       I: [Were?] such instances, would you describe as being**  
136       **traumatic in your life?**
- 137       **31.       A: Umm.. probably my grandfather dying. Umm... (Sighing)**  
138       **I remember there is this one inci-, I never had a [...] since I**  
139       **started driving and I was driving down [street]. And.. 'across in**  
140       **the other lane, there was.. a motorcycle, -no, there was a van**  
141       **coming out.. 'of the neighborhood. And then, like four**  
142       **motorcycles guys were coming over 'a hill. And the last.. like**  
143       **three of them were ahead and there was the last one kind of**  
144       **\*coming over behind them. And the van just pulled out and 'hit**  
145       **the motorcyclist and his bike flew and skid across the.. uh, turn**  
146       **lane. And he flew from.. that side of the road into my side of the**  
147       **road. About ten feet in front of my car, when I'm going 40 miles**  
148       **an hour. So I slammed on the brakes. But.. my, (laughing) I**  
149       **mean, my car like ran over his arm. And.. so I flew it in reverse**  
150       **and my front car was covered in blood and..**
- 151       **32.       I: How was that for you? Like how did you feel about that?**  
152       **[...] face.**
- 153       **33.       A: I-, you know, I sat there and I started praying, "Hail**  
154       **Mary, full of grace. You know, 'I was sitting there holding the**  
155       **guy and thinking (very fast) Oh my God, my God, my God! I**  
156       **was like, please help, you know. \*But... he did end up dying.**  
157       **And... (sighing)**
- 158       **34.       I: How did you take that? How did faith come to you with**  
159       **that?**
-

- 160 **35. A:** Well... I... kinda looked at it as.. It was definitely a bad  
161 experience and... there were probably many factors in why he  
162 died. And.. 'maybe, you know, the person who hit him. Maybe  
163 that was.. it just happened for a reason. 'And I don't know the  
164 reason. I just feel that's.. it happened [...] was it not supposed  
165 to happen or it wouldn't have happened.
- 166 **36. I:** How, how did that affect-, how did this affect you?
- 167 **37. A:** My faith was still very \*strong. I mean, that's what I  
168 relied on. Cause I would-, I-, you know. I prayed when he was  
169 there. and I was... (Sighing) I just prayed for (crying?) relief from  
170 it, you know. \* I was like, just help me get over it. I mean, I was  
171 shaken for about two weeks and I still... \* I mean, .. get sick..  
172 when I see people on a motorcycle and... I mean, just [...] a guy,  
173 always driving down [...] or [...] It was Sunday night and.. a car  
174 had hit a motorcyclist and 'he has flown into the telephone pole  
175 right across from.. the Meth-, it were [Name] Park. It was a good  
176 place. That happens. But...
- 177 **38. I:** Umm, moving on the relationships.
- 178 **39. I:** In the present, how would you describe your relationship  
179 with your parents?
- 180 **40. A:** [...] with my mother, it's grown... so much.. in the past  
181 year and a half. I would have to say. Umm, and with my father, ...  
182 'I love my father but we're not.. very... \*close. I mean, we are  
183 close. But I-, not-. ... (Very long break) Religiously.. it's kind of  
184 like... 'I am Catholic and I believe in the Catholic faith. And I  
185 really like what we do. but.. I feel that there might be a chance  
186 where another religion might come along and I might convert to  
187 that. Maybe. I don't see it happening. But I consider that a  
188 possibility. I keep my mind open to that. But see, my father is  
189 very close-minded. He has decided.. 'just he like decided before  
190 he converted to.. Catholicism, that you know, Presbyterian was  
191 the right church. So they converted to Catholicism. And now it's  
192 the right church. Soo.. \*that's kind of the difference there.
- 193 **41. I:** Umm, over the years, have there been any changes in  
194 your perceptions of your parents over the years? If so, what  
195 caused the change?
- 196 **42. A:** Well of course, \*when you're younger, you think they're  
197 stupid and they're not very.. you know, smart. Umm.. but now,  
198 as I've gotten older, I see that that 'most of the things that they  
199 wanted for me.. were.. good intentions. And I should listen to  
200 them. I mean that's \*basically what everyone says.
-

- 201 43. I: Are there any other current relationships that seem  
202 important to you? This could include living or dead people.
- 203 44. A: Umm... well my relation-, dead people, (laughing) my  
204 relationship with my grandfather.. has really helped me right  
205 now, in this time of my life. Because he was... a very hard  
206 worker. He accomplished so many things through his life and..  
207 'he also, you know, based a lot of it on faith. And character.  
208 And... \*that's a really big thing. And I also turn to my aunt 'a lot.  
209 For spiritual help. Just for questions if I have anything. 'And I  
210 mean, she's really good at... laying out a non-biased answer,  
211 you know. She's isn't like, \*we feel... She just gives how she  
212 feels. And I have to say, my mother just.. on a... everything  
213 (Laughing) basis. You know.
- 214 45. I: What groups, institutions or causes, do you identify  
215 with?
- 216 46. A: [...] like umm?
- 217 47. I: Like uh, e.g. Greenpeace is one.
- 218 48. A: Okay.
- 219 49. I: You know what I mean. Any, any kind of institution like  
220 school, within school, within church, within your neighborhood.  
221 And what causes like.. you pro-active, pro- [...].
- 222 50. A: Right. Well... I do teach an art-class at church. It's just a  
223 very simple, just drawing class. Cause I, I take a lot of live-  
224 drawing classes. I'm really interested in that. Umm, so I do that  
225 every other Sunday. And umm.. \*at church.. uh, not church, at  
226 school. I wouldn't say I'm like.. student-body president cause  
227 it's just kinda like, I'm at school, taking you know, 21 hours just..  
228 to get (laughing) to get my school done. Umm... but... it's kinda  
229 like, (thinking) I really.. probably.. gonna go into you know,  
230 medicine.. and everything. Cause I feel... in this.. I guess really  
231 extra-religion. I started working.. 'at a vet clinic. As a technician.  
232 And then I started helping with surgery. Just like sticking my  
233 hands, holding something out of the way. And a lot people, a lot  
234 of my friends are like 'gross, how can you do that! Gross! You  
235 have blood on your shoe! And just like 'little things. It's not that  
236 bad, you know. 'And so then I started thinking one day, well  
237 Jeez, if all these people think it's gross, why don't I think it's  
238 gross? And then I was like, well, you know, God probably gave  
239 me this... overcoming of just that's gross. See, that's a liver and  
240 it's a tumor on it and it doesn't gross me out. I just think well,
-

- 241 let's get it off. That's probably something that was given to me  
242 so I could, \*you know, .. go on in life and.. use it.
- 243 51. I: Right. Who do you think that these groups or institutions  
244 are important to you, such as the art or the work with animals?
- 245 52. A: Umm... I think those are things that I'm very interested  
246 in. like hobbies and.. them are more than hobbies to me. It's  
247 just... (sighing) I guess you can say it's kind of a way of  
248 communicating.. myself.. through... \*my accomplishments. In a  
249 way.
- 250 53. I: Do you feel that your life has meaning at present?
- 251 54. A: Yeah. I do. I feel... I mean.. with relationships with  
252 people I feel... \*you know, there's a meaning there and there's  
253 a meaning in what I want to do in the future, what I aspire to do.  
254 ... So I definitely.. (laughing) see a meaning.
- 255 55. I: What, What makes life meaningful to you?
- 256 56. A: Umm... definitely having good rela-, I mean, just having  
257 fun. You know? .. Having fun, being happy. Umm.. not.. fighting  
258 a battle with yourself. And I mean, (sighing) 'it's like religion's a  
259 huge part of me. But I can understand how some people aren't  
260 there yet. Some people.. haven't gotten that. And that doesn't  
261 necessarily mean that there's no meaning in their life, cause  
262 they don't have religion. I mean, there's so many aspects to..  
263 what makes life meaningful. \*I mean... just.. living it to its fullest.  
264 And how you think you should do it.
- 265 57. I: If you could change one thing about yourself or your life,  
266 what would you most want to change, if anything?
- 267 58. A: ... Umm... 'I-, there's-, I can think of a lot of things that I  
268 wanna change. And I'm like, Jeez, I wish I have that or that. But I  
269 don't think I'd wanna change anything because.. I'm afraid that if  
270 I chose to change something.. I would change it for the wrong  
271 and everything would be worse. (Laughing) So.
- 272 59. I: Are there any beliefs, values, or commitments that seem  
273 important to your life right now?
- 274 60. A: Umm. Well definitely my religion. (Laughing) I just...  
275 (sighing) I mean, do you want-, I'm not really sure where to go  
276 with this?
- 277 61. I: Umm, you said your religion and your beliefs. Do you  
278 have any values or morals, uh, commitments to family, friends,  
279 school or you know, that are important to you right now?
-

- 280 **62. A:** Yeah. Definitely commitments to my family and...  
281 definitely to school. I mean, I'm gonna be in it (laughing) for  
282 twelve years of my life if I continue the path that I'm going and...  
283 just.. I guess I'd say commitment to.. hard work. Cause that's  
284 what it's gonna be. And to trying to like maintain the  
285 relationships that I have now and build new ones. And just have  
286 an open mind and learn new things.
- 287 **63. I:** When or where do you find yourself most in communion  
288 or harmony with God or the universe?
- 289 **64. A:** Umm... \*there isn't a specific place. It doesn't happen in  
290 the same place every time. Umm... it's just kind of-, 'I mean, I  
291 always feel at peace on a certain level but.. you know, you'll  
292 have.. some days where you're just like \*Jeez, you know,  
293 everything's great. You know, nothing can get better than this.  
294 And I mean that happens sometimes. Sometimes it doesn't.
- 295 **65. I:** Do you think that has to do with God or do you think it's  
296 just with you or?
- 297 **66. A:** Oh, I'm sure it has to do with God. 'And me and  
298 everything else. But.. on a foundation level, yeah.
- 299 **67. I:** What is your model, a person or an idea of mature faith?
- 300 **68. A:** Umm.. \*that's a tough question.
- 301 **69. I:** Or how do you see mature faith?
- 302 **70. A:** Yeah. ... Mature faith, I guess, would be .. 'having full  
303 faith. When your faith didn't falter. Even if it falters for a few  
304 second. (Emphasis) It's like you knew it was gonna be okay.  
305 'And I don't think I've reached that yet. But that's what I'm  
306 striving to reach.
- 307 **71. I:** When you have an important decision to make, how do  
308 you generally go about making it?
- 309 **72. A:** Well, I probably organize it out and just... 'some  
310 decisions I pray about. Some decisions I won't. 'And if it's  
311 important or not. Sometimes I just won't pray about it, I just do  
312 it.
- 313 **73. I:** Can you give me an example? Maybe one you'd pray  
314 about, one that you wouldn't?
- 315 **74. A:** Umm... \*well... It's like if I got-. 'I guess the things that I  
316 would pray about would be more.. on... a personal relationship  
317 level. Like... you know, if I got argument with someone. We just  
318 could have worked it out. And I couldn't figure out what to do. 'I
-



319 would pray about that. But.. you know, if I said... \*like-. 'If I  
320 was.. umm... like failed a class or something and umm.. I could  
321 be able to make it up if I did such and such.. and such, I  
322 probably wouldn't pray about making that decision. Even if it's a  
323 large decision. Kind of. 'I guess I would say that there's-, the, the  
324 things that I pray about would be more on a personal..  
325 relationship, emotional level.

326 75. I: If you have a very difficult problem to solve, whom or  
327 what would you look for guidance?

328 76. A: Well, God and then.. probably... \*people that would-,  
329 you know, my aunt, my mom or someone.

330 77. I: Do you think that actions can be right or wrong?

331 78. A: Oh definitely! I mean, some actions that can be really  
332 wrong and then... \*some that can be right.

333 79. I: In your opinion, what makes an action right?

334 80. A: Uuh. Umm...well that.. really depends on... the  
335 situation.. and the morality of.. you know, the action. It's like if  
336 someone... (sighing) it's.. \*you know. If like... someone e.g. is..  
337 getting raped, you know and then... the only way you can stop it,  
338 the guy from raping her, is, 'you know, kill the guy. Morally it's  
339 wrong to kill that guy. But then again... 'I might [feel?] that it's  
340 right for you to kill that guy because... that girl doesn't deserve  
341 that. .. It's kind of a-, .. it's not black and white.

342 81. I: Right.

343 82. A: Lot of grey area.

344 83. I: Do you think religion black and white?

345 84. A: Oh no!

346 85. I: Or do you think that Catholicism is black and white in  
347 church.

348 86. A: Catholicism... (reluctant) you could call it black and  
349 white but there are some grey areas where the church is lenient.  
350 With certain..

351 87. I: Such as?

352 88. A: Such as... like that example I just gave you. With some..  
353 preachers, and I follow that, because I've actually had that  
354 conversation before. With some.. fathers.. or preachers or  
355 monks or nuns or whoever you gonna talk to. They would, they  
356 would say, you know, that.. some actions are just.. veri-, they  
357 just happen for certain reasons. .. It's kind of the grey area.

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- 358 Cause a lot of churches would just say no, you don't kill  
359 someone that's breaking the Ten Commandments.
- 360 89. I: Are there certain actions or types of actions that are  
361 always right under any circumstances?
- 362 90. A: Umm... (reluctant) I can't think of any right now.
- 363 91. I: Okay. Like e.g. with this situation or the scenario that  
364 you just gave.
- 365 92. A: Aha.
- 366 93. I: I mean, like you said, would it be right to kill that guy. I  
367 mean, do you think that would be right under those  
368 circumstances?
- 369 94. A: Umm... well.. yes. .. Yeah. I do. Cause I feel that.. I  
370 personally think that that.. would be the right thing to do. If you  
371 had no other options.
- 372 95. I: Are there certain moral opinions that you think everyone  
373 should agree on?
- 374 96. A: \*Umm, well...
- 375 97. I: E.g. the Ten Commandments?
- 376 98. A: Yeah, I think everyone should agree on them. I mean,  
377 yeah. But then again, there are certain situations where.. you  
378 can't.. always apply them for.. emotional reasons. \*you know.
- 379 99. I: Do you think that human life has a purpose?
- 380 100. A: Yes.
- 381 101. I: And what do you think it is?
- 382 102. A: To... \*probably just.. to live and... you know, be happy  
383 and try-. I think, people on a regular basis have to have  
384 something that they need to accomplish. And have to have  
385 relationships they need to build to be happy. So I think there's  
386 some real.. key fundamental parts of life.
- 387 103. I: You said earlier that you think that life is just very short,  
388 preliminary.
- 389 104. A: Yeah.
- 390 105. I: Could you elaborate a little bit on that?
- 391 106. A: Umm, I think it's-, I really think it's just kind of a.. trial.  
392 It's just... God sees, you know, (reluctant) and if you gonna take  
393 these 80 to 100 years that we have, to finally.. accept.. you know,  
394 what he's given us. Really, he's giving it to us, you know. And
-

395 it's like, if you don't wanna accept it and you keep refusing it  
396 and you were saying no, no, no, no, no. Umm... then there's  
397 really no.. need for you to go on.

398 107. I: Do you think that there is a plan for our lives, or are we  
399 affected by powers or a power or powers beyond our control?

400 108. A: Oh! That's a good question. Umm.. I don't... think -  
401 'there's everything laid out pretty much do this, this and this.  
402 But I do think... that God gives us signs.. kind of. I don't think  
403 he's had signs planned out ahead for us. I think we kind of  
404 travel?] kind of free-willed but.. certain things will happen. That  
405 are kind of like, hey.

406 109. I: What, what kind of signs do you mean? Like?

407 110. A: Well, e.g. if someone died and your... you must might.. -  
408 'I wouldn't say that they died as a reminder but it might be a  
409 reminder to you that.. You know, you don't just have.. all this  
410 to... throw around and just mess around, you know?

411 111. I: What does death mean to you?

412 112. A: Death is.. the ending to this.. small section of... I guess,  
413 where our soul will be-. Cause our soul will continue to go on,  
414 \*[...] up for now and [...] way, you know.

415 113. I: What do you think happens to you when die?

416 114. A: I think umm.. I don't know the perfect scenario what will  
417 happen. {End Tape 1, Side B}

418 115. I: This person mean to you?

419 116. A: Umm.. basically you have.. [a denomination?] or a  
420 church that you fall back on.. for.. questions... -I don't like to say  
421 [rules?] but you know, rules in a sense.. to help you build your  
422 faith. But your faith is completely separate.

423 117. I: Do you consider yourself a religious person? What does  
424 this mean to you?

425 118. I: Are there any religious ideas, symbols or rituals that are  
426 important to you or have been important to you?

427 119. A: Umm.. taking communion with the church. Uh.. of  
428 course, you know, the rosary. .. \*Just little things like that.

429 120. A: And why are those things important to you?

430 121. I: 'Umm, well cause they do-, they have to do with my...  
431 religious feelings, you know, and faith and it helps-, it's just kind  
432 of a practice. \*You know.

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- 433 **122. I: Do you pray, meditate, or perform any other spiritual**  
434 **discipline?**
- 435 **123. A: Uh, yeah, I do.**
- 436 **124. I: What?**
- 437 **125. A: 'I... am real big.. with umm... [Ashantega?] Yoga right**  
438 **now. and even though... when they meditate they're praying you**  
439 **know to their own, \*you know, Hindu things. I just kind of**  
440 **incorporate my own kind of own.. kind of religious ideas into it.**  
441 **A lot of people will do that.**
- 442 **126. I: How do you think umm, Catholicism feels about that?**
- 443 **127. A: Well (Laughing) that's probably one of gray areas,**  
444 **where.. some people might be like (questioning) what do you**  
445 **do? That's completely-, that has nothing to do with Catholicism.**  
446 **Then some people might be like, hey, good for you. \*You know.**
- 447 **128. I: And so, did you say, you pray or meditated?**
- 448 **129. A: Yeah.**
- 449 **130. I: About, you know, about how many times a day on**  
450 **average? Or do you have set times or do you do it when you feel**  
451 **like you need to? Or?**
- 452 **131. A: 'Probably I would like to do it every day. But that's not**  
453 **gonna happen. So.. probably just when I feel I need to. I**  
454 **probably do it at least once a week. And... it probably happens**  
455 **more on the weekends. Cause I might have more time. Cause I'm**  
456 **not going to daily routine.**
- 457 **132. I: Okay.**
- 458 **133. I: What is sin, to your understanding?**
- 459 **134. A: (Taking a deep breath) Umm, doing something... that**  
460 **you truly know, in yourself, is wrong. You know it's wrong, you..**  
461 **would view it wrong. Someone else.. \*would do. And you just do**  
462 **it.**
- 463 **135. I: What about people, what would you say like mental**  
464 **handicapped or insanity, you know, that do things wrong and**  
465 **they get off in court, you know. I mean, how is that incorporated**  
466 **in [...] sin, in your-, in Catholicism.**
- 467 **136. A: Yeah, umm-. Well, I know people who.. are completely or**  
468 **mentally handicapped 'have a limited.. depth perception**  
469 **themselves. (Sighing) And they have a limited view of what's**  
470 **right and wrong. .. 'But I would still feel, and it's kind of difficult**
-

- 471           **[...] that, cause I'd like to say 'if they knew it was wrong and they**  
472           **still did it, then yeah, that's sinning. But..**
- 473       **137.     I: Is, does Catholicism take people like e.g. into umm, their**  
474           **own or do they kind of shun them like we can't understand.**
- 475       **138.     A: No.**
- 476       **139.     I: I Mean.**
- 477       **140.     A: 'No. We will take them... you know. And we.. have**  
478           **several... handicapped and mentally, you know, challenged or**  
479           **disabled.. people in our church. And (sighing) umm**
- 480       **141.     I: What is the understanding? Will that-. I mean, does the**  
481           **Catholic church, did they understand that people can't.**
- 482       **142.     A: They understand just how it is. They understand... they**  
483           **can't help that. That's how..**
- 484       **143.     I: But they still see them as having faith.**
- 485       **144.     A: Yes, yes.**
- 486       **145.     I: Okay.**
- 487       **146.     I: How do you explain the presence of evil in our world? Or**  
488           **what is evil to you?**
- 489       **147.     A: Evil is... Satan. Is what I think. And I think he has.. 'I do**  
490           **believe there are people.. that are purely his doers. And I know**  
491           **that sounds kind of silly, (emphasis) but I really do think that. I**  
492           **think [mar...?] evil, temptations. I mean... so many.. temptations**  
493           **that you know were wrong and you still do. I would see that as**  
494           **evil.**
- 495       **148.     I: Okay.**
- 496       **149.     I: If people disagree about a religious issue, how can such**  
497           **religious issues or conflicts be resolved?**
- 498       **150.     A: \*Sometimes they can't.**
- 499       **151.     I: And what do you do about that?**
- 500       **152.     A: (Sighing) \*Well, it's like you have your own religion, I**  
501           **have mine. It's kinda like we have to agree to disagree. There's**  
502           **some things you just can't... work out with (laughing)**  
503           **religious... issues.**
- 504       **153.     I: And if they could be resolved, how do you think that**  
505           **would happen?**
- 506       **154.     A: (Slow) A lot of good communication, umm, cooperation**  
507           **and probably a lot of accommodation on each part, like well.. -**
-

508           **open-mindedness, you know. Well, maybe, if I look at this from**  
509           **this angle.. if it could.. possibly work.**

510           **155.    I: That's great. We are done with the interview. Is there**  
511           **anything that you would like to add? Maybe a closing thought on**  
512           **Catholicism or where you are in your life?**

513           **156.    A: Umm, I'm at a good place in my life and.. I think I'll**  
514           **continue on.. with Catholicism. I can't-. 'Right now there's no**  
515           **religion.. or... you know, denomination that I've studied or**  
516           **learned about.. that I could see taking me away from**  
517           **Catholicism.**

518           **157.    I: Do you think you are where you are now because of**  
519           **Catholicism or?**

520           **158.    A: Yeah. I do think so. It's been a really good... helpful**  
521           **practicing tool to-, with my faith.**

522           **159.    I: Oh great.**

523           **160.    I: And the time is now 2:57 and the interview is complete.**

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Narrative Interview with Konrad

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- 1 1. I: [...] dass die Lämpchen leuchten und irgendwelche Zeiger  
2 sich bewegen. Tun Sie, ok. Ähm wie gesagt, ich hab beim  
3 Zuhören so das Gefühl habt, äh Dekonversion ist durchaus was,  
4 was vorkommt.
- 5 2. Y: Ja.
- 6 3. I: In Ihrer Geschichte. Und hängen geblieben ist mir jetzt auch so  
7 äh weg von-
- 8 4. Y: Ja.
- 9 5. I: War öfter mal-
- 10 6. Y: Ja.
- 11 7. I: Gewesen. Ich hab auch gesehen, Sie haben sich vorbereitet  
12 und haben sich schon überlegt
- 13 8. Y: Mhm.
- 14 9. I: Was äh Sie jetzt hier ansprechen.. wollten oder was in Ihrer
- 15 10. Y: Ja.
- 16 11. I: Geschichte wichtig ist. Da würd ich vorschlagen, Sie  
17 tun's jetzt einfach und erzählen es so, wie sich das für Sie im  
18 Moment darstellt'
- 19 12. Y: Mhm.
- 20 13. I: Und ich frag nur dann nach, wenn mir ne Information
- 21 14. Y: Mhm.
- 22 15. I: Oder ein Zusammenhang
- 23 16. Y: Ja.
- 24 17. I: Im Verständnis fehlt, ja?
- 25 18. Y: Soll ich vorne anfangen?
- 26 19. I: Wie Sie wollen, wo für Sie (lachend) vorne ist.
- 27 20. Y: (lacht) + (in seinen Papieren blättern) Gut, dann fang  
28 ich- fang ich mit vorne an. Ich bin 1952 geboren.
- 29 21. I: Mhm.
- 30 22. Y: (räuspert sich) + Mein Vater war äh zu der Zeit  
31 [Lehrberuf A]. Meine Mutter war Hausfrau.. Äh ich bekam dann  
32 später noch zwei Brüder, die jeweils äh drei Jahre auseinander  
33 waren. Hm mein Vater.. äh war von Anfang an dominant-  
34 autoritär.
-

- 35       **23.       I: Mhm.**
- 36       **24.       Y: Hm was ich schon in- in den ersten Lebensjahren äh**  
37       **massiv gespürt habe.**
- 38       **25.       I: Mhm.**
- 39       **26.       Y: Ähm.. also Gewalt kam äh durchaus vor wie Schlagen**  
40       **oder Einsperren, äh in die Ecke stellen, du bist ein böser Junge,**  
41       **du bist nicht gut, du bist böse und solche Sprüche.**
- 42       **27.       I: Mhm.**
- 43       **28.       Y: Das kam nicht nur gelegentlich vor, sondern das war**  
44       **durchaus an der Tagesordnung.**
- 45       **29.       I: Mhm.**
- 46       **30.       Y: (räuspert sich) + .. Von daher ähm- also diese ersten**  
47       **Lebenseindrücke ähm haben mein Lebensgefühl äh sehr äh**  
48       **beeinflusst.**
- 49       **31.       I: Mhm... Damit ich's richtig versteh**
- 50       **32.       Y: Ja.**
- 51       **33.       I: Sie waren der Älteste?**
- 52       **34.       Y: Ich war der Älteste, ja.**
- 53       **35.       I: Dann kam-**
- 54       **36.       Y: Dann kam-**
- 55       **37.       I: Noch ein Bruder.**
- 56       **38.       Y: Dann kam ein Bruder und äh sechs Jahre später noch**  
57       **ein Bruder.**
- 58       **39.       I: Ah ja, mhm.**
- 59       **40.       Y: Mhm.**
- 60       **41.       I: Und Ihr Vater war zu allen streng?**
- 61       **42.       Y: Mein Vater ähm war äh ein Tyrann.**
- 62       **43.       I: Mhm.**
- 63       **44.       Y: Ne, das muss ich so scharf formulieren.**
- 64       **45.       I: Mhm.**
- 65       **46.       Y: Jetzt rückblickend. (nachdrücklich) Das ganz hab ich**  
66       **ganz la- lange nicht gesehen und wollte es nicht sehen.**
- 67       **47.       I: Mhm.**
- 68       **48.       Y: Weil ich- äh ich hab meinen Vater ja auch angehimmelt,**  
69       **nicht er-**
-



- 70       **49.       I: Ah ja.**
- 71       **50.       Y: Er war ein kluger gebildeter Mensch, aber äh was sein**  
72       **Verhalten zu seinen Kindern und zu seiner Frau und anderen**  
73       **Menschen angeht, war er ein ein Prolet.**
- 74       **51.       I: Ah ja.**
- 75       **52.       Y: Ne. Also unterste Schublade.**
- 76       **53.       I: Mhm.**
- 77       **54.       Y: Äh und dabei äh äh ein sehr gebildeter studierter**  
78       **Mensch, musisch auch, äh durchaus feinsinnig.**
- 79       **55.       I: Mhm.**
- 80       **56.       Y: Ähm.. was er aber nicht zeigen konnte.**
- 81       **57.       I: Mhm.**
- 82       **58.       Y: Nicht, er hat- äh er konnte es.. höchstens zeigen, wenn**  
83       **er betrunken war. Nicht, er- ähm er war nicht so ein Alkoholiker,**  
84       **ähm der- der sich ständig betrinkt und dann äh äh die**  
85       **Besinnung verliert oder torkelt oder so, so habe ich ihn nie**  
86       **gesehen. Ähm aber er stand oft unter Alkohol, weil dann sein-**  
87       **äh sein Stresspegel und seine Spannung, die er mit sich**  
88       **rumtrug,**
- 89       **59.       I: Mhm.**
- 90       **60.       Y: Weniger wurden. Dann wurde er verträglich.**
- 91       **61.       I: Und was heißt oft?**
- 92       **62.       Y: Ähm.. in in späteren Jahren äh hat er täglich also**  
93       **Alkohol getrunken.**
- 94       **63.       I: Ah ja. Und als Sie klein waren?**
- 95       **64.       Y: Äh das- das wu- wusste ich nicht so, das konnte ich**  
96       **nicht kontrollieren... Äh ich mach jetzt mal ein Sprung.**
- 97       **65.       I: Mhm.**
- 98       **66.       Y: Hm... 1964 bin ich in den Konfirmandenunterricht**  
99       **gekommen.**
- 100       **67.       I: Mhm.**
- 101       **68.       Y: Äh wir waren evangelisch, aber äh ne Anbindung an an**  
102       **Kirche oder Glaubensgespräche oder so eine Hinführung zum**  
103       **zum christlichen Glauben gab's bei uns in dem Sinne nicht. Es**  
104       **wurde.. äh zu Tisch gebetet, so'n Tischgebet.**
- 105       **69.       I: Mhm. Mhm.**
-

- 106 **70. Y: Aber das, weil man das eben so machte.**
- 107 **71. I: Ah ja.**
- 108 **72. Y: Ne.**
- 109 **73. I: Also Sie konnten nicht spüren, dass äh für Ihre Eltern da**  
110 **wichtige Gefühle mit verbunden sind?**
- 111 **74. Y: Nein, überhaupt nicht.**
- 112 **75. I: Oder so was, mhm. Sondern Sie haben es mehr erlebt, äh**  
113 **jetzt kommt- alle versammeln sich, man setzt sich hin und dann-**
- 114 **76. Y: Mhm.**
- 115 **77. I: Mhm.**
- 116 **78. Y: Ja. Äh so war das. So wie auch die musikalische**  
117 **Erziehung, die meine Brüder und ich alle bekommen haben, das**  
118 **äh- in einem gut bürgerlichen Haushalt oder in einer gut**  
119 **bürgerlichen Erziehung (räuspert sich) + gehört das eben mit**  
120 **dazu'**
- 121 **79. I: Mhm.**
- 122 **80. Y: Äh man spielt ein Musikinstrument, äh das gehört zur**  
123 **Bildung, nicht.**
- 124 **81. I: Mhm.**
- 125 **82. Y: Äh dass später daraus ähm für meine Brüder und mich**  
126 **ähm Beruf werden würde, das hatte keiner geahnt.**
- 127 **83. I: (lachend) Mhm.**
- 128 **84. Y: (lachend) Nein.**
- 129 **85. I: Mhm.**
- 130 **86. Y: Ähm... die Atmosphäre zuhause war.. sehr belastend,**  
131 **sehr sehr belastend. Äh mein- mein Vater ähm war immer äh**  
132 **autoritär, streng, brutal, gewalttätig, äh er schlug, äh wenn wir**  
133 **fa- äh unsere Hausaufgaben falsch gemacht haben. Wenn wir**  
134 **die englischen Vokabeln nicht richtig lernen konnten.**
- 135 **87. I: Mhm.**
- 136 **88. Y: Äh wenn wir nicht richtig unsere Instrumente spielten,**  
137 **wurden wir geschlagen. Äh und angebrüllt. Ähm wir durften bei**  
138 **Tisch, nur um die Atmosphäre mal zu verdeutlichen,**
- 139 **89. I: Ja.**
- 140 **90. Y: Nicht sprechen und au- uns auch nicht rühren. Äh das**  
141 **heißt, wir durften nicht mit dem Besteck klappern äh oder mit**
-

- 142 den- dass die Gabel mal runterfiel. Wenn das passierte, äh  
143 erstarrte die- die Situation zu Eis. Mein Vater hörte plötzlich  
144 inne, hörte auf zu sprechen und sich zu bewegen und äh  
145 schaute uns nur vernichtend an.
- 146 91. I: Mhm.
- 147 92. Y: Ne, so sodass jedem dass äh äh.. jeder Lebensimpuls  
148 äh erfror.
- 149 93. I: Aha.
- 150 94. Y: Also so eine Atmosphäre war das, ne.
- 151 95. I: Wenn ich mir jetzt vorstelle, drei Jungs
- 152 96. Y: Ja.
- 153 97. I: Die aus der Schule nach Hause kommen. Jeder hat was  
154 zu erzählen, alle sitzen da am Tisch.
- 155 98. Y: Ja.
- 156 99. I: Das gab's aber nicht?
- 157 100. Y: Äh wir saßen zwar am Tisch, aber wir durften äh nur  
158 selten reden. Ne, dass wir äh so vo- aus der Schule berichtet  
159 haben oder gelacht haben oder so,
- 160 101. I: Mhm.
- 161 102. Y: Das kam nur sehr selten vor. Ni- ähm Kinder hatten bei  
162 Tisch still zu sein und sich nicht zu mucksen.
- 163 103. I: Mhm.
- 164 104. Y: Das war Gesetz.. Ne.
- 165 105. I: Aha.
- 166 106. Y: Und danach mussten wir handeln. Und wenn wir das  
167 nicht taten, oder wenn wir womöglich sagten, wir möchten äh  
168 keinen Blumenkohl essen äh oder so etwas, dann wurden wir  
169 verprügelt und in den Kohlenkeller gesperrt.. Nicht nur für einen  
170 Moment, sondern für Stunden. (indigniert) In einen dunklen  
171 Raum im Keller, wo nur Kohlen waren. Das müssen Sie sich mal  
172 vorstellen.
- 173 107. I: Alleine?
- 174 108. Y: Alleine.
- 175 109. I: Oder drei?
- 176 110. Y: Alleine.
- 177 111. I: Mhm.
-

- 178 **112. Y: Das hab ich also erlebt, mehrfach. (räuspert sich) Ähm..**  
179 **ich bin hm in der Zeit, wenn ich aus der Schule kam, hab ich**  
180 **gesehen, dass ich.. mein Essen äh zu mir äh nahm und dann**  
181 **habe ich die Schularbeiten gemacht so gut ich konnte und dann**  
182 **bin ich weggelaufen.**
- 183 **113. I: Mhm.**
- 184 **114. Y: Nicht? Weil ich das zuhause nicht aushielt.**
- 185 **115. I: Mhm.**
- 186 **116. Y: Ähm das ab- ist aber alles intuitiv abgelaufen. Ich hab**  
187 **darüber nicht nachgedacht, ich hab nur das- in mir das Gefühl**  
188 **gehabt, (eindringlich) ich muss hier weg.**
- 189 **117. I: Mhm.**
- 190 **118. Y: Ich kann hier sonst nicht überleben.**
- 191 **119. I: Mhm.**
- 192 **120. Y: Ne, und das ging meinen Brüdern ähnlich. Die waren**  
193 **aber viel zu klein. Äh um sich äh- um wegzulaufen oder sich**  
194 **dagegen zu wehren. Wir konnten uns auch nicht dagegen**  
195 **wehren.**
- 196 **121. I: Mhm.**
- 197 **122. Y: Gegen diese Gewalt.**
- 198 **123. I: Mhm.**
- 199 **124. Y: (räuspert sich) Ich hab dann äh das Weite gesucht, bin**  
200 **in die Natur gegangen, wir wohnten am Stadtrand von [Stadt R**  
201 **in Nordwestdeutschland], da gab es Wiesen und Wälder.**
- 202 **125. I: Mhm.**
- 203 **126. Y: Äh und da hab ich mich zurückgezogen äh und hab**  
204 **damals schon angefangen, so ne Art Zwiesprache mit- mit**  
205 **Bäumen und Tieren**
- 206 **127. I: Mhm. Mhm.**
- 207 **128. Y: Äh zu halten. Äh die waren mir also sehr nah.**
- 208 **129. I: Mhm.**
- 209 **130. Y: .. Ähm... 1964 wurde ich dann konfirmiert. Äh.. und ich**  
210 **habe damals in dieser Zeit so an diesen Gottesdiensten**  
211 **teilgenommen, mein mein Vater hatte äh mit Glauben und Kirche**  
212 **überhaupt nichts zu tun, also der der sträubte sich dagegen.**
- 213 **131. I: Mhm.**
-

- 214 **132. Y: Hat mich aber sonntags morgens ähm aus dem Bett**  
215 **geworfen, weil ich zur Kirche gehen sollte.**
- 216 **133. I: Mhm.**
- 217 **134. Y: Hm ich hab das dann auch gemacht und bin sogar**  
218 **manchmal gerne hingegangen, weil ich da irgendetwas spürte.**
- 219 **135. I: Mhm.**
- 220 **136. Y: Ich weiß nicht was, aber irgendwas war da. Nicht die**  
221 **Predigt. Die Predigten waren äh langweilig und ich verstand die**  
222 **auch nicht, aber irgendwas war da, was mich angesprochen hat.**
- 223 **137. I: Mhm.**
- 224 **138. Y: Und ähm.. das hat mich oft innerlich erfüllt.**
- 225 **139. I: Mhm.**
- 226 **140. Y: Ich weiß nicht, was das war. (räuspert sich) + Darum bin**  
227 **ich ganz gerne dort hingegangen und da kam so so so'n erster**  
228 **Kontakt zu zu Kirche und äh äh Religion.**
- 229 **141. I: Mhm.**
- 230 **142. Y: Erst als ich später ähm ähm sechzehn siebzehn**  
231 **achtzehn war, kam also ganz stark die Frage nach Gott, wer ist**  
232 **das, wo ist das.**
- 233 **143. I: Ja.**
- 234 **144. Y: Äh und ich würd durchaus jetzt rückblickend sagen, äh**  
235 **hat sich bei mir eine ganz starke Gottsuche entwickelt.**
- 236 **145. I: Mhm.**
- 237 **146. Y: In dieser Zeit.**
- 238 **147. I: Mhm.**
- 239 **148. Y: Also ganz stark die Frage, äh wer ist Gott.**
- 240 **149. I: Mhm.**
- 241 **150. Y: Wie komm ich dahin?**
- 242 **151. I: Mhm.**
- 243 **152. Y: Und äh wie kann ich Kontakt aufnehmen... (zögernd)**  
244 **Ähm wenn ich abends im Bett lag, + äh erlebte ich manchmal so-**  
245 **so ne Art Zwiegespräch zwischen- zwischen dem Göttlichen und**  
246 **mir. Ich weiß gar nicht, was das war. Das lief auch gar nicht so**  
247 **bewusst ab.**
- 248 **153. I: (räuspert sich) + Mhm.**
-

- 249 **154. Y: Äh ich hab quasi so mit- mit jemanden gesprochen, den**  
250 **ich gar nicht kannte.**
- 251 **155. I: Mhm.**
- 252 **156. Y: Und ich meinte erli- erleben zu können, dass da auch so**  
253 **was wie ne- wie ne Antwort kam.**
- 254 **157. I: Das heißt, Sie haben einen Kontakt gesucht?**
- 255 **158. Y: Ja. U-**
- 256 **159. I: Und auch äh gespürt?**
- 257 **160. Y: Ja, ich hab so was gespürt.**
- 258 **161. I: Mhm.**
- 259 **162. Y: (trinkt) + Äh neunzehnhundert.. ähm zweiundsiebzig..**  
260 **ähm bin ich auf meinem Weg der Gottsuche, die ich also sehr**  
261 **stark vorantreiben wollte, (räuspert sich) + einer indischen Sekte**  
262 **in die Hände gefallen.**
- 263 **163. I: Mhm.**
- 264 **164. Y: Äh die nannte sich Divine Light Mission.**
- 265 **165. I: Mhm.**
- 266 **166. Y: Und war hier in [Stadt Z in Nordwestdeutschland]**  
267 **ansässig, in der [Straße in Stadt Z in Nordwestdeutschland].**
- 268 **167. I: Ah ja.**
- 269 **168. Y: Die hatte hier in [Stadt Z in Nordwestdeutschland] eine**  
270 **Niederlassung, das heißt einen Aschram'**
- 271 **169. I: Mhm.**
- 272 **170. Y: Die hatten ein Haus angemietet, und trafen sich dort.**  
273 **Und gelegentlich kam auch der Guru aus Indien- aus Indien und**  
274 **äh äh besuchte diese Niederlassung.**
- 275 **171. I: Mhm.**
- 276 **172. Y: Und dort äh in in diesem Aschram habe ich so- äh**  
277 **versucht, äh di- diese Verbindung zu Gott herzustellen.**
- 278 **173. I: Mhm.**
- 279 **174. Y: (nachdrücklich) Das ist mir aber nicht gelungen. + Muss**  
280 **ich sagen. Es ist- ich habe äh bald feststellen müssen, dieser**  
281 **Guru.. äh wollte an meine- wollte- hatte gar kein Interesse an**  
282 **meiner Person**
- 283 **175. I: Mhm.**
-

- 284 **176. Y: (räuspert sich) + Das war- ich war ihm eigentlich völlig**  
285 **gleichgültig, er wollte mein Geld.. Ähm und meine**  
286 **Unterwürfigkeit.**
- 287 **177. I: Mhm. Wie hat sich das gezeigt?**
- 288 **178. Y: Ja, man musste sich vor einem- vor einem äh Altar**  
289 **(räuspert sich) + auf dem dieses äh Gurubild war, niederwerfen**
- 290 **179. I: Mhm.**
- 291 **180. Y: Äh und diesen- diesen Menschen anbeten. Nicht, und**  
292 **dann wurde meditiert. Es gab ne Meditationsmethode, ne**  
293 **Technik.**
- 294 **181. I: Mhm.**
- 295 **182. Y: Äh und dann wurde immer gesagt, ja wenn man das**  
296 **fleißig übt,.. ähm.. erreichst du- erreichst du quasi ein Ziel dann**  
297 **später.**
- 298 **183. I: Mhm.**
- 299 **184. Y: In weiter Ferne.**
- 300 **185. I: Mhm.**
- 301 **186. Y: Du musst nur üben.**
- 302 **187. I: Mhm.**
- 303 **188. Y: Und dann hab ich angefangen zu üben, hab meditiert**  
304 **(räuspert sich) + aber das hat mich äh.. nicht weiter gebracht. Äh**  
305 **es hat mir auch nicht äh (nach Worten suchend) + das gegeben,**  
306 **was ich eigentlich suchte.**
- 307 **189. I: Mhm.**
- 308 **190. Y: Das muss ich äh also (störendes Geräusch) [...] +**  
309 **sagen. Es war auch eine autoritär geführte Sekte.**
- 310 **191. I: Mhm.**
- 311 **192. Y: Ganz klar. Ähm.. fundamentalistisch bis untern**  
312 **Stehkragen.**
- 313 **193. I: Mhm.**
- 314 **194. Y: Äh- was der- was der Guru sagte, das war Gesetz, das**  
315 **stimmte. Alles hatte sich danach zu orientieren.. Und wenn man**  
316 **das nicht tat, war man abtrünnig äh und bekam auch**  
317 **Schwierigkeiten.**
- 318 **195. I: Ah ja.**
- 319 **196. Y: Nicht, das ist also ganz klar.**
-

- 320 **197. I: Was ist dann passiert?**
- 321 **198. Y: Äh ja dann wurde man-.. dann kamen also so so**  
322 **genannte Älteste dann und äh haben äh mit- mit mir gesprochen**  
323 **und versucht mich wieder (Überlappung mit 199) auf den**  
324 **richtigen Weg zu bringen.**
- 325 **199. I: (Überlappung mit 198) Also das ist Ihnen passiert.**
- 326 **200. Y: Ja ja, das ist mir passiert.**
- 327 **201. I: Dass Sie angeeckt sind und dann-**
- 328 **202. Y: Ja, das ist mir-**
- 329 **203. I: Kamen die Ältesten.**
- 330 **204. Y: Man durfte keine Fragen stellen. Das hieß da-**
- 331 **205. I: Ach so.**
- 332 **206. Y: Ne, das hieß damals, wenn du nachdenkst und Fragen**  
333 **stellst und äh- zu dem was dort gepredigt wurde,**
- 334 **207. I: Mhm.**
- 335 **208. Y: Äh dann ist dein Verstand zu sehr aktiv. Und das ist in**  
336 **jedem Fall zu vermeiden.**
- 337 **209. I: Mhm. Und Sie haben trotzdem Fragen gestellt?**
- 338 **210. Y: Ich habe mein Sch- Verstand nicht abgegeben an der**  
339 **Garderobe.**
- 340 **211. I: Mhm.**
- 341 **212. Y: Und habe weiter gefragt und weiter ge- gesucht und**  
342 **geforscht.**
- 343 **213. I: Mhm.**
- 344 **214. Y: Äh und schon bald äh habe ich das aufgegeben.**
- 345 **215. I: Mhm.**
- 346 **216. Y: Weil der Druck zu stark wurde und es wurde immer**  
347 **enger. Ähm dann spürte ich, das ist nichts für mich, ich muss da**  
348 **weg.**
- 349 **217. I: Mhm.**
- 350 **218. Y: Äh erleichternd kam hinzu, (räuspert sich) + dass enge**  
351 **Freunde ähm.. (nach Worten suchend) + so ne Art äh christliche**  
352 **Erfahrung gemacht hatten.**
- 353 **219. I: Ah ja.**
-



- 354 **220. Y: Und die mir davon berichteten und die gesagt haben,**  
355 **komm aus dieser.. Gurusekte da raus. Du musst den**  
356 **christlichen Gott annehmen.**
- 357 **221. I: Mhm.**
- 358 **222. Y: Und da hab ich mich überzeugen lassen (räuspert sich)**  
359 **+ und hab versucht das zu machen.**
- 360 **223. I: Mhm.**
- 361 **224. Y: ... Das ist mir auch nach längerem Kampf gelungen.**  
362 **Sich von dieser Sekte zu lösen, war nicht einfach.**
- 363 **225. I: (leise) Was war schwierig?**
- 364 **226. Y: Ne. Es war ne- es äh es bestand also ne ne psychische**  
365 **Abhängigkeit.**
- 366 **227. I: Aha.. Wie stell ich mir das- wie stell ich mir das vor?**  
367 **Also Sie konnten nicht einfach sagen, ich kündige die**  
368 **Mitgliedschaft auf oder?**
- 369 **228. Y: Äh theoretisch konnte ich das schon sagen. (räuspert**  
370 **sich) + Äh aber es waren durch das, was ich da erlebt habe, so**  
371 **gewisse innere äh Bande geknüpft.**
- 372 **229. I: Mhm.**
- 373 **230. Y: Nicht, die- die durchaus äh mit so ner Art Sucht zu**  
374 **vergleichen sind.**
- 375 **231. I: Ah ja.**
- 376 **232. Y: Nicht, also ne- ne Fessel würde ich das auch nennen.**  
377 **Und äh das war ein längerer Kampf, äh mich davon zu lösen und**  
378 **zu sagen, nein das ist nicht mein Weg, ich gehe einen andern.**
- 379 **233. I: Mhm.**
- 380 **234. Y: Dabei haben mir dann ähm in der Zeit äh (zögernd)**  
381 **Gläubige + aus christlichen Gemeinden und Kirchen geholfen,**  
382 **diesen Lös- Loslösungsprozess zu vollziehen.**
- 383 **235. I: Mhm. Ähm das würde ich mir gerne ein bisschen**  
384 **genauer vorstellen können, was- was es so schwierig gemacht**  
385 **hat,**
- 386 **236. Y: Mhm.**
- 387 **237. I: Das Weggehen. Ähm.. hatte das was mit Angst zu tun,**  
388 **wenn ich nicht mehr hingeh, nicht mehr äh bei Treffen dabei**  
389 **bin, dann passiert was oder war es, ich werde bestimmte**  
390 **Menschen nicht mehr treffen, weil die werden weiterhin**  
391 **dazugehören, ich nicht.**
-

- 392       **238.     Y: (nachdenklich) Mhm.**
- 393       **239.     I: Wie ist das für Sie gewesen?**
- 394       **240.     Y: Ja, es (räuspert sich) + es war durchaus ne- mit Angst**  
395       **verbunden.**
- 396       **241.     I: Mhm.**
- 397       **242.     Y: Das kann man so sagen. Hm... es war aber wie ich das**  
398       **eben schon angedeutet habe, man kann das gut mit einer- mit**  
399       **einer Sucht vergleichen.**
- 400       **243.     I: Mhm.**
- 401       **244.     Y: Nicht, wenn man z- heroinabhängig ist, ist das eine ganz**  
402       **starke äh psychische Bindung.**
- 403       **245.     I: Mhm.**
- 404       **246.     Y: An- an diesen- an diesen- an diese Droge. Und äh so**  
405       **ähnlich ist das gewesen in meiner Psyche so- al- quasi ne äh..**  
406       **ne- ne Abhängigkeit, die- die ich nicht einfach lösen konnte,**  
407       **indem ich sage, ich komme heute nicht mehr.**
- 408       **247.     I: Mhm. Was wäre dann passiert, wenn Sie das versucht**  
409       **hätten?**
- 410       **248.     Y: Gar nichts.**
- 411       **249.     I: Mhm. Sie hätten es schlicht nicht gekonnt?**
- 412       **250.     Y: Ich hätte es nicht gekonnt.**
- 413       **251.     I: Mhm. Sondern Sie hätten sich zur gewohnten Zeit auf**  
414       **den Weg gemacht.**
- 415       **252.     Y: Wahrscheinlich.**
- 416       **253.     I: Irgendwie so-**
- 417       **254.     Y: Irgend- irgendwie so was, ne.**
- 418       **255.     I: Mhm. Wie haben Ihre Freunde Sie dann unterstützen**  
419       **können?**
- 420       **256.     Y: Ja.. äh die haben das natürlich sehr begrüßt, dass ich äh**  
421       **mich dann da verabschiedet habe aus dieser Sekte.**
- 422       **257.     I: Mhm.**
- 423       **258.     Y: Äh und die trafen sich in [Stadt R in**  
424       **Nordwestdeutschland] in einer.. Pfingstgemeinde, die nannte**  
425       **sich Bethaus.. Und das waren etwa vierzig bis fünfzig jüngere**  
426       **Leute. Es wurde geleitet von einem Pastor.**
- 427       **259.     I: Mhm.**
-

- 428 **260. Y: Äh und ein Teil dieser Gruppe wohnte auch zusammen.**  
429 **Und mein- äh ein- ein Teil meiner Freunde gehörte mit zu dieser**  
430 **Gruppe.**
- 431 **261. I: Mhm.**
- 432 **262. Y: Und die haben gesagt, auch wenn du in [Stadt Z in**  
433 **Nordwestdeutschland] wohnst, komm ruhig nach [Stadt R in**  
434 **Nordwestdeutschland] in diese Gemeinde und äh- zur**  
435 **Versammlung. Zweimal in der Woche und sonntags zum**  
436 **Gottesdienst.**
- 437 **263. I: Mhm. Mhm.**
- 438 **264. Y: Und das hab ich dann äh nach längerem Zögern auch**  
439 **gemacht.**
- 440 **265. I: Mhm.**
- 441 **266. Y: Äh- bin- äh habe mich dieser Gemeinde angeschlossen..**  
442 **und habe dort meine ersten christlichen Erfahrungen, was**  
443 **christliche Gemeinde und äh das christliche Glaubensbild und**  
444 **Weltbild und so, äh damit jetzt richtig konfrontiert worden. Und**  
445 **hab meine ersten Erfahrungen dort gemacht.**
- 446 **267. I: Mhm.**
- 447 **268. Y: Das ist- ja bitte?**
- 448 **269. I: Ja äh da- mit ich das richtig versteh, das heißt Sie hatten**  
449 **sich dann von äh Divine Light Mission getrennt?**
- 450 **270. Y: Ja.**
- 451 **271. I: Ah ja, das heißt Sie sind nicht zum Beispiel parallel zu**  
452 **beiden Plätzen gegangen oder**
- 453 **272. Y: Nein.**
- 454 **273. I: Haben überlegt, wo gehöre ich hin oder so etwas.**
- 455 **274. Y: (nachdrücklich) Nein, ich hab mich radikal getrennt.**
- 456 **275. I: Ah ja. Das heißt, sie haben auch so was wie ne offizielle**  
457 **Erklärung dann gegeben (leise) oder + ein-**
- 458 **276. Y: Hm nicht ofifiz- nicht offiziell, aber ich habe es mündlich**  
459 **äh- habe ich mi- habe ich mich verabschiedet und gesagt, ich**  
460 **höre auf.**
- 461 **277. I: Ah ja, mhm, das heißt Sie haben deutlich einen**  
462 **Schlusspunkt gesetzt.**
- 463 **278. Y: Richtig.**
-

- 464 **279. I: Aber bis dahin hat das lange gedauert, stell ich es mir so**  
465 **vor?**
- 466 **280. Y: Ja, das hat durch-**
- 467 **281. I: Ah ja.**
- 468 **282. Y: Das hat Monate gedauert.**
- 469 **283. I: Mhm.**
- 470 **284. Y: Ne.**
- 471 **285. I: Mhm.**
- 472 **286. Y: Also durchaus ein halbes Jahr oder länger äh bis ich**  
473 **die- die Freiheit hatte, da nicht mehr hinzugehen.**
- 474 **287. (Telefonklingeln)**
- 475 **288. I: Wir haben einen AB dran, wir lassen es jetzt klingeln. Ich**  
476 **hoffe, Sie (lachend) ertragen es. + Ähm ich frage deshalb, weil**  
477 **man kann das ja unterschiedlich sehen. Es gibt Leute, die äh**  
478 **zweifeln sehr lange, fassen dann einen Entschluss.**
- 479 **289. Y: Ja.**
- 480 **290. I: Es gibt Leute, die fassen spontan einen Entschluss und**  
481 **überlegen dann lange, war das richtig.**
- 482 **291. Y: Mhm.**
- 483 **292. I: Und ich wollte jetzt einfach wissen, wie das damals für**  
484 **Sie gelaufen ist.**
- 485 **293. Y: Ja.**
- 486 **294. I: Also war es äh ein schwerer Weg bis zu diesem, ich**  
487 **komme nicht mehr, und dann sind Sie in diese Gemeinde in**  
488 **[Stadt R in Nordwestdeutschland] gegangen.**
- 489 **295. Y: Richtig.**
- 490 **296. I: Mhm.**
- 491 **297. Y: (leise) So- + das ist genau- genau richtig, ne.**
- 492 **298. I: Gut.**
- 493 **299. Y: Es ging mir also sehr schlecht in dieser Zeit ähm der**  
494 **Ablösung äh-**
- 495 **300. Mhm.**
- 496 **301. Y: Da hatte ich schon so- so depressionsmäßige Gefühle,**  
497 **es ging mir also sehr schlecht und-**
- 498 **302. I: Mhm.**
-

- 499       **303.**     **Y: Und nur durch die- die Hilfe von- von meinen Freunden**  
500       **304.**     **I: Mhm.**  
501       **305.**     **Y: Äh hab ich das überhaupt bewältigen können.**  
502       **306.**     **I: Mhm.**  
503       **307.**     **Y: Diese Loslösung.**  
504       **308.**     **I: Mhm.**  
505       **309.**     **Y:... Ja, in dieser äh Bethausgemeinde.. ähm.. bin ich etwa**  
506           **acht Jahre geblieben.. Ähm ich muss aber- mir fällt gerade ein,**  
507           **ich habe nich ein paar wichtige Dinge vergessen, aus der- äh**  
508           **aus der Anfangsphase, aus der Kinderzeit, was durchaus äh von**  
509           **Wichtigkeit ist. Äh um das Gesamtbild nachher zu verstehen. Ich**  
510           **habe ähm als zwölfjähriger einen Selbstmordversuch gemacht.**  
511           **Und wollte mich erhängen.**  
512       **310.**     **I: Oh.**  
513       **311.**     **Y: Ne. Äh hab das aber.. hm.. nicht zu Ende führen können.**  
514           **(leise) Aus verschiedenen Gründen. + Hab das dann**  
515           **abgebrochen, ähm... und äh.. habe einen- einen Weg gefunden,**  
516           **irgendwie auch anders damit zurechtzukommen. Der Druck**  
517           **zu Hause ähm wur- war so stark, dass ich- dass ich einfach**  
518           **keinen Ausweg mehr sah, als mir das Leben zu nehmen. Äh das**  
519           **wissen meine Eltern bis heute nicht. Äh meinen Brüdern hab ich**  
520           **es- einem Bruder habe ich es erzählt, dem andern auch nicht.**  
521           **Hm-**  
522       **312.**     **I: Hat das überhaupt irgendjemand mitgekriegt damals?**  
523       **313.**     **Y: Nein, es hat niemand mitgekriegt, dass äh dieses Drama**  
524           **zu Hause-\* Wir hatten zwar Mieter im Hause, im Elternhaus,**  
525           **meine- meine Eltern äh besaßen ein eigenes Haus.**  
526       **314.**     **I: Mhm.**  
527       **315.**     **Y: Und die erste Etage war vermietet. Und die haben äh**  
528           **den Lärm, also die Schreie der Kinder immer gehört.**  
529       **316.**     **I: Mhm.**  
530       **317.**     **Y: Ähm... äh und ich frage mich heute, warum ist dieser**  
531           **Mann, dieser Mieter nicht zur Polizei gegangen.**  
532       **318.**     **I: Mhm.**  
533       **319.**     **Y: Nicht äh- denn der wusste, dass wir misshandelt**  
534           **wurden.**  
535       **320.**     **I: Mhm.**
-

- 536 **321. Y: Der hat das also alles mitgekriegt. Und der ist aber nicht**  
537 **zur Polizei gegangen. Wenn der das gemacht hätte, äh bin ich**  
538 **sicher, wär mein- äh war mein Vater verurteilt worden.**
- 539 **322. I: Wegen Kindesmisshandlung.**
- 540 **323. Y: Wegen- wegen Kindesmisshandlung, nicht.**
- 541 **324. I: Mhm.**
- 542 **325. Y: Ähm- äh das ging ja soweit hm dass er.. einen Nachbarn**  
543 **eines Tages zu Hilfe rief, da war ich schon.. siebzehn Jahre alt.**  
544 **Um mich zusammenzuschlagen. Ich trug damals äh etwas**  
545 **längere Haare und das war meinem Vater zuwider, und der hat**  
546 **gesagt, du gehst zum Friseur. Hab ich gesagt, nein ich bin**  
547 **siebzehn und bestimme selber, wie lang meine Haare sind.**
- 548 **326. I: Mhm.**
- 549 **327. Y: Da sagte er, das wirst du nicht tun, ich bestimme wie**  
550 **lang die sind. Äh und dann wurde er handgreiflich und dann**  
551 **habe ich mich gewehrt.**
- 552 **328. I: Mhm.**
- 553 **329. Y: Äh und dann ist er zum Nachbarn gegangen, hat dort**  
554 **angeklingelt, hat den rübergeholt. Und dieser Nachbar hat mich**  
555 **zusammengeschlagen, während mein Vater, meine Mutter und**  
556 **seine Frau, die Frau des Nachbarn daneben standen.**  
557 **(eindringlich) Der ist- der hat mich also genommen und an die**  
558 **Wand geworfen, äh und hat sich mit seinen Knien auf meinen**  
559 **Brustkorb äh gekniet, das war ein bulliger Typ, und hat mit**  
560 **seiner Faust immer in mein Gesicht geschlagen, dich kriegen**  
561 **wir schon klein. Und das gab es eine- eine afrikanische Holzfigur**  
562 **an der Wand, die konnte ich fassen**
- 563 **330. I: Mhm.**
- 564 **331. Y: (eindringlich) Und ich sah seine Glatze über mir und**  
565 **hatte diese Holzfigur in der Hand und wollte zuschlagen, um ihm**  
566 **den Schädel zu spalten.**
- 567 **332. I: Mhm.**
- 568 **333. Y: Äh dann hörte ich aber in mir eine Stimme, die sagte,**  
569 **tu's nicht.**
- 570 **334. I: Mhm.**
- 571 **335. Y: Dann hab ich's nicht getan. Und dann fiel denen**  
572 **plötzlich auf, der hat ne Waffe in der Hand.**
- 573 **336. I: Mhm.**
-

- 574 337. Y: Äh also solche traumatischen Erlebnisse hab ich  
575 zuhause erlebt, in meinem Elternhaus. (räuspert sich)
- 576 338. I: Dami- ich wollte jetzt auch wissen, also es ist schon äh  
577 bestürzend, dass die Erwachsenen um Sie herum nicht nur nicht  
578 schützend eingreifen,
- 579 339. Y: Ja.
- 580 340. I: Sondern das genaue Gegenteil passiert.
- 581 341. Y: Ja.
- 582 342. I: Und äh von Ihrem Selbstmordversuch im Alter von zwölf  
583 Jahren hat dann auch niemand was-
- 584 343. Y: Hat niemand was gewusst, nein.
- 585 344. I: Mitbekommen.
- 586 345. Y: Nein.
- 587 346. I: Das heißt, Sie haben sich's dann.. in letzter Minute  
588 anders überlegt oder?
- 589 347. Y: Ich hab mir das in letzter Minute anders überlegt.
- 590 348. I: Mhm.
- 591 349. Y: Ich hatte den Strick um den Hals und wollte von der  
592 Leiter springen.
- 593 350. I: Mhm.
- 594 351. Y: Und dann hab ich's mir anders überlegt.
- 595 352. I: Mhm... Und wenn ich Ihnen zuhöre, dann denke ich  
596 eigentlich wollten Sie auch nicht nicht mehr leben, sondern aus  
597 diesem Leben raus.
- 598 353. Y: Ja. (leise) Das ist richtig. + ... Ich erzähle das bewusst,  
599 so diese dramatischen Dinge.
- 600 354. I: Mhm.
- 601 355. Y: Ähm denn ich glaube, das gehört mit zum Gesamtbild.
- 602 356. I: Ja, bitte.
- 603 357. Y: Nicht, äh es- es tut- fällt mir schwer, das zu erzählen.
- 604 358. I: Mhm.
- 605 359. Y:... Aber ist ok.
- 606 360. I: (lachend) Sie ziehen eine Linie, wenn es zuviel wird.
- 607 361. Y: Ja, ist ok.
- 608 362. I: Mhm.
-

- 609 **363. Y: (räuspert sich) ... Als ich von zuhause weggehen**  
610 **konnte, äh fiel mir ein Riesenstein vom Herzen.**
- 611 **364. I: Mhm.**
- 612 **365. Y: Mein Vater hatte die Haustür noch zugeschlossen. Hat**  
613 **gesagt, du gehst nicht weg. Dann hat- hab ich den Schlüssel**  
614 **rau- äh aus meiner Tasche genommen, hab die Tür wieder**  
615 **aufgeschlossen und bin rausgegangen.**
- 616 **366. I: Mhm.**
- 617 **367. Y: (nachdenklich) Ähm.. das war ein- + ein hervorragender**  
618 **Schritt.**
- 619 **368. I: Mhm.**
- 620 **369. Y: Nicht. Äh da hab ich zum ersten Mal äh Freiheit gespürt.**  
621 **Denn äh zuhause konnten meine Brüder und mi- äh und ich, uns**  
622 **nicht entfalten. Nicht, er hat jegliche Entfaltung äh unterdrückt.**  
623 **Ähm wir durften nicht sein, wer wir sind.**
- 624 **370. I: Mhm.**
- 625 **371. Y: Äh wir- wir sind sehr begabte Kinder gewesen.**
- 626 **372. I: Mhm.**
- 627 **373. Y: Sehr musisch begabt.**
- 628 **374. I: Mhm.**
- 629 **375. Y: Ähm.. das ist zwar äh zum Teil gefördert worden, aber**  
630 **auch nicht richtig. Äh.. jedenfalls der Druck ist äh enorm stark**  
631 **gewesen.**
- 632 **376. I: Mhm.**
- 633 **377. Y: Sodass ich heute.. mich wundere, rückblickend, dass**  
634 **wir das überlebt haben.**
- 635 **378. I: Mhm.**
- 636 **379. Y: Das mu- äh also das kann ich wirklich so sagen. Das ist**  
637 **unglaublich äh wie stark meine Brüder und ich sind und dass-**  
638 **wie wir das getragen haben. Dieses Martyrium.**
- 639 **380. I: Mhm.**
- 640 **381. Y: Mein Vater hatte einen unbändigen Hass auf seine**  
641 **Mutter.**
- 642 **382. I: (leise) Mhm.**
- 643 **383. Y: Aus welchem Grund, das weiß ich nicht. Ich weiß nur,**  
644 **dass er seine Mutter gehasst hat, selbst noch auf dem**
-



- 645           **Sterbebett hat er voller Hass von ihr gesprochen. Äh das war**  
646           **ihm aber nicht bewusst, dass er davon so besetzt war.**
- 647   **384.     I: Mhm.**
- 648   **385.     Y: Äh sodass er ein Ventil suchte, um das auszutoben. Und**  
649           **da kamen ihm seine unschuldigen lieben Kinder gerade recht.**  
650           **An denen hat er einen Hass ausgetobt.**
- 651   **386.     I: Mhm.**
- 652   **387.     Y: Aber wir haben das überlebt.**
- 653   **388.     I: Mhm.**
- 654   **389.     Y: Mit großen Schmerzen und ganz großer Beschädigung.**
- 655   **390.     I: Mhm.**
- 656   **391.     Y: Mein.. äh jüngster Bruder äh ist zurzeit in der**  
657           **Psychiatrie. Äh ein sehr begabter Musiker und Lehrer.**
- 658   **392.     I: Mhm.**
- 659   **393.     Y: An einer [Schulform A].**
- 660   **394.     I: Mhm.**
- 661   **395.     Y: Äh der ist vor zwei Wochen komplett**  
662           **zusammengebrochen, so wie mir das passiert ist.**
- 663   **396.     I: Mhm.**
- 664   **397.     Y: Äh bei dem geht gar nichts mehr. Der ist in einer ganz**  
665           **schweren Depression. Er ist spielsüchtig und äh alkohol- und**  
666           **drogenabhängig. (atmet schwer) Äh mein anderer äh mittlerer**  
667           **Bruder hat zwei gescheiterte Ehen hinter sich, ist**  
668           **alkoholabhängig und arbeitsunfähig.**
- 669   **398.     I: Mhm.**
- 670   **399.     Y:... Ja.. Jetzt gehe ich wieder zurück.**
- 671   **400.     I: [...]**
- 672   **401.     Y: Äh neunzehnhundert.. fünfundsiebzig, wo ich ins**  
673           **Bethaus gegangen bin, nachdem ich mich von dieser.. äh Divine**  
674           **Light Mission getrennt habe. Äh im Bethaus- äh das Bethaus**  
675           **war äh durchaus eine wichtige Station auf meiner Gottsuche.**
- 676   **402.     I: Mhm.**
- 677   **403.     Y:.. Aber mir war damals nicht klar, dass es eine äh eine**  
678           **stark fundamentalistische Gruppe war. Äh das heißt äh**  
679           **Bibelauslegung wörtlich.**
- 680   **404.     I: Mhm.**
-

- 681      **405.    Y: Äh autoritäre Strukturen,**
- 682      **406.    I: Mhm.**
- 683      **407.    Y: Äh und so weiter.**
- 684      **408.    I: (räuspert sich) + Mhm.**
- 685      **409.    Y: Das war mir nicht klar. Trotzdem war diese Zeit**  
686            **durchaus wichtig.**
- 687      **410.    I: Mhm. Nochmal für mich zum Verständnis.**
- 688      **411.    Y: Ja.**
- 689      **412.    I: Wie sah Ihr sonstiges Leben aus damals? 1975, wenn ich**  
690            **richtig mitgerechnet hab, waren Sie Anfang zwanzig,**
- 691      **413.    Y: Ja.**
- 692      **414.    I: Ähm lebten nicht mehr zuhause oder doch noch?**
- 693      **415.    Y: Nein, nicht mehr.**
- 694      **416.    I: Mhm.**
- 695      **417.    Y: Ich wohnte damals in [Stadt Z in Nordwestdeutschland],**  
696            **hatte ne eigene Wohnung,**
- 697      **418.    I: Mhm.**
- 698      **419.    Y: Äh und arbeitete als Lehrer, als Musiklehrer, ich hatte-**  
699            **äh habe mit sechzehn äh als Jungstudent in [Stadt U in**  
700            **Nordwestdeutschland] ein- ein Musikstudium äh begonnen.**
- 701      **420.    I: Mhm.**
- 702      **421.    Y: Ähm für [Musikinstrument A] und Kunst.**  
703            **(Telefonklingeln) Also Musik und Kunst an- für Sekundarstufe**  
704            **eins. I: Mhm.**
- 705      **422.    Y: Das hab ich 1971 abgeschlossen, da war ich.. äh**  
706            **zwanzig.**
- 707      **423.    I: Ah ja. Sechzehn ist recht früh, das heißt äh-**
- 708      **424.    Y: Ja.**
- 709      **425.    I: Sie haben- (Ansage des Anrufbeantworters)**  
710            **Entschuldigung. (keine Nachricht, nur Piepton) Keine Ahnung,**  
711            **wie ich das lösen kann, ich bitte um Geduld. Das war's schon.**  
712            **Spricht nicht mit dem AB. (räuspert sich) Ähm haben Sie dann**  
713            **das Abitur vorgezogen oder?**
- 714      **426.    Y: Nein, ich hatte-**
- 715      **427.    I: Schon vorher gemacht?**
-

- 716      **428.      Y: Ich hatte nur mittlere Reife zu der Zeit**
- 717      **429.      I: Ach so.**
- 718      **430.      Y: Und das war Sonderausbildung.**
- 719      **431.      I: Mhm.**
- 720      **432.      Y: Für- äh für musisch Begabte äh-**
- 721      **433.      I: Mhm.**
- 722      **434.      Y: Die suchten Fachlehrer für Kunst und Musik.**
- 723      **435.      I: Ach so, verstehe. Mhm.**
- 724      **436.      Y: Ne. Und das- äh diesen äh Ausbildungsgang hab ich**  
725            **mitgemacht.**
- 726      **437.      I: Mhm.**
- 727      **438.      Y: War dann äh mit zwanzig fertig. Hm... äh und habe das**  
728            **zweite Staatexamen abgebrochen.**
- 729      **439.      I: Mhm.**
- 730      **440.      Y:... Weil mir das alles zuviel wurde.**
- 731      **441.      I: Mhm.**
- 732      **442.      Y: Und habe dann äh ein paar Jahre als [technisch-**  
733            **künstlerischer Beruf B] gearbeitet, hier in [Stadt Z in**  
734            **Nordwestdeutschland].**
- 735      **443.      I: Aus dem Stand oder?**
- 736      **444.      Y: Ja, aus dem Stand.**
- 737      **445.      I: Aha.**
- 738      **446.      Y: Ich äh- es gab ja- äh gibt ja heute noch hier ein**  
739            **graphisch- graphisches Institut, hab ich mich beworben, ich hab**  
740            **denen ein paar Arbeiten gezeigt, und die haben mich sofort**  
741            **eingestellt.**
- 742      **447.      I: Hatten Sie sich da in Ihrer Freizeit irgendwie spezialisiert**
- 743      **448.      Y: Ja.**
- 744      **449.      I: Und gezeichnet? Ah ja.**
- 745      **450.      Y: Ich habe ja äh Kunst und Werken für's Lehramt äh**  
746            **studiert und hatte vorher schon immer Ambitionen zur Malerei.**
- 747      **451.      I: Mhm.**
- 748      **452.      Y: Äh und konnte wa- da was vorweisen und hab äh als**  
749            **[technisch-künstlerischer Beruf B] ähm zwei oder drei Jahre hier**  
750            **in [Stadt Z in Nordwestdeutschland] gearbeitet.**
-

- 751       **453.     I: Mhm.**
- 752       **454.     Y: Bevor ich wieder.. ein erneutes Musikstudium in- in**  
753           **[Stadt U in Nordwestdeutschland] aufgenommen habe.**
- 754       **455.     I: Ah ja. Und das haben Sie dann abgeschlossen und dann-**
- 755       **456.     Y: Richtig.**
- 756       **457.     I: Schulunterricht, ok. Mhm.**
- 757       **458.     Y: (atmet durch) + Genau. (räuspert sich)**
- 758       **459.     I: Und um den Anschluss wieder zu finden, Sie sind dann**  
759           **äh in dieser Zeit, als Sie als Musiklehrer gearbeitet haben, auch**  
760           **bei der [Stadt R in Nordwestdeutschland]er Gemeinde gewesen?**
- 761       **460.     Y: Richtig.**
- 762       **461.     I: Mhm. Was- wovon Sie jetzt rückblickend sagen, es war**  
763           **damals durchaus hilfreich?**
- 764       **462.     Y: Das war damals hilfreich, der Kontakt zu dieser**  
765           **Gemeinde, denn ich war hier in [Stadt Z in**  
766           **Nordwestdeutschland] äh recht einsam. Ich hatte wenig**  
767           **Kontakte. Und meine ersten Glaubenserfahrungen habe ich**  
768           **eben in dieser Gemeinde gemacht, das war äh- das hat mir**  
769           **geholfen in dieser äh doch auch schweren schwierigen Zeit.**
- 770       **463.     I: Mhm. Mhm.**
- 771       **464.     Y:... Die Ablösung äh von dieser Gemeinde kam in dem**  
772           **Moment, hm.. wo ich eine Theologiestudentin kennen lernte.**
- 773       **465.     I: Mhm.**
- 774       **466.     Y: Die studierte hier in [Teil der Stadt Z in**  
775           **Nordwestdeutschland]. Und war damals meine Nachbarin. Und**  
776           **durch äh diese Freundin.. hab ich gewissermaßen äh den äh den**  
777           **Absprung von dieser fundamentalistischen Sicht der Bibel und**  
778           **den Gottesbildes**
- 779       **467.     I: Mhm.**
- 780       **468.     Y: Bekommen. Oder sie hat mir Impulse gegeben, äh die**  
781           **ich später weiterverfolgt habe. Äh.. denn mir wurde plötzlich**  
782           **klar, dass ich doch sehr in diesem fundamentalistischen äh äh**  
783           **Gottesbild äh verhaftet war.**
- 784       **469.     I: Mhm.**
- 785       **470.     Y: (nach Worten suchend) + Was.. mir äh sehr zu schaffen**  
786           **gemacht auch, ich hab darunter gelitten. Wusste aber nicht, wie**  
787           **ich damit umgehen kann. Niemand hat mir gezeigt, wie man**  
788           **wirklich die- in der Bibel liest.**
-

- 789       **471.     I: Mhm.**
- 790       **472.     Y: Wie man das versteht oder verstehen kann. Sondern**  
791       **diese- dieses autoritäre ähm äh.. oder totalitäre**  
792       **Glaubensverständnis**
- 793       **473.     I: Mhm.**
- 794       **474.     Y: Äh wurde- wurde mit richtig über- übergestülpt und ähm**  
795       **ich- ich wurde quasi gezwungen, das so zu glauben. In dieser-**
- 796       **475.     I: Haben Sie ein Beispiel?**
- 797       **476.     Y: (atmet schwer) ... Ein- ein- eingutes Beispiel ist.. ähm da**  
798       **sind so- ist zum Beispiel der Römerbrief.**
- 799       **477.     I: Ja.**
- 800       **478.     Y: Äh oder die- die Paulusbriefe insgesamt.**
- 801       **479.     I: Aha.**
- 802       **480.     Y: Äh wo ganz starke äh Aufforderungen an- an den**  
803       **Gläubigen oder an die Gläubige gestellt werden, du musst so**  
804       **und so leben.**
- 805       **481.     I: (räuspert sich) + Mhm.**
- 806       **482.     Y: Ne. Männer dürfen keine langen Haare haben, Frauen**  
807       **müssen lange Haare haben. Äh Frau dürfen nicht sprechen in**  
808       **der Gemeinde, äh.. man darf nicht homosexuell sein. Äh man**  
809       **darf keinen vorehelichen Geschlechtsverkehr haben,**
- 810       **483.     I: Mhm.**
- 811       **484.     Y: Äh und so weiter, dieser ganze-**
- 812       **485.     I: Ah ja.**
- 813       **486.     Y: Katalog an Bedingungen und äh Gesetzen (räuspert**  
814       **sich) + .. Das sprang mir also quasi entgegen.**
- 815       **487.     I: Ah ja.**
- 816       **488.     Y: Immer wenn ich so.. im Neuen Testament las,**
- 817       **489.     I: Mhm.**
- 818       **490.     Y: Schlag mir das förmlich entgegen und ich habe immer**  
819       **das Gefühl habt,.. das kann ich alles nicht.**
- 820       **491.     I: Mhm.**
- 821       **492.     Y: Da bin ich viel zu schwach zu. Ich kann diese**  
822       **Bedingungen nicht erfüllen.**
- 823       **493.     I: Mhm.**
-

- 824 **494. Y: Ähm.. und ich bin schlecht.**
- 825 **495. I: Ah ja.**
- 826 **496. Y: Nicht. Das- also dieser- dieser Rückschluss kam sofort,**  
827 **ich bin wieder nicht gut genug.**
- 828 **497. I: Mhm.**
- 829 **498. Y: Nicht, war damals schon nicht gut genug, bin immer**  
830 **noch nicht gut genug, jetzt habe ich's von hier mit äh**  
831 **Glaubensdingen zu tun, und da war ich auch- äh auch nicht.**
- 832 **499. I: Mhm.**
- 833 **500. Y: Ne, sodass äh.. ich immer auf- auf so'm- so'm ganz**  
834 **schmalen Grat äh Depressionen oder- oder nicht so ging, ne.**
- 835 **501. I: Mhm.**
- 836 **502. Y: Ich bin oft abgestürzt und ganz depressiv gewesen.**  
837 **(räuspert sich) + Weil ich immer das Gefühl hatte, ich- ich**  
838 **genüge nicht.**
- 839 **503. I: Mhm.**
- 840 **504. Y: Ich genüge selbst Gott nicht.**
- 841 **505. I: Mhm. Mhm.**
- 842 **506. Y:.. Und das wurde in dieser Bethausgemeinde in [Stadt R**  
843 **in Nordwestdeutschland] i- äh äh verstärkt.**
- 844 **507. I: Mhm.**
- 845 **508. Y: Dieses Grundgefühl, was in mir war und dieses**  
846 **autoritäre Gottesbild blähte sich.. zu einem Monster auf, ne.**
- 847 **509. I: Mhm.**
- 848 **510. Y: Ein Monstergott.**
- 849 **511. I: Mhm.**
- 850 **512. Y: Ne, so was. So- so'n Gefühl hatte ich, ne.**
- 851 **513. I: Mhm.**
- 852 **514. Y:.. In dieser.. Zeit, in der ich äh zum Bethaus gehörte, ähm**  
853 **hab ich lo- loseren Kontakt auch zu anderen**  
854 **fundamentalistischen Gemeinden gehabt. Zum Beispiel.. äh zu**  
855 **den [Davisten?].**
- 856 **515. I: (leise) Wer sind die?**
- 857 **516. Y: Ähm das ist- die nennen sich- es gibt die exklusiven und**  
858 **äh die freien Davisten.**
-

- 859       **517.     I: Mhm.**
- 860       **518.     Y: Äh und diese Gemeinde nannte- nannten sich die**  
861       **exklusiven Davisten. Äh das ist eine besondere äh**  
862       **Glaubensform, äh die ganz stark so nach dem- nach der Bibel,**  
863       **nach dem Wort Gottes leben. Äh interpretieren es ganz streng**  
864       **wortwörtlich. Leben- versuchen auch danach zu leben, was ich**  
865       **eben schon andeutete, das heißt Männer dürfen keine langen**  
866       **Haare haben, Frauen müssen lange Haare haben, mit nem**  
867       **Kopftuch bedeckt sein und dürfen in der Gemeinde nur hinten**  
868       **sitzen und sich nicht äußern.**
- 869       **519.     I: Mhm.**
- 870       **520.     Y: Äh es dürfen auch keine Instrumente im Gottesdienst**  
871       **verwendet werden, sondern nur der einfache Männergesang.**
- 872       **521.     I: Ah ja.**
- 873       **522.     Y: Also eine ganz äh extrem fundamentalistisch, streng**  
874       **geführte Gemeinde, äh- äh zu der gute Kontakte hatte ne**  
875       **gewisse Zeit lang.**
- 876       **523.     I: Mhm.**
- 877       **524.     Y: Hm aber das wurde mir dann so eng, äh dass ich da**  
878       **auch nicht mehr hingegangen bin.**
- 879       **525.     I: Mhm.**
- 880       **526.     Y: Ich ka- äh ein paar Bekannte waren in dieser Gemeinde,**  
881       **die waren- das war- waren ehemalige Drogenabhängige.**
- 882       **527.     I: Mhm.**
- 883       **528.     Y: Die hatte ich hier in [Stadt Z in Nordwestdeutschland]**  
884       **kennen gelernt und für die war diese Gruppierung das Richtige.**
- 885       **529.     I: Mhm.**
- 886       **530.     Y: Ne, die fühlten sich ganz wohl, denn die hatten da so-**  
887       **plötzlich so'n Korsett.**
- 888       **531.     I: Mhm. Mhm.**
- 889       **532.     Y: Womit die leben konnten.**
- 890       **533.     I: Mhm.**
- 891       **534.     Y: Äh ich andere Ge- äh Gruppierungen kennen gelernt wie**  
892       **die [Stadt Z in Nordwestdeutschland]er Pfingstgemeinde.**
- 893       **535.     I: Mhm.**
- 894       **536.     Y: Äh da ist mir auch ein Erlebnis noch äh- in guter**  
895       **Erinnerung. Äh da kam ich einmal in- in die Versammlung, und**
-

- 896 dann stand ein älterer Herr am Eingang und der fragte mich  
897 sofort, kannst du in Zungen beten?
- 898 537. I: Mhm.
- 899 538. Y: Da sag ich, nee, was ist das denn? Ja, dann glaubst du  
900 auch nicht richtig.
- 901 539. I: Mhm.
- 902 540. Y: Nicht, das ist also typisch für die- äh äh für die  
903 pfingstlerischen Gruppierungen, äh die legen also starken Wert  
904 auf äh Geistesgaben wie Zungenbeten, Krankenheilung und  
905 dergleichen, ne.
- 906 541. I: Mhm.
- 907 542. Y: Und wenn man das nicht macht oder nicht kann, äh  
908 gehört man auch nicht dazu.
- 909 543. I: Das ist nicht so gut, mhm.
- 910 544. Y: Das ist nicht so gut, ne. Kommt man nicht so gut bei  
911 weg.
- 912 545. I: (räuspert sich) + Wie ging es weiter für Sie?
- 913 546. Y: ... Zweiundachtzig ähm- in der Zwischenzeit- ähm also  
914 in- in dieser Zeit, in dieser Bethauszeit
- 915 547. I: Mhm.
- 916 548. Y: Bin ich äh sehr schwer depressiv geworden.
- 917 549. I: Mhm.
- 918 550. Y: Hm was ich vorhin aber Ihnen schon sagte, hab ich  
919 keinen Arzt aufgesucht, äh weil mir auch gar nicht in den Sinn  
920 kam, das könnte ne Erkrankung sein.
- 921 551. I: Mhm.
- 922 552. Y: Sondern ich habe versucht, äh damit alleine klar zu  
923 kommen. Mit äh mit diesem ganz schlimmen depressiven  
924 Gefühl, wenn man morgens aufwacht und das Gefühl hat, man  
925 ist tot, man lebt gar nicht mehr.
- 926 553. I: Mhm.
- 927 554. Y: Alles Lebensgefühl ist weg.
- 928 555. I: Mhm. Hatten Sie- wie haben Sie sich das damals erklärt,  
929 dass es Ihnen so geht?
- 930 556. Y: Das ist ne gute Frage. Ich hab mir das so erklärt, dass  
931 ich nicht gut genug bin.
-



- 932       **557.     I: Mhm.**
- 933       **558.     Y: Ich muss also richtig glauben, dann geht das schon**  
934       **weg. Das kommt im Grunde daher, weil ich nicht gut genug bin.**  
935       **Ich erfülle die Glaubensanforderungen nicht, deshalb bin ich au-**  
936       **geht's mir auch nicht gut.**
- 937       **559.     I: Mhm.**
- 938       **560.     Y: Nicht, das wurde ja in diesen- äh in diesen**  
939       **fundamentalistischen Kreisen wird das ja gepredigt da.**
- 940       **561.     I: Mhm.**
- 941       **562.     Y: Nicht, wenn du krank bist, musst du richtig beten, dann**  
942       **wirst du auch wieder gesund.**
- 943       **563.     I: So dass eben der Gang zum Arzt äh gar nicht innerhalb**  
944       **Ihres damaligen**
- 945       **564.     Y: Nein.**
- 946       **565.     I: Horizonts.**
- 947       **566.     Y: Überhaupt nicht.**
- 948       **567.     I: Gewesen ist.**
- 949       **568.     Y: (nachdrücklich) Der Gang zum Arzt, das war- das war**  
950       **meilenweit entfernt. Hab ich nie dran gedacht.**
- 951       **569.     I: Mhm. Sondern sich eher noch mehr angestrengt.**
- 952       **570.     Y: Ja.**
- 953       **571.     I: Und versucht, die eigenen Kräfte zu mobilisieren.**
- 954       **572.     Y: Ja.**
- 955       **573.     I: Mhm.. Das klingt wie eine sehr sehr schwere Zeit.**
- 956       **574.     Y: ... Ja, das war's auch... Ja, ich sprach eben schon von**  
957       **dieser Freundin, die ich kennen gelernt habe, äh hier in [Stadt Z**  
958       **in Nordwestdeutschland], die Theologin.**
- 959       **575.     I: Ja.**
- 960       **576.     Y: Das war ein Lichtblick.**
- 961       **577.     I: Mhm.**
- 962       **578.     Y: Diese Frau war ein Lichtblick, obwohl äh die Beziehung**  
963       **gescheitert ist, hat sie mir ne Menge neuen Lebensmut äh**  
964       **vermitteln können.**
- 965       **579.     I: Mhm.**
-

- 966 **580. Y:** Sie hat mich aus diesen- aus diesen ganz engen Kreisen  
967 rausgezogen. Äh ich bin mit äh zu Vo- äh theologischen  
968 Vorlesungen gegangen, in [Stadt U in Westdeutschland] zum  
969 Beispiel hatte ich Kontakt zur theologischen Fakultät und hab an  
970 Seminaren äh über Pneumatologie teilgenommen und äh und  
971 so, ne da kam auf einmal was auf mich zu. Das hat mich  
972 fasziniert, ne.
- 973 **581. I:** Mhm.
- 974 **582. Y:** Man kann äh äh Glauben auch von ganz anderer Seite  
975 sehen.
- 976 **583. I:** Mhm.
- 977 **584. Y:** Nicht, da tat sich irgendwie ne- äh so ne Weite auf.
- 978 **585. I:** Mhm.
- 979 **586. Y:** Da hatte ich äh nicht mit gerechnet. Und hab das sofort  
980 aufgegriffen und äh versucht, da- das äh für mich nutzbar zu  
981 machen.
- 982 **587. I:** Ja.
- 983 **588. Y:** Äh diese Beziehung ist nach drei Jahren gescheitert.  
984 (räuspert sich) + Äh wichtig waren äh dennoch auch äh Kontakte  
985 zur charismatischen Szene in dieser Zeit.
- 986 **589. I:** Mhm.
- 987 **590. Y:** Zu- äh zum Beispiel äh die Gemeinde in [Stadt I in  
988 Norddeutschland] mit äh [Name D].
- 989 **591. I:** Mhm.
- 990 **592. Y:** Seine charismatische Gemeinde, die sehr bekannt war  
991 damals. Ähm.. wo ich auch wieder ein- ein anderen  
992 Glaubenszugang äh gesucht habe.
- 993 **593. I:** Mhm.
- 994 **594. Y:** Aber es war letztlich alles so.. auf fundamentalistischem  
995 Boden. Ne, was mich nicht weitergebracht hat.
- 996 **595. I:** Mhm.
- 997 **596. Y:** Ne, dieses- auch die ganze charismatische Szene, die  
998 ich se- sehr gut kennen gelernt habe auch in späteren Jahren,..  
999 äh hat mich nicht weitergebracht. Da werden die Leute abgefüllt  
1000 mit schönen Gefühlen äh und Hallelujagesängen und  
1001 weitgehend alleingelassen.
- 1002 **597. I:** Mhm. Ähm rückblickend hat es Ihnen denn damals (Ende  
1003 Seite 1)
-

- 1004 **598. Y: Rückblickend.. war die Zeit durchaus wichtig. Weil es**  
1005 **eben auch einen- einen Glaubensaspekt darstellt, den ich schon**  
1006 **in den Pfingstgemeinden kennen gelernt habe.**
- 1007 **599. I: Mhm.**
- 1008 **600. Y: Also die Betonung auf Geistesgaben.**
- 1009 **601. I: Mhm.**
- 1010 **602. Y: Das wird in den charismatischen äh Gemeinden auch äh**  
1011 **sehr vorangetrieben.**
- 1012 **603. I: Mhm.**
- 1013 **604. Y: Äh Krankenheilung zum Beispiel oder das Zungenbeten**  
1014 **oder Prophetie.**
- 1015 **605. I: Mhm.**
- 1016 **606. Y: Und solche Dinge, ne. Weissa-**
- 1017 **607. I: Wie?**
- 1018 **608. Y: Prophetie.**
- 1019 **609. I: Ah ja.**
- 1020 **610. Y: Weissagung.**
- 1021 **611. I: Mhm.**
- 1022 **612. Y: Äh und dergleichen.. Ähm.. ist aber letztlich- kam man**  
1023 **damit auch nicht zurecht. Äh also ich bin damit nicht**  
1024 **zurechtgekommen.**
- 1025 **613. I: Mhm.**
- 1026 **614. Y: Möchte das nicht verallgemeinern. (räuspert sich) + Ähm**  
1027 **ich habe in diese charismatische Szene etwa auch acht bis zehn**  
1028 **Jahre kennen gelernt.**
- 1029 **615. I: Mhm.**
- 1030 **616. Y: Äh und hab mich dann letztlich auch davon abgewandt.**
- 1031 **617. I: Mhm.**
- 1032 **618. Y: Weil es nicht.. das war, was ich suchte. Ne, ich suchte**  
1033 **etwas Authentisches, etwas womit ich wirklich leben kann.**
- 1034 **619. I: Mhm.**
- 1035 **620. Y: Äh dort war auch immer wieder dieses- äh dieser**  
1036 **Hinweis, du musst ordentlich üben, du musst etwas**  
1037 **vorantreiben, du musst etwas erreichen, damit das.. in dir**  
1038 **Gestalt gewinnt und du ein Ziel erreichst. So wie du jetzt bist,**  
1039 **bist du nicht gut genug.**
-

- 1040 **621. I: Mhm. Mhm.**
- 1041 **622. Y: Und ich- also mit dieser Vorstellung konnte ich nicht**  
1042 **mehr leben.**
- 1043 **623. I: Mhm.**
- 1044 **624. Y: Ne, du bist nicht mehr gut genug. Äh.. das hörte ich ja**  
1045 **auch i- stä- am laufenden Band in den Predigten.**
- 1046 **625. I: Mhm.**
- 1047 **626. Y: V- also neunzig Prozent aller Predigten haben zum**  
1048 **Inhalt, äh du bist nicht gut genug, du musst etwas erreichen,**  
1049 **was du noch nicht erreicht hast.**
- 1050 **627. I: Mhm. Mhm.**
- 1051 **628. Y: ... Gott verlangt etwas von dir, was du.. leisten musst.**
- 1052 **629. I: Mhm.**
- 1053 **630. Y: Also diese- diese Betonung auf- auf Leistung. Äh und äh**  
1054 **Erfüllung gewisser Anforderungen.**
- 1055 **631. I: Mhm. Mhm.**
- 1056 **632. Y: (nachdrücklich) Das noch untermauert mit mo- mit**  
1057 **moralischen äh Pflichterfüllungen und- und dergleichen ist eine-**  
1058 **ein- eine giftige Substanz, die dich kaputtmacht.**
- 1059 **633. I: Mhm. Mhm.**
- 1060 **634. Y: So habe ich das erlebt.**
- 1061 **635. I: Ja, also ich stell es mir auch vor, wie ständig äh strengen**  
1062 **Blicken ausgesetzt sein.**
- 1063 **636. Y:.. Ja, so hab ich das erlebt. Das kann man durchaus so**  
1064 **sagen, ne. Immer so der- der strafende ähm ähm**  
1065 **kontrollierende, autoritäre Gott oben drüber.**
- 1066 **637. I: Mhm.**
- 1067 **638. Y: Der sowieso alles weiß und sieht... Es war schon ne- ne**  
1068 **furchtbare Zeit.**
- 1069 **639. I: Mhm.**
- 1070 **640. Y: Ich hab manchmal- äh wusste ich nicht mehr was ich**  
1071 **machen sollte. Ich hab dann die Bibel aufgeschlagen und laut..**  
1072 **äh einen Psalm gelesen.**
- 1073 **641. I: Mhm.**
- 1074 **642. Y: Psalme stehen im Alten Testament.**
- 1075 **643. I: Mhm.**
-

- 1076 **644. Y: Und äh da fühlte ich mich, das mache ich auch heute**  
1077 **noch, äh da fü- da fü- hab ich mich wiedererkannt.**
- 1078 **645. I: Mhm.**
- 1079 **646. Y: So- so in Menschen, die das vor- vor tausenden von**  
1080 **Jahren niedergeschrieben haben, äh auch ihren Kampf so mit-**
- 1081 **647. I: Mhm.**
- 1082 **648. Y: Mit dem Leben und auch mit- äh mit ihrer**  
1083 **Gottesbeziehung.**
- 1084 **649. I: Mhm... Das heißt, daran konnten Sie anknüpfen. Da-**
- 1085 **650. Y: Daran konnte ich anknüpfen.**
- 1086 **651. I: Konnten Sie sich wieder finden.**
- 1087 **652. Y: Da konnte ich mich wieder finden.**
- 1088 **653. I: Mhm.**
- 1089 **654. Y: Das äh tut gut.**
- 1090 **655. I: Mhm.**
- 1091 **656. Y: Nicht, wenn man so was- äh das ist authentisch, das- da**  
1092 **merkt man, das ist ein Mensch, der- der Angst hat.**
- 1093 **657. I: Mhm.**
- 1094 **658. Y: In dem Psalm. Da ist ein Mensch, der Todesangst hat**  
1095 **oder der verzweifelt ist oder der krank ist o- äh und das**  
1096 **plötzlich- findet man das dort wieder.**
- 1097 **659. I: Und Sie spüren oder können dann auch spüren, denk ich**  
1098 **mir jetzt, das ist eine menschliche Erfahrung.**
- 1099 **660. Y: Ja, richtig.**
- 1100 **661. I: Das äh ist nicht nur jetzt mein ganz persönliches**  
1101 **Anliegen, sondern das gehört.. zu uns als Menschen dazu. Das**  
1102 **steht hier seit tausenden von Jahren.**
- 1103 **662. Y: (leise) Ganz richtig.**
- 1104 **663. I: Mhm.**
- 1105 **664. Y:.. Das Schlimme in der damaligen Zeit war, ich konnte**  
1106 **mit.. kaum jemanden über meinen wirklichen Zustand sprechen.**
- 1107 **665. I: Mhm.**
- 1108 **666. Y: Zum Arzt ging ich ja nicht.**
- 1109 **667. I: Mhm.**
-

- 1110 **668. Y: Und mit den Glaubensbrüdern oder Schwestern konnte**  
1111 **ich nicht reden. Wenn ich denen nämlich offenbart hätte, dass**  
1112 **ich depressiv bin und dass es mir ganz schlecht geht, wurde-**  
1113 **wird das sofort wieder negativ ausgelegt.**
- 1114 **669. I: Das heißt, das wär dann äh in die Kategorie gefallen,**  
1115 **glaubt nicht genug.**
- 1116 **670. Y: Richtig.**
- 1117 **671. I: Oder müsste da an seinem Glauben arbeiten.**
- 1118 **672. Y: Ja.**
- 1119 **673. I: Mhm. Und Sie hatten sich schon abgearbeitet.**
- 1120 **674. Y: Ja, ich war schon kaputt.**
- 1121 **675. I: Mhm... Ja, aber irgendwie sind Sie rausgekommen.**
- 1122 **676. Y: Ja, irgendwie-**
- 1123 **677. I: Wie haben Sie das gemacht?**
- 1124 **678. Y: ... Der große Schnitt kam,.. als ich meine Frau kennen**  
1125 **lernte.**
- 1126 **679. I: Mhm.**
- 1127 **680. Y:.. Das war 1982. Und da lebte ich als Student in [Stadt O**  
1128 **in Nordwestdeutschland]. Ich hatte mein Studium noch nicht-**  
1129 **also mein erneutes Studium, was ich-**
- 1130 **681. I: Das äh wiederholte Musikstudium, ok, mhm?**
- 1131 **682. Y: Das wiederholte Musikstudium, das hab ich 1978**  
1132 **begonnen.**
- 1133 **683. I: Mhm.**
- 1134 **684. Y: In [Stadt O in Nordwestdeutschland]. Und 1982 war das**  
1135 **noch nicht abgeschlossen. Äh in dieser Zeit.. hab ich mich einer**  
1136 **evangelisch-methodistischen Kirche angeschlossen, zu der ich**  
1137 **heute noch-**
- 1138 **685. I: Mhm.**
- 1139 **686. Y: Äh als Mitglied gehöre, aber nur noch selten hingeh..**  
1140 **Äh dort habe ich meine Frau kennen gelernt.**
- 1141 **687. I: Mhm.**
- 1142 **688. Y: Und meine Frau ist Theologin und Philosophin.**
- 1143 **689. I: Mhm.**
- 1144 **690. Y: Im- im äh Schuldienst.**
-

- 1145 **691. I: Mhm.**
- 1146 **692. Y: ... Und ab dem Zeitpunkt wurde das irgendwie besser.**  
1147 **Ich habe mich äh also vom- vom Bethaus getrennt.**
- 1148 **693. I: Mhm.**
- 1149 **694. Y: Das- das ging überhaupt nicht mehr. Äh habe mich**  
1150 **dieser.. äh methodistischen Gemeinde.. angeschlossen und bin**  
1151 **auch als Mitglied dort beigetreten.**
- 1152 **695. I: Mhm.**
- 1153 **696. Y: Und aus der evangelischen Kirche ausgetreten.**
- 1154 **697. I: Mhm. Wie war das mit dem Abschied vom Bethaus, war**  
1155 **das ähnlich schwierig wie der Abschied zuvor? Oder war das**  
1156 **ganz anders?**
- 1157 **698. Y: (zögernd) Der war- + äh kann man nicht vergleichen.**  
1158 **War nicht so- war nicht so schwierig.**
- 1159 **699. I: Mhm.**
- 1160 **700. Y: Ähm die merkten, dass ich nicht mehr so oft kam'**
- 1161 **701. I: Mhm.**
- 1162 **702. Y: Ich war sowieso jemand, der.. immer Fragen stellt und**  
1163 **anders ist.**
- 1164 **703. I: Mhm.**
- 1165 **704. Y: Und mit mir kam man nicht so- konnte man nicht so**  
1166 **leicht umgehen.**
- 1167 **705. I: Ah ja.**
- 1168 **706. Y: Ne, und von- und von daher hab ich mich langsam**  
1169 **distanziert und irgendwann bin ich gar nicht mehr gekommen.**
- 1170 **707. I: Mhm. Mhm.**
- 1171 **708. Y: (räuspert sich) + ... (bedächtig) Und mit meiner Frau,**  
1172 **muss ich sagen, hab ich.. zum ersten Mal einen Menschen..**  
1173 **kennen gelernt, .. äh der mich erstmal so genommen hat wie ich**  
1174 **bin.**
- 1175 **709. I: Mhm.**
- 1176 **710. Y: Und das war sehr schön.**
- 1177 **711. I: Mhm.**
- 1178 **712. Y: (atmet durch) + Wir haben dann auch äh.. kurze Zeit**  
1179 **später uns verlobt und dann geheiratet. Haben jetzt zwei Kinder,**  
1180 **zwei Söhne.**
-

- 1181 **713. I: Mhm.**
- 1182 **714. Y: Der eine ist.. dreizehn und der andere sechzehn.**
- 1183 **715. I: Mhm.**
- 1184 **716. Y: Und wir gehören als Familie also zu dieser**  
1185 **methodistischen Gemeinde.**
- 1186 **717. I: Mhm.**
- 1187 **718. Y: (räuspert sich) + Ich war jetzt zwanzig Jahre dort**  
1188 **Mitglied und habe auch diese Gemeinde in allen Phasen und**  
1189 **Strukturen kennen gelernt.**
- 1190 **719. I: Mhm.**
- 1191 **720. Y: Und habe mich von dieser Gemeinde ebenfalls**  
1192 **distanziert jetzt.**
- 1193 **721. I: (überrascht) Und warum dieses jetzt?**
- 1194 **722. Y: Das hat verschiedene Gründe. Auch.. zum einen..**  
1195 **kommen auch dort immer wieder so.. äh äh.. moralisch**  
1196 **fundamentalistische Gedanken durch.**
- 1197 **723. I: Mhm.**
- 1198 **724. Y: In den Predigten.. (eindringlich) Ähm wo- was ich nicht**  
1199 **mehr aushalte. Was ich mir-**
- 1200 **725. I: Mhm.**
- 1201 **726. Y: (eindringlich) Mir nicht mehr reintun möchte.**
- 1202 **727. I: Mhm.**
- 1203 **728. Y: (eindringlich) Ich brauch das nicht mehr. + (räuspert**  
1204 **sich) + Ähm.. ich komme vielleicht etwas später noch darauf und**  
1205 **erkläre das Warum.**
- 1206 **729. I: Ja.**
- 1207 **730. Y: Äh ich muss ähm.. noch mal chronologisch weiter**  
1208 **vorgehen, ich lerne- hab also meine Frau kennen gelernt, wir**  
1209 **haben äh vier Jahre sehr schön und sehr glücklich zusammen**  
1210 **gelebt, bis unser erster Sohn kam. Diese vier Jahre, bevor mein**  
1211 **erster Sohn kam, äh waren vielleicht mit die glücklichsten Jahre**  
1212 **meines Lebens.**
- 1213 **731. I: Mhm.**
- 1214 **732. Y: (räuspert sich) + Wir sollten zwar immer.. schon eher**  
1215 **Kinder haben, aber das klappte irgendwie nicht. Und das war**  
1216 **auch gut so.**
-



- 1217 **733. I: (lacht)**
- 1218 **734. Y: (lacht) +Dann hatten wir also noch mehr Zeit, das zu**  
1219 **genießen, ne diese schöne**
- 1220 **735. I: Mhm.**
- 1221 **736. Y: Kinderlose Zeit.**
- 1222 **737. I: Das überrascht mich nicht. Es gibt das so genannte**  
1223 **Elternschaftsparadox. Das äh heißt, wenn- wenn Sie so**  
1224 **Umfragen machen, dann geht die eheliche Zufriedenheit nämlich**  
1225 **runter, wenn das Kind da ist, obwohl das vielleicht zunächst mal**  
1226 **unerwartet ist, aber es ist einfach auch-**
- 1227 **738. Y: (leise) Ja.**
- 1228 **739. I: (nachdrücklich) Eine enorme Veränderung.**
- 1229 **740. Y: In der Tat. Äh.. unsere Kinder sind Wunsch Kinder, äh**  
1230 **keine Frage. Äh wir haben uns sehr auf sie gefreut.**
- 1231 **741. I: Mhm.**
- 1232 **742. Y: (räuspert sich) + Wir sind glücklich, dass sie da sind..**  
1233 **Hm aber mit der.. Geburt meines ersten Sohnes äh bin ich in**  
1234 **eine ganz schwere Depression gefallen.**
- 1235 **743. I: Mhm.**
- 1236 **744. Y: Was ich mir erstmal gar nicht erklären konnte.. Äh**  
1237 **hinzukam, dass, wie Sie das schon sagten, die- äh die**  
1238 **Beziehung zu meiner Frau äh auf den Kopf gestellt war, nichts**  
1239 **war mehr so wie vorher.**
- 1240 **745. I: Mhm.**
- 1241 **746. Y: Angefangen von der Sexualität bis äh zu gemeinsamen**  
1242 **Gesprächen, alles ging nicht mehr.**
- 1243 **747. I: Mhm.**
- 1244 **748. Y: Ne. Und äh das.. äh hat mich überfordert.**
- 1245 **749. I: Mhm.**
- 1246 **750. Y: Nicht, ich wollte den- den Zustand, wie er war. Das ging**  
1247 **aber nicht, weil auch der Sohn da war... Und das löste äh ne**  
1248 **handfeste Krise, ne Ehekrise aus.**
- 1249 **751. I: Mhm.**
- 1250 **752. Y: Sodass wir.. ähm Eheberatung in Anspruch genommen**  
1251 **haben. Und ich dann etwas später auch in die Psychotherapie**  
1252 **gegangen bin.**
-

- 1253 **753. I: Mhm.**
- 1254 **754. Y: Zum ersten Mal richtig zum Arzt.**
- 1255 **755. I: Mhm.**
- 1256 **756. Y: Denn äh die Depressionen äh ließen nicht nach. Äh auch**  
1257 **dieses- dieses Glaubens- autoritäre Glaubensbild äh wa- war**  
1258 **immer noch in mir.**
- 1259 **757. I: Mhm.**
- 1260 **758. Y: Äh diese ganze Vergangenheit, äh das brodelte in mir.**  
1261 **Und.. äh und brach über mir zusammen, ne. Und äh die Geburt**  
1262 **meines Sohnes war so'n Auslöser. Dass das**
- 1263 **759. I: Mhm.**
- 1264 **760. Y: So richtig alles an die Oberfläche kam... Dann bin ich**  
1265 **zum ersten Mal in meinem zum Psychotherapeuten gegangen.**  
1266 **Das war 1990.**
- 1267 **761. I: Mhm.**
- 1268 **762. Y: (atmet schwer) + ... Nein, das stimmt nicht, das war**  
1269 **nicht 1990. Das war etwas später, äh macht aber nichts.**
- 1270 **763. I: Ah ja.**
- 1271 **764. Y: Äh-**
- 1272 **765. I: Aber da war der Sohn dann schon eine Weile da?**
- 1273 **766. Y: Der Sohn war da, (nachdenkend) ähm.. der Sohn war da-**  
1274 **+ ich habe etwa zehn Jahre lang.. äh Psychotherapie gemacht.**
- 1275 **767. I: Mhm.**
- 1276 **768. Y:.. Mit Klinikaufenthalt und äh hundertfünfzig**  
1277 **Einzelgesprächen.**
- 1278 **769. I: Mhm.**
- 1279 **770. Y: Äh.. was- ich- ich hab Gott sei dank einen**  
1280 **Psychotherapeuten in [Stadt U in Nordwestdeutschland]**  
1281 **gefunden, äh der mir fabelhaft helfen konnte.**
- 1282 **771. I: Mhm.**
- 1283 **772. Y: Das hätte ich nie erwartet.. Äh dass das so- so einen**  
1284 **positiven Effekt hat.**
- 1285 **773. I: Mhm.**
- 1286 **774. Y: Und ich quasi so- so einen Weg der Heilung äh-**
- 1287 **775. I: Mhm.**
-

- 1288 **776. Y: Begangen bin.**
- 1289 **777. I: Und der Auslöser war?**
- 1290 **778. Y: Die Geburt meines Sohnes.**
- 1291 **779. I: Die Geburt Ihres Sohnes.**
- 1292 **780. Y: Ja.**
- 1293 **781. I: Also Eheberatung und dann**
- 1294 **782. Y: Richtig.**
- 1295 **783. I: Psychotherapie und dann fanden Sie den.. Therapeuten**  
1296 **in [Stadt O in Nordwestdeutschland].**
- 1297 **784. Y: Richtig.**
- 1298 **785. I: Mhm.**
- 1299 **786. Y: Genau. (räuspert sich) + Und dieser Therapeut hat mich**  
1300 **zehn Jahre lang begleitet, immer wieder mal bin ich dort**  
1301 **hingegangen.**
- 1302 **787. I: Mhm.**
- 1303 **788. Y: Ich hab verschiedene Therapie Phasen durchgemacht,**  
1304 **äh mal fünfzig Stunden, dann wieder fünfzig Stunden, dann äh**  
1305 **wieder fünfundzwanzig Stunden und so. Und dazwischen waren**  
1306 **hin und wieder so Pausen auch, ne.**
- 1307 **789. I: Mhm. Mhm.**
- 1308 **790. Y: Äh in der ersten Zeit der Therapie.. hab ich gar nichts**  
1309 **gemerkt. So die ersten anderthalb Jahre.**
- 1310 **791. I: Mhm.**
- 1311 **792. Y: Äh da hab ich mich immer gefragt, warum gehst du da**  
1312 **eigentlich hin, was soll das? Ich sitze da ja nur und erzähle.**
- 1313 **793. I: Mhm.**
- 1314 **794. Y: So wie ich mit Ihnen jetzt hier-.. äh Ihnen mein Leben so**  
1315 **erzähle. Äh so- so ähnlich hab ich dem das auch äh gesagt und**  
1316 **er saß und hörte sich das an.**
- 1317 **795. I: Kann man sich schon fragen, ne.**
- 1318 **796. Y: (Überlappung mit 797) Ne. Was soll das, ne?**
- 1319 **797. I: (Überlappung mit 796) Was soll das eigentlich (lachend)**  
1320 **nutzen.**
- 1321 **798. Y: Aber nach- nach anderthalb Jahren merkte ich,**  
1322 **irgendwas tut sich in mir.**
-

- 1323 **799. I: Mhm.**
- 1324 **800. Y: Ne, da- da ordnet sich etwas. Und äh- es war schon**  
1325 **faszinierend. Und dann ging es mir plötzlich viel viel besser.**
- 1326 **801. I: Mhm.**
- 1327 **802. Y: Und ich konnte äh- also die Depressionen**  
1328 **verschwanden. Mein Lebensgefühl wurde- wurde heller. Wurde**  
1329 **besser.**
- 1330 **803. I: Mhm.**
- 1331 **804. Y: Und ich machte.. auch in der Zeit zum ersten Mal eine**  
1332 **positive Gotteserfahrung.**
- 1333 **805. I: Mhm.**
- 1334 **806. Y: Äh- also Gott nicht mehr der Autoritäre.**
- 1335 **807. I: Mhm.**
- 1336 **808. Y: Sondern... ein.. ein mir Gegenüber, der keine**  
1337 **Bedingungen stellt.**
- 1338 **809. I: Ja.. Also Sie auch annimmt wie Sie sind?**
- 1339 **810. Y: Mich so annimmt wie ich bin, ne. Das hab ich- das hab**  
1340 **ich nicht in der Kirche gehört, sondern meinem P- durch die**  
1341 **Psychotherapie er- in mir erlebt.**
- 1342 **811. I: Mhm.**
- 1343 **812. Y: Das war schon irre. War toll.**
- 1344 **813. I: Mhm.**
- 1345 **814. Y: Und darauf fußte dann jetzt mein ganz- mein späterer**  
1346 **Weg.**
- 1347 **815. I: Mhm.**
- 1348 **816. Y: .. Ein einschneidendes Erlebnis.. war mein**  
1349 **Komplettzusammenbruch 1996.. Äh wo ich sehr viel gearbeitet**  
1350 **habe, wir haben gleichzeitig äh ein Haus gekauft, äh die Kinder**  
1351 **waren sehr unruhig, und- s- ganz- ne ganz große Belastung äh**  
1352 **kam auf mich zu. Und da äh spürte ich eines Tages.. äh einen**  
1353 **Druck in meinem Kopf. Und ich hab einen Hörsturz erlitten.**
- 1354 **817. I: Mhm.**
- 1355 **818. Y: Mit äh- mit der- mit der Folge, dass ich auf beiden**  
1356 **Ohren- auf- beidseitig Tinnitus habe.**
- 1357 **819. I: Mhm.**
-

- 1358 **820. Y: Ne, ich bin nicht sofort zum Arzt gegangen. Äh sondern**  
1359 **habe erstmal abgewartet, und das war dann zu spät. Und- und**  
1360 **dann entwickelten sich dieses Geräusch immer mehr. Äh und**  
1361 **dann.. war alles zu spät, brach alles zusammen. Ich gehörte**  
1362 **meinen Beruf nicht mehr ausüben, ich bin äh [Musiker mit**  
1363 **Musikinstrument A].**
- 1364 **821. I: Mhm.**
- 1365 **822. Y: Muss täglich.. üben und Schüler unterrichten. Und das**  
1366 **war mir alles nicht mehr möglich.**
- 1367 **823. I: Mhm.**
- 1368 **824. Y: .. Dann war ich im Krankenhaus erstmal für drei**  
1369 **Wochen, mit Infusionstherapie und Sauerstoff äh Therapie und**  
1370 **so weiter. Das hat alles nichts gebracht. Ähm.. dann war ich drei**  
1371 **Monate von zuhause weg, weil ich den.. ähm den Lärm der**  
1372 **Kinder und die Belastung zuhause nicht mehr aushalten konnte.**
- 1373 **825. I: Mhm.**
- 1374 **826. Y: Dann bin ich in das Elternhaus, in [Stadt R in**  
1375 **Nordwestdeutschland], zurückgekehrt. Mein Vater war**  
1376 **mittlerweile verstorben.**
- 1377 **827. I: Mhm.**
- 1378 **828. Y: Meine Mutter lebte dort alleine. Und ich bin in das**  
1379 **ehemalige- in mein ehemaliges Kinderzimmer, für drei Monate,**  
1380 **gezogen. Das war ein ganz kleiner Raum. Ein Drittel von diesem**  
1381 **Raum hier etwa.**
- 1382 **829. I: Mhm.**
- 1383 **830. Y: Das- war nur ein Bett und ein Schrank drin, und ein**  
1384 **Schreibtisch.**
- 1385 **831. I: Mhm.**
- 1386 **832. Y: .. Aber ich bin da gerne reingegangen, in diesen Raum**  
1387 **und hab gesagt, so. (nachdrücklich) Entweder überwindest du**  
1388 **jetzt diesen Tinnitus oder du stirbst... (leise) Ne, ich hab das äh-**  
1389 **+ war so schrecklich, das müssen Sie sich mal vorstellen, ich**  
1390 **bin Musiker**
- 1391 **833. I: Ja.**
- 1392 **834. Y: (eindringlich) Und arbeite täglich mit Musik und kann**  
1393 **nichts mehr hören. Ich konnte mich auch kaum noch**  
1394 **unterhalten. Weil alles dröhnte.**
- 1395 **835. I: Das heißt, es war ständig Gedröhne und laut von innen?**
-

- 1396 **836. Y: Von innen.**
- 1397 **837. I: Mhm.**
- 1398 **838. Y: Nicht, und das ist- (eindringlich) war halt da so ne**  
1399 **Lautstärke wie ein Fön. An beiden Ohren.**
- 1400 **839. I: Mhm.**
- 1401 **840. Y: (eindringlich) Ein Fön. Nonstop. Tag und Nacht.**
- 1402 **841. I: Das heißt äh einmal konnten Sie dann die.. Instrumente,**  
1403 **weder das eigene noch die der Schüler, noch hören. Und zum**  
1404 **anderen ist es auch nie richtig ruhig geworden.**
- 1405 **842. Y: Nein, er war nie ruhi- Ruhe. Ich konnte nichts mehr.**
- 1406 **843. I: (leise) Mhm.**
- 1407 **844. Y: War völlig daneben. Der Arzt sagte mir immer,**  
1408 **(lakonisch) da müssen Sie mit leben, + das ist so als wenn Sie**  
1409 **an der Autobahn wohnen, da fahren die Autos auch immer dran**  
1410 **vor bei.**
- 1411 **845. I: (ironisch) Sehr einfühlsam.**
- 1412 **846. Y: Ja, sag ich, (empört) Sie sagen mir da etwas, ich- ich bin**  
1413 **kurz vorm- vorm Zusammenbruch hier, vorm Selbstmord, + äh**  
1414 **wie soll ich damit leben, ne. Dann hab ich- ich war völlig**  
1415 **verzweifelt, ne.**
- 1416 **847. I: Mhm.**
- 1417 **848. Y: Ich dachte, alles bricht zusammen, ich kann nicht mehr.**  
1418 **Äh und dann hab ich mich wie gesagt in dieses.. Zimmer**  
1419 **zurückgezogen,.. und hab den Kampf aufgenommen. (lacht) +**  
1420 **Und dann ist was ganz Merkwürdiges passiert. Dann erinnerte**  
1421 **ich mich plötzlich an die.. Meditation, die ich früher gemacht**  
1422 **habe.**
- 1423 **849. I: Mhm.**
- 1424 **850. Y: Bei dem Guru.**
- 1425 **851. I: Mhm.**
- 1426 **852. Y: Da hatte ich ja ne- hab ich ja gelernt, wie man meditiert,**  
1427 **wie man richtig sitzt und atmet.**
- 1428 **853. I: Mhm.**
- 1429 **854. Y: Und so. Ich wollte aber diese Art von Meditation nicht**  
1430 **mehr, sondern hab ähm angefangen, alte christliche Schriften zu**  
1431 **lesen. Zum Beispiel von Meister [Name D].**
- 1432 **855. I: Mhm.**
-

- 1433 **856. Y: Vierzehnte Jahrhundert.**
- 1434 **857. I: Mhm.**
- 1435 **858. Y: .. Und habe angefangen, äh zu sitzen und.. etwas in mir**  
1436 **zu entwickeln, diesen- diesen schweren Tinnitus zu- zu**  
1437 **kompensieren.**
- 1438 **859. I: Mhm.**
- 1439 **860. Y: Indem ich ihn annehme.**
- 1440 **861. I: Mhm.**
- 1441 **862. Y: Und nicht mehr dagegen kämpfe, sondern das so..**  
1442 **versuche zu akzeptieren. Das so anzunehmen. Mit Hilfe der**  
1443 **Versenkung.. und Entspannung.**
- 1444 **863. I: Mhm.**
- 1445 **864. Y: Und das ist mir in diesen drei Monaten geglückt.**
- 1446 **865. I: Mhm.**
- 1447 **866. Y: .. Und habe gleichzeitig einen ganz neuen Zugang zur**  
1448 **göttlichen Wirklichkeit gefunden.**
- 1449 **867. I: Mhm.**
- 1450 **868. Y: .. Das war schon ein- ein Wendepunkt.**
- 1451 **869. I: Mhm.**
- 1452 **870. Y: ... Äh die Erfahrungen gingen.. ähm also mit dieser**  
1453 **Meditation und dieser Versenkung geht die Erfahrung einher,**  
1454 **dass Gott nicht einer ist da oben oder da hinten**
- 1455 **871. I: Mhm.**
- 1456 **872. Y: Sondern dass er immanent ist.**
- 1457 **873. I: Mhm.**
- 1458 **874. Y: Immer gegenwärtig, allgegenwärtig. In allem.**
- 1459 **875. I: Mhm.**
- 1460 **876. Y: Und das war eine ganz neue unglaubliche Erfahrung, äh**  
1461 **die äh- die ganz neu- mir ganz neue Welten eröffnet hat.**
- 1462 **877. I: Mhm.**
- 1463 **878. Y: ... Äh diese Art zu- zu meditieren und zu entspannen äh**  
1464 **und- und auch so den- äh mich in Gott quasi zu versenken, das**  
1465 **praktiziere ich heute noch.**
- 1466 **879. I: Ja.**
-

- 1467 **880. Y: Täglich. Und das ist äh für mich.. äh überhaupt die Art**  
1468 **ähm.. einen- einen Glauben zu führen, einen Glauben zu leben**  
1469 **und meinen Weg zu gehen.**
- 1470 **881. I: Mhm.**
- 1471 **882. Y: Ne, ich hab also diesen autoritären.. äh dieses autoritäre**  
1472 **Gottesbild und den autoritären strengen Gott hinter mir**  
1473 **gelassen und bin einem begegnet, der äh äh liebevoll**  
1474 **gegenwärtig ist.**
- 1475 **883. I: Mhm. Und das in einer Lebenssituation, die nun wirklich-**
- 1476 **884. Y: Ja.**
- 1477 **885. I: Schwierig war,**
- 1478 **886. Y: Ja äh-**
- 1479 **887. I: Gelinde gesagt.**
- 1480 **888. Y: Ja. Genau.**
- 1481 **889. I: Wie ging es weiter nach den drei Monaten? Hatten Sie**  
1482 **sich von vornherein drei Monate genommen oder?**
- 1483 **890. Y: Ich hatte mich ähm an meiner Arbeitsstelle krank**  
1484 **gemeldet, ich arbeite seit 1975 an einer städtischen**  
1485 **Musikschule.**
- 1486 **891. I: Mhm.**
- 1487 **892. Y: In [Stadt P in Nordwestdeutschland].. Das ist ein**  
1488 **Kleinstädtchen hier.**
- 1489 **893. I: Mhm.**
- 1490 **894. Y: Auf dem Land. Äh das hab ich angerufen, hab mit dem**  
1491 **Schulleiter gesprochen, hab gesagt, ich bin krank, ich bin**  
1492 **ernsthaft erkrankt, äh und werde die nächsten Monate nicht**  
1493 **kommen können.**
- 1494 **895. I: Mhm.**
- 1495 **896. Y: Dass das jetzt so lange dauern würde, hätte ich nicht**  
1496 **gedacht.**
- 1497 **897. I: Mhm.**
- 1498 **898. Y: Ich- ich ging zuerst mal so von- von vier bis sechs**  
1499 **Wochen aus, aber daraus sind zwölf Monate geworden.**
- 1500 **899. I: Ah ja.**
- 1501 **900. Y: Also komplett ein ganzes Jahr war ich aus dem Verkehr**  
1502 **gezogen. Der Ar- mein Hausarzt ähm hat mich sehr unterstützt,**
-



- 1503            **der hat mich also von Woche zu Woche immer neu**  
1504            **krankgeschrieben.**
- 1505            **901.     I: Ja.**
- 1506            **902.     Y: Weil er sah, äh dass das nicht äh geht.**
- 1507            **903.     I: Es ging einfach nicht.**
- 1508            **904.     Y: Es ging nicht, nein.**
- 1509            **905.     I: Mhm.**
- 1510            **906.     Y: Äh dann bin ich auch alle vier Wochen zum HNO-Arzt,**  
1511            **der- der mich behandelt hat, der hat dann so'n Audiogramm**  
1512            **gemacht.**
- 1513            **907.     I: Mhm.**
- 1514            **908.     Y: Äh und das war immer schlecht.**
- 1515            **909.     I: Mhm.**
- 1516            **910.     Y: Ne, der hat also die Kurven da drin und äh also so ne Art**  
1517            **Schwerhörigkeit habe ich davongetragen.**
- 1518            **911.     I: Mhm.**
- 1519            **912.     Y: Äh den Tinnitus habe ich nach wie vor, auch jetzt-**
- 1520            **913.     I: Mhm.**
- 1521            **914.     Y: Dröhnt es. Äh aber es ist kein Thema mehr.**
- 1522            **915.     I: Ah ja. Und konnten Sie Ihren Beruf dann wieder**  
1523            **aufnehmen?**
- 1524            **916.     Y: Ich konnte dann- äh nach zwölf Monaten habe ich**  
1525            **wieder in- äh reduziert zu arbeiten.**
- 1526            **917.     I: Ja.**
- 1527            **918.     Y: Und hab das trainiert.**
- 1528            **919.     I: Mhm.**
- 1529            **920.     Y: Das ist als wenn man neu laufen lernt.**
- 1530            **921.     I: Mhm.**
- 1531            **922.     Y: Nicht, so äh hab ich dann auch gelernt, die hohen Töne**  
1532            **äh wieder zu hören ohne dass es weh tut oder dass ich solche**  
1533            **Kappen, so Gehörschutzkappen tragen muss.**
- 1534            **923.     I: Ja. Ja.**
- 1535            **924.     Y: Das hab ich äh gelernt, hm was allerdings zwei bis drei**  
1536            **Jahre gedauert hat.**
-

- 1537 **925. I: Mhm. Also auch das war dann ne enorme äh eigentlich**  
1538 **Neuanpassung.**
- 1539 **926. Y: Ja, ne Neu- musste ne Neuanpassung sein.**
- 1540 **927. I: Mhm.**
- 1541 **928. Y: Ich ha- ähm ich hab versucht meine äh kräftemäßig**  
1542 **meine Grenze einzuhalten'**
- 1543 **929. I: Ja.**
- 1544 **930. Y: Nicht mehr soviel zu arbeiten. Äh Gehörschutz zu**  
1545 **tragen, äh auch nicht so hohe Töne zu spielen oder zu hören.**
- 1546 **931. I: Mhm.**
- 1547 **932. Y: Äh nicht mehr in Diskotheken zu gehen oder in**  
1548 **Konzerte, das ging alles nicht. Geht bis heute noch nicht so**  
1549 **richtig.**
- 1550 **933. I: Mhm.**
- 1551 **934. Y: Ne, das- das war also ein längerer Anpassungsprozess.**
- 1552 **935. I: Mhm.**
- 1553 **936. Y: Ich konnte in kein Symphoniekonzert mehr gehen.**
- 1554 **937. I: Mhm.**
- 1555 **938. Y: Ne. Das war schon furchtbar, ne.**
- 1556 **939. I: Mhm.**
- 1557 **940. Y: Oder wenn ich- äh selbst wenn ich in der Kirche saß und**  
1558 **die Orgel hörte, das war zu alles zu laut. Ich musste raus.**
- 1559 **941. I: Ja. (leise) Ja.**
- 1560 **942. Y: Ging alles nicht.**
- 1561 **943. I: Das heißt, sie haben dann auch.. lernen müssen, sich**  
1562 **diesen veränderten Bedingungen äh anzupassen, sich darauf**  
1563 **einzustellen.**
- 1564 **944. Y: Richtig. Genau.**
- 1565 **945. I: Mhm. Ja.**
- 1566 **946. Y: ... Ja. (räuspert sich) ..Die Endphase, also bis heute,**  
1567 **würde ich so charakterisieren, nach zwanzig Jahren**  
1568 **methodistischer Kirche äh hab ich mich vo- äh auch aus dieser**  
1569 **Szene verabschiedet.**
- 1570 **947. I: Mhm.**
-

- 1571 **948. Y: Und habe mich äh einem.. katholisch-mystischen**  
1572 **Glaubensverständnis ..**
- 1573 **949. I: Mhm.**
- 1574 **950. Y: Äh zugewandt.**
- 1575 **951. I: Mhm.**
- 1576 **952. Y:.. Ich besuche äh in unregelmäßigen Abständen die**  
1577 **katholische Messe.**
- 1578 **953. I: Mhm.**
- 1579 **954. Y:.. Äh oder fahre hin und wieder ins Kloster.**
- 1580 **955. I: Mhm.**
- 1581 **956. Y: Für- für paar Tage. Und.. das ist etwas, ähm was mir**  
1582 **sehr viel, sehr viel gibt.**
- 1583 **957. I: Mhm.**
- 1584 **958. Y: Nicht, ähm in der katholischen Kirche finde ich zum**  
1585 **ersten Mal.. auf meiner- auf meinem langen Weg der Suche**  
1586 **einen- einen Ruheraum.**
- 1587 **959. I: Ah ja.**
- 1588 **960. Y: Das kann ich für mich so uneingeschränkt sagen.**
- 1589 **961. I: Mhm.**
- 1590 **962. Y: Ich weiß, dass viele gegen die katholische Kirche sind**  
1591 **und auch äh viele Vorbehalte haben. Für mich kann ich sagen,**  
1592 **hab ich dort einen Ruheraum entdeckt, äh in den ich jederzeit**  
1593 **eintreten kann.**
- 1594 **963. I: Mhm.**
- 1595 **964. Y: Das- das zeigt sich schon darin, dass die Kirchen**  
1596 **geöffnet sind.**
- 1597 **965. I: Mhm.**
- 1598 **966. Y: Ne katholische Kirche ist immer geöffnet. Eine**  
1599 **protestantische Kirche ist immer verschlossen.**
- 1600 **967. I: Mhm.**
- 1601 **968. Y: Das ist schon ein Bild.**
- 1602 **969. I: Mhm.**
- 1603 **970. Y: Und dieser katholische Glaubensansatz, äh das**  
1604 **katholische Glaubensverständnis ist grundlegend anders**
- 1605 **971. I: Mhm.**
-

- 1606 **972. Y: Und das ist etwas, was mir sehr hilft äh in- in- in meinem**  
1607 **Gottes- auf meiner Gottessuche. Äh und auch in- in der äh Art**  
1608 **und Weise, wie ich Gott erfahren habe.**
- 1609 **973. I: Mhm.**
- 1610 **974. Y: Ne, es kommt mir sehr nahe. Ich- ich sehe äh an**  
1611 **Gestalten aus der Vergangenheit, dass die ähnliche Kämpfe**  
1612 **durchgemacht haben wie ich.**
- 1613 **975. I: Mhm.**
- 1614 **976. Y: Und äh fühle ich dort zuhause. Das kann ich nicht**  
1615 **anders sagen.**
- 1616 **977. I: Mhm.**
- 1617 **978. Y: Auch wenn ich nicht äh jeden Sonntag da bin.**
- 1618 **979. I: Ja.**
- 1619 **980. Y: Aber es ist ein- äh eine neue Art, ein- eine neue Freiheit,**  
1620 **in die ich hinein gegangen bin,... in der ich äh mein- meinem**  
1621 **Glauben Ausdruck verleihen kann.**
- 1622 **981. I: Mhm. Also so was wie, hier bin ich angekommen.**
- 1623 **982. Y: (nachdrücklich) Hier bin ich angekommen. Ich bin so'n**  
1624 **Stück zuhause angekommen, dort.**
- 1625 **983. I: Mhm.**
- 1626 **984. Y: Ich hab- ich kann das auch so sagen, ich habe mich von**  
1627 **der protestantischen Kirche abgewandt.**
- 1628 **985. I: Mhm.**
- 1629 **986. Y: Das ist nichts für mich und war nie- war auch nichts für**  
1630 **mich.**
- 1631 **987. I: Mhm.**
- 1632 **988. Y: Es hat- es hat aber so lange gedauert, bis ich das**  
1633 **erkannt habe, ne.**
- 1634 **989. I: Ja.**
- 1635 **990. Y: So lange dauert der Weg.**
- 1636 **991. I: So ist das im Leben, nicht. Es dauert so lange und-**
- 1637 **992. Y: Ja.**
- 1638 **993. I: Ja.**
- 1639 **994. Y: Trotzdem bin ich kein Katholik, aber ich steh so**  
1640 **dazwischen, ne.**
-

- 1641 **995. I: Könnten Sie sich vorstellen, einer zu werden?**
- 1642 **996. Y: Das könnte ich mir gut vorstellen. Zu konvertieren.**
- 1643 **997. I: Mhm.**
- 1644 **998. Y:.. Aber das- ähm kann ich und will ich ähm zum jetzigen**  
1645 **Zeitpunkt nicht, ne.**
- 1646 **999. I: Mhm.**
- 1647 **1000. Y: Weil meine Frau auch äh noch sehr in der**  
1648 **methodistischen Kirche beheimatet ist. Äh.. zum jetzigen**  
1649 **Zeitpunkt würde das ne Belastung für unsere Ehe darstellen.**
- 1650 **1001. I: Ah ja. Also ist das schon wichtig, dass Sie beide äh.. ja**  
1651 **da was auch teilen können?**
- 1652 **1002. Y: Ich denke ja.**
- 1653 **1003. I: Mhm. Und- und Ihren Glaubensweg auch gemeinsam**  
1654 **gehen?**
- 1655 **1004. Y: (unsicher) Äh.. wir gehen ihn + insofern gemeinsam,**  
1656 **ähm als wir hin und wieder dort in diese gleiche Kirche mal**  
1657 **fahren.**
- 1658 **1005. I: Katholische (Überlappung mit 1006) [...] oder**  
1659 **methoditische?**
- 1660 **1006. Y: (Überlappung mit 1005) Äh nein, in die- in die**  
1661 **methodistische Kirche. Wir gehen dort hin und wieder zum**  
1662 **Gottesdienst gemeinsam.**
- 1663 **1007. I: Mhm.**
- 1664 **1008. Y: Äh meine geistliche Heimat ist es nicht.**
- 1665 **1009. I: Mhm. Nicht oder nicht mehr?**
- 1666 **1010. Y: Nicht mehr.**
- 1667 **1011. I: Mhm.**
- 1668 **1012. Y: Und ich frage mich, ob sie es überhaupt jemals war.**
- 1669 **1013. I: Ja.**
- 1670 **1014. Y: Sie war es eigentlich auch nie.**
- 1671 **1015. I: Mhm.**
- 1672 **1016. Y: Nein. Sie war das nie.**
- 1673 **1017. I: Mhm.**
-

- 1674 **1018. Y: Denn ähm.. das was ich jetzt äh gefunden habe, habe**  
1675 **ich dort nie gefunden und äh- es- es taten sich auch keine**  
1676 **Möglichkeiten auf.**
- 1677 **1019. I: Mhm.**
- 1678 **1020. Y: Das dort zu finden, was ich suchte.**
- 1679 **1021. I: Mhm. Könnten Sie das ein bisschen noch umschreiben?**
- 1680 **1022. Y: Ja, zum einen äh diese Fr- diese Freiheit des Glaubens..**  
1681 **ähm das- es wird ja nicht gepredigt, du bist ein- ein geliebter,**  
1682 **bedingungslos angenommener Mensch.**
- 1683 **1023. I: Mhm.**
- 1684 **1024. Y: (nachdrücklich) Das wird ja nicht gepredigt..**
- 1685 **1025. I: Mhm.**
- 1686 **1026. Y: In der- obwohl das das Evangelium ist.**
- 1687 **1027. I: Ja.**
- 1688 **1028. Y: Wird es nicht gesagt. Oder zu wenig gesagt. Oder nur**  
1689 **am Rande.**
- 1690 **1029. I: Mhm.**
- 1691 **1030. Y: Aber das ist die Grundlage ähm.. des- des- meines**  
1692 **Glaubensverständnisses und kann auch nur die Grundlage sein,**  
1693 **wenn man- äh wenn man ne positive Entwicklung im Glauben**  
1694 **machen will.**
- 1695 **1031. I: Würden Sie sagen, dann gehört das ganz an den**  
1696 **Anfang?**
- 1697 **1032. Y: Das gehört ganz an den Anfang.**
- 1698 **1033. I: Mhm.**
- 1699 **1034. Y: Wenn man anfangen will zu glauben, muss man die**  
1700 **Erfahrung machen, ich bin bedingungslos angenommen.**
- 1701 **1035. I: Mhm.**
- 1702 **1036. Y: So wie ich bin.**
- 1703 **1037. I: ... Und das finden Sie für sich jetzt .. bei der katholischen**  
1704 **Kirche?**
- 1705 **1038. Y: Richtig.**
- 1706 **1039. I: Und offene Türen und-**
- 1707 **1040. Y: Ja.**
- 1708 **1041. I: Mhm.**
-

- 1709 **1042. Y: Dort weiß man um die Unzulänglichkeiten des**  
1710 **menschlichen Daseins.**
- 1711 **1043. I: Mhm.**
- 1712 **1044. Y: Aber das ist ok.**
- 1713 **1045. I: Mhm.**
- 1714 **1046. Y: Man- man- das- das ist vollkommen klar, dass wir äh ein**  
1715 **Fehler machen und fehlerhaft sind und immer Fehler machen**  
1716 **werden.**
- 1717 **1047. I: Mhm.**
- 1718 **1048. Y: Und nicht vollkommen sein werden. Aber das ist in**  
1719 **Ordnung.**
- 1720 **1049. I: Mhm. Mhm.**
- 1721 **1050. Y: Das ist mit hineingenommen in- in dies Mysterium.**
- 1722 **1051. I: Mhm. Ja.**
- 1723 **1052. Y: Während äh so wie ich es erlebt habe, der**  
1724 **protestantische Ansatz eher ist, du musst etwas erreichen, was**  
1725 **du noch nicht erreicht hast.**
- 1726 **1053. I: Mhm.**
- 1727 **1054. Y: Und wenn du's erreicht hast, ist- liegt die Latte immer**  
1728 **noch fünf Zentimeter höher.**
- 1729 **1055. I: Mhm. Mhm. Sodass es wie ein Fortsetzung von dem,**  
1730 **noch nicht gut genug, klingt.**
- 1731 **1056. Y: Ganz genau.**
- 1732 **1057. I: Mhm.**
- 1733 **1058. Y: Man ist nie gut genug.**
- 1734 **1059. I: Du musst noch was bringen, und dann bewerten wir**  
1735 **neu.**
- 1736 **1060. Y: Richtig.**
- 1737 **1061. I: Mhm.**
- 1738 **1062. Y: So i- so läuft das ab.**
- 1739 **1063. I: Mhm. Statt äh wie ich es jetzt von Ihnen höre,.. diese**  
1740 **Vollkommenheit ist uns Menschen gar nicht gegeben.**
- 1741 **1064. Y: Nein.**
- 1742 **1065. I: Wir sind Menschen.**
- 1743 **1066. Y: Mhm.**
-

- 1744 **1067. I: Mhm.**
- 1745 **1068. Y: So ist es. Genau.**
- 1746 **1069. I: Und jetzt geht es für Sie drum, wie- wie gehen Sie mit**  
1747 **Ihrer Frau gemeinsam weiter, wie- ja, wie machen Sie das dann?**
- 1748 **1070. Y: Gute Frage (lacht)**
- 1749 **1071. I: (lacht) + Ich (lachend) erwarte + jetzt keine Antwort.**
- 1750 **1072. Y: Ja, die Frage hab ich- ich hab auch noch keine Antwort.**  
1751 **(lacht)**
- 1752 **1073. I: Ich wollte nur mich vergewissern, ob ich Sie so**  
1753 **verstanden habe, dass das die Frage ist, die Sie im Moment**  
1754 **wahrscheinlich beide beschäftigt.**
- 1755 **1074. Y: Ja.**
- 1756 **1075. I: Was bedeutet es jetzt und was äh heißt das überhaupt**  
1757 **alles und wo geht es dann hin.**
- 1758 **1076. Y: .. Genau.**
- 1759 **1077. I: Ja.**
- 1760 **1078. Y: Das bewegt mich zurzeit, äh also ne Lösung hab ich da**  
1761 **noch nicht. Äh.. ich- wir tauschen uns aus, wir sind im**  
1762 **Gespräch.**
- 1763 **1079. I: Mhm.**
- 1764 **1080. Y: Sie ist- äh sie beschäftigt sich täglich mit theologischen**  
1765 **Fragen und ich auch.**
- 1766 **1081. I: Mhm.**
- 1767 **1082. Y: Da- von daher ist es äh ist es immer spannend.**
- 1768 **1083. I: Mhm.**
- 1769 **1084. Y: Also langweilig wird's nie. Aber einen gemeinsamen**  
1770 **Weg ähm.. äh sehe ich im Moment noch nicht. Es ist vielmehr**  
1771 **so, meine Frau hat mich damals aus der strenggläubigen**  
1772 **fundamentalistischen Richtung äh rausgezogen, hat mir**  
1773 **geholfen, den Weg raus zu finden.**
- 1774 **1085. I: Mhm.**
- 1775 **1086. Y: Jetzt hab ich sie links überholt.**
- 1776 **1087. I: Achso.**
- 1777 **1088. Y: Ne. Und sage, nun komm hinterher, ne.**
- 1778 **1089. I: Mhm.**
-



- 1779 **1090. Y: Und äh da- da sagt sie, nee, also im Moment noch nicht.**
- 1780 **1091. I: Mhm. Mhm.**
- 1781 **1092. Y: (lacht)**
- 1782 **1093. I: Tja. (lacht)**
- 1783 **1094. Y: So ist das.**
- 1784 **1095. I: Das- das ist dann jetzt einfach so. Und Sie haben ja**  
1785 **schon einen langen Weg mit allerhand an Schwierigkeiten..**  
1786 **gemeinsam.. bewältigt.**
- 1787 **1096. Y: Ja, das werden wir auch bewältigen.**
- 1788 **1097. I: Gestaltet.**
- 1789 **1098. Y: Ja.**
- 1790 **1099. I: Und da kann man eigentlich nur gespannt sein, wie Sie**  
1791 **jetzt mit diesem Thema weiterhin umgehen.**
- 1792 **1100. Y: Mhm.**
- 1793 **1101. I: Aber für Sie ist zumindest die äh Blickrichtung im**  
1794 **Moment klar dorthin?**
- 1795 **1102. Y: Die Blickrichtung ist für mich klar.**
- 1796 **1103. I: Mhm.**
- 1797 **1104. Y: ... Ich ähm praktizieren das so, ich will Ihnen das ruhig**  
1798 **mal genau beschreiben. Ich habe in meinem Zimmer-.. wir**  
1799 **bewohnen ein- ein Haus, was uns gehört.**
- 1800 **1105. I: Mhm.**
- 1801 **1106. Y: Und da hab ich ein eigenes Zimmer', in dem ich auch**  
1802 **schlafe. Und dort ähm ist nur ein Schreibtisch, ein Bett, und ich**  
1803 **habe einen Altar gebaut.**
- 1804 **1107. I: Mhm.**
- 1805 **1108. Y: Auf dem stehen Blumen und äh ein- ein Rosenkranz.**  
1806 **Und eine Meditationsschale, die ich so anschlage, und dort**  
1807 **verbringe ich, wenn's geht, täglich ne gewisse Zeit.**
- 1808 **1109. I: Mhm.**
- 1809 **1110. Y: Um diese Verbindung herzustellen.**
- 1810 **1111. Mhm.**
- 1811 **1112. Y: Also zu mir. Und gleichzeitig auch äh zum Göttlichen.**
- 1812 **1113. I: Mhm.**
-

- 1813 **1114. Y: (räuspert sich) + Und das ist sehr schön. Das ist mein**  
1814 **Ort, wo ich bin.**
- 1815 **1115. I: Mhm.**
- 1816 **1116. Y: Und wo ich auftanke.. Wo ich das auch alles ablassen**  
1817 **kann, was mich belastet und bedrückt.**
- 1818 **1117. I: Mhm.**
- 1819 **1118. Y: ... Ich ähm ich hatte so was ähnliches schon ganz früher**  
1820 **mal gemacht, mir auch einen Altar in mein Zimmer-.. da war das**  
1821 **G- der Gu- der Guru drauf.**
- 1822 **1119. I: Mhm.**
- 1823 **1120. Y: Äh und das hab ich jetzt aber anders gemacht.**
- 1824 **1121. I: Mhm.**
- 1825 **1122. Y: Den Guru brauchte ich jetzt nicht mehr. (räuspert sich) +**  
1826 **Das äh ist sehr schön und äh da fühle ich mich sehr zuhause, an**  
1827 **diesem Ort.**
- 1828 **1123. I: Mhm. Und es ist auch in Ihr Leben dann- also es ist ein**  
1829 **wichtiger Bestandteil?**
- 1830 **1124. Y: Es ist ein ganz wichtiger Bestandteil, es äh- ich begann**  
1831 **ja mein- meine Schilderung, dass ich mit- mit äh vierzehn**  
1832 **fünfzehn also auf diese Gottsuche gegangen bin. Und das ist**  
1833 **hier zu äh- in gewissem Sinne zu einer-.. zu einer Station**  
1834 **gekommen, wo ich äh- wo mir manche Frage beant- auch**  
1835 **beantwortet wurde.**
- 1836 **1125. I: Mhm... Schön, also es**
- 1837 **1126. Y: Ne.**
- 1838 **1127. I: Hört sich wirklich auch diese äh Schilderung noch mal**  
1839 **an wie äh eine Erfahrung von Angekommensein.**
- 1840 **1128. Y: Ja, ist angekommen.**
- 1841 **1129. I: Ist das so?**
- 1842 **1130. Y: Mhm, es ist so.**
- 1843 **1131. I: Mhm. Sodass auch gar nicht so wichtig ist, wie jetzt äh**  
1844 **ich sag mal, die institutionelle Verankerung vielleicht ist.**
- 1845 **1132. Y: (nachdrücklich) Nein, ist nicht mehr wichtig. Ähm ich**  
1846 **habe also, das was ich suchte, nicht in den Kirchen gefunden**  
1847 **und in den Gemeinden.**
- 1848 **1133. I: Mhm. Mhm.**
-

- 1849 **1134. Y: Das muss ich äh wirklich so sagen. Es gab**  
1850 **Ansatzpunkte, die äh die mich nachdenklich gemacht haben, wo**  
1851 **ich auf der Suche war, aber den eigentlichen- die eigentliche**  
1852 **Beantwortung meiner Frage, wo und was ist das Göttliche\***
- 1853 **1135. I: Mhm.**
- 1854 **1136. Y: Hab ich nicht dort gefunden.**
- 1855 **1137. I: Mhm. Mhm.**
- 1856 **1138. Y: Sondern das hab ich i- in mir selbst entdeckt. Äh-**
- 1857 **1139. I: Mhm.**
- 1858 **1140. Y: Ähm nicht zuletzt auch durch diesen- durch diesen**  
1859 **Zusammenbruch, den ich erlebt habe, wo ich gezwungen war,**  
1860 **noch mal äh richtig in mich zu gehen.**
- 1861 **1141. I: Ja, wobei das ja auch aber Ihre Entscheidung gewesen**  
1862 **ist, meine ich, ne. Drei Monate dann-**
- 1863 **1142. Y: Ja, das war meine Entscheidung, mhm.**
- 1864 **1143. I: Äh in die Stille zu gehen. Und nicht zum Beispiel, was**  
1865 **weiß ich, in die psychosomatische Klinik mit einem Programm**  
1866 **oder so etwas.**
- 1867 **1144. Y: Hm-**
- 1868 **1145. I: Das hätte es ja vielleicht auch gegeben.**
- 1869 **1146. Y: Da war ich auch äh**
- 1870 **1147. I: Achso.**
- 1871 **1148. Y: Für sieben Wochen.**
- 1872 **1149. I: Mhm.**
- 1873 **1150. Y: Ist ein- äh das war auch sehr- sehr hilfreich und schön,**  
1874 **äh hat- hatte aber nicht äh so den Effekt wie in dieser- in dieser**  
1875 **Stille.**
- 1876 **1151. I: Mhm. Mhm. Denn wenn ich Sie richtig verstanden hab,**  
1877 **das war ja Ihre Idee, ne?**
- 1878 **1152. Y: Das war meine Idee, ja.**
- 1879 **1153. I: Dass Sie dann sagten, das mach ich jetzt zu [...]**
- 1880 **1154. Y: Mhm.**
- 1881 **1155. I: Mhm. Ja, wenn Sie jetzt noch mal zurück gucken auf's**  
1882 **Gespräch oder vielleicht auch auf Ihre Notizen,**
- 1883 **1156. Y: (leise) Ja.**
-

- 1884 **1157. I: Gibt es was, was zu Ihrer Geschichte noch gehört oder**  
1885 **eine.. Verbindung, die Sie gern noch.. äh ziehen möchten oder?**
- 1886 **1158. Y: ... Ja, noch ne kleine Sache. (räuspert sich) + Vor zwei**  
1887 **Jahren äh habe ich einen Klostersaufenthalt äh gemacht im-**  
1888 **[Bereich in Nordwestdeutschland], in [Stadt Ü im Bereich in**  
1889 **Nordwestdeutschland].**
- 1890 **1159. I: Mhm.**
- 1891 **1160. Y: Dort gibt es ein- ein katholisches Bildungshaus, äh das**  
1892 **ist in dem Sinne kein Kloster, wo Mönche oder Nonnen wohnen.**
- 1893 **1161. I: Mhm.**
- 1894 **1162. Y: Sondern d- da kann man hin und äh so eben auch in die**  
1895 **Stille gehen, äh Gespräche führen und dergleichen, und da hat**  
1896 **eine Ordensschwester einen äh Meditationskurs abgehalten, an**  
1897 **dem ich teilgenommen habe. Und die hat mir eine**  
1898 **Meditationstechnik nahe gebracht,.. äh die ich seitdem**  
1899 **praktiziere.**
- 1900 **1163. I: Mhm.**
- 1901 **1164. Y: Äh und das ist das immerwährende- das**  
1902 **immerwährende Gebet.**
- 1903 **1165. I: Mhm.**
- 1904 **1166. Y: Mit Ein- und Ausatmung.**
- 1905 **1167. I: Mhm.**
- 1906 **1168. Y: Und das ist wunderbar. Ganz einfach. Äh was man bei**  
1907 **der Arbeit oder den ganzen Tag über auch, wenn man es kann,**  
1908 **auch nachts, läuft das quasi auch immer weiter,**
- 1909 **1169. I: Mhm.**
- 1910 **1170. Y: Äh praktizieren kann, um.. ähm.. um in dieser Ruhe und**  
1911 **in der Gelassenheit zu bleiben.**
- 1912 **1171. I: Mhm.**
- 1913 **1172. Y: In der- die ja äh zi- äh die wir ja äh erreichen wollen.**
- 1914 **1173. I: Mhm.**
- 1915 **1174. Y: Äh nich- uns nicht mehr aus der Ruhe bringen zu**  
1916 **lassen. Aus Gelassenheit heraus Entscheidungen zu treffen.**
- 1917 **1175. I: Mhm.**
- 1918 **1176. Y: Und so weiter, ne. Und das kann man eben (räuspert**  
1919 **sich) + üben,.. indem man dieses immerwährende Gebet, das**  
1920 **nennt man Herzensgebet,**
-

- 1921       **1177. I: Mhm.**
- 1922       **1178. Y: Praktiziert, ne.**
- 1923       **1179. I: (leise) Mhm.**
- 1924       **1180. Y: Das hab ich vor zwei Jahren gelernt. Äh das war noch**  
1925       **mal einen Meilenstein auf- in der Entwicklung.**
- 1926       **1181. I: Und das äh begleitet Sie jetzt?**
- 1927       **1182. Y: Das begleitet mich, ja.**
- 1928       **1183. I: Das heißt, das praktizieren Sie**
- 1929       **1184. Y: Ja.**
- 1930       **1185. I: Weiterhin.**
- 1931       **1186. Y: Ja.**
- 1932       **1187. I: Mhm. Ja, das ist ja auch dann noch mal äh was, was Sie**  
1933       **in Ihr Leben und in Ihren Alltag aufgenommen haben?**
- 1934       **1188. Y: Ja, das habe ich aufgenommen.**
- 1935       **1189. I: Mhm.**
- 1936       **1190. Y: Äh eine ganz wichtige Begebenheit, die ich noch**  
1937       **anfügen möchte, ist die Versöhnung mit meinem Vater.**
- 1938       **1191. I: Ah ja.**
- 1939       **1192. Y: Das ist auch ganz wichtig... Mein Vater ist**  
1940       **neunzehnhundert äh fünfundneunzig gestorben.**
- 1941       **1193. I: Mhm.**
- 1942       **1194. Y: .. Und er liegt auf dem Krankenbett, auf dem Sterbebett,**  
1943       **ist an Magenkrebs gestorben.**
- 1944       **1195. I: Mhm.**
- 1945       **1196. Y: Und äh es war in dieser Zeit zwischen ihm und mir..**  
1946       **keine Differenzen, jedenfalls nicht bewusst und auch nicht**  
1947       **ausgesprochen. Ich sah ihn da einfach liegen, und er war ein**  
1948       **Sterbender, und ich hatte großes Mitleid mit ihm.**
- 1949       **1197. I: Mhm.**
- 1950       **1198. Y:.. Und zwei Tage vor seinem Tod komme ich sein**  
1951       **Zimmer.. äh er liegt dort alleine, und es ist sonst niemand da.**  
1952       **Und ich trete in den Raum ein und dann sagt er sofort, jetzt bin**  
1953       **ich sofort, dass ich beten kann. Da sag ich, wie. Ein- ein Mann,**  
1954       **der nie über Gott gesprochen hat, nie. Im Gegenteil, der immer**  
1955       **nur dagegen. Sagt jetzt, jetzt bin ich soweit, dass ich beten kann.**  
1956       **Und dann äh frag ich ihn, wie sollen wir's machen? Willst du's**
-

- 1957           **machen oder ich?.. Und dann sagt er, mach du das. Und dann**  
1958           **hab ich für ihn gebetet und hab ihn gesegnet. Und dann ist er in**  
1959           **Frieden gestorben.**
- 1960           **1199. I: Mhm.**
- 1961           **1200. Y: Ist er ganz ruhig gewesen. Und ist zwei Tage später**  
1962           **gestorben.**
- 1963           **1201. I: Mhm.**
- 1964           **1202. Y: Interessanterweise kam.. äh.. die Erkenntnis, was mir**  
1965           **und meinen Brüdern passiert ist, erst später. Im Zuge auch der**  
1966           **Psychotherapie.**
- 1967           **1203. I: Sie meinen jetzt mit Erkenntnis, wie- wie grausam das**  
1968           **war.**
- 1969           **1204. Y: Wie grausam das war und wie- wie schlimm er uns**  
1970           **behandelt, wie gedemütigt er- äh und- und mihan- wie er uns**  
1971           **misshandelt hat. Das- dieses- dieses Gefühl äh und- und diese**  
1972           **Erkenntnis, die hatte ich zu dem Zeitpunkt noch nicht. Das ist**  
1973           **also noch nicht in mein Bewusstsein gekommen.**
- 1974           **1205. I: Das heißt, Sie waren auch nicht böse auf ihn oder-**
- 1975           **1206. Y: Nein, ich war nicht böse auf ihn.**
- 1976           **1207. I: Haben ihm Vorwürfe gemacht?**
- 1977           **1208. Y: Nein.**
- 1978           **1209. I: Mhm.**
- 1979           **1210. Y: Zu dem Zeitpunkt seines Todes nicht. Das kam erst äh**  
1980           **später'**
- 1981           **1211. I: Mhm.**
- 1982           **1212. Y: Vor- äh vor etwa drei Jahren. Kam das. Äh da ist mir das**  
1983           **plötzlich wie- wie äh.. äh Schuppen von den Augen gefallen. Auf**  
1984           **einmal war das da. So dies- dieses- diese Erkenntnis,.. ich bin**  
1985           **ve- äh misshandelt worden.**
- 1986           **1213. I: Mhm.**
- 1987           **1214. Y: Und- und auch spürte auch diesen Schmerz wieder.**
- 1988           **1215. I: Mhm.**
- 1989           **1216. Y: Äh dann habe ich- äh dann folgte eine Zeit, in der ich**  
1990           **sehr stark mit ihm äh meinem Vater gekämpft habe und ich**  
1991           **meinen Zorn und meine Wut kamen zum ersten Mal richtig zum**  
1992           **Vorschein.**
- 1993           **1217. I: Mhm.**
-

- 1994 **1218. Y: Da bin ich an sein Grab gegangen und habe ich**  
1995 **angeschrien. Ne, und hab da auf dem Friedhof gebrüllt.**
- 1996 **1219. I: Mhm.**
- 1997 **1220. Y:.. Äh aber auch das hat sich etwas später, ein-**  
1998 **anderthalb Jahre später hat sich beruhigt.**
- 1999 **1221. I: Mhm.**
- 2000 **1222. Y: Nicht, und aus diesem Zorn ist im Grunde auch so..so**  
2001 **ne Gelassenheit geworden. Ich war neulich und ähm hatte eher**  
2002 **so'n- das Gefühl der Versöhnung mit ihm. (räuspert sich) + Er**  
2003 **hat mir schließlich mein Leben geschenkt.**
- 2004 **1223. I: Mhm.**
- 2005 **1224. Y: Ne, hat mich gezeugt. Er hat dafür gesorgt, ähm dass**  
2006 **ich groß geworden bin.**
- 2007 **1225. I: Mhm.**
- 2008 **1226. Y: Mit vielen Fehlern. (räuspert sich) + Die er gemacht hat.**  
2009 **Aber ich hab das- ich hab ihm das vergeben, ne.**
- 2010 **1227. I: Mhm.. Ja.**
- 2011 **1228. Y: Und das war für- noch mal so ein ganzer wichtiger**  
2012 **Abschluss auch.**
- 2013 **1229. I: Mhm.**
- 2014 **1230. Y: Äh sodass das jetzt ruht. Ich trage ihm das nicht mehr**  
2015 **hinterher... Äh ich habe- ich habe vielmehr Mitleid mit ihm, ne.**
- 2016 **1231. I: Mhm.**
- 2017 **1232. Y: Es ging ihm selber sehr schlecht.**
- 2018 **1233. I: Mhm.**
- 2019 **1234. Y: Und das verstehe ich jetzt, warum.. Und fertig.**
- 2020 **1235. I: Mhm.**
- 2021 **1236. Y: Also ich muss mich mit dem Zorn nicht mehr**  
2022 **auseinandersetzen.**
- 2023 **1237. I: Kann man das so verstehen, dass Ihnen das auch ein**  
2024 **Stück Freiheit gibt?**
- 2025 **1238. Y: Ja.. Das gibt mir Freiheit. Denn ich hab den Groll nicht**  
2026 **mehr. Dass was er gemacht hat, muss er verantworten.**
- 2027 **1239. I: Mhm.**
- 2028 **1240. Y: Nicht er. Nicht ich.**
-

- 2029       **1241. I: Mhm.. Ja.**
- 2030       **1242. Y: Ne, letztlich bleibt die große Frage, warum? Warum habe**  
2031           **ich das erlebt?**
- 2032       **1243. I: Mhm.**
- 2033       **1244. Y: Warum musste das sein? Gehört es letztlich mit dazu äh**  
2034           **au- auf diesem ganzen Weg? War es vielleicht auch.. äh Gottes**  
2035           **Ratschluss, wie man so schön sagt?**
- 2036       **1245. I: Mhm.**
- 2037       **1246. Y: Ne.. Aber da habe ich noch keine Antwort drauf.**
- 2038       **1247. I: Ich glaub, da gibt's auch (lachend) keine einfache**  
2039           **Antwort.**
- 2040       **1248. Y: (lacht)**
- 2041       **1249. I: Gibt es sonst noch was, was wir zu Ihrer Geschichte**  
2042           **wissen sollten?**
- 2043       **1250. Y... Ich denke, das war's.**
- 2044       **1251. I: Ok, dann nehme ich das als Ihr (Ende des Interviews).**
-



1. I: Ähm.. das ist also unser zweites Instrument. Es geht jetzt gezielt um Glaubensentwicklung, und es knüpft vielleicht ganz gut da an, wo wir letztes Mal aufgehört haben.
2. Y: Ja.
3. I: Nämlich äh der erste Abschnitt ist einem äh kurzen Lebensrückblick gewidmet. Wenn Sie über Ihr Leben nachdenken, könnten Sie das dann in unterschiedliche Abschnitte einteilen? Angenommen, es wäre ein Buch, wie würden Sie dann die Kapitel nennen?
4. Y: ... Ja, eindeutig das sind äh mehrere Abschnitte. (räuspert sich)
5. I: Mhm.
6. Y: Äh die Kinderzeit, äh die.. äh Kinder und Jugendzeit, die eben sehr geprägt waren durch äh mein Elternhaus.
7. I: Mhm.
8. Y: Dann äh die Zeit der.. äh des jugendlichen Erwachsenseins.
9. I: Mhm.
10. Y: So auf der.. auf der Suche würde ich dieses zweite Kapitel nennen. Also Kinder' Kind- äh Kinderzeit, Elternhaus,
11. I: Mhm.
12. Y: Auf der Suche dann, äh äh den zweiten Teil. (räuspert sich) + ... Und den dritten Teil... äh würd ich nennen, angekommen.
13. I: Mhm.. Ja. Ähm welche Ereignisse sind rückblickend besonders bedeutsam?
14. Y: ... Aus der Kinderzeit äh ganz klar äh die äh Vaterbeziehung. Ähm.. di- die Mutter hat sich eher so im im Hintergrund aufgehalten, .. so diese ersten Eindrücke des äh super autoritären äh Vaters... Dann die ersten schulischen Erfahrungen waren.. auch nicht positiv. Äh das hat mich doch schon sehr geprägt, die äh die ersten vier Schuljahre und dann äh die Gymnasialzeit waren ebenfalls sehr prägend äh im negativen Sinne.
15. I: Mhm. (räuspert sich)
16. Y:.. Äh dann äh die.. ersten spirituellen Erfahrungen äh in der indischen Gurusekte.. Wären auf dem Wege sch- äh schon
-

- 37 schon sehr äh.. prägend. Äh dann.. Drogenerfahrungen auch in  
38 dieser Zeit... Dann äh die ersten Erfahrungen äh im- aus aus  
39 dem christlichen Umfeld'
- 40 17. I: Mhm.
- 41 18. Y: Fundamentalistische äh Gruppen äh wie äh  
42 Pfingstgemeinde'
- 43 19. I: Mhm.
- 44 20. Y: ... (atmet schwer) + Äh ebenso auch äh charismatische  
45 Gruppen, ähm.. für mein- für mein Glaubensbild schon prägend  
46 gewesen.
- 47 21. I: Mhm. Mhm.
- 48 22. Y: Äh.. und dann der der Ausstieg
- 49 23. I: Mhm.
- 50 24. Y: Aus dieser.. äh aus dieser fundamentalistischen  
51 Richtung, dann bin ich Mitglied geworden im in der  
52 methodistischen- evangelisch-methodistischen Kirche... Äh  
53 prägend, muss ich sagen, war- war sehr eine Beziehung zu einer  
54 äh Frau, äh die Theologiestudentin war, ähm die also alle  
55 Anstrengungen unternommen hat, um mich aus diesem äh  
56 engen äh fundamentalistischen äh Kreis raus zu ziehen.
- 57 25. I: Mhm.
- 58 26. Y: Muss ich schon sagen, das hab ich ihr zu verdanken,  
59 dass ich den Schritt da raus geschafft habe.. Und eben auch die  
60 äh Beziehung zu meiner jetzigen Frau, mit der ich achtzehn  
61 Jahre verheiratet bin, die ebenfalls Theologin ist\*
- 62 27. I: Mhm.
- 63 28. Y: Und Philosophin. Äh die mich auf diesem Weg also auch  
64 sehr unterstützt hat.
- 65 29. I: Mhm. Mhm. Ähm daran knüpft die nächste Frage  
66 eigentlich ganz gut an, nämlich gibt's in Ihrer Vergangenheit  
67 Beziehungen, die Ihre persönliche Entwicklung entscheidend  
68 beeinflusst haben?
- 69 30. Y: ... In negativer wie auch in positiver Hinsicht ganz klar'
- 70 31. I: Mhm. Mhm.
- 71 32. Y: Äh... hm Bekannte und Freunde haben mich also in in  
72 diese Guruszene reingezogen'
- 73 33. I: Mhm.
-

- 74 **34. Y: Ähm.. denen ich dann auch irgendwie blind gefolgt bin**  
75 **und vertraut habe.**
- 76 **35. I: Mhm.**
- 77 **36. Y: (räuspert sich) + Äh das konnte ich natürlich nicht- nicht**  
78 **ahnen, was da auf mich zukommt.**
- 79 **37. I: Ah ja.**
- 80 **38. Y: Auch die Gefahren... So dass ich äh anderthalb bis zwei**  
81 **Jahre äh mit dieser äh Gurusekte zu tun hatte.**
- 82 **39. I: Mhm.**
- 83 **40. Y: Und das äh war eben, was ich auch letztes Mal schon**
- 84 **41. I: Mhm.**
- 85 **42. Y: Betonte, eine Riesenanstrengung hm mich daraus zu**  
86 **befreien, aus diesem**
- 87 **43. I: Mhm.**
- 88 **44. Y: Aus dem Einflussbereich des- äh des Gurus dieser**  
89 **speziellen Meditationstechnik.**
- 90 **45. I: Mhm.**
- 91 **46. Y: Und äh den Bekannten und Freunden, die ich da in**  
92 **diesem Umfeld hatte.**
- 93 **47. I: Mhm. Mhm.**
- 94 **48. Y: Das war also schon äh ne Art von Abhängigkeit, äh also**  
95 **puh- äh äh eine eine psychische Bindung, würd ich sagen.**
- 96 **49. I: Ja.**
- 97 **50. Y: Äh weiterhin ähm... Freunde haben- äh waren äh**  
98 **maßgeblich daran beteiligt, dass ich auch den den Schritt da**  
99 **wieder rausgeschafft habe.**
- 100 **51. I: Mhm.**
- 101 **52. Y: Freunde, die äh also im christlichen Umfeld äh sich**  
102 **aufhielten, ähm... die doch äh.. großen Einfluss hatten, mi- mich**  
103 **davon zu überzeugen, dass das nicht der richtige Weg sei.**
- 104 **53. I: Mhm.**
- 105 **54. Y: .. Äh wie gesagt, die äh die Frau, die ich damals kennen**  
106 **gelernt hatte, ähm mit der war ich drei Jahre befreundet .. Diese**  
107 **Beziehung ist dann gescheitert. Ähm.. die war maßgeblich daran**  
108 **beteiligt, dass ich äh also eine andere Glaubensrichtung mehr**  
109 **und mehr eingeschlagen habe.**
-

- 110 55. I: Mhm.
- 111 56. Y: Und eben auch meine Frau.
- 112 57. I: Ja. Erinnern Sie sich an Veränderungen in Beziehungen,  
113 die einen entscheidenden Einfluss auf Ihr Leben oder Ihre  
114 Ansichten gehabt haben?
- 115 58. Y: Veränderungen in Beziehungen?
- 116 59. I: Mhm. Ja.
- 117 60. Y: ... Also diese äh äh die Frau, mit der ich drei Jahre  
118 befreundet war und ähm äh diese Beziehung ging ja dann  
119 auseinander'
- 120 61. I: Mhm.
- 121 62. Y: Ähm... das hat schon.. nachhaltigen Eindruck auf mich  
122 gemacht, diese äh diese Beziehung. Als äh äh das dann  
123 auseinander ging'
- 124 63. I: Mhm.
- 125 64. Y:... Äh hab ich versucht eben meinen eigenen Weg zu  
126 finden.. Äh ich hab mich danach eben längere Zeit in der  
127 charismatischen äh Szene weiter aufgehalten. Ähm.. aber habe  
128 mich dann nach und nach aus aus diesem äh aus dieser Szene  
129 be- äh distanziert.
- 130 65. I: Mhm.
- 131 66. Y: ... (sich fragend) Eine Veränderung der Beziehung? +  
132 Nein, was anderes kann ich da nicht feststellen.
- 133 67. I: Mhm. Mhm. Ja. Wie hat sich Ihr Gottesbild, Ihre  
134 Beziehung zu Gott im Verlauf Ihres Lebens, vielleicht auch in  
135 den unterschiedlichen Phasen Ihres Lebens verändert?
- 136 68. Y: ... Das Gottesbild hat sich enorm verändert.
- 137 69. I: Mhm.
- 138 70. Y: Also um.. um hundertachtzig Grad würd ich äh sagen,  
139 hat sich das gedreht .. Ähm (räuspert sich) +.. von einem.. äh  
140 autoritären äh Gottesbild, das ganz stark eben durch meinen  
141 Vater geprägt war, aus dem ich auch keinen keinen Weg  
142 gefunden habe, mich daraus äh zu befreien.
- 143 71. I: Mhm.
- 144 72. Y: Zu einem- zu einem Gottesbild, das äh äh sehr  
145 freiheitlich geprägt ist, würd ich sagen.
-

- 146 **73. I: Können Sie das noch ein bisschen zeitlich äh**  
147 **lokalisieren, wann sich da was wie**
- 148 **74. Y: Mhm.**
- 149 **75. I: Verändert hat? Also wann äh würden Sie sagen,**  
150 **rückblickend, war Ihr Gottesbild dieses äh autoritäre Vaterbild**  
151 **zum Beispiel?**
- 152 **76. Y: Ich bin jetzt einundfünfzig äh Jahre alt... Äh ich**  
153 **beschäftige mich mit äh Glauben und Spiritualität seit etwa.. äh**  
154 **dreißig einunddreißig Jahren.**
- 155 **77. I: Mhm.**
- 156 **78. Y: .. Äh rückblickend muss ich sagen, dass.. mindestens**  
157 **fünfundzwanzig sechszwanzig Jahre von diesem autoritären**  
158 **Gottesbild geprägt waren. So stark, dass ich äh darunter**  
159 **zusammengebrochen bin unter diesem Eindruck, Gott ist**  
160 **jemand äh ist jemand, der von mir äh Unerfüllbares verlangt.**
- 161 **79. I: Mhm. Also kann man sagen, das war Ihr erstes**
- 162 **80. Y: Das war meines erstes-**
- 163 **81. I: Ihre erste Begegnung mit Gott war**
- 164 **82. Y: (leise) Ich-**
- 165 **83. I: Die Begegnung mit diesem Gott.**
- 166 **84. Y: Genau. Hm mit mit einem- mit diesem.. Gott, di- wie wie**  
167 **wir ihn oft auch in den- im im Neuen Testament finden, oder bei**  
168 **Paulus äh**
- 169 **85. I: Mhm.**
- 170 **86. Y: (räuspert sich) + Der hat mich ähm- äh der hat doch se-**  
171 **dominant von mir etwas gefordert, was was ich nicht imstande**  
172 **war äh zu erfüllen.**
- 173 **87. I: Mhm. Mhm.**
- 174 **88. Y: Angefangen von- von meinem täglichen Lebenswandel,**  
175 **also von Sexualität bis zu zum Umgang mit Menschen, äh.. äh**  
176 **ich war nicht in der Lage, diese- diesen äh Forderungskatalog**
- 177 **89. I: Mhm.**
- 178 **90. Y: Den den Paulus immer wieder aufstellt, ähm i- ich denke**  
179 **jetzt an die Korintherbriefe zum Beispiel,**
- 180 **91. I: Mhm.**
- 181 **92. Y: Das äh- wenn ich das gelesen hab und heute noch lese,**  
182 **sag ich mir innerlich, ich bin nicht in der Lage, das zu leben.**
-

- 183 **93. I: Nun steht das ja heute immer noch so**
- 184 **94. Y: Ja.**
- 185 **95. I: Äh in den Briefen. Bedienen Sie sich. Ähm was hat es**  
186 **Ihnen möglich gemacht, Gott heute anders zu erleben?**
- 187 **96. Y: ... (atmet schwer) + Ich deutete ja letztes Mal schon an,**  
188 **ähm durch diese sehr äh sta- äh große Krise, in die ich geraten**  
189 **bin vor äh vor sieben Jahren,**
- 190 **97. I: Mhm.**
- 191 **98. Y: War ich gezwungen, äh mich zurückzuziehen.**
- 192 **99. I: Mhm.**
- 193 **100. Y: Äh für ne gewisse Zeit, für Monate. Um.. um diesen**  
194 **Tinnitus, den ich auf beiden Ohren habe, zu bewältigen.**
- 195 **101. I: Mhm.**
- 196 **102. Y: Äh das war für mich eine (räuspert sich) + enorme**  
197 **Herausforderung, weil ich ja Musiker bin**
- 198 **103. I: Ja.**
- 199 **104. Y: Und täglich meine Ohren brauche.. In dieser Zeit der äh-**  
200 **äh der Krise, hab ich gelernt, ähm.. Gott anders zu erleben und**  
201 **auch zu- anders zu sehen.**
- 202 **105. I: Mhm.**
- 203 **106. Y: .. Dass er- äh ich bin also von diesem autoritären**  
204 **Gottesbild abgerückt, ähm und habe ihn erlebt als jemanden,**  
205 **der mich äh bedingungslos akzeptiert.**
- 206 **107. I: Mhm.**
- 207 **108. Y: Ähm äh der auch nicht außerhalb von mir irgendwo äh**  
208 **ist, sondern den ich immanent erlebe.**
- 209 **109. I: Mhm.**
- 210 **110. Y: Und das war für mich eine eine äh revolutionierende**  
211 **Entdeckung.**
- 212 **111. I: Mhm. Was bedeutet Gott heute für Sie?**
- 213 **112. Y: ... (atmet schwer) + Heute (räuspert sich) + ha- er hat**  
214 **dieses Bedrohliche äh verloren.**
- 215 **113. I: Mhm.**
- 216 **114. Y: Äh es ist- es ist jemand, äh zu dem ich äh.. bei dem ich**  
217 **Zuflucht finden kann**
- 218 **115. I: Mhm.**
-

- 219 **116. Y: Und Ruhe.**
- 220 **117. I: Mhm.**
- 221 **118. Y: .. Der auch nichts mehr von mir verlangt, sondern äh**  
222 **der.. seine äh Gegenwart mir ständig anbietet, die ich**  
223 **gebrauchen kann oder nicht.**
- 224 **119. I: Mhm... Ja.**
- 225 **120. Y: Also eher ein, ich würde sagen, eher ein ein mystisches**  
226 **Gottesbild\***
- 227 **121. I: Mhm.**
- 228 **122. Y: Äh was äh stark geprägt ist durch durch ähm..**  
229 **Kirchenväter wie wie Meister [Name D] zum Beispiel.**
- 230 **123. I: Mhm. Mhm.**
- 231 **124. Y: .. Also ein ein transzendentes äh Gottesbild,... was mir**  
232 **eher zur zur Freiheit verhilft äh im Gegensatz zu dieser**  
233 **Verklavung, die ich vorher erlebt habe. So dieses dieses ganz**  
234 **Enge, ne. Ich konnte da nicht mehr atmen.**
- 235 **125. I: Mhm.**
- 236 **126. Y: Äh was mir auch immer wieder in den- in den- in den**  
237 **fundamentalistischen äh und evangelischen äh Gemeinden so**  
238 **entgegen gekommen ist. Du musst etwas leisten, du musst**  
239 **etwas tun'**
- 240 **127. I: Aha.**
- 241 **128. Y: Äh bevor du äh das Ziel erreichst. Und wenn- wenn ich**  
242 **äh in die Nähe eines Zieles vorgerückt war, dann hieß es immer,**  
243 **du musst noch weiter gehen.**
- 244 **129. I: Mhm.**
- 245 **130. Y: Also die die Latte hing immer fünf Zentimeter höher als**  
246 **ich springen konnte.**
- 247 **131. I: Jaa.**
- 248 **132. Y: Und das hat mich äh.. auf Dauer ähm derartig**  
249 **abgestoßen**
- 250 **133. I: Mhm.**
- 251 **134. Y: Und und überfordert, dass ich es nicht mehr- dass ich**  
252 **mich davon distanziert habe. Das wollte ich eben- das wollte ich**  
253 **und das will ich auch nicht mehr.**
- 254 **135. I: Mhm. Mhm.. Ja, das hört sich an als sei das unmöglich**  
255 **gewesen so was wie inneren Frieden zu finden.**
-

- 256 **136. Y: Ja, war es auch. War unmöglich für mich.**
- 257 **137. I: Mhm. Ja. Bedienen Sie sich ruhig.**
- 258 **138. Y: Danke. (schüttet sich ein Getränk ins Glas und trinkt)**
- 259 **139. I: Ähm gab's in Ihrem Leben Momente intensiven Glücks**  
260 **oder so was wie Durchbrüche, die den Sinn Ihres Lebens**  
261 **gefestigt haben oder vielleicht auch verändert haben?**
- 262 **140. Y: ... (sehr lange Pause) + Ja, es gibt- es gab dort einige**  
263 **Punkte... Ich erinnere mich daran, das war etwa vor.. vor vor**  
264 **zehn Jahren, äh da saß ich in unserm Garten und las ein Buch**  
265 **von.. Richard [Rohr?], das ist ein.. äh Franziskaner, ein**  
266 **amerikanischer Franziskanerpater.**
- 267 **141. I: Mhm.**
- 268 **142. Y: Und äh ich denke dieses dieses Buch, das hieß der**  
269 **nackte Gott, äh hat äh etwas in mir angerührt und ähm äh Türen**  
270 **geöffnet, die vorher verschlossen waren. Der hat mir also auch**  
271 **klargemacht, was ich eben äh versucht habe zu schildern, ähm**  
272 **Gott ist j- a- jemand, der äh bedingungslos liebt**
- 273 **143. I: Mhm.**
- 274 **144. Y: Und annimmt. Und das war zum ersten Mal, als ich**  
275 **dieses Buch gelesen habe, wurde mit das klar. Das fiel mir wie**  
276 **Schuppen von den Augen. Ich (eindringlich) ich saß in unserem**  
277 **Garten +, das war [...] so'n Sommertag, und ich war wie- wie**  
278 **entrückt in diesem Moment, ne.**
- 279 **145. I: Mhm.**
- 280 **146. Y: Als ich das gemerkt habe. Da ist- ich muss nichts mehr**  
281 **leisten,**
- 282 **147. I: Mhm.**
- 283 **148. Y: Ich kann einfach so sein wie ich bin.**
- 284 **149. I: Mhm.**
- 285 **150. Y: (nachdrücklich) Und das war unwahrscheinlich**  
286 **beglückend.**
- 287 **151. I: Mhm.**
- 288 **152. Y: Hab ich gedacht, hier an dieser Stelle verändert dich-**  
289 **verändert ähäh - verändert sich dein Glaube, ne.**
- 290 **153. I: Mhm.**
- 291 **154. Y: .. Das war so'n Moment, das war also sehr beglückend.**
- 292 **155. I: Mhm. Mhm.**
-



- 293 **156. Y: ... (sehr lange Pause) Beglückend war natürlich auch die**  
294 **äh ähm die Erfahrung, als ich äh meiner Frau begegnete.**
- 295 **157. I: Mhm.**
- 296 **158. Y: (räuspert sich) + Die äh die Beziehung zu meiner Frau**  
297 **(zögernd) kam eigentlich eher + durch sie zustande als durch**  
298 **mich. Also es war fast so, als wenn sie mich gesucht hat und**  
299 **nicht ich sie.**
- 300 **159. I: Mhm.**
- 301 **160. Y: Und (räuspert sich) + ich war auch sehr distanziert zu**  
302 **Beginn, ähm weil ich mir eigentlich vorgenommen hatte, äh**  
303 **Beziehungen zu Frauen ähm zu meiden.**
- 304 **161. I: Mhm.**
- 305 **162. Y: Äh weil- weil mir das eigentlich kein Glück gebracht**  
306 **hatte.**
- 307 **163. I: Mhm.**
- 308 **164. Y: (räuspert sich) + .. Und dann traf ich sie.. na ja.. und sie**  
309 **war also sehr bemüht, mich äh näher kennen zu lernen, und hat**  
310 **sich da auch einiges einfallen lassen, um äh.. mich davon zu**  
311 **überzeugen, dass dass sie es ernst meint und dass sie mich**  
312 **wirklich mei- mich meint.**
- 313 **165. I: Mhm.**
- 314 **166. Y: Das war- das war wirklich sehr beglückend, ne dann**  
315 **war- stand ne gelbe Rose plötzlich in meinem Briefkasten. Oder**  
316 **so so kleine Briefe.**
- 317 **167. I: Mhm.**
- 318 **168. Y: Oder so Besuche. Und immer wieder so von ihr so die-**  
319 **der Hinweis äh.. ich bin da und guck mal, vielleicht-**
- 320 **169. I: Mhm.**
- 321 **170. Y: Vielleicht magst du mich ja.**
- 322 **171. I: Mhm.**
- 323 **172. Y: Und äh.. mein hartes Herz schmolz langsam dahin, ne.**
- 324 **173. I: Mhm.**
- 325 **174. Y:.. Das war sehr beglückend.**
- 326 **175. I: Mhm.**
- 327 **176. Y: Das hält bis heute eigentlich an.**
-

- 328 177. I: Mhm... Ja, äh in die andere Richtung schauend, haben  
329 Sie.. Krisenzeiten, Zeiten des Leidens, Zeiten der Enttäuschung  
330 erlebt oder Zeiten, wo Sie äh keinen Sinn mehr im Leben  
331 gesehen haben?
- 332 178. Y: Ja... Am schwierigsten war die Zeit zuhause.
- 333 179. I: Mhm.
- 334 180. Y: Äh das war- äh das kann man mit Worten gar nicht  
335 beschreiben, es war ein Martyrium.
- 336 181. I: Mhm.
- 337 182. Y: Meine beiden jüngeren Brüder haben sich bis heute  
338 nicht annähernd davon erholt.
- 339 183. I: Mhm.
- 340 184. Y: (räuspert sich) + .. Ich weiß nicht, warum ich da besser  
341 durchgekommen bin. Oder scheinbar besser, meine äh die  
342 Verletzungen äh aus dem Elternhaus sind sind immens.
- 343 185. I: Mhm.
- 344 186. Y: Aber ich hab irgendwie einen Weg auch mit Hilfe der äh  
345 Psychotherapie'
- 346 187. I: Mhm.
- 347 188. Y: Äh gefunden, mein- meinen Tagesablauf und mein  
348 Leben äh irgendwie in den Griff zu kriegen.
- 349 189. I: Mhm. Sie haben ja letztes Mal über Ihren Bruder  
350 gesprochen.
- 351 190. Y: Ja.
- 352 191. I: Ich erinnere mich.
- 353 192. Y: Mein Bruder äh war jetzt vier Wochen in der Psychiatrie,  
354 ist bis auf den heutigen Tag äh weiterhin arbeitsunfähig.
- 355 193. I: Mhm.
- 356 194. Y: Äh weil äh es sind Depressionen und äh leidet unter  
357 unter verschiedensten Süchten, Spielsucht, äh Alkoholsucht  
358 und so weiter.. Das geht meinem äh anderen Bruder ebenso, der  
359 ist auch Alkoholiker, ist auch nicht arbeitsfähig, ..äh ist drei  
360 Jahre jünger als ich, ist äh schon Frührentner mit äh  
361 siebenundvierzig. Aber auch die beiden haben ir- haben es  
362 irgendwie geschafft, zu überleben.
- 363 195. I: Mhm.
- 364 196. Y: Äh das war für uns Kinder ganz ganz schwierig.
-

- 365       **197.     I: Mhm.**
- 366       **198.     Y: Äh da haben wir also keinen Sinn und auch keinen**  
367           **Ausweg gesehen u- äh ich weiß gar nicht wie wir das**  
368           **überstanden haben.**
- 369       **199.     I: Mhm.**
- 370       **200.     Y: Wir sind dann äh mit zwanzig äh aus dem Haus**  
371           **gegangen, aus dem Elternhaus und äh mein Vater wollte das**  
372           **noch verhindern äh**
- 373       **201.     I: Wie, dass Sie ausziehen?**
- 374       **202.     Y: Ja, der hat die Tür zugeschlossen.**
- 375       **203.     I: Ihre Brüder?**
- 376       **204.     Y: Ja. Der hat die Tür zugeschlossen und hat gesagt, ihr**  
377           **geht nicht weg.**
- 378       **205.     I: Aha.**
- 379       **206.     Y: Dann ha- haben wir die Tür wieder aufgeschlossen und**  
380           **sind da durch gegangen.**
- 381       **207.     I: War das ne gemeinsame Aktion? Sie zu dritt oder?**
- 382       **208.     Y: Äh nein, das haben meine Brüder unabhängig von mir**  
383           **genauso erlebt.**
- 384       **209.     I: Ach so.**
- 385       **210.     Y: Nicht? Also-**
- 386       **211.     I: Also jeder für sich (Überlappung mit 212) [...]**
- 387       **212.     Y: (Überlappung mit 211) Jeder für sich + hat das noch mal**  
388           **so erlebt.**
- 389       **213.     I: Mhm.. Das heißt, jeder musste seinen Auszug von**  
390           **zu Hause durchsetzen?**
- 391       **214.     Y: Ja.**
- 392       **215.     I: Gegen den Willen des Vaters.**
- 393       **216.     Y: Ja.**
- 394       **217.     I: Und er hat das auch- also er hat's nicht nur gesagt,**  
395           **sondern er hat wirklich- ich meine Türen zuschließen, das ist ja**  
396           **wie ne Barriere noch mal, aufgebaut.**
- 397       **218.     Y: Ja. Mit aller Kraft hat er es versucht zu verhindern.**
- 398       **219.     I: Gab's Begründungen? Ich mein, das ist ja normal, dass**  
399           **Kinder irgendwann das Elternhaus verlassen.**
-

- 400 **220. Y: (zögernd) Nee. + Er hat mit- er hat mit uns darüber ja**  
401 **auch nicht gesprochen. Er wollte das einfach nicht. Wir waren-**  
402 **wir sind ja- wir sind ja sein Eigentum gewesen.**
- 403 **221. I: Aber Sie haben Ausbildungen gemacht, Sie haben sich**  
404 **nach außen orientiert.**
- 405 **222. Y: Ja.**
- 406 **223. I: Wie ist er damit umgegangen?**
- 407 **224. Y: (atmet schwer) + ..Das hat er zur Kenntnis genommen,**  
408 **dass dass wir da auch Erfolge äh vorweisen konnten, aber der**  
409 **hat nie gesagt, ich freu mich darüber oder das ist gut oder so.**  
410 **Oder der hat uns auch nie gelobt da. Ich hab mein mein**  
411 **Staatsexamen äh mit äh weitgehend mit eins gemacht.**
- 412 **225. I: Mhm.**
- 413 **226. Y: Und äh das hab ich ihm gezeigt, der hat kein Wort dazu**  
414 **gesagt.**
- 415 **227. I:... Aber da wohnten Sie dann nicht mehr zuhause?**
- 416 **228. Y: Nein, dann wohnte ich nicht mehr zuhause, nein, aber**  
417 **das erinnerte mich noch mal so an früher.**
- 418 **229. I: Jaa.**
- 419 **230. Y: Er hat äh uns nie äh positiv verstärkt, im Gegenteil.**
- 420 **231. I: Jaa.**
- 421 **232. Y: Immer nur negativ.**
- 422 **233. I: Ja.**
- 423 **234. Y: Und wollte dann eben den Auszug verhindern, indem er**  
424 **(lachend) die Tür zugeschlossen + hat.**
- 425 **235. I:... Jaa, äh.. Sie sagten, das war die schlimmste Zeit in**  
426 **Ihrem Leben.**
- 427 **236. Y: Ja.**
- 428 **237. I: Können Sie so sagen, wann das aufgehört hat für Sie,**  
429 **eine schlimme Zeit zu sein?**
- 430 **238. Y: Ja, in dem Moment, als ich die Tür hinter mir zugemacht**  
431 **habe.**
- 432 **239. I: Ah ja.**
- 433 **240. Y: Da wurde es- wurde es besser. Also erstmal der-.. dieser**  
434 **psychische unwahrscheinlich psychische Druck. Ich hab das ja**  
435 **versucht darzustellen.**
-

- 436 **241. I: Mhm.**
- 437 **242. Y: Äh eine eine eiskalte äh.. belastende Atmosphäre, die**  
438 **äh.. äh in de- in der Entwicklung und Leben nicht sich entfalten**  
439 **konnte.**
- 440 **243. I: Mhm.**
- 441 **244. Y: Nicht, es war alles reglementiert und verboten. Selbst**  
442 **das Klappern bei Tisch mit dem Besteck äh oder das Sprechen,**  
443 **äh, oder äh wenn Kinder sich durch das Haus bewegt haben in**  
444 **der Mittegszeit, dann brüllte er nur, sie sollten verschwinden**  
445 **oder**
- 446 **245. I: Mhm.**
- 447 **246. Y: Ja, das war furchtbar. Oder die Schläge bei den**  
448 **Schularbeiten oder-.. wir sind ja verprügelt worden, also ich.. bis**  
449 **zum geht nicht mehr.**
- 450 **247. I: Mhm.**
- 451 **248. Y: (räuspert sich)**
- 452 **249. I: Jaa.**
- 453 **250. Y: Das war also beendet in dem Moment, als ich die Tür**  
454 **hinter mir zugemacht habe.. Ähm.. aber dann beginn- äh begann**  
455 **ein anderer Weg, ich musste mich an-**
- 456 **251. I: Mhm.**
- 457 **252. Y: Orientieren.**
- 458 **253. I: Mhm.**
- 459 **254. Y: Ich hatte ja nichts, woran ich mich orientieren konnte.**  
460 **Mei- mein Elternhaus war ja keine Orientierung.**
- 461 **255. I: Mhm.**
- 462 **256. Y: Nicht, ich musste also meinen Weg mühsamst durch**
- 463 **257. I: Mhm.**
- 464 **258. Y: Erfahrungen.. finden.**
- 465 **259. I: Mhm.**
- 466 **260. Y: Bin natürlich viele falsche Wege gegangen.. Äh... aber**  
467 **irgendwie hab ich meinen Weg gefunden.**
- 468 **261. I: Mhm. Sodass sie rückblicken sagen würden, so schlimm**  
469 **ist es nie wieder-**
- 470 **262. Y: Nein.**
- 471 **263. I: Gekommen.**
-

- 472       **264.     Y: Nicht annähernd.**
- 473       **265.     I: Mhm.**
- 474       **266.     Y: War es so schlimm.**
- 475       **267.     I: Ja.**
- 476       **268.     Y: (räuspert sich)**
- 477       **269.     I: Ähm.. wie würden Sie heute Ihre Eltern beschreiben?**
- 478       **270.     Y:... (atmet schwer) Mein Vater ist von äh vor neun Jahren**  
479       **äh verstorben. (räuspert sich) + Er war.. ein ungeliebtes Kind.**
- 480       **271.     I: Mhm.**
- 481       **272.     Y: Ähm.. äh der einen enormen Hass auf seine Mutter,**  
482       **vielleicht auch auf seinen Vater hatte. ..Äh er wollte auch immer**  
483       **wieder- immer was besonderes sein. Er wollte sich abheben**  
484       **auch von seinen jüngeren, drei jüngeren Geschwistern. Ähm ich**  
485       **würde ihn heute so charakterisieren, er- er ist nie erwachsen**  
486       **geworden.**
- 487       **273.     I: Mhm.**
- 488       **274.     Y: Er hat versucht äh seine eigenen Verletzungen durch..**  
489       **durch Härte, Brutalität und preußisches äh.. äh.. äh so ne**  
490       **preußische Lebensvorstellung.**
- 491       **275.     I: Mhm.**
- 492       **276.     Y: Ne zu überbrücken oder zu verdecken. Äh im Innern war**  
493       **er äh sehr verletzlich. Hat aber immer den den Coolen und**  
494       **Harten äh gespielt.**
- 495       **277.     I: Mhm.**
- 496       **278.     Y: Hat Gefühle äh so im Alltag nicht zugelassen. Die kamen**  
497       **nur zutage, wenn er beso- besoffen war. Äh ansonsten war er**  
498       **nur der... der ganz Harte so.**
- 499       **279.     I: Mhm.**
- 500       **280.     Y: Ne, das zeigte sich auch in seinem Gesicht.**
- 501       **281.     I: (räuspert sich)**
- 502       **282.     Y: Es wurde besser ähm je älter er wurde.**
- 503       **283.     I: Ah ja.**
- 504       **284.     Y: So äh Ende.. äh Ende fünfzig äh bekam er einen**  
505       **Herzinfarkt, und wurde dann-.. verabschiedete sich dann aus-**  
506       **aus seinem Dienst, war [Beamter im Schuldienst].**
- 507       **285.     I: (leise) Mhm.**
-

- 508 **286. Y:...** Äh und dann wurde es etwas besser.
- 509 **287. I:** Mhm.
- 510 **288. Y:** Etwas- er wurde etwas zugänglicher, äh vor allen Dingen  
511 als seine Enkel dann auch geboren wurden.
- 512 **289. I:** Mhm.
- 513 **290. Y:** Meine Kinder oder die Kinder meines Bruders.
- 514 **291. I:** Mhm.
- 515 **292. Y:** Äh.. dann erlebte er- das das hat er wohl sehr positiv  
516 erlebt, diese Kinder und ist auf die auch sehr.. offen und äh fast  
517 äh so liebevoll äh zugegangen.
- 518 **293. I:** Mhm.
- 519 **294. Y:** Ne, aber bei seinen eigenen Kindern nicht.
- 520 **295. I:** Mhm.
- 521 **296. Y:** Also ein ein sehr verarmter und äh.. menschlich  
522 verarmter und äh verarmter Mensch.
- 523 **297. I:** Mhm.
- 524 **298. Y:** Ne, hoch gebildet. Aber diese Bildung hat ihm... hat ihm  
525 nicht geholfen, sich selbst zu finden.
- 526 **299. I:** Mhm. Ja. Und Ihre Mutter?
- 527 **300. Y:** Meine Mutter.. äh... die hat zwei Seiten. Auf der einen  
528 Seite so a- sehr hilfsbereit, weich, ähm.. bedacht der der Familie  
529 zu dienen und die zu versorgen, die Kinder zu versorgen. Das  
530 hat sie ja auch alles sehr schön gemacht und hat sich auch  
531 schützend immer wieder zwischen meinen äh Vater und sei- äh  
532 die Kinder gestellt, um um den Druck, diese Aggression  
533 aufzufangen. Das ist ihr aber nicht immer ge- äh geglückt. Im  
534 Gegenteil, äh sie hat mitgemacht bei den Brutalitäten, also bei  
535 der Gewalt. Sie hat mit geschlagen, äh oder gebrüllt oder  
536 eingesperrt.
- 537 **301. I:** Mhm.
- 538 **302. Y:** Äh da war wie also genau dran beteiligt, genauso.
- 539 **303. I:** Mhm.
- 540 **304. Y:** Sie hätte aus meiner Sicht heute äh ihre Kinder  
541 schützen müssen,
- 542 **305. I:** Mhm.
-

- 543 **306. Y: Egal wie. Sie hätte sich von diesem Mann vielleicht**  
544 **trennen müssen. Oder etwas anderes unternehmen müssen, um**  
545 **diese- um diese Gewalt zu unterbinden.**
- 546 **307. I: Mhm.**
- 547 **308. Y: An den äh meine Brüder und ich äh zerbrochen sind.**
- 548 **309. I: Mhm. Mhm.**
- 549 **310. Y: (nachdrücklich) Das hat sie nicht gemacht, + im**  
550 **Gegenteil sie hat mit gemacht und äh rechtfertigt das bis heute**  
551 **auch noch.**
- 552 **311. I: Dass sie sich so verhalten hat?**
- 553 **312. Y: Ja. Jaja. Ich habe mehrfach versucht, äh dieses Thema**  
554 **anzusprechen, äh da blockt sie ganz strikt ab.**
- 555 **313. I: Mhm.**
- 556 **314. Y: Will dieses Thema auch nicht mehr berühren, was ich**  
557 **auch verstehen kann in ihrem Alter, sie ist jetzt neunundsiebzig.**
- 558 **315. I: Mhm.**
- 559 **316. Y:.. Äh ne Aufarbeitung wäre für sie nicht denkbar.**
- 560 **317. I: Mhm.**
- 561 **318. Y: Das würde sie nicht mehr schaffen, sie sieht zwar, dass**  
562 **ihre Kinder äh am Boden liegen,**
- 563 **319. I: Mhm.**
- 564 **320. Y: Und äh ihr Leben nicht richtig bewältigen können.. Bis**  
565 **auf mich vielleicht äh- aber ich war eben auch zehn Jahre in**  
566 **Therapie, äh dass was sie auch mitgekriegt hat. Aber sie fragt**  
567 **sich nicht, woran liegt das.**
- 568 **321. I: Ah ja.**
- 569 **322. Y: Ne. Diese Frage kann sie nicht stellen,**
- 570 **323. I: Ja.**
- 571 **324. Y: Und stellt sie nicht. Und sie sieht das zwar, aber macht**  
572 **immer andere Personen äh dafür verantwortlich.**
- 573 **325. I: Welche? Sie selber oder-?**
- 574 **326. Y: Äh nee, (mimend) Freunde von uns, die haben uns**  
575 **verführt'**
- 576 **327. I: Ah so. Mhm.**
- 577 **328. Y: Nicht äh, aber dass sie maßgeblich daran beteiligt war,**  
578 **an an diesem äh Drama, das will sie nicht sehen.**
-



- 579 **329. I: Mhm. Also mit anderen Worten, sie sorgt dafür, dass das**  
580 **gar nicht zum Thema mehr wird zwischen Ihnen?**
- 581 **330. Y: Richtig ja.**
- 582 **331. I: Ja. Äh wie würden Sie denn Ihre Beziehungen zu Ihren**  
583 **Eltern jetzt beschreiben? Also auch wenn Ihr Vater tot ist,**  
584 **welche Gefühle ihm gegenüber haben Sie jetzt und wie ist das**  
585 **mit Ihrer Mutter?**
- 586 **332. Y:.. Gute Frage.**
- 587 **333. I: Schwere Frage.**
- 588 **334. Y: Schwer, ja. Da hab ich also ganz lange, ganz ganz lange**  
589 **gerungen, (räuspert sich) + .. ich hab mich (räuspert sich) + äh**  
590 **in der- in der Psychotherapie zehn Jahre lang mit diesem Thema**  
591 **auseinandergesetzt.**
- 592 **335. I: Mhm.**
- 593 **336. Y: Und äh bin jetzt seit.. zwei Jahren etwa zu dem Schluss**  
594 **gekommen, dass i- dass ich äh auch von meiner Wut, die äh vor**  
595 **einiger Zeit hochgekommen ist,**
- 596 **337. I: Mhm.**
- 597 **338. Y: Ähm Abstand nehmen kann äh. Ich möchte mich mit**  
598 **diesen negativen Gefühlen meinem Vater gegenüber nicht mehr**  
599 **belasten'**
- 600 **339. I: Mhm.**
- 601 **340. Y: Ich habe die also abgelegt.**
- 602 **341. I: Mhm.**
- 603 **342. Y: Und.. ich würde auch sagen, ich habe ihm vergeben.**
- 604 **343. I: Mhm.**
- 605 **344. Y:.. Ich bin äh vor einiger Zeit mal an sein Grab gegangen,**  
606 **und hab ihm da ein Kranz hingelegt und ne Kerze und so,**
- 607 **345. I: Mhm.**
- 608 **346. Y: Und hab das auch so zum Ausdruck gebracht.**
- 609 **347. I: Mhm.**
- 610 **348. Y: Dass ich äh dass ich ihm.. das nicht mehr nachtrage,**  
611 **was er gemacht hat. Aber dass die Schuld äh bei ihm bleibt und**  
612 **nicht bei mir.**
- 613 **349. I: Mhm.**
- 614 **350. Y: Nicht, er ist dafür verantwortlich, äh aber nicht ich.**
-

- 615       **351.     I: Mhm.**
- 616       **352.     Y: Ne, ich hab mich.. komischerweise immer geschämt.. für**  
617       **für etwas, was ich nicht gemacht habe, fühlte mich immer**  
618       **schlecht,**
- 619       **353.     I: Mhm. Mhm.**
- 620       **354.     Y: Und das bessert sich allmählich.**
- 621       **355.     I: Mhm.**
- 622       **356.     Y:.. Meiner Mutter gegenüber... verhält sich das ähnlich.**  
623       **(räuspert sich)**
- 624       **357.     I: Ah ja.**
- 625       **358.     Y:.. Äh ein normales, äh ich sag mal, freundschaftliches**  
626       **Verhältnis zu meinen Eltern hatte ich nie. So was kenne ich gar**  
627       **nicht. Ähm.. meine Eltern waren immer autoritär, auch noch als**  
628       **ich selbst erwachsen war, meine Mutter ist bis heute noch**  
629       **autoritär.. Also sie sie will äh- das das zeigt sich so, indem sie**  
630       **äh ständig Gren- persönliche Grenzen überschreitet.**
- 631       **359.     I: Was macht sie denn?**
- 632       **360.     Y: Äh es.. ja sie sie beleidigt mich.**
- 633       **361.     I: Ach.**
- 634       **362.     Y: Ne. Äh in- indem sie äh... mir Ratschläge gibt, also auf-**  
635       **auch auf eine Art und Weise, die ein- die äh beleidigend sind, ne,**  
636       **versucht in unser Familienleben reinzuwirken und da auch**  
637       **Grenzen zu überschreiten, maßt sich an,.. Dinge zu beurteilen,**  
638       **die sie nicht beurteilen kann.**
- 639       **363.     I: Mhm.**
- 640       **364.     Y: Und und so was, ne. Und da ist sie nicht zu stoppen. Ich**  
641       **sage ihr zwar immer, du hast jetzt wieder eine Grenze**  
642       **überschritten, verhalt dich ruhig,**
- 643       **365.     I: Mhm.**
- 644       **366.     Y: Äh.. das tut sie dann aber nicht.**
- 645       **367.     I: Mhm. Mhm.**
- 646       **368.     Y: Trotzdem habe ich den Kontakt zu ihr nicht**  
647       **abgebrochen.**
- 648       **369.     I: Mhm.**
- 649       **370.     Y: Sie lebt in [Stadt P in Nordwestdeutschland] in einem..**  
650       **Altenstift.. Und da lebt sie sehr gut, sie verbringt einen sehr**  
651       **schönen Lebensabend dort.**
-

- 652       **371.     I: Mhm.**
- 653       **372.     Y: Ich gönne ihr das, äh wir telefonieren hin und wieder,**  
654           **ich besuche sie hin und wieder.**
- 655       **373.     I: Mhm.**
- 656       **374.     Y: Aber klärendes Gespräch, was die Vergangenheit**  
657           **angeht, äh haben wir nie geführt und werden wir wahrscheinlich**  
658           **auch nie führen.**
- 659       **375.     I: Mhm.**
- 660       **376.     Y: Ich hab vor vor anderthalb Jahren hab ich sie mal**  
661           **gefragt,.. wie das eigentlich war damals, als sie mich verprügelt**  
662           **haben und ich da am Boden lag und äh und so weiter, ne. Äh**  
663           **das Einzige, was sie dazu sagte, war, äh was sollten wir denn**  
664           **anderes machen mit einem Kind, das aufsässig ist.**
- 665       **377.     I: (leise) Mhm.**
- 666       **378.     Y:... Das war alles.**
- 667       **379.     I: Mhm. Mhm.**
- 668       **380.     Y: (räuspert sich) Das das- seitdem spreche ich mit ihr**  
669           **darüber nicht mehr und werde das auch nicht, (leiser) werde das**  
670           **nicht mehr anrühren.**
- 671       **381.     I: Mhm.**
- 672       **382.     Y: Es sei denn, sie.. kommt**
- 673       **383.     I: Mhm.**
- 674       **384.     Y: Von sich aus da drauf.**
- 675       **385.     I: Mhm. Mhm. Ja, denn es- es hat ja gezeigt, es hat kein**  
676           **Gespräch wirklich gegeben, ne, sie war**
- 677       **386.     Y: Nein, nie.**
- 678       **387.     I: Mehr äh ne sehr defensive Reaktion.**
- 679       **388.     Y: Mhm.**
- 680       **389.     I: Ja. Wie könnte man dann, wenn man nach einer**  
681           **Bezeichnung dafür suchen würde, die Beziehung zu Ihrer Mutter**  
682           **beschreiben? Distanziert oder- ich überlege gerade, wie.. wie**  
683           **ein- ja wie (lachend) das heißen könnte, was Sie schildern?**
- 684       **390.     Y:... Äh distanziert-freundliche äh Beziehung, so ne.**
- 685       **391.     I: Mhm.**
- 686       **392.     Y: Ich ich versuche sie so zu nehmen wie sie ist. Wenn**  
687           **wenn sie mich verletzt, versuche ich ihr das zu sagen.**
-

- 688 **393. I: Mhm. Denn es klingt so, als müssten sie sich eigentlich**  
689 **heute noch schützen.**
- 690 **394. Y: Ja.**
- 691 **395. I: Äh vor Übergriffen oder auch Unverständnis.**
- 692 **396. Y: Ja, muss ich.**
- 693 **397. I: Mhm.**
- 694 **398. Y: Muss mich eindeutig schützen. Äh ich bin- äh ich hab**  
695 **bei ihr aber äh gegenüber meinen Brüdern äh ich sag mal so'n-**  
696 **so'n Vorsprung. Das klingt klingt doof, aber sie äh-**
- 697 **399. I: Dann sagen Sie, was Sie damit meinen. (lacht)**
- 698 **400. Y: Ähm.. ja sie sieht, dass dass ich jetzt nicht so äh**  
699 **sichtbar am Boden liege wie meine beiden Brüder.**
- 700 **401. I: Mhm.**
- 701 **402. Y:.. Hm das hab ich weitgehend hinter mir, aber ich lag**  
702 **auch mal so.**
- 703 **403. I: Mhm.**
- 704 **404. Y: (räuspert sich) + Und von daher- das interpretiert sie so,**  
705 **dass ich einfach stärker bin oder cleverer.**
- 706 **405. I: Ah ja.**
- 707 **406. Y: Ne. Ich weiß mein mein Leben besser zu äh managen**  
708 **und zu regeln. Und das be- das erkennt sie an.**
- 709 **407. I: Mhm.**
- 710 **408. Y: Von von daher kommt sie dann auch, wenn sie Fragen**  
711 **hat, was meine Brüder angeht, oder in in finanziellen Dingen,**  
712 **dann wendet sie sich schon an mich.**
- 713 **409. I: Mhm. Mhm.**
- 714 **410. Y: Weil ich das**
- 715 **411. I: So dass das ein bisschen Verbindung-**
- 716 **412. Y: Ja, das ist von daher so eine Verbindung.**
- 717 **413. I: Schafft, mhm. Ja. Würden Sie sagen, dass sich ihr Bild**  
718 **von Ihren Eltern im Laufe der Jahre verändert hat?**
- 719 **414. Y: Ja, enorm.**
- 720 **415. I: Mhm.**
- 721 **416. Y: Hat sich enorm verändert.**
- 722 **417. I: Und woran lag das?**
-

- 723 **418. Y: Die Veränderung?**
- 724 **419. I: Ja.**
- 725 **420. Y: (atmet schwer) + Ja, ich denke maßgeblich lag das an-**  
726 **auch an der Psychotherapie.**
- 727 **421. I: Aha.**
- 728 **422. Y: Ich hatte mal einen interessanten Traum in in der Phase,**  
729 **wo ich Therapie gemacht habe. So in der Abschlussphase. Mein**  
730 **Vater als äh den ich nur als autoritären Tyrannen erlebt habe.**
- 731 **423. I: Mhm.**
- 732 **424. Y: Äh der mich nie akzeptiert hat oder äh.. mich so**  
733 **genommen hat wie ich bin.**
- 734 **425. I: Mhm.**
- 735 **426. Y: Äh erleb ich im Traum- plötzlich äh seh ich ihn äh etwa**  
736 **so groß so, fünf Zentimeter groß mit Zylinder äh.. und dann**  
737 **wichtelt er so über den Teppich, ne.**
- 738 **427. I: Mhm.**
- 739 **428. Y: Das war also so- erstaunliches Bild.**
- 740 **429. I: Mhm.**
- 741 **430. Y: Das hab ich also richtig so im Traum gesehen, äh mit**  
742 **dem Therapeuten hab ich das besprochen und dann sagte er,**  
743 **ja.. sie haben ihren Vater jetzt auf die Größe (lachend)**  
744 **zurechtgestutzt. Mit de- + wo er vielleicht hingehört, ne.**
- 745 **431. I: (lachend) Ja. Ja. + (räuspert sich) + Ja. Gibt's andere**  
746 **Beziehungen, die Ihnen rückblickend bedeutsam erscheinen?**
- 747 **432. Y: ... (sehr lange Pause) Andere Beziehungen zu anderen**  
748 **Personen?**
- 749 **433. I: Ja.. Also es kann sich auch auf wichtige Menschen**  
750 **beziehen, äh die nicht mehr leben.**
- 751 **434. Y: ... Äh bedeutsam war mit Sicherheit die Mutter meiner**  
752 **Mutter.**
- 753 **435. I: Mhm.**
- 754 **436. Y: (räuspert sich) + Meine Großmutter. Äh die ist gestorben**  
755 **als ich zweiundzwanzig war.. Äh gerade in dieser schweren**  
756 **Kinderzeit war sie.. war sie für mich da äh die strahlte so so eine**  
757 **Ruhe und so ne Güte aus.**
- 758 **437. I: Mhm.**
-

- 759 **438. Y: Die die sehr schön war.**
- 760 **439. I: Mhm.**
- 761 **440. Y: Äh die wohnte in unserer Nähe. Äh und die habe ich so**  
762 **oft ich konnte gerne besucht,.. hab mich bei ihr aufgehalten, dort**  
763 **Mittag gegessen, hab mit ihr gesprochen und und sie war so'n**  
764 **so'n gewisser Ausgleich, aber die hat daran gar nicht so stark**  
765 **aktiv gewirkt, sondern dass was von ihr ausging war war so-**
- 766 **441. I: Mhm. Mhm.**
- 767 **442. Y: Interessanterweise ähm diese Frau lebte dann äh die**  
768 **letzten Jahre ihres Lebens in dem Haus meiner Eltern.**
- 769 **443. I: Mhm.**
- 770 **444. Y: In dem ich auch groß geworden bin. Und als meine**  
771 **Großmutter.. dann verstarb, rief mich mein Vater an und sagte,**  
772 **äh Oma stirbt, ich solle sofort kommen und- vor lauter Tränen**  
773 **und Rührung konnte er nicht am Telefon mehr sprechen.**
- 774 **445. I: Mhm.**
- 775 **446. Y: Ja. Was hat er wohl- (räuspert sich) + er hat sie wei-**  
776 **weiter so äh wenig beachtet, er hat mit ihr kaum gesprochen, sie**  
777 **hat zwar äh.. mittags auch mit gegessen, äh mit meinen Eltern,**  
778 **aber dass mal ein Gespräch zwischen meinem Vater und meiner**  
779 **Großmutter stattfand, kann ich mich nicht dran erinnern.**  
780 **Trotzdem war er ganz stark berührt, als sie verstarb.**
- 781 **447. I: Was für Sie damals offensichtlich überraschend war?**
- 782 **448. Y: Das war überraschend, ne.**
- 783 **449. I: Ja?**
- 784 **450. Y: Hab ich gedacht, wieso wieso heult der jetzt?**
- 785 **451. I: Ja.**
- 786 **452. Y: Hat de- die nie beachtet und**
- 787 **453. I: Mhm.**
- 788 **454. Y: Offensichtlich äh hat er diese diese Ausstrahlung, die**  
789 **diese Frau hatte, auch wahrgenommen.**
- 790 **455. I: Mhm.. Ja. Äh.. gibt es heute Gruppen, Einrichtungen,**  
791 **Anliegen oder Projekte, die Ihnen wichtig sind, mit denen Sie**  
792 **sich identifizieren?**
- 793 **456. Y: Ich möchte zu der vorherigen Frage**
- 794 **457. I: Achso, Entschuldigung.**
-

- 795 **458. Y: Noch was anmerken. Es gab immer wieder**  
796 **zwischen durch Menschen, äh die mir sehr wichtig waren und die**  
797 **mir in meiner äh äh meinen schweren Weg, äh in den früheren**  
798 **Jahren geholfen haben.**
- 799 **459. I: Mhm.**
- 800 **460. Y: Das waren auch äh Menschen so aus aus dem aus den**  
801 **kirchlichen Kreisen.**
- 802 **461. I: Ah ja.**
- 803 **462. Y: Es gab hier in [Stadt Z in Nordwestdeutschland] ei-**  
804 **nenen, äh.. äh der gehörte zu.. zu äh der Liste der Entschiedenen**  
805 **Christen.**
- 806 **463. I: Mhm.**
- 807 **464. Y: An den kann ich mich gut erinnern. Der hat mir sehr**  
808 **geholfen in dieser Ablöse- Ablösungsphase vo- äh aus der**  
809 **Guruszene.**
- 810 **465. I: Mhm.**
- 811 **466. Y: Die sehr schwierig war. Äh.. von irgendjemand hatte ich**  
812 **seine Telefonnummer bekommen, ich rief den an und äh da**  
813 **entstand also ein Kontakt. Er be- hat mich öfter besucht oder ich**  
814 **ihn.**
- 815 **467. I: Mhm.**
- 816 **468. Y: (räuspert sich) + Und er hat auf dieser- äh in dieser**  
817 **Ablösungsphase, die wirklich ähm existentiell schwierig war,**  
818 **weil ich dort in Depressionen versank, und so- es ging mir so**  
819 **schlecht.**
- 820 **469. I: Mhm.**
- 821 **470. Y: Hat er mir sehr geholfen.**
- 822 **471. I: Mhm.**
- 823 **472. Y: Dass immer wieder so Menschen (zögernd) auftauchen**  
824 **+ punktuell, äh die hilfreich sind für mich, hat es immer wieder**  
825 **gegeben.**
- 826 **473. I: Mhm.**
- 827 **474. Y: Das hält bis heute an.**
- 828 **475. I: Ah ja.**
- 829 **476. Y: ... Ich hatte äh mal Kontakt zu einem äh Prediger, aus**  
830 **der Ecclesia-Gemeinde.**
- 831 **477. I: Mhm.**
-

- 832 **478. Y: Auch der hatte irgendwie so so so ne heilende Wirkung**  
833 **auf mich.**
- 834 **479. I: Mhm.**
- 835 **480. Y: Und da kam ein Kontakt zustande, der mir sehr gut**  
836 **getan hat.**
- 837 **481. I: Mhm.**
- 838 **482. Y: Der mir geholfen hat, wieder so'n Schritt weiter zu**  
839 **gehen.**
- 840 **483. I: Mhm.**
- 841 **484. Y:.. Ähm letztes Mal.. be- konnte ich auch darüber**  
842 **berichten, dass ich auf einer Tagung war, in der ich äh eine**  
843 **Meditationstechnik gelernt habe, also zum Herzensgebet.**
- 844 **485. I: Mhm.**
- 845 **486. Y: Und das hat eine Nonne.. ähm gemacht in [Stadt Ü im**  
846 **Bereich in Nordwestdeutschland], zu der ich bis heute Kontakt**  
847 **habe.**
- 848 **487. I: Ah ja. Und die andern, (räuspert sich) + die Sie genannt**  
849 **haben, eben, sind da auch noch Kontakte?**
- 850 **488. Y: Nein, die si- die sind keine Kontakte, die leben auch**  
851 **schon nicht mehr.**
- 852 **489. I: Achso, mhm.**
- 853 **490. Y: ... Ähm so so gab es immer wieder Menschen, die- vor**  
854 **allen Dingen auch im im spirituellen Bereich mir äh mir so so'n**  
855 **Wegweiser waren.**
- 856 **491. I: Mhm.**
- 857 **492. Y: Das ist schon sehr wichtig.**
- 858 **493. I: (räuspert sich) + Ja. Ja, mich hätte jetzt interessiert, ob**  
859 **ob die geblieben sind oder äh ähm ob das was- vielleicht kann**  
860 **man die Frage anders stellen, Sie sagten ja, die leben nicht**  
861 **mehr, äh dass was die Ihnen vermittelt haben, würden Sie**  
862 **sagen, das ist was, das haben Sie heute noch bei sich.**
- 863 **494. Y: Gute Frage... In gewisser Weise ja.**
- 864 **495. I: In gewisser Weise ist ein bisschen ne Qualifizierung drin.**
- 865 **496. Y: Äh ja. Auch dies-**
- 866 **497. I: (leise) Was heißt das?**
- 867 **498. Y: Diese Personen früher,**
-



- 868 **499. I: Ja.**
- 869 **500. Y: Also dieser Prediger aus der Ecclesia-Gemeinde, auch**  
870 **der sprach von der- von der Liebe und der Vergebung Gottes.**
- 871 **501. Mhm.**
- 872 **502. Y: Das konnte ich aber damals nicht- ich konnte das nicht**  
873 **aufnehmen.**
- 874 **503. Ah ja.**
- 875 **504. Y: Ich hab das nie verstanden.**
- 876 **505. I: Mhm.**
- 877 **506. Y: Was der eigentlich meinte.**
- 878 **507. I: Mhm.**
- 879 **508. Y:.. Ich hab das auf nem ganz anderen Weg viele Jahre**  
880 **später erst.. für mich so begriffen**
- 881 **509. Mhm.**
- 882 **510. Y: Was das eigentlich bedeutet.**
- 883 **511. I: Mhm.**
- 884 **512. Y: Vielleicht anders als er es gemeint hat. Aber (lacht)**
- 885 **513. I: Das klingt ein bisschen wie ein Geschenk mit verspäteter**  
886 **Ankunft.**
- 887 **514. Y: Ja, vielleicht.**
- 888 **515. I: (lacht) + Ja... Ja, fallen Ihnen weitere ein, die es**  
889 **verdienen oder die wichtig wären, genannt zu werden?**
- 890 **516. Y: ... (flüsternd) Da muss ich überlegen. + ... Wichtig war**  
891 **mit mit Sicherheit auch die Beziehungen zu Frauen, die ich**  
892 **hatte.**
- 893 **517. I: Mhm.**
- 894 **518. Y: Es gab dort vi- vier Beziehungen, die ich im Laufe von**  
895 **äh zehn zehn Jahren vielleicht geführt habe. Äh die aber alle**  
896 **gescheitert sind. Die haben mich sicherlich geprägt.**
- 897 **519. I: Mhm.**
- 898 **520. Y: Diese diese Beziehungen, also vor allen Dingen die-**  
899 **diese Theologin (Ende Seite 1) Das ist mein.. Lehrer, bei dem ich**  
900 **gelernt habe. (räuspert sich)**
- 901 **521. I: Mhm.**
-

- 902 **522. Y: Das ist.. Professor Doktor [Name L]. Äh aus [Stadt P in**  
903 **Nordwestdeutschland] ähm, bei dem- ich bin ja [Musiker mit**  
904 **Musikinstrument A].**
- 905 **523. I: Mhm.**
- 906 **524. Y: Bei dem habe ich zehn Jahre lang etwa äh Unterricht**  
907 **gehabt, hab gelernt, und war auch.. äh ne gewisse Zeit sei- sein**  
908 **Assistent**
- 909 **525. I: Mhm.**
- 910 **526. Y: An der Musikhochschule. Zu dem habe ich heute noch**  
911 **Kontakt, äh das ist ne Person, die.. die großen Einfluss auf mich**  
912 **gehabt hat, auch im positiven Sinne.**
- 913 **527. I: Mhm.**
- 914 **528. Y: Nicht, also der.. der mir äh- der in gewisser Weise an**  
915 **mich immer geglaubt hat und gesagt, du schaffst das, geh den**  
916 **Weg,**
- 917 **529. I: Mhm. Mhm.**
- 918 **530. Y: Auch musikalisch. Äh mit dem ich auch persönliche**  
919 **Gespräche immer wieder geführt habe. Äh das- der war sehr**  
920 **hilfreich.**
- 921 **531. I: Mhm. Mhm. Und gehört dann auch in die Reihen derer,**  
922 **die Ihnen immer wieder auf dem Weg geholfen haben, kann man**  
923 **das so sagen?**
- 924 **532. Y: Irgendwie ja, doch, mhm.**
- 925 **533. I: Mhm.. Ja. Können wir nun weiterschreiten oder? (lacht)**
- 926 **534. Y: Genau.**
- 927 **535. I: Gut. Also von den Personen zu äh Gruppen,**  
928 **Einrichtungen, Anliegen oder Projekten. Gibt es da etwas, was**  
929 **für Sie gegenwärtig wichtig ist?**
- 930 **536. Y: Gegenwärtig ja. (räuspert sich) + Ich habe vo- vor äh**  
931 **fünf Wochen einen äh kleinen Klosteraufenthalt äh gehabt. An**  
932 **[Fluss A], in [Dorf F in Nordwestdeutschland]. Das ist ein**  
933 **Benediktinerkloster.**
- 934 **537. I: Mhm.**
- 935 **538. Y: Ich- ich hab diese äh Abtei vor fünfzehn Jahren das**  
936 **erste Mal kennen gelernt. Ähm dort war ich mit zwei äh guten**  
937 **Freunden, und wir dort ein Wochenende verbracht. (räuspert**  
938 **sich) + Was äh damals für mich äh auch wegweisend war, dieser**  
939 **Aufenthalt. (hustet, räuspert sich) + Äh dort in in [Dorf F in**
-

- 940 Nordwestdeutschland] (räuspert sich) + bin ich zum ersten Mal  
941 so an die- an diese Verwundungen geraten aus- aus dem  
942 Elternhaus, die ich in mir vergraben hatte.
- 943 539. I: Mhm.
- 944 540. Y: Einmal- das kam auch wie so- wie so'n Blitz tauchte das  
945 plötzlich auf. Da war doch was. Und dann kamen die Bilder, so.
- 946 541. I: Mhm.
- 947 542. Y: So richtig hoch. Und das ist in diesem Kloster passiert..  
948 Äh in.. intensiven Gesprächen, die wir drei Freunde so geführt  
949 haben.
- 950 543. I: Mhm.
- 951 544. Y: Und in äh in dieser in dieser Abtei war ich äh vor fünf  
952 Wochen das zweite Mal. Und das hat mich sehr beeindruckt.
- 953 545. I: Mhm.
- 954 546. Y:.. Dort leben sechsfundfünfzig äh Benediktinerinnen in  
955 Klausur'
- 956 547. I: Mhm.
- 957 548. Y: Äh von denen ich einige kennen gelernt habe, das war  
958 sehr beeindruckend.
- 959 549. I: Mhm.
- 960 550. Y: ... Dieses Projekt dort unterstütze ich.
- 961 551. I: Mhm.
- 962 552. Y: Und ich bin beigetreten äh in den Verein der Freunde  
963 und Förderer'
- 964 553. I: Mhm.
- 965 554. Y: Und werde das auch weiter tun.
- 966 555. I: Mhm. Können Sie das noch ein bisschen erläutern,  
967 warum Ihnen das wichtig ist?
- 968 556. Y: ... Äh ja, dieses Kloster bildet äh... einen.. wie soll man  
969 das sagen, einen einen Ruhepol.
- 970 557. I: Mhm.
- 971 558. Y: Was ähm- was ich oder auch andere Per- Menschen äh  
972 jederzeit aufsuchen können.
- 973 559. I: Mhm.
- 974 560. Y:.. Um dort äh antworten zu kriegen auf Fragen oder  
975 einfach äh paar- paar Tage in- in Stille zu verbringen.
-

- 976 **561. I: Mhm.**
- 977 **562. Y: Ähm und diese Schwestern.. arbeiten auf ihre Weise**  
978 **ähm.. äh wie soll ich das sagen?.. (räuspert sich) +... Das klingt**  
979 **jetzt ein bisschen doof so, aber ich ich sag's einfach mal.**
- 980 **563. I: [Sollen Sie sich?]**
- 981 **564. Y: Die- die- diese Schwestern arbeiten ähm äh an der**  
982 **spirituellen Vollendung die- dieser Welt, würd ich- würd ich so**  
983 **sagen.**
- 984 **565. I: Ja. Ja.**
- 985 **566. Y: Man sagt- man sagt ja auch, die Mö- die Mönche oder**  
986 **auch die äh die Nonnen äh sind die Träger dieser Welt. Die**  
987 **tragen diese Welt.**
- 988 **567. I: Mhm.**
- 989 **568. Y: Und ich hab den Einfluss dieser Menschen ähm so**  
990 **erlebt, dass sie eine ungeheuer positive Wirkung haben auf-**
- 991 **569. I: Mhm.**
- 992 **570. Y: Auf andere Menschen und nicht nur- insgesamt so auf-**  
993 **ich denke auf- auf alles.**
- 994 **571. I: Mhm. Mhm.**
- 995 **572. Y: Im Unsichtbaren, in der unsichtbaren Welt.**
- 996 **573. I: Mhm. Mhm.**
- 997 **574. Y: Und von daher halte ich dieses Projekt für unbedingt**  
998 **ähm unterstützenswert.**
- 999 **575. I: Mhm. Mhm. Ja.. Jaa. Ähm jetzt kommt noch eine äh tiefe**  
1000 **Frage, nämlich, spüren Sie, dass Ihr Leben einen Sinn hat?**
- 1001 **576. Y: Ja.**
- 1002 **577. I: Und äh was- was ist das, was Ihrem Leben Sinn gibt?**
- 1003 **578. Y: ... (atmet schwer) + Verschiedene.. Punkte, die ich da**  
1004 **erwähnen kann. Früher habe ich mich immer gefragt , wo ist- wo**  
1005 **ist der Sinn, warum lebe ich. Heute würde ich sagen, äh... der**  
1006 **Sinn meines Lebens ähm.. ergibt sich aus- äh nicht nur aus den**  
1007 **Aufgaben, äh die ich übernommen habe. Wie Familie, äh Beruf**  
1008 **und so weiter.. Mh... ich möchte- ich möchte den Sinn des-**  
1009 **meines Lebens gar nicht so sehr von- von äußeren Dingen**  
1010 **abhängig machen. Der Sinn besteht an sich in sich selbst.**
- 1011 **579. I: Mhm.**
- 1012 **580. Y: Das das Leben in- an sich ist der Sinn.**
-

- 1013      **581.      I: Mhm.**
- 1014      **582.      Y: Ne.**
- 1015      **583.      I: Mhm.**
- 1016      **584.      Y: Was wiederum natürlich zu äh.. zu Konsequenzen führt**  
1017            **für mich. (räuspert sich) + Seitdem mir das klar geworden ist,**  
1018            **dass mein Leben einen-.. ja ein ein einmaliges- äh ein einmaliger**  
1019            **Vorgang ist, ein äh äh Geschenk,**
- 1020      **585.      I: Mhm.**
- 1021      **586.      Y: Ne. Was ich- womit ich versuche auch entsprechend**  
1022            **ähm vorsichtig umzugehen. Oder äh achtvoll umzugehen.**
- 1023      **587.      I: Mhm.**
- 1024      **588.      Y: Hm.. (schnell sprechend, dann abrupt abbrechend) ich**  
1025            **hab auch so ver- + ähm.. versuche ich äh ein Stück von dem,**  
1026            **was ich so erfahre an Erfüllung, äh weiterzugeben.**
- 1027      **589.      I: Mhm.**
- 1028      **590.      Y: Ich muss es einfach tun. (räuspert sich) + Indem ich**  
1029            **beispielsweise ähm seit zwölf oder vierzehn Jahren eine eine**  
1030            **Person, die- der es sehr schlecht geht, äh betreue und**  
1031            **unterstütze.**
- 1032      **591.      I: Mhm.**
- 1033      **592.      Y: Äh nicht nur.. äh indem ich hingehe, sondern ich..**  
1034            **stecke dort viel Geld rein in dieses- in diese Unterstützung und**  
1035            **viel Zeit und so weiter.**
- 1036      **593.      I: Mhm.**
- 1037      **594.      Y: Das ist mir ganz wichtig, der Kontakt zu diesen**  
1038            **Menschen. Äh weiter.. arbeite ich.. mit am Krisentelefon [Region**  
1039            **in Nordwestdeutschland].**
- 1040      **595.      I: Mhm.**
- 1041      **596.      Y: Das ist so was wie Telefonseelsorge.**
- 1042      **597.      I: Mhm.**
- 1043      **598.      Y: (räuspert sich) + Hab ich ne Ausbildung gemacht. Und**  
1044            **übernehme äh zur Zeit dreimal im Monat äh äh Telefondienst'**
- 1045      **599.      I: Mhm.**
- 1046      **600.      Y: So Telefon-Beratung.**
- 1047      **601.      I: Mhm.**
-

- 1048 **602. Y: ... So de- ich denke schon, äh auch diese- diese Dinge**  
1049 **sind- sind Ausdruck meiner- meiner Überzeugung, dass mein**  
1050 **Leben sinnvoll ist.**
- 1051 **603. I: Mhm. Mhm. Ja. Dennoch, wenn es was gäbe, was Sie an**  
1052 **sich oder an Ihrem Leben ändern könnten, was würden Sie am**  
1053 **liebsten ändern?**
- 1054 **604. Y: ... (atmet schwer) + (flüsternd zu sich) Was würde ich**  
1055 **ändern? + ... (sehr lange Pause) + (atmet schwer) + (leise)**  
1056 **Schwierige Frage.**
- 1057 **605. I: Ja, nur wenn es was gibt.**
- 1058 **606. Y: (leise und ratlos) Wenn es was gibt, ja. + ... Es ist- es ist**  
1059 **oft so, dass ich ähm meinen Tagesablauf.. gerade so schaffe.**
- 1060 **607. I: Mhm.**
- 1061 **608. Y: Es- äh das ist wie so'n Durchhalten, ich muss**  
1062 **durchhalten.**
- 1063 **609. I: Mhm.**
- 1064 **610. Y: Sag ich mir dann morgens. Es geht mir dann schlecht.**  
1065 **Aus irgendwelchen Gründen. Ich hab äh seit vielen vielen**  
1066 **Jahren immer Rückenschmerzen, obwohl ich keine.. keine.. äh**  
1067 **keine medizinischen Ursachen gibt.**
- 1068 **611. I: Mhm.**
- 1069 **612. Y: Ich leide unter.. enormen Rückenschmerzen immer**  
1070 **wieder, sodass ich mich manchmal kaum bewegen kann. Ähm**  
1071 **das würde ich gerne geändert haben. Ähm ich versuche darauf**  
1072 **soweit es geht, Rücksicht zu nehmen. (räuspert sich) + Aber oft**  
1073 **ist es so, dass ich meinen- meinen Tag einfach nur so- nicht –**  
1074 **nicht so erfüllt leben kann.**
- 1075 **613. I: Mhm.**
- 1076 **614. Y: Sondern ich halte nur durch.**
- 1077 **615. I: Mhm. Mhm.**
- 1078 **616. Y: Äh ich nehme dann Schmerztabletten oder (zögernd)**  
1079 **Beruhigungsmittel + um meine Arbeit äh in der Schule oder.. die**  
1080 **Hausarbeit äh- damit ich das schaffe, ne.**
- 1081 **617. I: Mhm. Mhm. Ja. Ähm gibt es einen Glauben, gibt es Werte**  
1082 **oder Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt**  
1083 **besonders wichtig sind?**
- 1084 **618. Y: ... Können Sie die Frage noch mal wiederholen?**
-

- 1085       **619.     I: Es geht um äh Glauben, um Werte oder Verpflichtungen,**  
1086           **die gerade jetzt besonders wichtig sind.**
- 1087       **620.     Y: Mhm. Werte, Verpflichtungen, ja das das was ich eben**  
1088           **schon sagte, ne.**
- 1089       **621.     I: Wollte ich sagen, vielleicht haben Sie das schon.. äh an**  
1090           **der Stelle-**
- 1091       **622.     Y: Also die Mitarbeit am Krisentelefon halt ich für- für mich**  
1092           **se- für sehr wichtig.**
- 1093       **623.     I: Mhm.**
- 1094       **624.     Y: Das ist ne ne gute Arbeit, äh die- von der ich mindestens**  
1095           **so viel profitiere wie die Telefonpartner.**
- 1096       **625.     I: Mhm.**
- 1097       **626.     Y:.. Ähm die Unterstützung von äh [Name G], so so heißt**  
1098           **diese- dieser Mann. Äh-**
- 1099       **627.     I: Also diese leidende Person?**
- 1100       **628.     Y: Ja.**
- 1101       **629.     I: Die Sie vorhin erwähnt hatten.**
- 1102       **630.     Y: Ja.. In dem erkenne ich mich interessanterweise so'n**  
1103           **Stück wieder, selber wieder, nicht. Diese- dieser Mann äh ist**  
1104           **Ende dreißig und ist mit äh sch- ganz schwer ähm vergewaltigt**  
1105           **worden vor- im schon- in- mit zwei Jahren, im Elternhaus. Äh**  
1106           **dann ist er von zuhause weggekommen, das Jugendamt hat ihn**  
1107           **aus diesem- aus dem Elternhaus entfernt.**
- 1108       **631.     I: Mhm.**
- 1109       **632.     Y: In Heime und dort ging das Martyrium dann weiter.**
- 1110       **633.     I: Mhm.**
- 1111       **634.     Y: Also dass er heute nicht mehr in der Lage ist, (räuspert**  
1112           **sich) + überhaupt irgendetwas Sinnvolles zu machen oder äh zu**  
1113           **arbeiten. Arbeit ist- kann er nicht. Er ist ein- ein seelisches**  
1114           **Wrack.**
- 1115       **635.     I: Mhm.**
- 1116       **636.     Y: Der ständig äh Depressionen hat und Schmerzen, und**  
1117           **kaputt-**
- 1118       **637.     I: Aber selbständig lebt in der Gemeinde?**
- 1119       **638.     Y: Er lebt. Er hat eine- eine Einzimmerwohnung. Das kann**  
1120           **er bewältigen. Alleine zu leben. Er hat für viele Jahre eben**
-

- 1121 immer in Heimen und oder Gruppen gewohnt. Äh er ist  
1122 Alkoholiker und zurzeit trocken.
- 1123 639. I: Mhm.
- 1124 640. Y: Das- mehr kann er nicht leisten.
- 1125 641. I: Mhm.
- 1126 642. Y: Und er hat kein- überhaupt kein Geld äh er hat etwa  
1127 hundertfünfzig Euro im Monat zur Verfügung. U-
- 1128 643. I: Das heißt, er lebt von öffentlicher Unterstützung?
- 1129 644. Y: Ja, öffentlicher So- von Sozialhilfe.
- 1130 645. I: Mhm.
- 1131 646. Y: Ähm.. und er ruft mich dann an äh wenn er ein paar  
1132 Tage schon nichts gegessen hat.
- 1133 647. I: (leise) Mhm.
- 1134 648. Y: Also er hat nichts. Dann geh ich- fahr ich dahin und in  
1135 seinem Kühlschrank ist nichts.
- 1136 649. I: Mhm. Mhm.
- 1137 650. Y: Und äh dann gehen wir einkaufen, sodass er dann für  
1138 ein zwei Wochen wieder was hat.
- 1139 651. I: Mhm. Mhm.
- 1140 652. Y: Bis er sich wieder meldet. Also das ist ne Arbeit äh die  
1141 ich mache. Die ich auch gerne mache. Ähm interessanterweise,  
1142 das muss ich auch an dieser Stelle sagen, gehört er zur  
1143 evangelisch-methodistischen Kirche.
- 1144 653. I: Ah ja.
- 1145 654. Y: Er ist mit dort Mitglied.
- 1146 655. I: Mhm.
- 1147 656. Y: Aber niemand aus dieser Gemeinde ist bereit, ihn zu  
1148 unterstützen.
- 1149 657. I: Mhm.
- 1150 658. Y: Niemand.
- 1151 659. I: Haben Sie das angesprochen?
- 1152 660. Y: Ja, mehrfach.
- 1153 661. I: Ah ja.
- 1154 662. Y: Ich hab mit lei- leitenden äh Personen gesprochen, auch  
1155 die da Verantwortung haben, niemand macht das, bis heute.
-



- 1156 **663. I: (leise) Mhm.**
- 1157 **664. Y: Es gab wohl am Anfang ein paar, die ihn finanziell**  
1158 **unterstützt haben, aber die haben ihre Hilfe immer abhängig**  
1159 **gemacht von Bedingungen. Die haben gesagt, dann musst du**  
1160 **aber auch zum Gottesdienst kommen oder-**
- 1161 **665. I: Ah ja.**
- 1162 **666. Y: Ne, oder du musst das und das machen.**
- 1163 **667. I: Mhm.**
- 1164 **668. Y: Was er nicht macht. Und auch nicht kann.**
- 1165 **669. I: Mhm. Mhm.**
- 1166 **670. Y: Und seitdem ähm.. äh ist dann diese Unterstützung**  
1167 **ausgeblieben. Und er hat eigentlich jetzt nur noch mich.**
- 1168 **671. I: Mhm.**
- 1169 **672. Y: Es ist auch- das gehört im Grunde auch mit in dieses- in**  
1170 **das ganze Thema, das ist so'n fundamentalistisches Denken,**  
1171 **was ich auch.. immer wieder gefunden habe in- in den anderen**  
1172 **Gemeinden, äh... (nachdrücklich) ähm es geht- es geht gar nicht**  
1173 **darum, Nächstenliebe zu üben + so im im im wahrsten Sinne des**  
1174 **Wortes, sondern es geht um die Erfüllung von gemeindeinternen**  
1175 **Regelungen.**
- 1176 **673. I: Ah ja.**
- 1177 **674. Y: Ne.**
- 1178 **675. I: Mhm. Ja. Also wir geben dir was, aber dafür musst du**  
1179 **auch.**
- 1180 **676. Y: So ist das. Genauso läuft das ab.**
- 1181 **677. I: Mhm.. Ja, noch was im Bereich Glauben, Werte,**  
1182 **Verpflichtungen, was im Moment wichtig wäre?**
- 1183 **678. Y: ... Die Stille ist sehr wichtig.**
- 1184 **679. I: Mhm.**
- 1185 **680. Y: Für mich. Ich ähm ziehe mich am Tage, wenn es geht, ne**  
1186 **gewisse Zeit zurück, äh stelle das Telefon ab und gehe auch**  
1187 **nicht an die Tür, wenn es klingelt.**
- 1188 **681. I: Mhm.**
- 1189 **682. Y: Und äh versuche einfach so ne halbe Stunde wirklich in**  
1190 **der- in der Stille so ganz bei mir zu sein.**
-

- 1191 **683. I: Mhm... Ja. Vielleicht gar nicht so.. unverbunden dazu die**  
1192 **nächste Frage. Wann oder wo haben Sie das Gefühl, mit Gott**  
1193 **oder mit dem Kosmos in Einklang zu sein?**
- 1194 **684. Y: (lacht) + Ja, genau da. In der Stille.**
- 1195 **685. I: Mhm. Gibt es für Sie ein Ideal reifen Glaubens?**
- 1196 **686. Y: Ja.**
- 1197 **687. I: Wie würden Sie das beschreiben?**
- 1198 **688. Y: (atmet schwer) + ... Ideal reifen Glaubens. Ähm wenn**  
1199 **das, was ich jetzt eben angesprochen habe, in einem gewissen**  
1200 **Gleichgewicht äh steht, ne sowohl die-.. der Rückzug'**
- 1201 **689. I: Mhm.**
- 1202 **690. Y: Auf sich selbst oder in sich selbst. Und auch der Weg**  
1203 **nach außen.**
- 1204 **691. I: Mhm.**
- 1205 **692. Y: Ähm.. Nächstenliebe üben, Barmherzigkeit üben.**
- 1206 **693. I: Ja.**
- 1207 **694. Y: Äh dass das in einem äh harmonischen Gleichgewicht**  
1208 **steht.**
- 1209 **695. I: Mhm.**
- 1210 **696. Y: Es- es- das eine kann ohne das andere nicht sein.**
- 1211 **697. I: Mhm. Mhm.**
- 1212 **698. Y: Das ist ganz klar. Wenn ich keine- kein in- keine innere..**  
1213 **ähm.. Kraft verspüre,**
- 1214 **699. I: Ja?**
- 1215 **700. Y: Kann ich auch nicht geben.**
- 1216 **701. I: Ja. Ja. Wenn Sie eine wichtige Entscheidung zu treffen**  
1217 **haben,**
- 1218 **702. Y: Ja.**
- 1219 **703. I: Wie gehen Sie dann gewöhnlich vor?**
- 1220 **704. Y: ... Unterschiedlich, manchmal spontan, manchmal**  
1221 **denke ich.. länger drüber nach oder berate mich.**
- 1222 **705. I: Mhm.**
- 1223 **706. Y: Es ist mir auch ähm in den- auf dem Wege ganz wichtig**  
1224 **geworden immer wieder, äh Personen äh zu haben, die äh**  
1225 **beratende Funktionen\***
-

- 1226 **707. I: Mhm.**
- 1227 **708. Y: Äh besitzen für mich. Die auch in gewissem Sinne ähm..**  
1228 **äh mehr- mehr können oder mehr wissen als ich oder mehr**  
1229 **Erfahrung haben. (räuspert sich) + Das ist für mich sehr äh äh**  
1230 **wichtig. Diese Personen äh- zu wissen, dass es sie gibt. Und die**  
1231 **ich auch jederzeit kontaktieren kann, mit denen ich mich dann**  
1232 **berate.**
- 1233 **709. I: Mhm. Gäß's ein Beispiel dafür?**
- 1234 **710. Y: .. Ja, ich habe mich äh beraten, ähm als.. es darum ging,**  
1235 **heirate ich meine Frau oder nicht.**
- 1236 **711. I: Mhm.**
- 1237 **712. Y: ... Das war mir auch wichtig äh oder... (leise zu sich)**  
1238 **was gibt es noch für'n Beispiel? + ... Es fällt mir im Moment äh**  
1239 **äh-**
- 1240 **713. I: Ja, vielleicht sagen Sie, mit mit wem haben Sie sich**  
1241 **damals beraten?**
- 1242 **714. Y: Äh damals mit einem befreundeten äh Pastor.**
- 1243 **715. I: Ah ja.**
- 1244 **716. Y: Äh der war evangelischer Pastor in einer Landeskirche.**
- 1245 **717. I: Mhm.**
- 1246 **718. Y: Und zu der Zeit kannte ich den se- sehr äh persönlich**  
1247 **und wir haben uns äh hin wieder besucht. Und äh de- äh der**  
1248 **hatte so ne Art Seelsorgefunktion.**
- 1249 **719. I: Mhm.**
- 1250 **720. Y: Äh bei mir. Und den habe ich aufgesucht und mit dem**  
1251 **da drüber gesprochen.**
- 1252 **721. I: Ah ja. Mhm. Und äh wenn Sie heute besonders ein**  
1253 **besonders schwieriges Lebensproblem lösen müssten, an wen**  
1254 **oder was würden Sie sich da orientieren?**
- 1255 **722. Y: Ja, ich hab einen guten Freund. Den ich seit fast dreißig**  
1256 **Jahren kenne.**
- 1257 **723. I: Mhm.**
- 1258 **724. Y: Mit dem würde ich mich beraten.**
- 1259 **725. I: Mhm. Ja. Glauben Sie, dass Handlungen eindeutig richtig**  
1260 **oder falsch sein können?**
- 1261 **726. Y: Das ist richtig, ja. Es können-.. man kann die falsche**  
1262 **Frau heiraten.**
-

- 1263 **727. I: Mhm. Und umgekehrt, was würden Sie sagen, macht ne**  
1264 **Handlung richtig?**
- 1265 **728. Y: ... Das ergibt sich aus den- .. aus der Erfahrung äh die**  
1266 **man mit diesem- mit dieser Entsch- mit diesem Entschluss oder**
- 1267 **729. I: Mhm.**
- 1268 **730. Y: Entscheidung äh.. macht. Das [ent-] vielleicht erst später**  
1269 **auch, so so-**
- 1270 **731. I: Mhm.**
- 1271 **732. Y: Ich kann jetzt- ich bin jetzt achtzehn Jahre mit meiner**  
1272 **Frau verheiratet, äh.. zum jetzigen Zeitpunkt kann ich sagen, die**  
1273 **Entscheidung war richtig.**
- 1274 **733. I: Mhm.**
- 1275 **734. Y: Aber ich- auch im Bekanntenkreis weiß ich auch, dass**  
1276 **äh Personen falsche Partner geheiratet haben.**
- 1277 **735. I: Mhm.**
- 1278 **736. Y: Die dann sagen, das war- das war falsch.**
- 1279 **737. I: Mhm. Mhm. Mhm. Also von vornherein?**
- 1280 **738. Y: Von vornherein.**
- 1281 **739. I: [Nicht?] das hat sich falsch entwickelt, sondern es war**  
1282 **schlicht die falsche-**
- 1283 **740. Y: Es war die falsche Entscheidung.**
- 1284 **741. I: Mhm.**
- 1285 **742. Y: Ne. Äh.. z- z- vielleicht zu unüberlegt oder äh.. nicht**  
1286 **richtig abgewogen, dafür und wider.**
- 1287 **743. I: Mhm.. Ja. Ähm andersrum betrachtet, gibt es**  
1288 **Handlungen oder Handlungsweisen, die grundsätzlich richtig**  
1289 **sind? Unabhängig zum Beispiel von irgendwelchen Umständen.**
- 1290 **744. Y: ... (schnell sprechend) Das glaub ich nicht.. + So absolut**  
1291 **würde ich das nicht sagen.**
- 1292 **745. I: Mhm. Gibt es moralische Grundsätze, über die wir uns**  
1293 **alle einig sein sollten?**
- 1294 **746. Y: .. (atmet schwer) + (unsicher) Ja, ..moralische**  
1295 **Grundsätze. Jetzt spontan würde ich sagen, ja.**
- 1296 **747. I: Mhm.**
- 1297 **748. Y: Ähm... moralische Grundsätze, die.. äh die in den- in**  
1298 **den Zehn Geboten gegeben sind.**
-

- 1299 **749. I: Mhm.**
- 1300 **750. Y: Also- ich dachte jetzt zuerst äh du sollst nicht töten.**
- 1301 **751. I: Mhm.**
- 1302 **752. Y: So... so'n Grundsatz. Äh dabei.. weiß ich äh gleichzeitig,**  
1303 **äh dass ich diese- diese Grundsätze, die in den Zehn Geboten**  
1304 **äh enthalten sind, ich selber nicht halten kann.**
- 1305 **753. I: Mhm.**
- 1306 **754. Y: Also ich- ich bin schwach und äh.. nicht vollkommen**  
1307 **und äh fehlbar. Und trotzdem akzeptiere ich diese Grundsätze,**  
1308 **ne.**
- 1309 **755. I: Mhm mhm. Ja.. Glauben Sie, dass unser Leben als**  
1310 **Menschen einen Sinn hat? Also unser aller jetzt.**
- 1311 **756. Y: (schnell sprechend) Ja, das glaube ich.**
- 1312 **757. I: Mhm. Und worin besteht der? Warum sind wir hier?**
- 1313 **758. Y: Ich sagte ja das schon vorhin, das Leben an sich ist**  
1314 **schon der Sinn.**
- 1315 **759. I: Mhm.**
- 1316 **760. Y: (räuspert sich) + Ist- wür- würde ich als erstes nicht an**  
1317 **etwas.. Außenstehendes binden wie wie äh wie Gott oder oder**  
1318 **gewisse Aufgaben oder so, ne.**
- 1319 **761. I: Mhm.**
- 1320 **762. Y: Oder.. äh ein Partner, der gibt mir den Sinn. Sondern**  
1321 **das Leben an sich ist- ist Sinnerfüllung**
- 1322 **763. I: Mhm.**
- 1323 **764. Y: ... Äh ich denke, man muss sich aber äh um das zu**  
1324 **begreifen, auf den Weg machen, das zu entdecken.**
- 1325 **765. I: Mhm. Also würden Sie sagen, das ist uns nicht von**  
1326 **vornherein gegeben, sondern das ist was, worum man sich**  
1327 **bemüht.**
- 1328 **766. Y: Ja. Was- was- worum man ringen muss.**
- 1329 **767. I: Mhm. Mhm. Glauben Sie, dass es so was wie einen Plan**  
1330 **für unser Leben gibt?**
- 1331 **768. Y: Nein, so detailliert würde ich das nicht sagen.**
- 1332 **769. I: Oder höhere Mächte oder eine höhere Macht?**
- 1333 **770. Y: Eine höhe-**
- 1334 **771. I: Die Einfluss nehmen können.**
-

- 1335 772. Y: (atmet schwer) + Das kann ich.. bestätigen, ja. Eine  
1336 höhere äh gibt es mit Sicherheit. (räuspert sich) + ... Die auch in  
1337 gewisser Weise Einfluss ausüben kann.
- 1338 773. I: Und wie- könnten Sie das noch ein bisschen..  
1339 beschreiben?
- 1340 774. Y: Ja.
- 1341 775. I: Oder zu fassen versuchen.
- 1342 776. Y: Also ich kann das nur aus- aus meinem... spirituellen  
1343 Leben so
- 1344 777. I: Mhm.
- 1345 778. Y: Berichten.. Äh... die Macht äh- oder die die  
1346 Einflussnahme, zum Beispiel des Gebetes.
- 1347 779. I: Mhm.
- 1348 780. Y: Äh hab ich des Öfteren erfahren.. Auf mein persönliches  
1349 Leben.
- 1350 781. I: Mhm... Meinen Sie damit jetzt, dass Sie um was bitten  
1351 und das erfüllt sich dann?
- 1352 782. Y: Äh ja, das meine ich.
- 1353 783. I: Mhm. Ja. Ähm.. wie oder was denken Sie über den Tod?  
1354 Was passiert mit uns, wenn wir sterben?
- 1355 784. Y: ... Ich denke, der- äh der Tod ist eine Übergangsform,  
1356 eine Verwandlung.
- 1357 785. I: Mhm.
- 1358 786. Y: In einen.. äh in einen Zustand, äh oder in eine Sphäre, zu  
1359 der wir im Moment keinen Zugang haben.
- 1360 787. I: Mhm.
- 1361 788. Y: Aber es ist eine Verwandlung.. äh... in eine andere  
1362 Existenzform.
- 1363 789. I: Mhm.
- 1364 790. Y: ... Der- ich habe oft Tote gesehen.
- 1365 791. I: Mhm.
- 1366 792. Y: .. Was mir dann immer wieder aufgefallen ist, (räuspert  
1367 sich) + der Körper, der dort lag, hatte nichts mit dem Menschen  
1368 zu tun, .. den ich vorher kannte.. Es war also- diese- diese  
1369 Person war.. weg. Es war nur noch diese Hülle.
- 1370 793. I: Weggegangen.
-

- 1371 **794. Y: War ganz weggegangen.**
- 1372 **795. I: Mhm.**
- 1373 **796. Y: Und diese.. äh- es hat mich erschreckt zu sehen, wie-**  
1374 **wie wenig der Körper eigentlich mit der- mit dem ursprünglichen**  
1375 **Wesen**
- 1376 **797. I: Mhm.**
- 1377 **798. Y: Äh zu tun hat.**
- 1378 **799. I: Mhm.**
- 1379 **800. Y: Dass die Hü- die Hülle einfach so zurückbleibt, und der**  
1380 **Mensch, der in dieser Hülle war nicht mehr d- anwesend ist.**
- 1381 **801. I: Mhm.**
- 1382 **802. Y: Das hat mich also sehr erschreckt.**
- 1383 **803. I: Mhm.**
- 1384 **804. Y: Das das hat mir- äh das- darüber habe ich lange**  
1385 **nachgedacht.**
- 1386 **805. I: Mhm.**
- 1387 **806. Y: Dass das was uns letztlich ausmacht, ... ist eben nicht**  
1388 **unser Körper.**
- 1389 **807. I: Mhm.**
- 1390 **808. Y: Im im im Wesentlichen, sondern äh die Seele oder Geist,**  
1391 **der in unserem Körper wohnt.**
- 1392 **809. I: Mhm.**
- 1393 **810. Y: Trotzdem ist- sind wir mit dem Körper verbunden und**  
1394 **identifizieren uns auch damit. Aber... äh die Trennung findet**  
1395 **statt im Tode.**
- 1396 **811. I: Mhm. Mhm... Ja, und äh Sie sagten ja, äh das ist ein**  
1397 **Übergang, hab ich das so richtig verstanden?**
- 1398 **812. Y: Ja, ein Übergang.**
- 1399 **813. I: Also woanders hin. Haben Sie da irgendwelche Bilder**  
1400 **oder Vorstellungen oder?**
- 1401 **814. Y: Eigentlich nicht.**
- 1402 **815. I: Ist das zu (lachend) jenseitig?**
- 1403 **816. Y: Das ist äh- (bedächtig) es gibt ja so verschiedenste**  
1404 **Berichte, + und.. die Forscherin Kübler-Ross auch.**
- 1405 **817. I: Mhm.**
-

- 1406 **818. Y: Oder so (auseinandergezogen) Jenseitsberichte + von**  
1407 **Menschen, die in so'm so'm Todeszustand waren... Das kann**  
1408 **durchaus so sein äh wie die das geschildert haben, ich selber**  
1409 **hab es.. äh so noch nicht erlebt.**
- 1410 **819. I: Mhm.**
- 1411 **820. Y: ... Äh viele sprechen also von Licht.**
- 1412 **821. I: Jaja. Mhm.**
- 1413 **822. Y: Ne, so Lichterfahrten. Die hab ich allerdings schon**  
1414 **gemacht.**
- 1415 **823. I: Mhm.**
- 1416 **824. Y: In.. ähm... sodass ich mir vorstellen kann, dass**  
1417 **Menschen, die sterben, in.. einem- von einem überirdischen**  
1418 **Licht aufgenommen zu werden.**
- 1419 **825. I: Mhm.**
- 1420 **826. Y: Dieses Licht hab ich (zögernd) mehrfach + äh sehen**  
1421 **können.. Das ist ein.. ein ganz- ganz warmes, überirdisches**  
1422 **ähm- kann man nicht beschreiben, äh äh eine überirdisch helle**  
1423 **warme Erscheinung.**
- 1424 **827. I: Mhm. Mhm. Sodass dass eine Ahnung-**
- 1425 **828. Y: Vielleicht eine eine Ahnung.**
- 1426 **829. I: Mhm. Wenn Sie sich beschreiben würden, würden Sie**  
1427 **sich dann äh als religiös, als gläubig, als spirituell bezeichnen?**  
1428 **Was was wäre so für Sie ne passende Vokabel?**
- 1429 **830. Y: Ich bin nicht religiös.**
- 1430 **831. I: Mhm. Wie ist es mit dem Wort gläubig?**
- 1431 **832. Y: (leise) Bin ich auch nicht.**
- 1432 **833. I: Und würde spirituell Ihnen was sagen?**
- 1433 **834. Y: (leise) Ja, ich bin spirituell.**
- 1434 **835. I: Mhm. Könnten Sie ein bisschen sagen, was das für Sie**  
1435 **bedeutet?**
- 1436 **836. Y: Ja.. (atmet schwer) + Also ich denke, dass.. mit**  
1437 **Religiosität kann man- das- ich denke Rel- Religion ist die beste**  
1438 **Form, um Gott zu vermeiden. Das ist also ein- Gott findet da**  
1439 **statt, wo das Leben tobt.**
- 1440 **837. I: Mhm.**
-



- 1441 **838. Y: Und Religion ist etwas Künstliches, Geschaffenes. Äh..**  
1442 **was Menschen brauchen, um... wie so'n Korsett ist das.**
- 1443 **839. I: Mhm.**
- 1444 **840. Y: Wie einer, der nicht richtig gehen kann äh-**
- 1445 **841. I: Mhm.**
- 1446 **842. Y: Oder nicht richtig stehen kann, der muss sich an so was**  
1447 **festhalten. In dem Moment, wo man Religion hinter sich lässt,**  
1448 **beginnt äh der eigentliche Weg auch äh mit Gott.**
- 1449 **843. I: Mhm.**
- 1450 **844. Y: So. Ich kann das nur aus meiner Sicht äh so schildern..**  
1451 **Darum bin ich nicht religiös.**
- 1452 **845. I: Mhm. Äh ich hätte da jetzt ne.. Nachfrage.**
- 1453 **846. Y: Ja.**
- 1454 **847. I: Und zwar sagten Sie, in dem Moment, wo man die**  
1455 **Religion hinter sich lässt, äh beginnt der Weg mit Gott.**
- 1456 **848. Y: Mhm.**
- 1457 **849. I: Würden Sie dann sagen, dass Religion ein wichtiger**  
1458 **Schritt auf dem Weg ist oder wäre es besser, mit so was wie**  
1459 **Religion gar nicht erst anzufangen?**
- 1460 **850. Y: Sehr gute Frage.**
- 1461 **851. I: (lacht)**
- 1462 **852. Y: (lacht) + Das kann- also Religion kann ein eine Station**  
1463 **auf dem Wege sein. Man muss aber ähm so- ähm die**  
1464 **Entwicklung- man muss sich äh äh auf eine.. Entwicklung**  
1465 **einlassen und (nach Worten suchend) + an den Punkt kommen,**  
1466 **wo man Religion hinter sich lassen kann.**
- 1467 **853. I: Mhm.**
- 1468 **854. Y: Das machen leider die wenigsten.**
- 1469 **855. I: Mhm.**
- 1470 **856. Y: Ne, die glauben, wenn ich jetzt zu den Methodisten**  
1471 **gehöre oder zu den Baptisten oder so, (räuspert sich) + das ist**  
1472 **quasi so ne- schon die Freifahrt äh äh Karte ins Himmelreich.**  
1473 **Das ist aber nicht so.**
- 1474 **857. I: Mhm. Mhm.**
-

- 1475 **858. Y: Sondern.. ähm.. wir müssen uns ständig als als**  
1476 **Menschen äh in- in den Dingen, die die Christus zum Beispiel**  
1477 **vorgelebt hat oder empfohlen hat, üben.**
- 1478 **859. I: MHm.**
- 1479 **860. Y: Das ist Nächstenliebe und Barmherzigkeit.**
- 1480 **861. I: Mhm.**
- 1481 **862. Y: Und das hat nichts damit zu tun, ob man äh zu gewissen**  
1482 **Gemeinden gehört.**
- 1483 **863. I: Mhm.**
- 1484 **864. Y: Das ist etwas, was grundsätzlich zum menschlichen**  
1485 **Leben gehört.**
- 1486 **865. I: Mhm, ja. Meine Frage wäre halt, ne ist die Zugehörigkeit**  
1487 **zur Gemeinde vielleicht hilfreich, um dahin zu kommen oder äh**  
1488 **versteh ich Sie besser, äh.. wenn ich mir vorstelle, ähm das**  
1489 **sollte man vielleicht gar nicht tun und versuchen, ob man direkt**
- 1490 **866. Y: Ja.**
- 1491 **867. I: Äh Nächstenliebe und Barmherzigkeit leben kann.**
- 1492 **868. Y: (räuspert sich mehrere Male)**
- 1493 **869. I: Was was würden Sie auf dem Hintergrund Ihrer**  
1494 **Erfahrung sagen? Mit anderen Worten, braucht es die Zeit äh in**  
1495 **der Gemeinde und das was Sie vorhin**
- 1496 **870. Y: Ja.**
- 1497 **871. I: Ja.**
- 1498 **872. Y: Kann man absolut auch so nicht sagen. Es gibt**  
1499 **Menschen, die das brauchen.**
- 1500 **873. I: Mhm.**
- 1501 **874. Y: Die auf diesem Wege erstmal äh so was wie Religion**  
1502 **und Gemeinde und so was**
- 1503 **875. I: Mhm.**
- 1504 **876. Y: Erleben müssen. Äh aber aus dem, was ich erfahren**  
1505 **habe, ist es vielleicht äh besser es nicht zu tun.**
- 1506 **877. I: Mhm.**
- 1507 **878. Y: Ne, weil- weil die meisten Menschen daran hängen**  
1508 **bleiben und stecken bleiben.**
- 1509 **879. I: Mhm.**
- 1510 **880. Y: Und nicht weiterkommen.**
-

- 1511 **881. I: Ja, das- mir war das einfach jetzt auch wichtig, was-**
- 1512 **882. Y: Ja.**
- 1513 **883. I: Für Sie da hinter steckt. Ähm.. gibt es religiöse**  
1514 **Vorstellungen, Symbole oder Rituale, die Ihnen wichtig sind**  
1515 **oder die wichtig gewesen sind?**
- 1516 **884. Y: ... (unsicher) Symbolische Vorstellungen. + (räuspert**  
1517 **sich)**
- 1518 **885. I: Äh.. also im im weitesten Sinne. Ob es äh Bilder gibt? Ob**  
1519 **es Symbole gibt, ob es Rituale gibt, die für Sie wichtig sind?**  
1520 **Vielleicht auch welche, die wichtig gewesen sind, wovon Sie**  
1521 **sagen würden, das äh hat mich damals tief bewegt, aber heute**  
1522 **ist es anders?**
- 1523 **886. Y: ... Ähm ich hatte letztes- bei der letzten Sitzung schon**  
1524 **mal (räuspert sich) + berichtet, dass ich ähm den Kontakt zur**  
1525 **katholischen Gemeinde**
- 1526 **887. I: Mhm.**
- 1527 **888. Y: Oder zum katholischen Glauben suche. Ähm weil dort**  
1528 **die Rituale doch ne große Bedeutung haben.**
- 1529 **889. I: Mhm.**
- 1530 **890. Y: Und ich hab die Feststellung gemacht, das ist sehr**  
1531 **hilfreich.**
- 1532 **891. I: Mhm.**
- 1533 **892. Y: Rituale zu haben. Zum Beispiel die Bekreuzigung.**
- 1534 **893. I: Mhm.**
- 1535 **894. Y: Der Katholiken. Ist sehr-**
- 1536 **895. I: Ja.**
- 1537 **896. Y: Ist sehr hilfreich. Das ist so.. so so'n Art so- ich segne**  
1538 **mich selber.**
- 1539 **897. I: Mhm.**
- 1540 **898. Y: Ich bin hineingenommen in- in das Mysterium.**
- 1541 **899. I: Mhm. Ja, genau so was hab ich gemeint, mhm.**
- 1542 **900. Y: Ne. Ja, das ist schon von- also für mich von- von**  
1543 **Bedeutung.**
- 1544 **901. I: Ja. Auch- auch jetzt aktuell?**
- 1545 **902. Y: Auch jetzt, ja.**
-

- 1546 **903. I: Mhm. Ja. Äh beten Sie, meditieren Sie oder gibt's was**  
1547 **anderes was Sie tun, um Ihre Spiritualität auszuüben?**
- 1548 **904. Y: ... (atmet schwer) + Ja, ich- äh ich bete und meditiere, ist**  
1549 **beides.**
- 1550 **905. I: Mhm.**
- 1551 **906. Y: Manchmal ist das.. Gebet auch ne Meditation, äh-**
- 1552 **907. I: Mhm.**
- 1553 **908. Y: Das ist oftmals nicht zu trennen.**
- 1554 **909. I: Ja.**
- 1555 **910. Y: Ne, Gebet kann- ist auf jeden Fall nicht etwas**  
1556 **dahinplappern.**
- 1557 **911. I: Mhm.**
- 1558 **912. Y: Mit Worten. Sondern das ist ein- ein- ein ganz (räuspert**  
1559 **sich) + tiefer Zugang zu sich selbst.. der im Innersten meines**  
1560 **Sein stattfindet.**
- 1561 **913. I: Mhm. Mhm.**
- 1562 **914. Y: Wo- ich geh davon aus, dass ich in meinem Innern mit-**  
1563 **im Gespräch mit Gott bin.**
- 1564 **915. I: Mhm.**
- 1565 **916. Y: Meinem Innern, weil weil Gott gegenwärtig ist in- äh in**  
1566 **mir auch.**
- 1567 **917. I: Mhm. Mhm. So dass äh man sagen kann, es ist eher ne**  
1568 **innere Verbundenheit, vielleicht auch ein innerer Dialog mit Gott**  
1569 **und wie man das dann bezeichnet,**
- 1570 **918. Y: Ja.**
- 1571 **919. I: Ist gar nicht so wichtig.**
- 1572 **920. Y: Das ist gar nicht so wichtig, nein.**
- 1573 **921. I: Mhm. Ja.**
- 1574 **922. Y: A- am Unwichtigsten sind Worte.**
- 1575 **923. I: Ja. Trotzdem noch mal zu einem gewichtigen Wort in**  
1576 **diesem Bereich. Was ist Sünde?**
- 1577 **924. Y: ... (lachend) Provozierende Frage.**
- 1578 **925. I: Mhm.**
- 1579 **926. Y: Provozierende Frage.**
-

- 1580 **927. I: Ja, vorausgesetzt es ist ein Wort, was für Sie was**  
1581 **bedeutet. Wenn das nicht so ist**
- 1582 **928. Y: Ja.**
- 1583 **929. I: Gehen wir weiter.**
- 1584 **930. Y: (lacht) .. Sünde ist die.. äh in dem (nach Worten**  
1585 **suchend) z- + biblisch äh argumentiert, .. die die Abspaltung**  
1586 **vom- von der göttlichen Einheit.**
- 1587 **931. I: Mhm. Ja, das sagt die Bibel. Aber Sie haben es gesagt,**  
1588 **es ist ne provozierende Frage. Was ist die Provokation?**
- 1589 **932. Y: ... (atmet schwer) + ... Also ich- mit diesem äh mit**  
1590 **diesem Begriff Sünde äh.. kann ich und operiere ich nicht mehr.**
- 1591 **933. I: Mhm.**
- 1592 **934. Y: Äh weil es eigentlich kein Thema ist für mich.**
- 1593 **935. I: Mhm.**
- 1594 **936. Y: Auch- auch das äh ist etwas, was ich- was mit früher in**  
1595 **den- in den Gemeinden oder in den- in der- in dieser cha-**  
1596 **charismatischen Gemeinde, Pfingstgemeinde immer wieder**  
1597 **wurde auch davon gesprochen.**
- 1598 **937. I: Mhm.**
- 1599 **938. Y: Äh sodass man schließlich immer drüber nachgedacht**  
1600 **hat, äh hab ich jetzt gesündigt, bin ich sündig, was was ist das**  
1601 **eigentlich und äh leb ich noch richtig. Und es war immer so ne-**  
1602 **so'n- so ne.. äh Selbstbespiegelung und Kontrolle.**
- 1603 **939. I: Mhm.**
- 1604 **940. Y: Kann ich richtig leben. Hab ich vielleicht irgendwas**  
1605 **verkehrt gemacht.**
- 1606 **941. I: Mhm.**
- 1607 **942. Y: Und daraus ergibt sich keine- kein gutes Lebensgefühl.**
- 1608 **943. I: Mhm. Mhm.**
- 1609 **944. Y: Äh ich hab mich ständig kontrolliert und hatte- war dann**  
1610 **belastet mit schlechtem Gewissen.**
- 1611 **945. I: Mhm.**
- 1612 **946. Y: Letztlich äh kann das soweit gehen, dass äh dass man**  
1613 **glaubt, das menschliche Leben an sich ist schon Sünde.**
- 1614 **947. I: Mhm.**
- 1615 **948. Y: Es ist überhaupt Sünde Mensch zu sein.**
-

- 1616 **949. I: Mhm. Mhm.**
- 1617 **950. Y: Und das ist ganz schrecklich.**
- 1618 **951. I: Mhm.**
- 1619 **952. Y: Nicht, wenn man denkt, ich bin äh schlecht von Grund**  
1620 **auf und ich kann dagegen auch nichts machen.**
- 1621 **953. I: Mhm.**
- 1622 **954. Y: Also dies- wenn man sich zu sehr auf diesen Begriff**  
1623 **Sünde konzentriert, verliert man den Kontakt zum- äh zum**  
1624 **Leben.**
- 1625 **955. I: Mhm. Mhm. Wie erklären Sie das Böse in der Welt?**  
1626 **Nachdem Sie die Sünde jetzt so- (lacht)**
- 1627 **956. Y: Mhm. Wie ich mir das erkläre.. (atmet schwer) + Ja, das-**  
1628 **das Böse wird sichtbar, was in- was letztlich auch die- die**  
1629 **Möglichkeit, böse zu sein, ist in ins- ist in allen vorhanden.**
- 1630 **957. I: Mhm.**
- 1631 **958. Y: Genauso aber auch die Möglichkeit, äh das Gute zu**  
1632 **leben.**
- 1633 **959. I: Mhm.**
- 1634 **960. Y: .. Und die Entscheidung, ich möchte jetzt... ähm die**  
1635 **Entscheidung trifft je- jeder Mensch mehr oder weniger.. selber.**
- 1636 **961. I: Mhm.**
- 1637 **962. Y: Äh bewusst oder bewusst. Viele sind auch unbewusst**  
1638 **bö- einfach böse- böse Menschen.**
- 1639 **963. I: Mhm.**
- 1640 **964. Y: Ich glaube, mein Vater war böse.**
- 1641 **965. I: Mhm.**
- 1642 **966. Y: Aber das wusste der gar nicht.**
- 1643 **967. I: Mhm.**
- 1644 **968. Y: Wenn er das gewusst hätte, hätte er sich bestimmt**  
1645 **angestrengt, es nicht mehr zu machen.**
- 1646 **969. I: Mhm.**
- 1647 **970. Y: Da irgendwas unternommen. (atmet schwer) + Ja, das-**  
1648 **das Böse wird sichtbar in dem Moment, wo du dich**  
1649 **entscheidest, ..äh das- nicht das Gute in dir zu leben.**
-

- 1650 **971. I: Mhm. Seh ich das richtig, dass bei Ihnen aber ne**  
1651 **Einschränkung mitschwingt, vorausgesetzt du kannst dich**  
1652 **entscheiden?**
- 1653 **972. Y: Ja.**
- 1654 **973. I: Mhm.**
- 1655 **974. Y: Das ist richtig. Es gibt viele, die können sich nicht mehr**  
1656 **entscheiden, weil sie krank sind.**
- 1657 **975. I: Mhm.**
- 1658 **976. Y: Ne, weil sie gezwungen sind, so bö- so zu leben.**
- 1659 **977. I: Mhm.**
- 1660 **978. Y: Aber auch die, denk ich, sind in- auch in das Erbarmen**  
1661 **Gottes mitein- miteinbezogen.**
- 1662 **979. I: Mhm.. Wenn Menschen sich über religiöse Fragen nicht**  
1663 **einig sind, wie können solche religiösen Konflikte gelöst**  
1664 **werden?**
- 1665 **980. Y: (atmet schwer) ... Es gibt Möglichkeiten, solche**  
1666 **Konflikte zu lösen. Äh aber oftmals kann man sie auch nicht**  
1667 **lösen, dann ist aber ne Trennung nötig.**
- 1668 **981. I: Mhm. Mhm.**
- 1669 **982. Y: Wenn es die Möglichkeit gibt, äh äh religiöse oder**  
1670 **spirituelle Konflikte zu bewältigen, (räuspert sich) ist- sind**  
1671 **verschiedene Dinge möglich. Äh also das gemeinsame**  
1672 **Diskutieren und Austauschen.**
- 1673 **983. I: Mhm.**
- 1674 **984. Y: Ähm das Suchen nach gemeinsamen Wegen, die man**  
1675 **trotzdem gehen kann, obwohl man unterschiedlicher Auffassung**  
1676 **ist. Ähm vielleicht gibt es auch einen Weg äh gemeinsam äh die**  
1677 **Konflikte auszuhalten.**
- 1678 **985. I: Mhm.**
- 1679 **986. Y: Ist auch möglich.**
- 1680 **987. I: Also anzuerkennen.**
- 1681 **988. Y: Anzuerkennen.**
- 1682 **989. I: Hier können wir uns nicht treffen.**
- 1683 **990. Y: Hier können wir uns nicht treffen und trotzdem äh**  
1684 **besteht die Möglichkeit, miteinander zu leben.**
- 1685 **991. I: Mhm. Mhm.**
-

- 1686 **992. Y: Also das Aushalten des- des Anderen, obwohl der**  
1687 **anders ist. Das ist ja auch ne Aufgabe, die- die jeder Mensch**
- 1688 **993. I: Mhm.**
- 1689 **994. Y: Hat.**
- 1690 **995. I: Mhm.**
- 1691 **996. Y: Was sich dann in (räuspert sich) + in Gemeinden äh**  
1692 **genauso widerspiegelt.**
- 1693 **997. I: Mhm.**
- 1694 **998. Y: Ich hab so ein Fall erlebt.. (räuspert sich) + Bei uns in**  
1695 **der evangelischen äh methodistischen Kirche. Es gab ähm- in**  
1696 **der Kirche ist es- in unserer Kirche ist es üblich, dass alle zehn**  
1697 **Jahre die Pastoren wechseln.**
- 1698 **999. I: Mhm.**
- 1699 **1000. Y: Und vor drei Jahren kam in unse- unsere Gemeinde ein**  
1700 **neues- ein neuer- eine neue Pastorin'**
- 1701 **1001. I: Mhm.**
- 1702 **1002. Y: Und es stellte sich schon ganz kurz nach dem**  
1703 **Erscheinen dieser neuen Pastorin heraus, ein gemeinsames äh**  
1704 **Leben mit dieser Pastorin und der Gemeinde oder dem**  
1705 **Gemeindevorstand ist nicht möglich.**
- 1706 **1003. I: Mhm.**
- 1707 **1004. Y: Und äh dort fand Trennung dann statt. Die ist dann**  
1708 **nach.. drei Monaten wieder ausgezogen.**
- 1709 **1005. I: Mhm. Und es gab äh Differenzen in der Auffassung von**  
1710 **Religion. Das heißt, es war nicht so, dass man sich eigentlich**  
1711 **persönlich nicht gemocht hätte.**
- 1712 **1006. Y: Das kam noch hinzu, man mochte- man machte sich-**  
1713 **mochte sich persönlich nicht. (räuspert sich) + Es kamen ähm**  
1714 **unterschiedliche Auffassungen in äh religiösen Fragen vor und**  
1715 **äh man war zerstritten, man- es hat also Konflikt- äh Punkte**  
1716 **gegeben, die nicht zu lösen waren.**
- 1717 **1007. I: Mhm. Mhm. Sodass man gesagt hat, dann-**
- 1718 **1008. Y: Wir müssen auseinandergehen, ja.**
- 1719 **1009. I: Das war meine letzte Frage. Gibt's Ihrerseits noch was,**  
1720 **was Sie kommentieren, hinzufügen möchten? Oder vielleicht**  
1721 **auch was, was Sie vermisst haben, was ich nicht angesprochen**  
1722 **hab?**
-



- 1723 **1010. Y: ... Nein, fällt mir so auf die Schnelle jetzt nicht ein.**  
1724 **Vielleicht die- die Frage, äh gab es so etwas wie- wie ein**  
1725 **Bekehrungserlebnis oder äh-**
- 1726 **1011. I: Mhm.**
- 1727 **1012. Y: Wär vielleicht interessant.**
- 1728 **1013. I: Mhm. Ja, möchten Sie dazu noch was sagen, zu**  
1729 **Bekehrung?**
- 1730 **1014. Y: (lacht) Es gab für mich also in dem Sinne so so kein-**  
1731 **kein direktes Bekehrungserlebnis.**
- 1732 **1015. I: Mhm.**
- 1733 **1016. Y: Nicht, das war eher so'n Prozess über längere Zeit.**
- 1734 **1017. I: Mhm.**
- 1735 **1018. Y: Aber ich weiß, dass- dass viele andere so so was**  
1736 **Ähnliches haben, ne. Die können sogar Zeit und Stunde genau..**  
1737 **festhalten.**
- 1738 **1019. I: Also wo was von einem Moment auf den andern**
- 1739 **1020. Y: Ja.**
- 1740 **1021. I: Sich ändert. Während Sie für sich eher sagen würden,**  
1741 **das äh war ein Weg mit**
- 1742 **1022. Y: Ja.**
- 1743 **1023. I: Unterschiedlichen Stationen.**
- 1744 **1024. Y: Richtig, ja.**
- 1745 **1025. I: Und dann eher, wie Sie sagten, Prozesse über die Zeit.**
- 1746 **1026. Y: Mhm.**
- 1747 **1027. I: Da könnten wir umgekehrt fragen, äh äh uns geht ja..**  
1748 **nicht nur um den Begriff der Bekehrung und der Konversion,**  
1749 **sondern auch der Dekonversion. Gab's für Sie so ganz klare**  
1750 **Momente des Abschieds, wo Sie gespürt haben, das ist nicht**  
1751 **mehr meine Glaubensauffassung.**
- 1752 **1028. Y: Ja, immer wieder.**
- 1753 **1029. I: Mhm.**
- 1754 **1030. Y: Also einmal der Abschied aus der äh Guruszene.**
- 1755 **1031. I: Mhm.**
- 1756 **1032. Y: Äh dort habe ich einen ganz klaren Trennungsstrich**  
1757 **gezogen. Dann der Abschied aus der- aus dem Bethaus.**
-

- 1758 **1033. I: Mhm.**
- 1759 **1034. Y: Das ist die pfingstlerische Gemeinde.**
- 1760 **1035. I: Mhm.**
- 1761 **1036. Y: ÄH in [Stadt T in Nordwestdeutschland]... In der war ich**  
1762 **ja immerhin äh sechs sieben Jahre.**
- 1763 **1037. I: Mhm.**
- 1764 **1038. Y: Klarer- klare Trennung und zu denen habe ich bis heute**  
1765 **keine Kontakte mehr.**
- 1766 **1039. I: Mhm.**
- 1767 **1040. Y: Die haben zwar immer wieder versucht, auch**  
1768 **anzuknüpfen an mir, aber ich hab das nicht gestattet. Ich wollte**  
1769 **das nicht.**
- 1770 **1041. I: Mhm.**
- 1771 **1042. Y: Ähm dann die Trennung von der charismatischen**  
1772 **Szene.**
- 1773 **1043. I: Mhm.**
- 1774 **1044. Y: Äh wo ich gesagt habe, das ist nicht mein Weg.**
- 1775 **1045. I: Mhm.**
- 1776 **1046. Y: Ne, ich hab das ne zeitlang gemacht, aber jetzt nicht**  
1777 **mehr.**
- 1778 **1047. I: Mhm.**
- 1779 **1048. Y: Äh und mehr oder weniger jetzt die Trennung äh von der**  
1780 **methodistisch evangelischen Kirche.**
- 1781 **1049. I: Mhm. Und würden (Ende des Tonbands).**
-

- 1 1. I: Wir machen ein narratives Interview zur Glaubensentwicklung.  
2 Und fangen mal damit an.. da. Bitte erzählen Sie uns, wie es  
3 gekommen ist, dass Sie.. Mitglied bei den äh Sunniten waren,  
4 und wie haben sich die Dinge entwickelt, dass Sie heute nicht  
5 mehr dazu gehören.
- 6 2. Y: (gequält) Ja.
- 7 3. I: Ich wü- ich würde mir wünschen, dass Sie mir einfach  
8 erzählen, was Ihre Geschichte gewesen ist, also ich würde mich  
9 weitgehend raushalten und nur dann was nachfragen, wenn  
10 mir.. ein Zusammenhang fehlt oder wenn ich sonst etwas nicht  
11 verstehe.
- 12 4. Y: (etwas gequält) Ja. + Ja. Also- hm-.. wenn man die Frage  
13 beantworten möchte- oder ich, wie- wie ich dazu gestoßen bin,  
14 zu dieser- zu dieser Gemeinschaft. Beziehungsweise noch  
15 ausdifferenzierter zu den Su- zu den Sunniten. Muss ich sagen,  
16 dass eigentlich (stockend) so gut wie.. vollständig die Religion  
17 über meine Eltern hm- + mir vermittelt worden ist. Das heißt, hm  
18 dass ich alle Vorstellungen, die der Religion zugehörig sind,  
19 oder der Richtung, auch von meinen Eltern mir vermittelt  
20 worden sind. Und vermittelt wurden mir aber auch ähm- eine-  
21 eine Ehrfurcht gegenüber Gott, gegenüber Allah. Und- und mit  
22 dieser Ehrfurcht bin ich eigentlich im Laufe der Zeit groß  
23 geworden, hab mich auch natürlich nach dem dann auch hm  
24 dementsprechend dann auch entwickelt. Habe bestimmte hm  
25 Gesetze, religiöse Gesetze, vielleicht auch eingehalten und sp-  
26 äh- war auch damit sehr im Reinen, zumindest, mit mir selber.  
27 Das war dann auch später dann so, dass ich ne zeitlang.. dann  
28 auch selbständig in die Moschee gegangen bin. Oft nämlich- es  
29 war nämlich oft so, dass ich dann doch durch- durch meine-  
30 durch den Antrieb meiner Eltern.. ähm dann halt in die- in das  
31 Glaubenshaus, in die Moschee gegangen bin. Ähm und selten  
32 halt alleine un- aber halt dann kam es halt zu einer Zeit, wo ich  
33 etwa sechzehn war, zwischen sechzehn und achtzehn, vielleicht,  
34 wo ich dann auch wirklich aus Überzeugung alleine dann zu den  
35 Freitagsgebeten etwa gegangen bin. Ja. Und... wie gesagt, hatte  
36 ich eigentlich gar keine- nicht wirklich viel Entscheidungsmacht  
37 in der Sache. Ähm mich etwa zu entscheiden, dass ich doch  
38 lieber Alevite sein möchte statt jetzt Sunnite, wie es bei mir der  
39 Fall war. Genau aus dem Grund, weil meiner Meinung nach  
40 diese beiden- diese beiden ja Richtungen vom Islam eigentlich
-

41 sehr isoliert voneinander leben. Das einzigste- das einzige, was-  
42 wo drin sie eine Identifikation finden, ist vielleicht einfach, jetzt  
43 im- im türkischen Kontext, dass man sagt, dass man Türke ist.  
44 Aber sonst leben halt beide Richtungen ihre Glauben auf ganz  
45 unterschiedliche Weise in erster Linie. Und in zweiter Linie sehr  
46 unabhängig von der anderen.. leben sie ihre Religion aus. So  
47 dass ich halt gar keinen Zugang hatte, zu den Aleviten zum  
48 Beispiel. Ich hatte natürlich mal Freunde. Die alevitisch waren,  
49 aber man konnte sofort merken, dass das ganz andere  
50 Umstände sind, ganz andere Praktiken sind und so weiter. So,  
51 dass das für mich fremd erschien. Aber es wurde mir natürlich  
52 auch von der Familie vermittelt, dass ich sunnitisch bleiben  
53 sollte. Die Vorteile vom- vom Su- Sunnite sein wurden mir  
54 aufgezählt etwa. Und da hab ich eigentlich auch an das- hab ich  
55 auch eigentlich fest dran geglaubt, es wurden natürlich auch  
56 hm- es- man konnte darin auch natürlich diskriminierende  
57 Elemente entdecken. Die sich dann später als unwahr  
58 herauskristallisiert haben, aber in einem jungen Alter hab ich  
59 das dann schon geglaubt. Äh und war auch überzeugt davon,  
60 Sunnite zu sein. Ja.. Ähm dies ging eigentlich solange bis ich  
61 noch meine Ausbildung gemacht hatte. Das war halt bis zum  
62 etwa dreiundzwanzigsten Lebensjahr. Oder zweiundzwanzigsten  
63 Lebensjahr. Wo ich mich danach dazu entschieden habe, hm  
64 nicht in das Arbeitsleben einzutauchen, sondern hm.. den  
65 schulischen Werdegang weiterzugehen. Und dann hab ich mich  
66 neunzehnhundertneunundachtzig hm an [Schule in  
67 Nordwestdeutschland] beworben und wurde auch angenommen.  
68 Und ich vermute auch, dass sicherlich auch eine Entwicklung  
69 daraus resultiert hat, dass ich halt auch  
70 [sozialwissenschaftliches Fach A] als Hauptfach hatte. Insofern,  
71 dass ich hmm- dass mir bestimmte- bestimmte Prozesse,  
72 bestimmte (nach Worten suchend) pf- + sei es historisch, sei es  
73 aktuell politische Dinge. Mir aufgefallen sind. Die mir vorher in  
74 dieser Art und Weise nicht aufgefallen sind. Hmm- mit diesem  
75 Prozess, mit einem- mit dem- oder auf dem Weg die Welt zu  
76 verstehen, hab ich gemerkt, hmm wie die Strukturen meines  
77 eigenes Glaubens- meines eigenen Glaubens sind. Oder  
78 zumindest.. hab ich geglaubt das zu verstehen. Und dies hat  
79 mir.. hmm nicht so sehr Verständ- oder noch mehr Verständnis  
80 für meine Religion gegeben, sondern hat mich eher davon  
81 distanziert, muss ich sagen. Jedoch wusste ich es in den  
82 Momenten oder in dem Prozess, in dem ich damals war, konnte  
83 ich das natürlich nicht so.. hm- nicht so klar sehen, wie ich das  
84 heute mache, ganz im Gegenteil, packte mich immer eine Angst,

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85 wenn ich an- an Allah gezweifelt hatte. Es war ein großes  
86 Ehrfurchtsgefühl in mir. Was mich auch oftmals daran gehindert  
87 hat, ähm Allah kritisch zu betrachten.. Und- nun ja, dies hat sich  
88 aber im Laufe der Zeit, im Laufe meiner schulischen Ausbildung  
89 an [Schule in Nordwestdeutschland] vor allem, hat sich das  
90 gewandelt, es war aber ein Prozess, der schrittweise verlaufen  
91 ist. Und Stück für Stück kam es dann dazu, dass ich dann halt  
92 doch immer kritischer so gegenüber Religion wurde. Immer  
93 kritischer gegenüber Allah. Immer kritischer gegenüber der- der  
94 Religionsgemeinschaft wurde. Andererseits... haben mir auch  
95 diese- hat mir auch diese Kritikfähigkeit natürlich, würde ich  
96 jetzt aus meiner heutigen Sichtweise sagen, hmm viele  
97 erhellende Momente verschafft. Also.. wie zum Beispiel, warum  
98 bestimmte Menschen an bestimmten Orten ja- wie- wie äh- wie ja  
99 unsere-.. ja, über unsere Ethnie, würde ich fast sagen, ist ja hier  
100 repräsentiert, wieso bestimmte Muster einfach entstehen. Und  
101 vor allem in Verbindung mit der Religion entstehen. Ähm- und  
102 ein Leitsatz, den ich- welches ich ja immer noch- äh für den ich  
103 immer noch.. ähm- ähm stehe, ist, dass- dass ein Leben ohne  
104 Religion gar nicht der einfachste Weg ist. Hmm genau aus dem  
105 Grund, weil- weil man sich ganz viele Sachen hmm mit der  
106 Religion... ein Verständnis gibt, würde ich sagen. Wenn man  
107 etwa- wenn etwa ein Wunder, in Führungsstrichen, passiert,  
108 kann man's immer mit Gott in Vereinba- in Einklang bringen.  
109 Und es ist die Kraft des Gottes, der- der dieses Wunder einfach  
110 vollbracht hat. Und außerdem denke ich, dass auch eine  
111 gewisse Religiosität einem Menschen.. wie im Sinne von Marx,  
112 Opium für das Volk, eine gewisse Kraft gibt, eine gewisse  
113 Energie, eine Glaubenskraft gibt. Auch an sich selbst. Und.. als  
114 nichts Gläubiger beziehungsweise als.. Mensch, der f- Sachen-  
115 der Ereignisse aus dem logischen Verstand versucht zu  
116 erklären, bieten sich ja einfach diese Erklärungsmuster nicht.  
117 Und von daher wusste ich schon damals, in dem Entw- in der  
118 Entwicklungsphase, wie auch heute, dass nicht religiös sein,  
119 heißt, sehr selbstkritisch, aber auch sehr kritisch mit- mit der  
120 Umwelt, mit der Welt, mit den Ereignissen auf der Welt umgehen  
121 heißt. Und das macht die Sache nicht schwierig- äh das macht  
122 die Sache nicht besonders leicht. Weil man einfach andere  
123 Erklärungsmuster für- für Ereignisse finden muss, die- die man  
124 sonst nicht erklären kann. Andererseits.. ah- beziehen- ähm-..  
125 wird- kann man sich nicht mehr auf- auf Allah beziehen, wenn  
126 einem- oder sie um Hilfe bitten, wenn's einem zum Beispiel sehr  
127 schlecht geht. Das sind alles Sachen, die ich- die mir sehr  
128 bewusst geworden sind, vor allem jetzt, aber das heißt nicht,

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129 dass ich trotzdem.. oder gerade deswegen weiterhin an- an  
130 meine- an die Religion, die mir vermittelt worden ist, glauben  
131 muss. Sicherlich, und das finde ich sehr wichtig, im Laufe der  
132 Entwicklung, in meiner eigenen Entwicklung, habe ich halt auch  
133 gemerkt, dass.. hm- dass bestimmte Vorsätze, die unter  
134 anderem auch im Koran wieder zu finden sind, mir auch eine  
135 gewisse Logik- ähm mir eine gewisse... ja doch Logik versch-  
136 geben. Und.. genau diesen Punkt würde ich halt auch  
137 unterstreichen. Und sagen, dass ich wirklich nicht alles von  
138 meiner ursprünglichen Religion verwerfe, nicht als gültig  
139 erkläre, sondern einfach nur die Aspekte, die mir als unlogisch  
140 erscheinen. Ganz im Gegenteil dazu werden Sachen, die.. die  
141 mir sehr logisch erscheinen, wären auch immer noch in  
142 meinem.. ähm-.. meinem Interesse. Und ich würde- und ich  
143 würde sie, vermute ich jetzt auch weiterhin noch, verfolgen und  
144 sie auch annehmen. So. Aber um noch mal darauf  
145 zurückzukommen, wie sich das entwickelt hat. Ich glaube, dass  
146 einfach eine gewisse Art von Aufklärung, eine gewisse Art von...  
147 Regelmäßigkeit, den man vielleicht doch in einer Geschichte  
148 wieder findet, mich dazu geführt haben, dass Religiosität.. hm  
149 oftmals den Menschen hindern können. An vielen Sachen  
150 hindern können. Weil sie bestimmte-.. bestimmte Gesetze  
151 ausspricht, die man einer- äh die man einhalten muss, und wenn  
152 nicht, droht dann halt irgendetwas. Und ich glaube, genau dieser  
153 Aspekt in- in der Befreiung vom- im- in der Befreiung meiner  
154 Persönlichkeit, stand mir dabei im Wege, würde ich sagen... Und  
155 genau deswegen- da drin sehe ich natürli- sehe ich einen  
156 wesentlichen Grund dazu,.. ähm warum ich mich jetzt so  
157 entwickelt habe wie's- wie ich mich- zu dem Menschen wie ich  
158 heute bin eigentlich. Ein ganz anderer Aspekt, und der wird ganz  
159 sicher interessant sein für Euch Pädagogen. Ist natürlich der,  
160 dass man- oder dass ich.. eigentlich im Laufe meiner ganzen-  
161 meiner ganzen Schulbildung, meiner Sozialisation, oder wie  
162 auch immer man das nennen möchte, immer wieder gemerkt  
163 habe, dass ich anders bin.. Und ich weiß nicht, warum-  
164 beziehungs- warum Lehrer so auf- darauf reagiert haben,  
165 beziehungsweise.. hm wieso ihnen das so fremd erschien. Aber  
166 haben auch diese Differenzen auch Lehrer geschaffen. Und da  
167 kann ich mal ein ganz kleines Beispiel zu sagen. Es wurde halt  
168 jedes Jahr zu Beginn des neuen Jahres.. war das erste, was mit  
169 dem Klassenlehrer besprochen worden ist, welche Geschenke  
170 man zu Weihnachten bekommen hat. Und nach dem zweiten  
171 oder dritten Mal, als ich dann gesagt hatte, dass ich nichts zu  
172 Weihnachten geschenkt bekommen habe, und die ganzen

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173 Kinder total.. irritiert waren, warum das so ist und das gar nicht  
174 verstehen konnten, dass ich einer anderen Religion angehöre.  
175 Hm hab ich natürlich eine Strategie entwickelt. Und habe  
176 gelogen und habe gesagt, ja, ich hab dies bekommen und das  
177 bekommen. Um einfach gleich zu sein. Und ich glaube, das ist  
178 halt einfach auch diese.. ähm-.. genau das- die Sache, dass man  
179 einfach, wenn man.. zwischen zwei Kulturen aufwächst, und  
180 dies kann ich eigentlich nur ähm aus dem deutschen Kontext  
181 sagen, also auf Deutschland bezogen,.. dann wird die- die  
182 Andersartigkeit beziehungsweise die Seite, die die Kultur, die  
183 eine f- die fremd erscheint in Deutschland, eben nicht als  
184 Bereicherung gesehen. Ganz im Gegenteil wird sie als etwas  
185 Fremdes, etwas Komisches, etwas Unverständliches gesehen.  
186 Und das führt meiner Meinung nach.. dazu, dass ich dann, in  
187 dem Fall, hm das Bestreben habe, gleich zu werden. Meine-..  
188 wenn ich ständig durch meine Eigenart, durch meine  
189 Verschiedenheit st- ähm ständig Kritik bekomme  
190 beziehungsweise als anders- als anders dargelegt werde, dann  
191 wird man auch nicht- oft nicht ganz in der Gruppe auch äh  
192 akzeptiert. Oder im Freundeskreis [dann?], oder im- im  
193 Klassenkreis. Und das hat mir- leider Gottes hat mir das- hat  
194 mich das eigentlich Schritt für Schritt dazu geführt, dass ich  
195 mich versucht habe immer mehr anzupassen. Ähm- ganz viel  
196 später habe ich aber allerdings gemerkt, dass diese Anpassung  
197 ja eigentlich.. nicht der Sinn der Sache wäre. Dass ja- dass  
198 eigentlich Bikulturelles- dass bikulturelle Menschen ja eigentlich  
199 als Bereicherung gesehen werden müssen als-.. statt als  
200 handicapped. Jedoch ist das eine Strategie, die ich jetzt erst seit  
201 einiger Zeit verfolge. Zu der Zeit war es schon so, dass ich halt  
202 einfach die Differenzen zwischen mir und den andern- man  
203 muss dazu sagen, in der Grundschule.. waren wir glaub ich  
204 (zögernd) zu dritt türkisch + oder muslimisch. Und der Rest war  
205 halt wirklich zwar- äh waren auch- da waren halt zwar auch ein  
206 Ausländeranteil, aber das war dann halt christlich. So, dass man  
207 halt wirklich auch ziemlich alleine dastand. Und sp- wie man ja  
208 auch so äh von seiner eigenen Geschichte auch weiß, wissen  
209 wir schon so, dass Kinder grausam sein können.  
210 Beziehungsweise ehrlich sind. Und so war das halt auch. Also  
211 es gab halt unheimliche Verständigungsprobleme. Und natürlich  
212 reelle Differenzen, die halt im Klassenkontext nicht ausdis-  
213 diskutiert worden sind.. Ja... Und die Religion, denk ich mal, ist  
214 ein dicker Kontrast, ein sehr fetter Kontrast, hmm- der einen  
215 Türken und einen Deutschen ausmacht. Denk ich.. Und vielleicht  
216 war das in dem Sinne eine Strategie, dass ich gesagt habe, hm

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217 die Religion kürzer treten zu lassen beziehungsweise nicht in  
218 der Öffentlichkeit auszuleben, um als gleich zu gelten. Natürlich,  
219 das Aussehen, ne. Darüber braucht man ja gar nicht zu reden.  
220 Aber ich mein, das ist ein Aspekt, was man ja nicht immer  
221 gegenwärtig hat, was- ich mein jetzt einfach, man hat nicht  
222 immer ein Spiegel, wo man sich immer wieder selber drin sieht  
223 und sieht, dass man anders ist. Ne.. Oftmals ist es ja scho so,  
224 dass man auf andere Menschen reagiert beziehungsweise..  
225 umgekehrt, dass man selber eine Aktion macht und Menschen  
226 auf dich reagieren. So dass du dich selber in deiner äußerlichen  
227 Gestalt gar nicht in dem- in dem Moment reflektieren kannst.  
228 Das macht man nur in dem Moment, wo dann wirklich einer zu  
229 dir sagt, du scheiß Ausländer. Oder ihr scheiß Türken. Dann  
230 wird's einem wieder bewusst halt, ne. Ja, mit der Strategie bin  
231 ich eigentlich vor allem in [Schule in Nordwestdeutschland], in  
232 [Schule in Nordwestdeutschland] ziemlich gut gefahren. Es kam-  
233 natürlich sind viele Sachen weggefallen, die vorher für mich eine  
234 Logik hatten und auf einmal nicht mehr. Wie zum Beispiel nicht  
235 Schweinefleisch essen. Wie zum Beispiel sehr kritisch über Gott  
236 nachzudenken. Wie zum Beispiel.. in die Moschee gehen, fasten.  
237 Und viele andere Sachen, die mir jetzt vielleicht nicht einfallen.  
238 Ähm... ich vermute, dass ich auch dadurch in eine gewisse  
239 Sinnkrise gekommen bin. Weil Werte, die ich eigentlich ganz- ja-  
240 ganz lange in meinem Leben und vor allem in einer sehr  
241 wichtigen Zeit gepflegt habe, waren auf einmal weg. Und man  
242 fragte sich, wieso hat man das sein halbes Leben oder ein drittel  
243 von seinem Leben verfolgt, wenn man's jetzt auf einmal ver-  
244 wegwirft, ne. Dies hat mich ein bisschen zu einer hm Sinnkrise,  
245 zu einer Lebenskrise vielleicht schon geführt, irgendwo. Aber  
246 ich konnte es immer noch sehr gut dadurch kompensieren,  
247 dass- dass ich noch meine Familie habe und noch hatte. Mit  
248 denen stehe ich mittlerweile nicht mehr in- in so engem Kontakt,  
249 weil sie in der Türkei leben. Aber trotzdem merke ich, dass hier  
250 die Momente zwischen Kultur und Religion sehr eng verknüpft  
251 sind. Dass halt viele Sachen, die mir meine Eltern vermittelt  
252 haben, kulturelle Hintergründe haben, diese Kultur aber  
253 wiederum einen religiösen Hintergrund hat. So dass gar kein-  
254 gar kein- gar keine konkrete Trennlinie gibt.. Und diese Sachen  
255 versuche ich immer noch.. zwar von Zeit zu Zeit weniger,  
256 versuche ich aber auch immer noch anzunehmen. Und sie zu  
257 akzeptieren und vor allem zu tolerieren. Hmm- und ich weiß  
258 nicht, ob mir das sehr gut gelingt, aber es ist auf jeden Fall mein  
259 Anspruch... Ja. Vielleicht noch ein Wort zu- zu dem, wie ich  
260 mich heute definieren würde.. Ähm... ich denke-.. ich denke,

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261 dass ich mich nicht als Heiden definieren würde, ich würde mich  
262 auch mittlerweile nicht mehr als Atheist definieren. Ich würde  
263 mich als etwas hm- etwas dazwischen vielleicht definieren. In  
264 dem Sinne, dass ich sicherlich noch bestimmte religiöse Muster  
265 verfolge, und sie auch noch als wichtig und ernst sehe. Aber  
266 andererseits ich nicht in einer Verpflichtung zu meiner Religion  
267 stehe und stehen möchte. Und ich- deswegen, denke ich, ist es  
268 schon so eine sehr spezielle Form von-.. von Glauben, von  
269 Religiosität,.. aber auch vom- vom- von einem Lebensstil, würde  
270 ich sagen. Hm was aber eigentlich- was mich eigentlich gar  
271 nicht so sehr verwundert, weil im kulturellen Sinne läuft es ja  
272 eigentlich nicht anders. Ich meine... damit eigentlich nur, dass-  
273 dass Leute, die-.. die in einem Umfeld beziehungsweise... in  
274 einem Kontext groß geworden sind wie ich, und ich bin mir  
275 ziemlich sicher, dass es nicht- dass ich dabei nicht der Einzelfall  
276 bin.. Wirklich auch hm-... ja, eine ganz besondere Art von Kultur  
277 auch aufbauen beziehungsweise aufgebaut haben.. Und diese  
278 Kultur, die- die drückt sich in ganz verschiedenen Aspekten aus.  
279 Und warum soll in dem Sinne einfach diese Religiosität, das- der  
280 Aspekt der Religiosität, der für mich ja sehr eng in Verbindung  
281 mit der Kultur steht, nicht auch etwas Hybrides, Anormales sein.  
282 Und von daher scheint es mir schon ziemlich logisch, dass  
283 einfach hm- die Strategie, die ich mir aufgebaut habe, mit dem  
284 Ursprung, die Welt besser zu verstehen, hm mit dem Ursprung,  
285 nicht als-.. hm nicht als extrem auffällig zu gelten, eigentlich bei  
286 ganz vielen der Fall sein müsste. Obwohl ich's jetzt wirklich  
287 nicht genau weiß, also ich kann's auch von meinem  
288 Freundeskreis, der auch zum größten Teil türkisch wäre, nicht  
289 bestätigen, dass es so eine Art von- Art gäbe, die jetzt so wären  
290 wie ich. Also oftmals ist da die Ehrfurcht noch da, ne. Vor allen  
291 vor Gott, aber.. ich gra- ich denke, gerade Leute, die halt so ein  
292 Schicksal teilen wie ich, die wirklich eine schulische Laufbahn  
293 genießen,.. ähm dann doch in einem größeren  
294 Spannungsverhältnis sind. Als jene, die jetzt im Arbeitsleben  
295 stecken, wirklich vielleicht bei der Arbeit Kontakt haben zu  
296 einigen Deutschen, aber in der Regel dann halt ihren größten  
297 Freundeskreis und ihren oh- größten Bekannten- Kreis aus der  
298 eigenen, ne, Kultur halt aufbauen. Weil da kann man sich halt  
299 immer noch besser isolieren. Als wie hier. In diesem Kreis. Da  
300 gibt es zum Beispiel mal ein [[Name W]?], der dann sagt, hey,  
301 hä, wie sieht's denn mit dir aus, bei deiner Religion. Der sich  
302 damit auseinandersetzen möchte, den das interessiert. [So?],  
303 und der- den- diesen Leuten ist man natürlich irgendwo eine-  
304 eine Antwort schuldig, ne. Und- nicht nur denen, sondern

305 vielmehr auch dir selber, weil du ja ständig mit solchen Fragen,  
306 mit solchen hm- mit deinem Interesse einfach konfrontiert bist,  
307 ne.. Von dem anderen einfach. Und das wirst du nicht haben,  
308 wenn du unter Gleichgesinnten bist, ne. Dort wirst du vielmehr  
309 als Strategie- noch mehr Strategien aufbauen um- und das  
310 Leben hier noch lebenswerter zu machen in etwa. Oder deine  
311 Religion noch mehr auf- zu konservieren, damit auch deine-  
312 (nach Worten suchend) hm- + deine Enkel noch was davon  
313 haben und nicht dann halt irgendwie verchristlicht werden zum  
314 Beispiel.. Ja. Was meinst du, hab ich was vergessen? Bin ja jetzt  
315 ganz schön ausgeschweift.

316 5. I: Also ich würde doch ähm nachfragen, äh. Als Sie alleine in die  
317 Moschee gingen, äh wie-

318 6. Y: Ja?

319 7. I: Wie sehr erlebten Sie- als Sie alleine in die Moschee gingen,  
320 wie haben Sie sich damals gefühlt? Äh jetzt ohne Eltern, ich  
321 meine, zuerst gingen Sie mit den Eltern, dann-

322 8. Y: Mhm.

323 9. I: Ohne Eltern.

324 10. Y: Ja, also am Anfang- ganz zu Anfang, wo es dann hieß,  
325 dass ich dann auch mal zur Moschee muss, war es ein Zwang.  
326 Oftmals. Ich muss auch sagen, dass ich wirklich von  
327 väterlicherseits vor allem nicht unbedingt sehr viel Druck erlebt  
328 habe. Dass ich dies machen muss. Mir wurden viele Sachen  
329 angeboten, aber allerdings war es in meinem Ermessen, ob ich  
330 das mache oder nicht, oftmals. Also die meiste Zeit meiner- hm  
331 von den- die meiste Zeit der- der Sachen, die ich noch im- im  
332 Gedächtnis habe. Natürlich kam es auch mal vor, dass ich- dass  
333 ich dann mal gezwungen worden bin, in- mit in die Moschee zu  
334 gehen. Aber das war selten. Das war sehr selten. Ähm-.. so dass  
335 ich dann wirklich auch hm eine Überzeugung entwickelt habe..  
336 Eine Überzeugung, die mir gesagt hat, hmm dass- dass das  
337 Beten zum Beispiel genauso zu deinem hm- ein Teil deines  
338 Leben ist wie viele andere Sachen auch. Und diese Überzeugung  
339 hat mich dann natürlich auch dann dazu geführt, dass ich dann  
340 nach der Schule etwa, freitags, dann halt zur Moschee gegangen  
341 bin. Und ganz sicher wurde ich dabei auch von den Leuten  
342 bestätigt, die halt hm- im bekanntschaftlichen Kreis waren,  
343 meiner Eltern. Weil die dann einen natürlich dann gelobt haben,  
344 gesagt haben, hey, so jung, und du kommst ganz allein hier hin,  
345 nach der Schule. Du hast- das ist sehr respektv- ähm  
346 respektvoll. (leise) Ne, das, glaub ich. + Das war natürlich auch

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347 noch ne Bestätigung. Eigentlich muss man auch dazu sagen,  
348 dass diese Phase gar nicht so lange ging, also die ging vielleicht  
349 ein, zwei Jahre. Aber es war auch nicht so, dass sie mir etwas  
350 vorgelogen haben und gesagt haben, das musst du jetzt  
351 machen, um dein Image zu verbessern. Sondern es war schon  
352 eine Überzeugung. Es hat Spaß gemacht, und ich hab dran  
353 geglaubt. Und.. ja... Was ich vielleicht noch erwähnen kann, ist,  
354 hmm.. dass das sicherlich wertvolle Erfahrungen für mich da  
355 waren. Und dass sie mich sicherlich auch nachhaltig und auch  
356 positiv beeinflusst haben. Und mich noch sicherlich durch mein  
357 ganzes Leben lang beeinflussen werden. Aber das finde ich gar  
358 nicht so schlimm. Weil.. ich bin eigentlich froh, zumindest in  
359 den- in den (zögernd) meisten Sachen, + die ich so erlebe. Bin  
360 ich wirklich froh, hm in einem Menschen quasi zwei Sprachrohre  
361 zu- zu haben. Und deswegen möchte ich zum Beispiel nicht, wie  
362 ich's- wie es sehr radikal war, vor einigen Jahren noch. Mich  
363 nicht auf eine Seite schieben. Äh mich nicht für eine Seite  
364 entscheiden müssen. Sei es jetzt im religiösen Sinne, sei es im  
365 kulturellen Sinne. So dass ich, glaub ich, ähm- also zum Beispiel  
366 weil jetzt der- ne andere Frage wäre ja zum Beispiel, wenn du  
367 jetzt vom- vom Islam ausgetreten bist, kein Moslem mehr bist.  
368 Wieso wirst du denn dann nicht Christ? Vielleicht passt die das  
369 ja viel besser, vielleicht kannst du dich ja damit viel besser an  
370 die Gesellschaft- an diese hiesige Gesellschaft anpassen, ne.  
371 Aber das sehe ich zum Beispiel gar nicht so. Also so sehr ich  
372 mich vom Islam ähm distanziere, umso mehr distanziere ich  
373 mich dann auch vom Christentum. Weil eigentlich diese beiden  
374 Religionen für mich.. für meine Lebenseinstellung hm nicht  
375 gerecht genug sind... Genau. Nicht gerecht genug sind. Und vo-  
376 aus diesem Grund kann ich's innerlich gar nicht akzeptieren...  
377 Ähm- ja.. Ich meine, es gibt sicherlich noch ganz viele Sachen,  
378 ne, die man- die man jetzt noch dazu erzählen könnte,  
379 Anekdoten und so weiter, hm aber ich möchte jetzt auch nicht  
380 unnötig viel ausschweifen, es sei denn, du hast jetzt Bedarf  
381 daran.

382 11. I: Doch bitte.

383 12. Y: Aber dann solltest du auch konkret sagen, was, ne. Also  
384 was du jetzt genau wissen willst, zum Beispiel.

385 13. I: Hm-

386 14. Y: Ich meine, was ich dazu sagen kann, vielleicht noch  
387 kurz, Gerechtigkeit, Gleichheit, Toleranz, das sind für mich  
388 Begriffe, die sich wirklich hmm eingehämmert haben, in meinen

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389 **Kopf. Muss ich sagen. Ähm natürlich auch irgendwo vermittelt**  
390 **durch meine Eltern, irgendwo aber auch Selbsterfahrungen,**  
391 **Ungerechtigkeit haben dazu geführt, dass der Aspekt der**  
392 **Gerechtigkeit, der Gleichheit für mich etwas unheimlich Großes**  
393 **geworden sind. Was unheimlich Wichtiges, ja schon fast zu**  
394 **sagen- zu einem Lebensideal entwickelt haben.. Hmm aber**  
395 **Toleranz, das passt- das ist nämlich auch ein Aspekt, der-.. den**  
396 **ich sehr oft- der mir sehr oft gefehlt hat.. In meiner Entwicklung**  
397 **in Deutschland. Dass Menschen nicht tolerieren konnten. Sie**  
398 **konnten zwar es sich anhören,.. vielleicht sogar auch den Kopf**  
399 **nicken, aber Verständnis hat man wenig gesehen.**  
400 **Beziehungsweise Sachen einfach so anzunehmen wie sie dir**  
401 **geschildert werden. Und nicht auf Verständnis zu [geraten?] und**  
402 **immer sich selber damit zu reflektieren. Und deswegen sind**  
403 **diese Aspekte für mich unheimlich wichtig geworden. Und sind**  
404 **für mich heilig. Und wenn ich dann aber jetzt sehe, dass- dass**  
405 **zum Beispiel Religion, Religiosität, Islam, Christentum gar nicht**  
406 **damit zu tun hat. Dass sie auf total intoleranter Ebene arbeitet.**  
407 **Oder kommuniziert. Und ja ganz im Gegenteil vielleicht sogar**  
408 **irgendwann mal- zum Beispiel in der Entstehungsgeschichte,**  
409 **Ungerechtigkeit, Tod, Mord, (nach Worten suchend) hmm +**  
410 **Diskriminierung und Verfolgung (Handyklingeln?) + gespürt hat,**  
411 **dann- dann kann ich das nicht für meinen- äh dann kann ich das**  
412 **nicht als meine Lebensphilosophie (nach Worten suchend)**  
413 **ähm.. + darstellen. So, das war auch ein sehr großer Konflikt,**  
414 **und das meine ich auch mit dieser Aufklärung, also die Welt ein**  
415 **Stück weit zu verstehen, die historischen Momente, die uns**  
416 **dazu geführt haben beziehungsweise uns bestimmte Strukturen**  
417 **gegeben haben, im Einklang mit der Religion, sind für mich ein**  
418 **Paradox. Oder werden dazu. Und deswegen.. habe ich auch**  
419 **sicherlich eine sehr kritische Art dazu entwickelt, zum Islam.**  
420 **Nicht nur zum Islam, aber auch dazu... Aber das sehe ich nicht**  
421 **nur bei mir, das sehe ich auch ganz- bei ganz vielen Freunden,**  
422 **in der Familie zum Beispiel. Dass wirklich- wenn- wenn**  
423 **bestimmte- wenn es bestimmte Momente gibt, wo- wo sich**  
424 **solche Menschen oder mir in dem Fall hm nicht gerecht, nicht**  
425 **gleich behandelt werden, dann entsteht eine- dann entsteht eine**  
426 **äh fast schon eine rasende Wut dazu. Und ganz kleine Momente**  
427 **können dann zu einem Konflikt führen. Also das habe ich schon**  
428 **öfter erlebt halt. Hmm- und ich denke, das ist schon ein sehr**  
429 **brisantes Thema für Menschen wie mich, mit dem Hintergrund,**  
430 **den ich teile, halt. Ähm ja, das wäre halt das, was [mir noch**  
431 **einfallen wollte?], aber wenn du jetzt noch spezielle [Sachen**  
432 **hast?], dann können wir da gerne noch drauf eingehen.**

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- 433 15. I: Also ich wollt noch ähm- Nachfrage zu Ihrem- zu Ihrem  
434 äh vorherigen Moslemsein. Haben Sie da auch äh Koran gelesen  
435 und-?
- 436 16. Y: Ja, also wie schon gesagt, ich wurde da ziemlich hm  
437 leger erzogen. Es hieß mal ne zeitlang, (zögernd) dass + ich die  
438 Möglichkeit hätte, jeden Sonntag in die Koranschule zu gehen.  
439 Das haben meine Geschwister etwa gemacht. Und die haben  
440 halt auch Arabisch- dies Altarabische auch gelernt. Und können-  
441 ich weiß nicht, ob sie mittlerweile noch können. Aber konnten  
442 zumindest mal halt auch lesen. Bei mir war es so, frag- fragen  
443 Sie mich nicht weswegen. Dass mir das wirklich freigestellt  
444 worden ist. Im Gegensatz zu den Andern. Es wurde gesagt, hey,  
445 so sieht's aus, hast du Lust oder nicht. Und als ich mich  
446 dagegen ein bisschen gesträubt hab, kam vor allem von  
447 väterlicherseits die Reaktion, dass gesagt wird, hier wird keiner  
448 gezwungen... Und deswegen kann ich auch kein Koran lesen.  
449 Ich kann vielleicht drei, vier Gebete. Die man ja bei den hm- bei  
450 den hm- beim [Beten?] ja anwendet. Wobei die Frage ist, ob  
451 ich's mittlerweile noch kann. Also das wäre vielleicht sogar..  
452 übertrieben, das zu sagen.. Aber das wollte ich ja eben schon  
453 sagen, also... hm dass das- dass der Glauben eigentlich.. also  
454 so wird- wurde der mir zumindest vermittelt. Dass der Glauben  
455 eigentlich eine Investition in deine Zukunft ist, in dein nach- äh  
456 nachkommendes Leben, nachdem die- der Körper sich von der  
457 Seele trennt. Was heißt, dass man heute, laut der Interpretation  
458 meiner Eltern würde ich sagen, oder der Leute, der- der  
459 muslimischen Vertreter, die mir das vermittelt haben. Dass das  
460 Leben heute ähm.. sozusagen ein Test ist, auf das ewige Leben.  
461 Also wer sich hier bewährt, und ich vermute, ich bin mir schon  
462 fast sicher, das ist ähnlich im Christentum, weil es ja sehr viele  
463 Parallelen gibt. Wer sich hier bewährt, ein aufrichtig gläubiger  
464 Mensch ist, wird im nächsten Leben säe- sehr geehrt, wir nicht  
465 (lachend) säen. + Also wer hier sät, wird dort ernten. Und...  
466 genau. Und ich glaube aber jetzt ganz spezifisch im deutschen  
467 Kontext ist es dann auch so, dass sein- dass es eine- dass es  
468 ein Solidaritätsmoment ist. Dass Menschen sich- in einem  
469 Umfeld, wo sie sich nicht verstanden fühlen, wo sie aber auch  
470 keinen Anlass dazu geben, sich zu verst- sich ähm- sich zu  
471 öffnen und- und verstanden.. werden zu wollen.. Dass sie äh in  
472 dieser Glaubensgemeinschaft, in der- in der Moschee, in der  
473 Familie, die das- die in [gar nicht Strukturen denkt?], einfach  
474 Sicherheit ruht. Und vor allem Sicherheit, Geborgenheit und vor  
475 allem auch hier ähm Verständnis. Verständnis, warum ich jetzt  
476 in gewisser Weise so funktioniere und nicht so. Und das gibt
-

477 einem- äh einem Menschen einfach Sicherheit. Sicherheit im  
478 Umgang. Im Umgang mit sich selbst, im Umgang mit Anderen,  
479 und im Umgang auch mit der Familie sicherlich, ne. Und das ist  
480 sicherlich sehr wichtig hier, denke ich, in Deutschland. Natürlich  
481 ist es auch sonst wo wichtig, sicherlich auch in der Türkei oder  
482 in- ins- in einem Land, welches im Zentrum ist für- für- für  
483 Muslime, sag ich jetzt mal. Ganz sicher, aber dadurch, dass hier  
484 die Differenzen einerseits sehr, sehr unterschiedli- sehr groß  
485 sind, und das Verständnis gegenseitig sehr klein, hm würde ich  
486 schon sagen, dass der Glauben diese- diese Funktion hat.  
487 Diese- diese Kanalisationsfunktion einfach. Die ich auch ne  
488 zeitlang sicherlich genossen hab, auf jeden Fall.. Aber ich finde,  
489 es sind Strategiesachen. Also man- es sind strategische  
490 Momente einfach, weil es ist immer das, was man sich einbildet,  
491 hab ich auch irgendwo gemerkt. Ne. Ich meine, wenn man sich-  
492 wenn man- hmm bestimmte Sachen durch die Religion  
493 kompensieren kann, dann macht das man- macht man das nur  
494 deswegen, weil man sich das auch irgendwo einbildet. Und- und  
495 daran glaubt halt. Eine Überzeugung hat dazu. Ich kann aber  
496 auch in einer ganz anderen Form diese Überzeugung gewinnen.  
497 Und das- diese- diese Leistung, diese- diese- hm diese  
498 Interpretationsleistung einfach, denke ich, fällt vielen schwer,  
499 und die ist mir selber auch schwer gefallen. Und die kann ich  
500 auch nur deswegen machen, weil ich so etwas gerade wie  
501 [sozialwissenschaftliches Fach A] studiere. Weil ich schon hm  
502 einige theoretische Muster dazu gelesen habe. Und mehr oder  
503 weniger die Sachen interpretieren kann. Die ich selber erlebe,  
504 die ich- die mir- die mir aber auch vor Augen geführt werden,  
505 halt. Und ich glaub nicht, dass mir das möglich wäre, wenn ich  
506 immer noch in dieser gleichen Fabrik arbeiten würde, wo ich  
507 mei- auch meine Ausbildung gemacht habe...

508 17. I: (leise) Ja. + Was ich noch fragen wollte. Haben Sie auch  
509 ähm vielleicht zusätzliche Literatur gelesen, äh Sunnen oder so?

510 18. Y: Oder so- das Letzte?

511 19. I: Sunnen ts-

512 20. Y: Suren? Also jetzt so Verse aus dem Koran?

513 21. I: Nee, Sunnen. So, das sind äh spezielle äh Volksbücher  
514 oder Glaubensbücher, das sind zusätz- zusätzlich zum Koran.

515 22. Y: Ja, hm-

516 23. I: Die gelesen werden.

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517 **24. Y:** Ich überlege gerade. Nee, ich glaube, so was hab ich  
518 noch nie gelesen. Also ansatzweise mal. Ich hab hier mal ein  
519 Türkischkurs besucht, in dieser- in diesem Vorort, was sich  
520 [Stadt O in Nordwestdeutschland] nennt. Dort kam speziell ein  
521 türkischer Lehrer. Der halt türkische Kinder Volkskunde erzogen  
522 hat oder so. Aber auch vor allem in der Sprache. Und dort bin  
523 ich auch hingegangen. Wobei ich mir das auch- zum Schluss  
524 dann auch selber hmm- also die Entscheidung mir selber  
525 worden ist, ob ich dahin will oder nicht. Und dort gab es halt in  
526 einigen Büchern wurde zum Beispiel hm- das Aufkommen des  
527 Islams erklärt, ne. Dort hab ich das mal gelesen. Aber- also aus  
528 heutiger Warte finde ich es eh sehr problematisch, sehr- höchst  
529 problematisch, solche Bücher zu lesen. Weil hmm- weil für mich  
530 einfach der Koran ein-.. ein mega impret- interpretierbares Buch  
531 ist. Also nach dem Motto, dass- dass der Koran dir eigentlich  
532 unheimlich viel Freiheit gibt in dem, wie du die Sachen  
533 verstehen möchtest.. Hm dadurch entzieht sich der Koran- oder  
534 die- die Entwicklung des Korans ja genau aus der- aus der  
535 Problematik, dass es sagt- irgendwann gesagt werden kann,  
536 hey, das habt ihr doch falsch interpretiert. Weil dann gesagt  
537 werden kann, hey, du hast es vielleicht ganz anders- ganz  
538 anders verstanden als es dir gesagt worden ist. Also wenn ich  
539 damit meine interpretierbar-.. also (nach Worten suchend) in- in-  
540 in- ein- + eine weite Interpretation, zu eigen ist, dann meine ich  
541 damit, hm.. dass es sich den Zeiten anpassen kann. Dass man  
542 heute das draus interpretieren kann, und morgen etwas ganz  
543 anderes. So, ich spreche jetzt aber hier vom- vom reinen Koran.  
544 Also so wo- wie er verfasst worden ist, in Altarabisch. Welches  
545 ich ja noch nie gelesen habe, ich hab immer nur Interpretationen  
546 gehört. Und ob die stimmen, selbst das weiß man nicht. Und  
547 wenn man- wie nennt man die anderen Bücher? Su-

548 **25. I:** Sunen.

549 **26. Y:** Sunen. Und wenn man dann auf diese Sunen zu  
550 sprechen kommt, dann ist das da noch viel heikler. Weil ja  
551 etwas, was interpretiert worden ist, noch mal von verschiedenen  
552 Menschen interpretiert wird. Und ich glaube, ich halte das aus  
553 diesem Sinn- aus diesem Aspekt heraus eigentlich für total..  
554 sinnlos.. Es sei denn, man glaubt wirklich daran. Man glaubt  
555 blind. An- an die- an die- an die Sparte, an den Zweig seiner-  
556 seiner Religion. Dann i- dann- dann nimmt man das auch so an.  
557 Aber überleg dir mal, du als Wissenschaftler oder als  
558 angehender Wissenschaftler, liest irgend einen Text aus dem  
559 Internet, und das wurde geschrieben, hmm von einem Typen,

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560 von dem du noch nie was (Aussetzer des Tonbands) [gehört  
561 hast?]. + Und er hat über einen anderen Theoretiker  
562 geschrieben. So. Und das wird aber überhaupt nicht mit  
563 Literatur benannt- na- gar nichts. So, und jetzt möchte ich mal  
564 wissen, ob du- ob du als- ne, als Student, als kritischer Student,  
565 so was annehmen wirst. Du sagen würdest, ja, ich glaub daran..  
566 Ach, ich mach's nicht, auf jeden Fall. Weil das für mich einfach..  
567 zu missverständlich ist. Zu-.. unter Umständen zu falsch  
568 interpretiert. Also um das mal so im Vergleich zu setzen, ist-  
569 Poesie. Ne. Gedichte. Wenn man versucht, ein Gedicht zu  
570 interpretieren, dann kann es sein, dass man richtig liegt, und-  
571 und den, der das verfasst hat, richtig verstanden hat. Aber zu  
572 hundert Prozent hat man diese Gewissheit nicht, und vor allem  
573 dann nicht, wenn diese M- wenn dieser Mensch verstorben ist  
574 und man ihn nicht direkt fragen kann. Ob ma- ob man das richtig  
575 interpretiert hat oder nicht. Und genauso sehe ich eigentlich den  
576 Koran in- in gewisser Weise auch. Also der Anspruch wäre  
577 sicherlich, ich weiß nicht, ob ich das in diesem Leben erfüllen  
578 könnte, wäre sicherlich Altarabisch so gut zu lernen, dass man  
579 es wirklich-.. dass man's wirklich so gut liest und spricht, dass  
580 man halt einfach diese Interpretationen selbst analysieren  
581 könnte, auf einer wissenschaftlichen Basis. Aber das wäre nur  
582 eine Transferleistung für sich selber. Ganz persönlich. Weil wie  
583 gesagt, jeder versteht daraus was anderes. Und ich kann nicht  
584 sagen, dass es halt eine- hm- eine Gruppe gibt, die- die eine  
585 Verständnisform von Glauben hat, die identisch ist mit meiner.  
586 Das glaube ich nicht. Es wird immer- es wird immer Differenzen  
587 geben. Und deswegen kann ich diese Leistung eigentlich nur für  
588 mich selber erfüllen. Und mir dann mehr oder weniger sagen,  
589 ich hab's in Ansätzen verstanden. Zumindest für mich. Und  
590 deswegen würde ich darauf nicht rück greifen, also wird mir  
591 ständig von- von jeder Seite werden mir irgendwelche Bücher  
592 gezeigt. Wird versucht mir das zuzustecken und so weiter. Aber  
593 ich kann diesen Büchern keinen Glauben schenken.. Nein. Kann  
594 ich nicht... Ähm bin ich auf deine Frage eingegangen? (lacht) +  
595 Ja, ne.

596 27. I: (leise) Mhm.

597 28. Y: Ok.

598 29. I: Was ich noch äh fragen wollte, äh- du hast ein- eine  
599 Geschichte erzählt, von- von dem Lehrer. Der nach- der ständig  
600 nachgefragt, wegen diesen-

601 30. Y: Ja ja.

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- 602       **31.       I: Weihnachtsgeschenken.**
- 603       **32.       Y: Ja.**
- 604       **33.       I: Wo war das denn, war das in der Grundschule oder?**
- 605       **34.       Y: Das war in der Grundschule, ne, und ich glaub, in der**  
606       **ersten, zweiten Klasse bin ich dann halt drauf reingefallen und**  
607       **hab da natürlich gesagt, ich hab nichts geschenkt bekommen.**  
608       **Und das war für mich auch natürlich- hm als Kind total-**  
609       **unheimlich schwierig zu verstehen, was der Unterschied dabei**  
610       **sein soll. Ich meine, hm- aus der Sicht, aus die- die Perspektive,**  
611       **die ich selber getragen habe, hm in der gab's nicht besonders**  
612       **viele Unterschiede zwischen einem deutschen Schüler und mir.**  
613       **Das konnte ich zumindest nicht behaupten. Und- aber als mir**  
614       **dann diese- diese Unterschiede, diese Differenzen einfach- ja, an**  
615       **die Nase gebunden worden sind, erstens dadurch, dass ich**  
616       **mich ja selbst eigentlich verraten habe. Und zweitens dadurch,**  
617       **dass- dass die Schüler ja ständig gefragt haben, wieso denn**  
618       **nicht, weshalb denn nicht, und ich selber ja keine Erklärung**  
619       **dafür hatte, war's für mich eine sehr schwierige Sache natürlich,**  
620       **ne. Und natürlich, wie schon eben gesagt, wo wir von Strategie**  
621       **geredet haben, ich hab mir dann natürlich auch meine Strategie**  
622       **aufgebaut und hab gesagt, ja, klar. Irgendetwas erfunden. Und**  
623       **sicher hab ich zuhause auch gefragt, wieso denn der**  
624       **Weihnachtsmann nicht zu uns kommt. Ne. Und zu jeder Familie**  
625       **halt. Na ja, und netterweise- ich weiß immer noch nicht, von**  
626       **wem das kam, aber einmal hat der Weihnachtsmann mir dann**  
627       **doch was gebracht, und das waren so zwei große Nikolaus- äh**  
628       **Nikoläuse aus Schokolade. Na ja, und ich hab sehr drüber**  
629       **gefremt. Weil genau dieser Aspekt ist ja dann auch wieder eine**  
630       **Diskrimina- Diskriminierung. Dass man sich als Kind denkt, hey,**  
631       **der Weihnachtsmann kommt zu jedem aus der Klasse, aber zu**  
632       **dir kommt er nicht. Also bist du was anderes, du bist böse, du**  
633       **bist Scheiße, wie auch immer man's interpretiert, wie man das**  
634       **auffasst. Aber es war so. Ich meine, er ist sicherlich nicht**  
635       **deswegen gekommen, das wusste ich damals, ne. Er ist**  
636       **sicherlich nicht deswegen nicht gekommen, hm weil er mich**  
637       **übersehen hat, sondern deswegen, weil ich unartig war. So**  
638       **wird's ja gesagt, ne. Weil ich kein braver- weil ich kein braves**  
639       **Kind war zum Beispiel. So, und so wolltest du das dann**  
640       **natürlich. Hey, du bist anders, erstens. Zweitens, du bist unartig.**  
641       **Drittens, zu allen anderen kommen sie, aber nicht zu dir, kommt**  
642       **er, aber nicht zu dir.. Das ist halt ein- gibt einen unheimlichen**  
643       **Drang, sich anzupassen, ne. Also rück- also aus dieser**  
644       **Perspektive hatte ich es bis jetzt noch nicht be- beleuchtet, aber**
-

645 es fällt mir jetzt gerade ein. Dass das da wirklich so ist. Ja, und  
646 die Lehrerin hat das nicht gecheckt, oder äh sie war böswillig,  
647 also mit ihr kam ich eh überhaupt nicht zurecht. Ich wurde von  
648 ihr geschlagen. Das ist halt etwa zweimal passiert. Und- aber  
649 wirklich in einem- auf einer denunzianten Art und Weise. Hm aus  
650 meiner häuslichen Perspektive muss ich sagen, dass das für  
651 mich überhaupt nicht zu verstehen ist, dass wirklich deutsche  
652 Pädagogen, deutsche Lehrer, wo ja so viel drauf Wert gelegt  
653 wird hier, so mit einem Schüler umgehen, ne. In so einer Art und  
654 Weise. Also das ist für mich heutzutage nicht- weder zu  
655 verstehen, noch zu akzeptieren, egal was für ein Banause ich  
656 doch war.. Aber gut, es war halt so. Na ja, und dann hab ich halt  
657 diese Anpassungsstrategie in dieser (auf einmal nuschelnd)  
658 Schul- äh- + hab ich ja schon erfüllt, ne, indem ich dann halt was  
659 erfunden habe, und dann wurde dann natürlich nicht mehr  
660 gefragt, ähm wieso ich denn nichts bekommen habe, oder so  
661 was halt. Und dann war das auch mehr oder weniger, zumindest  
662 dieser Aspekt, ok. Aber es war nicht so, ne, (lacht) + um auf  
663 diese Lehrerin noch mal zurückzukommen, dass sie mich mal in  
664 irgendeiner Weise mal gefragt hätte, wieso das denn bei mir  
665 nicht so ist... So... Ja, ich mal da jetzt einfach mal Punkt und  
666 schweif da in diesem Punkt jetzt nicht weiter aus.

667 35. I: Genau, da wollt ich jetzt (leise) was nachfragen.

668 36. Y: Mach mal.

669 37. I: Ja, doch.

670 38. Y: Ja, mach mal.

671 39. I: Also ähm in dem Moment, wo du diese Lügengeschichte  
672 sozusagen erfunden hast, äh Notlügen, dass du äh ein  
673 Geschenk bekommen hast. Ähm wie ging's dir dabei, hattest du-  
674 ja, das Gefühl dich anpassen zu müssen?

675 40. Y: Mhm.

676 41. I: Oder äh war das mehr der Druck von außen?

677 42. Y: Mhm.

678 43. I: So, du- du musst so sein wie- wie- wie wir.

679 44. Y: Mhm.

680 45. I: Das geht nicht anders.

681 46. Y: Also wie gesagt, das ist erste Klasse. Wie alt ist man in  
682 der ersten Klasse? Sechs, sieben, ne. Also das ist schon  
683 mittlerweile über zwanzig Jahre her. Und ich- kann da eigentlich

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684 kaum noch Aussagen drüber sagen, wie ich mich jetzt ganz  
685 konkret gefühlt habe beziehungsweise was jetzt der- der  
686 Antriebs- ähm der Antrieb dazu war. Hmm das kann ich noch-  
687 also das kann ich hm mittlerweile noch schwer nachvollziehen.  
688 Aber was ich wusste, war einfach, dass diese Fragen der  
689 Schüler sehr unangenehm für mich waren. Dass ich mich in  
690 einer Situation befand, wo ich mich rechtfertigen musste. Und  
691 selber gar nicht wusste, was ich rechtfertigen soll. Also stellt-  
692 ich meine als ein Kind von sechs, sieben Jahren kannst du nicht  
693 erklären, warum andere Weihnachten feiern und du nicht. Das  
694 kann man nicht. Also diese Leistung hat man noch nicht. Diese  
695 Kapazität. Wenn du dann wirklich noch an einen  
696 Weihnachtsmann glaubst, dann kannst du's erst recht nicht.  
697 Verstehst du? Ja, und- also von meinen EI- (Ende Seite 1)

698 47. Y: nicht viel Erklärungs- Möglichkeiten dazu. Weil ich  
699 denke, vor allem- weil auch deswegen, weil sie selber auch mit  
700 dieser Situation überfordert waren einfach. Weil sie selber  
701 bestimmte Sachen nicht aus einer objektiven Situation heraus  
702 sehen konnten. Hm sie waren sicherlich- tschuldigung (hustet) +  
703 sie waren sicherlich immer bemüht darum, und das glaube ich  
704 ihnen auch sehr gerne, auch wenn das manchmal total anders  
705 rüber gekommen ist, das Bestreben, dass es uns einfach hier  
706 gut geht. Dass wir keine traurigen Kinder sind, oder Kinder sind,  
707 die Probleme haben hier. Mit- zu ihren Mitmenschen. Aber  
708 andererseits war es ihnen auch sicherlich auch wichtig, und das  
709 war sicherlich sehr zentral, vor allem bei mir in der Familie, auch  
710 einfach die Ursprungs- Kultur weiter zu vermitteln. Also  
711 sozusagen als- ja, irgendwo als Lebensaufgabe eines- eines  
712 Elternteiles oder der Eltern an sich, zu sagen, hey, wir konnten  
713 unseren Kindern das vermitteln. Auch wenn es jetzt nicht zum  
714 Beispiel ist, das Deutsche. Beim Hausaufgabenhelfen oder so  
715 was. Was sie nicht konnten, ne. Aber zumindest möchten wir  
716 ihnen das Türkische vermitteln. Die Kultur, die Religion. Das soll  
717 unser Erbe sein, an sie. Ne. Und das haben sie meiner Meinung  
718 nach eigentlich ziemlich- gut- gut gemacht, ziemlich- hm  
719 intensiv gemacht, vor allem. Also.. ich verspüre halt immer noch  
720 das Gefühl, dass ich niemals meine türkische Seite, die in mir  
721 steckt, aufgeben darf. Obwohl ich sehr viel Prozesse schon  
722 hinter mir habe. Ich es gehasst habe, Türke zu sein, ich es  
723 gehasst habe, Deutscher zu sein. Je nachdem wie man sich mal  
724 fühlt, ne. Oder ich gehasst habe, Moslem zu sein. Muss ich  
725 sagen, haben sie mir immer noch hm- diese Emergenz, diese  
726 Wichtigkeit an dieser Sache einfach noch gegeben. Dass es  
727 wirklich ein Stück von mir ist, die Hälfte vielleicht, ne. Und dass

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728 es mir sicherlich nie gut werden- gehen wird, wenn ich das total  
729 versuche auszublenden.. Ja. Das wäre ein Aspekt, eine andere  
730 Sache wäre natürlich- hm wie steuert man das? Also ich bin  
731 eben schon drauf ein bisschen eingegangen. Und hab gesagt,  
732 dass es sicherlich kein leichtes Los ist, ungläubig zu sein,  
733 obwohl das viele Gläubige ja behaupten. Dass sie sagen, du  
734 machst es dir einfach leicht. Hm die-.. hm-.. die Gesetze oder  
735 die- die Regeln, die für- die für die Religion stehen, die hast du-  
736 willst du einfach nicht erfüllen, und deswegen sagst du, ich  
737 scheidet einfach aus. Wie etwa es ja viele Christen jetzt mit  
738 dieser Kirchensteuer machen. Und sagen, äh- ich bin- ok, ich bin  
739 zwar Christ, aber so wichtig ist mir das jetzt nun auch nicht,  
740 dass ich jetzt zwanzig Euro oder wie viel im Monat  
741 Kirchensteuer bezahlen muss. Deswegen trete ich lieber aus.  
742 So. Und.. so sehe ich das halt nicht. Also ich finde das Leben  
743 wirklich in einem Zwiespalt, in einer- in einem- in einem Vakuum.  
744 Wo es halt keinen Gott gibt, keine Hierarchie gibt, die über dich  
745 steht- über dir steht, ist das Leben sicherlich nicht viel leichter.  
746 Weil du einfach Erklärungsmuster produzieren musst. Und diese  
747 Produktion, die fällt einem nicht immer leicht. Viele Sachen kann  
748 man sich aus der Wirtschaft, aus der [sozialwissenschaftliches  
749 Fach A], aus der Psychologie und wo auch immer heraus leihen.  
750 Aber was ist, wenn es Momente sind, wenn es- wenn es Themen  
751 sind, die gerade diese Sachen nicht berühren. Und dann steht  
752 man halt in einem, ne, luftleeren Raum und weiß nicht, wie man  
753 darüber denken soll. Und so effektiv kann man dann wiederum  
754 auch nicht sein, dass man (Aussetzer des Tonbands) [wirklich?]  
755 + die ganze Gesellschaft von ganz oben, wie es ein  
756 Systemtheoretiker vielleicht machen würde, betrachten kann,  
757 so. Das geht halt nicht, diese Leistung kann man oft nicht  
758 erfüllen. Und was macht man da? Welche Regeln, welche- ja,  
759 welche Regeln, welche Normen, welche Werte verfolgt man da  
760 einfach? Und ich weiß nicht, also ich könnte vielleicht sogar-  
761 wäre vielleicht eine gute Aufgabe für mich, könnte vielleicht  
762 sogar ein- ein- so ein Gesetzeskatalog machen für mich selber.  
763 Und sagen, hm- und mir die- die Werte, wo drin auch sicherlich  
764 Prinzipien stecken, die mit meiner Lebensgeschichte in Einklang  
765 stehen, wie ich's dir auch eben gesagt habe, die einfach  
766 aufzulisten. Also ich denke, zum Beispiel- ich gehe zum Beispiel  
767 nach dem Motto, dass wenn ein Mensch oder in dem Fall ich,  
768 ähm auch wenn es nur eine klitzekleine Sache ist, an das Gute-  
769 an das Gute im Leben glauben kann. Dann ist das Leben auch  
770 noch glaubenswe- äh lebenswert. Daran glaube ich. Und.. ich  
771 glaube halt auch daran, dass das das Gute einfach noch gibt.

772 **Obwohl man's jetzt vielleicht- gut ist ja subjektiv formuliert, was**  
773 **für mich gut sein könnte, muss nicht für dich gut sein, nicht.**  
774 **Aber einfach an das-.. ähm an das Gutmütige, würde ich**  
775 **vielleicht mal sagen, glaubt, dann hat man auch eine**  
776 **Glaubensrichtung. Sie ist vielleicht nicht definiert, oder sie ist**  
777 **vielleicht nur in ganz spe- speziellen Momenten einer Religion**  
778 **definiert, aber wenn man das soweit fokussiert, dass es zu**  
779 **einem Lebensmittelpunkt wird, das sind zum Beispiel so Sachen**  
780 **wie Ehrlichkeit, Treue, Gutmütigkeit gegenüber den Andern,**  
781 **ähm die Unterstützung von Armen. Wenn man solche Sachen**  
782 **als Leitideale, als Prinzipien sich aufbaut, beziehungsweise so**  
783 **wie ich's mache, es vollzieht, dann kann man sicherlich auch in**  
784 **s- in so einem- in so einem Spannungsverhältnis auch gut**  
785 **(Aussetzer des Tonbands) [...]. + Weil- also mittlerweile würde**  
786 **ich sagen, .. vielleicht bin ich irgendwo noch.. wie- bin ich**  
787 **irgendwo noch ein Moslem, nur ich praktiziere es nicht. Es mag**  
788 **sein, dass es so ist. Aber das ist mir eigentlich egal, es geht**  
789 **eigentlich mehr um das Gefühl, ne. Was man damit hat. Und ich**  
790 **kann das zurzeit halt so in Einklang bringen, dass ich mir**  
791 **wirklich bestimmte Prinzipien, Lebensprinzipien, aufgebaut**  
792 **habe, die ich auch verfolge. Und die gar nicht so konträr zu einer**  
793 **Religion sind, zu einem Gläubigen- gläubigen Menschen stehen.**  
794 **Und-.. aber das- für mich ist das überhaupt gar kein- gar kein**  
795 **Hindernis. Also wenn ich zum Beispiel irgendwelche Prinzipien**  
796 **habe, die eins zu eins im Verhältnis zum Islam stehen, dann**  
797 **würde ich niemals sagen, nein, daran werde ich jetzt nicht**  
798 **glauben, weil ich kein Moslem bin. Das wäre dumm, so eine**  
799 **Schlussfolgerung zu ziehen. Das wäre zumindest nicht un- es**  
800 **wäre zumindest nicht klug. Ich sage mir das einfach so, dass ich**  
801 **aus meiner Kultur und meiner Religion genau das aussage,**  
802 **was für mich positiv ist, beziehungsweise was für die andere**  
803 **Sei- für meine andere Seite oder die Gegenseite vom Islam, dem**  
804 **Christentum, sagen wir mal, einfach auch vorgeführt werden**  
805 **muss, um zu sehen, dass es auch positive Seiten des Anderen**  
806 **gibt.. Hm und das- also ich merke halt sehr oft, wenn ich mit Fr-**  
807 **deutschen Freunden vor allem darüber rede wie- wie wenn's**  
808 **drum geht, um Geschlechterverhältnissen, wie wenn es drum**  
809 **geht um- ..äh um Hygiene und Beschneidung etwa, ist ein**  
810 **heikles Thema,.. wo ich dann wirklich merke, dass die**  
811 **tolerantesten Menschen, die ich als toleranteste überhaupt sehe,**  
812 **die dann gar nicht so tolerant sind. Die- sie können bestimmte**  
813 **Sachen nicht objektiv genug sehen, einfach. Also wenn sie**  
814 **sehen, dass ne Frau mit Kopftuch rum läuft, und der Mann fünf**  
815 **Meter vor ihr, dann ist es für sie ein ganz klarer äh In- ein ganz**

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816 klares Indiz dafür, von der Diskriminierung der Frauen. Von  
817 einer Ungleichberechtigung. Der beiden Geschlechter. Dies  
818 muss nicht unbedingt so sein, also ich möchte jetzt nicht tiefer  
819 auf diesen Punkt eingehen, aber wenn man die Sachen von  
820 verschiedenen Seiten beleuchtet, kann man, muss man aber  
821 nicht, auch positive Seiten daran entdecken. Und  
822 Erklärungsmuster erklä- äh entdecken. Und sie nicht als  
823 unzivilisiert und barbarisch halten. Und ich glaube, genau diese  
824 Transferleistung können Menschen wie wir- äh, ja wie wir, du ja  
825 sicherlich auch, und wie ich, äh und wie viele andere, können  
826 das einfach vollziehen. Dass man wirklich bestimmte Muster,  
827 bestimmte- bestimmte- bestimmte Aspekte von Religion  
828 eigentlich an sich, ist ja total egal welche Religion es ist, oder  
829 welche Abspaltung es davon ist. Kann man sicherlich.. ein sehr  
830 fruchtbares Projekt daraus machen und sich austauschen. Und  
831 sich- und sich bereichern, gegenseitig. Und das ist sozusagen  
832 irgendwo mein Leitfaden, dass ich wirklich sage, hm auch wenn  
833 du jetzt nicht- wenn dir- wenn Gott jetzt nicht mehr so- A- Allah  
834 in dem Fall, nicht so intensiv in mir schlummert, heißt es nicht-  
835 und ich gar nicht mehr so dran glaube, dass der Koran von-  
836 ähm- von Gott vermittelt worden ist, ne, an Mohammed. Kann  
837 ich trotzdem sagen, dass dies Buch ja nicht unbedingt weniger  
838 wertvoll sein müsste. Man kann positive Momente daraus  
839 entdecken. Und sie auch eigentlich als- ja, als-... als Lebensregel  
840 einfach vollziehen. Ich kann zum Beispiel ein Beispiel daraus  
841 nennen. Was für mich.. sehr logisch erscheint, was ich auch  
842 immer noch mache. Trotz- trotzdem, dass ich nicht mehr so  
843 aktiv bin in einer Religion. Ist zum Beispiel die Hygiene. Wie zum  
844 Beispiel das Rasieren an den Intimstellen. Wie zum Beispiel das  
845 tägliche Waschen. Das Waschen nach dem Geschlechtsverkehr.  
846 Wie zum Beispiel.. die Beschneidung.. Und so weiter, also ich  
847 glaube, da könnte ich eine ganze Liste aufzählen. Das sind  
848 Sach- das sind zum Beispiel Sachen, die für mich logisch  
849 erscheinen, die für mich in einer Logik stehen.. Und die ich dann  
850 auch damit akzeptieren kann. Und sie dann auch praktiziere. Ich  
851 meine, vermutlich würde kein gläubiger Moslem sagen können,  
852 dass ich in irgendeiner Weise ein Moslem bin, aktiv oder passiv.  
853 Die würden mich als ungläubig bezeichnen, wenn ich mich-  
854 wenn ich in Interaktion mit solchen Menschen treten würde.  
855 Aber das ist gar nicht- überhaupt gar nicht so wichtig. Das ist  
856 nicht der Punkt der Sache. Der Punkt ist einfach, dass du diese  
857 Synthese vollziehen kannst. Für dich persönlich. Es muss ja  
858 nicht sein, aber zumindest bildest du dir das ein, dass es so ist.  
859 Und dann kann's fruchtbar werden, denke ich. Dann kannst du

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860 wirklich Vermittler sein, zwischen zwei Dingen, zwischen zwei  
861 Kulturen, zwischen zwei Religionen einfach. Aber mach mal-  
862 vollzieh mal den Schritt, also das ist.. kein leichter, auf jeden Fall  
863 nicht. Es ist nun mal echt leichter, entweder sich vollkommen zu  
864 integrieren, wirklich- na ja, total zu sei- so zu sein wie- wie's-  
865 wie's die deutschen Leitbilder einfach.. ähm uns zeigen. Oder  
866 halt genau den anderen Aspekt- also auf der anderen Seite zu  
867 stehen, aber genau dazwischen zu stehen und einfach dieser  
868 Vermittler zu sein, zwischen rechts und links, zwischen oben  
869 und unten, ist schwierig und ist sicherlich auch eine äh Sache,  
870 die man innerlich akzeptieren muss. Aber ich finde,.. sie kann  
871 sehr fruchtbar sein. Das denk ich schon... Um vielleicht noch  
872 auf- auf Sachen- auf- auf eine Perspektive zu- zu sprechen zu  
873 kommen, also wie ich mir mein weiteres Leben in der Hinsicht  
874 vorstelle. Ob ich wirklich jetzt soweit davon überzeugt bin, dass  
875 ich jetzt mein ganzes Leben lang soweit ähm- äh mit dieser Idee-  
876 .. mit diesem Ideal halt weiter bestehen gehen werde. Ich würde  
877 sagen, ganz bestimmt nicht. Ganz bestimmt nicht, und  
878 deswegen, weil.. ähm es könnte zum Beispiel gut sein, dass ich  
879 mich irgendwann wieder reislamisiere. Da spricht nichts gegen.  
880 Und ich denke, wenn ich meine- äh wenn ich meine Einstellung  
881 dazu wieder verändern sollte, es wieder rückgängig machen  
882 kann oder es sogar entwickeln kann, dann könnte es durchaus  
883 sein, dass ich wieder irgendwann ein gläubiger Moslem werde.  
884 Da spricht nix gegen, und das möchte ich mir auch nicht  
885 verschließen, ehrlich gesagt. Weil- na ja, Religion definiert man  
886 einfach selber, ne. In sich selbst. Und du kannst daraus wirklich  
887 ähm- einen üblen Terror gestalten, du kannst aber daraus eine  
888 große Freiheit aufbauen. Aber ehrlich gesagt, was mir sehr  
889 zuspricht, ist.. die buddhistische Idee von Religion.. Ich hab's  
890 bis jetzt noch nie geschafft, mich mal dort einzulesen  
891 beziehungsweise mich mal.. ein- ja, in die- in die Religion  
892 einfach einzuarbeiten, aber von dem, was ich bis jetzt  
893 mitgekriegt habe, ist es eine sehr gute Basis für mich. Und für  
894 meine Lebenseinstellung. Der Buddhismus. Und es wird sich im  
895 Laufe der Zeit zeigen, was wird- äh ob's ein humaner- ähm Islam  
896 wird, den ich entwickeln werde, für mich selber, oder ob ich  
897 wirklich dann sagen werde, eine Religion wie der Buddhismus,  
898 zu dem gehöre ich eher als zu allem Anderen.. Aber ich halte mir  
899 auf jeden Fall diese- diese ganze Sache, diese Entwicklung total  
900 offen. Und möchte jetzt gar keine Entscheidung darüber treffen,  
901 wie es in zehn Jahren sein sollte. Weil das sind wirklich auch-  
902 das hat auch mit ganz vielen Sachen zu tun, und da möchte ich  
903 mir selber nicht im Weg stehen, denke ich.

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- 904 **48. I: Interessieren Sie sich auch für Naturreligionen? (leise)**  
905 **So.**
- 906 **49. Y: Ganz sicher, ja. Also da ist das Interesse sogar noch viel**  
907 **höher. Muss ich sagen. Was ich jetzt gerade leider vergessen**  
908 **habe zu sagen. Ähm.. vor allem deswegen Naturreligionen,**  
909 **würde ich sagen, weil in der Nat- in der Naturreligion.. noch viel**  
910 **mehr... ja, dieser spezifisch kulturelle Kontext eingebaut ist. Das**  
911 **heißt, wenn ich an einem Ort A bin, und dort gibt es einen**  
912 **Schamanen, der eine gewisse Naturreligion verfolgt, dann ist**  
913 **dieser- dann ist diese- dann ist diese Religiosität, die dort**  
914 **herrscht, von- zumindest von denen, die daran teilhaben, direkt**  
915 **auf die Kultur verbunden. Also direkt mit der Kultur i- im**  
916 **Einklang. Weil sie sich darauf bezieht, Rückschlüsse darauf**  
917 **macht. Aber in einem- in einer Si- in einer Weltreligion wie dem**  
918 **Islam,.. dort ist es nicht so sehr kulturell eingebunden. Weil die**  
919 **Kultur eigentlich überall herrscht, sie herrscht in der Türkei, ist**  
920 **da etwas anderes. Sie herrscht in Arabien. Dort ist sie auch äh**  
921 **etwas anders. Sie herrscht in der Türkei. Dort ist sie auch total-**  
922 **äh in Deutschland, 'tschuldigung, ist sie anders. In Frankreich**  
923 **ist sie anders. In Algerien ist sie anders, in Marokko ist sie**  
924 **anders. Sie ist halt- natürlich ist sie irgendwo immer kulturell**  
925 **spezifi- spezifisch. Aber trotzdem gibt es halt noch ein- diesen-**  
926 **diesen Anspruch der- der- der- der Universalität, ne. Also dass**  
927 **gesagt wird, all diese Punkte stehen nicht so sehr mit dem- mit**  
928 **der Kultur, mit dem- mit dem- mit dem spezifisch Lokalen im**  
929 **Einklang, sondern haben alles- also alles ist in einem- ist ein Teil**  
930 **vom- vom Ganzen, ne. Das kannst du zum Beispiel von einem**  
931 **Schamanen, der irgendwo in Mexiko lebt, und in- in der Stadt**  
932 **geboren ist und dort halt bald sterben wird vielleicht, nicht**  
933 **behaupten. Weil er- er kann dir ganz viel über die Ahnen zum**  
934 **Beispiel sagen. Über seine Ah- sein [Ahnen?] ist sehr hoch, zum**  
935 **Beispiel. Und diese Ahnen haben ihm genau das vermittelt, und**  
936 **ihm gesagt, hey, wenn du die und die Pflanzen benützt, kannst**  
937 **du das und das machen. Wenn du die und die Zeremonie**  
938 **vollziehst, kannst du das und das machen. Das ist alles lokal.**  
939 **Also es bezieht sich alles auf die Lokalität. Wenn du ein**  
940 **Stückchen weiter gehst, merkst du, dass ganz bestimmte andere**  
941 **religiöse Muster äh bestehen. Ne. Und ich glaube, das macht die**  
942 **Sache, glaube ich, auch relativ konkret. Also du weißt, worauf**  
943 **sich Religion bezieht, in dem Fall. Auf einen Kontext, auf einen**  
944 **best- einen bestimmten Bereich. Und das kannst du im**  
945 **Christentum- ja, das kannst du ja selbst beim Buddhismus ja**  
946 **nicht sagen, ne.. Selbst der Buddhismus ist geographisch**  
947 **verstreut einfach. Und deswegen hab ich da ein sehr großes**
-



948 Interesse daran. An diesem Schamanismus, wie ma- wie das so  
949 die Popular- Populärliteratur ja auch sagt. Oder halt den  
950 Naturreligionen. Also da finde ich unheimlich viel- viele Sachen  
951 wieder, hm die zu meinem Lebensstil, zu meiner Art passen. [...] **[...]**  
952 einfach, ne... Ja, vielleicht wird man auch mal Schaman,  
953 schauen wir mal. (lacht) +.. Ansonsten...

954 **50. I:** Möchten Sie vielleicht noch etwas hinzufügen oder-  
955 gesagt haben?

956 **51. Y:** Hm.. äh inhaltlich, meinst du jetzt? Ja, also ich weiß  
957 nicht, das wirst du äh- wirst du jetzt sicherlich auch.. du oder  
958 halt deine Kollegin, wer auch immer das jetzt transkribiert,  
959 werdet doch sicherlich halt merken, dass da äh- ne, dass das-  
960 dass ich da jetzt gerade in dieser Stunde, oder wie lange das  
961 jetzt her ist, ja ne Bandbreite von- von Themen jetzt ähm..  
962 aufgewühlt habe sozusagen. Und natürlich könnte man jetzt  
963 jede- jedes Thema noch mal in sich speziell beleuchten, was es  
964 da für Beispiele gibt und wo weiter. Was ich jetzt hier aber echt  
965 aus Zeitgründen einfach sein gelassen habe. Andererseits habe  
966 ich mich selber jetzt auch in meinen Gedanken nicht drauf  
967 vorbereitet, heuer. Um es- um den Sachen ne Struktur zu geben.  
968 Also es war jetzt schon so, dass ich, ne- du mir die Frage  
969 gegeben hast, und ich hab halt aus einem Lebensge- aus einem  
970 Gefühl heraus geantwortet, ne. Und ich denke, es wird nicht  
971 ganz leicht werden, um das jetzt so (lacht) + weil- und- aber  
972 genau- ich denke, genau diese Komplexität steckt auch in  
973 diesem Thema. Man kann wirklich nicht sagen, zumindest halt  
974 von einem, der das- der so' n Hintergrund halt wie ich, kann man  
975 wirklich nicht ähm von Religion reden, wenn man nicht von der  
976 Kultur redet. Wenn- man kann nicht von der Kultur reden, wenn  
977 man nicht von Integrationsfragen redet. Wenn man- wenn man  
978 über- da muss man über Integrationsfragen reden und spricht  
979 über die Vergangenheit der Deutschen. Also das ist alles  
980 miteinander verkettet, ne. Und ich glaube, das macht ja auch  
981 dieses Phänomen einfach so zum- na ja, zum schwer Fassbar-  
982 schwer Greifbaren. Nicht nur für die, die es analysieren wollen,  
983 sondern auch für die Leute, die damit umgehen müssen, ne. Die-  
984 die- die damit- die sich ne Strategie suchen müssen, um damit  
985 klar zu kommen. Mit den Einflüssen, die sie bekommen, mit den  
986 Widerständen, die sie innerlich entwickeln, und so weiter, fort,  
987 und so fort. Und... allgemein kann ich noch als letztes Satz- als  
988 letzten Satz einfach des sagen, dass hm- dass ich mir nicht  
989 vorstellen kann, dass es allgemeingültige Theorie- Konzepte,  
990 wie auch immer man das formuliert, geben kann, für diese

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991 **Fragen halt. Vor allem für die Religionsfrage. Weil das ist für**  
992 **mich wirklich eine individuelle Geschichte. Jeder macht es mit**  
993 **sich selber aus. Natürlich können bestimmte- ähm bestimmte**  
994 **Theorien dazu verhelfen, ganz gewisse Aspekte in diesem**  
995 **Prozess zu durchleuchten, aber.. das- das Thema an sich,**  
996 **dieses Konstrukt an sich, ich glaube, das kann man wirklich nur**  
997 **mit sich selber ausmachen. Und den Weg dafür finden. Und**  
998 **nicht halt in irgendwelchen Büchern etwas zu lesen und zu**  
999 **sagen, ah, das nehme ich mir je- das nehme ich jetzt an, diese**  
1000 **Idee gefällt mir auch ganz gut. Vom Gestalten meiner religiösen**  
1001 **Welt. Das geht nicht, also diese Leistung, die muss jeder für**  
1002 **sich selbst erfüllen, denk ich. So, das wäre auch mein letzter**  
1003 **Satz.**

1004 **52. I: Ich bedanke mich bei Ihnen für das Interview.**

1005 **53. Y: (aufatmend) Gern geschehen. + War sehr interessant.**

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- 1 1. I: Wir machen ein Interview zur Glaubensentwicklung, und  
2 fangen mal damit an. Wenn Sie über Ihr Leben nachdenken,  
3 können Sie es in unterschiedliche Abschnitte einteilen? Also  
4 angenommen, es wäre ein Buch, wie viel Kapitel müsste es  
5 enthalten?
- 6 2. Y: Mhm.. (schwer atmend) Ähm + ein Buch.. oder mein Buch  
7 müsste in dem Si- Sinne.. etwa drei bis vier Kapitel enthalten.  
8 Oder sagen wir mal drei. Das erste ist sicherlich- sicherlich  
9 meine Kindheit. Die ich auf dem Land verbracht habe. Die ich  
10 auf dem Bauernhof erlebt habe. Mit ganz viel Freiraum  
11 eigentlich, mit gan- ganz vielen Sachen, die ich in der Natur  
12 entdecken konnte. Mit ganz viel Tieren auf dem Hof, hm.. und ich  
13 denke, dass- dass mich diese Phase.. vor allem auch (zögernd)  
14 deswegen + in meinem Leben geprägt hat, weil ich unheimlich  
15 viel Kreativität entwickeln.. konnte und auch musste eigentlich.  
16 So, dass es heißt, dass eigentlich diese Spielsachen, Spielzeuge  
17 (zögernd) nicht von- + im Supermarkt gekauft worden sind,  
18 sondern es waren dann halt ein Baum, ein See, ein Bach,  
19 Würmer, Kaulquappen und so weiter. Und ich glaube, dass ich  
20 das als- als das erste Kapitel meines Lebens und als sehr  
21 wichtiges Kapitel.. sehen würde. Das zweite Kapitel wäre.. hm  
22 dort würde ich vielleicht so' n kleinen Zeitsprung machen, was  
23 aber gar nicht so relevant ist. Wäre sicherlich... die  
24 Ausbildungsphase.. Ähm.. ein Ausbildungsplatz gefunden, der  
25 mein- der mein Gefühl und mein- meinen Eigenschaften, meinen  
26 Talenten anscheinend gar nicht äh angesprochen hat. Ähm in  
27 dem ich mich sehr gefangen gefühlt habe. Also vor allem auch  
28 in der Zeit. In der es auch psychologisch eigentlich ziemlich  
29 schwierig war, mit der Sache umzugehen. Hm die ich aber  
30 trotzdem- also die, meine ich mit die Ausbildung, trotzdem  
31 durchgezogen habe. Das ging etwa so vier Jahre. Und vielleicht  
32 war das Markante oder das Interessante an dieser Zeit, dass ich  
33 eigentlich in meinen Träumen gelebt habe. Also es war  
34 eigentlich durchweg so, dass ich mir- dass ich immer wieder  
35 darüber geträumt habe, was ich.. machen werde, wenn diese  
36 Ausbildung zu Ende ist. Und das hat mich-.. irgendwo war es  
37 natürlich eine sehr ungeduldige Phase,.. weil ich kaum drauf-  
38 weil ich's kaum abwarten konnte, dass diese Zeit endlich  
39 anrückt. Andererseits hat sie aber auch hm-.. hat sie mir aber  
40 auch sehr viel Disziplin in meinem Leben verschafft. Und  
41 deswegen würde ich sagen, dass es eine sehr markante Zeit
-

42 war, und-.. und a- zwar eine harte, aber eine sehr lehrreiche  
43 eigentlich. Außer jetzt dem- dem Ausbildungsstoff, der mir  
44 vermittelt worden wurde. Hm... als dritte Phase würde ich halt  
45 dann einfach dann noch mal.. ähm die Rückkehr zum- zum  
46 Schulleben vielleicht bezeichnen. Wo ich dann in  
47 Führungsstrichen meine große Freiheit wiedererlangt habe.  
48 Ähm.. wo eine unheimlich- weil ein unheimlich großer Bedarf an  
49 Wissen existiert hat. Und in dem Sinne war eigentlich mein-..  
50 mein Kopf eigentlich ein Schwamm, der eigentlich nur  
51 aufgesaugt hat, zumindest die erste Zeit.. Und.. dann sicher hm-  
52 hab ich halt auch sicherlich- äh hab ich sicher die Disziplin, die  
53 ich in der Ausbildung eingetrichtert bekommen habe, dort auch  
54 dann noch mal ein Stück weit ausgelebt. Und habe aber  
55 gemerkt, dass es mich unheimlich befreit hat, diesen Weg dann  
56 noch mal zu gehen. Wobei ich gar nicht sagen kann, ob es jetzt  
57 eine selbsterfüllende Prophezeiung war, oder-.. also dass ich mit  
58 der Schule wieder sehr gute, sehr positive Gefühle verbunden  
59 habe, oder ob's einfach irgendwo eine- meine Bestimmung war.  
60 Wirklich, eine schulische Karriere, einen schulischen Weg zu  
61 gehen. Kopfarbeit zu leisten. Ja, also ich glaube, diese drei  
62 Phasen, die würde ich schon als sehr eklatant bezeichnen.

63 3. I: ... Und welche Ereignisse sind Ihnen rückblickend besonders  
64 bedeutsam?

65 4. Y: Mhm spezielle Ereignisse? Hmm... also sicherlich die Phase  
66 zwischen dem Abgang von der Sekundarstufe eins zur  
67 Ausbildung,.. das war vielleicht so ein Zeitraum von einem  
68 halben Jahr. Wo sich wirklich mein ganzes Leben von heute auf  
69 morgen schlagartig geändert hat. Meine Einstellungen sich  
70 geändert haben. Zum Leben, zum-.. einfach zum- zum sozialen  
71 Leben vielleicht, würde ich mehr sagen. Hm ich hab mich sehr-..  
72 ich hab mich sehr zurückgezogen.. Hm ich habe einen  
73 radikaleren Weg eigentlich eingeschlagen, den ich vorher hat-  
74 als den ich vorher hatte. Ich f- bin zum Beispiel dann kurz  
75 danach, nach der Ausbildung, zu den Grauen Wölfen  
76 übergetreten. Ich weiß nicht, ob's- ob dir das was sagt. Ok. Hm  
77 und hab das auch sehr hm-... hm verinnerlicht, eigentlich. Was  
78 damit heißt- was ich damit sagen will, ist vielleicht, dran  
79 geglaubt, es vertreten, in der Öffentlichkeit. Dass ich dazu  
80 gehöre, dass der- ja, türkische, nationalistische.. oder die  
81 türkische nationalistische Ideologie eigentlich die richtige ist.  
82 Natürlich hat sich dann dadurch auch mein Kurdenbild  
83 verändert. Weil zu der Zeit der Konflikt zwischen Kurden und  
84 Türken sehr brisant war. Durch die PKK. Hm das ging allerdings

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85 vielleicht so' n Jahr etwa, oder eineinhalb Jahr- maximal  
86 eineinhalb Jahre, würde ich sagen. Hm.. aber ich denke, genau  
87 diese Schnittstelle zwischen- zwischen der Sekundarstufe eins  
88 und der Ausbildungszeit.. hm haben eigentlich meine  
89 Persönlichkeit-.. haben meiner Persönlichkeit ne  
90 Hundertachtzig-Grad-Wende gegeben. Hm.. ich wusste zwar  
91 innerlich, dass ich mich immer noch wieder.. äh rückentwickeln  
92 kann beziehungsweise fortentwickeln und davon weg, aber ich  
93 denke, es war auch eine- eine Überlebens- ja, eine  
94 Überlebensstrategie für mich. Ähm ein Gemeinschaftsgefühl zu  
95 haben, verstanden.. zu werden.. Und eine gewisse Stärke zu  
96 fühlen, die ich innerlich nicht gefühlt habe, denke ich. Aber gut,  
97 also so schnell wie ich darein gekommen bin, so schnell bin ich  
98 dann auch wieder eigentlich da raus, so. Das war aber auch ein  
99 Groß- im größten Teil die Leistung von Familie, von Freunden,  
100 Arbeitskollegen, eigentlich von der ganzen Umwelt, die ich- die  
101 mir-.. die mir als Umwelt präsent war. Ähm- eine zweite wichtige  
102 Phase wäre sicherlich die Phase zwischen-.. zwischen Ende der  
103 Ausbildungszeit und dem Anfang.. der-.. der [zweiten  
104 Schulphase], der [Schule A in Nordwestdeutschland]-Phase..  
105 Rückblickend, damals war es mir ganz sicher nicht hm so klar  
106 wie heute. Muss ich sagen, dass das- dass das ne Phase von  
107 innerhalb ein, zwei Jahren, dass es sich dazu entwickelt hat,  
108 dass ich eigentlich meine Religion Stück für Stück immer mehr  
109 abgeworfen habe, von mir. Ich es als Ballast gesehen habe,..  
110 und-.. ja, diese Sachen eigentlich für nicht wichtig mehr hielt,  
111 für- für blockierend ganz im Gegenteil. Hm das hatte ich ja in  
112 dem letzten Interview schon mal an- erwähnt. Aber- ich hab halt  
113 immer mehr gemerkt, dass je mehr ich die- je mehr ich die Welt  
114 verstehe, beziehungsweise ich es dachte zu verstehen, umso  
115 absurder kam mir eigentlich meine eigene Religion vor. Aber  
116 nicht nur meine eigene, sondern auch wirklich gleichgestellt  
117 dazu die christliche. Aber zu der hatte ich ja eh keinen Zugang.  
118 Also es wäre, glaub ich, hmm- also ich hab noch nie mit einem  
119 Gedanken gespielt wie, den islamischen Weg nicht mehr  
120 fortzugehen, und dafür halt ein- den christlichen Weg zu gehen.  
121 Das stand für mich nie zur Debatte.. Ähm.. ganz sicher war mein  
122 Bild von Religion auch davon geprägt, wie ich soziale  
123 Ungleichheit sehe, oder Gleichheit sehe. Was für mich- oder für  
124 meine Familie auch, oder für viele Familien in unserem Status ja  
125 eine sehr wichtige Rolle war, ne. St- hm- und als ich dann immer  
126 erfahren habe, dass eigentlich der Islam gar nicht so eine  
127 gerechte Religion ist, dass Allah gar nicht so eine gerechte  
128 Figur sein muss. Hab ich mich dann eigentlich immer mehr

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129 davon distanziert. Und es war sicherlich kein Prozess, der von  
130 heute auf morgen passiert ist, aber Stück für Stück war das  
131 dann halt so. Und- ja, und seitdem geh ich halt nicht mehr in die  
132 Kirche. Hm-.. lese keine- keine religiösen Texte mehr zum  
133 Beispiel, wie ich's früher gemacht habe. Befolge einige Gesetze  
134 und Regelungen nicht mehr... Und- ja. Ich denke, dass es noch  
135 mal- dann noch mal so die (etwas zögerlich) zweite besondere  
136 Phase. + .. Ich meine, von einem Ereignis kann ich dabei  
137 natürlich nicht sprechen, ne. Also es war kein Moment, wo sich  
138 halt wirklich eins- von einem Tag auf den anderen etwas  
139 verändert ha- hätte. Das waren schon Entwicklungsprozesse.  
140 Hmm- aber wenn mir gleich etwas einfallen sollte, als Ereignis,  
141 wirklich, dann würde ich das noch mal-.. dazufügen, denk ich.

142 5. I: ... Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre  
143 persönliche Entwicklung entscheidend beeinflusst haben?

144 6. Y: Hm- also Beziehungen kann alles sein, oder worauf's- oder ist  
145 das wirklich nur auf Partnerschaft bezogen?

146 7. I: Nee, all- jede Beziehung.

147 8. Y: Jede Beziehung?

148 9. I: (ganz leise) [...]

149 10. Y: ... (sehr lange Pause) + Hmm... ich denke-.. ich denke  
150 sicherlich so-.. also .. eine dieser Beziehungen eine meiner  
151 ernsthaftesten Beziehungen, halt, aber eine meiner ersteren.  
152 Erst- wo wirklich ähm.. sie hm ein ganz anderes Bild von mir-  
153 von Religion vertreten hat als ich. Und so auf die F- so von  
154 heute auf diesen Zeitpunkt zurückblickend, würde ich sagen,  
155 dass diese Person mich sicherlich auch beeinflusst hat da  
156 drinne. Hm- und ich meine sogar, dass die diejenige war, mit der  
157 ich dann auch das erste Mal in meinem Leben bewusst einmal  
158 so ne Pizza Hawaii gegessen habe. Also Schinken, ne. Und  
159 ehrlich gesagt, kann ich mich noch sehr gut dran erinnern, ähm  
160 hatte ich, glaub, gar nicht die Absicht das zu machen. Allerdings  
161 hieß es, dass ich halt Hunger hätte. Und da bin ich natürlich halt  
162 in- in ein- in ein Kaufhaus gelaufen. Um ne Pizza zu holen, für  
163 sie. Und sie sagte, dass sie Hawaii möchte. So, und dann hab  
164 ich halt eine Hawaii-Pizza geholt. Und da haben wir die Pizza  
165 zusammen gegessen. Aber ich weiß halt noch sehr genau, dass  
166 ich das eigentlich gar nicht wollte. Dass ich da noch ein  
167 bisschen Skrupel vor hatte, vielleicht. Und-.. aber ich denke,  
168 allein aus dem Gefühl heraus zu ihr, war das für mich dann gar  
169 nicht mehr so wichtig. Im Nachhinein hab ich mich dann schon  
170 gefragt, wieso ich das gemacht habe, aber.. andererseits konnte

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171 ich's mir auch nicht erklären wieso ich's nun nicht machen  
172 sollte, nicht. Und von daher fing das, glaub ich, ab dem  
173 Zeitpunkt dann auch an, dass ich Schweinefleisch gegessen  
174 habe. Man muss auch dazu sagen, äh ich weiß nicht warum das  
175 so ist, aber.. bei den Moslems hier in Deutschland, türkischen  
176 Moslems, ist es schon so, dass das Schweinefleischessen hm  
177 ne sehr markante Sache ist. Hm auch ne sehr heikle Sache ist.  
178 Also Drogen, Alkohol, zum Beispiel, sind da in der Hinsicht kein  
179 Problem. Das wird akzeptiert. Aber wenn es heißt, man isst  
180 Schweinefleisch, dann wird man auch schon- dann wird man  
181 auch ganz schnell, ne, untergebuttert. In einigen Kreisen. (zieht  
182 die Nase hoch) + Oder nicht mehr respektiert.. Und von daher ist  
183 es schon eine wichtige Sache. Dieses E- diese Enthaltbarkeit,  
184 oder das Essen von diesen- von Schweinefleisch. Obwohl ich  
185 persönlich mittlerweile denke, das habe ich früher nicht so  
186 gedacht, dass wer Alkohol trinkt, der kann auch eigentlich  
187 gleich Schweinefleisch essen. Da gibt es nicht viel Unterschied.  
188 Aber jetzt so gesellschaftlich gesehen, ist es schon so, dass halt  
189 Schweinefleischessen die größere Sünde ist. Was ich jetzt  
190 religiös betrachtet nicht glaube. Aber hier- hier in der- hier in  
191 türkischen Gemeinschaft, denk ich, ist es schon so. Und das  
192 war sicherlich ein- hm- ein Punkt, der mich in einer gewissen  
193 persönlichen Entwicklung auch.. anders entwickelt hat, anders  
194 geprägt hat, beeinflusst hat. Wie auch immer halt... Also ich bin  
195 mir ganz sicher, dass es ziemlich viele Sachen gibt, die mich..  
196 die mich wirklich nachhaltig entwickelt haben. Hm.. die mir jetzt  
197 aber allerdings gar nicht so einfallen... Nee. (lacht)

198 11. I: Erinnern Sie sich an Veränderungen in Beziehungen, die  
199 einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre  
200 Ansichten hatten?

201 12. Y: ... (unsicher) An Veränderungen. + Ja... Hm schwierige  
202 Frage. Wiederum schwierig eigentlich wie die zweite. Ähm auf  
203 die man sich sicherlich vorbereiten müsste. Und sich noch mal  
204 speziell Gedanken drüber machen müsste. Hm... also... (sehr  
205 lange Pause) + ganz sicher kann ich sagen, dass- wobei es jetzt  
206 nicht nur um eine Beziehung gehen würde, sondern um mehrere  
207 Beziehungen. Ist sicherlich hm- der Austritt aus den Grauen  
208 Wölfen wieder. Wo ich ja innerhalb von einem Jahr relativ viele  
209 (gähnend) Freunde gewonnen + hatte. Und- und es waren nicht  
210 nur Freunde, sondern es waren auch hm- es waren auch ältere  
211 Menschen. In deren Einflussbereich ich stand. Un- und diese  
212 Person eigentlich, die mich dort hingeführt hat. Die ich aus der  
213 Berufsschule kannte.. Hm.. und ich glaube, dass diese

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214 **Veränderungen, dass ich einfach gesagt habe, ich geh dort nicht**  
215 **mehr hin, oder ich hab kein Interesse mehr dort hinzugehen.**  
216 **Dass das sicherlich auch ganz viele Beziehungen von heute auf**  
217 **morgen verändert hat, abgebrochen hat, .. und dass das**  
218 **sicherlich dann noch mal wirklich noch mal ein Schub war, in**  
219 **eine- ja, in eine andere Richtung, denk ich mal. Ich hab dann**  
220 **zum Beispiel auch gemerkt, wie sehr ich eigentlich beeinflusst**  
221 **worden, von diesem ganzen Umfeld, so auch von dieser**  
222 **Räumlichkeit, in der ist. Also das war so ein zweistöckiges**  
223 **Gebäude. Unten haben sich die Jugendlichen getroffen, oben**  
224 **dann halt die- war so was wie ein türkisches Café. Hm und**  
225 **gerade das, dass ich diese Leute nicht mehr gesehen habe, hat**  
226 **glaub ich, sehr viel verändert, meine Entwicklung. Sie hat**  
227 **zumindest auch das verändert, dass-.. also man muss dazu**  
228 **sagen, dass die Grauen Wölfe ja nicht nur hm ideologisch**  
229 **agieren, sondern auch, ich würde mal das mal nennen, (nach**  
230 **Worten suchend) hmm.. + also ich glaube, Max Weber hat es ja**  
231 **als diesen Calvinismus bezeichnet, ne. Als diesen**  
232 **Protestantismus. Und ich glaube, dass das halt im islamischen**  
233 **Sinne genau in diesen Richtungen- in diese Richtung geht. Es**  
234 **ist etwas Protestantisches. Es verbindet halt-.. es verbindet in**  
235 **diesem Sinne halt Religiosität mit dem- mit dem Nati- mit einem**  
236 **Nationalgefühl. Und ganz viele.. hm- ganz viele religiöse Regeln**  
237 **werden halt dann auch durch den Filter des Nationalis- ja,**  
238 **Nationalismus ist vielleicht ein bisschen heftig, weil's ja deutsch**  
239 **geprägt ist, aber durch den Patriotismus einfach gefiltert wird.**  
240 **Und ganz viele hm Interpretationen laufen dann auch in diese**  
241 **Rich- also in diese Richtung. Eine Verknüpfung zwischen**  
242 **Religion und- und Nationalgefühl. Nationalstolz.. Hm.. und in der**  
243 **Hinsicht.. hatte ich ein sehr großes Vertrauen zu den-.. zu dem**  
244 **Hodscha, also zu dem- zu dem Priester, der auch in diesem**  
245 **Haus war. Und der regelmäßig zu uns Jugendlichen kam. Und**  
246 **uns eigentlich Sachen von der- von der alltäglichen Praxis**  
247 **erzählt hat. Wie zum Beispiel (lacht) + wie man sich benehmen**  
248 **sollte, wenn man-.. wenn man Sexualverkehr hatte. Und welche**  
249 **Säuberungsrit- Riten.. und welche Gebete man auch dabei**  
250 **sagen müsste. So zum Beispiel. Und der hat uns dann auch**  
251 **erklärt, warum man so was machen sollte, welchen Sinn es hat.**  
252 **Welchen gesundheitlichen Sinn es hat, zum Beispiel. Also es**  
253 **waren schon- es war schon ein sehr praktische- ein sehr**  
254 **praktischer Religionsunterricht. Ging's halt noch um ganz**  
255 **andere viele Sachen. Aber sie waren sehr konkret. Sie haben**  
256 **einen- also.. es waren halt Punkte, die dich in deinem Leben**  
257 **auch.. betroffen haben. Die dich berührt haben, einfach. Denen**

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258 du nicht aus dem Weg laufen konntest, sondern die passiert  
259 sind. So, und diese Sachen haben mir natürlich unheimlich viel  
260 Sicherheit gegeben, in der- im Umgang mit diesen Sachen. Weil  
261 ich dann wusste, wie man damit jetzt umgeht. Und zwar dann  
262 auch auf dem richtigen Weg. Damit umgeht. Und ich denke,  
263 nachdem halt dieser Bezug da stattgefunden hat, vom Lehrer,  
264 dann waren natürlich diese ganzen Deutungsmuster, diese  
265 ganzen- (Tonbandaussetzer) + .. die ganzen Regeln.. waren dann  
266 auf einmal auch verschwunden, damit. Also gut, wirklich nicht  
267 heute- von heut auf morgen, das kann ich auch nicht sagen,  
268 aber innerhalb von Monaten waren sie weg. Ähm- erst dachte  
269 ich mir, ich bin-.. hm ich ersticke am [...]. Also ich wusste nicht  
270 mehr, wie ich- wie ich bestimmte Sachen eingehen soll. Aber  
271 dann hab ich auch ganz schnell gemerkt, dass- dass ich mich  
272 dem- diesen Umständen auch angepasst habe. Angepasst,  
273 jedoch allerdings eigentlich nicht aus einer Entwicklung heraus,  
274 sondern aus einem Bedürfnis heraus. So was ich nicht mehr-  
275 was nicht mehr da war. Und natürlich hat man sich  
276 dementsprechend dann halt.. andere Figuren, andere  
277 Möglichkeiten (nach Worten suchend) hm- + andere  
278 Lösungsmuster für- für gewisse Lebensfragen einfach auch  
279 gesucht und gefunden, ne. Aber ich denke, gerade dieser  
280 Prozess- gerade dieser Prozess, wo man halt auf- sich auf den  
281 Weg macht und sagt, hm, wie soll ich bestimmte Sachen deuten,  
282 wie soll ich damit umgehen? Ohne dass einer vor dir steht und  
283 dich voll- vollsüzt, sag ich jetzt mal. Ist ein sehr wichtiger  
284 Schritt, der einen Menschen auch wirklich sehr verändert. Der  
285 einen auch weiterbringen kann, muss es nicht, aber er kann  
286 einen weiterbringen. Ich denke, in meinem Fall war das so. Dass  
287 wirklich genau dieser Austritt mir auch viele Sachen eröffnet  
288 hat, wiederum. Mir zum Beispiel auch wiederum eine große  
289 Toleranz gegeben hat, im- in politischen Fragen.. Ja.

290 13. I: ... Wie hat sich Ihr Gottesbild, wie hat sich Ihre  
291 Beziehung zu Gott im Verlauf Ihres Lebens, in den  
292 unterschiedlichen Phasen Ihres Lebens verändert?

293 14. Y: Mhm.. Ja, also hab ich ja glaub ich ansatzweise schon  
294 erklärt. Ähm... also.. ich denke, zu Anfang war Gott eine sehr  
295 mächtige große Figur. Die wirklich strafend und auch  
296 kontrollierend über mir steht. Die natürlich auch barmherzig sein  
297 kann,.. hm die aber vor allem diese Kontrollfunktion hat. Ähm..  
298 so dass das Verhältnis zu- zu Gott- oder so, dass mein  
299 Verhältnis zu Gott ehr- sehr ehrfürchtig war. Also es war  
300 eigentlich ein Angstverhältnis, würde ich von heutiger Warte

301        sehen. Hm.. ganz gewisse Fragen konnte ich an Gott nicht  
302        stellen. Sie waren in dem Sinne verboten. Hm sie musste man  
303        unterdrücken. Diese Fragen halt. Was mich aber erstmal im- im-  
304        äh in der ersten Phase, würde ich mal sagen, gar nicht so sehr  
305        beeinflusst hat... Sie hat aber auch nie soweit- oder Gott hat nie  
306        (nach Worten suchend) + nie soweit mein Leben beeinflusst,  
307        dass ich mal- also dass ich.. hm- dass er permanent jede  
308        Sekunde und jede Minute in meinem Kopf war, so war es  
309        natürlich auch nicht. So war es nie, eigentlich. Es waren immer  
310        Phasen. Also ich denke mal, so an einem Tag kam es sicherlich  
311        schon dazu, dass ich an Gott gedacht habe, also dass es nie  
312        einen Tag gab, wo ich nicht an ihn gedacht habe. Aber wirklich  
313        jede Sekunde oder jede Minute, so nach dem Motto ganz sicher  
314        nicht... So dass- hm dass Gott eigentlich erstmal sehr präsent  
315        war. Sehr groß war, sehr mächtig war, und überall war. Jedoch  
316        muss ich auch dazu sagen, dass Gott im wesentlichen Maße  
317        eigentlich von meinen Eltern konstruiert worden ist. Und.. ähm-  
318        äh- konstruiert worden ist, und ich eigentlich kein sehr  
319        eigenständiges Bild von Gott hatte. Ähm.. in der Phase, in der  
320        Ausbildungsphase sich- würde ich mal sagen, war Gott wieder  
321        sehr präsent. Es war auch zu einer Phase, wo ich dann auch ein  
322        bisschen älter war. Meine eigenen Gedanken dazu machen  
323        konnte. Hmm.. und das Bild von Gott war dann aber auch sehr  
324        selbständig. Sehr eigenständig, und auf meine Bedürfnisse  
325        abgestimmt.. Und in dieser dritten Phase, muss ich sagen,  
326        wurde Gott eigentlich immer kleiner in meinem Kopf. Immer  
327        unwichtiger, immer-.. hm- ja, ..kritischer betrachtet, auf jeden  
328        Fall. Also es hat eine Befreiung gegeben, würde ich mal sagen.  
329        Befreiung von den Zwängen. Die über Gott mir vermittelt worden  
330        sind. Also über Gott meine ich halt, dass Andere über Gott mir  
331        Regelungen aufgestellt haben. Die Präsenz wurde immer kleiner,  
332        ich wurde immer kritischer, .. hm eine gewisse Ehrfurcht war  
333        aber trotzdem immer noch da. So, das würde ich jetzt einfach  
334        mal so sagen.

335        15.        I: Was bedeutet Gott heute für (leise) Sie?

336        16.        Y: Ja. (Aussetzer des Tonbands) [Das?] + ist natürlich-  
337        wird das natürlich wiederum komplizierter, (ansatzweise  
338        lachend) muss ich sagen. + Weil hat sicherlich auch mit einer  
339        gewissen.. hm Lebenseinstellung zu tun. Einer gewissen..  
340        Prägung des [sozialwissenschaftlichen Fachs A] sicherlich  
341        auch. Also ich würde Gott heute, das ist mein Ansatz, so  
342        identifizieren, dass es ein Konstrukt ist. Dass es so ein  
343        Konstrukt ist von Menschen, die irgendwann mal..

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344 **beziehungsweise gan- ganz konkret, die Daten der Entstehung**  
345 **von- von Christentum und vom Islam sind ja eindeutig. Vor**  
346 **zweitausend Jahren, in dem Sinne, oder vor tausendfünfhundert**  
347 **Jahren etwa. Gab es Menschen, sehr schlaue Menschen sogar,**  
348 **äh- die in gewisser Weise auch in die Ferne gucken konnten,**  
349 **also hm- bestimmte Sachen so deuten konnten, aus der**  
350 **Gegenwart, um daraus halt Schlussfolgerungen aus der Zu- auf**  
351 **die Zukunft zu bringen. Schluss- Schlussfolgerungen auf die**  
352 **Zukunft zu machen. Ähm jedoch ging es dabei vorwiegend um**  
353 **Macht. Um gesellschaftliche Macht. Und um diese Macht zu**  
354 **erhalten, beziehungsweise sie erst aufzubauen und danach zu**  
355 **erhalten, wurde ein Gott erschaffen. Ein Gott kreiert. Und- und**  
356 **ich denke, es ist in der Natur der Menschen, stets halt auf etwas**  
357 **Größeres, auf etwas Mächtigeres hinauf zu schauen. Das muss**  
358 **nicht mal unbedingt Gott sein, das kann auch ein Chef sein, das**  
359 **kann auch dein- dein Vater sein. Das kann aber einfach die- der**  
360 **Bundeskanzler sein, meinetwegen. Es sind immer Menschen,**  
361 **die im Hierarchischen sehen.. Immer über einem stehen, eine**  
362 **höhere Machtposition haben als man selber. Und in dem Sinne,**  
363 **find ich, kann ich Gott genauso einkategorieren. Eine**  
364 **Machtfigur, ein Machtpotential, was.. ähm- was dein Leben von**  
365 **heute auf morgen ausscheiden kann, was- was eigentlich Züge**  
366 **deines Lebens in der Hand hat. Das einzige, wie du dieser**  
367 **Willkür entgegen kannst, begegnen kannst, ist einfach den**  
368 **Regeln äh gewisser Bücher zu achten- äh beachten. Und sie**  
369 **einzuhalten. Ich glaube, diese Fi- diese Position hat für mich**  
370 **Gott in meinen Augen. Einerseits, aus einer sehr**  
371 **wissenschaftlichen Perspektive. Aus einer sehr- ähm- ja,**  
372 **empirischen Perspektive, würde ich mal sagen, wäre Gott für**  
373 **mich.. hm- kann Gott für mich alles sein. Also Gott könnte für**  
374 **mich nichts sein, nur ein Konstrukt, also Pulver, von mir aus.**  
375 **Von mir aus... die Natur an sich selbst, die Mutter Erde. Gott**  
376 **kann aber auch sein.. ähm- so nach der Idee folgend, wie es zum**  
377 **Beispiel dieser Film Stargate gemacht hat. Dass Gott einfach**  
378 **Außerirdische sind. Die irgendwann mal auf dieser Welt**  
379 **gelandet sind. Und über die Bücher geschrieben worden ist, zum**  
380 **Beispiel. Also worauf ich hinaus möchte, ist eigentlich, dass die**  
381 **Wahrscheinlichkeit, dass Gott alles sein kann, wirklich alles, ist**  
382 **eigentlich für mich gleichwertig. Was heißen würde, wenn ich**  
383 **zehn Ideen über Gott habe, (zieht die Nase hoch) + es heißen**  
384 **würde, dass jede Idee eine Wahrscheinlichkeit Gott zu sein, von**  
385 **zehn Prozent hätte... So.. Und das wären eigentlich diese beiden**  
386 **Ideen über Gott. Für mich. Also Gott ist für mich ganz sicher**

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387 nicht mehr diese Figur- dieses- dieses Unfassbare, Mächtige,  
388 wie sie uns aus den Religionen vermittelt wird.

389 17. I: ... Gab's in Ihrem Leben Momente intensiven- intensiven  
390 Glücks oder Durchbrüche, die den Sinn Ihres Lebens gefestigt  
391 oder gar geändert haben?

392 18. Y: ... (zieht die Nase hoch) + Hm- also um noch mal auf  
393 diese Phase zurückzukommen, sicherlich diese Phasen oder  
394 dieser Moment, wo ich halt- wo es halt diesen Wechsel zwischen  
395 der Ausbildung zum schulischen Weg wieder gab. Und ich  
396 denke, das war ein Glücksmoment. Das waren auch sicherlich  
397 Durchbruchsmomente für mich. Hm.. wenn man jetzt aber davon  
398 ausgeh- also wenn die Frage jetzt so gemeint ist, dass man  
399 damit meint, dass damit hm Wunder passiert sind, die mein  
400 Leben (Fingerschnippen) + nachhaltig geändert haben, plötzlich  
401 geändert haben, dann kann ich vielleicht sagen, nicht.. Dann  
402 würde ich vielleicht sogar sagen, nicht. Es sind sicherlich  
403 Sachen passiert, wo ich mir dachte, wie konnte ich soviel Glück  
404 haben. Und konnte in so einer Sache überleben. Das ist ganz  
405 sicher passiert. Aber ob sich mein Leben jetzt in irgend einem-  
406 oder meinem Leben in irgend einer Weise einen größeren Sinn  
407 gegeben haben als vorher, das würde ich nicht sagen, nee..  
408 Ganz sicher nicht. Ähm... also das habe ich oft von meinen- von  
409 meiner Familie gehört. Aber ich selber.. kann das eigentlich  
410 nicht sagen... Ja.

411 19. I: Haben Sie Krisenzeiten oder Zeiten des Leidens und der  
412 Enttäuschung erlebt, oder Zeiten, in denen Sie keinen Sinn in  
413 Ihrem Leben gesehen haben? Was ist damals mit Ihnen  
414 passiert?

415 20. Y: Mhm. (schluckt) + Also Sinn des Lebens, die Frage habe  
416 ich mir schon sicher ganz oft gestellt. Was ist der Sinn des  
417 Lebens. Und das wollt ich ja auch schon i- ähm.. das wollte ich  
418 ja auch schon hm vorher gesagt haben, dass einfach- dass  
419 wenn Gott als Symbol ver- verloren geht, in allem, dass auch-  
420 dass sich das ganz schnell die Frage einstellt, was suche ich auf  
421 der Welt, was ist der Sinn? Was ist das Ziel? Ähm und ganz  
422 sicher hab ich mir die Frage nicht ganz alleine gestellt. Sondern  
423 auch Leute in der Vergangenheit, die man zum Beispiel ja auch,  
424 ne,.. an diesen- an diesen Mythos vom- von Sisyphos- wenn du-  
425 wenn du weißt, was das ist. Ähm sicher entsinnt. Was dann  
426 direkt die Frage aufwirft, warum bin ich auf der Welt. Was ist der  
427 Sinn des Lebens einfach. Und-.. ähm.. ich weiß nicht, ob das  
428 eingeläutet- dieser Prozess davon eingeläutet worden ist, dass

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429 ich mal enttäuscht worden bin. Auf übelste Weise. Das kann ich  
430 eigentlich gar nicht mehr nachvollziehen. Aber ich weiß halt,  
431 dass es schon Krisenzeiten gab. In denen der Sinn für mich  
432 unentdeckt blieb. Unklar blieb. Und- (nachdrücklich) das ist er  
433 sicherlich immer noch. + Also ich sehe immer noch eigentlich  
434 keinen- keinen sehr großen Grund darin, dass man- dass  
435 Mensch- ich am Leben bin. Ähm beziehungsweise mein Leben  
436 so wertvoll sein sollte, dass ich- dass ich noch lang- dass ich  
437 noch weiter leben sollte und etwas gestalten sollte. Aber ich  
438 denke, mir hilft auch wirklich dieser- ähm eine Sache, die ich mir  
439 einbilde, und die besagt, das ist es, wenn es einen Menschen  
440 auf dieser Welt gibt, dem ich statt einem Lachen- äh statt einem  
441 Weinen ein Lachen schenken kann, dann ist es sehr sinnig zu  
442 leben. Sehr sinnig zu leben. Und ich weiß nicht halt, es ist halt  
443 ne- wirklich eine, ne, eine Einbildungssache, denk ich. Aber ich  
444 merke, wenn ich mich daran festhalte, da- hm- dann wir- erhalt  
445 ich wieder einen gewissen Sinn für' s Leben.

446 21. I: .. Welchen Einfluss hatten diese Erfahrungen?

447 22. Y: Hm.. immer etwas [beeinflusst?].

448 23. I: Nee, wie hat es dich beeinflusst, diese- die Suche nach  
449 dem Sinn des Lebens?

450 24. Y: Also ich denke, nachdem ich die Krise überwunden  
451 habe, hat's mir noch mal- ah diesen- diesen dritten Standbein  
452 gegeben. Ähm- ah- ich denke, äh- also wie gesagt, ich le- geh  
453 davon aus, dass man- dass das Prozesse der Einbildung sind..  
454 Man könnte es auch sagen als.. ähm- als Selbstverarschung  
455 vielleicht. Aber das spielt ja keine Rolle, es kommt ja immer  
456 drauf an, wie man es in einen Kopf hm- ähm präsentiert, wie  
457 man's- wie man's dem logischen Verstand präsentiert. Ähm..  
458 nachdem ich halt festgestellt habe, dass puuh- dass- dass das  
459 Leben einen Sinn hat, sondern- nicht direkt für mich, sondern  
460 für Leute, die- denen ich vielleicht helfen kann, denen ich  
461 weiterhelfen kann, denen ich vielleicht sogar, wie gesagt, ein  
462 Lachen verschaffen könnte, ähm hab ich mir dann auch  
463 eingebildet, hm... dass das Leben lebenswert ist. Und dass es  
464 wichtig ist, dass ich lebe. Und ich glaube, genau diesen Einfluss  
465 hat es, gehabt, dass ich mir eigentlich viel einge- also dass ich  
466 mir in diesem Sinne einfach bewusst geworden bin, dass das-  
467 dass mein Leben erhaltenswert ist, um anderen schöne  
468 Momente zu geben, vielleicht. Und insofern hat es ja natürlich  
469 sicher mein Leben verändert, weil.. eine Bedeutung kam wieder  
470 her,.. hm und diese- an dieser Bedeutung hä- ähm von dieser

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471 **Bedeutung bin ich eigentlich heute noch sehr beein- überzeugt,**  
472 **würde ich sagen. Und diese Bedeutung gibt einem natürlich**  
473 **dann auch Kraft, die gibt einem Energie, sie gibt einem eine**  
474 **Perspektive. Und ich denke, das ist sicherlich der Einfluss und**  
475 **die- auch die Veränderung, ne.. Würde ich sagen.. Ja.**

476 **25. I: ... Wenn wir nun die Gegenwart betrachten, wie würden**  
477 **Sie Ihre Eltern beschreiben?**

478 **26. Y: In der Gegenwart?**

479 **27. I: Mhm.**

480 **28. Y: .. Also wie gesagt, meine Mama ist sehr religiös, sehr,**  
481 **sehr religiös eingestellt. Mein Daddy eher (zögernd) liberal, +**  
482 **würde ich sagen. Ähm-.. sehr liberal, zu liberal manchmal. So**  
483 **dass ich (stotternd) mir- mir- + mir ein bisschen denke, dass-**  
484 **dass mein Daddy eigentlich ein sehr starker Mensch sein muss.**  
485 **Weil bei meiner Mama- bei meiner Mutter merke ich immer**  
486 **wieder, dass sie Angst hat, zu wenig den Regeln ihrer Religion**  
487 **befolgt zu sein. Und dass sie dadurch bestraft wird, im nächsten**  
488 **Leben.. Und deswegen halt ihre- ihre religiöse Schiene einfach**  
489 **unheimlich intensiv gerade auslebt. Und bei meinem Vater ist es**  
490 **eigentlich gar nicht so, und das wundert mich, und ich**  
491 **bewundere ihn auch deswegen, muss ich sagen. Dass er**  
492 **wirklich diese innere Stärke hat, zu sagen, hey, diese- es bringt**  
493 **jetzt nichts, nach sechzig, noch mal richtig anzufangen religiös**  
494 **zu werden, wenn dein ganzes voriges Leben eigentlich nicht so**  
495 **bestimmt war. Und- und ich finde ihn sehr- in der Hinsi- in der**  
496 **Hinsicht respektiere ich ihn sehr, dass er einfach seinen- ähm-..**  
497 **na ja, dass er sich selbst treu geblieben ist, eigentlich. Dass er**  
498 **seinen Überzeugungen treu geblieben ist, bis heute hin, halt.**  
499 **Und ich würde sie jetzt beide besehen trotzdem als sehr tolerant**  
500 **bezeichnen, als sehr offen bezeichnen und als sehr flexibel**  
501 **bezeichnen. Und das schätze ich an meinen Eltern, zurzeit**  
502 **zumindest, sehr. Und rechne ihnen das sehr hoch an.**

503 **29. I: .. Wie ist die Beziehung zu Ihren El- Eltern jetzt?**

504 **30. Y: Ja, also ist halt ein bisschen gespalten. Generell fühle**  
505 **ich- habe ich sehr große positive Emotionen zu ihnen. Was ich**  
506 **nicht immer hatte, ehrlich gesagt. Hm-.. ich kann sie mittlerweile**  
507 **nicht nur- nicht nur mehr als Eltern identifizieren, sondern auch**  
508 **als Freund, als Freunde. Als Lebensstützen einfach, als**  
509 **Menschen,.. davon bin ich sehr überzeugt, die mir mit so viel**  
510 **Wohlwollen begegnen wie ich's wahrscheinlich nie wieder in**  
511 **meinem Leben erleben werde. Und genau dieser Punkt bringt**  
512 **mich auch dazu, ähm-.. ja, dass ich zu ihnen eigentlich eine sehr**

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- 513 große Intensität, sehr- eine sehr emotionale Intensität verspüre,  
514 eigentlich. So würde ich das sagen.
- 515 31. I: Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre  
516 verändert? Also wenn es solche-
- 517 32. Y: Mein Bild, zu- äh zu ihnen? Ja.
- 518 33. I: Also-
- 519 34. Y: Ja?
- 520 35. I: Also wenn es solche Veränderungen gegeben hat, woran  
521 hat das gelegen? [...] (leise) Könntest Du dazu was sagen?
- 522 36. Y: Woran hat das gelegen? Ok? Also das würde ich sagen,  
523 ne. Das würde ich sogar (stotternd) sehr- sehr- + in sehr  
524 entscheidendem Maße sagen. Dass mein- dass sich mein Leben  
525 dadurch geändert hat- äh nee, ich meine, das Verhältnis zu  
526 ihnen geändert hat,.. hmm dadurch, dass sie halt vor etwa acht  
527 Jahren wieder zurück in die Türkei sind. Und jetzt wirklich nur  
528 sehr sporadisch hier sind. Und allein a- ähm- hm-.. die Zeit, die  
529 ich mit ihnen verbringen kann, dadurch dass sie nun weniger  
530 geworden ist, ist sie auch damit auch gleichzeitig wertvoller  
531 geworden. Und nicht nur für mich, sondern ich meine auch, für  
532 sie auch. So, dass wir halt- eigentlich sehen wir uns ja nicht so  
533 oft, aber es ist schon so, dass unser Verhältnis sich intensiviert  
534 hat. Das muss man so sehen. Ähm und geändert hat sich das  
535 dann in dem Sinne schon dann so, dass- dass ich mehr  
536 Zuneigung zu ihnen verspüre, dass ich.. emotional gesehen  
537 zumindest nicht den Drang habe, mich zu- von ihnen zu  
538 distanzieren. Hm dass ich irgendwo meine Freiheiten lebe, aber  
539 irgendwo auch mich an ihren Rhy- ihren Lebens- Stil anpasse.  
540 Und genau dieses Wechselspiel hat ja auch wahrscheinlich auch  
541 eine unheimlich große.. hm- ein unheimlich großes- eine- ja-...  
542 viel Positives vielleicht gebracht. Zwischen uns. Zwischen den-  
543 zwischen den beiden Parteien, zwischen mir und ihnen. Und ich  
544 muss auch sagen, dass sie sich im Laufe der Zeit auch  
545 sicherlich sehr entwickelt haben, sehr tolerant geworden sind.  
546 So waren sie nicht- halt nicht immer, ne. Ja. Also sicherlich ist  
547 mein Bild dann halt von einem mehr negativen, mehr  
548 bestimmischen, mehr äh- ja, bestimmischen Bild-  
549 bestimmischer- bestimmischen zu einem sehr offenen und  
550 toleranten Verhältnis gewendet.
- 551 37. I: ... Gibt es andere Beziehungen, die Ihnen bedeutsam  
552 erscheinen? Das kann sich auf alle wichtigen Menschen  
553 beziehen, auch auf solche, die nicht mehr leben.
-

- 554 **38. Y: Mhm. Also zum Glück leben noch alle. Das wäre zurzeit**  
555 **sicherlich- wären ja sicherlich meine Freundschaften. Wobei ich**  
556 **sagen muss, dass ich wirklich Freundschaften dann auch sehr**  
557 **intensiv führe. Sie gehen über eine sehr lange Zeit, wenn nicht**  
558 **sogar, ich hoffe es mal, bis zum Ende meines Lebens dann**  
559 **auch. Jedoch sind es halt nicht viele, es sind dann halt immer**  
560 **mal zwei, drei, vier, fünf. Hm bei den- also im- im engeren Kreis**  
561 **sind es dann oft zwei, drei. Die anderen sind dann halt in einem**  
562 **äußeren Kreis, was aber nicht heißt, dass ich zu denen weniger**  
563 **Intensität habe. So, dass ich wirklich sagen kann, dass ich halt**  
564 **Verhältnisse zu Menschen habe, zu Männern und zu Frauen, hm**  
565 **die für mich einfach wie- wie Brüder oder Schwestern sind. Also**  
566 **da gibt es wirklich keinen Unterschied zu. Dazu. Hm..**  
567 **andererseits ist meine älteste Schwester natürlich für mich eine-**  
568 **eine sehr, sehr bedeutsame Figur. Sie ist schon eigentlich für**  
569 **mich wie- so was wie eine Mutter. Wobei ich sie natürlich nicht**  
570 **so identifizieren möchte, weil das für sie auch oftmals kein**  
571 **schönes Gefühl ist, diese- eine Mutterrolle zu übernehmen. Aber**  
572 **vom- vom Gefühl her würde ich sagen, das gerade diese Person-**  
573 **äh die wichtigste Person in meinem Leben ist. Und auch bes-**  
574 **bleiben wird, denk ich. Egal, was dazu- also ich meine so- so**  
575 **gewisse zeitliche Intensitäten, wie ich sie mal, zum Beispiel in**  
576 **der Liebe verspüre, davon mal ganz abgesehen, ne. Hm weil das**  
577 **ja auch oft Sachen sind, die- sind- haben am Anfang eine sehr**  
578 **hohe Intensität, und das flacht dann aber auch ziemlich schnell**  
579 **wieder ab. Beziehungsweise es- es- es regelt sich wieder dann**  
580 **zu einem normaleren Verhältnis. Und das kann ich zum Beispiel**  
581 **zwischen meiner Schwester und mir nicht sagen. Also das ist**  
582 **schon-.. das ist schon viel mehr. Das ist schon viel mehr. Ja.**  
583 **Das wäre eigentlich jetzt meine Antwort auf diese Frage.**
- 584 **39. I: Mit welchen Gruppen, welchen Einrichtungen, welchen**  
585 **Anliegen oder Projekten identifizieren sie sich?**
- 586 **40. Y: Hm also ich bin in einer- keiner Gruppe, bis jetzt.**  
587 **Beziehungsweise nicht mehr. Wo ich mich politisch engagieren**  
588 **würde. Ähm-.. ich gebe es auch nicht auf, mich mit- mit- mit- mit**  
589 **den Türken hier in Deutschland zu identifizieren, obwohl ich**  
590 **insgeheim mir zugestehen muss, dass ich eigentlich schon**  
591 **mehr deutsch bin als türkisch. Noch- schon viel mehr deutsch**  
592 **bin. S- (hustet) + So dass ich mich eigentlich vielmehr mit der-**  
593 **mit- mit der deutschen Kultur und Gesellschaft identifizieren**  
594 **müsste. Aber ich merke auch gleichzeitig immer wieder, dass**  
595 **ich meine Wurzeln nicht wegwerfen darf und auch nicht- gar**  
596 **nicht kann. Und insofern finde ich diese türkische Community in**
-



597 Deutschland für sehr wichtig, für sehr wertvoll und für einen Teil  
598 von mir, eigentlich. Eine andere Sache ist sicherlich (Aussetzer  
599 des Tonbands) + ... alle Initiativen, alle Projekte, die mit  
600 Gleichheitsphänomenen zu tun haben, oder mit  
601 Ungleichheitsphänomenen, für die- (Ende Seite 1)

602 41. Y: Weiter, ne?

603 42. I: Mhm.

604 43. Y: Warum sind Ihnen diese wichtig? Also ich denke, genau  
605 aus meinen- aus meinem familiären Hintergrund. Gleichheit,  
606 Ungleichheit, das hat man halt immer äh gespürt. Das ist halt  
607 auch für mich jetzt mittlerweile so ein- so eine zentrale- eine  
608 zentrale Sache einfach, ne. Im Umgang mit anderen Menschen.  
609 Das steht für mich ganz hoch. Ok.

610 44. I: Spüren Sie, dass Ihr Leben einen Sinn hat? Was gibt  
611 Ihrem Leben Sinn?

612 45. Y: (zieht die Nase hoch) + Also ich denke, die Frage habe  
613 ich schon beantwortet, Sinn gibt mir eigentlich, ähm die Idee,  
614 dass halt- dass es Menschen gibt, die ihr Leben, ihre  
615 Einstellungen verändern können durch mich, natürlich  
616 hoffentlich positiv. Hm- und diese Idee, aber auch die  
617 Erfahrungen, die ich damit gesammelt habe, ähm haben mir halt  
618 schon immer wieder den Sinn zurückgegeben, auch wenn er  
619 dann mal nicht da war.. Würde ich sagen, ja.

620 46. I: Wenn es etwas gäbe, was Sie an sich oder an Ihrem  
621 Leben ändern könnten, was würden Sie am liebsten ändern?

622 47. Y: Ich würde verändern wollen, dass ich innerlich nicht so  
623 gefangen bin. Wie es jetzt oftmals der Fall ist, und ich mich  
624 damit sehr hindere eigentlich. Und hätte ich eine Möglichkeit,  
625 mich zu ändern, sicherlich gibt's da eine Möglichkeit, aber es  
626 muss ja auch immer diese Überzeugung da sein, dass zu wollen.  
627 Dann würde ich das am liebsten an mir ändern, denke ich.. Ja.

628 48. I: Gib es einen Glauben, gibt es Werte oder  
629 Verpflichtungen, die Ihnen im- in Ihrem Leben gerade jetzt  
630 besonders wichtig sind?

631 49. Y: Hm einen Glauben gibt es in dem Sinne gar nicht mehr,  
632 nur noch ein Ding, dass es irgendwo eine Kraft gibt, die ich auch  
633 selber spüre. Hm- an die man glauben sollte. Wenn man- wenn  
634 man sie spüren möchte, einfach. Und ich sage mir jetzt einfach  
635 nur, dass diese Kraft vielleicht aus dem Boden, aus der Erde  
636 kommt, aus der Erde als Globus gesehen. Und dass ich diese  
637 als Teil dieses Globusses einfach auch mitspüre. Aber an eine

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- 638 äußere Kraft, darüber hinaus gehende Kraft, glaube ich  
639 eigentlich nicht. Ja doch, vielleicht auch an den Mond. An den  
640 würde ich auch noch glauben. Also die- die Energien, die auf  
641 Menschen übertragen werden, wenn es Vollmond ist etwa. Und  
642 auf die Pflanzen und so weiter. Aber sonst, darüber hinaus,  
643 etwas Externes, n- auf keinen Fall.
- 644 50. I: Wann oder wo haben Sie das Gefühl mit Gott oder mit  
645 dem Kosmos in Einklang zu sein?
- 646 51. Y: Wann oder wo?
- 647 52. I: (leise) Genau.
- 648 53. Y: Also ich glaube, dann vor allem, wenn- wenn ich selber  
649 in einer sehr unberührten Gegend bin. Auf dieser Welt. Dann  
650 habe ich das schon am Ehesten. Aber hier in so einem  
651 Stadtleben etwa in gar keiner Weise. Seltenst, vielleicht in  
652 Träumen. Aber darüber hinaus nicht, nee.
- 653 54. I: Wie sieht Ihr Ideal reifen Glaubens aus? Gibt es eine  
654 Person oder eine Philosophie, an der Sie sich orientieren?
- 655 55. Y: Also ich kann nicht dran sa- ich kann nicht sagen, dass  
656 es für mich ein Ideal in- in Sachen Glauben gibt. Und ich glaube  
657 auch nicht, dass es ein Ideal gibt. Oder dass es das Ideal gibt, in  
658 einem Glauben. Hm aber für mich persönlich muss ich sagen,  
659 ich hab kein Ideal, es sind Reifeprozesse, es sind  
660 Lebensphasen, in denen man sich zu bestimmten  
661 Glaubenrichtungen eher geneigt fühlt. Und in anderen Phasen  
662 natürlich dann wieder weniger. Insofern kann ich auch von  
663 keiner Philosophie reden. Vielleicht Philosophie in dem Sinne  
664 Schamanismus. Wenn man es als Philosophie betrachten  
665 würde. Und in der anderen Seite orientiere ich mich auch nicht  
666 daran. Nicht wirklich. Nicht aus Überzeugung oder so was. Ich  
667 mag äh vielleicht Glauben schenken, das kann sein, das kann  
668 sein. Aber daran glauben, ist es- also wirklich dran glauben in  
669 einem religiösen Sinne, kann ich sagen, auf jeden Fall nicht.
- 670 56. I: Wenn Sie eine wichtige Entscheidung zu treffen haben,  
671 wie gehen Sie dann gewöhnlich vor? Können Sie mir vielleicht  
672 ein Beispiel dafür nennen?
- 673 57. Y: Ja, sehr gute Sache. Ein sehr plausibles Beispiel. Ich  
674 kann mich nicht entscheiden. Ob ich rechts oder links gehen  
675 soll, meinetwegen. Hm um aus dieser Verantwortung raus zu  
676 kommen, nehme ich mir eine Münze, und werfe diese Münze,  
677 und lasse die Münze entscheiden. Sozusagen, die Fünfzig-  
678 Fünfzig-Regelung. Das Glück. So kann ich dann halt auch
-

679 niemand sagen, wieso bist du links gefahren und nicht rechts.  
680 Wieso hast du das eine ausgeschlossen und das andere,  
681 sondern es war einfach mein Glück. Aus und Punkt.  
682 (Handyklingeln?)

683 58. I: Wenn Sie ein besonders schwieriges Lebensproblem  
684 lösen müssen.

685 59. Y: Mhm.

686 60. I: An wem oder woran würden Sie sich orientieren?

687 61. Y: An wem oder woran. Huuh.. Ich glaube, an älteren  
688 Menschen. An Menschen, die mehr Erfahrung haben als ich. In  
689 dem Sinne wäre es natürlich in erster Linie meine Eltern, meine  
690 Geschwister. Aber darüber hinaus natürlich auch Freunde und  
691 Bekannte, die ich respektiere und die auf jeden Fall ne größere  
692 Lebensweisheit tragen als ich. Ich denke, das wär's. Auf jeden  
693 Fall.

694 62. I: Und glauben Sie, dass Handlungen eindeutig richtig oder  
695 falsch sein können? Falls das so ist, wann ist eine Handlung  
696 richtig?

697 63. Y: Nee, daran glaube ich nicht. Daran glaube ich ganz  
698 allein schon deswegen nicht, weil wir gar nicht wissen, wer- äh  
699 wie eine Handlung ausgehen könnte. Wenn wir eine bestimmte  
700 äh- zu uns ei- uns zu einer bestimmten Handlung entscheiden.  
701 Und von daher kann man auch gar nicht sagen, was richtig und  
702 falsch ist. Ich kann nicht sagen, dass ich den Weg, den ich jetzt  
703 gehe, als richtig oder falsch bezeichnen kann. Das werde ich im  
704 Laufe meines Lebens sehen beziehungsweise dann, wenn ich  
705 tot bin. Wenn es dann doch ein Allah gibt, der mich dann ins  
706 Fegefeuer schmeißt, dann hab ich wohl einen falschen Weg  
707 begangen. Ganz sicher. Aber diese Risiko muss ich natürlich  
708 eingehen, jeder für sich, ne. So ganz je nach dem, wie er's ähm  
709 riskieren kann. Aber falsch und richtig- wie gesagt, ne, wie wir  
710 schon besprochen haben, die Zukunft gibt uns keinerlei  
711 Sicherheit, keinerlei Gewissheit. Es kann höchstens spekuliert  
712 werden. Wie ein- wie sich eine Zukunft bilden kann, aber ob sie  
713 richtig ist, das weiß kein Mensch. Und von daher kann man nicht  
714 sagen, dass es richtig und falsch gibt. Moralisch gesehen,  
715 sicher. Ne. Aber.. damit möchte ich auch wenig zu tun haben,  
716 ehrlich gesagt.

717 64. I: Gibt es Handlungen oder Handlungsweisen, die  
718 grundsätzlich richtig sind, also unabhängig von irgendwelchen  
719 Umständen?

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- 720 **65. Y:** Hm.. Ja, ganz sicher. Also man muss sich bei einer  
721 Handlung immer sicherlich immer auch gut fühlen. Es dürfen  
722 keine Konflikte innerlich entstehen. Weil dann macht man etwas  
723 nicht aus Überzeugung, und ist immer hin und her gerissen, und  
724 ist halbernst bei der Sache, würde ich sagen. Und das ist ein  
725 Umstand, der unabhängig von jegwediger Handlung ist,  
726 eigentlich. Das diese Überzeugung, beziehungsweise ähm-.. äh  
727 die Verantwortung dafür getragen werden kann, innerlich, für  
728 eine Handlung. Und das ist für mich einfach, ne, das Wichtigste  
729 an der Sache. Egal, welchen Weg man geht. Man muss  
730 überzeugt davon sein. Und wenn man's nicht ist und ihn  
731 trotzdem geht, dann geht man den falschen Weg, ganz sicher.
- 732 **66. I:** Und gibt es moralische Grundsätze, über die wir uns alle  
733 einig sein sollten?
- 734 **67. Y:** Ganz sicher, ja. Das wäre Ehrlichkeit. Das wäre  
735 Gutmütigkeit. Und vielleicht als drittes hm.. Toleranz.. Ja. Meine  
736 drei Pfeiler. (lacht) + Ok.
- 737 **68. I:** Glauben Sie, dass unser Leben als Menschen einen Sinn  
738 hat? Wenn ja, worin, glauben Sie, besteht der?
- 739 **69. Y:** Also nicht wirklich. So als (zögernd, lang gezogen)  
740 Menschen + an sich, als Menschheit an sich, habe ich nicht den  
741 Eindruck, nee. Wenn ich sehe, was für Entwicklungen die  
742 Menschen eigentlich machen, jeder Einzelne für sich, aber auch  
743 als Kollektiv, dann würde ich sagen, (schnaubt) + es hat nicht  
744 viel Sinn. Also das Einzige, was wir wirklich gut hinkriegen, ist  
745 eigentlich, die Umwelt, unsere Biosphäre einfach zu zerstören.  
746 Das können wir sehr gut. Wir können uns auch gegenseitig sehr  
747 gut [ausschalten?]. Egal, sei es durch Waffen, sei es durch  
748 (schnaubt) + durch alle Faktoren eigentlich, durch Interaktion  
749 und so was. (sarkastisch) Das können wir auch gut. + Ich meine,  
750 wir können uns natürlich auch gegenseitig Liebe schenken.  
751 Aber ob das ein Grund ist, auf der Welt zu sein. Gewesen zu  
752 sein. Ich weiß es nicht wirklich.
- 753 **70. I:** Und gibt es so etwas wie einen Plan für unser Leben?
- 754 **71. Y:** AI- der von uns gemacht worden ist oder von  
755 außerhalb? Also- natürlich jeder müsste schon seinen Plan  
756 haben, seinen Weg- wissen, wie er ungefähr seinen Weg geht.  
757 Aber dass ein Plan von außerhalb geschaffen worden ist,  
758 natürlich nicht. (lacht) + Natürlich nicht. (lacht) + Also für mich,  
759 natürlich, ne. (lacht)
-

- 760 **72. I: Und wird unser Leben von einer höheren Macht oder**  
761 **höheren Mächten beeinflusst?**
- 762 **73. Y: Wie ge- also wie gesagt, eben, ne, es könnte sein, es**  
763 **muss aber nicht sein.. Eine Wahrscheinlichkeit, die genauso**  
764 **gleich ist wie, dass es einen Gott im religiösen Sinne gibt. Die**  
765 **ich nicht ausschließen möchte, ne. Das möchte ich nicht**  
766 **ausschließen, also das kann gut sein, dass es einen gibt und ich**  
767 **mich einfach irre. Ne. Also jetzt Gott im religiös symbolischen**  
768 **Sinne. Aber die Wahrscheinlichkeit, dass es A- dieser Gott ist,**  
769 **der von uns Menschen definiert worden ist, ist genauso**  
770 **wahrscheinlich, dass es auch Außerirdische gibt, ist genauso**  
771 **wahrscheinlich wie die Erde am Leben ist. Aktiv am Leben ist.**
- 772 **74. I: Was denken Sie über den Tod? Was passiert mit uns,**  
773 **wenn wir sterben?**
- 774 **75. Y: Ja. (lacht) + Wichtige Frage. Also über den Tod habe ich**  
775 **ja gesagt, es ist eigentlich die einzige Gewissheit, die wir über**  
776 **unsere Zukunft haben. Dass wir sterben werden. Im selben**  
777 **Sinne sage ich, dadurch dass es jeden betrifft, verstehe ich**  
778 **natürlich auch in mir selber nicht diese Besorgnis darum, dass**  
779 **ich sterben werde, dass Menschen in meinem Umfeld sterben**  
780 **werden. So dass ich denke, dass es ein soziales Phänomen ist,**  
781 **dass wir daran- dass wir so heftig einstufen. Welches wäre, dass**  
782 **diese Person dann einfach nicht mehr zur Verfügung steht.**  
783 **Dass- na ja, dass- ganz einfach gesprochen, vielleicht**  
784 **Unternehmungen und so dann einfach nicht mehr funktionieren,**  
785 **wenn ein Mensch tot ist. Dass man mit diesen Menschen nicht**  
786 **mehr reden kann. Zumindest jetzt nicht in einem Interaktions-**  
787 **Verfahren oder so, also Sprechen- und- und sich-Anhören-**  
788 **mäßig. Man kann sich ja so einbilden, dass man mit einem**  
789 **spricht und nach oben guckt so halt, ne. Aber das nicht- hm**  
790 **darüber hinaus, denke ich mal, ist- ist ähm Tod deswegen so**  
791 **heftig, so relevant, so- so einschneidend, weil einfach diese**  
792 **Mensch dann- weil dieser Mensch einfach vermisst wird. Ähm**  
793 **was- was passiert mit uns. Also ich muss sagen, vor allem in der**  
794 **Phase, wo- wo ich dann weniger angefangen habe, an so was zu**  
795 **glauben, war es sehr ernüchternd, da zu glauben, dass**  
796 **irgendwann.. ein Knopf gedrückt wird, der Vorhang zugeht, und**  
797 **man ist weg. Man ist weg, und man hat nichts mehr, was man**  
798 **irgendwie fühlt, was man- was irgend- irgendwelche Prozesse**  
799 **im Kopf auslösen könnten, also nichts, man ist weg, null. Null ist**  
800 **da dann. Sehr ernüchternd gewesen. Hat mir dann natürlich**  
801 **wieder den Sinn des Lebens geraubt. Aber ich denke mal, ich**  
802 **hab so sehr jetzt daran gewöhnt, dass ich sagen kann, es**
-

- 803 **kommt ein Vorhang, und man ist für immer von der Leinwand.**  
804 **Bums, ist alles weg.**
- 805 **76. I: [...]**
- 806 **77. Y: Mit dem Stern.**
- 807 **78. I: Halten Sie sich für religiös, gläubig oder spirituell, und**  
808 **was bedeutet denn das für Sie?**
- 809 **79. Y: Spirituell in gewisser Weise schon. Also vor allem, wenn**  
810 **ich in gewissen Gegenden bin, wo ich auch merke, dass da auch**  
811 **so Magie, zum Beispiel, ausgeübt wird oder so was. Ähm merke**  
812 **ich, dass so meine Spiritualität auch einfach steigt. Aber**  
813 **Spiriwalit- Spiritualität. Die von Menschen ausgeht, nicht von**  
814 **Göttern. Hm aber ansonsten würde ich sagen, ich bin wenig**  
815 **gläubig, ich bin wenig religiös. Ich glaube natürlich an das Gute**  
816 **am Menschen, aber nicht an einen Gott. Hm und es sind für mich**  
817 **moralische Werte. Wie religiös und gläubig zu sein. Und**  
818 **spirituell natürlich auch irgendwo, klar. Ja, das würde ich dazu**  
819 **sagen.**
- 820 **80. I: Gibt es religiöse Vorstellungen, Symbole oder Rituale,**  
821 **die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind?**  
822 **Ähm wenn ja, welche sind das, und warum sind**  
823 **beziehungsweise waren sie für Sie wichtig?**
- 824 **81. Y: Also.. eigentlich gibt's das für mich nicht. Also das kann**  
825 **ich- deswegen kann ich da jetzt auch nicht weiter drauf**  
826 **eingehen. Gegenwärtig hab ich keine V- religiösen**  
827 **Vorstellungen oder Symbole oder Rituale, an die ich glaube und**  
828 **von denen ich überzeugt bin. Die mir hm-.. die mir zeigen, dass**  
829 **das Leben dadurch verändert ist. Anders ist. Hmm die mir**  
830 **zeigen, dass sie präsent sind. Diese Vorstellungen. Das sie**  
831 **ausgelöst werden von irgend einem- dann würde ich sagen,**  
832 **nein.**
- 833 **82. I: ... Beten Sie, meditieren Sie oder ü- üben Sie in einer**  
834 **anderen Weise Ihre Spiritualität aus?**
- 835 **83. Y: Nein.. In keinster Weise. (lacht)**
- 836 **84. I: Was ist Sünde, was verstehen Sie darunter?**
- 837 **85. Y: Ähm- (durchgehend mit Nachdruck gesprochen) gute**  
838 **Frage. Also Sünde ist mittlerweile für mich dies- jedes**  
839 **Phänomen, das ein grenzüberschreitendes Phänomen ist. Also**  
840 **was hier gemeint ist, dass, wenn ich etwas einem Menschen**  
841 **wünschen- oder einem Menschen gebe, oder einem Menschen**  
842 **so behandle, so, wie ich es selber niemals wollte, dass**
-

843 Menschen mich so behandeln, dann wär's eine Sünde. + .. Dann  
844 wär's eine Sünde. (schnell gesprochen) Auf jeden Fall. + Das  
845 reicht, glaube ich auch, dazu.

846 86. I: Wie erklären Sie das Böse in der Welt?

847 87. Y: (lacht) + Also- ne. Ich mein, ich bin [im  
848 sozialwissenschaftlichen Fach A tätig]. Und ich glaube, durch  
849 und durch. Und das Böse erkläre ich natürlich dann genau  
850 wieder aus so Aspekten wie Ungleichheitsgefühle, zu wenig  
851 Kapital, laut Bourdieu. Gehabt zu haben. Sich ungerecht  
852 behandelt gefühlt zu haben. Das zu haben, was andere mehr  
853 haben als man selber. Natürlich gibt's dafür auch religiöse  
854 Bezeichnungen. Gibt's dafür auch religiöse Bezeichnungen, die  
855 ich aber jetzt gar nicht anwenden möchte. Die vielleicht aber  
856 sogar aus einem ganz- aus einer ganz ähnlichen Überlegung-  
857 aus einer ganz ähnlichen Überlegung, ja, entstanden sind,  
858 einfach. Wie etwa Neid, ne. (lacht) + Und ich denke, so kann man  
859 das Böse identifizieren, und böse ist immer auch nur dann böse,  
860 wenn es einem selber böse erscheint. So kann böse zum  
861 Beispiel- was für dich böse ist, kann für mich eigentlich genau  
862 das Gegenteil sein, eigentlich. Könnte' s, muss nicht- könnte es  
863 aber. Von daher sehr relatives Wort, böse. Moralisch verfangen.

864 88. I: Wenn Menschen sich über religiöse Fragen nicht einig  
865 sind, äh wie können solche religiösen Konflikte gelöst werden?

866 89. Y: Ja. (lacht kurz) + Dazu hab ich drei Wörter. Und die  
867 wären Toleranz, Toleranz, und noch mal Toleranz.

868 90. I: (lacht)

869 91. Y: Was anderes kann ich da gar nicht zu sagen. Also wenn  
870 es Menschen nicht bewältigen können, wirklich genauso offen  
871 für andere Ideologie, für andere Werte, für andere hm Religion  
872 zu sein-.. wie man selber für seine eigene sind, hey, dann hat  
873 das ja gar keinen Sinn. Dann entstehen nun mal Kriege, dann  
874 entstehen nun mal Auseinandersetzungen, dann sterben  
875 Menschen für Überzeugungen. Und deswegen sag ich,  
876 Toleranz,.. das ist das Wichtigste, eigentlich. Dass man  
877 Menschen- man muss es nicht annehmen, man muss das nicht  
878 verinnerlichen, was andere sagen, aber man muss es  
879 akzeptieren können, man muss ein- ein offenes Ohr dafür haben.  
880 Und sich sagen können, hey, ich lebe nicht hier allein auf der  
881 Welt, und ich muss das respektieren. Dass andere Menschen  
882 anders denken.. Das würde ich sagen, ja.

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- 883       **92.       I: Ich bedanke mich bei Ihnen für das Interview. Vielen**  
884           **Dank.**
- 885       **93.       Y: Kein Problem. (lacht)**
-



- 1 1. I: Wir machen ein narratives Interview zur Glaubensentwicklung.  
2 Bitte erzählen Sie uns, wie es gekommen ist, dass Sie ein  
3 Mitglied bei der Orthodoxen Kirche geworden sind. Und wie  
4 haben sich die Dinge entwickelt, dass Sie eben heute nicht mehr  
5 dazu gehören? Wir würden uns wünschen, dass Sie einfach  
6 erzählen, was Ihre Geschichte gewesen ist. Ich würde mich auch  
7 weitgehend raushalten und nur dann was nachfragen, wenn mir  
8 ein Zusammenhang fehlt oder wenn ich sonst irgendwas nicht  
9 verstehe.
- 10 2. A: Mhm. Gut. Ich bin äh, Griechin. Und in Griechenland sind  
11 ähm, ja, der größte Teil der Bevölkerung ist griechisch-orthodox.  
12 Es gibt auch ´Katholiken in Griechenland. + Und .. ´auch  
13 evangelische .. Gemeinden. + Aber die machen ähm, ja, nen  
14 kleinen Prozent .. Teil aus. Und, ´ja, meine ganze Familie + ist  
15 orthodox. Meine, meine Oma war sehr gläubig. Und hat mich  
16 ähm, schon als kleines Mädchen immer mitgenommen, in die  
17 orthodoxe Kirche. Und da hab ich dann auch so, ja, diese  
18 Liturgie äh, .. jedes Mal mitbekommen und .. das war dann, von  
19 Kindheit an, ´ein Teil + von mir. Also ... dass man äh, im  
20 orthodoxen Gottesdienst, äh, auch aufsteht. Immer. Und dass  
21 man ... sich zu bestimmten-, an bestimmten Stellen während des  
22 Gottesdienstes, dass man sich ´bekreuzigt. + und .. dass man  
23 auch die ähm, ... ´die Heiligen äh, Bilder, dass man die küsst. ..  
24 Das Abendmahl. .. Ja, das gehörte irgendwie alles dazu. Und äh,  
25 Ostern wird in Griechenland auch immer ganz groß gefeiert. In  
26 Griechenland gibt es auch .. an ´jeder .. + Straßenecke irgendwie  
27 .. ja, so ne kleine ..., ja, so'n .. Kreuz. Kirche und so. Man wird,  
28 ja, wenn man Grieche ist, .. ´ja orthodox erzogen. + Das ist \*wie  
29 bei den Moslems. Die .. werden irgendwie schon als Moslems  
30 geboren. + Man hat .. überhaupt keine .. Möglichkeit, sich äh,  
31 ´dagegen + zu entscheiden. Es gab ja irgendwie .. mal die  
32 Diskussion, ob äh, im Pass ... \*dass auch + .. stehen soll. Und  
33 das ist ja jetzt \*auch so. Glaube ich. \*Dass da .. + auch  
34 griechisch-orthodox .. auch noch mit verzeichnet ist. ´Also wenn  
35 man + das wünscht. Und, ´ja also, + die Prägung kam eigentlich  
36 durch die Erziehung. .. Weil das sehr vermischt ist. Religion und  
37 Kultur gehört in Griechenland äh, zusammen. Da gibt es  
38 eigentlich keine Trennung. Und ... ´ja, da ich aber + in  
39 Deutschland aufgewachsen bin, ist das ganze so nen  
40 aufgelockert. Der Einfluss .. der orthodoxen Kirche. Und äh,  
41 trotzdem habe ich auch, hier in Deutschland so viel davon
-

42 ´bekommen. + Und meine Eltern auch religiös .. \*sind. + Mein  
43 Vater weniger. Eher meine Mutter. Und wir haben bei uns  
44 zuhause auch ganz viele ... Bilder hängen, wo .. ´Heilige + drauf  
45 sind. Und ... ja, meine Mutter hat auch immer .. viel .. gebetet.  
46 \*Und tut sie jetzt immer noch. Und, ´ja, jeden zweiten Samstag, +  
47 war in ähm, .., ja, in [Ort A in Westdeutschland], da wo ich  
48 herkomme, ja, griechischer Gottesdienst. Der wurde in der ..  
49 katholischen Kirche .. gemacht, weil .. [Ort A in  
50 Westdeutschland] ist ne kleine Stadt und da gibt's keine  
51 orthodoxe ... Gemeinde. Aber wir durften dann immer diese  
52 Räumlichkeiten, \*in der katholischen Kirche. Ja, und ... war ich  
53 eigentlich von Anfang an auch ein Mitglied der orthodoxen  
54 Kirche, weil meine Eltern da drin waren. Die meisten .. meiner  
55 Freunde. .. Und ja, man gehörte einfach irgendwie .. dazu. Und  
56 äh, der Priester hat auch immer irgendwelche Ausflüge und ...  
57 ja, so das war äh,\* so, irgendwie noch ähm, irgendwie noch so'n  
58 soziales Netz, das man sich so aufgebaut hat. Dadurch, dass  
59 man eben Mitglied war in den Orthodoxen Kirche. Ja. Genau. Da  
60 ist nen eben dort hineingewachsen. Und für mich war das immer  
61 selbstverständlich, in die orthodoxe Kirche zu gehen. Weil es  
62 irgendwie dazu gehört. Ich kannte es nicht anders. Dann  
63 irgendwann ´aber, + als ich-. .. Ja, das war so zwischen .. Abitur  
64 und Studium. Dann habe ich angefangen, mir Gedanken zu  
65 machen. Über mein, über mein Gottesbild. ... Und dann hab ich  
66 auch nen bisschen .. aufmerksamer zugehört, wenn die  
67 Predigten waren, in der orthodoxen Kirche. Und ich hab die  
68 Liturgie auch .. intensiver verfolgt. Und dann hab ich, für mich  
69 festgestellt, dass mir das eigentlich nichts bringt. Dass ich das  
70 mehr als Stimmungsmacherei aufgefasst habe. Dass ich, ´wenn  
71 ich rauskam, + aus der orthodoxen Kirche, in einer guten  
72 Stimmung war. .. ´Aber + nicht äh, dass ich inhaltlich irgendwas  
73 über den .. Glauben oder Gott oder über die Bibel erfahren habe.  
74 Während des orthodoxen Gottesdienstes wer-, werden immer so  
75 die Psalmen abgesungen. Und man ist eigentlich unbeteiligt,  
76 man hört einfach nur zu und lässt sich in diese Stimmung  
77 versetzen. Und ganz zum Schluss ist es so, dass der Priester ..  
78 zwei, drei Worte aus der Bibel vorliest. Und dann, vielleicht noch  
79 einen Appell .. an die äh, Zuhörer richtet. Aber ... es findet keine  
80 Predigt statt. \*Also, + eine umfassende Predigt über einen  
81 Bibelabschnitt. Ja, und .. dann hab ich für mich gemerkt, dass  
82 mein, mein Interesse an der Bibel oder an Gott nicht gestillt  
83 wird, in der orthodoxen Kirche. Weil es mehr um .. Stimmung ...  
84 Macherei ging. Damals. Also so hab ich das dann  
85 wahrgenommen. Dann hab ich angefangen, zu Hause selber die

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86 Bibel zu lesen. \*Und, + (langsam, zögernd) in der Zeit hab ich  
87 mich befreundet mit ... einem Mädchen, + das in eine  
88 evangelische Freikirche geht. Die auch Griechin ist. Und mit der  
89 habe ich mich dann öfters getroffen. Und sie hat mir dann auch  
90 .. vom-, von der Bibel erzählt. Von, von Jesus, und ... was Jesus  
91 in der Bibel. Und wie man das zu verstehen hat. Und .. ´ja, wie  
92 Gott-, + .. wie sie Gott versteht. Und das fand ich sehr  
93 interessant, weil ich vorher .. noch nie die Bibel gelesen habe  
94 und mich immer darauf verlassen habe, was ... der, der Priester  
95 sagt. Oder, was ich einfach ´gelernt habe. + Das-, wie mich das  
96 ähm, das Gläubigsein einfach nur ... (zögernd) ja, so, so ein  
97 undefinierbarer Glaube ist. An ... an Gott. Und dass man einfach  
98 nur versucht, nen guter Mensch zu sein. Und .. mehr nicht. Und  
99 als ich mich mit ihr unterhalten habe, ging das aber nen  
100 bisschen weiter. Dann ging es konkret um die Bibel. Was Jesus  
101 sagt. Und ... dass ... Gott äh, Sünde auch sehr ernst nimmt. Das  
102 hat sie mir \*alles gesagt. + Und das fand ich sehr interessant.  
103 Und dann hab ich .. ´selber + auch die Bibel gelesen und  
104 gemerkt, da sind viele Sachen, die ich nicht ´weiß. + Die ich  
105 vorher noch nie gehört habe. Die mir kein .. Priester gesagt hat.  
106 Die ich auch nie gehört habe von ... meinen .. (zögert)  
107 Großeltern + und auch nicht von meinen Eltern. Ja, und dann  
108 war ich irgendwann neugierig und bin mitgegangen in eine ..  
109 evangelische ... Gemeinde. Eine evangelische Freikirche. Ja,  
110 und dort habe ich dann zum ersten Mal eine richtige Predigt  
111 gehört. .. Ich kann mich nicht mehr an das Thema erinnern. Auf  
112 jedem Fall hat mich das sehr angesprochen. .. Und dann hab ich  
113 ..auch ähm, ganz konkret ... äh, für mich erfahren, dass es-, ..  
114 dass der einzige Weg .. zu Gott ... Jesus ist. Also, .. die  
115 Sündenvergebung. Durch Jesus. ... Weil das, .. ist das, was in  
116 der Bibel steht. Dass .. ja, man .. ´bei Gott + ankommt, wenn man  
117 Jesus, .. ja, angenommen hat als seinen Herrn und .. ja, ihm ...  
118 praktisch ähm, ja, das Leben ... äh, ihm das Leben gibt und ihm  
119 auch die Sünden sagt, die man gemacht hat. Also die  
120 Sündenvergebung. Und das habe ich dann gemacht. Ich hab  
121 mich dann .. bekehrt. Und dann hab ich mich äh, von der  
122 orthodoxen Kirche abgewendet, weil ... (sehr lange Pause) ich  
123 dort .. ähm, .. ja, einfach keine Nahrung .. bekommen habe, für  
124 meinen ... Geist. Und, ja, ich bin seitdem Mitglied in einer  
125 evangelischen Freikirche. Weil dort .. Menschen sind, die  
126 genauso glauben wie ich. .. Ähm, mit denen ich auch äh,  
127 Gemeinde, dieses Prinzip Gemeinde leben kann. \*Und, + ja, weil  
128 mich die Predigten auch ansprechen. \*Und .. + ja, auch der Gott  
129 der Bibel ernst genommen ´wird + und äh, nicht so oberflächlich

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- 130 .. behandelt wird. \*Wie in der orthodoxen Kirche. + ... (Sehr  
131 lange Pause)
- 132 3. I: Sie sind in Deutschland aufgewachsen, [erwähnten?] Sie. Sind  
133 Sie auch in Deutschland geboren?
- 134 4. A: Äh, nein. Ich bin in Griechenland geboren. Und mit X Jahren  
135 nach Deutschland gekommen.
- 136 5. I: Und äh, wo sind Sie ähm, mit Ihrer Großmutter zum  
137 Gottesdienst gegangen, mitgegangen sind? Äh, war das jetzt in  
138 Griechenland oder in Deutschland.
- 139 6. A: Das war im .. Urlaub.
- 140 7. I: Und ähm, wie haben Sie sich da gefühlt? Wie ging es Ihnen  
141 dabei?
- 142 8. A: Für mich war das eher eine .. Verpflichtung, die ich nur ..  
143 wegen meiner Großmutter eingegangen bin. Weil ich wusste,  
144 dass es ihr wichtig war. Aber .. äh, so ne griechische Liturgie ..  
145 kann auch ziemlich lange ´dauern + und ... äh, es wurde für mich  
146 äh, ´also sehr oft + langweilig. Weil ich .. eigentlich nur gesessen  
147 habe und mir Psalmen angehört habe, die ich eigentlich gar  
148 nicht verstehe.
- 149 9. I: Warum haben Sie sie nicht verstanden? Sind sie in  
150 Altgriechisch oder?
- 151 10. A: Die sind-, die werden in altgriechisch gesungen.
- 152 11. I: Und ähm, das war ja Urlaub. Wie alt waren Sie da?
- 153 12. A: Also seit meinem X. Lebensjahr .. bin ich mit meinen  
154 Eltern jedes Jahr nach Griechenland gefahren. Für ein, zwei  
155 Monate. Und .. da hatte ich immer genug Gelegenheit also mit  
156 meiner Großmutter ... \*also in die Kirche zu gehen. + Also öfters  
157 auch. Jeden Sonntag. ..
- 158 13. I: Und in [Ort A in Westdeutschland] wo sind Sie [...]   
159 orthodoxen Gottesdienst gegangen sind. Wie haben Sie sich da  
160 gefühlt?
- 161 14. A: Ja, das war für mich auch eher ne-, eine Gelegenheit  
162 ähm, ... andere Griechen zu sehen. \*Die ich auch + ... so kannte  
163 und ´vielleicht länger nicht gesehen habe. + Es ging eigentlich  
164 eher darum, .. ja, der griechischen Gemeinde zu zeigen, ´dass  
165 man da noch da ist. + Und, .. ja, dass man-, .. ja, dazu gehört. Äh,  
166 ein guter Grieche geht .. eben auch in die .. orthodoxe .. Kirche  
167 und .. da wollte ich auch äh, ´als Beispiel .. + irgendwie so voran  
168 gehen und, ja, mit .. ´meinen Eltern + auch dahin gehen.
-

- 169       **15.       I: Das war für Sie mehr ja, Tradition als, als Glaube?**
- 170       **16.       A: Ja. Jedes mal. ...**
- 171       **17.       I: Und ähm, ging es Ihnen dabei um [...] des Glaubens**  
172       **irgendwie? [...]**
- 173       **18.       A: Also ... ich sag mal so, ´also + ein .. Teil von mir hat-, äh,**  
174       **war schon neugierig und .. ist dahingegangen, um ... vielleicht**  
175       **eher das schlechte Gewissen zu beruhigen. Das äh, ... ich mir**  
176       **selber eingeredet habe, ich bin doch ein guter Mensch. Ich geh**  
177       **ja doch ... gelegentlich ´mal + in die Kirche. Also es war eher so**  
178       **´dass mein Gewissen-. + ... Mhm, wenn ich aus der orthodoxen**  
179       **Kirche rauskam, ´aus dem Gottesdienst, + dass ich .. dass mein**  
180       **Gewissen irgendwie (nachdrücklich) beruhigt war. + Dass ich**  
181       **dachte, gut, .. ich bin doch .. ´brav gewesen + und bin in die**  
182       **Kirche gegangen. Also eher-, ´das war eher + die Motivation.**
- 183       **19.       I: Und wie war damals Ihr Gottesbild? [...]**
- 184       **20.       A: Äh, ja. Also erst mal .. also ein Gott, den ich nicht**  
185       **irgendwie fassen kann. Und wenn ich über Gott nachgedacht**  
186       **habe, dann hat er sich ... für mich eher als ähm, ... ja, als ... ein,**  
187       **ein Richter dargestellt, der .. ´die Menschen + in gut und böse**  
188       **´einteilt, + und, dass jeder das .. bekommt, was er verdient.**
- 189       **21.       I: Auch schon eher im Leben oder [...].**
- 190       **22.       A: (Unschlüssig) Ja, das ist eigentlich + ne interessante**  
191       **Frage, weil so weit bin ich mit meinen Gedanken gar nicht**  
192       **gekommen.**
- 193       **23.       I: Ach so.**
- 194       **24.       A: Also ... ich ähm, hab mich zu der Zeit ´auch +**  
195       **abgewendet von ... dem, ja, ´Gott.. + der Bibel. Ich bin nur aus**  
196       **Traditionsgründen in die Kirche gegangen. Hab mich aber**  
197       **parallel .. auch mit ´anderen + .. Glaubensrichtungen beschäftigt.**  
198       **Die für mich äh, ´interessanter + damals waren.**
- 199       **25.       I: Und welche Glaubensrichtungen waren das?**
- 200       **26.       A: Ähm, ich hab den Koran gelesen. Ich hab mich mit ähm,**  
201       **auch mit buddhistischen Lehren so nen bisschen beschäftigt**  
202       **und-, ... also in der Richtung. Also ich war immer sehr ´offen +**  
203       **und neugierig und hab mir viel .. durchgelesen. Aber der Gott**  
204       **der Bibel war mich für mich immer etwas verstaubt. Weil ich**  
205       **dachte, das ist nen altes Buch, und .. da steht bestimmt nichts**  
206       **drin, das für mich heute .. eine Relevanz hat.**
- 207       **27.       I: Also die Bibel [...] haben Sie nicht gelesen?**
-

- 208       **28.       A: Nein.**
- 209       **29.       I: Und äh, in der Gemeinde selbst, in der griechischen**  
210       **Gemeinde, äh, bei dem Gottesdienst so ähm, haben sie da viel**  
211       **Kontakte geknüpft [und so?] ?**
- 212       **30.       A: Es, es gab damals keine Gläubigen in der orthodoxen**  
213       **Kirche. Also nicht in die (zögert) Kirche, + in die ich gegangen**  
214       **bin. Weil es ne kleine Gemeinde ist, und ich glaube, dass die**  
215       **Leute auch eher .. aus diesen Gründen dahingegangen ´sind, +**  
216       **so wie ich .. \*selber. +**
- 217       **31.       I: Aber hatten Sie da äh, viel Kontakte? Freundschaften**  
218       **geschlossen?**
- 219       **32.       A: (nachdenklich) Ja, auch. + Aber die bestanden schon**  
220       **unabhängig von der orthodoxen Kirche.**
- 221       **33.       I: Und Sie meinten, äh, Ihre Mutter äh, sei gläubig.**
- 222       **34.       A: Mhm.**
- 223       **35.       I: Äh, [...] gelehrt? Geschichten vorgelesen oder erzählt?**
- 224       **36.       A: Ähm, nein, sie hat mir keine Geschichten erzählt. Aber ..**  
225       **sie hatte schon, weil sie selber die Bibel gar nicht gelesen hatte,**  
226       **konnte sie mir nichts erzählen. Aber sie hatte immer ein**  
227       **Bewusstsein dafür, was, was \*richtig + .. und falsch ist. Also gut**  
228       **- böse. Und .. sie hat immer versucht, äh, mich zu einem guten**  
229       **Menschen erziehen. Du sollst nicht lügen, du sollst nicht stehlen**  
230       **und so was. Also die zehn Gebote waren ihr schon .. vertraut**  
231       **und .. die hat sie immer versucht, mir .. äh, ans Herz zu legen.**  
232       **Aber .. so die konkrete ähm, die konkreten Aussagen der Bibel**  
233       **konnte sie mir eigentlich nicht vermitteln. Weil sie die Bibel**  
234       **selber nicht gelesen hat. Also zum Beispiel Sündenvergebung**  
235       **und ... ja, wie man zu Gott kommt. Und das Jesus für unsere**  
236       **Sünden gestorben ist. Und, das war mir alles nicht so bewusst.**
- 237       **37.       I: Mhm, wie ging es Ihnen da, dabei. [...]**
- 238       **38.       A: Nein. Ich hab's angenommen, weil ich ... äh, auch immer**  
239       **so ein Bewusstsein dafür hatte, was, was richtig und falsch ist**  
240       **und .. ähm, ich hatte immer dieses Bemühen, äh, ein guter**  
241       **Mensch zu sein. ... Einfach weil, jeder hat ja von Natur aus ein**  
242       **Gewissen. Und ... ja, das ... war bei mir auch ... ´da. + Und .. ich**  
243       **hab .. eigentlich unbewusst immer versucht äh, .. ja, äh, einfach**  
244       **angepasst und nen guter Mensch zu sein, ohne dass ich .. äh,**  
245       **ohne dass das für mich so viel mit Gott zu tun gehabt.**
- 246       **39.       I: Und äh, als Sie den Koran und [buddhistische Lehren?]**  
247       **da gelesen haben, waren Sie offensichtlich auf einer Sinnsuche.**
-

- 248 **40. A: Genau. \*Da .. hat + es angefangen.**
- 249 **41. I: Und wie haben Sie sich gefühlt? Suchten Sie nach**  
250 **Orientierung [...]?**
- 251 **42. A: Ähm.**
- 252 **43. I: Wie ging es Ihnen dabei?**
- 253 **44. A: (nachdenklich) Also ich .. war .. schon .. auf, + also auf**  
254 **Sinnsuche. Und ähm, ich hab mich eigentlich dadurch, dass ich**  
255 **mich mit so viel dann beschäftigt habe, äh, wurde eigentlich die**  
256 **Ori-, ja, äh, die Sinnsuche wurde noch verstärkt, weil ich .. weder**  
257 **im Koran noch .. in den buddhistischen Lehren das gefunden**  
258 **habe, eigentlich, was ich gesucht habe. Also ich hab mir dann**  
259 **Wissen angeeignet. Aber .. es hat mich nicht wirklich ´in meinem**  
260 **Glauben + .. weitergebracht. Es hat mich eigentlich nur ´noch**  
261 **mehr + verunsichert. Weil ich dachte auch, es gibt so viele**  
262 **Religionen und .. es kann doch nicht sein, dass so viele Wege**  
263 **richtig sind. \*So. + Ich hab schon äh, nach, nach einem Gott**  
264 **gesucht und mir .. wurden so viele Götter .. präsentiert, dass ich**  
265 **nicht wusste, wer der richtige ist. ...**
- 266 **45. I: Und äh, in der orthodoxen Gemeinde, [...] Gottesdienst,**  
267 **hatten Sie da auch Kontakte zum, zum Priester [haben Sie mit**  
268 **dem ?] vielleicht gesprochen? Darüber gesprochen?**
- 269 **46. A: Nein, nein. \*Mhm. \* Ich hatte .. damals also überhaupt**  
270 **keinen, keinen Kontakt zu äh, .. \*irgendwelchen Autoritäten aus**  
271 **der Kirche. +**
- 272 **47. I: Und äh, dann haben Sie die Freikirche gefunden? [...]**
- 273 **48. A: Mhm.**
- 274 **49. I: Und äh, wie haben Sie diese gefunden?**
- 275 **50. A: Die hab ich äh, gefunden, durch eine äh, eine Freundin**  
276 **von mir. Die schon ähm, ´ja, gläubiger Christ war. Wir haben uns**  
277 **befreundet und äh, sie hat mich dann mitgenommen.**  
278 **Eingeladen. Ich bin mitgegangen.**
- 279 **51. I: Einfach aus Interesse oder haben Sie da schon [...]**  
280 **Vorstellungen gehabt?**
- 281 **52. A: Äh, ´nein. Ich war + ... ähm, vorher, bevor ich in die .. äh,**  
282 **Freikirche gegangen bin, hab ich schon die Bibel gelesen und**  
283 **mich bekehrt. Ich hab dann eigentlich nur noch eine Gemeinde**  
284 **gesucht. Und dort ist dann mein Glaube vertieft worden.**
- 285 **53. I: Und wie haben Sie sich da bekehrt?**
-

- 286 **54. A:** Ich hab die Bibel gelesen. .. Und ich hab einfach .. durch  
287 das Lesen der Bibel erkannt, dass ich Sündenvergebung  
288 brauche. So wie es da drin steht. Und dann ... habe ich in einem  
289 einfachen Gebet ähm, ja, Gott meine Sünden bekannt und hab ..  
290 dann Vergebung .. erfahren. Und damit .. hat für mich dann  
291 eigentlich so das Leben als Christ .. äh, erst angefangen. ...
- 292 **55. I:** Aber sie haben, Sie waren praktisch allein? Und haben  
293 Sie die Bibel gelesen und dann.
- 294 **56. A:** Ja. Ja. .. Ohne Anleitung. ...
- 295 **57. I:** Und wie ging es Ihnen dabei?
- 296 **58. A:** Ja, sehr gut eigentlich. Ich ähm, .. hab äh, angefangen  
297 dann, also Gottes Wort ernst zu nehmen und wirklich dem  
298 geglaubt, was da drin steht. .. Und das war einfach ähm, ... also  
299 nen gutes Gefühl, zu wissen, was eine Sündenvergebung sein  
300 soll und so. Dass äh .. Gott ´ein liebender Vater ist, + so wie es  
301 in der Bibel steht. .. Und dass man, ... ja, die Gewissheit hat,  
302 wenn man sich .. wirklich äh, ´für Gott + entschieden hat, wenn  
303 man eine Beziehung zu ihm hat, ´auch ewiges Leben + hat, so  
304 wie es die Bibel sagt. Dass man ... nach seinem physischen Tod  
305 auch bei äh, Gott sein wird. Dass man ´weiter lebt. + diese  
306 Ungewissheit, was danach kommt, war bei mir weg. Und ... ja, ..  
307 war einfach äh, na ja, nen ganz tolles äh, \*Gefühl. + Also wirklich  
308 .. das zu erkennen, dass das nicht irgendwie-, dass die Bibel  
309 kein ´altes, + verstaubtes buch ist, sondern ... ´heute + genauso  
310 äh, wichtig ist für mein Leben. Also eigentlich das aktuellste und  
311 wichtigste Buch ist.
- 312 **59. I:** Und Ihre Freundin, die Sie auf die Freikirche [...] hingewiesen hat, wusste Sie, dass Sie auch [...] [Gemeinde suchen?]?  
313  
314
- 315 **60. A:** ... Ja, also .. \*sie ähm, + meinte zu mir .. ich soll es mal  
316 versuchen und mitkommen. Und, wenn's mir nicht gefällt, muss  
317 ich ja nicht wiederkommen. Es war eher .. ein Versuch. Aber ich  
318 bin dann hingegangen. Und .. ich hab mich dann gleich  
319 wohlgeföhlt. Weil dort auch ... ja, Menschen waren, die auch die  
320 Bibel .. äh, ernst nehmen. ... Und da habe ich mich dann auch  
321 äh, verstanden geföhlt. ...
- 322 **61. I:** Und äh, haben Sie da mit Menschen gesprochen oder?
- 323 **62. A:** Ja, da habe ich zum ersten Mal äh, mit anderen  
324 Gläubigen geredet. Und mit ähm, ja, auch mit Autoritäten in der  
325 .. \*Kirche. + Also in der Gemeinde. Ja, das war eigentlich das  
326 erste Mal, dass ich wirklich äh, über den Glauben äh, reden
-



327 konnte. .. [...] da war das erste Mal so eine Basis, da. Ja, da bin  
328 ich mit ganz vielen Leuten ins Gespräch gekommen. Und hab  
329 auch viel äh, Ermutigung bekommen von den andern. Also  
330 dranzubleiben und ... ja, einfach ähm, ja dieses neue Leben mit  
331 Gott äh .. das auch aufrecht zu erhalten. ...

332 63. I: Und seitdem gehen Sie zu dieser Freikirche?

333 64. A: Ja.

334 65. I: Haben Sie auch andere Freikirchen besucht?

335 66. A: Ja, ich habe auch andere besucht. \*So aus + ...  
336 Neugierde, Interesse.

337 67. I: Also noch davor, bevor diese Freikirche-.

338 68. A: Nein, das war die erste.

339 69. I: Das war die erste.

340 70. A: Ja.

341 71. I: Also ich würd' noch ähm, genauer fragen, wie es Ihnen  
342 dabei ging. Es ist nun nicht ähm, praktisch eine Freikirche  
343 gefunden, die Sie [meinen?], die Sie anspricht. Wo Sie sich auch  
344 verstanden fühlen. Aber dann haben Sie praktisch noch weiter  
345 gesucht. Wie ging es Ihnen dabei?

346 72. A: Also ich hab äh, ich hab nicht weitergesucht. Also ich  
347 hab schon .. meine Gemeinde gefunden, wo ich mich wohlfühle.  
348 'Dass mir auch andere Gemeinden angeguckt, + das waren  
349 immer so einmalige Besuche. Dadurch, dass ich hier in [Stadt B  
350 in Westdeutschland] studiere und auch manchmal sonntags hier  
351 bin, .. äh, hab ich nicht immer die Möglichkeit, in .. meine alte  
352 Gemeinde, in meine Hauptgemeinde + hinzugehen. Und  
353 deswegen besuche ich dann auch hier .. manchmal eine  
354 Gemeinde. 'Aber ich .. + würde nicht sagen, dass ich auf der  
355 Suche nach irgend etwas bin. Also ich hab schon ... äh, meine  
356 Gemeinde gefunden. ... Also ich fühle schon-, \*also ich fühle  
357 mich so, dass ich + schon 'angekommen bin. + Ich äh, suche  
358 nichts mehr. ...

359 73. I: [...] fragen, fragen, wie es in der orthodoxen Kirche [...]   
360 Traditionen sozusagen.

361 74. A: Also ich ähm, ... (sehr lange Pause) ich im äh,  
362 'nachhinein, + als ich auch die Bibel gelesen habe und wirklich  
363 ähm, ... \*auch äh, .. also intensiver auch gelesen habe, ist mir ..  
364 in nachhinein dann bewusst geworden dass ähm, ... manche  
365 Dinge einfach nicht äh, \*nicht + ... nicht stimmen. In der

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366 orthodoxen Kirche. Womit ich nicht die ganze orthodoxe Kirche  
367 jetzt in Frage stellen will. .. Aber was mir nicht gefällt, kann ich  
368 erst im Nachhinein sagen. Also vorher war es eher .. so'n  
369 unbestimmtes ´Gefühl, + dass .. (nachdenklich) Gott .. irgendwie  
370 nicht fassbar ist. + Und die orthodoxe Kirche mir den Glauben  
371 nicht .. vermitteln kann. Das ist-, alles auf Traditionen beruht.  
372 Und nicht ähm, .. eine persönliche Gottesbeziehung äh, möglich  
373 ist. Weil, in der orthodoxen Kirche ist immer so die Abhängigkeit  
374 von dem Priestern ... da und ähm-. Also mit Abhängigkeit meine  
375 ich schon, dass der Priester die Autorität ´darstellt. + .. Und er  
376 sich auch immer als Autorität ... ja, also verhält. .. Dass er  
377 derjenige ist, der .. auch äh, dann die äh, Sünden-, .. also der  
378 einem .. Vergebung zuspricht. (sucht nach den passenden  
379 Worten) Also ... \*dass er .. + äh, einem dann so .. ja, die Sünden  
380 vergibt. + Dabei wird irgendwie nicht deutlich, dass es Gott ist,  
381 der das macht. Und der Priester ist ja nur das Werkzeug .. dafür.  
382 In der orthodoxen Kirche sind-, s-, spielt zuviel ´Macht .. mit +  
383 rein. Und ähm, ´ja, und Politik + gehört auch dazu. Die orthodoxe  
384 Kirche ist ja auch mit der Politik irgendwie .. vermengt. Und ich  
385 finde, diese beiden Sachen gehören einfach nicht zusammen.  
386 Äh, Kirche und äh, .. Politik hat nichts miteinander zu tun. Und ..  
387 in der orthodoxen Kirche ist das so vermischt irgendwie. Ja,  
388 das, das hat mich gestört. Und, was mich auch gestört hat, ist,  
389 dass man .. einen-, .. ja, die Heiligenbilder, also verehrt. Weil  
390 ähm, in der Bibel .. äh, steht auch ausdrücklich \*dass das äh, +  
391 Götzendienst ist. Dass wir keine Menschen-, Menschen verehren  
392 sollen, sondern ähm, also nur Gott. Jesus. Ja, das ... hat mir  
393 auch nicht gefallen. Ja, diese Heiligenverehrung. ...´Ja, + und  
394 ähm, was auch nicht .. positiv war, ist, dass man einfach als  
395 orthodoxer .. Christ nicht weiß, was in der Bibel, weil die Priester  
396 selber einfach ähm, nicht dazu anregen, dass man die Bibel  
397 liest. Dass man Gottes Wort liest. Sondern einfach nur .. ähm,  
398 die Leute aufrufen, in die orthodoxe Kirche zu kommen und ..  
399 das Geld dazulassen. Also es wird kein Aufruf zum persönlichen  
400 .. Glauben äh, gemacht. Also so hab ich das damals erfahren.  
401 \*Und s' ist für mich + so ne Volksverdummung, die da manchmal  
402 ... \*einfach so stattfindet. + ...

403 75. I: Ist das teilweise so ein Zwang für die Leute?

404 76. A: Ja, für viele Griechen ist das äh, .. ´ja, ein Zwang +.. der  
405 Gesellschaft, in die Kirche zu gehen. ...

406 77. I: Und wie ging es Ihnen bei dieser Heiligenverehrung?

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- 407 **78. A:** ... Mhm. (nachdenklich) Ja, das für mich äh, verwirrend,  
408 weil, es gibt so viele Heilige und ... ahm, es fehlte einfach die  
409 letztendliche Autorität. ... + Das war so der Punkt. Ich dachte mir  
410 auch, das waren ja auch nur Menschen. Ähm, ich kann ja nicht  
411 zu irgendwelchen Menschen beten. Das ist irgendwas-, äh, hat  
412 sich da in mir gesträubt. Das zu tun.
- 413 **79. I:** Und bei der Ikonenverehrung?
- 414 **80. A:** ... Also manchmal hatte ich schon so nen ... so'n  
415 Empfinden, dass das gut ist. Dass es richtig ist. Weil alle + es  
416 so machen. Dann muss es ja richtig sein. .. Und es war auch so,  
417 dass man sich-, .. (schneller) dass ich mich danach + auch  
418 irgendwie besser gefühlt habe. ... Und einfach ähm, dachte dass  
419 ich das richtige tue. Aber letztendlich ist es ja einfach nur so'n  
420 ... äh, ... 'nen Bild, + .. ein Abbild von jemanden. Und dass es ist  
421 einfach nur nen Gegenstand ist, ohne ... äh, 'Wert. + Also es ..  
422 war für mich nur nen Gegenstand. Letztendlich. Also hatte  
423 einfach überhaupt keine Bedeutung. Ich wusste nicht, was ich  
424 davon habe, wenn ich ähm .. ein äh, das Abbild von ..  
425 irgendjemandem küsse. .. Das war alles nur äußerlicher Schein  
426 für mich.
- 427 **81. I:** Und das war für Sie dann [ein/kein?] Abbild von Gott  
428 oder?
- 429 **82. A:** Äh, ja. Einfach nur ähm-. Also auf diesen Ikonen war ja  
430 nicht nur-, ist ja nicht nur Jesus zu sehen, sondern auch die  
431 ganzen 'Heiligen. + Auch Maria, die Mutter Gottes. ... Und ich äh,  
432 hab das damals irgendwie auch nicht gebraucht, um mir  
433 irgendwie .. Gott .. vorstellen zu müssen. Weil, ich hab  
434 irgendwie gedacht, es muss ja etwas sein, was in meinem Leben  
435 .. konkret erfahrbar ist. Etwas, wovon ich überzeugt bin. Eine  
436 innere .. Überzeugung. Und, dass das Küssen einer Ikone-, ist  
437 einfach nur eine Handlung, die ... nichts weiter-, kein, kein Wert  
438 hat. Wenn die innerliche Einstellung nicht dazu passt. Also das  
439 war für mich-, das habe ich nur gemacht, weil die anderen das  
440 auch gemacht haben. Man stellt sich dann so in ner Reihe-, in  
441 der Reihe auf und küsst die Ikone. .. Und dann ... setzt man sich  
442 wieder hin. Es ist einfach nur so'n äußerliches Zeichen. Das man  
443 .. irgendwie .. Respekt hat vor den Heiligen. Und, für mich war  
444 das auch einfach nur .. (zögert) dass ich + das gemacht habe,  
445 weil die andern-, 'die anderen .. + das auch gemacht haben.  
446 Hatte keine Bedeutung \*für mich.
- 447 **83. I:** Schon [...] Gottesdienst gemacht [...].
- 448 **84. A:** Nein, nie.
-

- 449 **85. I: Und äh, haben Sie dort gebetet in der orthodoxen**  
450 **Kirche?**
- 451 **86. A: Ja, gebetet habe ich oft. So, für mich allein. Und, ja.**  
452 **´Gebetet habe + ich schon. Gebetet habe ich auch zuhause. Aber**  
453 **das waren eher so Stoßgebete, wenn es einem schlecht geht.**
- 454 **87. I: [...] waren das symbolische Gebete oder waren das [...]**  
455 **[beziehungsweise?] spontane Gebete?**
- 456 **88. A: Das waren äh, selbstentwickelte .. Gebete.**
- 457 **89. I: Also auch schon damals [...] waren?**
- 458 **90. A: Ja, genau.**
- 459 **91. I: Und auch in der .. im Gottesdienst?**
- 460 **92. A: Ja. ...**
- 461 **93. I: Was mich noch interessieren würde, ähm, die-, oder bei,**  
462 **bei dem orthodoxen Gottesdienst, da ist eine ... mythische**  
463 **Atmosphäre, so nen bisschen verdunkelt und die ganzen äh,**  
464 **[...]. Wie gesagt, das war jetzt nicht [...] orthodoxen Kirche.**  
465 **Wahrscheinlich äh, gab es da schon mehrere Bilder, mehrere**  
466 **Ikonen dabei. Ähm, wie hat das auf Sie eingewirkt?**
- 467 **94. A: (Abwägend) Mhm, ja, also es hatte schon .. das war**  
468 **auch das, was ich am Anfang gesagt habe. Das war das einzige,**  
469 **was ´mir .. + am Gottesdienst gefallen hat. + Dass, äh, man sich**  
470 **danach ruhiger gefühlt hat. Äh, dass diese Atmos-, also diese**  
471 **Atmosphäre auf einen .. übergegangen ist. Das war so´ne ..**  
472 **Atmosphäre der .. ´Heiligkeit. + Ja, des Friedens. Der Ruhe. Man**  
473 **hatte Zeit äh, sich Gedanken zu machen über andere Sachen.**  
474 **Und-. ... Also es war eher in so-, ...dass man fast schon in**  
475 **Trance war. In so ner Stimmung. In so eine Stimmung gebracht**  
476 **wurde. \*Das war so-. + Manchmal .. wenn ich irgendwie ´kaputt**  
477 **war + .. bin ich sogar eingeschlafen. ...(Sehr lange Pause) Durch**  
478 **die Musik und den Weihrauch \*und dem ganzen .. Drumherum. +**  
479 **...**
- 480 **95. I: War das für Sie eher langweilig? [Manchmal ?]**  
481 **entspannend?**
- 482 **96. A: Mehr langweilig. ...**
- 483 **97. I: Was ich noch nachfragen würde. Haben Sie zuhause**  
484 **allein gebetet oder jetzt irgendwie mit jemanden [...]?**
- 485 **98. A: Nein, immer allein. .. In der .. orthodoxen .. Kirche wird**  
486 **nicht äh, zusammen gebetet. ... Da betet jeder für sich. ...**
- 487 **99. I: Zuhause [dann auch?].**
-

- 488 **100. A: Doch, schon. Doch schon. Ja, es gehört ja zum .. auch**  
489 **orthodoxen Christenleben dazu. ´Aber + es ist .. eine**  
490 **Privatsache. ...**
- 491 **101. I: Gehen Sie manchmal noch in die orthodoxe Kirche**  
492 **beziehungsweise in den orthodoxen Gottesdienst?**
- 493 **102. A: Ja, also ich hab kein Problem, da mal hinzugehen.**  
494 **\*Also, ich würd's + schon machen. Wenn irgendwelche ..**  
495 **gesellschaftlichen Gründe dafür sprechen. Aber ansonsten**  
496 **nicht. \*Weil ich da so für mich keinen Sinn drin sehe. +**
- 497 **103. I: Sind Sie schon mal hingegangen, seitdem Sie in der**  
498 **Freikirche sind?**
- 499 **104. A: Nur einmal.**
- 500 **105. I: Und wie haben Sie sich da jetzt gefühlt?**
- 501 **106. A: Mhm, ja, ich hab mir gedacht, dass ... es schön wäre,**  
502 **wenn ... wenigstens ´der Gottesdienst + anders gestaltet .. ´sein**  
503 **würde. + Dass äh, diese ganzen .. Ikonen und diese ´goldenen**  
504 **Leuchter + einfach verschwinden aus der orthodoxen Kirche.**  
505 **Und .. ja, wieder so .. dieses ursprüngliche ... zu Tage kommt.**  
506 **Dass ... Gott + im Mittelpunkt steht. Ja, dieses ähm-, dieser**  
507 **äußerliche Schein, dieser Prunk in der orthodoxen Kirche, ´wenn**  
508 **der + schon weg ist, das wäre schon mal ´ein Anfang. + Weil, die**  
509 **Menschen lassen sich dann blenden von diesen schönen Ikonen**  
510 **und ... diesen äh, Jesus ... Bildern und ähm, ...ja, und äh, dieser**  
511 **Aufmachung der Priester. Und die, die Kronleuchter, die**  
512 **goldenen. Das sind dann diese .. äh, dies, dieses äußerliche,**  
513 **dieses prunkvolle. Dass das-, ich hab mir gedacht, wenn das**  
514 **jetzt ´nicht wäre, + .. dann äh, würden die Menschen einfach äh,**  
515 **in ihrer Schlichtheit einfach da sitzen .. und ähm, ´nicht**  
516 **abgelenkt sein, + von dem Drumherum. Und auch von dieser**  
517 **´Stimmungsmacherei. + Dass die auch-, äh, wenn die jetzt wäre,**  
518 **.. dann würden sich die Menschen auch einfach mehr auf das**  
519 **Wort konzentrieren. Das wirklich äh, vielleicht auch während**  
520 **eines orthodoxen Gottesdienstes eine ´Predigt + mehr im**  
521 **Vordergrund steht. Und .. das Psalmen äh, dieses**  
522 **Psalmensingen, das es wirklich nur nen ganz kleinen Teil**  
523 **ausmacht. Am Anfang. Dass der größte Teil des Gottesdienstes**  
524 **wirklich aus einer Predigt besteht. Die die Leute anspricht. Ja,**  
525 **ich hab mir einfach gedacht, dass da äh, noch viel Veränderung**  
526 **äh, nötig ist. Und wie ich mich gefühlt habe, ja. Eigentlich ...**  
527 **gelangweilt, wieder. (Andeutung eines Lachens). ...Also diese**  
528 **äh, Stimmungsmacherei hatte-, .. hat keinen Einfluss mehr auf**  
529 **mich. Wie früher. Weil ich einfach noch ´mehr-, + mir jetzt eben**
-

530 noch mehr klar geworden ist, dass es alles nur-, dass es alles  
531 leer ist. ...

532 107. I: So, das erfüllt Sie dann nicht.

533 108. A: Nein. Also früher hätte es mich mehr erfüllt. ...

534 109. I: [...]. Sie meinten, die Bibel wäre für Sie, war für Sie so ein  
535 verstaubtes Buch. Äh, was Ihnen nicht erklärt worden war. Sie  
536 haben dann andere [...] gelesen, Koran [...] Schriften. Äh, wie  
537 kam es dann aber dazu, dass Sie doch wieder die Bibel dann,  
538 dass Sie dann doch die Bibel gelesen haben? Vor Ihrer  
539 Bekehrung?

540 110. A: ... Ja, das ist schwer zu sagen. Weil ich das selber nicht  
541 so ganz genau weiß. ´Das war einfach + ähm-. ... Also, wenn  
542 man sich mit so vielem beschäftigt hat, dann glaube ich, greift  
543 man irgendwann auf das zurück, was ´einem am + ..  
544 vertrautesten ist. .. Und dann hab ich-, ich hatte zu Hause so  
545 eine .. äh, kleine Bibel. So ne Gideon-Bibel. Und da habe ich  
546 einfach mal drin gelesen. Und .. ja, es hat mich dann irgendwie  
547 angesprochen. .. Ein paar Sachen, die Jesus gesagt hat. Aber da  
548 habe ich mich noch nicht bekehrt. Da fand ich es einfach nur  
549 interessant. ... \*Und äh, + durch den Kontakt von .. durch den  
550 Kontakt zu meiner Freundin, die schon .. etwas länger Christ ..  
551 \*ist, + äh, hat sich äh, mein Interesse an der Bibel verstärkt.  
552 \*Weil sie mir auch so ans .. + Herz gelegt hat, wirklich .. Gottes  
553 Wort zu lesen. Und dass da für mich auch ne Botschaft drin ist.  
554 Ja, so ist das gekommen \*auch. + ... (sehr lange Pause)

555 111. I: Und wie haben Sie sich da gefühlt, [...].

556 112. A: Ja, das war für mich äh, etwas Mutmachendes. Also ich  
557 hab wirklich so gemerkt, dass, dass Gott äh, zu mir spricht.  
558 \*Durch +.. die Bibel. Also da habe ich das erste Mal so eine  
559 Autorität .. über mir, also wahrgenommen. ... Wohingegen ich  
560 das bei-, beim Jubiläh-, beim äh, Lesen des Korans oder beim ..  
561 Buddhismus äh, nicht gespürt habe, weil .. der Buddhismus ist  
562 ja auch eher eine .. Philosophie, eine Lebenseinstellung. Da gibt  
563 es eben keinen, der .. eine Autorität über dir ist. Und ... dann hab  
564 ich .. beim Lesen der Bibel an-, wirklich, mir ist klar geworden,  
565 da ist jemand, der über mir steht. Und .. der eine Autorität in  
566 meinem Leben ist. Und, ja, damit wollte ich mich  
567 auseinandersetzen. Weil ich dachte, ja, irgendwann muss ich ..  
568 vielleicht mal Rechenschaft ablegen. Und-. ... Weil ich irgendwie  
569 schon als .. \*kleines Kind + irgendwie ich-. Das mit dem Gericht,  
570 dass das irgendwann kommt. Das wusste ich schon. Aber das  
571 hatte für mich keinen .. ´keine Bedeutung. + Weil ich dachte, das

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572 liegt ja alles in der Zukunft. Man wird's ja dann sehen. Und ähm,  
573 ... ja, und dann hab-, habe ich schon so nen Bewusstsein dafür  
574 bekommen, dass äh, Gott wirklich eine Autorität und dass ich  
575 mich jetzt, 'heute + mit ihm 'beschäftigen sollte. + Und nicht ..  
576 morgen oder übermorgen. Oder \*wenn ich + irgendwann sterbe.  
577 Da hat mich praktisch so ne Angst auch gepackt, so, was ist,  
578 wenn da irgendwas ist, was ich 'verpasse. + und das erst  
579 erkenne, wenn ich irgendwie tot bin. Also ich .. wollte ... mich  
580 mit Gott \*also auch + wirklich auseinandersetzen.

581 113. I: [...] hat die Bibel Sie dann sofort angesprochen oder  
582 ging das [...]?

583 114. A: Nein. Erst allmählich. \*Nicht sofort. + .. Also, das  
584 Interessante ist, dass ich äh, die Bibel erst angefangen habe zu  
585 lesen, also intensiv, .. (sehr nachdrücklich) nach meiner  
586 Bekehrung. + Weil, .. man muss ja nicht, äh, die Bibel kennen,  
587 um sich für Gott ... zu entscheiden. .. Um wirklich sein Leben  
588 Gott äh, .. zu geben. \*Das ist, + das ist ja auch unbiblisch. Das  
589 steht ja auch .. in der Bibel: Wer ähm, .. an den Sohn Gottes  
590 glaubt, .. der wird ewiges Leben haben." Und nicht, wer die Bibel  
591 liest, wird ewiges Leben haben. Und ich hab einfach ein einem  
592 Gebet .. wirklich Jesus äh, angenommen. Und gesagt, "Jesus,  
593 ähm, ich, ich kenn Dich noch nicht. Ich weiß noch nicht so viel  
594 von Dir. Ich hab nicht die Bibel gelesen. Aber ich, 'ich weiß +  
595 dass Du für meine Sünden gestorben bist. Und .. ja, ich möchte  
596 Dir dafür danken. .. Und ah, ich bitte Dich um Vergebung für ..  
597 dieses und jenes. Und das ich Dich so lange nicht auch gesucht  
598 habe. Und ich möchte einfach äh, jetzt mit dir .. einfach was ..  
599 neues beginnen." Und ... ja, es war eigentlich eher so nen  
600 [Vertrauens...], den ich gemacht habe. Und erst .. danach, also  
601 nach meiner Bekehrung .. habe ich dann angefangen, die Bibel  
602 zu lesen. Weil, also Bekehrung heißt ja, .. ja, 'zurückkehren. +  
603 Also, zu Gott .. zurückkehren. \*Und, + nachdem ich diesen  
604 Schritt gemacht habe, .. habe ich erst die Bibel .. angefangen \*zu  
605 lesen. + Und nicht vorher. ...

606 115. I: Ähm, meinen Sie intensiv zu lesen?

607 116. A: Ja, ja. Intensiv zu lesen. Erst danach.

608 117. I: Was haben Sie davor [aus der?] Bibel gelesen?

609 118. A: Ja, da hab-, davor .. hab ich ähm, .. hat mich halt  
610 angesprochen \*ähm, + ... ja, so dieses-, 'ja, manche Aussagen  
611 von Jesus. + Dass man keine Angst haben soll und .. dass man  
612 sich nicht fürchten soll. \*Und + .. ja, eigentlich so diese

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613 mutmachenden äh, \*Sachen. + Die haben mich .. also ..  
614 angesprochen. ...

615 119. I: Und auch das Alte Testament [...].

616 120. A: Das Alte Testament habe ich auch erst äh, .. angefangen  
617 zu lesen, seitdem ich äh, Christ geworden bin. Also vorher habe  
618 ich das Alte Testament gar nicht gelesen. Ich kannte auch nicht  
619 den Unterschied zwischen dem Alten und dem Neuen  
620 Testament. Also ich hab nicht wirklich ne christliche ..  
621 Erziehung in dem Sinne .. genossen. ´Obwohl, + als ich ähm, ..  
622 ich weiß jetzt nicht, ob das jetzt rein gehört hier, aber mir ist das  
623 eben gerade eingefallen, als ich ähm, ... (nachdenklich) X oder X  
624 war, war ich äh, .. in einem Bibelkreis. + Mit anderen  
625 ausländischen Kindern. Das wurde organisiert von äh, von der  
626 evangelischen Kirche. Die haben sich irgendwie eingesetzt für ..  
627 äh, ausländische Kinder. Da war ich für .. X Jahre, in einem  
628 Bibelkreis. Den äh, eine ältere Dame geleitet hat, die schon  
629 Christ war. .. \*Auch eine .. aus der evangelischen Kirche, eine  
630 ältere Frau. + Also sie hat es sich zur Aufgabe, zur Aufgabe  
631 gemacht, ausländische Kinder ... ähm, ja, die Bibel  
632 nahezubringen. Aber damals war ich noch sehr jung und ... da  
633 habe ich nicht \*so viel von.. behalten. + Aber ich kann mich  
634 erinnern, dass es ne sehr, dass es ne sehr angenehme Sache  
635 war. Also .. es war ne sehr nette Frau und die hat uns immer viel  
636 von Jesus erzählt. Aber ... da war ich noch zu jung, um das  
637 wirklich zu .. verarbeiten.

638 121. I: Wie alt waren Sie da?

639 122. A: Da war ich so 1X, 1X. [...]

640 123. I: Und das war nachmittags, [...].

641 124. A: Ja. Das war nachmittags immer.

642 125. I: Und wie oft [...].

643 126. A: Einmal die Woche war das.

644 127. I: Zwei Stunden wahrscheinlich.

645 128. A: Mhm. ... So im nachhinein ähm, \*glaube ich schon dass  
646 diese Frau + schon wichtig .. \*war. Wahrscheinlich auch  
647 aufgrund ihrer Gebete. + Die erst äh, wahrscheinlich erst nach  
648 nen paar Jahren erhört wurden. Aber ich weiß halt auch, dass  
649 von diesem Kreis, den sie hatte, .. die, die anderen äh,  
650 ausländischen Kinder, die ich auch ´kannte, + äh, .. noch als  
651 jetzt nicht so den Glauben leben wie ich. .. Deshalb weiß ich  
652 nicht, \*ob das jetzt was damit zu tun hat. Aber ich kann mich

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653 schon erinnern, + dass ich, dass ich mich da sehr .. also  
654 ´wohlgefhlt habe, + bei der Frau. Das war eigentlich die einzige  
655 Person, die-, wo ich so gemerkt habe, die ist wirklich glubig.  
656 Also neben meiner Oma eben. ... Musste jetzt auch schon um  
657 die 9X sein, diese Dame.

658 129. I: Hatte Sie damals dann [Ihre Eltern?] oder [...]?

659 130. A: Ja, das-, ich kann mich gar nicht mehr so genau ..  
660 erinnern. Also .. sie hat uns Geschichten von Jesus ´erzhlt. +  
661 Aber, das einzige, was ich aber wirklich noch in, noch in  
662 Erinnerung behalten habe, ist, dass sie hm, ne sehr ...  
663 liebevolle, nette Frau war, die sich-, .. die wirklich nen Herz hatte  
664 fr auslndische Kinder. Das ist das, was ich .. h, in Erinnerung  
665 behalten habe. Und .. was mich h, .. auch immer so ... ja, was  
666 mich eigentlich immer so angesprochen hat. Eher so die Art, wie  
667 sie mit uns umgegangen ist. Und weniger das, was sie so ..  
668 \*gesagt hat. + Ich kann mich auch an das Inhaltliche nicht mehr  
669 so erinnern, ehrlich gesagt. ...

670 131. I: Und wie haben Sie sich Bekehrungs[...]?

671 132. A: Also, ich hab mich ... also auf alle Flle nicht schlecht  
672 gefhlt. Aber ich hab gesprt, dass h, irgendwie ein neuer  
673 Lebensabschnitt .. auf mich zu kommt. Einfach aus dem Grund,  
674 weil .. ich danach angefangen habe, so ... (Ende Seite A) Ich hab  
675 angefangen, als h, Einstellungen und Verhaltensweisen, die ich  
676 hatte, neu zu .. ja, zu hinterfragen. Weil .. ich dann auch gemerkt  
677 habe, dass vieles einfach nicht mehr ´zusammenpasst. + Und  
678 h, nicht mehr vereinbar ist, mit .. h, meiner Beziehung zu Gott.  
679 Und ich hab dann wirklich angefangen .. zu gucken, welche  
680 Denkweisen h, passen nicht .. h, .. ´ja, + in meine neue  
681 Beziehung zu Gott. Und ... da habe ich mir viele Gedanken  
682 gemacht, was h, ich verndern ´sollte. + Und was ich auch  
683 verndern ´wollte. + Also, ich hab mich nicht dazu gezwungen  
684 gefhlt. Vieles ist auch automatisch abgefallen, irgendwie. \*Zum  
685 Beispiel so Sachen wie ... + hm, ja, diese Frmmigkeit. Dieses  
686 ... Denken, dass ich in die Kirche ´muss. + Das war weg. Das war  
687 eher so, so'n Wunsch danach, selber in die Gemeinde zu gehen  
688 und Gottes Wort zu hren. Und Gemeinschaft zu haben ´mit  
689 Glubigen. + Das ist etwas, was einfach von selber ... ´von  
690 alleine + passiert ist. Also der Wunsch danach, es war einfach  
691 ´da. + Also diese Frmmigkeit war weg. Diese ... dieses Sich-  
692 Gezogen fhlen und in die Kirche zu gehen. Das hat sich  
693 eigentlich ins Gegenteil umgedreht. Das ist eher .. aus  
694 Eigeninitiative dann entstanden. .. Ja, und auch so andere

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695 **Sachen. So Vorstellungen über das Leben und das Verhalten der**  
696 **Mitmenschen gegenüber. Das musste ich alles neu überdenken.**  
697 **... (sehr lange Pause) Und ähm, was ich auch so gemerkt habe,**  
698 **ist, .. ähm, das Bewusstsein von, von dem was äh, was Sünde**  
699 **bedeutet, das hat sich auch verändert. Früher war es eher so,**  
700 **dass ich gedacht habe, .. na ja, Gott .. wird hier schon ein Auge**  
701 **zudrücken. Bei der einen kleinen Lüge, der einen kleinen Lüge**  
702 **da. Und nach meiner Bekehrung war es so, dass ähm, ... mich**  
703 **vieles dann doch so .. geplagt hat. Wo ich dachte, ja, .. also [...]**  
704 **kleinen an. .. Weil, Jesus sagt ja auch, wer .. im Kleinen nicht**  
705 **treu sein kann, kann's auch im Großen nicht sein. Und .. das,**  
706 **das waren echt so 'Sachen, + wo jeder irgendwie nen Auge**  
707 **zudrückt. Und wo man dann als Christ nachdenkt, mhm, dann**  
708 **hat man halt so [...]. Und lässt dann einfach so manche Sachen**  
709 **auch so von sich aus .. sein. ... Also die Einstellung zu solchen**  
710 **Sachen hat sich dann schon grundlegend geändert. Was nicht**  
711 **heißt, dass man dann irgendwie nen besserer Mensch wird. Das**  
712 **nicht. Das ist nur so, dass man einfach äh, .. nicht mehr fa-**  
713 **fahrplanmäßig äh, .. Dinge macht. Sondern .. wirklich vorher**  
714 **auch .. drüber nachdenkt und ... ob-, ja, ob das jetzt so richtig**  
715 **ist. ...**

716 **133. I: Wie geht es Ihnen jetzt [...]. So nach der Loslösung von**  
717 **der orthodoxen Kirche und [dass sie?] Freikirche gehören? [ ...].**

718 **134. A: Also ich ähm-. ... Ja, das Interessante ist, dass ich ähm,**  
719 **... jetzt .. so weit bin, dass ich äh, endlich bereit bin äh, .. mich**  
720 **auch mit der orthodoxen Kirche und mit, mit Leuten, die .. 'gerne**  
721 **+ in die Orthodoxe Kirche gehen und auch von diesem Glauben**  
722 **auch .. also sehr tief äh, leben. Auch mit der Heiligenverehrung**  
723 **und allem. Dass ich bereit bin, mit solchen .. 'ja, + Leuten zu**  
724 **reden und einfach zu versuchen, mit ihnen auf einen `Nenner +**  
725 **zu kommen. Also ich hab das ja früher immer verurteilt. Und**  
726 **jetzt bin ich echt so weit, dass ich echt denke, ... ja, man, man**  
727 **darf keinen .. irgendwie seinen Glauben absprechen. Weil es ist**  
728 **ja auch .. tiefer Glaube. Orthodoxe Menschen sind ja tiefgläubig.**  
729 **... Und ähm, dass ich dann einfach, ja, versuche ins Gespräch**  
730 **mit ihnen zu kommen und ihnen dann einfach erzähle, ... dass**  
731 **es gut ist, wie sie glauben. Aber das [...] manche Sachen sind,**  
732 **wo sie .. wirklich in der Bibel lesen sollten. \*Also ich + .. bin**  
733 **eigentlich ziemlich offen .. so geworden, allen**  
734 **Glaubensrichtungen gegenüber. Und ... ja, ich ähm, ... 'bin +**  
735 **eigentlich auch bereit, Neues zu lernen. Und .. ich fühl mich sehr**  
736 **sicher in meinem Glauben. Und ... ja, gehe auch gern auf**  
737 **Andersgläubige, also gern auf Andersgläubige zu. Und ähm, bin**

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738 einfach bereit, ähm, einfach zu erfahren, wie, ja, wie sie ihren  
739 Glauben leben. Also, nicht weil ich denke, dass ich jetzt den, ..  
740 ja, den einzig .. wahren ähm, 'Weg + irgendwie gefunden habe.  
741 'Das + .. habe ich irgendwie .. 'mal gedacht, + ganz am Anfang.  
742 Und, jetzt bin ich auch eher bereit, ja, einfach mich ... mit Leuten  
743 zu unterhalten, die nen ganz anderen Weg gehen als ich. ...  
744 Also-, ja?

745 135. I: Entschuldigung.

746 136. A: Also ich .. fühl mich .. gut, 'in meinem Glauben. Aber ich  
747 weiß auch, + dass der Glaube, ähm, das ist ein Prozess. Das ist  
748 eine .. ja, also im Glauben gibt es immer mal Höhen und Tiefen.  
749 Mal ... denkt man, Gott ist irgendwie .. 'da. + Und dann denkt  
750 man wieder der ist irgendwie überhaupt nicht da. Äh, Gebete  
751 werden nicht erhört. Denkt man jedenfalls. Und .. ähm, Gott ist  
752 irgendwie nicht fassbar. \*Oder er + ist irgendwie nicht .. ähm-,  
753 man denkt, er hat keinen Einfluss. Vor allen Dingen, wenn man  
754 auch so Sachen im Fernsehen sieht, was jetzt alles passiert. Das  
755 sind aber immer nur so Phasen. Letztendlich, wenn man Gott  
756 einmal wirklich erfahren hat, kehrt man immer wieder zu ihm  
757 zurück. Weil man einfach weiß, dass 'er + der einzige ist, der  
758 irgendwie einen-, der einen, 'ja, + tragen kann. Und eigentlich  
759 auch die einzig wahre Autorität .. im Leben ist. Also, es ist aber  
760 schon so, dass das Leben als Christ immer Höhen und Tiefen  
761 hat. ... Das ist auf alle Fälle so. Das ist ja nen Prozess. Das ist ja  
762 nicht so, dass man sagt, okay, jetzt bin ich gläubig geworden.  
763 Jetzt .. war's das. Also ... das ist .. also ein Prozess, \*auf alle  
764 Fälle. + Und, 'der dauert auch + bis ans Lebensende. ... also es  
765 gibt Phasen, in denen man mehr in der Bibel liest und dann  
766 wieder weniger. Wo man das genießt, mit .. Gläubigen  
767 zusammen zu sein. Und manchmal hat man überhaupt keine  
768 Lust darauf. Und .. das ist so'n hin und her manchmal. Aber  
769 letztendlich ist es schon so, dass es schon berg-, bergauf geht.  
770 ... Also der Glaube wird halt .. im Laufe der Jahre auch  
771 intensiver. Das äh, kann ich schon sagen. Wird immer 'sicherer,  
772 + weil man einfach mehr Erfahrungen mit Gott macht. Und die  
773 Bibel, äh, also das Wort Gottes äh, einfach im .. Leben .. öfter  
774 erfahren wird. Also das es auch wirklich wahr ist. Und .. es gibt  
775 auch Dinge, die man hinterfragt. Das ist-, das wird immer so  
776 sein, glaube ich. Aber .. das ist okay. Das ist jetzt nichts, was  
777 einen vom Glauben .. abbringen könnte. ...

778 137. I: Sie meinten gerade, Sie waren noch .. offen für andere  
779 Wege. Christliche Wege [...] ganz allgemein? Andere  
780 Religionen?

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781 **138. A:** Mhm, also ich bin nicht offen für andere Religionen, weil  
782 ich als Christ einfach ... weiß, + dass Jesus .. Jesus Christus +  
783 also sein Leben, sein .. Tod, seine Auferstehung, das ist ... ahm,  
784 .. das einzige äh, was Gott .. äh, eingesetzt hat. Als Weg. .. Zu  
785 Gott. \*Also Jesus. + Jesus Christus. \*Und, + da bin ich mir ..  
786 hundertprozentig + sicher und ich glaube nicht, dass Allah der  
787 Weg zu Gott ist. Oder dass Allah Gott ist. Das glaube ich auch  
788 nicht. Und ich glaube auch nicht, dass .. der Buddhismus äh,  
789 ...einem Erlösung bringt. Das ist alles-. Oder Hinduismus-. Es  
790 gibt auch keine Reinkarnation. Also für so was bin ich nicht  
791 offen. Weil es einfach ... äh, .. von Menschen erdacht ist. Und  
792 äh, nicht die, nicht die .. Realität darstellt. Also in dem Sinne bin  
793 ich eigentlich schon intolerant. \*Und äh, + .. auch äh, .. ja, geh  
794 dann vielleicht auch mit Scheuklappen durch's Leben, würden  
795 dann halt Nichtchristen sagen. Aber ... wenn ich + sage, ich bin  
796 offen, meine ich, ich bin offen dafür, ins Gespräch zu kommen.  
797 Und ähm, ... nicht den Menschen. + .. Also ich seh dann den  
798 Menschen und nicht die Religion. Das meine ich. Ich definiere  
799 Menschen-, also meine Mitmenschen, nicht darüber-, nicht  
800 dadurch, äh, welche .. Religions Gemeinschaft (gesprochen in  
801 zwei Worten) sie angehören. Das meinte ich damit. .. Also ich  
802 interessiere mich auch für andere Religionen. Also ich bin ja  
803 jetzt hier in der Uni auch .. mit Moslems \*im Gespräch. + Und ..  
804 das ist auch sehr interessant, zu erfahren, wie, wie sie ihren  
805 Glauben leben. + \*Und ähm, + .. ja. So, es ist schon so, dass ich  
806 jetzt ähm, ja, einfach offen dafür bin. Aber nicht offen in dem  
807 Sinne, dass ich + jetzt eine andere Religion ... äh, annehmen  
808 würde. Weil ich ja nicht mehr auf der Suche bin. Eine andere  
809 Religion anzunehmen .. oder andere Religionen ... für wahr zu  
810 halten, bedeutet für mich einfach nur, dass man für sich, +  
811 dass, dass man das für sich das Wahre noch nicht gefunden  
812 hat. Ich meine, wieso soll ich an .. Buddha glauben, + wenn ich  
813 Jesus schon gefunden habe. Das ist einfach-. ... Das ist auch  
814 irrational, + glaube ich. ... (sehr lange Pause) Ja, für andere ist  
815 das arrogant, + weil, .. viele Menschen denken, ja, leben und  
816 leben lassen. Und es gibt viele We-, viele Wege führen nach  
817 Rom. Aber das ist wieder für mich Menschen .. äh, das sind  
818 Menschen, menschliche Gedanken. Und für mich ist die Bibel  
819 die Autorität. Also das Wort Gottes. Und das ist das, wonach ich  
820 lebe. Und äh, worauf ich mich berufe. Und nicht .. ähm, .. \*ja,  
821 irgendwelche + Dinge, die sich Menschen erdacht haben. ...

822 **139. I:** [Also?] Ihre Familie ist [...], speziell Ihre Mutter, [...]  
823 beeinflusst oder gibt [...] orthodoxe Kirche [...] orthodoxen  
824 Gottesdienst.

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- 825 **140. A:** Also meine Mutter, die .. kommt jetzt auch in die äh,  
826 evangelische Freikirche. Und ... hat eigentlich äh, so ne ...  
827 gleichen Glauben, also so ne ähnliche Glaubensentwicklung  
828 durchgemacht wie ich. (Nachdrücklich) Nach mir. + Zwei Jahre  
829 nach mir. Ja, also sie geht .. auch nicht mehr in die orthodoxe  
830 Kirche. ´Ab und zu + mal. .. \*So .. einmal im halben Jahr oder so.  
831 + Aber sie kommt auch regelmäßig in die äh, ortho-, also in die  
832 äh, evangelische Freikirche. (Freudig) Ist praktisch meinem  
833 Beispiel gefolgt. Was ich auch sehr gut finde, eigentlich. +
- 834 **141. I:** Und wie ist das für Sie, diese Ablösung vom, vom, von  
835 der orthodoxen Kirche? Es ist äh, .. für Sie gleichzeitig eine  
836 Loslösung von, von, von der griechischen Diaspora? Oder ist  
837 [...]?
- 838 **142. A:** Doch. (zögert) \*Das ist äh, + eigentlich der ..  
839 entscheidende [Punkt?]. Weil .. ähm, der größte Teil meiner  
840 Familie ... ist orthodox und lebt auch so. \*Und äh, ich hab  
841 teilweise auch große Probleme gehabt, damit. Weil ... mhm, ich  
842 hab noch X Geschwister. .. und ähm, + die sind alle, ´mehr oder  
843 weniger, + mit der \*orthodoxen Kirche .. verhaftet. Und .. die  
844 können + also meinen ´Glaubensweg + nicht wirklich  
845 ´nachvollziehen. + Und sie denken, dass es übertrieben ist, wie  
846 ich lebe. .. Äh, dass ich ähm, .. mich .. an der Bibel orientiere.  
847 \*Und ähm, + .. auf der einen Seite finden sie's gut, weil sie nen  
848 paar Verhaltensweisen sehen, die .. ihnen gefallen und ähm-. ..  
849 Also so von der menschlichen Seite her gesehen. Aber .. ah, sie  
850 finden mich zu extrem und ´sie denken + einfach, dass ich ähm,  
851 .. irgendwie auch die griechische Kultur damit äh, ... mhm,  
852 \*ablehne. Also es wird schon sehr + miteinander verbunden.  
853 Zum Beispiel dass ... ich eben nicht mehr in die orthodoxe  
854 Kirche gehe sondern in eine evangelische Freikirche. ´Also  
855 allein diese Tatsache. + Das ist eigentlich auch der einzige  
856 Punkt. Weil, im Alltagsleben des .. Orthodoxen ist ja \*nicht so  
857 viel von-. .. + Es gibt ja keinen orthodoxen Lebensstil, \*in dem  
858 Sinne. + Also der im Alltag irgendwie so \*geprägt ist. + \*Und ..  
859 ah, + das zeigt sich dann aber halt daran, dass ich halt dann  
860 sonntags in die evangelische Freikirche gehe und meine  
861 Geschwister in die orthodoxe Kirche. Und dass da schon so ne  
862 Trennung stattfindet. ... Dass äh, ist ihnen aufgefallen und das  
863 wird .. ´also von ihnen auch + negativ dann bewertet. ... Weil, ich  
864 hab das ja am Anfang schon gesagt, dass .. die Kultur ... und  
865 der orthodoxe Glaube zusammengehören. Und wenn man ..  
866 nicht mehr sich dem orthodoxen Glauben zugehörig fühlt, wird  
867 man dann ... von äh, den andern gleich als äh, .. Abtrünniger
-

868 irgendwie .. behandelt. Als ob man auch mit der griechischen  
869 Kultur nichts mehr zu tun haben will. Und ´damit der andere das  
870 versteht, + dass das eine eigentlich nichts dem anderen ´zu tun  
871 hat, + das ist, glaube ich, nen langer Prozess. ...

872 143. I: Wie fühlen Sie sich dabei? Stört es Sie?

873 144. A: Ähm, \*jetzt stört es mich nicht mehr. + Ganz am Anfang  
874 war es halt schwierig, weil .. ich diese Trennung wahrgenommen  
875 habe und irgendwie auch äh, ... (sucht nach Worten) ja, dass  
876 immer wieder neu erklären musste, warum ich zum Beispiel  
877 nicht mich bekreuzige und warum ich nicht .. ähm, Heiligenbilder  
878 küsse. Oder warum ich ´dem Priester die Hand küsse. + .. Das  
879 musste ich erst mal ´begründen. + und .. mich auch immer  
880 wieder neu erklären. Das war nen bisschen anstrengend, am  
881 Anfang. Und ´mittlerweile + weiß das aber der größte Teil meiner  
882 Familie und .. \*das ist jetzt einfach äh, + das ist so. Und ... es ist  
883 so ähm, mehr oder weniger auch akzeptiert worden. ...

884 145. I: Wissen Sie vielleicht wer [...].

885 146. A: (Zögernd) ich weiß jetzt nicht, ob das irgendwie wichtig  
886 ist. Aber ich hab ...vor-, ich hab jetzt 200X, im Sommer, ein äh, ..  
887 Missionseinsatz gemacht, auf einer griechischen Insel. + Und  
888 wir haben dort Bibeln verteilt. .. \*Und ahm, + das war ne ganz  
889 tolle Zeit, (lebhaft) weil ich, ich durfte halt ´in meinem Land + ...  
890 äh, eigentlich ... ja, von, von Jesus erzählen. Und, da habe ich  
891 diese Trennung gar nicht mehr ´so + wahrgenommen. Weil ich  
892 wirklich ähm, .. orthodoxe Menschen halt ... ja, kenne. Weil ich  
893 selber früher auch so orthodox war. + (nachdenklich) Und ich ..  
894 bewundere echt den, den tiefen Glauben, den sie haben und ...  
895 ich hab echt gemerkt, dass eigentlich einfach nur diese ... ähm,  
896 .. die-, dieser ähm, ... dieser Irrglaube, nämlich dass das ´Heilige  
897 + Gebete erhören. Und das Heilige dieses und jenes tun können.  
898 Das-, wenn ´das nicht wäre, + dann ähm, ... (nachdenklich) ja, ist  
899 wirklich die orthodoxe Kirche eigentlich-, wären die eigentlich  
900 schon auf nem guten Weg. Also auch die ´orthodoxen  
901 Menschen. + Weil, das ist ´einfach + so tief verwurzelt, dieser  
902 Glaube, dass .. es überhaupt nen Gott gibt. Das ist bei  
903 orthodoxen Menschen sehr stark. Und .. das war für mich  
904 einfach .. \*ganz + .. toll, das zu sehen und-. ... Ja, und auch als  
905 wir .. die Bibeln da verteilt haben, da haben wir auch immer ganz  
906 tolle Gespräche .. \*gehabt. Also ich weiß nicht, ob das wichtig  
907 jetzt ist. Aber es war ne ganz tolle Erfahrung für mich. + Dass  
908 man halt so'n .. missionarischen Einsatz-, erst stellt man sich  
909 die Frage, ´wieso + man in Griechenland eine Mission machen

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910 muss. Ist das nicht eher in Afrika der Fall. \*Oder in, + weiß ich  
911 nicht, \*sonst wo, in der + .. Türkei oder so. Aber ich denk  
912 wirklich, dass auch äh, .. christliche Länder + einfach noch mal  
913 ... äh, ja, Mission brauchen. Weil ... viele einfach keine  
914 Beziehung zu Jesus haben. Und .. ja, weil diese Beziehung zu  
915 Jesus überlagert ist, äh, durch den Glauben an die Heiligen +  
916 und an die orthodoxen Kirche und .. \*den ganzen Krams. Und  
917 das muss alles weggewischt werden. + Weil, es steht .. einfach  
918 so in der Bibel. Gott es hat selber gesagt, dass er Jesus  
919 eingesetzt als Weg zu, zu Gott. + Als Weg zu ihm. Und eben  
920 nicht + die Heiligen. Und das haben wir .. denen halt vermittelt.  
921 Und ich ... glaube das \*ist-, + hat auch Frucht gebracht. Also, auf  
922 alle Fälle. + ...

923 147. I: Also [...] Missionseinsatz noch mal machen?

924 148. A: Ja, bestimmt. ... vielleicht nicht in Griechenland. Aber  
925 irgendwo anders bestimmt.

926 149. I: Ich bedanke mich bei Ihnen für das Interview.

927 150. A: Bitte.

928 151. I: Vielen Dank. War sehr interessant.

929 152. A: (lacht)

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## Faith Development Interview with Melina

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- 1 1. I: Wir machen ein Interview zur Glaubensentwicklung. Wenn Sie  
2 über Ihr Leben nachdenken, können Sie es in unterschiedliche  
3 Abschnitte einteilen? Also angenommen, es wäre ein Buch,  
4 welche Kapitel müsste es enthalten?
- 5 2. A: ... (sehr lange Pause) Erstes Kapitel ... mein Leben bis zum  
6 vierten Lebensjahr. .. Jetzt muss ich das noch begründen, ne?  
7 Warum. \*Klar.
- 8 3. I: [...]
- 9 4. A: Okay. Also erstes Kapitel äh, mein Leben bis zum vierten  
10 Lebensjahr weil ich äh, in dieser Zeit noch in Griechenland  
11 gelebt habe. ... Das zweite .. Kapitel ... mhm, meine Kindheit in  
12 Deutschland. ... Also ab meinem vierten Lebensjahr bis ... bis  
13 ähm, zur Orientierungsstufe, also fünfte, sechste Klasse. ...  
14 (sehr lange Pause) Also im zweiten Kapitel da müsste auch  
15 noch, da müsste als Überschrift auch noch ´Adoption + stehen,  
16 weil ich adoptiert bin. ... Ahm, von meiner .. äh, ´meiner Tante  
17 und meinem Onkel. + Die haben mich adoptiert, als ich vier  
18 Jahre alt war. Und sind dann ... nach Deutschland äh, \*gefahren.  
19 Zum Arbeiten. + Also deshalb bin auch hier aufgewachsen.  
20 Mhm, drittes Kapitel ...(sehr lange Pause) Ja, Pubertät. War auch  
21 eine .. wichtige Zeit. Viertes Kapitel .. der Weg zum Abitur. ...  
22 Und ahm, ... ja, Sinnfindung in der Zeit. ... Ja, das war nen ganz  
23 wichtiges Thema. Als bis zum .. 18. Lebensjahr. Wer bin ich und  
24 wo komme ich her und wo gehe ´hin. + Ja, und dann die ... ah,  
25 Studienzeit. Und, ´ja, das wär´ das fünfte Kapitel. + Also auch  
26 ähm, ... als ich mich dann ´für Gott entschieden habe, + mit .. 19.  
27 Auch als ich angefangen habe, zu studieren. Tschuldigung, mit  
28 äh, 21. (Lacht)
- 29 5. I: Und welche Ereignisse sind besonders bedeutsam für Sie?
- 30 6. A: Also da-, das wichtigste Ereignis ist meine Entscheidung für  
31 Gott. Weil .. weil sich mein Leben dadurch äh, grundlegend  
32 verändert hat. ...Also, es ist eine-, also ... eine Wandlung. Also  
33 so ... so was Ähnliches wie so´n vorher – nachher .. Effekt.  
34 Deswegen ist es ... ahm, eine ganz wichtige Phase. .. Ja, das ist  
35 das wichtigste. Und das zweitwichtigste ... vielleicht meine erste  
36 äh, Beziehung. \*Die ich hatte. + ...
- 37 7. I: Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre  
38 persönliche Entwicklung entscheidend beeinflusst haben?
-



- 39 **8. A:** ... Ah, ja. Die Beziehung zu meinem Vater. Und zu meinem ..  
40 **ersten Freund. (lacht) Muss ich das begründen? +**
- 41 **9. I:** [...]
- 42 **10. A:** Ja, zu meinem Vater. ...Ja, die Beziehung zu meinem  
43 **Vater hat mich schon .. sehr geprägt. Weil ich als ähm-, als ich**  
44 **jünger war hatte ich-, also eigentlich ´überhaupt keine**  
45 **Beziehung + zu ihm, weil er ... ja, viel gearbeitet hat und nie da**  
46 **war. Für mich. Und, ja, ich hab mich immer so, ja, eigentlich so,**  
47 **ja, nach ´ihm geseht. + Und er war irgendwie nie da. Und ... ja,**  
48 **das hat mich, glaube ich schon, ´geprägt. + \*Also, als .. Mensch,**  
49 **auf alle Fälle. + Und, mit meinem Freund, weil ja, \*da-. .. Es ist so**  
50 **das erste, was ich .. äh, also wo ich halt kennengelernt habe, wie**  
51 **eine Beziehung funktioniert. + ...**
- 52 **11. I:** Erinnern Sie sich an Veränderungen in Beziehungen, die  
53 **einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre**  
54 **Ansichten hatten?**
- 55 **12. A:** ... \*Veränderungen? + Ja. Mhm. ... (sehr lange Pause)  
56 **(Spricht mit sich selbst) \*Veränderungen in Beziehungen? + ja,**  
57 **die ... Beziehung zu meinen Eltern ist ... besser geworden, als**  
58 **ich ausgezogen bin. Das war schon .. also ein positiver ... äh,**  
59 **Effekt eigentlich. (kurzes Lachen) ´Dadurch, Dass ich**  
60 **ausgezogen bin, ah, haben sich manche .. + Konflikte einfach so**  
61 **aufgelöst. \*Und, + also die Beziehung ist besser, besser**  
62 **geworden. ...**
- 63 **13. I:** Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung  
64 **zu Gott im Laufe Ihres Lebens, in den unterschiedlichen Phasen**  
65 **Ihres Lebens verändert?**
- 66 **14. A:** Mhm, als ich äh, .. noch klein war, also .. Kind, da habe  
67 **ich auch schon .. so an Gott ´geglaubt. + Und hatte so'n**  
68 **kindliches Vertrauen, hab auch gebetet. Das ging .. bis zum ...**  
69 **bis-, ich glaub, bis zu meinem .. ´bis ich in die Pubertät**  
70 **gekommen bin. + Dann ...haben ´andere Sachen Vorrang**  
71 **gehabt. + Da hab ich ja gar nicht über Gott nachgedacht. Und ...**  
72 **als ich äh, 17 war, hat .. die Suche nach ´Gott, + oder ´das**  
73 **Fragen + nach Gott wieder angefangen. Aber .. hab dann äh,**  
74 **eigentlich eher dazu geführt, Dass ich mich eher für Esoterik als**  
75 **für Gott interessiert habe. Also-. ... Ja, und dann erst mit 21 äh,**  
76 **... hab ich äh, den Gott .. der Bibel kennen gelernt. \*Also Jesus.**  
77 **Und .. hab dann Jesus auch angenommen als meinen ... ja,**  
78 **persönlichen .. + Erlöser.**
- 79 **15. I:** Was bedeutet Gott heute für Sie?
-

- 80 **16. A:** ... Mhm-. ... (sehr lange Pause) (unsicher) Ja, heute ...ist  
81 es eigentlich ähm, schon so wie am Anfang, Dass Gott, als dass  
82 Jesus mein ... also dass ich ihn annehme so als .. ´der, + der für  
83 mich gestorben ist. + Und also Gott sehe ich äh, heute als ...  
84 liebenden Vater, der aber gleichzeitig auch äh, streng sein kann.  
85 ´Aber das eine + widerspricht nicht dem andern. Ah, früher hatte  
86 ich so eine einseitige Sicht, Dass ... Gott entweder nur der  
87 liebende Vater ist. Oder nur .. der strenge Richter. Und jetzt ahm,  
88 .. \*Ist es so, dass ich äh, diese zwei Seiten Gottes anerkenne. +  
89 Dass er auf der einen Seite Liebe ist, auf der andern Seite .. äh,  
90 Sünde ´hasst. + \*Und ahm, + Sünde in seiner Nähe nicht äh,  
91 ertragen kann. Also das-. ... Ja, dass er Sünde einfach hasst und  
92 dass er auch .. heilig ist. ...
- 93 **17. I:** Gab es in Ihrem Leben Momente intensiven Glücks oder  
94 Durchbrüche, die den Sinnes Ihres Lebens gefestigt oder  
95 verändert haben?
- 96 **18. A:** ... (sehr lange Pause) Also das intensivste Glück in  
97 meinem ... ich, ich glaub, das hab ich nur zwei Mal gespürt.  
98 Einmal als kleines Kind. .. Weil da ist mir irgendwann mal der  
99 Gedanke gekommen, wie gut's mir geht. Dass ich (lacht kurz) so  
100 viele Freunde und .. meine Eltern so nett sind und ich in der  
101 Schule so gut bin. Und da hatte sich so nen intensives Glück.  
102 Dieses Glücksgefühl, was, was äh, Kinder haben. Weil sie  
103 einfach nicht so .. viel reflektieren können. Und ähm, das zweite,  
104 größte Glücksgefühl dass ich bei meiner Bekehrung. Als ich  
105 erkannt habe, dass ähm, mhm, Gott wirklich lebt. Und dass er, ..  
106 ja, dass er mich liebt. \*Und dass + .. er mir ewiges Leben  
107 geschenkt hat .. durch .. Jesus Christus. Das hat also ... auf der  
108 seelischen Ebene auch sehr viele .. Glücksgefühle ausgelöst. ..  
109 ´Und das ist eigentlich heute noch, dass das ein Fundament in  
110 meinem Glauben. .. Also dass man auch so ne Freude haben  
111 kann. Also an Gott. Dieses Gefühl des Erlöstseins und  
112 Errettetseins. Das ist ... ´das kann auch + auf der seelischen  
113 Ebene Auswirkungen haben.
- 114 **19. I:** Haben Sie Krisenzeiten oder Zeiten des Leidens und  
115 Enttäuschung oder Zeiten, in denen Sie keinen Sinn in ihrem  
116 Leben gesehen haben. Was ist damals mit Ihnen passiert?
- 117 **20. A:** Mhm, also die größte Sinnkrise hatte ich, als ich mich ..  
118 von meinem Freund getrennt habe. ... \*Das war das eine. Und ...  
119 die zweite Sinnkrise hatte ich, als ich äh, .. nicht wusste, was ich  
120 studieren soll. + Und das .. so ungeklärt war in mir.
- 121 **21. I:** Und welchen Einfluss hatten diese [...].
-

- 122       **22.       A:** ... Ja, ich hab eigentlich daraus gelernt, dass ... wenn  
123       man schon ganz tief ist, dass es irgendwann nicht mehr tiefer  
124       gehen ´kann. + Und .. \*dann kann's nur noch, also, + kann's nur  
125       noch besser werden. Das hab ich daraus gelernt. Dass ... also ...  
126       ja, dass nichts wirklich so schlimm sein kann, dass man ..  
127       eigentlich jetzt den Mut äh, .. verliert. Das hab ich daraus  
128       gelernt. Und ... das Leid auch ´zum Leben dazu gehört. + ...
- 129       **23.       I:** Wenn wir nun die Gegenwart betrachten, wie würden Sie  
130       Ihre Eltern beschreiben?
- 131       **24.       A:** ... Ähm, beide, .. jeden einzeln wahrscheinlich ne, oder ..  
132       ihr gemeinsamer Einfluss? Jeden einzelnen, ne?
- 133       **25.       I:** [...]
- 134       **26.       A:** Mhm, (langsam) meine Mutter ist ...ah, sehr lebensfroh,  
135       optimistisch. ... Sehr herzlich. Also sehr warmherzige Mensch.  
136       Und ... ja, aber auch sehr, sehr emotional auch. Aber war immer  
137       \*ne gute .. Mutter und-. ... + (sehr lange Pause) Ja, we-, sie ist  
138       auch manchmal so bisschen so ne Löwenmutter .. gewesen. Die  
139       ihre Kinder so .. \*beschützt. + -´Aber gleichzeitig auch + eine  
140       gute Freundin. Also war jetzt nur so'n-. \*Also sie ist .. kein  
141       Hausmütterchen. + Die den ganzen Tag am Herd sitzt. Also sie  
142       ist .. \*auch selbständig. + Also hat jetzt nen Geschäft und ist  
143       selbständig. Und ... + ja, vereint so .. ganz viele, gute Qualitäten  
144       \*in sich. + Mein, mein Vater ist-, eher so .. nen bisschen stur.  
145       Und ...ähm-. Ja, mein Vater ist sehr .. schwer zu fassen. Also er  
146       hat ganz verschiedene Eigenschaften. Auf der einen Seite ist er  
147       sehr stur. Und eigenbrötlerisch. Aber wenn er irgendwo in  
148       Gesellschaft ist, kann er auch ´der + .. strahlende Mittelpunkt.  
149       Also es ist-, er ist \*etwas .. + seltsam. Mein Vater kein Mensch,  
150       den man .. in eine Schublade .. stecken kann. Der ist .. also je  
151       nach Laune, wie er sich gerade fühlt. \*Und ähm, + er ist auch  
152       eigentlich ein sehr unabhängiger Mensch \*und + ... ich glaub,  
153       für ihn wär's besser gewesen, wenn er nicht geheiratet hätte.  
154       \*Das sind so diese-, + mein Vater ist der Typ ähm, ... äh, Gigolo  
155       so'n bisschen. Also fühlt sich ´nicht wirklich + zugehörig. Ähm,  
156       ... braucht auch äh, Abwechslung \*in Menschen + um sich  
157       herum. .. \*Und ahm, + ja, ist einfach nen ganz ´seltsamer  
158       Mensch. + Also, auf der einen-, -manchmal ist er ein  
159       Familienmensch. Und dann kann er wirklich wieder .. äh, sich  
160       ganz in sich .. \*zurückziehen und ... ja. Er ist .. + schwer zu  
161       definieren.
- 162       **27.       I:** Wie ist Ihre Beziehung zu Ihren Eltern jetzt?
-

- 163 **28. A:** Ja, die Beziehung zu meinen Eltern ist jetzt äh, also  
164 sehr, sehr gut. Wir .. sind sehr ... herzlich miteinander und wir  
165 reden auch oft und über vieles. Und ... (sehr lange Pause) meine  
166 Eltern akzeptieren meine Entscheidung. Ja, es ist eigentlich ...  
167 \*also wir, wir, wir streiten uns auch nie. Also wir können über  
168 alles reden. ... Also die Beziehung ist eigentlich sehr, sehr, sehr,  
169 sehr gut. Also .. sowohl zu meinem Vater als auch ... \*zu meiner  
170 Mutter. ...
- 171 **29. I:** Hat sich Ihr Bild von Ihren Eltern im Lauf der Jahre  
172 verändert?
- 173 **30. A:** Mhm, ja.
- 174 **31. I:** Wenn es solche Veränderungen gegeben hat, woran hat  
175 es gelegen?
- 176 **32. A:** Ja, also, die Beziehung hat sich schon verändert. Ähm,  
177 einmal zu meiner Mutter. ... Ähm-. ... (sehr lange Pause) Ja,  
178 früher .. war es so, dass meine Mutter immer viel kontrollieren  
179 wollte. Also viel wissen wollte, was ich mache und dass ich  
180 auch immer sehr ängstlich war und .. im Laufe der Jahre ist das  
181 also viel, viel weniger geworden. Sie ist nicht mehr so  
182 kontrollierend. Wir .. können uns jetzt mehr als ´Freundinnen +  
183 begegnen als .. nur Mutter und Tochter. Woran es gelegen hat?  
184 Ich ... ja, einmal kommt das auch durch's Älterwerden, glaube  
185 ich. Aber nicht nur. Der Glaube hatte auch einen Einfluss. Meine  
186 Mutter ist auch-, ... hat auch eine Glaubensentwicklung  
187 durchgemacht. Und .. ahm-. ... Ja, Also s-, sie hat sich auch  
188 verändert. Sie hat selber eine Entwicklung durchgemacht. \*Und  
189 da + haben wir uns irgendwo in der Mitte .. wieder getroffen.  
190 Ähm, Beziehung zu meinem Vater hat sich .. also ... im Bezug  
191 zur ´Vergangenheit + jetzt auch ´zum positiven + verändert. Weil  
192 er ... jetzt auch älter und äh, nur zu Hause ist. Und wir einfach  
193 mehr Zeit haben, miteinander zu reden. Er war früher sehr viel  
194 unterwegs. Und .. hatte viele Freunde. Und .. also er war in der  
195 Gastronomie tätig. .. Und ähm, .. ja, war dann abends noch mit  
196 seinen Freunden unterwegs. Und er war eigentlich nie-, also er  
197 war nie ein richtiger Vater. Er war immer nur so der ... äh, ja, wie  
198 einer, der mal ab und zu vorbeikommt, um .. Hallo zu sagen. Und  
199 das hat sich aber verändert, als mein .. Vater das Geschäft  
200 abgegeben hat. \*Also die-, also in der Gastronomie, wo er  
201 gearbeitet hat \*und + dann eigentlich nur noch zu Hause war.  
202 Und mit meiner Mutter zusammen gearbeitet hat. .. Dadurch hat  
203 sich das Verhältnis äh, also .. gebessert. ...
-

- 204 **33. I: Gibt es andere Beziehungen, die Ihnen bedeutend**  
205 **erscheinen? Dies kann sich auf alle wichtigen Menschen**  
206 **beziehen, auch solche, die nicht mehr leben.**
- 207 **34. A: Ja also die Beziehungen zu meinen Geschwistern, die**  
208 **sind mir sehr wichtig. ... Weil das äh, Menschen sind ... die .. mit**  
209 **denen ich so verbunden bin. Durch die ´Familie. + Und, wir**  
210 **trotzdem unterschiedlich sind. Aber ... ja, \*das wir + irgendwie**  
211 **merken, dass dieses familiäre Band so, so zusammen,**  
212 **zusammenschweißt. Also das ist mir sehr wichtig, weil .. da, das**  
213 **sind die Menschen, die mich halt sehr gut ´kennen. + Und ... das**  
214 **ist einfach was anderes, als ´Freundschaft. + Das ist einfach so**  
215 **ein Band, das ... keine Freundschaft so verbinden kann. \*Also,**  
216 **ja, + die Beziehungen zu meinen Geschwistern sind mir sehr**  
217 **wichtig. Ja, auch zu äh, .. ein paar Freunden aus meiner**  
218 **´Gemeinde, + mit denen ich auch so geschwisterlich ..**  
219 **verbunden bin, weil wir im Glauben .. ähnliche Entwicklungen**  
220 **\*durchgemacht haben. + ...**
- 221 **35. I: Mit welchen Gruppen, Anliegen oder Projekten**  
222 **identifizieren Sie sich?**
- 223 **36. A: ... (sehr lange Pause) Also ich ... mhm, .. kann mich**  
224 **identifizieren mit Menschen, die .. . sich für Gott einsetzen. Also**  
225 **in den Missionsdienst irgendwie treten. .. Denen es wichtig ist,**  
226 **dass äh, andere Menschen auch Gott kennen lernen. .. Ichühl**  
227 **mich auch wohl in Gemeinden, die .. sehr stark missionarisch**  
228 **ausgerichtet sind. ... (sehr lange Pause) Mhm, also generell**  
229 **kann ich mit äh, christlicher Gemeinschaft äh, identifizieren. Wo**  
230 **auch ´Gemeinde + also gelebt wird. Also nicht nur also mit**  
231 **Worten, sondern auch .. wo Gemeinschaft gelebt wird. Wo man**  
232 **sich in der ´Freizeit trifft. Oder .. sich besucht in, in Hauskreisen**  
233 **trifft. Und .. ja, für einander, ja, Gebetsgemeinschaften gründet. ..**  
234 **Ja, damit kann ich mich identifizieren und .. da fühle ich mich**  
235 **auch wohl. Mhm, mit ... ja, Projekten? Ja, das habe ich am**  
236 **Anfang schon gesagt. Also missionarische Projekte. Oder auch**  
237 **zum Beispiel in der Uni die SMD-Gruppe, wo ... Studenten sind,**  
238 **denen es wichtig ist, Dass andere Studenten .. äh, Gott kennen**  
239 **lernen. \*Also, solche Projekte .. (lacht?) finde ich gut.**
- 240 **37. I: Warum sind Ihnen diese Projekte wichtig?**
- 241 **38. A: Ja, weil ... es ist ein Ausdruck des Dienens. Also als, als**  
242 **gläubiger Christ ahm, will man Gottes Willen tun. \*Und ... + ja,**  
243 **Gott selber hat gesagt, geht hin und macht alle .. zu meinen**  
244 **Jüngern. Ja, das ist halt eine Form .. des Dienens. Also Gott**  
245 **´dienen. + Das kann man auch anders. Nicht nur dadurch, dass**
-

246 man missionarisch tätig ist. Aber das ist eine Sache. Deshalb,  
247 für mich ist das sehr wichtig, weil ... Gott selber ist äh, ..  
248 ´angeordnet hat. Also nicht als Vorschlag, + sondern als Befehl.  
249 \*Also hat nicht gesagt, es wäre ganz gut für euch, + ´wenn ihr +  
250 anderen von Jesus erzählt. Sondern ihr, ihr sollt es tun. Ja, das  
251 ist also, ja, Gehorsam. .. Gott gegenüber. ...

252 39. I: Spüren Sie, dass Ihr Leben einen Sinn hat? Was gibt  
253 Ihrem Leben Sinn?

254 40. A: ... Ja, also die Antwort auf die erste Frage lautet ja. Mein  
255 Leben hat einen Sinn. Und ... äh, mein Leben hat Sinn dadurch,  
256 dass ich also hier, so lange ich noch lebe, ´Gott + und äh, ..  
257 meinen Geschwistern. \*Und, ja, + andern Menschen auch. ...  
258 \*Das ist so + zusammengefasst (lacht?) das [...] Sinn.

259 41. I: Wenn es etwas gäbe, was sie an sich oder Ihrem Leben  
260 ändern könnten, was würden Sie am liebsten ändern?

261 42. A: ... Das ist doch (lacht) die schwierigste Frage. + ... (sehr  
262 lange Pause) Okay. Ich würd gern manche .. bösen Dinge  
263 rückgängig machen, die ich anderen erzählt habe. Mit denen ich  
264 sie vielleicht verletzt habe. Worte oder Taten. Also das einfach  
265 so rückgängig machen. \*Das .. geht aber nicht. (lacht) + Aber  
266 das, das ist das einzige. ´Und die anderen Sachen sind optisch.  
267 Aber das interessiert + glaube ich jetzt (lacht) hier nicht. +

268 43. I: Ja. Gibt es einen Glauben, gibt es Werte oder  
269 Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt  
270 besonders wichtig sind.

271 44. A: ... (sehr lange Pause) Ahm, gibt es einen Glauben? Also  
272 es ist immer noch der ´christliche + Glaube. Der Glaube an  
273 Jesus, der mir sehr wichtig ist. ... Bei Werte .. und  
274 Verpflichtungen würde ich sagen, im Moment ist es ähm, ... für  
275 mich äh, wichtig, zu lernen ... ahm, dass-, .. ja, wo Jesus sagt,  
276 äh, liebe Deinen Nächsten wie Dich selbst. (langsam) \*Also ..  
277 einfach ... ja, wie gehe ich mit .. meinem-, + mit meinen  
278 Mitmenschen um. .. Das zu lernen, das ist äh, im Moment .. ´ja, +  
279 besonders wichtig. ´Das ist eine Sache. + Und die zweite Sache  
280 ist ähm, ... (langsam) ja, zu gucken, wo ich mich beruflich später  
281 ... äh, niederlassen möchte. Was für mich äh, beruflich [...] dran  
282 ist. + \*Die zwei Sachen. ...

283 45. I: Wann oder wo haben Sie das Gefühl, mit Gott oder mit  
284 dem Kosmos im Einklang zu sein?

285 46. A: ... (sehr lange Pause) (Spricht mit sich selbst, sehr  
286 leise) \*Wann oder wo? .. Ähm, ... + das kann .. ganz

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287 unterschiedlich sein. Manchmal ähm, hab ich das Gefühl, mit  
288 Gott im Einklang zu sein, wenn ich mit anderen Christen  
289 zusammen bin. ... Also durch dieses gemeinschaftliche. ...  
290 Einmal das. Und dann auch .. durch direkte Verbindung, zu Gott,  
291 im Gebet. \*Also in diesen zwei Sachen. + Gemeinschaft und  
292 Gebet. Da habe ich .. in der Regel das Gefühl ´im Einklang zu  
293 sein, + mit Gott \*und + dem Kosmos.

294 47. I: Wie sieht Ihr Ideal reifen Glaubens aus? Gibt es eine  
295 Person oder eine Philosophie, an der Sie sich orientieren?

296 48. A: (Spricht zu sich selbst, sehr leise) \*Ideal reifen  
297 Glaubens? ... Also ein Ideal .. reifen Glaubens, Das ich habe,  
298 das ist .. Jesus selber. .. Seine Beziehung äh, zu Gott, dem  
299 Vater. (Lacht?) Die war ja ideal. + Und ahm, wir sollen ja ... äh,  
300 das-, dem Beispiel von Jesus folgen. ´Wir sollen + also Jesus  
301 ähnlich werden. \*Das ist, .. + das ist das-, das wäre mein Ideal. ..  
302 Wird aber in diesem Leben (lacht) nicht machbar sein. + .. Gibt  
303 es eine Person, an der Sie sich orientieren? Ja, die Person ist  
304 immer noch \*Jesus Christus. + .. Menschen, also Vorbilder .. im  
305 Glauben gibt es auch. Aber mir fällt jetzt keiner ein. Es gibt so  
306 viele. .. Auch aus der Bibel und äh, .. ´Paulus + (lacht) ist auch +  
307 ein Vorbild, zum Beispiel. Obwohl, der war nen bisschen zu äh,  
308 ... für meinen Geschmack ... (sehr lange Pause) zu konservativ.  
309 (lacht) Aber für seine Zeit wahrscheinlich doch noch  
310 fortschrittlich. (Langsam, etwas gedehnt) Mhm, und an  
311 Philosophien + versuche ich mich nicht zu orientieren. Also es  
312 kommt darauf an. Ich finde Philosophien ganz interessant. So ...  
313 einfach s-, regt die Gedanken an. Aber ... \*das ist nichts, was  
314 mir jetzt irgendwie was bringt. + ...

315 49. I: Wenn Sie eine wichtige Entscheidung zu treffen haben,  
316 wie gehen Sie dann gewöhnlich vor? Können Sie mir ein  
317 Beispiel nennen?

318 50. A: (spricht mit sich selbst) Ne wichtige Entscheidung. ..  
319 Also ich äh, wäge das für und wider ab. Es sind-, also es sind  
320 verschiedene Prozesse, die dabei ablaufen. Manchmal mache  
321 ich auch pro- und Contra-Listen. Ich frage .. ´andere. + die mich  
322 kennen oder die sich mit der Thematik auskennen. ... Äh, ich,  
323 ich bete auch dafür. ... Und dann versuche ich abzuwägen, äh,  
324 welche Konsequenzen diese Entscheidung äh, ´haben könnte. +  
325 Und dann gucke ich, ob ich diese Konsequenzen, ob diese  
326 Konsequenzen positiv oder negativ sind. \*Und, + ja, aufgrund  
327 dessen ... \*fälle + ich dann die Entscheidung.

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- 328 51. I: Und wenn Sie ein besonders schwieriges Lebensproblem  
329 lösen müssen, bei wem oder woran würden Sie sich orientieren?
- 330 52. A: (spricht mit sich selbst) Also ein besonders schwieriges  
331 Lebensproblem. Ja dann, wenn's ein besonders schwieriges,  
332 schwieriges ist, dann würde ich mich ähm, an Gott selber +  
333 wenden. Im Gebet. Und intensiv, also intensiv beten für diese  
334 Sache. Also nicht ein oder zwei Mal, sondern ... ständig. Bis ich  
335 .. von Gott ähm, so ne Art äh, Weisung bekomme. \*Oder einfach  
336 + äh, Lösung des Problems. Also, (lebhafter) bei besonders  
337 schwierigen Sachen würde ich mich nicht an Menschen wenden,  
338 + sondern ... also im Gebet an Gott selber. ...
- 339 53. I: Glauben Sie, dass Handlungen eindeutig richtig oder  
340 falsch sein können? Und wenn, was macht eine Handlung  
341 richtig?
- 342 54. A: (Spricht mit sich selbst, sehr leise) \*Richtig oder  
343 Falsch? + Ähm, ich glaube, es gibt Handlungen, die äh,  
344 schlechte oder gute Konsequenzen nach sich ziehen. ... das ist  
345 jetzt .. meine Meinung. Und ich, ich-. Wenn ich das so aus Gottes  
346 .. Sicht betrachte, bei Gott gibt es schon diese .. Individualitäten.  
347 Also Gut und Böse und ... Sünde und .. Gutes tun. Bei Gott  
348 gibt's keine, keine grauen Schattierungen. ... Ahm, .. aber ich  
349 glaube, dass ... das kann man nicht für alle Handlungen äh, ...  
350 so stehen lassen. Es gibt Handlungen, die sind an sich nicht  
351 schlecht. Aber die haben trotzdem negative Konsequenzen \*für  
352 mich. + .. Aber ich würd generell .. nicht sagen, Dass alle Han-,  
353 Dass alle Handlungen eindeutig + richtig oder falsch sein  
354 können. + .. Für einen andern kann diese .. Handlung richtig  
355 sein. Für den ändern aber auch wieder falsch. Das \*kommt auch  
356 auf die Person an. Deshalb finde ich das sehr schwer, einfach so  
357 mit ja zu beantworten. Und falls das so ist, wann ist eine  
358 Handlung richtig? Ja, eine Handlung ist in meinen Augen richtig,  
359 wenn ich ... damit weder Gott oder meinen Mitmenschen  
360 schade. Und sie für mich \*positive Konsequenzen hat. Dann ist  
361 eine Handlung .. + in meinen Augen richtig. ...
- 362 55. I: Gibt es Handlungen oder Handlungsweisen, die  
363 grundsätzlich richtig sind, unabhängig von irgendwelchen  
364 Umständen?
- 365 56. A: Ja, das würde ich schon sagen. Zum Beispiel .. Du sollst  
366 nicht töten. Oder, jemanden umbringen ist grundsätzlich falsch.  
367 Da .. gibt's nichts .. \*zum rumdiskutieren. + Zum Beispiel. Die,  
368 die zehn Gebote sind meinen Augen .. grundsätzlich richtig und  
369 ... dienen auch dem .. Wohl der Gemeinschaft. +
-



- 370 57. I: Gibt es vielleicht moralische Grundsätze, über die wir  
371 uns alle einig sein sollten?
- 372 58. A: Ja, wie gesagt, also die zehn Gebote. Da sollten wir uns  
373 alle einig sein, sonst funktioniert das Miteinander nicht. ... Mhm,  
374 ´aber + .. es gibt ja auch äh, Moralvorstellungen, die irgendwie  
375 äh, auch kulturbedingt sind. S-, s-, so was gibt's ja auch. Und  
376 ähm, da ist man sich oft .. äh, nicht, nicht einig. ... Zum Beispiel  
377 ahm, ... ja, das ahm, .. zum Beispiel dieses Gebot, Du sollst  
378 nicht töten. Das ist ´grundsätzlich richtig. + Aber ... zum Beispiel  
379 gibt es immer noch die Todesstrafe. Und das ist in meinen  
380 Augen einfach Mord. Aber moralisch gesehen ist es vielleicht für  
381 ... für manche Länder einfach richtig, (nachdenklich) einen ..  
382 mehrfachen .. Mörder .. ahm, + ja, \*unschädlich zu machen. +  
383 Aber aus, aus Gottes Sicht ist es Mord. Weil äh, wir selber  
384 Gerechtigkeit ... ähm, unsere Gerechtigkeit ausüben. ... Aber um  
385 die Frage zu beantworten ahm, ... ja, also es gibt schon ..  
386 moralische Grundsätze die \*ahm, ...ja als äh, für alle gelten. Die  
387 gibt es und die sollte man auch einhalten. ...
- 388 59. I: Glauben Sie, dass unser Leben als Menschen einen Sinn  
389 hat? Wenn ja, worin besteht er?
- 390 60. A: Mhm, hatten (lacht) wir die Frage nicht schon? + Ich  
391 glaube, (spricht mit sich selbst, sehr leise) glauben Sie, dass  
392 unser Leben als Menschen einen Sinn hat? + ... (sehr lange  
393 Pause) Ja, schon. Also ... (sehr lange Pause) mein Sinn muss ja  
394 nicht der Sinn vom andern. Aber .. also gläubiger Christ [ist  
395 man?] ... glaube ich schon, Dass der \*Sinn des Menschen ist, +  
396 .. ja, auf das ewige Leben hin ... \*ähm, + ja, hinzuleben. Und  
397 andere Menschen, ja, anderen Menschen auch von Gott zu  
398 erzählen. Und sie auch in dieses ewige Le-, ja, also für das  
399 ewige Leben .. vorzubereiten. Und ... ja, also das Leben hier ist  
400 eine Vorbereitung auf das .. ´Leben .. danach. + ... \*Das ist es. +  
401 Und nichts mehr eigentlich. S-, s-, das ist-, der Sinn des Lebens  
402 \*ist nicht ahm, hier ... also jetzt in diesem Leben ... also dass  
403 man sich äh, materielle Güter sammelt und ... ja, dass-, also es  
404 ist etwas, was unvergänglichen .. Charakter hat. Also ... der Sinn  
405 des Lebens ist \*wirklich, auf das ewige Leben hinzu-,  
406 hinzuleben. + Sich darauf vorzubereiten. \*Ja, worin, ja, schon  
407 beantwortet. +
- 408 61. I: Gibt es so etwas wie einen Plan für unser Leben?
- 409 62. A: \*Mhm, ja.
- 410 63. I: Wird unser Leben von einer höheren Macht oder höheren  
411 Mächten beeinflusst?
-

- 412 **64. A:** ... Mhm, ja. (Zögert) Von, von Gott. Von Jesus und .. den  
413 ganzen himmlischen Gestalten. Also .. von ´der ganzen  
414 Himmelswelt wird diese Welt hier beeinflusst. + ... Das, was wir  
415 hier sehen, ist etwas sichtbarer. Und Gott lebt in ´der  
416 unsichtbaren Welt. + Und die sichtbare Welt wird von der  
417 unsichtbaren beeinflusst. Das ... merken wir oft nicht, weil ... wir  
418 \*geistlich äh, .. + tot sind. Als Christ .. sagt uns die Bibel, dass  
419 der Geist lebendig geworden ist und ... ahm, als Christ hat man  
420 oft schon Einblick .. \*in diese [...] + der unsichtbaren Welt. Als,  
421 als Nichtchrist auch, aber auf ner \*ändern .. Ebene. Ja, ich glaub  
422 schon, dass diese Welt hier .. also .. + eigentlich total kontrolliert  
423 wird von der unsichtbaren Welt. Im positiven und im negativen  
424 Sinn. ...
- 425 **65. I:** Was denken Sie über den Tod? Was passiert mit uns,  
426 wenn wir sterben?
- 427 **66. A:** Ja, wir fliegen ins Nirvana. Ah, Entschuldigung. (lacht)  
428 Das wollte ich + \*jetzt nicht-. + (unsicher, sucht nach Worten) Ja,  
429 wenn wir .. äh, sterben, ähm, kommt das Gericht . Dann werden  
430 wir Gott .. begegnen und ... (sehr lange Pause) dann, ... ja, wird  
431 ahm, das Leben .. beginnen, mit ihm, im Paradies und ... (sehr  
432 lange Pause) es ist .. schwer für die Menschen, + die Jesus nicht  
433 kennen gelernt haben. Die werden erst mal erschrocken sein.  
434 Wenn sie dann erkennen werden, dass Jesus ... \*derjenige ist-  
435 Ja, der Weg, die Wahrheit und das Leben ist. Und das wird die  
436 Menschen schon ein Schock sein, die jetzt in dem Leben hier  
437 Jesus nicht kennen gelernt haben. Aber für den, der Jesus kennt  
438 wird es-, ... ja, wird es + ´kein Schock sein. + Das wird einfach  
439 ganz toll sein und .. ja, es beginnt das ewige Leben, nach dem ...  
440 nach dem Tod. Also die Seele wird .. weiter leben, mit .. Gott im  
441 Paradies. Davon bin ich hundertprozentig überzeugt. (lacht) ...
- 442 **67. I:** Halten Sie sich für religiös oder gläubig oder spirituell?  
443 Was bedeutet das für Sie?
- 444 **68. A:** (Langsam) Ich würde mich eher .. als gläubig  
445 bezeichnen. Gläubig weil ich .. Gottes Wort .. glaube. Als religiös  
446 würde ich mich nicht bezeichnen. Weil ... (sehr lange Pause) ne  
447 Religion für mich ähm, ... viel zu tun hat mich äh, dem eigenen  
448 Tun. Dass ich etwas tue, um .. Gott gnädig zu stimmen. Oder  
449 Gott zu gefallen und ... ich ähm, verlasse mich als gläubiger  
450 Christ einfach auf, das, was Gott äh, getan hat. Und nicht auf  
451 meine eigene Kraft. ...
- 452 **69. I:** Gibt es religiöse Vorstellungen, Symbole oder Rituale,  
453 die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind?
-

454 **Wenn ja, welche sind das und warum sind diese Symbole oder**  
455 **waren sie für Sie wichtig?**

456 **70. A: \*Ahm, ein religiös-, ein religiöses Ritual ist zum Beispiel**  
457 **das Abendmahl. Das ist mir ... sehr wichtig. + ... Weil .. im**  
458 **Abendmahl ähm, man noch mal erinnert wird, an das, äh, was**  
459 **Jesus für einen getan hat. Dass er seinen Leib hingegeben hat.**  
460 **Für uns . und ähm, sein Blut .. für uns geflossen ist. Das ist ein**  
461 **sehr wichtiges Ritual. Und .. und das ähm, ja, das ist ähm,**  
462 **etwas, was ...ja, was ich für sehr wichtig halte. Mhm, Symbole?**  
463 **´Ja, das Kreuz + ist auch wichtig. Es ist das ... Symbol, Symbol**  
464 **dafür, dass-. ... Ja, das erinnert einen einfach daran, dass Jesus**  
465 **am Kreuz gestorben ist. Und ... (sehr lange Pause) Ja, früher ..**  
466 **war es mir immer wichtig, im, im Gottesdienst ... (sehr lange**  
467 **Pause) ja, still zu sein. Das war für mich so ein .. religiöses**  
468 **Verhalten. Ich dachte, wenn ich still bin, .. ahm, kann ich ... Gott**  
469 **wahrnehmen oder Gott hören. ... Das war früher für mich .. \*sehr**  
470 **wichtig. +Mhm, im .. Gottesdienst äh, zu beten, äh, zu singen,**  
471 **laut zu singen, Lobpreis ist auch äh, ein Ritual, dass ich auch,**  
472 **auch sehr wichtig finde. Weil .. äh, wenn man Gott anbetet,**  
473 **kriegt man ... also ... da wird einem noch mal so deutlich, was**  
474 **Gott für einen getan hat. Da ist so ne Freude und es ist .. einfach**  
475 **auch Gottesdienst. Weil man im .. Lobpreis Gott anbetet. Und ...**  
476 **ja, mit seiner Stimme und .. seinem Körper .. das ist auch ein**  
477 **wichtiges Ritual. ...**

478 **71. I: Beten Sie, meditieren Sie oder üben Sie in einer anderen**  
479 **Weise Ihre Spiritualität aus?**

480 **72. A: Ich bete. ... (sehr lange Pause)**

481 **73. I: Was ist Sünde? Was verstehen Sie darunter?**

482 **74. A: Also Sünde ist einmal, dass man von Gott getrennt ist.**  
483 **Dass man keine Verbindung zu ihm. ... Ja, das ist es eigentlich**  
484 **schon, ´zusammengefasst. Dass man sich-, dass Gott keine**  
485 **Rolle in meinem Leben spielt. Das ist Sünde. + Dass ähm, ´seine**  
486 **Autori-, + Dass ´er + nicht die Autorität ist in meinem Leben. ...**  
487 **\*Da-, das ist für mich Sünde. + Und alles andere ist eine Folge**  
488 **daraus. ... Ja, Sünde ist das Getrenntsein von Gott. ...**

489 **75. I: Wie erklären Sie das Böse in der Welt?**

490 **76. A: ... (langsam, abwägend) Ähm, das Böse .. ist entstanden**  
491 **... (sehr lange Pause) als Adam und Eva sich entschieden**  
492 **haben, .. äh, unabhängig zu sein, von Gott. ... Ahm, Gott hatte**  
493 **ihnen verboten, von der .. verbotenen Frucht da zu essen. Und**  
494 **dann ist der Teufel in äh, Gestalt einer Schlange und hat Eva ...**

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495 dazu verführt, äh, ´den Apfel + zu essen, vom Baum der  
496 Erkenntnis. Adam hat leider geschlafen. Und ähm, daraufhin  
497 haben sie sich so geschämt, ...dass sie dann ´ihre Nacktheit +  
498 gesehen haben und-. ... Ja, Gott hat dann .. sie einfach ... ja,  
499 ihren eigenen Weg gehen lassen. Also das Böse ist in die Welt  
500 gekommen weil ... ´der Mensch + sich dafür entschieden hat. Die  
501 Unabhängigkeit. Unabhängig zu sein von Gott, heißt einfach,  
502 dem, \*dem Teufel in seinem + .. Raum Leben geben. Und ja, von  
503 dem Tag an waren Adam und Eva, eigentlich, ja, ´sich selber  
504 ausgesetzt. + Und den Angriffen des, des Teufels .. auch  
505 ausgesetzt. Also sie haben sich aus diesem Schutzraum Gottes  
506 äh, rausbewegt. Also ja, das Böse ist jetzt in der Welt weil die  
507 Menschen ... das Böse da hin gelassen haben. Weil,  
508 ursprünglich war es ja anders gedacht. Gott wollte .. mit den  
509 Menschen Gemeinschaft haben. Und .. der Teufel hat da nichts  
510 zu suchen gehabt. Aber ... die ersten Menschen haben sich  
511 dagegen entschieden. ...

512 77. I: Die abschließende Frage. Wenn Menschen sich über  
513 religiöse Fragen nicht einig sind, wie können solche religiösen  
514 Konflikte gelöst werden?

515 78. A: ... (sehr lange Pause) Indem alle (lacht) an einen Gott  
516 glauben. + Aber ahm, das ist jetzt das Ideal. \*Das wird nicht  
517 gehen. Ich denke einfach, indem man sich ahm, ... einfach so  
518 akzeptiert, wie man ist. Und versucht, aus der anderen Religion-  
519 ... Ah, dass man sich mehr auf die Gemeinsamkeiten  
520 konzentriert als auf die Unterschiede. Und ähm, \*dass man ähm,  
521 + ... (sehr lange Pause) ja, andere Religionen auch respektiert.  
522 \*Man muss sie nicht annehmen, + für sich. Aber ... dass man  
523 dem andern Menschen seinen Glauben nicht abspricht. Weil er  
524 eine andere Religion hat. Ich glaube, da hilft nur Toleranz. Bei so  
525 was. ... (sehr lange Pause) \*Ja, mehr fällt mir dazu nicht ein.  
526 (Lacht) + ... (sehr lange Pause) Also durch Krieg können die auf  
527 alle Fälle \*nicht gelöst werden. + Ahm, ich finde, es sollten mehr  
528 Ges-, mehr Gesprächskreise entstehen. Mit Menschen  
529 unterschiedlicher ... Religionen. \*Das ist, glaube ich, + .. so der  
530 erste Schritt. Dass man sich mehr miteinander unterhält und ..  
531 versucht, den anderen zu verstehen. Warum er so glaubt, wie er  
532 glaubt. Und wo die Grundlage seines Glaubens ist. Dass man  
533 sich erst mal auf menschlicher Ebene kennen lernt und .. die  
534 Person nicht in erster Linie als religiöse Person sieht, sondern  
535 erst als Mensch. Und ´dann + .. versucht, zu verstehen, \*was die  
536 Religion in seinem Leben .. für Auswirkungen hat. + ...

537 79. I: Ich bedanke mich für das Interview. Vielen Dank.

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538

**80. A: Ich bedanke mich auch bei Ihnen.**

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Narrative Interview with Peter

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1     **1**     **I:** Gut. Also, ich hoffe, das Ding geht und, ähm, ich hatte ja am  
2 Telefon schon, hoffe ich jedenfalls, ein bisschen erklärt, dass wir  
3 wissen möchten, wie solche Glaubensentwicklung eben insgesamt in  
4 der biographischen Entwicklung aussieht. Um einen Einstieg zu  
5 finden verwenden wir gerne das hier. Das ist eine kleine Übung, wo  
6 man sich vorstellen kann, wie ist denn das mit meinem Leben unter  
7 verschiedenen Aspekten so gewesen.

8     **2**     **N:** Ja, mhm.

9     **3**     **I:** Das möchte ich jetzt mit Ihnen nicht so machen, dass wir hier  
10 tagelang dran sitzen, das könnte man. Aber, dass Sie vielleicht  
11 anhand dieses Rasters einen kurzen Überblick geben. Für Sie zum  
12 Einstieg, für mich zur Orientierung. Und, Sie haben mir ja Ihr  
13 Geburtsdatum geschickt. Daher weiß ich, dass Sie Jahrgang '61 sind.  
14 Ich würde also auch vorschlagen, dass wir mit '61 anfangen. Und  
15 dann ungefähr in 10-Jahres-Schritten weitergehen. Können wir das  
16 machen?

17    **4**     **N:** Ja. Wenn das Raster so ungefähr passt. Ja.

18    **5**     **I:** Also, einfach ganz grob, ja?

19    **6**     **N:** Mhm.

20    **7**     **I:** Also, '61 ist dann banalerweise das Jahr, in dem Sie auf die  
21 Welt gekommen sind und, ja, vielleicht können Sie mir kurz sagen, wo  
22 das war...

23    **8**     **N:** Ja. Meine Heimatstadt ist in [kleinere Stadt A]. Das ist  
24 zwischen [Ortskreis C] und [Ortskreis D]. Stadt, so ungefähr 80.000  
25 Einwohner. Ja, mittelgroße Stadt. So als nulljähriger, sozusagen, oder  
26 als einjähriger habe ich nicht allzuvielen Erinnerungen. Ähm, wichtig  
27 [Beziehung?] eben meine Eltern. Das war und ist heute auch noch  
28 wichtig. Beziehung zu meinen Eltern. Also, mein Vater ist vor einigen  
29 Jahren gestorben, aber zu dem Zeitpunkt eben noch nicht. Ähm, was  
30 habe ich damals getan und gedacht? Ja, eben als Kind weiß ich's  
31 nicht. Aber, jetzt von Bildern oder aus der Erinnerung heraus, denke  
32 ich mir, dass es eine sehr behütete und geborgene Sache insgesamt  
33 war. Da kann ich mich also an nichts Negatives, oder würde auch  
34 nicht vermuten, dass da irgend etwas Schlechtes ist .. Ich weiß  
35 immer, dass ich sehr wohl beschenkt wurde. Also, dass kenn' ich  
36 auch von Bildern, oder als wir im Urlaub waren, dass ich da als Baby,  
37 also wirklich im Kleinkindalter wohl sehr ..ja.. behütet und auch ja,  
38 beschenkt und so weiter worden bin. Also, wie gesagt, das kenn' ich  
39 aus Bildern, Erzählungen. Das war auch schon teilweise

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40 großfamilienähnlich, weil meine Großeltern in [Kleinstadt A] wohnten,  
41 meine Tanten. Also sehr viele Verwandte. Und ich kann mich an, wenn  
42 ich es jetzt mal nicht von null, sondern vielleicht bis zum fünften oder  
43 sechsten Lebensjahr mal nehme, es waren immer sehr große  
44 Familienfeste. Weihnachten und Geburtstag und ähnliche Dinge.  
45 Ähm, das kenne ich jetzt nicht nur von Bildern, das habe ich auch so  
46 ganz gut in Erinnerung. Ich hatte, äh, habe, eine fast achtjährig ältere  
47 Schwester. Ähm, wie gesagt, da gab es Cousinen, Cousins, Tanten,  
48 alles Mögliche. Auch alles in allem relativ [..?] 500, 600 m, also  
49 weniger als einen Kilometer zu erreichen. Ich hatte also immer  
50 Ansprechpartner, jetzt direkt aus der Familie, mal neben Freunden  
51 und Verwandten. Wir haben immer direkt, unmittelbar, sehr viel  
52 draußen .. so, um das Haus herum gespielt. Ich denke mir, das war  
53 eine sehr unbeschwerte Zeit ... So (überlegt/liest) wichtige  
54 Ereignisse.. Bedingungen in der Gesellschaft, in der Welt. Also, da  
55 kann ich mich so nicht dran erinnern. Aber, [wenn dann?] da bin ich  
56 vielleicht ein paar Jahre älter, da kann ich mich noch an die Apollo-  
57 Landung erinnern. An solche Dinge. Ähm, ja, oder, da kann ich mich  
58 aber nicht als Kind daran erinnern, da muss ich jetzt unterscheiden,  
59 ob es, äh, ob es, also, an diese Apollo kann ich mich wohl erinnern,  
60 aber, ähm, wir hatten auch keinen Fernseher, oder diese ganzen  
61 Sachen. Also, das gab's alles nicht, also da war der Familienabend  
62 und solche Sachen doch noch sehr ausgefüllt. Ähm, Gottesbild zu  
63 dem Zeitpunkt, eigentlich bis zu meinem, da gehe ich jetzt vielleicht  
64 mal bis zu meinem sechsten, siebten, achten Lebensjahr, äh, hinaus,  
65 eigentlich gar keins. Ich war wohl eben gewohnt in die Gottesdienste  
66 zu gehen. Das gehörte ganz normal zum Wochenablauf. Wir sind  
67 dreimal in der Woche in den Gottesdienst gegangen. Wobei, äh, ich  
68 als Kind, so die Wochengottesdienste, da musste ich nicht hin und,  
69 ähm, das gab es vielleicht in anderen Familien aber, da war ich eben  
70 Zuhause, wurde von irgendeiner Tante, oder wem auch immer dann,  
71 aufgepasst. Ähm, was wohl dann anfang das war Kindergottesdienst,  
72 vielleicht in frühen Jahren. Das fing, glaub ich, mit fünf oder so an.  
73 Heutzutage gibt's auch Vorsonntagsschule oder so, aber, es war eben  
74 so, diese Kindergottesdienste, diese Sonntagsschulen. Das fand ich  
75 immer sehr langweilig. Also immer schon. Wurde immer häufiger  
76 gesagt, wie schön so ein Kindergottesdienst und wie toll und so  
77 weiter, aber das fand ich nie sehr schön. Damit hängt auch ein wenig  
78 zusammen, dass natürlich Sonntags, dass der Sonntag ziemlich  
79 ausgefüllt war durch Kirchenaktivitäten. Das man dann sich da relativ  
80 schick angezogen hat. So, auch, also in den 60er Jahren, war man da  
81 ja praktisch angezogen, wie so ein kleiner Mann, ja? Also mit Anzug  
82 und ähnlichen Dingen. Ähm, das man eben nicht wie üblich mit  
83 seinen Freunden spielte. Weil, wie gesagt, der ganze Sonntag in

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84 irgendeiner Form, morgens Gottesdienst, nachmittags war dann  
85 Kindergottesdienst. Abends hat man dann, aber das war dann üblich,  
86 mit der Familie irgendetwas gemacht, oder Ausflüge gemacht, oder  
87 Verwandte oder Bekannte meiner Eltern besucht. [...?] das war, glaub  
88 ich, zu der Zeit sowieso häufiger so, dass der Sonntag irgendwie sehr  
89 familienorientiert war. Das habe ich jetzt also nicht großartig anders  
90 empfunden, gegenüber anderen. Ähm, in ähm, (überlegt) in der  
91 Schule war das so, äh, ich weiß nicht, wann der Religionsunterricht  
92 anfang, vielleicht so dritte Klasse, zweite, dritte Klasse? In der ersten  
93 vermute ich nicht. Ähm, da war es eben so, dass man als  
94 Neuapostolischer, ähm, nicht am normalen Religionsunterricht  
95 teilnehmen musste. Man konnte sich davon befreien lassen. Und hatte  
96 dann eben Religionsunterricht in der Kirche. Das war aber auch dann,  
97 das war das erste mal, dass ich so 'ne Art Sonderstellung irgendwo  
98 außerhalb der Familie einnahm. Äh, das waren aber nur die ersten ein-  
99 , zweimal irgendwie komisch, oder-oder, peinlich oder so, weil man  
100 eben 'ne Freistunde hatte, oder später zur Schule ging und dann eben  
101 nicht wie die anderen am katholischen oder evangelischen Gottes- äh,  
102 Religionsunterricht teilnahm. Ja, halt so das. Und auch, äh, was ich  
103 jetzt als Kind vielleicht nicht so sehr empfunden hab, weil ich eben  
104 sehr viel draußen war mit anderen. Und früher auch noch sehr viel  
105 draußen Fußball gespielt wurde und ähnliches. Also, das ist ja heute  
106 auch nicht mehr so, äh, viele, äh, viele Kameraden waren in  
107 irgendwelchen Sportvereinen oder so. Das war dann eben auch nicht  
108 so, weil.. das habe ich als Kind jetzt nicht unbedingt jetzt als störend  
109 empfunden, aber, weil dieser Sonntag so gelegt war und so, wenn  
110 man jetzt, wenn man jetzt mal vom Fußballverein ausging, äh, spielten  
111 ja so B-Jugend, D-Jugend, also, diese kleineren Kinder spielen dann  
112 ja auch Sonntags morgens und so. Und insofern war das sowieso  
113 ausgeschlossen. Aber, ich kann mich jetzt nicht an einen riesigen  
114 Konflikt erinnern, dass ich das jetzt unbedingt wollte.

115 **9 I:** So dass Sie mehr im Nachhinein beobachten...

116 **10 N:** Das, das war ja so im Nachhinein, ja, ja, das war eher so im  
117 Nachhinein. Ein, äh, ein Erlebnis war noch, äh, da war ich nur ein oder  
118 zwei Tage im normalen Kindergarten und äh, ich hätte wohl immer  
119 schon einen recht starken Willen oder so, und dann bin ich da nicht  
120 mehr hingegangen. Warum, weshalb weiß ich nicht. War ich nun  
121 auch, ich glaub, nur so zwei Tage und dann habe ich meiner Mutter  
122 gesagt, da geh ich nicht mehr hin. Ich musste es auch nicht, ne? Tun.  
123 Aber das wird jetzt nichts mit Kirche zu tun gehabt haben, vermute  
124 ich. Tja, Gottesbild in der Kindheit (überlegt). Da kann ich mich  
125 eigentlich .. gut, da wird bestimmt natürlich angefangen haben, dass  
126 das Gottesbild sich geprägt hat. Ähm, aber da kann ich mich bewusst

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127 nicht dran erinnern, dass ich jetzt sagte, dass ich da jetzt irgendwie  
128 **Gott jetzt als Person oder Vater gesehen hab. Ich, ich denke mir fast**  
129 **bis zur Konfirmation, oder vielleicht bis zum zehnten Lebensjahr oder**  
130 **so würde ich dann einfach so mitgegangen. Und fand eben, wie**  
131 **gesagt so, da kann ich mich sehr stark dran erinnern, die**  
132 **Kindergottesdienste sehr langweilig .. Konnte da nichts mit anfangen.**  
133 **(liest) Was war wichtig/ wertvoll? Ja, also, wie gesagt, meine Eltern.**  
134 **Die waren jederzeit da. Und Schwester zu dem Zeitpunkt auch. Da war**  
135 **sich noch vielleicht, wenn ich fünf war, dann war sie vielleicht**  
136 **dreizehn, vierzehn. Also, bis zum achten, neunten Lebensjahr, bis sie**  
137 **vielleicht ihre ersten Freundschaften und so weiter dann eben hatte,**  
138 **war sie auch immer da. Auch ihre Freundinnen waren bei uns immer**  
139 **Zuhause. Da fühlte ich mich, also da war ich sehr geborgen. Also, ich**  
140 **hatte immer Leute um mich. Entweder direkte Spielkameraden, oder**  
141 **Familie, oder eben auch die Freunde und Bekannten meiner**  
142 **Schwester. (überlegt/liest) Welche Autoritäten? Da denke ich mir wohl**  
143 **auf jeden Fall mein Vater. Meine Mutter auch, aber wohl, da war der**  
144 **Vater vielleicht noch mehr da. Hatte vielleicht 'ne höhere Bedeutung,**  
145 **denke ich mir. Ähm, .. obwohl es also jetzt keinen großen**  
146 **Unterschied, also, im Nachhinein, im Dominanzverhalten zwischen**  
147 **meinem Vater oder meiner Mutter gab oder so. Ich weiß aber, wenn**  
148 **wir draußen spielten und mein Vater kam von der Arbeit oder so, äh,**  
149 **da hab ich mich immer sehr gefreut. Und auch meistens noch mal so**  
150 **'ne halbe Stunde, hab das Spiel unterbrochen, mit ihm reingegangen**  
151 **.. bin dann aber anschließend wieder rausgegangen. Also, das, ähmm**  
152 **.. also, also das war so, also, das war wie so 'ne Art Empfang oder**  
153 **tägliches Ritual kann man sagen...**

154 **11 I: Was wichtiges...**

155 **12 N: Ja, das war was wichtiges, ja, da habe ich mich also gefreut,**  
156 **wenn er kam. (überlegt) hm, das war es. Äh, wenn man jetzt .. Reicht**  
157 **das vielleicht für dieses ...?**

158 **13 I: Ja, ja, wir...**

159 **14 N: ...können ja mal 1971...**

160 **15 I: ...können ja mal zehn Jahre weiter gehen**

161 **16 N: ...ja zehn Jahre weiter.**

162 **17 I: Genau.**

163 **18 N: So in den 70ern. Das war vielleicht nicht 1971 oder auch 1972,**  
164 **da war ein wichtiges Ereignis. Da war mein Vater .. ähm, hat sich,**  
165 **ähm, von meiner Mutter, oder, die waren anderthalb Jahre**  
166 **auseinander. Der hatte - 'ne, hatte 'ne Freundin oder Bekannte. Und**  
167 **war dann auch anderthalb Jahre nicht Zuhause. Er war zwei-, dreimal**

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168 da, und .. äh, aber das war natürlich ein sehr starker Einbruch, ne?  
169 Also, da war ich so zwölf, dreizehn. Passt jetzt nicht ganz genau.

170 19 I: Macht nix. Dann passen Sie das Alter ruhig Ihrer Geschichte  
171 an.

172 20 N: Ähm, das war 'n ziemlich einschneidendes Erlebnis, ähm ...  
173 das kann man sich ja als Kind nicht erklären. Und dann zum zweiten  
174 kam dann natürlich hinzu, meine Schwester war eben älter, die hatte  
175 ja ihre Freunde, Bekannten, die war dann auch nicht mehr .. die stand  
176 dann auch nicht mehr zu Verfügung. Ähm, meine .. Mutter hat ja erst  
177 mal mit ihrer eigenen Situation genug zu tun, da kann ich mich dran  
178 erinnern, dass sie sehr viel und stark geweint hat, und diese ganzen  
179 Dinge. Ähm, da denke ich mir ist auch .. da hört dieses Unbeschwerte  
180 irgendwo auf. Äh, äh, da kann ich mich plötzlich auch nicht mehr dran  
181 erinnern, dass ich, klar, ich hatte also immer Freunde, oder Bekannte  
182 oder so, aber das man dieses, wie es davor war, war dann nicht mehr  
183 so. Äh, dass ich mich vielleicht auch in mich, oder zumindestens  
184 begonnen habe, eher auf mich selbst irgendwie alles zu [..?], also  
185 mich nicht mehr einfach so offen gegenüber anderen, ähm, einfach  
186 mit Fragen zu Eltern, Oma oder wem auch immer hinzugehen. Äh, da  
187 habe ich eigentlich so ab dem Zeitpunkt, vermute ich, sehr viel mit mir  
188 selber immer ausgemacht. Äh, zudem kam dann eben auch wohl,  
189 kirchlich gesehen -weiß nicht mehr, wann ich konfirmiert wurde, '73  
190 oder '74- zur Konfirmation, dann hat man das ganze irgendwie noch  
191 bewusster mitbekommen. Ähm, im Gegensatz zu Kindergottesdienst  
192 und Religionsunterricht fand ich [..?] Konfirmandenunterricht, das  
193 war zwei Jahre, sehr gut. Also, da-da war auch dieser Priester, der  
194 das durchgeführt hat. So Priester sag ich mal, die äh, Priester ist also  
195 ein Amt in der Neuapostolischen Kirche, die Sünden vergeben, die  
196 auch predigen und so weiter und dann gibt's eben daneben vielleicht  
197 noch so zusätzliche Aufgaben vielleicht wie, ähm, Leitung von  
198 Jugendgruppen, oder Konfirmandenunterricht oder vielleicht auch  
199 Kindergottesdienst. Und dieser Mann, der war also, da konnte man  
200 alles fragen, der hat also nichts tabuisiert oder direkt irgendwie .. zu  
201 dem hatte man Vertrauen. Das war, das fand ich sehr positiv. Obwohl  
202 ich jetzt den Unterricht vielleicht an manchen Tagen eben langweilig  
203 fand, aber .. äh.. da war eben diese Bezugsperson ganz gut. Äh, dann  
204 kam, dann glaub zum -das hat nichts mit der Konfirmation als Datum  
205 zu tun- aber nach anderthalb Jahren haben sich meine Eltern, kam  
206 mein Vater wieder zurück.

207 21 I: Ah ja.

208 22 N: Ja. Öhm .. das war natürlich auch plötzlich komisch, dass der  
209 wieder da war. Ich hatte allerdings nie jetzt irgendwie in der Zeit einen

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210 besonderen Hass auf meinen Vater, während der Trennung oder so.  
211 Das war irgendwie so 'ne Art Starre, oder-oder Nicht-Wissen. Ich weiß  
212 nicht, wie ich das Beschreiben soll. Und auch meine Mutter, da sie  
213 wohl auch, oder im Nachhinein habe ich das, hat auch nie schlecht  
214 über ihn geredet. Oder, oder jetzt, hätte ja auch sein können, ja? Also,  
215 dass sie jetzt da jetzt irgendwie so Hass gesät oder Zwiespalt oder  
216 irgend etwas anderes gemacht hätte. Ähm, insofern war ich wieder  
217 froh, dass er da war. Gut, dann war ich aber auch schon .. ähm, dann  
218 kam da die Konfirmation, dann auch jetzt mal kirchlich bezogen, geht  
219 man dann, kommt man dann so in den Jugendkreis und dann  
220 erweitert sich dann natürlich auch der Lebensbereich, dass man eben  
221 mit zehn, zwanzig Jugendlichen am Wochenende oder so, mit dem  
222 Mofa oder Fahrrad oder Auto oder je nachdem, irgendwie ins Freibad  
223 fährt, oder-oder vielleicht auch mal zelten fährt und solche Dinge.  
224 Dann-dann kapselt, also dann war ja dies Familienleben, ist dann ja  
225 auch einfach anders strukturiert, weil man dann eben außerhalb der  
226 Familie, auch abends sehr viel macht. Ja?

227 **23 I:** Ja.

228 **24 N:** Oder dann spielt man in dem Alter auch nicht mehr auf der  
229 Straße, so viel Fußball, so mit 13, 14, 15..

230 **25 I:** Es spielt nicht mehr die Rolle..

231 **26 N:** Nicht mehr die Rolle, oder gehört nicht mehr, ja es verschiebt  
232 sich. Ähm, dann hatte ich da natürlich meine Hauptkontakte. Und,  
233 jetzt war ich, ähm .. noch nie ein großer Disco-Mensch. [Es fängt ja?]  
234 auch schon in der 8ten, 9ten, 10ten Klasse an, dass es vielleicht mal  
235 so Schulpartys gibt oder-oder irgendwelche, so Kinderdiscos oder  
236 sowas. Und da durfte ich hin, aber großartig wohlgeföhlt hab ich mich  
237 da nicht. Und .. aber andere gingen natürlich, also jetzt meine  
238 Schulkameraden, sehr viel in Discos oder verstärkt dorthin. Und  
239 dadurch hat sich das Ganze eben sehr stark auf diese Kirchengruppe,  
240 also in diese Jugendgruppe der Kirche konzentriert. Ja .. das, äh, das  
241 war ja so ab dem 14ten Lebensjahr. Vielleicht bis zum 22ten. Im Laufe  
242 der Zeit war das auch 'ne ziemlich gute Clique. Kann man sagen.  
243 Also, es war jetzt nicht nur so 'ne, von der Kirche organisiert, das  
244 waren ja vielleicht, es gab damals immer jede Woche, oder dreimal im  
245 Monat war das, Dienstag abends 'ne Jugendstunde. Ähm, wo jetzt  
246 nicht nur gepredigt wird, sondern wo man auch Themen bespricht  
247 oder Fragen stellen kann. Und das gute war eben, dass dieser, ähm,  
248 Konfirmandenlehrer, zu dem ich sowieso ein ganz gutes Verhältnis  
249 hatte, auch die Jugendgruppe leitete. Also da war das eben, im  
250 Gegensatz zu vielen anderen, so, dass man dem einfach ganz offen  
251 Fragen stellen konnte. Und auch innerhalb der Gruppe wurde sehr

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252 viel diskutiert und auch eben, das hat sich im Laufe von zwei, drei  
253 Jahren natürlich ergeben, man bespricht natürlich mit 14 andere  
254 Themen, als mit 17 oder 18. Also, da fühlte ich mich eigentlich ganz  
255 wohl. Ähm, gut, und automatisch geht man natürlich neben, oder  
256 aufgrund dieser sozialen Kontakte, dann auch, Gott, eben auch zur  
257 Kirche, weil das eben auch ein Treffpunkt ist. Äh, das war, was mich..  
258 Was ich nie gerne gemacht hab, man wurde auch immer angehalten in  
259 der Jugendzeit, ähm, dass man so, äh, man nennt das "in den  
260 Weinberg gehen", also von Tür zu Tür und Leute einladen.

261 27 I: Ah ja.

262 28 N: Ja? Um die in die Kirche zu bekommen. So aus der Sicht, aus  
263 der Sicht, äh, wir sind ja "Erwählte". Ja? Und man will doch dieses  
264 positive Zeugnis oder dieses Evangelium auch verbreiten. Dass man  
265 anderen hilft, dass die zu ihrem Seelenheil finden. So, jetzt mal. Äh,  
266 und ab dem Zeitpunkt ungefähr. Also das hab ich erst mal sehr  
267 ungerne gemacht am Anfang. Äh, ich fand das sehr beschämend, wenn  
268 man da Leute plötzlich auch noch kannte, ne? Also aus dem  
269 Nachbarschaftsbereich, oder Schule, oder wohin auch immer. Weil  
270 man plötzlich so auftrat, eben, das eine, das war irgendwie ein  
271 Nachbarschaftskind, auf einmal trat man auf und-und lud irgend  
272 jemanden ein. Das war ja.. Ist ja völlig unüblich, 'ne ganz seltsame  
273 Situation. Auf der anderen Seite konnte ich immer auf-auf-auf  
274 Menschen drauf zugehen und hab das dann auch gemerkt, dass ich  
275 auf sie zugehen kann und sagen "\*"Hallo" und "\*"Tschuldigung" und so  
276 und so. Die haben auch zugehört, manch einer kam auch oder es  
277 entwickelte sich natürlich jetzt prozentual, ähm, vielleicht gering, aber  
278 häufig sehr nette Gespräche. Dass sie uns auch reingebeten haben  
279 und dass man dann irgendwie über Glaubensdinge sprach. Oder,  
280 einmal hat uns ein Zeuge Jehovas eingeladen, der besonders  
281 diskussionsfreudig (lachend), dadurch irgendwie da waren wir zwei,  
282 drei Abende und haben da über, wirklich über Gott und die Welt  
283 diskutiert. Also, die unterschiedlichen Religionssachen, und so was  
284 mir dann schon wieder Spaß gemacht, wenn sich sowas entwickelte.  
285 Im Allgemeinen kann man sagen, die meisten sagten ja "nee,  
286 Dankeschön" und Tür zu, ja? Und so in dem Sinne..

287 29 I: Das war's dann..

288 30 N: Das war's dann. Ist auch verständlich, dass es so ist. Ähm,  
289 also da hab ich so ein gewisses zwiespältiges Verhältnis. Auf der  
290 anderen Seite eben Erfolgserlebnis, ab und zu auch sehr positive  
291 Dinge. Ähm, gut, die ersten paar Mal fand ich das total peinlich.  
292 (lacht). Und, äh, soll ich hier mal in diesem Raster bleiben? Oder da  
293 war immer noch der gleiche Ort.

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294 **31 I: Ja?**

295 **32 N: (liest) Wichtige Beziehungen? Ja, würde ich hauptsächlich**  
296 **sagen auch in der Jugendgruppe. Da eben, wie gesagt, das war, das**  
297 **hat sich zu einer großen Clique entwickelt. Auch mit einem ziemlich**  
298 **festen Zusammenhalt. (liest) Wichtige Ereignisse. Ja, da würde ich**  
299 **eben diese Trennung meiner Eltern auf jeden Fall sehen. Auch**  
300 **Konfirmation ... (überlegt .. liest) Ereignisse .. Bedingungen der**  
301 **Gesellschaft .. Gut, äh ... jetzt auch durch Musik. Also, ich hab nicht**  
302 **Kirchenmusik oder so gehört, aber eben dieses, Ende der, also die**  
303 **'68er, 70er Jahre eben, äh, dieses Weltbild, hat mich dann doch mal**  
304 **geprägt. Also, da hatte ich durch Musik, und durch, ich hab immer**  
305 **schon sehr viel gelesen, ähm, fühle ich mich somit als Kind der 70er.**  
306 **Also, sagen wir mal so, freie Lebensgemeinschaften oder so was.**  
307 **Also, das-das hatte ich immer schon im Kopf, im Gegensatz zu der**  
308 **Kirche. Also, das war, ähm, da war ich ein Kind meiner Zeit irgendwo.**  
309 **Hab das auch wohl, vielleicht damals nicht sehr bewusst, aber eben**  
310 **als Widerspruch zu der Kirche, diese alternative Lebensform, oder,**  
311 **völlig freie Lebensform, oder auch Sexualbeziehung, das fing ja dann**  
312 **damals alles an. Im Gegensatz ja zu dem sehr restriktiven Kirchenbild,**  
313 **ja? Also, wenn, dann über Familie und so weiter und so weiter. Äh ...**  
314 **tja, was .. also das würde ich jetzt hier so als-als gesellschaftliche**  
315 **Entwicklung sehen. Jetzt nicht sonst irgendein Großereignis, würde**  
316 **mir da jetzt nicht einfallen. Na ja, Olympische Spiele, aber gut...**

317 **33 I: Ja, nee...**

318 **34 N: ...war jetzt nicht das...**

319 **35 I: ...war auch so gemeint, ob es was war, was für Sie damals in**  
320 **irgendeiner Weise wichtig war.**

321 **36 N: Ja, ja.**

322 **37 N: Also, da habe ich, wie gesagt, dann, eben, die aktuelle,**  
323 **zeitgemäße Musik gehört, englische Texte eben gehört und solche**  
324 **Dinge. Und, äh, weil ich eben sehr viel Musik und sehr viel gelesen**  
325 **habe, habe ich das auch sehr stark verinnerlicht. Glaube ich...**  
326 **Gottesbild? Da würde ich schon sagen, da fing es eben an, dass ich**  
327 **eben zu Gott auch ein sehr vaterschaftliches Verhältnis hatte. Den**  
328 **hatte ich eben, das wird nicht nur so gepredigt, das hatte ich wohl**  
329 **auch. So, den habe ich irgendwie, jetzt nicht als Person, dass ich ein**  
330 **Bild jetzt im Kopf habe, aber, wie gesagt, an eine Vertrauensperson,**  
331 **an den ich mich wenden kann. Und, zu dem ich beten kann, zu dem**  
332 **ich auch ein direktes Verhältnis habe. Dem ich vertrauen kann. Das**  
333 **fing auf jeden Fall an, als ich wohl, ich sag mal, im Laufe dieser, äh,**  
334 **zwischen dem 15ten und 20sten Lebensjahr ziemlich stark verfestigt.**  
335 **Ähm, neben dem, was dann eben gepredigt wird, "trachtet nach**

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336 seinem Reich und alles wird euch zufallen" oder "Er hat nur Gutes mit  
337 uns vor" und also diese ganzen Sachen. Das hat sich sehr stark  
338 ausgeprägt. Obwohl es mir vielleicht nicht immer so bewusst war,  
339 aber doch, das tägliche Gebet, äh, hat auf jeden Fall zu meinem Alltag  
340 gehört ... Auch das, äh, obwohl das nicht besonders gefördert wird,  
341 aber dann, weil ich eben gerne lese, da habe ich auch in der Bibel  
342 immer gelesen, und nach, weil das hat sich sehr stark verfestigt dann  
343 in dem Zeitraum ... Wo ich mich immer so ein bisschen abgesondert  
344 hab, es gab auch in dieser Kirche natürlich so was wie  
345 Kleiderordnung, oder-oder, Haare, also wurde natürlich nicht gerne  
346 gesehen, ich hab, also jetzt vielleicht nicht mehr, aber ich hatte sehr  
347 krause Haare und wenn die dann lang sind (amüsiert), sah fast aus  
348 wie Afro-Look, aber na ja. Und da habe ich mich nie dran gestört,  
349 ähm, hab auch nie einen Schlips getragen. Also, das war früher  
350 üblich, dass man wirklich so im "Sonntagstaat", wie man das  
351 vielleicht so sagt, in die Gottesdienste ging.

352 **38 I: So ein richtig adrettes Bild...**

353 **39 N: Ja, genau. Also, richtig nach außen hin, äh, die Amtsträger**  
354 **haben ja auch schwarze Anzüge an. Das ist ein festes Bild. Oder, bei**  
355 **ganz besonderen Gottesdiensten, d.h. also ein "Apostel" oder ein**  
356 **"Bischof", also ein recht hohes Tierchen ankommt, äh, dann hat die**  
357 **ganze Gemeinde vielleicht sogar schwarz, oder dunkel, also noch**  
358 **festlicher gekleidet als sonst üblich. Und man ging jetzt vielleicht**  
359 **nicht, auf keinen Fall in Alltagssachen, also wie man so "geht einfach**  
360 **mal so in die Kirche", das nicht. Das war also immer recht großes**  
361 **Prozedere eigentlich, wenn man in die Kirche ging. Ja? Also, man zog**  
362 **sich um, und so weiter und so weiter. Als, wenn man jetzt ins Theater**  
363 **gehen würden, ja? Also, ähm. Und das gehörte eben dazu. ... Das hab**  
364 **ich in gewisser Weise mitgemacht, aber, wie gesagt, Haare oder**  
365 **Schlips, oder so, das-das hab ich dann weggelassen, ne? Und da**  
366 **habe ich .. also da hat mich auch, obwohl das vielleicht von der**  
367 **Kirchenleitung oder der Gemeindeleitung ganz gerne gesehen wird.**  
368 **Wir hatten einen Vorsteher, der sehr stark auf Formalien achtete. Das**  
369 **war ein sehr strenger Mann. Und, äh, aber da haben mich auch, äh,**  
370 **meine Eltern, ich möchte nicht sagen beschützt oder so, aber die**  
371 **haben jetzt in keinsten Weise Druck darauf gelegt, "der oder der**  
372 **erwartet das ja von Dir" oder "du musst jetzt", ne? Das war also nicht**  
373 **so. Die haben mir da also auch Freiraum gegeben. Und es gab auch**  
374 **so 'ne zeitliche Regelung, äh, dass alles, was weiß ich, man sollte um**  
375 **22:00 Uhr Zuhause sein. Das musste ich nie, ne? Also, ich konnte**  
376 **auch um 23:00 oder 24:00 oder so nach Hause gehen. Oder jetzt**  
377 **natürlich, mit 14, 15, 16 natürlich irgendwie. Da konnte ich aber auch**  
378 **später kommen, hab angerufen "ich bin da und da", also das ist aber**

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379 üblich. Also, da haben mir meine, da war ich relativ frei. Jetzt mal die  
380 anderen, mit anderen betrachtet war ich da relativ frei. ... Ja. Also,  
381 Gott wurde da immer wichtiger für mich. Das war wohl 'ne Autorität.  
382 Und vielleicht auch indirekt einige Amtsträger. Also jetzt in dieser  
383 Kirche. ... Ähm, Vater und Mutter, wurden auf jeden Fall weniger.  
384 Vielleicht auch, da habe ich noch nicht so ganz lange drüber  
385 nachgedacht, vielleicht auch durch die Trennung meines Vaters. Dass  
386 der natürlich an Stellenwert in irgendeiner Weise verloren hat.

387 40 I: Mhm, dass Sie ihn vielleicht als weniger verlässlich...

388 41 N: Ja, genau..

389 42 I: ...dann...

390 43 N: So in dem Sinne, ne? Äh, ich hab auch alles mögliche selbst  
391 entschieden, hab ich auch, vielleicht im Nachhinein Fehler gemacht,  
392 aber ich hab halt alles selbst entschieden. Ob ich studiere, wo ich  
393 studiere, in welche Schule ich, oder ob ich Schule weitermache. Da  
394 kann ich mich nie daran erinnern, dass ich irgend jemanden, oder  
395 dass ich mit meinem Vater darüber gesprochen habe. Das habe ich  
396 also alles mit mir selber gemacht und der hat's auch akzeptiert, also,  
397 da war auch nie irgendwie was, äh, kein großer Widerstand. Vielleicht  
398 hat er sich nicht getraut, weiß ich ja nicht. Ähm, hat gesagt "Du  
399 kannst also studieren so lange du willst" und so weiter und so weiter,  
400 hat das befürwortet. Kann sein, dass es vielleicht so ein vorheriges  
401 Schuldbewusstsein war, ich weiß es nicht. Aber, er ist auch nie auf  
402 mich zugegangen und hat gesagt, äh, was weiß ich, "ich würde dir  
403 das und das empfehlen". Jetzt, hätte ja auch sein können, ja? Das  
404 nicht, also, ich hab, welches Studium und wo ich studiere und so was,  
405 habe ich alles selber, selbst entschieden. Ähm, ja gut, dann bin ich  
406 vielleicht jetzt noch mal zehn Jahre weiter.

407 44 I: Da haben wir frühe 80er...

408 45 N: Ja, frühe 80er. Das war dann so die Zeit, Abitur, Übergang  
409 zum Studium. Gut, Richtung Jugend und Clique. Das hatte sich stark  
410 verfestigt. Äh, teilweise schon so stark, waren wir so ein starker  
411 Zusammenhalt, dass diese, äh, manchmal, in manchen Dingen hat  
412 das auch schon der Kirchenleitung schon nicht mehr gepasst. Ja?  
413 Also, äh, wenn wir mit ganz bestimmten unbequemen Fragen, oder  
414 wenn wir gesagt haben, wir haben das und das diskutiert, oder, wir  
415 haben uns da .. ähm .. an ganz bestimmten Orten ständig getroffen.  
416 Das war wie unsere zweite Wohnung sozusagen, oder so 'ne Art  
417 Zuhause. Das war ein sehr starker Zusammenhalt. Ich hab mich um  
418 solche Sachen da nie gekümmert. Wenn dann irgendwie ein Vorsteher  
419 oder ein Gemeinde-, Bezirksältester oder was auch immer, der

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420 vielleicht mehrere Gemeinden leitet. Also, jetzt, ist ein hierarchischer  
421 Aufbau. Soll ich das erwähnen? Oder, oder...

422 **46 I:** Können wir nachher noch machen. Ich werde ja noch ein  
423 bisschen mit Ihnen mehr ins Detail gehen. Jetzt interessiert mich  
424 mehr so, wie-wie, wie Sie so über die Jahre gelaufen ...

425 **47 N:** Also, da habe ich mich nie drum gekümmert, wenn sich da  
426 jemand irgendwie beschwert hat oder so was. Das war mir von  
427 vornherein klar, dass [...?] das hatte überhaupt keine Bedeutung für  
428 mich, ja? Das hab ich irgendwie als, es gibt ja diese, ähhh, in diesem,  
429 da wurde teilweise als negatives Bild in der Bibel, die "Rotte Kora",  
430 ja? Vielleicht schon mal von gehört? Die sich dann gegen Mose oder  
431 so aufgebürdet hat. Und, da es ja sowas wie Kritik, und-und große  
432 Diskussionen in der Neuapostolischen Kirche eigentlich vom System  
433 her gar nicht geben kann. Man meint ja alles, was dort getan,  
434 gepredigt wird, ist Gottes Wille. Ist der Heilige Geist, der dort wirkt.  
435 Und das heißt, äh, wenn man ganz normale, entweder ganz normale  
436 Fragen hat, oder man sagt, da und da, das versteh ich nicht. Also,  
437 auch ganz, also auch ganz verständliche Sachen, die man da nicht,  
438 die nicht einsichtig sind, oder, wo man auch sagt, das, also das-das  
439 kann ich, kann ich überhaupt nicht nachvollziehen. Äh, das ist dann ja  
440 faktisch so, wenn man überhaupt so was in den Raum stellt oder  
441 thematisiert, dass es dann ja eigentlich an Kritik an Gott..., ja? Weil ja  
442 die, äh, muss man eigentlich einem Außenstehenden sagen, weil ja  
443 der Amtsträger, oder das System, oder die Lehren, die werden ja mit  
444 Gottes Willen gleichgesetzt. Und zwar vollkommen gleichgesetzt.  
445 Aber da hab ich mich nicht großartig drum gekümmert. Vielleicht hab  
446 ich auch ganz bestimmte Sachen erst gar nicht gesagt und von  
447 vornherein konnte Konflikte zu vermeiden oder hab gesagt, ich mach  
448 sowieso mein Ding und, äh, das interessiert mich überhaupt nicht.  
449 Also, da kann ich mich noch recht stark dran erinnern. Das hat mich  
450 nie berührt. .. Dann fing ich ... (liest) ja gut, Alter ist klar. An welchem  
451 Ort? Dann bin ich nach [mittlere Großstadt A] und nach [mittlere  
452 Großstadt B]. Da hab ich mein Studium begonnen. Das war jetzt im  
453 Nachhinein vielleicht etwas doch noch zu nah, weil es auch typisch,  
454 man muss dazu sagen, dass [mittlere Großstadt B] und die Uni  
455 [mittlere Großstadt A], äh, dass die so 'ne typische Heimfahrer-Uni ist.  
456 Habe ich im Studentenwohnheim wohl gelebt. Aber am Wochenende  
457 ist da so gut wie nichts los. Und dann fuhr man doch immer wieder  
458 rum nach Hause, ja? Weil man da eben auch, klar, diese Clique eben  
459 hatte und da haben sich, also wenn ich jetzt vielleicht nach [Großstadt  
460 West A] oder nach [Großstadt Süd A] oder irgendwohin gegangen  
461 wäre, äh, wo es vielleicht nicht so ist, da würde man ja ein vollständig  
462 eigenes Leben aufbauen. Und so ist es ja praktisch so, dass man

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463 diese fünf, sechs Tage, vielleicht dort ist, und dann wieder  
464 Wochenende nach Hause. Oder, dass man dann auch zwischendurch  
465 hat jemand vielleicht Geburtstag oder irgendetwas anderes. Das  
466 waren ja nur so 30, 40 Kilometer. Kann man eben nach Hause fahren,  
467 ja? Also, das, aber das-das galt eigentlich für alle Studenten, die da  
468 sind. Weil die ja alle noch ihre Kontakte in ihre normalen, vorherigen  
469 Umgebungen hatten. Also, es waren ganz wenige, die da überhaupt  
470 permanent lebten, in [mittlere Großstadt A]. Also das ist eine  
471 Besonderheit vielleicht auch im [Landschaftsgebiet A], an diesen  
472 Universitäten, da die ja einen sehr großen Einzugsbereich haben.

473 48 I: Ja, ja, da geht das.

474 49 N: Da ist das anders, als wenn jetzt einer vielleicht von-von mir  
475 aus von [Mittelstadt A] nach [Großstadt West A] geht, ja? Das ist also,  
476 weiß ich nicht genau, aber, so würd' ich es mal vermuten.

477 50 I: Ach so, ja, was weiß ich. Gott weiß woher in die große Stadt  
478 oder (lacht). Ja..

479 51 N: Ja. Also da habe ich im Studentenwohnheim gewohnt. Hatte  
480 aber, wie gesagt, Wochenende immer noch starke Bindungen nach  
481 Hause.

482 52 I: Und Sie hatten dann auch Ihr Zimmer noch Zuhause?

483 53 N: Ja, hatte ich auch. Ja-ja. Also, so Samstag, Sonntag, war  
484 eigentlich üblich, dass ich da war. Äh .. gut. In der Woche war ich  
485 dann auch in [mittlere Großstadt A] in dieser Gemeinde, dort. Also in  
486 einer anderen Neuapostolischen Gemeinde. Und die waren also, das  
487 fand ich da noch schrecklicher. Also da hab ich also, Jugendstunde  
488 bin ich nicht mehr hingegangen. Also die hatten, das war also, da  
489 war-war es jetzt, also bei uns Zuhause, war es wirklich noch liberal  
490 kann man sagen. Was da so abgelaufen ist, an-an-an.. Ich kann mich  
491 an eine Jugendstunde erinnern, da war ich auch mit einem, aus der  
492 gleichen Stadt, aus der gleichen Gemeinde, war ich dort und wir  
493 haben uns immer nur angeguckt, haben den Kopf geschüttelt. Weil,  
494 wir waren da, das war 'ne ganz normale Jugendstunde und alle Leute,  
495 es war riesig voll, äh, hatten, weil irgendein Bezirksältester kommen  
496 sollte, und der hat sich total verspätet und hat dann nochmal, noch  
497 länger, also das ganze war vielleicht statt 'ner Dreiviertelstunde oder  
498 statt einer Stunde, was weiß ich, vielleicht zweieinhalb oder drei  
499 Stunden. Das war unheimlich lange. Und das war wirklich so, als  
500 wenn alle drum herum, sag mal, als ob der Papst kommt. Ich übertreib  
501 jetzt mal etwas, ja? Und wir haben uns immer nur angeguckt und  
502 haben das nie verstanden. Und dann haben wir das da auch (lachend)  
503 lautstark da geäußert. Also, nicht in dem Gottesdienst. Wir wollten da  
504 jetzt keinen Tumult, aber derjenige, der uns mitgenommen hat, [...?]

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505 oder so was. Und dann ist der Mann auch für mich irgendwie, den  
506 habe ich nur belächelt eigentlich. Das wirklich so 'ne Art  
507 Personenkult. Also das war für mich schon gar nicht mehr  
508 nachvollziehbar. Ich meine, dass Amtsträger eine gewisse Autorität  
509 haben, das ist, war klar, aber das war, so hab ich es in gewisser  
510 Weise positiv erlebt, da ging's wirklich nur um die Heilsverkündigung.  
511 Da war nicht um die Person als, ihn zu verehren, oder auf ihn zwei  
512 Stunden unnützig Weise zu warten, wenn der zu spät kommt, hätte  
513 man normalerweise ganz normal den Gottesdienst gehalten, oder  
514 diese Veranstaltung, diese Jugendstunde. Und, wenn der zu spät  
515 kommt, ja gut, dann die letzten fünf Minuten und tschüss, ne? (lacht)  
516 Also, hätte uns vielleicht begrüßt und wär gut gewesen. Äh, das  
517 konnte ich nicht nachvollziehen. Gut, das war dann insofern nicht so  
518 schlimm, weil ich da ja nicht permanent war. Da war ich ja nur  
519 maximal in der Woche ein Gottesdienst, oder so. Das konnte ich  
520 aushalten. .. Ja, Gottesbild, wie gesagt. Das wird sich vielleicht noch  
521 gesteigert haben, das war also wirklich 'n .. also wie gesagt, ich hab  
522 ein sehr starkes Gebetsleben geführt und hab mich da sehr stark mit  
523 auseinandergesetzt. Ganz bestimmte äußerliche Dinge, äh, die trafen  
524 für mich nicht zu, weil ich immer nur auf den Inhalt geachtet habe.  
525 Das war gut..ja.

526 **54 I:** Wie meinen Sie "auf den Inhalt" geachtet?

527 **55 N:** Also, dass ich eher, sagen wir mal solche Sachen wie  
528 Kleiderordnung oder solche Dinge, die-die, äh, da hab ich mich immer  
529 von distanziert. Das war für mich nicht wichtig, obwohl es jetzt mal  
530 vom System her, hätte man sagen müssen, au ja, das muss ich ja  
531 auch nachfolgen..

532 **56 I:** Ah ja, jetzt versteh ich.

533 **57 N:** Ja? Und mir ging es eher darum, dass man dieses  
534 Glaubensziel oder das, was verkündet wird auch verinnerlicht. Dass  
535 man sich damit beschäftigt und verinnerlicht. Oder, dass man eben  
536 auf Gott, äh, zu Gott ein richtiges Vertrauen aufbaut. Also, wirklich  
537 eine persönliche Beziehung. Das man also jetzt nicht formelhaft  
538 irgendein Gebet, äh-äh, sondern frei gesprochenes Gebet. Ich alleine  
539 mit ihm führe. Und das ist dann schon ein sehr enges Verhältnis,  
540 wenn man das jetzt so sieht. .. Ähm, so dass auch, denke ich,  
541 manchmal diese Beziehung noch wichtiger war, als wenn jetzt  
542 vielleicht irgendwelche Fehler von irgendwelchen Amtsträgern  
543 aufgetaucht sind. Das habe ich nicht unbedingt in Beziehung gesetzt.  
544 Ich hab das als Widerspruch empfunden, natürlich hab ich auch  
545 erkannt, habe aber gedacht, na gut, Fehler haben wir natürlich  
546 irgendwo alle, ja? Also, das.. Und Vergebung ist ja im christlichen

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547 **Glauben auch ein sehr starkes (sucht nach Worten), äh, ein sehr**  
548 **starker Aspekt. Dass man, wenn jemand Fehler hat, in welcher Form**  
549 **auch immer. Ob das jetzt offensichtlich oder jetzt durch persönliche**  
550 **Eigenschaften oder so, dass man die natürlich auch vergibt. .. Das-**  
551 **das, das kann man ja auch sogar so erklären, ähm, innerhalb des**  
552 **Systems, dass man sagt, Gott lässt auch sowas zu, damit wir**  
553 **überhaupt lernen zu vergeben. Ja?**

554 **58 I: Also, für Sie war dann jedenfalls zentral, wie Sie Ihren Glauben**  
555 **leben, im Gebet, in Ihrer persönlichen Gottesbeziehung und der**  
556 **[Rahmen?]**

557 **59 N: Ja, der hatte für mich jetzt nicht die Bedeutung, der war nicht**  
558 **ganz, nicht unbedingt systemkonform, ja? .. Gut. Ja, dann hatte ich in**  
559 **der Zeit auch, sagen wir mal zwischen 20 und 25, oder 18 und 25**  
560 **meine ersten Freundinnen. Das gestaltete sich dann, ja klar, wenn**  
561 **man neuapostolisch ist und doch drei Gottesdienste anstehen, eben,**  
562 **oder wenn das eben zum Alltag gehört, das kann man jetzt nicht**  
563 **verstecken, das bringt ja auch gar nichts, das wär jetzt auch, das hab**  
564 **ich auch nie versteckt. Aber, das kann man eben auch, kommt ja auch**  
565 **zu Konflikten oder zu Diskussionsstoff oder zu, ja, zu Sachen, die**  
566 **man einfach erklären muss. Ähm, so dass ich, äh, das weiß ich aber**  
567 **eher so im Nachhinein. Ich hab immer nur so bis zu einer gewissen**  
568 **Nähe Verbindungen aufgebaut, ja? Die liefen vielleicht so ein, zwei**  
569 **Jahre, äh, wenn es jetzt aber dahin gegangen wäre, dass man**  
570 **zusammenzieht, oder-oder vielleicht sogar 'ne Familie gründet, oder**  
571 **so was. Da hab ich dann immer schon davor zurückgeschreckt.**  
572 **Würde ich jetzt im Nachhinein sagen, ja? Äh, dann gab es sexuelle**  
573 **Beziehungen wohl, aber immer so, dass es nicht offiziell wurde. Ja?**  
574 **Also, das konnte sich jeder denken, weil es ja eben von der Kirche gar**  
575 **nicht akzeptiert würde. Also, zumindest nicht offiziell. Klar, gibt's das,**  
576 **ne?**

577 **60 I: Wie haben Sie das für sich dann definiert? Also, so was wie**  
578 **'ne feste Freundin, war das dann nicht jeweils, oder?**

579 **61 N: Es war 'ne feste Freundin, aber, äh .. ich habe vielleicht, äh-**  
580 **äh, nie in Erwägung gezogen, dass das 'ne dauerhafte Beziehung sein**  
581 **wird. Vielleicht war das auch nie so der große Kick oder so, aber, aber**  
582 **ich hab das dann auch, vielleicht ist das so 'ne kleine Beziehung zu**  
583 **den 70er (lacht) Jahren, zu diesem Bild, also dass man wirklich 'ne**  
584 **freie Partnerschaft nimmt, ja? Also das eine Heirat überhaupt nicht**  
585 **erst, dass das kann ja eben sein..**

586 **62 I: Stand nicht im Horizont des .. ah ja.**

587 **63 N: Ja, ja, also da war ich vielleicht richtig ein Kind meiner Zeit**  
588 **auch. Das auf der einen Seite vielleicht da geprägt und auf der**

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589 anderen Seite vielleicht auch so 'ne Art Vermeidung von  
590 offensichtlichen Konflikten, gegenüber der Kirche. Wenn es ja, sagen  
591 wir mal, wenn ich jetzt wirklich mit jemandem auf Dauer  
592 zusammengezogen wäre, oder, äh, sagen wir mal, wenn ich geheiratet  
593 hätte, dann hätte man das auch irgendwie regeln müssen. Wo  
594 heiraten wir und-und..

595 **64 I:** Und welche Konfession entscheidet man sich..

596 **65 N:** ...für welche Konfession, oder wenn Kinder kommen. Wie  
597 werden die erzogen? Und so. Vielleicht war das auch so 'ne Art  
598 vorweggenommene Vermeidung von Konflikten.

599 **66 I:** Hätte es denn Probleme gegeben? Angenommen, Sie hätten  
600 eine Frau heiraten wollen, die nicht Apostolin gewesen wäre?

601 **67 N:** Wenn ich, wenn ich das unbedingt, oder bei den Bekannten  
602 und Freunden, wo ich das beobachtet habe, natürlich nicht. Also, das  
603 war jetzt nicht verboten. In offizieller Hinsicht. Wurde vielleicht  
604 gesagt, es könnten natürlich Konflikte und so weiter entstehen. Das  
605 ist ganz verständlich, und es ist für das Gotteskind, also für die  
606 Erwählten ist das schwierig diesen Glaubensweg fortzuführen, ja?  
607 Kann also sein, dass man dann plötzlich von diesem Weg abkommt,  
608 des Erwählt-Seins. Also, das wurde schon ganz normal gepredigt  
609 auch. Jetzt nicht permanent, aber sagen wir mal in Jugendstunden  
610 oder in diesen Dingen, ne? Das wohl. Und.. Aber es war jetzt nicht,  
611 wenn ich mir darüber im Klaren gewesen wäre, dass hier ist jetzt die  
612 Frau oder der Partner oder die Partnerin meines Lebens und ich will  
613 jetzt unbedingt mit ihr zusammen sein. Dann, dann hätte da, weder  
614 von meinen Eltern, sowieso nicht, hätte mir nichts  
615 entgegengestanden, noch irgendwie von der Kirche. Mal eben  
616 vielleicht zwei, drei Gespräche, aber vor denen ich nicht unbedingt  
617 Angst hatte. Aber das, also diese-diese Bindung, also so 'ne  
618 dauerhafte Bindung stand für mich eigentlich gar nicht so zur  
619 Debatte.

620 **68 I:** Also hat sich das..

621 **69 N:** ...hat sich das erledigt, ja. Also, es war nie aktuell. .. (liest)  
622 Welche Autoritäten? Ja, würde ich auch wiederum Gott sagen,  
623 überhaupt, wenn es da überhaupt Autoritäten gab, dann auch Gott.  
624 ...Ja. Also, hier würde ich sagen, bei (liest) Personen oder  
625 Gegenstände, war Musik immer schon wichtig und Literatur. (liest  
626 überlegend) Personen .. ja, vielleicht zwei, drei Freunde, aber die hat  
627 der, also nie das, das würde ich jetzt nicht unbedingt dem vorziehen.  
628 So, ähm, vielleicht jetzt so Mitte der 80er oder, ja. Dann passierte  
629 folgendes. Obwohl ich eben vom Äußeren her gar nicht so ins  
630 optimale Bild passte, wurde ich gefragt, ob ich Amtsträger werden

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631 will, in der Kirche. Da war ich total verduzt. .. Äh, hatte das dann auch  
632 geäußert, also da wird man befragt, ob man Amtsträger werden  
633 möchte und hatte nicht, einen eindeutig, leider nicht eindeutig nein  
634 gesagt, sondern, ich hab gesagt, ich kann mir gar nicht vorstellen,  
635 dass ich da sowas mache. Und dann aber, das war ein  
636 Bezirksältester, den ich so kannte, der, die wir uns auch auf  
637 persönlicher Ebene irgendwie mochten. Ich kannte auch seinen Sohn,  
638 mit dem ich ein paar Jahre befreundet war, also jetzt in dieser, das  
639 war 'ne erweiterte Clique, das war jetzt nicht die. Und der kannte  
640 wiederum meine Eltern und so weiter und so weiter. Das ist ja auch  
641 ein sehr starker Familien-, über Generationen, drei, vier Generationen  
642 kennt man sich irgendwo auch. Und, äh, der sagte, ja, und dann  
643 kriegst du noch besondere Kraft dazu, zu dem, was du sowieso schon  
644 tust. Und so weiter und dann hab ich mich irgendwie, weiß ich nicht,  
645 überreden lassen, da ja zu sagen. Und ab dem Zeitpunkt ist es  
646 natürlich so dass es, oder hab ich's zumindest so empfunden, dass  
647 man auch 'ne sehr große Verantwortung hat, äh, in dem, was man tut  
648 und sagt, gegenüber anderen. Sagen wir mal, wenn man dann  
649 wirklich, ich war dann auch direkt in der Jugendarbeit tätig, dann war  
650 ich auf der anderen Seite der Jugendarbeit. Und, äh, dann steht man  
651 ja manchmal so zwischen den Stühlen, ne? Was man vielleicht  
652 wirklich denkt, oder was man vielleicht fühlt, was man vielleicht auch  
653 verdrängt im Laufe der Zeit. Und, sagen wir mal, so eine offizielle  
654 Linie, die ja plötzlich da ist. .. Man musste dann zum Beispiel einen  
655 schwarzen Anzug tragen, ne? Das war ja dann für mich eher schon  
656 ein sehr großer Schritt. .. Ähm, oder, die Haare, ja, ich hab sie nie  
657 ganz kurz gehabt, aber, äh, jetzt also nie so ganz eng, es war immer  
658 schon etwas länger dann damals, aber, ähm, das war dann eben  
659 plötzlich so eine Art Verantwortungsbewusstsein und ich hab auch,  
660 das hab ich auch insofern ernst genommen, wenn ich Jugendstunden  
661 halten musste, hab ich mich da sehr intensiv drauf vorbereitet. Hatte  
662 da auch Erfolgserlebnisse, wohl. Also, ich hab auch zugehört, da hab  
663 ich auch nichts tabuisiert. Also, die konnten mir alles sagen. Das war  
664 auch ein sehr enges Vertrauensverhältnis. Nur, da hab ich eben  
665 festgestellt, dass es, äh, klar, dass ich, wenn ich im Hinterkopf was  
666 anderes habe oder als, von mir aus jetzt auch dieses Familienbild,  
667 dieses klassische, oder diese, kein vorehelicher oder außerehelicher  
668 Geschlechtsverkehr, oder ähnliche Dinge alles, äh, das, da konnte ich  
669 natürlich so 'ne offizielle Linie nie vertreten. .. Da musste man sich  
670 immer so ein bisschen durchlavieren, ne? Und, äh, was ich in dieser  
671 Zeit sehr negativ empfunden habe, das betraf manchmal mich selbst  
672 nie direkt, sondern wenn ich, äh, ich hab zwei, drei Erlebnisse gehabt,  
673 oder Szenen, in denen ich eben dabei war, ähm, wo andere, so rein  
674 von der menschlichen Umgehen, andere Amtsträger, von-von, von

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675 höheren Amtsträgern, äh, menschlich gesehen, als sehr stark  
676 abgewertet wurden. Wo etwas tabuisiert wurde. Die hatten ganz  
677 normale Fragen oder Anregungen und wurden irgendwie schroff  
678 abgewiesen, ja? Und da hab ich zwei, drei Szenen erlebt, da bin ich  
679 auch anschließend zu diesen höheren Amtsträgern und hab gesagt,  
680 ich weiß noch bei einer Gelegenheit hab ich dem gesagt, das war  
681 unser Gemeindevorsteher, also den ich auch von Kindheit kannte,  
682 hab ich gesagt, wenn ich sowas noch mal erlebe, geh ich raus und so  
683 weiter. Und weil er mich auch mochte, oder was weiß ich warum, er  
684 hat sich das angehört, aber geändert hat sich am System nichts. Ne?  
685 Aber, gut, da konnte man da auch, das, das würde man dann aber  
686 auch schon eher wieder so erklären oder versuchen zu erklären im  
687 Glauben, ja? Dass man sowas dann tragen muss, ja? Solche Dinge,  
688 ja? Gott-Gott legt ja auch eine Last auf oder da gibt es ja auch diese  
689 Psalmen und so weiter, aber hilft auch zu tragen oder so was, ne?  
690 Wobei ich eben nicht unterdrücken konnte, dass ich ihm das  
691 zumindest unter vier Augen ganz ernst gesagt habe. So ... was ist  
692 dann noch, was passt da noch? Ja, mein Studium hab ich dann, äh ..  
693 (überlegt) nee, das war noch etwas später wieder, also vielleicht so  
694 bis '93, '94, so ungefähr. Ja, das Studium und dann, ähm, das  
695 Studienende. Dann habe ich ein Trainee-Programm gemacht, dann bin  
696 ich [Mittelstadt D]. Das war dann, als Ort könnten Sie da vielleicht  
697 aufschreiben ..

698 70 I: Eh dranschreiben...

699 71 N: [Mittelstadt D]

700 72 I: ...dann [Mittelstadt D].

701 73 N: ...kurzfristig, und dann aber wieder [Kleinstadt A], doch  
702 wieder meine Heimatstadt, weil ich dann in der Nähe, im  
703 [Landschaftsgebiet A] 'ne feste Anstellung gefunden habe. Ähm, ja ..  
704 (liest, überlegt) Wichtige Beziehungen? Ja, dann so langsam aber  
705 sicher löste sich diese Clique auch, nicht auf, äh, zu denen habe ich  
706 heute noch Kontakte, aber nicht als Clique, sondern manche  
707 heirateten, manche sind weggezogen, wie das eben so üblich ist. Und  
708 dann habe ich aber hinterher noch, äh, aus einem weit entfernten,  
709 also was heißt weit entfernten, auf jeden Fall einem ganz anderen  
710 Kirchenbezirk, 20 Kilometer entfernt, das war so 'ne [muss man sich  
711 vorstellen?] so eine Anschluss-Clique, also, zwischen 25 und 30 so in  
712 dieser Ecke. Da waren wir immer sehr viel zusammen. Das war also  
713 'ne andere Clique.

714 74 I: Ein neuer Kreis...?

715 75 N: 'N neuer Kreis, äh, da haben wir sehr viele miteinander in der  
716 Freizeit gemacht und auch da ganz anders diskutiert und gesprochen.

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717 **Sehr vielseitig interessiert, Musik und alles mögliche. Theater und so**  
718 **weiter. Das war da so meine Freizeit. Beziehungen. (liest, überlegt)**  
719 **Was hab ich damals getan? Was habe ich gedacht? Ja, also da fing**  
720 **eben mit Beruf natürlich, der Einstieg ins Berufsleben. Der war dann**  
721 **sehr wichtig. Ja, die ersten zwei, drei Jahre sind ja nicht so ganz**  
722 **einfach. Ähm, (überlegend) wichtige Ereignisse zu dem Zeitpunkt...**  
723 **Ja, das waren eben sowohl dieses Trainee-Programm, als auch eben**  
724 **die ersten zwei, drei Jahre im Beruf. Das war so, bis man sich da so,**  
725 **sagen wir mal so 'ne erste Etablierung kann man das ja noch nicht**  
726 **nennen, aber, bis man da so 'ne erste Grundlage geschaffen hat. Das**  
727 **war (liest, überlegt) Ereignisse, Bedingungen der Gesellschaft.**  
728 **Wüsste ich jetzt aus dem Stehgreif jetzt nicht unbedingt. (überlegt)**  
729 **90er Jahre ... Gut, also da war jetzt, weil man weiß jetzt Irak-Krieg '91**  
730 **(lacht), aber das hat jetzt nicht unbedingt die Bedeutung. Ähm, in der,**  
731 **ja, Gottesbild war also, wie gesagt, das hat sich immer mehr**  
732 **personifiziert. Als wenn Gott wirklich Vater ist, so wie so 'ne Art**  
733 **Vaterfigur, ne? Das kann...**

734 **76 I: [ ...?]**

735 **77 N: ...man also eben wohl so sagen, ja? ...Das war auch die**  
736 **einzigste Autorität eigentlich kann man sagen.**

737 **78 I: Gut, von da bis heute. (lacht) Ganz kurz.**

738 **79 N: Genau, wir müssen das abkürzen, ja, ja wir müssen's**  
739 **abkürzen Äh, gut, dann hab ich vor fünf Jahren, bin ich dann nach-**  
740 **nach [Mittelstadt C] gegangen. Ich wollte, ich war also acht Jahre**  
741 **beschäftigt in einer Firma, hatte da wirklich 'ne gute Grundlage**  
742 **gelegt, und wollte was anderes machen. Bin dann eben nach**  
743 **[Mittelstadt C] gekommen, äh, hatte mich beworben und so weiter und**  
744 **so weiter. Wohne seit fünf Jahren hier und fühlte mich auch hier in**  
745 **der Gemeinde ganz wohl. Da wurde ich gefragt, ob ich auch wieder**  
746 **Amtsträger hier sein wollte. Das habe ich aber dann verneint, das**  
747 **kann ich jetzt ganz großartig erzählen, aber das habe ich verneint. Äh,**  
748 **hab aber dennoch noch Konfirmandenunterricht und solche Sachen**  
749 **gemacht. Aber dann hab ich, dann fing das an, dass ich mich davon**  
750 **gelöst hab. Dass ich immer mehr, also der Hauptaspekt war wohl,**  
751 **dass mir klar wurde, dass das, was immer mehr gelehrt wurde, wovon**  
752 **ich ausgegangen bin, und Wirklichkeit immer weiter**  
753 **auseinanderklafften. Oder, dass auch in den Gottesdiensten Sachen**  
754 **Thema waren, also sagen wir mal jetzt das Glaubensziel und in der**  
755 **Ewigkeit wird alles toll und-und solche Dinge, äh, jetzt mal relativ**  
756 **kurz, also, die mir jetzt in meinem Leben hier aktuell, ähm, überhaupt**  
757 **nicht weiterhelfen. Also dass, das der Anspruch, dass ein**  
758 **Gottesdienst einen weiterführen soll oder einen vielleicht sogar selig**

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759 oder glücklich machen soll oder das Abendmahl, dass es einen  
760 befreien soll, äh, das äh, das wurde mir immer klarer, dass das nicht  
761 mehr stimmt.

762 **80 I:** ... wo ich jetzt auch. Es sei denn, wir sollten hier noch was  
763 vervollständigen. Dann würde ich Sie bitten das noch zu tun, aber  
764 eigentlich sind Sie jetzt mit der Frage beschäftigt, die ich jetzt dann  
765 gestellt hätte, nämlich, wir sitzen ja hier und reden, weil, äh, ich weiß,  
766 dass Sie diese Glaubensgemeinschaft verlassen haben. Und dann  
767 hätte ich Sie jetzt gefragt, wie es dazu gekommen ist, dass Sie eben  
768 nicht mehr dabei sind und, ja, vielleicht machen Sie einfach da weiter,  
769 wo jetzt eben so gelandet .. waren...

770 **81 N:** Genau das war eben 'n bisschen... Im Laufe der Zeit, das  
771 kann ich jetzt natürlich nicht unterscheiden, inwieweit es durch die  
772 Kirche begründet war, auf jeden Fall hatte ich vor drei Jahren, würde  
773 ich vermuten, man kann ja schlecht den Zeitpunkt einer .. des  
774 Beginns einer Depression jetzt beschreiben. Also, jetzt weiß ich, dass  
775 es eine Depression war. Also vor drei Jahren ungefähr, da merkte ich,  
776 das hatte vielleicht 12 Monate gedauert, bis ich wirklich zum Arzt  
777 gegangen bin, dass ich immer mehr Lebensfreude, Hoffnung und  
778 ähnliches, immer mehr, äh, nachließ, dass ich häufiger einfach so in  
779 Traurigkeitszustände ging. Dass ich mich auch, obwohl sich beruflich  
780 nicht sehr viel verändert hat, mich häufig überfordert fühlte. Also,  
781 sowohl körperlich, als auch eben vielleicht, dass ich nicht mehr  
782 neugierig war und keine Ziele mehr hatte und diese ganzen Dinge.  
783 Das es alles hoffnungslos war. Also, so ein ganz großes, düsteres  
784 Ding. Und, ich vermute jetzt, bis ich zum Arzt gegangen bin, das  
785 waren vielleicht so 12 Monate, ähm, wo ich mich dann auch körperlich  
786 sehr schlecht fühlte. Da bin ich einfach eines Tages, das waren ja  
787 immer so Phasen, zwei, drei Tage ging es einem schlecht, oder  
788 vielleicht mal so ein Wochenende, und dann ging's wieder drei, vier  
789 Tage gut, ne?

790 **82 I:** So dass Sie immer das Gefühl hatten, vielleicht...

791 **83 N:** ...es geht wieder?...

792 **84 I:** ...wird's jetzt wieder...

793 **85 N:** Ja, genau. Diese Sachen, ja. Und, irgendwann mal, ähm,  
794 war's, ob das jetzt ein Freitag, Samstag oder Sonntag war,  
795 habe ich gedacht, da ging's mir wieder so schlecht. Und da hab ich  
796 gedacht, am Montag gehst du zum Arzt und sagst ihm das einfach.  
797 Obwohl ich jetzt, äh, ich hatte jetzt kein Husten oder kein Herzklopfen  
798 oder ähnliches. Jetzt hab ich hier einen sehr guten Arzt. Aber, der ist  
799 so ein bodenständiger, fröhlicher, ich hab gedacht, ob der dich  
800 (lachend) überhaupt versteht, was du dem da sagst, ja? Also, das war

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801 jetzt nichts medizinisches, nichts messbares, ich denk. Gut, ich dann  
802 dahin, und hab ihm das so gesagt und da wurde er direkt auch ganz  
803 anders wie er sonst ist, sehr ernst und hat zugehört. Hat dann auch  
804 mich untersucht, ob da irgendetwas ist, also, Langzeit-EKG gemacht  
805 und dann war da auch, war nichts bedrohliches, aber dann hat er  
806 eben festgestellt, so, hat mich gelobt, dass ich gekommen bin, ähm,  
807 dass, wenn ich so weitergemacht hätte, es war eine Tendenz zu  
808 Herzrhythmusstörungen. So 'ne körperliche, nervliche, wie auch  
809 immer Überforderung, ja? Das ich so 'nen riesigen Adrenalin Spiegel,  
810 also völlig, kaum noch Nerven hatte, sozusagen. Mich mit allen  
811 Dingen auch vorher, das kann man vielleicht in den 12 Monaten,  
812 überfordert fühlte, und, wie gesagt, überhaupt keine Lebenskraft mehr  
813 hatte. Keine Perspektive. Und dann hatte ich ihn gefragt, und das war  
814 aber auch darauf, wo er hinauswollte. Ich hab gesagt, gibt's  
815 Therapien, Psychotherapien, Verhaltenstherapien, oder was würden  
816 Sie empfehlen? Weil ich, da gibt's ja sehr viele unterschiedliche  
817 Behandlungsarten. Ja und dann hat er gesagt, wenn Sie wollen kann  
818 ich Ihnen zwei, drei Adressen nennen. Ja und dann hab ich 'ne  
819 Therapie angefangen. Bis die ja nun mal beginnt, das war vielleicht  
820 vor (überlegt).. ich hab jetzt gesagt, drei Jahre, anderthalb Jahre bin  
821 ich vielleicht zum Arzt gegangen, ja? Das war so Mitte (überlegt) jetzt  
822 haben wir 2003, Mitte 2001 vielleicht oder, ja, 2001. Ähm, dann bin ich  
823 nach, hab ich einen Termin bekommen, er hat mich gefragt, ob ich  
824 eine Frau oder einen Mann bevorzuge. Ich sag, das ist mir egal und  
825 habe dann hier ganz in der Nähe ...

826 **86 I:** In welcher Richtung, dann?

827 **87 N:** Das war 'ne Psychologische, Psychotherapie, aber 'ne  
828 Verhaltenstherapie, als Verhaltenstherapie angesetzt. So hatten wir  
829 das erstmal gedacht. Und, dann hab ich mir dann eben den ersten  
830 Termin, oder das ist ja eben üblich, dass man so drei bis fünf  
831 Sitzungen macht. Dann wird ja ein Gutachten erstellt und so weiter.  
832 Bis dann die richtige Therapie begann, das war so, also regelmäßige  
833 Therapiesitzungen, das war dann so vielleicht Anfang November. Und  
834 in diesem Zeitraum. Vielleicht zwischen Juni-Juli und Anfang  
835 September, das hatte also mit der Therapie nicht allzuviel zu tun  
836 gehabt, habe ich mich von der Kirche getrennt. .. Mir ist das zwei,  
837 dreimal passiert, innerhalb vielleicht von einem Zeitraum von vier bis  
838 sechs Wochen, dass ich einfach kurz vor den Gottesdiensten bin ich  
839 rausgegangen. Ich hab so 'nen inneren Druck oder so was verspürt,  
840 also jetzt keinen-keinen (sucht nach Worten), äh, also, ich hab  
841 gedacht, ich muss hier raus. Also, jetzt keine Atemnot oder ähnliches,  
842 ich hab gedacht, das war so wie so'n innerer Druck, ich konnte es  
843 einfach nicht mehr aushalten. Ich kanns auch nicht sagen, warum. Ich

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844 bin dann rausgegangen. Und, äh, dann bin ich noch zwei-, dreimal  
845 rein und dann war dann ein Gottesdienst und da hab ich gedacht, da  
846 ist mir wirklich vollkommen klar geworden, die Themen interessieren  
847 dich nicht, die bringen dich nicht weiter. Und dann nochmal, wie ich  
848 eben schon mal gesagt hatte, diese Diskrepanz, zwischen dem, was  
849 gelehrt wird, oder den Ansprüchen, die an Gottesdienste, oder an  
850 dieser besonderen Zuwendung Gottes, zu seinen, Gotteskindern  
851 eben, diese Pflege der Seele und so weiter. Und wie mein Ist-Zustand  
852 ist. Wie ich den damals .. das hab ich nicht mehr zusammengebracht  
853 und dann hab ich einfach die-die Feststellung getroffen, aber dann  
854 ziemlich klar ', da gehst du nicht mehr hin. Also das war wirklich an  
855 einem Mittwochabend, nach einem Gottesdienst. Das war jetzt kein  
856 besonderer Anlass. Ich kann auch ausschließen, weil ich mich in der  
857 Gemeinde recht wohl fühlte. Hatte da also jetzt nicht irgendwie einen  
858 persönlichen Konflikt mit irgendjemandem. Eigentlich gar nicht. Bin  
859 auch sogar heute noch mit dem Gemeindeleiter befreundet, wir sind  
860 auch früher noch zusammen ins Theater gegangen, wir haben gerne  
861 Jazz oder auch Mahler und das ist 'ne Gemeinsamkeit. Das ist ein Arzt  
862 auch (lacht) also jetzt, die-die, mit Ausnahme von ganz bestimmten  
863 Amtsträgern, sind alle Laienprediger bei uns, die haben alle einen  
864 Beruf, ja? Also, mit Ausnahme vom Apostel, oder besonderen, die  
865 vielleicht in der Verwaltung tätig sind. .. Gut, also, dann, da war mir  
866 ziemlich schnell klar, also, da geh ich nicht mehr hin. Und, äh, aber  
867 eig-, wie gesagt, also, wie soll ich's ausdrücken? Durch diese  
868 Diskrepanz und dann hab ich mich einfach da, und seit dem Zeitpunkt  
869 geht's mir auch besser. Ich hab diesen großen Druck und diese  
870 Überforderung einfach irgendwie nicht mehr ausgehalten, aber, ich  
871 weiß jetzt nicht wo, worauf die jetzt direkt begründet ist. .. Vielleicht  
872 dieser übergroße Idealanspruch der Kirche, vermute ich jetzt mal. Und  
873 dass sich das mit meinem Leben nicht-nicht verträgt, oder so. Oder,  
874 dass ich es vielleicht zu ernst genommen habe. Und dass mir dabei,  
875 sagen wir mal, sämtliche Lebensfreude abhanden gekommen ist im  
876 Laufe der Zeit.

877 **88 I:** Ich versuch's mal grad zu sagen, wie ich es verstanden hab.  
878 Also, Sie haben, äh, den Wohnort gewechselt, Sie haben angeboten  
879 bekommen, wieder eine Funktion zu übernehmen und Sie haben das  
880 erst mal nicht gemacht.

881 **89 N:** Ja, genau.

882 **90 I:** War da schon ein Gefühl von "ist mir zuviel" oder passt  
883 irgendwie nicht...

884 **91 N:** Ja, also wenn ich das nochmal näher erläutern soll? Das war  
885 also, ähm, da hab ich, äh, mich hat man natürlich gefragt, warum ich

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886 es nicht machen möchte. Und da hab ich gesagt, weil ich, ähhhm, weil  
887 ich nicht vollständig dahinterstehen kann. Ich kann mich nicht vor  
888 Kinder oder Jugendliche stellen und ganz bestimmte Regeln oder  
889 Lehren verkündigen, zu denen ich nicht stehe. Dass das eben  
890 heuchlerisch wäre. Das es unehrlich wäre. Oder wenn ich auch  
891 anders handeln würde, oder ich leb zwei, drei Jahre mit jemandem  
892 zusammen, verkünde dort aber eben, ihr müsst solche Dinge, also,  
893 dass das einfach nicht übereinstimmend ist, und dass ich das nicht  
894 tun kann. Das ist mir natürlich hier leichter gefallen, als wenn ich in  
895 meiner Heimatgemeinde gewesen wäre, wo ich vielleicht mein Leben  
896 lang war. Und, äh, das hätte ich vielleicht auch gemacht, aber da  
897 hätte, dann wär noch eine Sache hinzugekommen, ich hab ja da  
898 vielleicht 15, 20 Jahre oder 15 Jahre was verkündet, was verkörpert,  
899 äh, und da wär noch ein Gedanke gekommen .. hoffentlich schadest  
900 du jetzt keinem. Das war jetzt ja hier einfacher. Weil mich ja hier jetzt  
901 keiner kannte, in...

902 **92 I:** ...hier ihre Geschichte solange nicht ...

903 **93 N:** ...dieser Funktion. Ja, ja. Also, das hätte mich vielleicht, das  
904 hätte vielleicht ein paar Monate oder ein paar Wochen was in meiner  
905 Heimatgemeinde verzögert. Weil, ich hätte jetzt nicht, würde nicht hier  
906 denken, dass ich das einfach so weiter durchgezogen hätte. Aber das  
907 war jetzt hier einfacher. Deswegen hab ich auch da direkt nein gesagt,  
908 also das will ich jetzt nicht mehr. Und zwischen dem Zeitpunkt, und  
909 dass ich gar nicht mehr gegangen bin, also, dass ich dann eben  
910 wirklich gebrochen habe, sozusagen, ähm, da waren vielleicht auch  
911 noch mal so acht Monate oder so was. Bis dann eben diese drei-,  
912 viermal wo ich wirklich aus der Kirche, sozusagen, kurz vor  
913 Gottesdienstbeginn rausgegangen bin, weil ich's nicht mehr  
914 ausgehalten habe.

915 **94 I:** Ja, das hörte sich für mich an, wie was, wo gar nicht so viel  
916 Denken beteiligt war, sondern mehr so ein Gespür hier..

917 **95 N:** Das war, das war rein Gespür. Also, ich will jetzt, zu dem  
918 Zeitpunkt. Wenn ich jetzt im Nachhinein vielleicht ganz bestimmte  
919 Sachen so sage, obwohl diese Diskrepanz, wie es in meinem Leben  
920 aussieht und welche, wie es eigentlich gelehrt wird und so weiter, und  
921 wie toll alles ist, ein Gotteskind..

922 **96 I:** Wie war Ihnen das gedanklich immer präsent?

923 **97 N:** Das die war präsent, aber ich wusste jetzt nicht, ich hätte  
924 Ihnen vor diesem letzten Gottesdienst nicht sagen können , dass es  
925 also, ich bin da jetzt nicht hingegangen, hab gesagt, jetzt probier ich  
926 es noch einmal, und dann geh ich nicht mehr, oder so, ja? Sondern,  
927 das war rein gefühlsmäßig. Ganz rein gefühlsmäßig und mit der

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928 Therapie, weil das in den ersten Sitzungen kein Thema war,  
929 höchstens auf so 'nem Fragebogen, den man da auch ausfüllt, äh,  
930 aber das waren jetzt noch keine Sitzungen, das waren ja eher noch  
931 so-so (Worte suchend) Informationsbeschaffung, sozusagen, ja? Äh,  
932 das war rein gefühlsmäßig. Das habe ich aber häufiger in meinem  
933 Leben schon mal erlebt, dass ich ganz bestimmte Kurven gemacht  
934 habe, in meinem Leben. Rein gefühlsmäßig, und die dann auch in  
935 Nachhinein irgendwie als richtig, also auch vollkommen dahinter  
936 gestanden habe. Aber in den Augenblicken, also da gibt es vielleicht  
937 so zwei, drei, in den Augenblicken, da hab ich's eben rein  
938 gefühlsmäßig getan, und nicht irgendwo mit 'ner Checkliste...

939 **98 I:** Also, ohne, dass Sie jetzt einen Plan dahinter gehabt hätten.

940 **99 N:** Ja, ja. 'Ne Strategie oder einen Plan, oder irgendetwas. Äh,  
941 das kann ich-das kann ich ausschließen. Und, äh .. ja, so war es und,  
942 äh .. jetzt muss ich aber noch dazu sagen, auch von der Kirche her  
943 wurde in keiner Weise Druck ausgeübt, dass ich ausgestiegen. Durch  
944 die guten Kontakte auch zu diesem Gemeindeleiter und der ist auch  
945 echt clever. Also, jetzt nicht nur, jetzt intellektuell, sondern auch so.  
946 Der hat, glaub ich, auch in seiner Kindheit mal auch zwei Therapien  
947 gemacht, oder so. Der hat das also auch befürwortet, dass ich 'ne  
948 Therapie mache. Das wird ja auch vielleicht von manchen Kirchen als  
949 nicht so gut angesehen, wo dann ja plötzlich irgendwo in Sachen  
950 eingegriffen wird, wo vielleicht Überschneidungen sein könnten. Also  
951 jetzt, ne? Und, äh .. eine Sache, das war jetzt aber eine .. zu dem  
952 Zeitpunkt neben diesem vielleicht üblichen Dingen, wie, die 'ne  
953 Depression ausmachen, war dann eben auch, dass-dass sowohl der  
954 Therapeutin, als auch mir dann eben sehr klar deutlich wurde, dass  
955 ich zu dem Zeitpunkt, neben keinen Zielen und ähnlichen Dingen,  
956 überhaupt nicht wusste, äh, was ich wollte. Überhaupt nicht wusste,  
957 was ich wollte. Dadurch bin ich ein paar mal in meinem Leben in  
958 Situationen hineingerutscht, äh-äh-äh, entweder muss ich dann, hab  
959 ich dann irgendwie Aufgaben oder Verantwortung übernommen, weil  
960 ich in dem Augenblick, in dem ich vielleicht gefragt werde, oder wo  
961 'ne Entscheidung ansteht, gar nicht ja oder nein wusste. Jetzt bin ich  
962 sowieso sehr vielseitig interessiert (amüsiert), ja? Das ist die eine  
963 Seite, und auf der anderen Seite fühlt man sich dann hinterher  
964 verpflichtet, etwas zu tun. Und dann bin ich drei, vier mal in meinem  
965 Leben, äh, ich kann aber ganz gut nein sagen eigentlich. Mir-mir ist  
966 das nur nicht in dem Augenblick klar. Also, mir ist es ein paar Mal  
967 passiert, das war das letzte mal, das war so kurz vor der Therapie, da  
968 sagte mir dann plötzlich mein Direktor: "Wollen Sie nicht die und die  
969 Aufgabe übernehmen?" Habe auch einfach ja gesagt. Ich mein, ich  
970 dachte [den Willen dazu ?] und so weiter hab ich, ähm, und hab dann

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971 so drei, vier Tage überlegt, und dann, das willst Du ja eigentlich gar  
972 nicht. Das ist ja plötzlich ein ganz anderer Fokus, den Du da abdeckst  
973 und, äh, das stimmt dann eben nicht mit meinen ursprünglichen  
974 Tendenzen überein. Dann kann ich wohl, oder lass ich mir einen  
975 Termin geben und dann, ich mein, dieser-diese-dieser-dieser Weg ist  
976 ja noch viel unangenehmer als wenn man direkt nein sagt, ja? Ja,  
977 dann kann ich das auch sagen, kann das auch begründen, oder kann  
978 dann auch sagen, tut mir leid, das war jetzt vielleicht aus Ihrer Sicht  
979 oder für Sie oder für die Planung, äh, ist es unangenehm, und sollte  
980 auch vermieden werden, aber, ich möchte es wirklich nicht. Weil das  
981 eben auch den und den Gründen nicht mit mir übereinstimmt. Also,  
982 das kann ich wohl. Nur eben, ich war .. war, und vielleicht hat sich das  
983 etwas verbessert, ähm .. sehr stark eigentlich, dass ich gar nicht in  
984 den Augenblicken weiß, was ich will. Als wenn so 'ne eigene  
985 Persönlichkeit gar nicht mehr da wäre, weiß ich nicht genau, oder-  
986 oder ..

987 100 I: Sondern mehr die Anforderungen der Situation ..

988 101 N: Der Um-, ja praktisch der Umwelt so-so 'n ..

989 102 I: Die Erwartungen der Anderen..

990 103 N: Ja, ja so 'ne Außenorientierung eher...

991 104 I: Und wenn Sie dann für sich alleine sind, dann ist das weg und  
992 dann..

993 105 N: Ja, ja also, ganz genau. Dass ich gar nicht so, dass überhaupt  
994 nicht präsent ist, was da ist, dass man vielleicht nur schaut, was  
995 Andere, was die Außenwelt von einem erwartet. Und dass man dieser  
996 Sache dann eben eher genügt, ja? Und diesen Ansprüchen. Und, äh,  
997 ja wie gesagt, also wenn mir das dann klar ist, dann korrigiere ich das  
998 auch. ... Jetzt im Nachhinein würde ich schon sagen, also, als ich  
999 gefragt wurde, ob ich Amtsträger wäre, oder werde, oder so was, das  
1000 hätte ich also schon, bald 14 Jahre, glaub ich, Amtsträger, hätte ich  
1001 also schon ein paar Jahre eher machen können, ne?

1002 106 I: Wie? Machen können?

1003 107 N: Also, nein sagen können. Oder-oder in dem Augenblick sogar  
1004 nein sagen, ja? Wobei, dann würde ich schon sagen, oder, dass habe  
1005 ich, da habe ich mich letztens noch mit jemandem am Telefon  
1006 unterhalten, den ich auch schon seit Jugendzeiten kenne. Dieser  
1007 Konformitätsdruck, in so einer Kirche, der ist natürlich sehr hoch.  
1008 Sobald man so etwas vom-von der Norm abweicht, die sehr eng ist,  
1009 ja? (sucht nach Worten) Sag mal, Lebensform, also verheiratet sein,  
1010 Kinder kriegen und so weiter und so weiter. Sobald man etwas davon  
1011 abweicht, oder, als Amtsträger hat man ganz bestimmte Fragen, weil

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1012 man mit ganz bestimmten Lehren, oder-oder-oder-oder auch  
1013 ungeschriebenen Regeln nicht zurecht kommt, oder so was. Und  
1014 dann .. äh, je nachdem, mit wem man zusammen hat, wird etwas  
1015 vielleicht tabuisiert, ja? Selten jetzt, streng sanktioniert, ja? Aber auf  
1016 jeden Fall nicht gerne gesehen. Und dann weicht man wieder in die  
1017 Linie hinein. So, also, das-das war vor, äh, Ende Dezember, hat  
1018 jemand, ein guter Bekannter von mir Geburtstag, mit dem hab ich  
1019 dann ziemlich lange gesprochen, weil ich weiß, der ist in meiner  
1020 Heimatgemeinde, der hat noch solche Probleme. Oder, soll heißen,  
1021 nicht noch solche Probleme, aber, äh, obwohl wir uns vielleicht nur  
1022 drei, viermal im Jahr sehen und sprechen, kamen wir relativ kurz in  
1023 einem Telefongespräch genau auf dieses Thema...

1024 **108 I:** Dann scheint es ja anzustehen...

1025 **109 N:** Ja, ja, und, äh, da ist natürlich dieser Kompromitätsdruck.  
1026 Und wenn ich das so sehe, Kompromitätsdruck so  
1027 vorweggenommene Erfüllung von Erwartungen, so? Dann ist das  
1028 vielleicht auch ganz verständlich, äh, dass ich das praktisch, das was  
1029 ich eigentlich will und-und sagen wir mal so 'n eigengesteuertes das  
1030 und das will ich erreichen und das tue ich jetzt, egal, was der sagt,  
1031 oder der sagt, oder, welche Ziele entgegenstehen, weil ich eben mein  
1032 Leben lebe. Das ist ja, das war wohl, ich sag mal, nahezu am  
1033 Nullpunkt, bei mir, würd ich mal sagen. Inwieweit das jetzt nur durch  
1034 eine, nur durch-nur durch meine, vielleicht falsch verstandenen  
1035 Dinge, die ich dort aufgenommen habe, oder durch die Kirche  
1036 begründet ist, weiß ich nicht. Auf jeden Fall hat es, hat es ganz  
1037 vorsichtig formuliert, äh, fördert die Kirche zum Beispiel, äh-äh,  
1038 zumindestens nicht herauszufinden, was-was die eigene Person,  
1039 oder-oder die Förderung der eigenen Persönlichkeit. Ja? Das-das  
1040 würd ich mal so vorsichtig gesagt formulieren. Weil ja immer der Wille  
1041 Gottes und, das ist der Weg dorthin, und so weiter und so weiter im  
1042 Vordergrund steht. Äh, was mich auch immer sehr stark gestört hat,  
1043 also, das ist kein Widerspruch zu dieser Diskrepanz von jetzigem  
1044 Leben und vielleicht Lehre und so, ist natürlich, dass immer  
1045 wiederum auf das Glaubensziel, auf die Ewigkeit und, äh, hingewiesen  
1046 wird, und nie, oder sagen wir mal alles andere, was hier und jetzt  
1047 geschieht, äh, als, in irgendeiner Form ja immer gegenüber der  
1048 Ewigkeit, als, äh, als .. ja, unnütz, oder schädlich, oder-oder  
1049 unwichtig, deklariert wird, ja? Das, äh, find ich auch einen sehr  
1050 wichtigen Aspekt.

1051 **110 I:** Also, wäre es sehr zugespitzt zu sagen, dass, ähm, das auch  
1052 eine Tendenz sein könnte, das, was im Alltag passiert, was unser aller  
1053 Leben so ausmacht, dass das dann dem gegenüber fast ein bisschen  
1054 abgewertet wird?

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1055 **111 N:** Das wird immer, also jetzt egal was, es wird in irgendeiner  
1056 Form relativiert. Sagen wir mal, selbst das Schönste und Beste und  
1057 Gute, ähm, ist ja gegenüber der Ewigkeit, äh-äh, sagen wir mal, wird ja  
1058 immer gegen null, wenn man denn, wenn man 'ne riesige Summe hat  
1059 und man hat 'ne kleinere Summe und die, also diese fast schon so 'ne  
1060 Grenzwertbetrachtung, ja, geht ja immer gegen null, wird in  
1061 irgendeiner Form immer abgeschwächt. .. Abgeschwächt. Das würde  
1062 ich schon sagen. Beispiel, so als, äh (überlegt), äh, wenn man, äh,  
1063 wenn man jetzt als Kirche den Anspruch hat, dass man, äh, dass man,  
1064 es gibt ja den Spruch ... "Euren Frieden lasse ich Euch, und meinen  
1065 Frieden gebe ich Euch." Das waren Worte Jesu. Also, wenn man das  
1066 jetzt mal [nach?] den Frieden, des jeden- jeden Einzelnen, äh, lässt  
1067 Gott, so wie er ist, aber man bekommt noch besonderen göttlichen  
1068 Frieden. Zufriedenheit, alles Mögliche, Ausgeglichenheit. .. Dann ist  
1069 es natürlich so, äh, wenn man jetzt darüber sprechen würde, wenn  
1070 man nicht Gott anerkennt, oder nicht unter dieser Pflege Gottes steht,  
1071 ähm .. dann, äh, dann fehlt einem ja immer was. Dann fehlt einem  
1072 immer was. Und da sind zum Beispiel so Bemühungen, von mir aus  
1073 jetzt wie, wie in der Diplomatie, um, Konflikte zum Krieg, oder wohin  
1074 auch immer auszutauschen, sind ja immer so begründet, ach, das ist  
1075 alles nur Stückwerk, ja? Das ist ja alles nichtiger. Und Kriege-Kriege  
1076 oder Unfrieden und-und Machtspiele und ähnliche Dinge,  
1077 Auseinandersetzungen, gibt es nur, weil die Menschheit, oder die  
1078 Meisten, Gott und, äh, Gott vernachlässigen, nicht unter der Pflege  
1079 Gottes stehen, weil ihnen eben der göttliche Friede, so möchte ich es  
1080 jetzt mal als, also anhand dieses Beispiels. Man hat Frieden, das ist  
1081 auch gut, oder wenn ein Mensch zufrieden ist, aber eigentlich fehlt  
1082 ihm ja noch was. .. So, das ist, ne? Oder, ein Mensch tut vielleicht  
1083 sehr viel Gutes, ich nehme mal, Mutter Theresa, oder wer auch immer,  
1084 ja? Aber, das ist ja praktisch nur menschliche Hilfe, man-man- - hilft  
1085 ihm, dass er wieder gesund wird, man hilft ihm, dass er nicht  
1086 verhungert, oder wie auch immer, sagen wir mal in der Dritten Welt  
1087 eben manche Hilfsaktionen. Ja, aber, das sind ja nur irdische Hilfen  
1088 und, äh, wie die, wie der Seelenzustand dieser Seelen aussieht, also  
1089 in 'nem, in dem ewigen Leben, das ist dann, und das ist ja viel  
1090 wichtiger aus der Sicht der Kirche, äh, wird also das auch schon  
1091 wieder abgeschwächt, auch wenn man es natürlich, als wenn man  
1092 natürlich aus der Nächstenliebe heraus hilft, und ähnliche Dinge. Aber  
1093 es ist natürlich immer von geringerem Wert.

1094 **112 I:** Von geringerem Wert. Das hab ich gemeint, wie Abwertung,  
1095 also egal, äh, ob jetzt, ähm, im Leben eines Menschen was  
1096 tieftrauriges passiert, oder was wunderbares, es, äh, ist aus dieser  
1097 Perspektive betrachtet eigentlich unwichtig.

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1098 **113 N:** Ja, ganz genau. Das ist irrelevant, ja? Irrelevant. Wird auch  
1099 oft [ein gesprochen, so?] was wie Apostel, Stammapostel, oder in der  
1100 Bibel, weiß ich nicht, dass es, nee, glaub nicht, das steht nicht in der  
1101 Bibel. Wir müssen immer alles aus der Sicht der Ewigkeit betrachten.  
1102 Das ist so ein ganz geflügeltes Wort sogar. Oder aus der Sicht Gottes,  
1103 der Jahrhunderte, Jahrtausende, Millionen von Jahren übersieht.

1104 **114 I:** Und davor wird man dann mit dem persönlichen Glück, oder  
1105 was immer, ganz klein.

1106 **115 N:** Ja, da kann man also von mir aus das größte Drama erleben,  
1107 oder den schönsten Augenblick, äh, das ist aber alles nur zeitlich,  
1108 also, ne?

1109 **116 I:** Wie-wie passt, wie hat das zu Ihrer doch recht intensiven,  
1110 zumindest jetzt in meiner Vorstellung, intensiven Gottesbeziehung  
1111 gepasst?

1112 **117 N:** Ähm, ich hab natürlich immer intensiver dadurch gebetet.  
1113 Und, äh, hab dann auch, fing dann vielleicht ganz zum Schluss, oder  
1114 auch zwischendurch bestimmt mal an zu hadern, sagt man ja  
1115 gegenüber Gott. Man hadert, ne? Man ist also nicht damit  
1116 einverstanden und auf der anderen Seite weiß man natürlich auch, äh,  
1117 dass man ohnmächtig ist. Sagen wir mal, wenn es, wenn man-wenn  
1118 man davon ausgeht, dass, von mir aus jetzt mein Krankheitsbild,  
1119 Depressionen, oder ich hätte, wär jetzt krank geworden, oder, äh,  
1120 irgend jemand stirbt, oder ich hätte ein großes Unglück erlebt, äh,  
1121 oder wie auch immer, wo man eben hadern könnte, mit dem, also  
1122 irgendwelche Schicksalsschläge. Und wenn man das eben definiert  
1123 als, das ist aber der Wille Gottes.. Dann kann man ja eigentlich nichts  
1124 dagegen tun.

1125 **118 I:** Man darf sich dann nicht innerlich auflehnen, ne?

1126 **119 N:** Da ist man da ohnmächtig.. Das das kommt noch hinzu. Also,  
1127 man kann erstmal faktisch ja gar nichts dagegen tun, wenn man das  
1128 unterstellt, und zum zweiten ist es ja eigentlich noch-noch 'ne Sünde,  
1129 oder, jetzt nicht offiziell in so 'nem Sündenkatlog, aber, es gibt einige  
1130 Beispiele, in der- auch in der Bibel, äh, wenn welche gehadert haben,  
1131 ja? Dass die dann von Gott gestraft wurden. Also, auf jeden Fall, dass  
1132 es nicht Gott wohlgefällig ist, ja? Dass es also nicht mit dem Willen  
1133 Gottes überein-. Und dass man seinen Willen dann unter den Willen  
1134 Gottes stellt. Ja? Und dann Nachfolge und welche Schlagworte es da  
1135 auch immer gibt, ja? Man gibt sich praktisch, man-man kann auch,  
1136 Glaube ja auch mit Vertrauen, man gibt sich vollständig Gott hin. Egal  
1137 was passiert. Ja? Und wenn es einem auch noch so mies geht. Ja?  
1138 Also, äh, und wenn es kaum auszuhalten ist. Aber Gott gibt einem ja  
1139 Kraft dazu. Also jetzt, ne? Wenn man in diesem System bleibt. Und,

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1140 äh, ich kann's natürlich jetzt schlecht sagen, aber bei mir war es dann  
1141 eben so, dass ich es nicht mehr ausgehalten habe. Zumindest..

1142 120 I: Sie haben.. Das hätte mich interessiert, haben Sie dann  
1143 dadrum gekämpft, oder wie..?

1144 121 N: Da hab ich drum gekämpft, ne ganz, also das war ja  
1145 bestimmt, würde jetzt gar nicht sagen, drei Jahre, das hat vielleicht  
1146 auch vor fünf Jahren schon begonnen. So stückchenweise, das ich  
1147 gehadert habe, oder dass ich sauer war, oder-oder, dass ich auch im  
1148 Gebet Gott angeschrien habe. Ja, also das war schon so, ne? Oder  
1149 dass ich auch geweint habe, oder ähnliches, oder dass ich verzweifelt  
1150 war, also an dieser, ähm, ja dass man, das fehlt einem ja plötzlich,  
1151 dieses Bezug-System, ja? Da bricht ja was zusammen, ne?

1152 122 I: Also, für mich ist jetzt einfach, während ich Ihnen zugehört  
1153 habe, die Frage, äh, entstanden, wie passt dieser Gott und diese  
1154 Gottesbeziehung zu dem, was Sie gerade geschildert haben? In  
1155 diesem Unbedeutend-Sein, äh, ja, der eigenen Geschichte, oder des  
1156 eigenen Lebens. Und was haben Sie damit gemacht?

1157 123 N: Ja, das war eben, äh-äh, das hat sich eben so entwickelt,  
1158 dass ich das nicht mehr, also je-, dass ich mich mit Sicherheit  
1159 verzweifelt war. Zutiefst verzweifelt war. Teilweise eben hochwütend  
1160 war. Aber jetzt au-, da hatte man auch schon wieder ein schlechtes  
1161 Gewissen, ist ja auch logisch in diesem System. Also mit Hader und  
1162 so weiter. Und, äh .. also, teilweise war es so, dass ich wirklich  
1163 gedacht habe, jetzt in [..?], doch das, ne, da kann ich mich dran  
1164 erinnern, ähm, dass wirklich meine Seele gestorben ist. Würd ich-  
1165 würd ich mal sagen, ja? Dass ich gedacht habe, äh, meine Seele ist  
1166 tot. .. Und wenn die Seele tot ist, äh, dann, äh, wer kann sie nur retten.  
1167 Und wenn er se- sich rettet, dann ist es Gott, also gibt es plötzlich  
1168 Gott nicht mehr, oder diese Bedeutung hat er ja nicht mehr. Und dann  
1169 ist praktisch dieses ganze System, was man ja eben ganz normal  
1170 gelernt und verinnerlicht hat, ist dann weg. .. Und, äh, das war  
1171 natürlich ein ganz großer Verlust, weil ja plötzlich dann alle  
1172 Vorzeichen sich umkehren, ja? Und, äh, aber als ich mich dann  
1173 getrennt hab, das-das hängt aber auch damit zusammen, auch  
1174 herauszufinden, was will ich denn eigentlich? Also, dass man wieder  
1175 zu sich, so stückchenweise, zurückfindet.

1176 124 I: Ja. Also, so was wie "Meine Seele ist tot", das klingt natürlich  
1177 sehr, äh, dunkel und ...

1178 125 N: Das war also, das waren bestimmt Tiefstpunkte, äh, in  
1179 meinem Leben. Das war also so..

1180 126 I: Wann war das denn ungefähr?

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1181 **127 N:** Ich würd sa-, also jetzt mal, so 'n Vierteljahr vielleicht bevor  
1182 ich zum Arzt gegangen bin. Also, das war eine sehr, sehr dunkle Zeit,  
1183 Ähm, es gab vielleicht schon mal vorher ein paar Momente, wo das so  
1184 war, aber, wo ich wirklich gedacht habe, so kommst Du nicht weiter.  
1185 Du bist also völlig hilflos. Du hast auch gar keine Ziele mehr, ich  
1186 mein, das passt ja alles zusammen. Du hast auch keine Perspektive  
1187 mehr. Dir hilft auch keiner. Selbst Gott hilft Dir nicht. Ja? Also,  
1188 derjenige, der Allmächtig ist, derjenige, der Liebe ist, ja? Der-der  
1189 Vater ist, so postuliert, ja? Also der ist ja dann auch nicht mehr da,  
1190 ne? Und der das eben will. Aber das ist eben, also, jetzt, wenn er's-  
1191 wenn er's überhaupt will, ne? Und dann stellt sich eben die Frage,  
1192 gibt es diesen Gott, oder kann das überhaupt sein?

1193 **128 I:** Also, so tief gingen Ihre Zweifel da?

1194 **129 N:** Ja, ja, das geht dann auch. Oder-oder sogar, wenn ich einfach  
1195 gesagt, also jetzt sogar, das fällt mir gerade ein, mit der, äh, Seele ist  
1196 tot, dass ich noch selbst gedacht habe, selbst wenn es ihn gibt, ja?  
1197 Da habe ich auch erst mal gar nicht so ganz großartig dran gezweifelt,  
1198 ähm, dann lös ich mich von ihm. Also, das halt ich nicht aus, oder,  
1199 das, diese Beziehung kann ich nicht mehr akzeptieren. Also bis,  
1200 sagen wir mal so, als wenn ich sagen würde "bis hierher und nicht  
1201 weiter". Dass ich mich dann, so-so, wie gesagt, lossage von Gott, ja?  
1202 Also, in, ähm, und äh, ja als wenn, wie man wie in 'ner ganz normalen  
1203 Beziehung sagen würde, also, jetzt, äh, das ist so qual- voller Qualen  
1204 oder so, und tut mir leid, ich löse mich von Dir. Sagen wir mal, wenn  
1205 ich von jemandem, von einem Menschen jetzt vielleicht im Extremen  
1206 abhängig wäre. Wirtschaftlich, wie auch immer.

1207 **130 I:** Dass Sie sagen würden, jetzt...

1208 **131 N:** Jetzt...

1209 **132 I:** ...ist ein Punkt erreicht...

1210 **133 N:** Jetzt ist vorbei, jetzt kannst Du mich erschießen, kannst  
1211 mich loslassen, kannst mich verhungern lassen, oder wie auch  
1212 immer. So geht's jetzt nicht weiter. Das war also noch, äh, ich hab  
1213 nicht daran gezweifelt, oder war jetzt nicht so 'ne intellektuelle Sache,  
1214 das kann nicht sein, und deshalb kann es Gott nicht geben, sondern  
1215 ich hab mich eigentlich sogar vorher von Gott losgesagt, kann man  
1216 sagen. Immer unter der Voraussetzung, dass es überhaupt sein Wille  
1217 ist. Das, die Entscheidung hab ich schon gemacht. Also das waren so  
1218 ganz-ganz tiefe Punkte. Das war also, .. ja .. also ich denk mir, das  
1219 Vierteljahr, bevor ich zum Arzt gegangen bin, das war wohl 'ne sehr,  
1220 sehr tiefe-tiefe Zeit.

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1221 **134 I: Dann, äh, kam, während Sie noch drauf gewartet haben, dass**  
1222 **die Therapie überhaupt losgeht, ne, diese Erlebnis. Sie sind dahin**  
1223 **gegangen und irgendwie passte es nicht mehr.**

1224 **135 N: Ja, ja.**

1225 **136 I: Wie ging's dann weiter?**

1226 **137 N: Dann, äh, als ich nicht mehr hingegangen bin?**

1227 **138 I: Ja.**

1228 **139 N: Äh, dann bin ich da-, also, worüber ich mich am meisten**  
1229 **gewundert habe, dass mir eigentlich das, was ja wirklich immer so ein**  
1230 **festes Gerüst in meinem Alltag war, alleine die Gewöhnung, sagen wir**  
1231 **mal, zu ganz bestimmten Zeiten in die Gottesdienste zu gehen und so**  
1232 **weiter und so weiter, dass mir das überhaupt nicht gefehlt hat. Ich**  
1233 **war auch in keiner Weise, hatte ich ein schlechtes Gewissen. Das**  
1234 **fand ich auch sehr, sehr überraschend für mich selbst. Da hab ich**  
1235 **mich sehr stark beobachtet. Weil man ja auch immer gelehrt**  
1236 **bekommt, wenn man nicht in die Gottesdienste geht und so weiter**  
1237 **und so weiter ist das Sünde und man bekommt ja keinen Frieden und,**  
1238 **äh, man bekommt nicht die Seel-, die Befreiung der Seele durch Jesu**  
1239 **Vergebung und so. Da hat mir gar nichts gefehlt. Überhaupt nichts**  
1240 **gefehlt. Und ich fühlte mich da sogar sehr wohl. .. Und obwohl ich**  
1241 **mich dann ganz normal, mein ganzer Sonntag, den ich ja lebenslang**  
1242 **so gewohnt bin, dieses Gerüst, äh, da hat mir nichts gefehlt und ich**  
1243 **hatte auch nie ein schlechtes Gewissen, also das fand ich ganz**  
1244 **erstaunlich. Fand ich sehr erstaunlich.**

1245 **140 I: Hatten Sie damit gerechnet?**

1246 **141 N: Nee,...**

1247 **142 I: Wenn Sie sagen...**

1248 **143 N: ...überhaupt nicht...**

1249 **144 I: ...Sie finden's erstaunlich**

1250 **145 N: Ja, ich hätte da also jetzt, das wird ja auch anders gelehrt,**  
1251 **eigentlich. Das, äh, ja, man geht ja in die Gottesdienste mit dem**  
1252 **Anspruch, oder, dass Gott einen bedient, durch den Heiligen Geist.**  
1253 **Das ist, man-man spricht ja auch von "Seelenspeise", ja? " Brot des**  
1254 **Lebens" und so weiter und so weiter. Alles das, was einen, äh, was**  
1255 **eine Seele eben pflegen soll. Und, äh, wenn man das unterstellt, und**  
1256 **zu dieser Seelenpflege kommt ja eben das heilige Abendmahl. Und**  
1257 **ganz zum Schluss der Friede Gottes noch, ne? Sei mit Dir und so**  
1258 **weiter und so weiter. Diese drei ganz massiven Dinge, teilweise eben**  
1259 **auch Sakramente, also, heilsnotwendige, Bestandteile eigentlich**  
1260 **eines Glaubens, die sind ja dann plötzlich nicht mehr da und dann,**

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1261 hat-hat man immer gehört, in den Gottesdiensten, dass es ja genauso  
1262 ist, äh, wenn man nicht in den Gottesdienst, oder nicht nach dem  
1263 Willen Gottes fragt, oder nicht die Nähe Gottes sucht und seine  
1264 Pflege, als wenn eine Seele verhungert.

1265 **146 I:** Ja.

1266 **147 N:** Ja? Und das war aber nicht so. Also, ich hab da nichts  
1267 vermisst. Und das hätte ich eigentlich erwartet. Das wäre mir aber  
1268 egal gewesen, äh, zumindest zu diesem Zeitpunkt, wie so'n tiefsten  
1269 Bruch, ja? Mit Gott, oder, dass ich's nicht mehr in den Gottesdiensten  
1270 ausgehalten habe. Da hätte ich erwartet, äh, dass mir entweder, dass  
1271 ich Unfriede hab, dass ich unruhig bin, oder-oder unzufrieden bin.  
1272 Solche Dinge hätte ich erwartet. Äh, das ist überhaupt nicht  
1273 eingetreten. Ich hab mir also, ich hab mich sehr wohl gefühlt und  
1274 auch voll, eigentlich sogar so, voller innerer Balance, kann man  
1275 sagen, ne, also jetzt zumindestens der Weg dahin, wieder zu einer  
1276 Balance, ja? Äh, das war sehr erstaunlich und das andere, was ich  
1277 meinte war eben, der Mensch is-, hat sich auch ganz, an ganz  
1278 bestimmte Strukturen im Alltag eben gewöhnt. Dass mir das auch  
1279 nicht fehlte, da is auch kein-da ist kein Vakuum entstanden. Also  
1280 weder jetzt inhaltlich, eben auf meine Seele bezogen, ist kein Mangel  
1281 entstanden.

1282 **148 I:** Noch, dass Sie sonntags gedacht hätten...

1283 **149 N:** Ja, genau, was mach ich jetzt, so, ja? Ja? Also, sagen wir  
1284 mal, was mach ich jetzt, äh, also das ist beides nicht eingetreten. Äh,  
1285 dann hatte ich hinterher mal, also, dann fragt man natürlich auch  
1286 immer noch zu seinen Verhältnissen zu Gott, ähm, da hatte ich, äh,  
1287 sogar noch, entweder gibt es ihn gar nicht, das hab ich erstmal offen  
1288 gehalten, auch in der Therapie, ja, äh, da hat auch meine Therapeutin  
1289 gesagt, das können wir offen halten, das müssen wir jetzt nicht  
1290 entscheiden (lachend) oder so, ja?

1291 **150 I:** Also, irgendwann ist es Thema geworden?

1292 **151 N:** Das war mal Thema, ja-ja, da hab ich dann, äh, ich muss in  
1293 dieser Therapie immer sehr viel schreiben. Immer wenn ein Thema  
1294 kommt, dann sagt sie, schreiben Sie mal da und da zu. Und dann fragt  
1295 sie natürlich, was ist passiert oder so, und das war dann eben, äh, als  
1296 ich dann wirklich endgültig, vielleicht so drei, vier Wochen. Als ich  
1297 wusste, ich geh nicht mehr in die Kirche, also, war jetzt nicht so, dass  
1298 ich sage, dann und dann und jetzt geh ich da nie wieder hin, sondern  
1299 ich bin einfach automatisch nie mehr hingegangen. So ein Jahr,  
1300 anderthalb Jahre jetzt, vor-vor drei Monaten bin ich auch offizielle aus  
1301 der Kirche ausgetreten, weil ich noch gedacht hatte, das ist ja völlig  
1302 un-, also da war ich mir ziemlich sicher, dass ich da nie wieder

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1303 **hingehge und dass ich auch nie wieder in so eine Gemeinschaft gehe,**  
1304 **die so tief in mein Leben eingreift. Das war aber jetzt lange, also jetzt,**  
1305 **das hat ungefähr ein Jahr gedauert, bis ich mir wirklich darüber im**  
1306 **Klaren war. Und mein Verhältnis zu Gott? Was ich heute, also ich bete**  
1307 **nicht .. mehr. Ähm, ich vermisse auch nichts, ich hab jetzt auch keine**  
1308 **großen Unglücke und ähnliches, was man vielleicht erwartet hätte.**  
1309 **Jetzt immer in diesem System. Das ist ja wie 'ne Befreiung.**

1310 **152 I: Also, so 'ne Art Strafe?**

1311 **153 Ja, ja, 'ne Bestrafung. Ja? Oder-oder...**

1312 **154 I: Ein Zeichen?**

1313 **155 N: Ein hilfreiches Zeichen, ja? Aus Gottes Gnade würde er einen**  
1314 **wieder auf den richtigen Weg führen. So, und man ist jetzt in diesen-**  
1315 **dieses, das hab ich alles nicht erlebt, ne? Ich hab eigentlich nur**  
1316 **positive Sachen erlebt. Und das war dann wirklich 'ne Befreiung, eine,**  
1317 **äh, Emanzipation (lachend) könnte man sagen, ja? Also, dass ich**  
1318 **frage, was ich will, was ich möchte, ähm, wenn man, aber das waren**  
1319 **wirklich, das sind ganz seltene Augenblicke. Wenn mal so was**  
1320 **ähnliches wie ein schlechtes Gewissen, oder so'n-so'n, ne, 'ne**  
1321 **Unsicherheiten auftaucht, dann bin ich mir immer ziemlich im Kla-,**  
1322 **also dann mach ich mir immer ziemlich bewusst, ne, das ist Quatsch,**  
1323 **ne, also, das-das ist jetzt kein 'Verdrängen, sondern, äh, ich hab's**  
1324 **eben anders und positiv erlebt und das steht nicht unter Strafe oder,**  
1325 **äh, ich leb nicht unter einem Damoklesschwert oder-oder ähnlichen**  
1326 **Dingen, ja? Also, dass ich jetzt auf den großen Knall warte, jetzt also**  
1327 **im negativen, ähm, das überhaupt nicht. .. Und dann hab ich noch**  
1328 **zwischen durch mal eine Klärung gehabt, wenn überhaupt, den Ansatz**  
1329 **einer Erklärung, dass ich gedacht hab, wenn es noch einen Gott gibt,**  
1330 **dass er sogar vielleicht dafür gesorgt hat, dass ich, äh-äh aus dieser**  
1331 **Situation so herauskomme. Dass er eben, wenn es einen Gott gibt,**  
1332 **der Liebe ist, jetzt unabhängig von Kirche. Das war das erste Mal, als**  
1333 **ich Kirche und Gott getrennt habe, das ist ja auch ein ..**

1334 **156 I: Ah, ja, wichtiger Schritt.**

1335 **157 N: Das ist 'n wieder wichtiger Schritt. Gott nicht mit Kirche und**  
1336 **Gott nicht mit Amtsträgern und Gott nicht mit Heiligem Geist**  
1337 **gleichzusetzen, wenn es ihn, wenn es ihn gibt. Das lass ich aber, wie**  
1338 **gesagt, offen. Das weiß ich heute nicht. Ähm, dass ich dann aber**  
1339 **noch gedacht habe, wenn es ihn gibt, und er mich liebt, wie er jede**  
1340 **Seele liebt, dass er dann so-so (Worte suchend) sogar gesorgt hat,**  
1341 **dass ich mir davon trenne. Das würde ja zu diesem rein**  
1342 **gefühlsmäßigen auch passen. Meine-meine Vorgehensweise. .. Aber**  
1343 **das lass ich offen und heute ist es mir fast egal. Also, das ist jetzt**

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1344 **keine tägliche, äh, oder war kein 'riesiges Thema, aber, dass ist mir**  
1345 **mal so als Gedanken gekommen.**

1346 **158 I: So, irgendwie...**

1347 **159 N: Ja, ja, einfach so. Also jetzt, man-man-man setzt sich ja nicht**  
1348 **hin und überlegt jetzt drei Stunden irgendwie das Thema, sondern,**  
1349 **das schwirrt ja so durch den Kopf, ja? Das geht mir auch immer in der**  
1350 **Therapie so, dann sagt sie, schreiben Sie doch mal da zu dem und**  
1351 **dem Thema, dann beschäftigt mich das zwei, drei Tage, aber, wie**  
1352 **gesagt, unbewusst, ohne, dass ich mich 'n Abend hinsetze. Dann fang**  
1353 **ich an zu schreiben und dann, äh, kommen ganz erstaunliche, äh,**  
1354 **auch Assoziationen und-und Ketten und so weiter zu, äh zutage.**

1355 **160 I: Das ist 'n Prozess [innen?]**

1356 **161 N: Ja, das ist ganz erstaunlich, was-was da positiv...**

1357 **162 I: So ist das also gewesen?**

1358 **163 N: So ist es gewesen, ja.**

1359 **164 I: Kann man das so sagen?**

1360 **165 N: Mhm, ja.**

1361 **166 I: Okay. Ja, dann würd ich diesen Teil...**

1362

1363 **Anmerkung: Der Erzählfluss von N wurde durch häufiges "äh", "ähm",**  
1364 **etc. unterbrochen. Fortlaufende Rezeptionssignale beider Personen**  
1365 **im Interview sind nicht besonders aufgenommen worden.**

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## Faith Development Interview with Peter

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1     **1**     **I:** Okay. Also, dann nochmal zu Ihrem Leben. Wenn Sie über Ihr  
2     Leben nachdenken, und, wir haben ja vorhin ein bisschen damit  
3     angefangen, könnten Sie es in unterschiedliche Abschnitte einteilen?

4     **2**     **N:** Tja, ja, dann würd ich auf jeden Fall sagen, sagen wir mal, bis  
5     zum zehnten Lebensjahr Kindheit, bis einteilen. Dann, ähm, würd ich's  
6     einteilen zwischen dem, könnte man noch, Abitur und Studium, wenn  
7     man wollte, dann Berufseinstieg, diese Zeit, also vielleicht so von 28  
8     bis 35, 37 so in der Ecke, ja und jetzt den, die letzten fünf Jahre würd  
9     ich auch als Abschnitt sehen. Ob jetzt die letzten fünf Jahre, oder  
10    diese Trennung, ja, würd ich, dann würd ich lieber diese Trennung  
11    ansehen. Obwohl da natürlich die, sagen wir mal, Leidenszeit, oder  
12    den Weg dorthin, und auch die Depression würde ich doch schon in  
13    einem Zug sehen. Also, vielleicht vier Abschnitte, grob.

14   **3**     **I:** Wenn's-wenn's 'n Buch wäre, könnten Sie dann Kapitel  
15    benennen?

16   **4**     **N:** Mhm. Ja, das erste würd ich, sagen wir mal, "Unbeschwerte  
17    Kindheit" nennen. Das zweite vielleicht, ähm, "Trennung meiner  
18    Eltern". Ähm, dann "Jugendzeit", so, also jetzt .. jüngere Erwachsene,  
19    sozusagen. Dann, ja das würd ich jetzt mal ziemlich weit nehmen "Bis  
20    zum Ende des Studiums" und das dritte wäre vielleicht so "Versuch  
21    von Etablierung" oder so, also jetzt also in beruflicher Hinsicht. Ähm,  
22    ja und jetzt würd ich mir schon so 'ne gewisse (lachend) "Reife"  
23    vielleicht, äh-äh, also, jetzt würd ich mich vielleicht eher noch als  
24    Erwachsenen sehen als mit 30 oder jetzt mit 20.

25   **5**     **I:** Welche Ereignisse sind rückblickend besonders bedeutsam?

26   **6**     **N:** Ähm, auf jeden Fall, äh, die Trennung meiner Eltern. Also, das  
27    war ja nur 'ne Zeit, das war ja keine permanente Trennung, sondern  
28    so anderthalb, zwei Jahre. Das war sehr bedeutend. Äh, Konfirmation  
29    würd ich auch sagen, obwohl das beides recht zeitnah  
30    zusammenhängt. Äh, dieses Amtsträger sein, würd ich sehr stark  
31    nehmen. .. Berufseinstieg war auch ziemlich, äh, heftig, oder  
32    bedeutend in meiner Zeit. Und, jetzt würd ich mal ganz nochmal  
33    sagen, also den Orts- und den Ortswechsel auch. Wenn ich jetzt mal  
34    die letzten fünf Jahren einfach in einem Blick nehme. Oder von der  
35    Bedeutung her natürlich jetzt ist der Ortswechsel vielleicht nicht ganz  
36    so relevant, aber, die Trennung, oder diese Entwicklung überhaupt  
37    dahin.

38   **7**     **I:** Ja. Gibt's in Ihrer Vergangenheit Beziehungen, die Ihre  
39    persönliche Entwicklung entscheidend beeinflusst haben?

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40 **8 N:** (Überlegt) Entscheidend, glaub ich nicht, weil ich vielleicht  
41 von frühester Zeit an, also auf der einen Seite habe ich, das hab ich ja  
42 schonmal so erwähnt, dass ich mich nie zu stark gebunden habe,  
43 dass ich auch eine Beziehung jetzt nie als, für so von vornherein bis  
44 zum-zum Lebensende, also, sehr auf Dauer angelegt angesehen habe.  
45 Dass ich auch meine, sehr viel immer mit mir selbst auszumachen.  
46 Auch wenn's vielleicht lange dauert, oder so, aber irgendwie, das  
47 arbeitet so lange, bis ich äh-äh irgendwie denke (schnippt mit den  
48 Fingern) das ist es jetzt, nicht? Das ist es jetzt. Äh, und ich nehme  
49 vielleicht ist das ein Fehler von mir, geh selten irgendwo hin und  
50 frage um Rat. Jetzt mal vielleicht vom Arzt, oder jetzt dieser  
51 Psychotherapie, äh, dann-dann vertrau ich den Leuten, wenn das also  
52 geht, ja? Dann, das ist was anderes. Aber ich geh jetzt, bin nie zum  
53 Berufsberater gegangen, oder zur Studienberatung oder irgendwie,  
54 wie ich eben gesagt hab, zu meinem Vater oder, und hab jemanden  
55 um Rat gebeten. [Deshalb?] mach ich immer sehr viel mit mir selber  
56 aus.

57 **9 I:** Erinnern Sie sich an Veränderungen in Beziehungen, die einen  
58 entscheidenden Einfluss auf Ihr Leben, oder auf Ihre Ansichten  
59 hatten?

60 **10 N:** Ähm, von Beziehung zu Beziehung lernt man natürlich erst  
61 mal sich selber besser kennen, das ist ganz logisch, was man auch da  
62 will oder nicht will, was einen, äh, angeht. Also das ist aber 'n ganz  
63 normaler Reifeprozess, das würd ich jetzt nicht als große Änderung  
64 sehen. Und wenn es, äh, da ich sowieso jetzt äh-äh, eher geneigt war,  
65 äh, nicht so ganz feste B- Bindungen einzugehen, war das auch nicht  
66 mit ganz großen Schmerzen verbunden. Also, es war jetzt nicht  
67 irgendwie, dass ich dann in so ein down gefallen bin. (Überlegt) Es  
68 war, bei einer Beziehung war es zwar so-so, aber dadurch hat sich in  
69 meinem Leben nichts irgendwie verändert. Das hat mir dann mal  
70 wehgetan, aber, äh, aber das, mein Leben hat sich dadurch nicht  
71 verändert.

72 **11 I:** Es klingt so, als sei das eher so was gewesen, was sich dann  
73 auch wieder.. äh, weiß nicht, ausgeglichen?

74 **12 N:** Ja, ja, also das, äh, dann hab ich's eben als Ende, als-als  
75 Faktum angesehen, das hört sich jetzt sehr-sehr kalt an, also so kalt  
76 war das natürlich jetzt nicht, aber, [das hab ich jetzt auch ?] ach, jetzt  
77 es zu ende, ne? Wir, also, sie geht rechts..

78 **13 I:** Aber Ihr Leben ist eigentlich...

79 **14 N:** Also das ist weitergegangen. Das ist weitergegangen.

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80 **15 I:** Ja. Wie hat sich Ihr Gottesbild, Ihre Beziehung zu Gott im  
81 Verlauf Ihres Lebens, also, über die unterschiedlichen Phasen,  
82 verändert?

83 **16 N:** Ähm, erst war es 'n sehr diffuses, dann muss ich sagen ein  
84 sehr, sehr persönliches Gottesbild. Dass ich also direkt auch in der  
85 Ich-und-Du-Form und so weiter gesprochen habe, als wenn ich mit  
86 einer Person sprechen würde. .. Ähm, das hab ich jetzt, äh, jetzt hat es  
87 sich geändert, dass ich, was weiß ich, nicht mehr mit ihm spre-, ja ich  
88 spreche nicht mehr mit ihm, ja? Das ist ein großer Wechsel. Und was,  
89 äh, noch eben ist, das hat nicht direkt was mit Gott zu tun, aber, dass  
90 ich Gott und Kirche und so weiter getrennt habe. Das war, also, das  
91 hab ich, also, das war vorher diesem personifizierten Gott, habe ich  
92 diesen Gott auch mit Kirche, Amtsträger und alles mögliche, diese  
93 ganzen Hierarchiestufen und Lehren gleichgesetzt. Und, äh, nach der  
94 Trennung von der Kirche hab ich da erstmal differenziert. Und jetzt ist  
95 es eben so ein Bezug, ich will jetzt nicht verneinen, ich will Gott nicht  
96 verneinen, äh, aber ich suche auch nicht mehr seine Nähe.

97 **17 I:** Was bedeutet Gott? Also heute für Sie?

98 **18 N:** Äh, es ist jemand, der da sein 'könnte. Natürlich bin ich  
99 geprägt, also durch diese ganzen Dinge, wie- wie die Welt geschaffen  
100 ist und so weiter. Aber, ich würde mich nicht wundern, wenn es ihn  
101 nicht gäbe. Also, die Bedeutung ist sehr gering geworden. .. Und  
102 wenn, dann würd ich ihn wirklich, wenn es ihn gibt, als wirklich, als  
103 einen sehr gütigen und ganz anders, äh-äh, sehr toleranten Gott  
104 ansehen, der vielleicht in irgendeiner Form alles lenkt und leitet und-  
105 und schafft, aber nicht in das Leben einzelner eingreift. .. Oder, sie  
106 unter Strafe stellt oder solche Dinge. Das würde ich jetzt überhaupt  
107 ganz ausschließen.

108 **19 I:** Ah ja. Gab's in Ihrem Leben Momente intensiven Glücks,  
109 Durchbrüche, die den Sinn Ihres Lebens gefestigt oder verändert  
110 haben?

111 **20 N:** Ja, also grad in Beziehungen, da gab es natürlich sehr  
112 glückliche Augenblicke. Ähm, die ich auch sehr positiv ansehe. .. Ja,  
113 die hab ich eben im Hinterkopf oder, ganz bestimmte andere, sehr  
114 schöne Sachen, die ich erlebt habe. Ich bin durch 'ne Wüste  
115 gewandert, oder solche Dinge. Das waren aber, das war jetzt  
116 personenunabhängig jetzt, ne? Das war dann situationsbedingt, so,  
117 äh, könnte auch in der Natur dann eben solche Dinge sein, die ich  
118 sehr schön finde. Oder auch noch so zwei, drei andere, aber jetzt, die  
119 mein Leben..

120 **21 I:** Ja, es ist gemeint ...

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121 **22 N:** Die hab ich nur so ganz positiv in, äh, die kommen sehr oft,  
122 diese positiven Er-, äh, da erinner ich mich sehr gerne dran. Auch  
123 ganz normal im Alltag. Ohne mich besonders anzustrengen, oder jetzt  
124 mich darauf zu konzentrieren. Die kommen also immer wieder diese  
125 sehr positiven Dinge.

126 **23 I:** Und ist das was, was dann Ihre Lebensauffassung verändert?

127 **24 N:** Dann ja, also, das, die-die, in dem Augenblick. In dem  
128 Augenblick ist das natürlich sehr erhellend und, äh, sehr ...

129 **25 I:** Und wenn der Augenblick vorbei ist?

130 **26 N:** ...erfreulich

131 **27 I:** Nehmen Sie was davon mit?

132 **28 N:** 'Ja. Das ist wie so 'ne Art Kraft, kann man sagen, wie so'n-  
133 so'n Kraftquell. Ja? Als wenn man aufgetankt hätte, oder, als wenn  
134 man ausgeruht und völlig entspannt ist. Das kann sich sowohl aufs  
135 Wohlgefühl im Körper auswirken, als auch jetzt einfach, äh, wenn's  
136 vielleicht ein mieser Tag, oder ein stressiger Tag war, dass das alles,  
137 sagen wir mal, dass dieser Alltag und Ärger und Streß an Bedeutung  
138 verlieren.

139 **29 I:** Aha. Und verändert's auch so wie-wie Sie die Welt sehen?  
140 Oder?

141 **30 N:** Doch, doch auf jeden Fall. Doch, das würd ich sagen. Also,  
142 jetzt nicht eben im 'Grundsatz, aber, dass ich natürlich, wenn ich jetzt  
143 vielleicht vorher, so mies gelaunt irgendwo her gegangen bin, dass  
144 ich dann wieder vielleicht 'n Kind sehe oder irgendwie 'n Mensch  
145 sehe, der sich freut oder irgendwas anderes oder 'n schönen Baum  
146 sehe oder, jetzt, also solche Szenen, die nimmt man dann bewusster  
147 wahr.

148 **31 I:** Ja. Haben Sie Krisenzeiten, Zeiten des Leidens, der  
149 Enttäuschung erlebt?

150 **32 N:** Ja, doch, ja, also das ich ja erwähnt. Das war diese tiefste  
151 Krise eigentlich. Also, Gott hadern und so weiter und so weiter. Sehr  
152 stark, oder diese über zwei bis drei Jahre so 'ne Art, also, zwei bis  
153 drei Jahre, aber anderthalb bis zwei Jahre, wo ich auch körperlich und  
154 nervlich, äh, total down war.

155 **33 I:** Und das war jetzt bevor Sie zum Arzt gegangen sind?

156 **34 N:** Ja, genau-genau.

157 **35 I:** Ja, würden Sie das auch als 'ne Zeit sehen, in denen Sie  
158 keinen Sinn im Leben gesehen haben?

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159 **36 N:** Da, in diesem-in dieser Zeit-, auf jeden Fall. Also, ich, äh,  
160 stand jetzt nicht davor irgendwie suizidgefährdet oder so, glaub ich,  
161 zu sein, äh, aber, äh, wenn man sich so aussuchen könnte, dass man  
162 sterben könnte oder so, also jetzt, das waren also jetzt, also, ich hab  
163 dann häufiger mal gedacht, [wenn man jetzt?] wenn man sich das so-  
164 so in einem Szenario vor Augen stellt, dass man vielleicht in einem  
165 Banküberfall irgendwie als Geisel genommen wird, dann wär es mir  
166 egal gewesen, ob ich das [...?]

167 **37 I:** So im Sinne von, wenn Ihnen jemand das Leben abnehmen  
168 würde...

169 **38 N:** Ja, das wär nicht tragisch. ..In dem Augenblick war das so.

170 **39 I:** War das das erste Mal in Ihrem Leben, oder bislang das  
171 einzige Mal, dass Sie sich so gefühlt haben?

172 **40 N:** Ja, ja.

173 **41 I:** Und, nochmal rückblickend. Was würden Sie heute sagen, was  
174 ist damals mit Ihnen passiert?

175 **42 N:** (Überlegt) Was ist damals mit mir passiert? ... Was ist dam- ..  
176 (Frage an I) Also, äh, dass ich in diese Situation hineingekommen  
177 bin? Warum ich so traurig bin .. Ähm, ja, ich würde sagen, dass ich,  
178 äh, für mich bezogen vielleicht völlig aus-aus-außengesteuert war.  
179 Das hat mich vielleicht dahinein gebracht. Dass ich nur noch, dass  
180 ich nie nach meinem eigenen Willen und was ich will und was mich  
181 persönlich weiterbringt gefragt habe, sondern, äh, immer nur, von mir  
182 aus jetzt so ein weitgestecktes, eben, also, nicht erreichbares, also  
183 jetzt greifbares Ziel, Ewigkeit und so weiter. Danach gestrebt habe,  
184 oder eben eventuell die Erwartungen erfüllen wollte. Aber mir nicht  
185 darüber klar war, der nächste Schritt ist jetzt (klopft zur Verstärkung  
186 der Worte auf den Tisch) der und der und das ist wichtig für Dich und  
187 da-da gehst Du jetzt hin. Also, dass ich, dass ich gar nicht, sagen wir  
188 mal, dass meine Person gar nicht mehr da war. Dass die so gegen  
189 null ging. Dass, dass würd ich als einer der, doch, als einen der  
190 Hauptaspekte eigentlich sehen.

191 **43 I:** Ja, und dann ist ja 'ne Menge passiert seither. Welchen  
192 Einfluss, würden Sie jetzt sagen, haben diese Erfahrungen?

193 **44 N:** Äh, einen sehr starken. Letztens mal in einer mail formuliert,  
194 äh, also, ich werd es nie wieder zulassen, dass irgendjemand von  
195 außen so sehr stark in mein Leben eingreift. Also, da bin sehr  
196 sensibel geworden. Egal jetzt was, ob es jetzt ein Verein wär, oder  
197 jetzt irgendeine, von mir aus auch 'ne, irgendeine Lehre, oder 'ne  
198 Esoterik, oder von mir aus auch 'ne Therapie oder wer auch immer  
199 jetzt, wenn ich merken würd, da würd jemand stark von außen auf

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200 mich eingreifen. Äh, dass, äh, und dass man immer nur darauf achten  
201 muss, äh, dass man eben wirklich zu sich selbst findet. Jetzt also  
202 nicht, ich meine jetzt, mag jetzt nicht dies-, so'n Selbstfindungstrip  
203 oder so was, äh, das mein ich jetzt nicht unbedingt so als Modewort  
204 oder so, sondern es ist wirklich, dass man versucht, äh,  
205 herauszufinden, was ist für mich rich-, äh, wichtig? Was will ich? Was  
206 will ich nicht? Diese, diese Sachen.

207 45 I: Mhm, für mich klingt so, wir haben ja vorhin darüber  
208 gesprochen, wie vielleicht das kleine Stückchen Zeit, bevor Sie auf  
209 'ne Frage antworten, ja?

210 46 N: Ja, ja, zum Beispiel, ja, das-das..

211 47 I: Also, als'n Beispiel.

212 48 N: Ja, ja, ganz genau. Das wäre sowas, ja.

213 49 I: Ähm, wenn wir die Gegenwart betrachten, und, äh .. da haben  
214 Sie vorhin ja auch schon ein bisschen zu was erzählt. Wie würden Sie  
215 Ihre Eltern beschreiben? .. Das geht jetzt nicht so ganz, aber..

216 50 N: Ja, ja. (Überlegt) Wie würde ich meine Eltern beschreiben?

217 51 I: Vielleicht, wie Sie, auch wenn Ihr Vater nicht mehr da ist, wie  
218 Sie ihn jetzt sehen.

219 52 N: Äh, mein Vater, ähm, wie gesagt, bis zu dem Scheidungs-,  
220 oder bis zu diesem Trennungsfall würd ich mal bei-, würd ich mal  
221 wirklich meine Beziehung sowohl zum Vater als auch zur Mutter sehr,  
222 sehr positiv ansehen. Und die haben mich immer, also, die haben sich  
223 ja eigentlich immer um mich gesorgt und bemüht und waren auch  
224 immer da. Dann hat die Bedeutung, äh, meines Vaters, nachdem er  
225 wiedergekommen ist, jetzt also nicht, dass wir uns gestritten haben  
226 oder so, aber hat total stark nachgelassen. Also, ich hätte ihm jetzt  
227 nie unbedingt. Oder, ich hätte nie das Bedürfnis, ihn zu fragen, was  
228 ich jetzt tun oder lassen sollte. Hat er völlig an Bedeutung verloren.  
229 Ähm, jetzt, seitdem er tot ist, äh, vermisse ich ihn manchmal und äh,  
230 wünschte ihn mir als, manchmal als-als-als, äh Ratgeber. Ähm und  
231 auch, dass ich ihn vielleicht äh, völlig unter-, also jetzt im Nachhinein,  
232 dass ich ihn völlig unterschätzt habe oder vielleicht manchmal auch  
233 abgewertet habe. Jetzt nicht mit Worten. Sondern, dass ich ihn  
234 vielleicht, eben nicht ignoriert, aber eben nicht 'so ernst genommen  
235 hat, wie er eigentlich, wie es eigentlich gut gewesen wäre. Ich mein  
236 jetzt nicht Respekt oder so, das hab ich immer gehabt.

237 53 I: Könn-, könnten Sie versuchen nun ein bisschen Worte zu  
238 finden für diese Beziehung zu diesem .. nicht mehr hier auf der Welt  
239 vorhandenen Vater, jetzt für Sie ist.

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240 **54 N:** Ähm, ähm, ja, jetzt würd ich sagen, ich hätte ihn viel mehr  
241 beanspruchen 'sollen. Ja? Viel mehr, also, und wünschte ihn mir  
242 einfach als jemanden, der mir malzuhört und dem ich einfach mal als  
243 Reflektionsschiene so nehmen kann. Was-was würdest Du denken,  
244 oder was ist so und so? Also, also einfach als-als Gesprächspartner,  
245 als Gedankenpartner, als-als auch als Ratgeber. Jetzt nicht  
246 unbedingt-unbedingt, dass ich seinen Rat auch befolgen würde, aber,  
247 dass mich das einfach interessieren würde, wie er das sehen würde. ..  
248 Das war, das wäre sowas. Und dass ich ihn jetzt viel mehr eigentlich  
249 vermisse, als als er lebte. Und, dass ich auch manchmal denke, dass  
250 ich, äh, ihn, jetzt also in, nicht von, nicht nach außen, nicht mir  
251 Formulierungen oder so, dass ich ihn, äh, doch oft, äh, abgewertet  
252 habe. Also auch unbewusst, jetzt nicht, da hab ich ja nicht gedacht,  
253 also dieser Witz, der Vater oder so, sondern, dass ich nicht so, äh,  
254 seine Bedeutung völlig unterschätzt habe. .. Das wär also was.

255 **55 I:** Wie ist die Beziehung zu Ihrer Mutter?

256 **56 N:** Ähm, das war so. Gut, Kindheit immer schon klar, und, aber,  
257 äh, da war's, das war so, dass sie mir natürlich auch unheimlich leid  
258 tat. Dass man auch sehr mit ihr mitgelitten hat. Also, jetzt aber eher  
259 für sie, als-als Kind sowieso jetzt, oder als Junge-, ja, zehn-,  
260 zwölfjähriger. Und dass ich immer vermieden habe, ihr weh zu tun.  
261 Also, jetzt hat sie mir auch nie einen großartigen Anlass gegeben, ihr,  
262 ihr weh zu tun, oder meine Eltern waren auch, äh, wie gesagt, sie  
263 haben ja nie dagegen gesprochen, wenn ich diesen und jenen  
264 Wunsch und die und die Entscheidung getroffen habe. Aber, dass ich,  
265 dass sie fast ein- eine der Personen ist, der ich am m-, wo ich am  
266 meisten vermeide weh, ihr weh zu tun. Oder etwas..

267 **57 I:** Das ist auch heute so?

268 **58 N:** Ja, ja, das hab ich letztens noch an mir beobachtet, ja-ja, ja-  
269 ja. Zum Beispiel fiel es mir sehr schwer, viel schwerer als allen  
270 anderen, ihr zu sagen, dass ich nicht mehr in die Gottesdienste gehe.  
271 Das fand ich sehr, und sie war jetzt, meine Eltern waren jetzt nicht so,  
272 sie sind zwar immer hingegangen, aber jetzt, das waren jetzt keine  
273 Amtsträger und ähnliches, äh-äh, ne? Sie waren also auch in vielen  
274 Dingen, also sehr, sehr Liberale, im, im AK-System und sehr liberale  
275 Eltern. Aber das ist mir sehr schwer gefallen. Ihr zu sagen, also, dass  
276 ich da nicht mehr hingeh.

277 **59 I:** Sie haben's aber gemacht?

278 **60 N:** Ich hab's gemacht, ja-ja, ja-ja.

279 **61 I:** Und [...]?

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280 **62 N:** Ja, das war, da hab ich also, ich hab, das hat ungefähr sechs  
281 **Wochen gedauert, und ich denk, du kannst es ja einfach nicht**  
282 **vertuschen, dass du nicht mehr in die Gottesdienste gehst oder**  
283 **sowas. Und dann hab ich gedacht, äh, es ist erst mal unehrlich, äh, so**  
284 **zu handeln. Und das zweite war, das muss einfach geklärt werden.**  
285 **Und das dritte ist, bevor sie es vielleicht von irgendjemand anders**  
286 **erfährt, das ist ja noch dümmmer. Ja und dann hab ich eben diesen, äh,**  
287 **sehr unbequemen und schmerzhaften Schritt getan.**

288 **63 I:** Und wie ist sie damit umgegangen?

289 **64 N:** Oh, sie hat erst stark geweint. Also, ganz richtig (macht  
290 **zischenden Laut) äh, stante pede, obwohl sie richtig, überhaupt kein**  
291 **weinerlicher Mensch ist. Äh, eigentlich ein sehr ruhiger und-und**  
292 **gefasster Mensch. Aber da, das hat sie sehr we-, war sie, also sie war**  
293 **sehr berührt. Ich will nicht sagen weh getan, aber, sehr berührt. Aber,**  
294 **sie hat auch nie wieder, also jetzt, äh, sie hat auch nicht darauf**  
295 **gedrängt, oder was machst Du, oder wollte mich nicht davon**  
296 **abhalten. .. Aber ich denke mir, sie war auch eine der ersten, die dann**  
297 **wohl, vielleicht weil sie mich besonders gut kennt, gedacht hat, oh,**  
298 **wenn der jetzt 'n paar mal nicht hingegangen ist, dann geht der nie**  
299 **wieder hin. Vielleicht wusste sie das eher als ich, ich weiß es nicht.**

300 **65 I:** Ach so, dass Sie innerlich schon ein bisschen vorbereitet  
301 **war?**

302 **66 N:** Ja, nee, aber, dass sie mich einfach von meiner Person  
303 **vielleicht noch besser kennt, als-als mich, dass es ihr vielleicht sogar**  
304 **eher klar war, wenn der mal einmal oder fünfmal nicht zum**  
305 **Gottesdienst geht, dass diese Trennung...**

306 **67 I:** Jetzt versteh ich...

307 **68 N:** ...endgültig, ja?

308 **69 I:** ...das heißt, Sie haben ihr gesagt, Sie sind nicht zum  
309 **Gottesdienst gegangen und sie hat das gleich sehr ernst genommen.**

310 **70 N:** Sie hat's so ernst genommen, dass sie wirklich davon  
311 **ausgeht, so ist es mir vorgekommen.**

312 **71 I:** Dass...

313 **72 N:** Sie genau weiß...

314 **73 I:** ...sie schon spürt, dass ist der Anfang vom Ende.

315 **74 N:** Ja, ni-, jetzt, ja-ja, auf jeden Fall, äh, alle anderen, die so um  
316 **mich herum waren, meine Schwester, oder hier so und so, ach, das**  
317 **kann ja mal 'ne Phase sein, oder so 'ne gewisse Distanz ist ja ganz**

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318 gut und das muss ja nicht endgültig sein. Aber ich denke mir, ihr war  
319 in dem Augenblick wirklich klar, der geht da nie wieder hin.

320 **75 I:** Das war's jetzt.

321 **76 N:** Noch bevor ich es wusste.

322 **77 I:** Und, hat sich das auf Ihre Beziehung ausgewirkt, zu Ihrer  
323 Mutter?

324 **78 N:** Ähm, .. vielleicht nimmt sie mich-nimmt sie mich sogar jetzt  
325 vielleicht etwas ernster, weiß ich nicht genau. Weil das ja wirklich 'ne,  
326 ich vermute es. Ich vermute, also, dass sie, sagen wir mal, das war ja  
327 das erste Mal, dass ich sie wirklich riesig, ja vielleicht sogar also sehr  
328 tiefgreifend enttäuscht habe. Und, äh, dass sie das vielleicht innerlich,  
329 ich weiß nicht, ich kann ja nicht in ihren Kopf schauen, äh, dass sie  
330 jetzt also bei anderen Entscheidungen das viel-viel eher noch, also  
331 respektieren würde, also, wie gesagt, äh, also, vielleicht bin ich jetzt  
332 irgendwie erwachsener geworden, aus ihrer Sicht. Würd ich denken,  
333 oder, dass es vielleicht sogar aus ihrer Sicht ein unheimlich mutiger  
334 Schritt ist. Das zu tun. Das sind aber jetzt alles reine Vermutungen.

335 **79 I:** Ja, nee, mich-mich hätt einfach auch interessiert, wenn Sie  
336 jetzt miteinander umgehen, ist es das dann ein Thema, was gemieden  
337 werden muss, oder, merkt man, man ist jetzt vorsichtiger, als man das  
338 vorher gewesen wäre, oder so was?

339 **80 N:** Also, ähm, wenn man's kann, dann-dann vermeide ich das  
340 Thema. Weil, äh, mit irgendwelchen intel-, also mit meinen vielleicht  
341 intellektuellen Begründungen, oder vielen Fakten, wo ich jetzt sagen  
342 könnte, 'das und das ist für mich verkehrt, das und das sind  
343 Widersprüche. Da möchte ich wiederum sie nicht verletzen in ihrem  
344 Glauben. Weil ich dadurch vermeiden will, dass ihr System  
345 zusammenbricht. Ja?

346 **81 I:** Also, ich stell's mir jetzt vor wie, schon 'n bisschen so was  
347 wundes, oder heikles, wo man lieber nicht dran geht.

348 **82 N:** Ja, also sagen wir mal, sie denkt wo-, also .. ich würd's jetzt,  
349 äh-äh, andersrum missionarischen Eifer jemanden von der Kirche  
350 wegzubringen oder von seinen-seinem Glaubenssystem, in dem er  
351 glücklich ist anzutasten. Aber wenn es eben Thema wäre, und meine  
352 Mutter ist ja auch sehr stark mit der Kirche verbunden, dann würde  
353 ich sie ja verletzen. Das ist, also, wie gesagt, genau das gleiche, als  
354 wenn ich jemandem, ja, als würd ich s- von irgendjemand das  
355 Weltbild zerstören würde. Wenn sie, wenn man da intellektuell jetzt  
356 mit ihr sprechen würde drüber, sprechen könnte. Aber, wie gesagt,  
357 das würd sie, denk ich mir, sehr stark verletzen.

358 **83 I:** Also eher ein Thema, dass...

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359 **84 N: Das wird vermieden, ja.**

360 **85 I: ...gemieden wird, und Sie sagten ja auch schon, ihre Mutter ist**  
361 **ein Mensch, den sie nicht...**

362 **86 N: Verletzen möchten.**

363 **87 I: Verletzen wollen.**

364 **88 N: Ja, ja, das würde aber dieses [...?] in dieser Hinsicht, äh, oder**  
365 **ob jemand vielleicht 'n andern Glauben, oder 'ne andere Lebensweise**  
366 **hat, und, äh, würd ich jetzt niemals so weit gehen, dass ich ihm das**  
367 **'mies reden würde, oder-oder ihm, ihm sein Bild zerstören wollte,**  
368 **dass wollte ich sowieso nicht tun.**

369 **89 I: Also auch wenn es nicht Ihre Mutter...**

370 **90 N: Ja, auch wenn's nicht meine Mutter wär...**

371 **91 I: ...würden Sie sich da zurückhalten.**

372 **92 N: Ich würd es auch jetzt nicht unbedingt bei meiner Schwester,**  
373 **wenn sie es thematisieren würde, irgendjemand anders, und würd**  
374 **sagen warum und weshalb? Also, auf der Ebene, dann kann ich**  
375 **darüber sprechen. Oder mir anderen Leuten, vielleicht auch**  
376 **Schwierigkeiten.**

377 **93 I: Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre**  
378 **verändert?**

379 **94 N: (Überlegt lange) ... Ähm, .. ja, ich bin früher davon**  
380 **ausgegangen, dass wirklich alles total in Ordnung war und so weiter**  
381 **und so weiter. Und, jetzt, äh, würd ich aber auch sehen, oder, ist für**  
382 **mich 'ne relativ große, oder junge, neu- äh Erkenntnis, äh, dass sie in**  
383 **der Zeit, verständlicherweise, nachdem sie wieder**  
384 **zusammengekommen sind, oder Trennung, ähm, dass sie sich, sagen**  
385 **wir mal, dass es sein könnte, dass sie mich vielleicht vernachlässigt**  
386 **haben. Mal ganz vorsichtig ausgedrückt. Oder, dass es vielleicht ein**  
387 **Defizit gibt, wo vielleicht jemand, mein Vater oder meine Mutter auf**  
388 **mich hätte zukommen können und zu fragen "wie geht es Dir" oder**  
389 **solche Dinge. Äh, da bin ich mir jetzt nicht ganz sicher, ob es daran**  
390 **lag, dass ich mich einge- eingeeigelt habe, und, äh, vielleicht auch**  
391 **niemanden an mich herangelassen hab. Das kann auch durchaus**  
392 **sein. Aber ich kann mich auch nicht daran erinnern, äh, dass jemand**  
393 **wirklich auf mich zugekommen ist, sagen wir mal, mich in den Arm**  
394 **genommen hat, oder-oder irgendwie so ganz normal "na, wie geht's**  
395 **dir denn", oder-oder "hast Du Kummer" oder irgendwie sowas. Daran**  
396 **kann ich mich auch nicht erinnern. Das wird so zwischen meinem 13.**  
397 **und ja 18. Lebensjahr gewesen sein, danach ist das dann so anders,**  
398 **ja?**

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399 **95 I:** Ja. Also da war 'ne Veränderung zu spüren? Und, äh, woran  
400 hat das gelegen?

401 **96 N:** (Überlegt lange) ... Woran hat das gelegen? Ähm, ja ich hab  
402 einfach verstärkt, äh, vielleicht vor- vor'n paar Jahren begonnen auch  
403 über meine Vergangenheit überhaupt nachzudenken. Also, ich hab  
404 immer, mich hat immer gewundert, dass ich mich kaum an mein  
405 Lebensalter, sagen wir mal, bis zum vierten oder fünften Lebensjahr  
406 so erinnern kann. Jetzt, ne, also, jetzt, vielleicht von Bildern kenn ich  
407 'n paar Sachen, aber ich kann mich da so nicht mehr dran erinnern.  
408 Und, äh, dann denkt man häufiger mal so drüber nach und dann fallen  
409 einem eben auch andere Sachen ein, für spätere Lebensjahre,  
410 vielleicht vor dem 20. oder vor dem 18. Lebensjahr. Und, äh, da hab  
411 ich auch drüber nachgedacht, also jetzt wie, äh, wie oft mich mein  
412 Vater in den Arm genommen hat, oder meine Mutter oder solche  
413 Dinge, die-die hab ich, da hab ich mich versucht dran zu erinnern.  
414 Und, äh, diese Überlegungsprozesse, die haben dazu geführt, dass  
415 ich mich daran [...?] erinnern kann. Dass plötzlich also so eine relativ,  
416 was heißt relativ junge, aber vielleicht erst vier oder fünf Jahre alte  
417 Erkenntnis. .. Und das kann ich mir nur so erklären, dass sie eben mit  
418 sich selbst sehr stark beschäftigt waren. Also, jetzt ganz  
419 verständlicherweise, jetzt nicht irgendwie als Vorwurf. Also, nach  
420 außen hin, also nicht nur nach außen hin, also, finanziell oder  
421 zeitmäßig waren sie 'da, ne? Also, das war jetzt nicht so, dass ich  
422 da...

423 **97 I:** Aber Sie waren als-als Personen nicht mehr so präsent dann?

424 **98 N:** Ja, genau-genau. Oder, dass man vielleicht, wie es vielleicht  
425 wünschenswert wäre, weiß ich nicht, ganz normal eben auf sein Kind  
426 zugeht und fragt "na, wie geht's dir denn" oder-oder einfach mal  
427 hineinhorcht, was in der Person vorgeht.

428 **99 I:** Oder wie Sie auch diese Trennung und das  
429 Wiedertzusammenkommen...

430 **100 N:** Ja, sowas, das war überhaupt kein, nie Thema. Und ich denke  
431 mir, dass wird auch so ein Zeit-, weil ich mich häufiger auch gefragt  
432 hab, warum ich immer sehr stark mit mir selbst mich beschäftige, ja?  
433 Also jetzt nicht nur, nein, da-das ist verkehrt ausgedrückt, sondern,  
434 ähm, warum ich viele Sachen einfach mit mir selbst ausmache,  
435 anstatt einfach mal andere Leute zu fragen. Ja?

436 **101 I:** Also würden Sie das mit dieser Phase auch in Verbindung  
437 bringen?

438 **102 N:** Ja, das-das, das wäre jetzt eine meiner Erklärungen.

439 **103 I:** Gibt's andere Beziehungen, die Ihnen bedeutsam erscheinen?

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440 **104 N: Ähm, ich hab...**

441 **105 I: Andere, wichtige, Menschen?**

442 **106 N: ...drei, vier .. ja, drei, vier Freunde, mit denen ich lange**  
443 **Kontakte habe, äh, also, zwei Frauen und auch zwei Männer, also jetzt**  
444 **unabhängig voneinander. Die sind mir schon sehr wichtig. Mit den**  
445 **halte ich auch über 15, 20 Jahre also die Beziehung auf. Es gibt**  
446 **vielleicht, noch-noch zwei, drei weitere, ähm, bei denen die, also die**  
447 **Beziehung einfach sehr wohltuend ist, äh, auch wenn ich sie ein paar**  
448 **Jahre nicht gesehen hab, das ist immer das gleiche, als wenn ich**  
449 **mich gestern abend mit denen unterhalten hätte. Also, es gibt immer**  
450 **so, da sind keine Hemmschwellen oder Anlaufzeiten oder ähnliches**  
451 **da.**

452 **107 I: Sind die noch aus Ihrer Cliquenzzeit?**

453 **108 N: Das ist, aus-aus der Cliquenzzeit noch. Ja. Und auch, aus**  
454 **meiner, aus meinem ersten Job. Also, jetzt meine erste, meine erste**  
455 **Berufstätigkeit, da war ich acht Jahre, da gibt es auch noch zwei**  
456 **Frauen, äh, zu denen ich heute noch gute Kontakte habe.**

457 **109 I: Mit welchen Gruppen, Einrichtungen, Anliegen oder Projekten**  
458 **identifizieren Sie sich?**

459 **110 N: Ähm, identifizier ich mich? Mit gar keiner.**

460 **111 I: Gibt es nicht?**

461 **112 N: Nein, gibt es nicht.**

462 **113 I: Ähm, spüren Sie, dass das Leben, Ihr Leben einen Sinn hat?**

463 **114 N: Ja, jetzt ja. Wieder. Äh, jetzt auf jeden Fall. Dass ich einfach**  
464 **erst mal erforsche, was will ich? Und, äh, was will ich nicht. Und auch**  
465 **ganz bestimmte Ziele anstrebe. Das merk ich auch, also, die letzten**  
466 **zwei, drei Jahre hab ich viele Sachen gemacht, die ich davor die Zeit**  
467 **überhaupt nicht angesteuert hätte, weil ich gedacht hab "das ist**  
468 **sowieso sinnlos", ja? Wo ich auch langfristig oder mittelfristig**  
469 **irgendwas in die Wege leite und tue, oder wo ich auch aktiv wieder**  
470 **rausgehe. Also, in dieser ganz dunklen Zeit, da hab ich mich wirklich**  
471 **eingeingelt, äh, weil ich es eben auch gewohnt bin, einfach nur mit mir**  
472 **selbst alles zu klären, ja? Durch ver-, durch verstärktes Nachdenken**  
473 **oder wie auch immer, ja? Und, äh, das merke ich wohl.**

474 **115 I: Was würden Sie von jetzt aus gesehen sagen, gibt Ihrem**  
475 **Leben Sinn?**

476 **116 N: Dass ich versuche mein Leben so glücklich zu gestalten,**  
477 **also, dass ich jetzt und hier glücklich bin und nicht irgendwann...**

478 **117 I: Die Ewigkeit...**

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479 **118 N:** In der Ewigkeit. Ja.

480 **119 I:** Wenn es was gäbe, was Sie an sich oder an Ihrem Leben  
481 ändern könnten, was würden Sie dann am liebsten ändern?

482 **120 N:** Ähm, ich strebe wohl, also wenn, ich würde wohl, eine-eine-  
483 eine intensive und, Partnerschaft anstreben. Äh, das wäre, oder ist  
484 wohl auch ein wichtiges Ziel. Ähm, und, äh, ja ich vers-, dann würd  
485 ich auch versuchen, jeden Tag oder jeden Augenblick immer das Gute  
486 zu sehen. Jetzt ohne jetzt in irgend so 'ne Masche wie "Positives  
487 Denken" hineinzukommen oder so, aber, dass man nicht immer alles  
488 aus 'ner relativ negativen oder dunklen Sicht heraus sieht, oder aus  
489 'ner Skepsis heraus sieht. Sondern eben, wirklich auch den  
490 Augenblick, das Schöne, das Gute, sieht. Oder, und auch genießt, ja?

491 **121 I:** Äh, jetzt sind das ja Dinge, die Sie tatsächlich ändern können  
492 und auch werden. Gibt es auch was, was Sie, wovon Sie denken, dass  
493 würd ich gerne ändern, wenn es denn ginge?

494 **122 N:** (Überlegt) .. Was würde ich gerne ändern, wenn es ginge? Ja,  
495 ich könnte mir zum Beispiel vorstellen, wenn ich wirklich  
496 wirtschaftlich unabhängig wäre, dass ich äh-äh meine Zeit mit ganz  
497 anderen Dingen verbringen könnte. Also, zum Beispiel jetzt andere  
498 Länder bereisen, oder jetzt einfach mal, wenn man wirtschaftlich  
499 unabhängig wär, mich würd's interessieren mal, ein, zwei Jahre in den  
500 USA zu leben. Also, wenn da-, wenn ich das irgendwie wirklich  
501 verwirklichen könnte. Äh, äh, was aber jetzt so leicht nicht geht.  
502 Einfach aufgrund von wirtschaftlichen Abhängigkeiten.

503 **123 I:** Gibt es, äh, einen Glauben? Gibt's Werte oder Verpflichtungen,  
504 die Ihnen in Ihrem Leben gerade jetzt besonders wichtig sind?

505 **124 N:** Ähm, gerade jetzt wäre mir besonders wichtig, dass man  
506 wirklich immer bemüht ist, den, äh, Willen, die Person, die  
507 Persönlichkeit eines anderen vollständig zu respektieren. Oder, wenn  
508 ich jetzt Kinder hätte, äh, also, meine Kinder in dieser Weise auf jeden  
509 Fall zu erziehen, dass sie zu sich selbst finden. Also, wie gesagt, ohne  
510 diese-diesen esoterischen Touch darein zu bringen, aber, na ja,  
511 rauszufinden, welche Talente und-und wo-woran jemand Freude hat,  
512 und-und, äh, wie er sich eben entwickeln will, dass er das eben ganz  
513 gezielt für sich herausfinden kann, und auch die Möglichkeiten hat,  
514 sich in dieser Weise zu entwickeln und das ganze auch [...?]. Das wär  
515 schon sehr wichtig.

516 **125 I:** Und das wär dann auch was, wo Sie sagen würden, das ist ein  
517 zentraler Wert?

518 **126 N:** Das ist ein zentraler Wert, ja. Ja-ja, das auf jeden Fall.

519 **127 I:** Gibt es sonst noch was in dem Bereich?

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520 **128 N:** Ja, äh, dann würd ich auf jeden Fall, das gehört irgendwo  
521 zusammen, ähm, dass man einfach ganz normal kund tut, was man  
522 will und dass man sich nicht versteckt und, äh, also, dass man wie  
523 einem vielleicht, ja ga-, sich normal mit seinen Ansichten oder  
524 Präferenzen und seiner Lebensgestaltung in keiner Weise verstecken  
525 muss. Äh, das fänd ich sehr sch-, äh, schädlich. Aber, dass gehört  
526 damit zusammen, wenn ich den anderen respektiere, und ihn  
527 akzeptiere, äh-äh, und dann eben das auch, ja einfach so-so nehme,  
528 wenn ein-wenn ein Mensch sagt, das und das mache ich gern, dann  
529 ist es einfach für mich indiskutabel, dann ist das so. Ja? Also nich-  
530 nicht [insofern?], dass es kein Thema für mich ist, sondern, das muss  
531 ich erstmal respektieren. Also erstmal ohne Wertung.

532 **129 I:** Als zu diesem Menschen gehörig.

533 **130 N:** Ja, das gehört eben dazu und das ist unantastbar, sagen wir  
534 mal so.

535 **131 I:** Ja.

536 **132 N:** Das sind also wichtige Themen.

537 **133 I:** Ähm, wann oder wo haben Sie das Gefühl, wenn es das für Sie  
538 gibt, mit Gott, oder mit dem Kosmos im Einklang zu sein?

539 **134 N:** (Überlegt lange, seufzt) .. Das hab ich eigentlich seitdem ich  
540 nicht mehr in diese Kirche gehe. Also, seit, sagen wir mal, diesen Weg  
541 wieder zurück aus diesem ganz tiefen zu einer, wie auch immer, ob  
542 ich schon Bila-, 'ne Balance, so'n inneres Gleichgewicht  
543 wiedergefunden habe. Auf jeden Fall bin ich, sagen wir mal, kurz  
544 davor, oder ich fühl mich sehr wohl, äh, da denke ich mir, da war ich  
545 im Eins-Sein. Ob jetzt mit Gott oder mit dem Kosmos, das lass ich mal  
546 ganz offen...

547 **135 I:** Bleibt jetzt erst mal offen...

548 **136 N:** Das ist eigentlich irrelevant, ja.

549 **137 I:** Und ist das sowas, was Sie jetzt stets begleitet? So, in so 'ner  
550 Art von Im-Einklang-mit-mir, mit allen um mich rum?

551 **138 N:** Ja, ja doch. Also, ich bin mir dessen, äh, sehr oft bewusst. Ich  
552 mach mir das bewusst. Merk das auch, sagen wir mal, 'ne gewisse  
553 Entspantheit, äh, oder auch, wenn irgendwen, wenn irgendwie mal  
554 was Bedrohliches, oder-oder irgendwas, oder Stress, oder  
555 Termindruck oder so was auf mich zukommt, dass ich mir das ganz  
556 stark bewusst mache. Das ist also dann (schnippt mit den Fingern)  
557 so'n-so 'ne Art Mechanismus, der auch ganz normal im Alltag  
558 dazugehört. Also, so weit bin ich schon. Also jetzt...

559 **139 I:** Dass Sie merken...

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560 **140 N: ...das ist schon, das find ich...**

561 **141 I: ...jetzt hab ich Stress, oder...**

562 **142 N: Ja, ja, und, also, das merke ich erstmal und dann versuch ich**  
563 **aber auch mir klarzumachen, dass das ganze einen ja nicht**  
564 **weiterbringt, wenn man sich da jetzt von niedermachen lässt (lacht, I**  
565 **lacht ebenfalls verständnisvoll), sondern, äh, dass man das so, dass**  
566 **ist so und so begründet, das ist so, aber ich bin dennoch (lacht)**  
567 **glück-glücklich, oder das-das lass ich nicht mehr an mich**  
568 **herankommen. Ja.**

569 **143 I: Wie sieht, falls Sie das haben, Ihr Ideal reifen Glaubens aus?**

570 **144 N: Mein Ideal reifen Glaubens...**

571 **145 I: Oder gibt's vielleicht 'ne Person, oder 'ne Philosophie, die für**  
572 **Sie für sowas steht, und, an der Sie sich vielleicht auch orientieren?**

573 **146 N: Nein. Gibt es nicht, nein. Also ich weiß nicht, ob es vielleicht**  
574 **so 'ne, äh, wo ich danach jetzt also denke, dass es das wichtigste ist,**  
575 **dass jeder Mensch erst mal zu sich selbst findet und dass da, dass er**  
576 **seinen Weg in irgendeiner Form findet, egal was für ein Weg. Dass**  
577 **das wichtig ist, äh, jetzt kann ich Ihnen nicht nennen, ob es da**  
578 **vielleicht 'ne Philosophieströmung oder irgendjemand gibt...**

579 **147 I: Ne, es geht ja drum, würde da für Sie zum Beispiel Glauben**  
580 **dazugehören?**

581 **148 N: Wenn es für die Person, .. richtig und wichtig ist, dann würd**  
582 **ich sagen, gut, dann hat der eben diesen Glauben und er fühlt sich**  
583 **darin wohl und es ist förderlich für ihn. Das würd ich akzep-, also,**  
584 **dass würd ich auf jeden Fall, würde ich ihm in keiner Weise Streitig**  
585 **machen, oder auch nicht abreden wollen. Das nicht. Aber für mich**  
586 **gehört es nicht dazu.**

587 **149 I: Eben, das ist für mich die wichtige Frage...**

588 **150 N: Ja, also für mich gehört das nicht dazu.**

589 **151 I: Ja, mhm. Wenn Sie eine wichtige Entscheidung zu treffen**  
590 **haben, wie gehen Sie dann gewöhnlich vor?**

591 **152 N: Also, äh .. ich über-überlege relativ lange. Ähm, es gibt**  
592 **bestimmt manche Entscheidungen, die ich gefühlsmäßig treffe. Und,**  
593 **aber jetzt horche ich die letzte Zeit sehr stark darauf, was will ich?**  
594 **Kann ich das? Ist das für dich realistisch? Was ich da tun möchte,**  
595 **oder ist das vielleicht nur so-so'n aufflackerndes Strohfeuer, also nur**  
596 **so ein kurzes Interesse und ich weiß, ich kann das gar nicht auf Dauer**  
597 **durchhalten oder umsetzen. Das betrachte ich so und dann tu ich's**  
598 **auch.**

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599 **153 I:** Äh, gäb's 'n Beispiel dafür?

600 **154 N:** Ja, gut, zum Beispiel Klavierunterricht. Ich hatte also in  
601 meiner Jugend Klavierunterricht und, äh, das ist aber jahrelang, ähm,  
602 durch Studium und andere Aktivitäten, das ist etwas verkümmert. Und  
603 dann habe ich vor, das ist aber jetzt zwei Jahre her (überlegt), ja, zwei,  
604 zweieinhalb Jahre. Da hab ich gedacht, da hab ich einfach an einer  
605 Musikschule angerufen, ich bin hier in [Kleinstadt A] in der  
606 Musikschule vorbeigegangen, hab gesagt, ich bin so und so alt  
607 (lachend), das und das kann ich oder konnte ich mal, ähm, bieten Sie  
608 auch eben Unterricht für Erwachsene an? Und da haben wir zwei  
609 Probestunden gemacht und dann hab ich das wieder angefangen. Äh,  
610 das hab ich auch direkt und unmittelbar umgesetzt. [...?] und so  
611 weiter.

612 **155 I:** Wenn Sie 'n besonders schwieriges Lebensproblem lösen  
613 müssten, an wem oder woran würden Sie sich orientieren?

614 **156 N:** Ähm, jetzt auch, das ist teilweise auch durch die Therapie  
615 begründet, würd ich mir, würd ich mir wirklich so 'ne Art, äh, so 'ne  
616 Art Aufsatzthema, also, so 'ne Art Thema, zu dem ich schreibe,  
617 wenn's wirklich sehr schwierig ist. Ähm, das würd ich mir  
618 aufschreiben und mich ein paar Tage, oder das Thema würd ich mir  
619 irgendwie eingrenzen. Ich würd mir ein Thema geben, da so ein paar  
620 Tage drüber nachdenken und dann würd ich dazu schreiben. [...?]  
621 hab ich mich von einer Beziehung getrennt. Das war auch so'n  
622 Vorgang. Äh, und, äh, da hab ich nicht geschrieben, ich hab's im  
623 Nachhinein aufgeschrieben für mich. Was da in mir vorgegangen ist.  
624 Das waren so sechs, sieben Tage, äh, und, äh ...

625 **157 I:** Das heißt...

626 **158 N:** ...das war ganz gut.

627 **159 I:** ... Sie haben sechs, sieben Tage damit verbracht und ...

628 **160 N:** Da hab ich drüber nachgedacht und äh, bis ich dann gedacht  
629 hab, genau das ist es, und du weißt jetzt genau, was du willst und so  
630 weiter und, da hab ich die Beziehung beendet. Und äh, also jetzt eben  
631 nicht noch so wer weiß wie lange und quälend. Also da war jetzt  
632 nichts dramatisches, ging jetzt nur darum, führe ich diese Beziehung  
633 oder intensiviere ich diese Beziehung, oder nicht. Und ich fand es  
634 dann, dann hab ich ein bisschen drüber nachgedacht, ob ich das  
635 wirklich will, weil ich dann auch nicht unbedingt wollte, dass jemand  
636 anders, dass ich jemand anders noch mehr verletze, also wenn das,  
637 wenn ich was intensiviere, äh, und dann abbreche, dann ist das  
638 irgendwie auch unfair. So, aus [...?] und dann hab-, und dann gab's  
639 die Gelegenheit, dass ich drei, vier, fünf Tage das also, vielleicht auch

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640 **sechs Tage drüber nachgedacht habe, und, äh, dann habe ich das**  
641 **auch so beendet.**

642 **161 I: Und waren...**

643 **162 N: Und stand auch vollkommen da, also, da-da- das war auch**  
644 **richtig.**

645 **163 I: Und waren Sie dann ständig beschäftigt mit Schreiben, oder**  
646 **schreiben, lesen, nochmal schreiben, oder wie?**

647 **164 N: Nein, das war jetzt so, um den Jahreswechsel hat man ja**  
648 **etwas Zeit, bin ganz normal spazieren gegangen, alles mögliche, nur**  
649 **diese, äh, ich hatte die Gelegenheit dazu, also die Person, die hat**  
650 **noch, äh, auch über Weihnachten andere Leute bes-, also ihre Familie**  
651 **besucht. Dadurch ergab sich eben diese zeitliche Distanz und von-**  
652 **von mir stammt jetzt die Entscheidung, ob ich das ganze intensiviere,**  
653 **oder nicht. Äh, das war so.. Und, äh, dann ist mir das einfach so,**  
654 **vielleicht war es vorher schon als Thema da, aber dann hab ich eben**  
655 **darüber nachgedacht, ist es so, willst Du's, willst Du's nicht, oder hast**  
656 **Du jetzt noch, weil ich hab auch hinterfragt, ob das nur 'ne Scheu ist,**  
657 **oder 'n Konflikt oder-oder 'ne Vermeidung von Konflikten, oder**  
658 **vielleicht auch 'ne Angst vor Nähe. Sowas hätt's ja auch sein können**  
659 **bei Beziehungen. Und darüber hab ich ziemlich lange nachgedacht**  
660 **und hab gedacht, das ist keine Angst vor Nähe und-und nichts**  
661 **dergleichen, sondern, weil Du es nicht willst. Ja?**

662 **165 I: Ah ja, aber Sie haben sich dann bewusst Zeit genommen, um**  
663 **diese unterschiedlichen Fragen für sich zu klären?**

664 **166 N: Ja, ja-ja.**

665 **167 I: Ja. Und, äh, wo könnte man dann sagen ist die Orientierung im**  
666 **genauen nach Innen schauen, oder so?**

667 **168 N: Ja, in dem Herausfinden, was ich wirklich will. Das, äh, da**  
668 **brauch ich immer relativ lange Zeit zu. Ähm, aber wenn es dann eben,**  
669 **also, entweder gibt's manchmal so was, wenn es was Spontanes ist,**  
670 **was Gefühlsmäßiges, wie schon mal so im Leben, meinem Leben, wie**  
671 **ich das beobachtet habe. Das war auch im Nachhinein richtig, oder,**  
672 **wenn es eben solche Sachen, wo ich, einfach Themen erkenne, dass**  
673 **ich dann dadrüber nachdenke und mir dann aber inzwischen auch die**  
674 **Zeit nehme, weil ich brauch-ich brauch eben etwas längere Zeit.**

675 **169 I: Glauben Sie, dass Handlungen eindeutig richtig oder falsch**  
676 **sein können.**

677 **170 N: Nein, das, äh, das gibt bei-wahrscheinlich bei-bei allen**  
678 **Handlungen, also ich, wie gesagt, ich überlege, ziemlich lange**  
679 **darüber nach und dann bin ich mir ziemlich sicher, dass es für mich**

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680 in diesem Augenblick richtig ist. Äh, es kann durchaus sein, dass ich  
681 in einem halben Jahr denke, oh, das war verkehrt. Aber, das ist dann,  
682 bringt nicht viel, also, das ist rein theoretisch.

683 171 I: Gibt's Handlungen, oder Handlungsweisen, die grundsätzlich  
684 richtig sind? Unabhängig von Umständen?

685 172 N: (stößt heftig Luft aus) Ich glaub so, aus so 'ner großen  
686 Distanz, oder so-so, da müsste man ja unheimlich stark abstrahieren.  
687 Das wäre ja, dass ich, wie so 'ner Art, da müsste ich mich ja aus-aus  
688 meiner ganzen Umwelt und allen Beziehungen herausnehmen. Das  
689 glaub ich nicht, die sind immer kontextabhängig und, äh, wie ich,  
690 welche Lebenssituation ich mich grade befinde, wie ich es jetzt grade  
691 sehe und, äh, ja, in welcher Umwelt ich mich befinde. In welcher  
692 Gruppe ich mich befinde.

693 173 I: Gibt's moralische Grundsätze, über die wir uns alle einig sein  
694 sollten?

695 174 N: Ja, das denk ich schon. Also jetzt sowas wie-wie die  
696 Grundrechte oder Menschenrechte. Das auf jeden Fall. Interessant  
697 wäre nur, oder da, ich glaub, da gibts auch 'ne Philosophieströmung,  
698 hab ich mal [...?] Bericht drüber gesehen, ähm, ob es eine  
699 Religionsunabhängige, also über-, ohne Religionsüberbau, da gibt's,  
700 ich weiß nicht, wie die Philosophierichtung heißt, da gibt's 'n ganz  
701 berühmten Deutschen Wissenschaftler, der in den USA lehrt. Ähm, ob  
702 es sowas gibt, wie ein religions- und kulturunabhängiges, äh, so'n-  
703 so'n Mindestmaß, wie so 'ne Art zehn Gebote, ja? Aber jetzt  
704 unabhängig, ob Muslim, oder Asiat oder Christ, oder wie auch immer.  
705 Und ob man das philosophisch herleiten kann. Das ist, so 'ne  
706 Richtung.

707 175 I: Und? Könnten Sie sich das vorstellen? Oder, glauben Sie,  
708 dass sie auf dem Holzweg sind?

709 176 N: (lacht) Es wäre natürlich toll, wenn es sowas gäbe, dann  
710 könnte man sich wirklich weltweit in so Gremien wie in der, wie einer  
711 UNO, oder so was, so verpflichten.

712 177 I: Sie sprechen aber im Konjunktiv. Was meinen Sie?

713 178 N: Äh, also, vielleicht in hundert Jahren, oder so? Ich würd's  
714 nicht ausschließen, aber jetzt vielleicht zur Zeit würd ich's vielleicht  
715 nicht so [sehen?]. Zur Zeit sind doch diese ganzen unterschiedlichen  
716 Richtungen, egal, ob man jetzt kapitalistisch oder stark religiös, oder  
717 wie auch immer die Menschen ihre-ihre Welt, äh, erleben und wo  
718 darauf die-die Betonung, wo die Betonung liegt, ist doch immer sehr  
719 stark geprägt und einge-. Das kann, es fehlt unheimlich viel Toleranz  
720 zwischen den ganzen Gruppen.

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- 721 **179 I: Also, der Weg dahin wäre noch weit?**
- 722 **180 N: Der-der Weg dahin ist weit. Vielleicht ist man auf dem Weg.**  
723 **Also, das will ich jetzt, so negativ würd ich's nicht sehen.**
- 724 **181 I: Okay.**
- 725 **182 N: Also, so-so-so zum Beispiel UN. Finde ich ganz klasse.**
- 726 **183 (beide lachen)**
- 727 **184 I: Noch'n paar Fragen zur Religion. Glauben Sie, dass unser**  
728 **Leben als Menschen, einen Sinn hat?**
- 729 **185 N: (Überlegt) Ja. Also, als Mensch, dass jeder eben, wie gesagt,**  
730 **sein Leben lebt. Und dass er natürlich, äh, jetzt, in der Familie, oder in**  
731 **welchem Umfeld er auch immer leben möchte, er wieder das Leben**  
732 **anderer, seiner Mitmenschen, die er liebt, fördert, oder auch**  
733 **bereichert, wie auch immer. Aber immer nur auf diesem hier, auf dies**  
734 **hier und jetzt bezogen.**
- 735 **186 I: Und würden Sie sagen, dass ist dann auch so wie Sie den Sinn**  
736 **des Lebens verstehen?**
- 737 **187 N: Das würd ich sagen, ja. Also, wenn-wenn ich jetzt 30, 60, 50**  
738 **Jahre hier lebe, dass ich versuche mich glücklich zu machen und**  
739 **auch in irgendeiner Form mein Umfeld [...?] ist.**
- 740 **188 I: Gibt's sowas wie einen Plan für unser Leben?**
- 741 **189 N: Also jetzt 'n vorbestimmter Plan?**
- 742 **190 I: Einen Plan.**
- 743 **191 N: Nein.**
- 744 **192 I: Zum Beispiel, wird unser Leben von einer höheren Macht oder**  
745 **Mächten beeinflusst?**
- 746 **193 N: Nein, würd ich, da würd ich verneinen. Jetzt aus heutiger**  
747 **Sicht.**
- 748 **194 I: Haben Sie aber mal anders gesehen?**
- 749 **195 N: (bestimmt) Ja, hab ich ganz anders gesehen.**
- 750 **196 I: Was denken Sie über den Tod? Was passiert mit uns, wenn**  
751 **wir sterben?**
- 752 **197 N: Ja, eigentlich, es gibt nur zwei Möglichkeiten. Also entweder**  
753 **bin ich dann wirklich tot und, äh, mich gibt's nicht mehr, ja, oder es**  
754 **gibt in irgendeiner Form ein Leben nach dem Tod, das weiß ich nicht.**
- 755 **198 I: Also, offen?**
-

756 **199 N:** Das ist-das ist für mich offen. Das ist für mich offen, ja und  
757 dann gibt's da noch weiter die Unterscheidung, falls es ein Leben  
758 nach dem Tod gibt, ist man in dem Bereich, wo Gott, wenn es Gott  
759 gibt. Da müsste man unterscheiden, wenn es ein Leben nach dem Tod  
760 gibt, gibt es auch einen Gott und, äh, falls es ein Leben nach dem Tod  
761 gibt, wie sieht's denn da aus? Gibt's da Unterschiede oder gibt's da  
762 keine Unterschiede?

763 **200 I:** Ja. Ist das...

764 **201 N:** Das weiß ich nicht.

765 **202 I:** ...für Sie im Moment...

766 **203 N:** Ist für mich nicht wichtig, nein.

767 **204 I:** Ah ja. Ähm, halten Sie sich jetzt für religiös?

768 **205 N:** Nein.

769 **206 I:** Für gläubig?

770 **207 N:** Nein.

771 **208 I:** Oder spirituell?

772 **209 N:** Ne-, also, mich interessiert einiges. Ich bin neugierig, wobei  
773 ich also wirklich aber, äh, unheimlich stark darauf achte, dass ich da  
774 niemals in so 'ner starken Beeinflussung, also in eine Abhängigkeit  
775 hinein gerate.

776 **210 I:** Könnten...

777 **211 N:** So was wie 'ne...

778 **212 I:** Sie das 'n bisschen...

779 **213 N:** Autorität.

780 **214 I:** ...beschreiben, wie das im Moment für Sie ist?

781 **215 N:** Also jetzt, ich beobachte manches, bin neugierig, hör mir  
782 manches an, äh, betrachte das aber sehr distanziert und, sagen wir  
783 mal, würd mir ganz bestimmte Sachen herauspicken, wo ich denken  
784 würde, och ja, dieser Gedanke ist richtig, oder der ist nützlich oder  
785 der ist interessant, dass man drüber nachdenkt.

786 **216 I:** Gibt's was bestimmtes, was Sie da zur Zeit interessiert, oder  
787 wo Sie sagen würden, könnt man sich mal näher mit befassen?

788 **217 N:** Ja, ich hab jetzt Freitag (lacht), das mein erstes, 'n VHS-Kurs,  
789 der heißt "Management for life". Äh, "in sechs Schritten sein Leben  
790 neu ordnen" heißt das. Äh, da geh ich eben hin. Einfach mal, um mir  
791 das wirklich anzuhören. Ich glaube nicht, dass man in sechs Schritten  
792 jetzt sein Leben neu ordnen kann, oder, dass es so was wie 'ne, gibt

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793 doch diese NLP, oder ähnliche Modelle, dass es irgendwo ein  
794 Checkheft gibt, oder positives Denken, oder Reiki, oder irgendsowas.  
795 Also das, das find ich alles, äh-äh, da würd ich mich nie einer Sache  
796 anschließen. Aber zu so einer Veranstaltung gehe ich mal, weil ich so  
797 was immer erst mal sehr interessant finde und weil ich denke, wenn  
798 da vielleicht sechs, oder zwanzig Punkte gesagt wird, dass ich  
799 vielleicht drei oder vier wirklich für mich als-als gut, als nützlich und  
800 vielleicht als umsetzbar ansehe. Mit einer skeptischen, also.. so 'ner  
801 kleinen Distanz und Neugier, so würd ich das...

802 **218 I:** So wie, ich gucks mir mal an...

803 **219 N:** Ich guck's mir an und überprüfe es, ob es für mich richtig ist,  
804 sagen wir mal so.

805 **220 I:** Da klingt ja jetzt eher lebenspraktisch und nicht so sehr  
806 spirituell.

807 **221 N:** Nee, überhaupt nicht, das ist einfach wirklich nur ...

808 **222 I:** Also ist spirituell im Moment nicht in Ihrer ...

809 **223 N:** Ist es ...

810 **224 I:** ...Suchrichtung?

811 **225 N:** ...überhaupt nicht nein. Also, mich interessiert nur, was für  
812 mich jetzt weiter, und das zweite ist, ich find immer Sachen  
813 interessant, äh, wo ich mich be-, selber kennen lerne. Bes-besser  
814 versuche zu verstehen.

815 **226 I:** Gibt es religiöse Vorstellungen? Symbole, Rituale, die Ihnen  
816 wichtig sind, oder die Ihnen wichtig gewesen sind?

817 **227 N:** Ja, wichtig gewesen sind mir sehr viele .. natürlich, ne? Also  
818 jetzt...

819 **228 I:** Können Sie eine kleine Auswahl geben?

820 **229 N:** Ja, das war, das heilige Abendmahl, äh, Gottesdienst, äh, die  
821 Vorstellung, äh, dass, ja Gott durch den Heiligen Geist hier auf Erden  
822 durch Apostel wirkt. Das waren alles... (Kassettenseite zu Ende)

823 **230 I:** Ähm, also, das sind ja jetzt alles Sachen, die Sie genannt  
824 haben, die mit Ihrer...

825 **231 N:** Vergangenheit.

826 **232 I:** ...Vergangenheit zu tun haben. Das heißt, ist gewesen.

827 **233 N:** Ist gewesen. Ja. Und das, also, da-da, das-das trifft für mich  
828 nicht mehr zu.

829 **234 I:** Und ist auch nicht so, dass Sie's vermissen?

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830 **235 N:** Nein. Das hab ich ja eben...

831 **236 I:** Sie hatten schon gesagt,

832 **237 N:** ...auch schon mal erwähnt, ja-ja genau...

833 **238 I:** ...die Zeitstruktur vermissen Sie nicht...

834 **239 N:** Da weder das eine...

835 **240 I:** ...also Rituale und Symbole auch nicht.

836 **241 N:** Nein, überhaupt nicht, nein. Das hätte ich ja eventuell sogar  
837 erwartet, aber das ist nicht eingetreten.

838 **242 I:** Können Sie noch, äh, rekonstruieren, warum, das was Sie  
839 genannt haben so wichtig war?

840 **243 N:** Mhm, ja, weil es eben, äh, wenn man-wenn man jetzt  
841 irgendeine Religion nennt, die eine ganz bestimmte Lehre hat, dann  
842 wird ja zum Beispiel unterschieden, was ist ein Sakrament und solche  
843 Dinge. Da unterscheiden sich ja auch die katholische von der  
844 evangelischen und von anderen Kirchen. Und mit diesen, äh, Dingen,  
845 äh, haben diese Dinge natürlich auch mit zu einer Lehre, hab-,  
846 bekommen die natürlich auch eine Bedeutung. Also das heilige  
847 Abendmahl ist auf jeden Fall notwendig, oder jetzt in der  
848 Neuapostolischen Kirche, die Heilige Versiegelung, um ein Gotteskind  
849 zu werden, das ist also auch nicht nur ein Ritual, sondern, ja ist ein  
850 Ritual natürlich auch, aber, die Handauflegung eines lebenden  
851 Apostels und solche Dinge. Oder auch, jetzt vielleicht nicht formal  
852 gesehen, aber, wenn ein besonderer Gottesdienst stattfindet, wenn  
853 mal ein Apostel, äh, hält einen Gottesdienst. Dass man da mit der  
854 Vorstellung, auch mit einer anderen und besonderen Erwartung  
855 hingeht, äh-äh, als-als...

856 **244 I:** Also ist das für Sie dann auch gewesen?

857 **245 N:** Das ist auch für, auf jeden Fall...

858 **246 I:** Besondere Erwartung.

859 **247 N:** Ja, ja.

860 **248 I:** Und haben Sie ein verändertes Gefühl oder so was dann  
861 mitgenommen?

862 **249 N:** Es gibt durchaus einige Gottesdienste, die ich als sehr  
863 positiv empfunden habe, die richtig klasse waren. Es gab auch  
864 wirklich einige Gottesdienste, wo ich vielleicht mit großen  
865 Erwartungen hingegangen bin und wo ich gedacht hab, also, ich hab  
866 häufiger den Gedanken gehabt, also manchmal ist mir so ein  
867 Wochengottesdienst hier, ich sag mal von so einem normalen  
868 Priester, lieber als ein, wer weiß was für hoch angesehener

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869 **Gottesdienst. Den Gedanken habe ich aber häufiger schon gehabt.**  
870 **Das ist unabhängig von den letzten drei bis fünf Jahren. .. Dann bin**  
871 **ich also wirklich von meinem Gefühl dann ausgegangen.**

872 **250 I: Also, eher so, schon wie, was spricht zu mir, als wie ist der**  
873 **symbolische Gehalt?**

874 **251 N: Ja, genau-genau. Oder, was hab ich wirklich erlebt, oder, wie**  
875 **hab ich's wahrgenommen, natürlich, aber, wie hab ich's erlebt.**

876 **252 I: Ja. Ähm, wie ist es zur Zeit? Beten Sie? Meditieren Sie? Oder**  
877 **tun Sie irgendwas anderes?**

878 **253 N: Nein. Ich bete nicht, ich meditiere nicht.**

879 **254 I: Spiritueller Praxis?**

880 **255 N: Nein, gar nicht. .. Joggen kann man ja nicht nehmen (lacht).**

881 **256 I: Weiß ich jetzt nicht, ich glaub...**

882 **257 N: Spaziergehen, vielleicht sehr also es, auf jeden Fall ich**  
883 **mach es, aber ich seh es nicht irgendwie als 'ne, äh...**

884 **258 I: Es...**

885 **259 N: Ich mach es...**

886 **260 I: ...tut Ihnen gut (lacht).**

887 **261 N: ... ja, ja, es tut mir gut. Was ich wohl mache, das hab ich in**  
888 **der Therapie gelernt, ist autogenes Training, aber das find ich auch**  
889 **nicht so, äh, das seh ich aber jetzt nicht als, äh, als so eine Sache an.**

890 **262 I: Ja, sondern mehr als Entspannungsmittel?**

891 **263 N: Entspannungsübung und ich weiß, also das hab ich aber**  
892 **ganz gut, komplett schwierige Situationen oder Verhandlungen oder-**  
893 **oder irgendwas anderes, ähm, dass ich diese Trennung, also, die**  
894 **letzte-, also, dass mir klar wurde, dann bin ich dahin gegangen, da**  
895 **hab ich vorher auch autogenes Training gemacht. Aber das hab ich**  
896 **jetzt, wie gesagt, in keiner Weise mit religiöser, äh, mit irgendeiner**  
897 **spirituellen Sache ein- einge...**

898 **264 I: Ähm, was ist Sünde?**

899 **265 N: Es gibt für mich keine Sünde. Jetzt mehr.**

900 **266 I: Das heißt, es gibt nichts, wozu dieser Begriff passt?**

901 **267 N: Ja, es ist also, das ist rein religiös definiert, und, wenn es**  
902 **eben ein religiöses System gibt, dann ist es eben alles was Gott nicht**  
903 **wohlgefällig ist definiert. Ja, heute würd ich höchstens unterscheiden**  
904 **zwischen Straftat und nicht Straftat. Also, solche Sachen jetzt, also,**

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905 im-im rechtlichen Bezugssystem hier, in irgendeiner Gesellschaft.  
906 Aber nicht gegenüber Gott, nein.

907 **268 I: Ah, ja. .. Ähm, wie erklären Sie das Böse in der Welt?**

908 **269 N: (Überlegt) ... Das Böse würd ich sagen, wenn jemand, äh, in**  
909 **irgendeiner Form .. ja, irgendwas missbraucht. Seine Machtposition**  
910 **missbraucht. So würd ich sagen, also wenn jemand handelt, äh, und,**  
911 **äh, ist sich dessen bewusst [...] irgendwo, dass er allen andern**  
912 **schadet. Das würd ich so als Böses, aber das liegt an der einzelnen**  
913 **Person.**

914 **270 I: Wie kommt es in die Person?**

915 **271 N: Äh, dadurch, dass er, äh, also jetzt würd ich nicht sagen von**  
916 **außen durch den Teufel, äh, das würd ich mal jetzt heutzutage**  
917 **ausschließen. Sondern, dadurch, dass er irgendwo, äh, sagen wir mal,**  
918 **seine Eitelkeit oder irgendein Reichtumsstreben oder irgendetwas**  
919 **haben möchte und, äh, und akzeptiert auf dem Weg dorthin, ähm,**  
920 **dass er einem anderen schadet, wie auch immer. Oder einen andern**  
921 **benachteiligt.**

922 **272 I: Äh, ich würd's gern noch ein bisschen genauer wissen. Also,**  
923 **Sie sagen, Sie würden das nicht mehr, versteh ich das richtig, mit**  
924 **dem Teufel und was von außen erklären. Ähm, es ist ja aber schon 'ne**  
925 **faszinierende Frage, was bringt Menschen dazu, also haben wollen,**  
926 **kennen wir sicher alle, aber manche setzen sich über die Rechte**  
927 **anderer hinweg und andere nicht. Wie kommt sowas zustande?**

928 **273 N: Das könnte zustande kommen entweder Erziehung, oder dass**  
929 **einer vielleicht ein sehr ego-egoistischen, auf sich bezogenen Willen**  
930 **hat und da, und sich vielleicht wirklich auch sehr, jetzt im negativen**  
931 **Sinne, aber sehr zielorientiert durchsetzt "Ich will das machen, ich will**  
932 **das haben und setz es durch, egal was passiert."**

933 **274 I: Also...**

934 **275 N: Egal welchen Weg ich gehen muss, und sagen wir mal, wie**  
935 **viele-über wieviele Leichen ich geh-, im Extremfall, ich gehen muss.**  
936 **Wieviele Leute ich benachteilige. Das wäre so 'ne extreme**  
937 **Zielorientierung, oder es kommt auch so'n gewisse Egoismus oder**  
938 **Egozentrik, dass er nur auf sich sieht. Und dass ihm alles andere egal**  
939 **ist.**

940 **276 I: Mhm, ich würd trotzdem gerne noch'n bisschen nachbohren.**  
941 **Es gibt ja da auch die grundsätzlichen, unterschiedlichen**  
942 **Auffassungen, der Mensch ist von Natur aus gut und wenn man ihn**  
943 **frei wachsen ließe, dann würde er auch so bleiben. Die gegenteilige**  
944 **Ansicht ist, der Mensch kommt recht unzivilisiert zur Welt und wenn**  
945 **man dann nix, äh, dran tut und dem eine gewisse Erziehung oder gar**

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946 **Zucht entgegensetzt, dann, äh, verhält er sich vielleicht grad so wie**  
947 **Sie's skizzieren. Können Sie Ihre Ansicht dazwischen oder irgendwo**  
948 **verorten?**

949 **277 N: Ähm, im Gegensatz also zu der-in der Bibel steht ja, äh, dass**  
950 **der Mensch von Jugend auf schlecht ist. Also, ich kenn jetzt ge- das**  
951 **genaue, den genauen Wortlaut nicht, aber das steht da drin.**  
952 **Deswegen sind wir auf Sündenvergebung und so weiter angewiesen.**  
953 **So, äh, das würd ich jetzt erstmal einfach verneinen. Und dann würd**  
954 **ich eben, äh, unterscheiden, das kommt immer wirklich auf das-auf**  
955 **das wer- auf den Wertebezug an, in dem jemand aufwächst. [Will**  
956 **jetzt?] nicht alles mit Kindheit oder (amüsiert) schlechte Kindheit oder**  
957 **so, sondern, sagen wir mal, ich könnte jetzt in einer Gesellschaft**  
958 **aufwachsen, von mir aus jetzt in einer rein kapital- kapitalistischen**  
959 **Gesellschaft. Da lernt man eben, wenn ich meine Ellbogen einsetze,**  
960 **werde ich schneller, wenn ich besser bin, als der andere, äh, dann**  
961 **erreich ich etwas. Genauso gut wäre ja auch denkbar, ich werde von**  
962 **den, in einem kommunistischen in einem sozialistischen System**  
963 **aufwachsen, wo die, äh, der Einzelne im Extremfall vielleicht wie in**  
964 **China oder so, überhaupt nichts wert ist, sondern wo-wo nur die**  
965 **Gesellschaft alles vorgibt. Danach würden ja schon die Leute anders**  
966 **handeln. .. Woher jetzt das Gute oder Böse dann kommt, das weiß ich**  
967 **nicht.**

968 **278 I: Aber Sie würden schon 'n starken Umwelteinfluss...**

969 **279 N: Das würd ich sehen...**

970 **280 I: ...geltend machen...**

971 **281 N: ...wie jemand orientiert ist. Das-das prägt ja unser Denken.**  
972 **Das würde man ja auch sogar bei Christen, nehmen wir mal, einfach**  
973 **mal nur-nur das-das relativ kleine System Christen. 'N amerikanischer**  
974 **Christ und von mir aus einer, ähm, was weiß ich, in der ehemaligen**  
975 **DDR Christ, also [wäre jetzt?] auch außergewöhnlich, oder-oder**  
976 **irgendein anderer, oder in Schweden, oder so, dass ist, äh, das sind**  
977 **ja ganz andere Wirtschaftssysteme, und obwohl es so'n Überbau gibt,**  
978 **so 'ne Gemeinsamkeit Christentum, denkt und handelt der ja doch**  
979 **auch anders. Jetzt also zumindestens, wenn man Stereotypen**  
980 **betrachtet und nicht, wie die Einzelnen handeln.**

981 **282 I: Nee, also, dass-dass wollte ich einfach mal 'n bisschen**  
982 **genauer wissen, wie Sie so .. ja ..**

983 **283 N: So würd ich es meinen, also ...**

984 **284 I: Ja, wie er dann...**

985 **285 N: ...erklären zu können.**

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986 **286 I: ...halt auch böse sein kann erklären. Wenn Menschen sich**  
987 **über religiöse Fragen nicht einig sind, wie könnten solche religiösen**  
988 **Konflikte gelöst werden?**

989 **287 N: (Überlegt lange) Also da würd ich als erstes mal, wenn sie**  
990 **religiös sind, dann würd ich erstmal auf so was wie Nächstenliebe**  
991 **erst mal bei beiden Bewusstsein, mal wenn es jetzt nur so zwei**  
992 **Gruppen sind, ähm, dass man da eben, das ist ja so'n religiöses Wort,**  
993 **was es vielleicht in-in irgendeiner Form in allen Religionen vielleicht**  
994 **gibt, ich weiß es nicht. Und wenn es das nicht gäbe, dann würd ich**  
995 **eben einfach auf die Ve- Vernunft pochen, dass man einfach sagt,**  
996 **dass man sich gegenseitig toleriert. Wenn der eine eben sein Leben**  
997 **nach der und der Richtung aussch-, äh-äh, ausrichten möchte, und der**  
998 **andere eben nach der und der Richtung ausrichten möchte und beide**  
999 **aber doch in irgendeinem Gemeinwesen zusammenleben, ob das jetzt**  
1000 **ein Ort ist oder Land ist und so, dann geht es nicht anders, als dass**  
1001 **sie, äh, sich auf einen gemeinsamen Nenner, von-vielleicht wie**  
1002 **Menschenrechte, also irgendwas religiös unabhängiges einigen und,**  
1003 **äh, ja klar, leben und Menschen und so weiter, also das Leben und die**  
1004 **körperliche Unversehrtheit natürlich und solche Dinge natürlich, äh-**  
1005 **äh, beachten. Und dann muss ich eben so ein Gesetz-**  
1006 **Gesetzesfundament eben schaffen. Und dass der eine sich da**  
1007 **versammelt und dass der eine eben von mir aus, äh, sich fünf mal, äh,**  
1008 **gen Mekka beugt am Tag und vielleicht irgendwas ausruft oder singt**  
1009 **oder ich weiß nicht was. Also dass, dass das einfach der eine macht-**  
1010 **hat eben diese Formen und der andere diese-also Toleranz und**  
1011 **Vernunft, so würd ich sagen, vielleicht. \*Das ganze, beschränken.**

1012 **288 I: Ja, das war auch meine letzte Frage gewesen.**

1013 **289 N: Ach so.**

1014 **290 (beide lachen)**

1015 **291 N: ...aber nicht durchgeguckt.**

1016 **292 I: Ich, äh, ja möchte trotzdem noch was hinterherschicken,**  
1017 **nämlich, fällt Ihnen noch was ein? Wir haben ja jetzt viele Sachen**  
1018 **ausgelotet, aber vielleicht gibt's ja auch auf Ihrer Seite entweder noch**  
1019 **was, was in diesen Zusammenhang gehört, was Ihnen wichtig wäre...**

1020 **293 N: Man muss, äh, [...?] ganz konkret die Neuapostolische**  
1021 **Kirche, weil ich, die kenn ich eben nun mal und da muss man wirklich**  
1022 **unterscheiden. Erstmal, gibt es nicht die Neuapostolischen und dann**  
1023 **hängt eben sehr viel von den einzelnen Personen ab, wobei man dann**  
1024 **aber mal auch betrachten muss, und dass durchaus kritisch, das**  
1025 **System an sich. Ob das System, äh, Fragen oder-oder, Fragen**

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1026 zulässt, Kritik zulässt, also nur das System an sich. Das finde ich,  
1027 sind sehr wichtige Aspekte.

1028 **294 I:** Also noch-noch, äh, einen zusätzlichen Aspekt nehmen und  
1029 von den Leuten wegschauen, auf das Regelwerk und dann sagen  
1030 wieviel Freiheitsgrade gibt's hier überhaupt?

1031 **295 N:** Ja. Ist-ist-ist, äh, ist zum Beispiel in einer Organisation gibt's  
1032 da irgendeinen Kontrollmechanismus, wo [was weiß ich ?] eine  
1033 Machtteilung, ja? Sowas wie 'n ja...

1034 **296 I:** Hat Ihnen...

1035 **297 N:** ...föderatives System.

1036 **298 I:** Hat Ihnen der gefehlt? Ganz konkret?

1037 **299 N:** Ja, das gibt es nicht...

1038 **300 I:** Das gibt's nicht..

1039 **301 N:** ...die Macht-die Macht liegt beim Stammapostel und dem  
1040 Apostulat. Eindeutig. Da gibt's überhaupt kein Gegengewicht. Jetzt,  
1041 wenn ich's damals mal [...?] könnte man bei der katholischen ...

1042 **302 I:** Das sind aber...

1043 **303 N:** Kirche...

1044 **304 I:** ...Gremien, oder?

1045 **305 N:** Äh, nö, es gibt ja den Stammapostel, in-auch einer Person.  
1046 Das ist-das ist ein Amt, auch da wird aber von einer Person getragen,  
1047 ähnlich wie der Papst, äh, heißt eben anders. Und dann eben, ich weiß  
1048 jetzt kenn ich mich in der katholischen Kirche nicht so aus, sagen wir  
1049 mal die höchsten Bischöfe, weiß nicht, ob das Erzkardinäle oder wer  
1050 weiß was...

1051 **306 I:** I\_Das-das\_I hab ich gemeint. Wie sieht es mit den  
1052 unterschiedlichen Führungsebenen aus?

1053 **307 N:** Ja, der Stammapostel ist das Haupt, überhaupt der Kirche.  
1054 Und da, äh, wenn ein Apostel gegen einen Stammapostel was sagen  
1055 würde, also in der Lehre, jetzt von mir aus nicht in einer einzelnen  
1056 kleinen Kritik oder so was, das wär nicht so tragisch, aber dann  
1057 würde er sich lösen, wär gar kein Apostel mehr. Er würde aus der  
1058 Neuapostolischen Kirche rausgeschmissen werden.

1059 **308 I:** Wenn er sich in der Lehre nicht ...

1060 **309 N:** Ja, wenn er...

1061 **310 I:** ... im verbindlichen [...?]

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1062 **311 N:** ...eben sagen würde, da gehe ich nicht mit, oder in dem und  
1063 dem einzelnen Punkt bin ich anderer Meinung, äh, dann würde er das  
1064 Apostulat verlieren. Also, das ist schon sehr streng, ne? Also da  
1065 gibt's jetzt nicht, dass man sagt, och, da gibt's 'n liberalen Flügel oder  
1066 so, also, die Lehre, und auch diesen Lehranspruch des  
1067 Stammapostels, der ist auf jeden Fall sehr hoch. Ob das jetzt in der  
1068 Person, der heißt [Name AB], äh-ähm, aber das ist all-alleine vom  
1069 System, auch vielleicht wenn es diese Person, der Herr [Name AB] gar  
1070 nicht haben wollte, aber es ist so.

1071 **312 I:** Und, äh, Ihrer Wahrnehmung nach, geht dann die  
1072 Meinungsbildung, wenn man das so nennen kann, strikt von oben  
1073 nach unten?

1074 **313 N:** Ganz strikt von oben nach unten und wird auch als Wille  
1075 Gottes, äh, verkündet.

1076 **314 I:** So wie Sie vorhin sagten, man kann da nicht darüber  
1077 diskutieren, oder?

1078 **315 N:** Also, we-wenn man das System als wahr nimmt, dann wäre ja  
1079 auch jede Kritik eine Kritik an Gott.

1080 **316 I:** Und das darf nicht sein.

1081 **317 N:** Ja, und das...

1082 **318 I:** Das ist dann...

1083 **319 N:** ...darf nicht sein.

1084 **320 I:** ...das, was Sie als hadern bezeichnen?

1085 **321 N:** Ja, ja, dass wäre das. Und, äh, das zweite ist, wenn ich eben,  
1086 sag-, durch nur, und das kommt ja noch dazu, es gibt ja auch 'n  
1087 Exklusivitätsanspruch der Neuapostolischen Kirche, oder auch viele  
1088 andere Sachen, dass sie das Einzige wahre Heil verkündet und alle  
1089 anderen Kirchen ja nichts wert sind.

1090 **322 I:** Wirklich nichts wert sind? Also das, was Sie eben sagten? Wir  
1091 haben unsern Glauben, den leben wir so und es gibt andere, die tun  
1092 was, wir verstehn es nicht so ganz, aber wir können akzeptieren, dass  
1093 sie damit glücklich werden, das geht dann eigentlich nicht? Sondern,  
1094 wenn Sie Ihr Apostel-Sein ernst nehmen, dann müssten Sie eigentlich  
1095 sagen, wir müssen auch die anderen auf den guten Weg führen ...

1096 **323 N:** Ganz genau.

1097 **324 I:** ...den wir schon gehen.

1098 **325 N:** Ganz genau. Dass man praktisch versucht, also jetzt nicht  
1099 gegen etwas zu reden, aber dass man, dass das ganze auf jed-, das  
1100 andere vielleicht manches positiv ist, aber es ist nicht der Wille

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1101 **Gottes und ihnen fehlen auch die heilsnotwendigen Sakramente oder,**  
1102 **sie sind eigentlich gar nicht, sagen wir mal, ein Ka- Kardinal oder**  
1103 **Bischof oder Papst, äh, ist auf jeden Fall nicht ein Apostel. Apostel**  
1104 **als unmittelbarer Gesandter Gottes. So-so würden sie sich sehen. In**  
1105 **diesem System.**

1106 **326 I: Das heißt dann, dass ei-, das eigene System wird dann schon**  
1107 **anderen übergeordnet?**

1108 **327 N: Genau, genau. Deswegen gibt es ja auch Schwierigkeiten. Es**  
1109 **gibt 'ne, äh, ökumene Bewegung, also, der jetzt ein ACK oder so**  
1110 **ähnlich heißt das. Da versucht die Neuapostolische Kirche**  
1111 **reinzukommen, um vielleicht eine größere Akzeptanz, und-und so**  
1112 **weiter zu finden. Auch in der breiten Öffentlichkeit und dann gibt es**  
1113 **wohl, äh, \*hab ich im Internet verfolgt, doch so ab und zu mal, äh**  
1114 **dann, äh, gibt es sehr viel große Widerstände, weil die**  
1115 **Neuapostolische Kirche ganz bestimmte Sachen anderer Kirchen**  
1116 **nicht akzeptiert.**

1117 **328 I: Ah ja, und da...**

1118 **329 N: Vielleicht noch so in den letzten Jahren, aber wenn man mal,**  
1119 **das ist ganz frisch, sowas, das 'n großes, das ist noch keine**  
1120 **Diskussion in der Neuapostolischen Kirche, vielleicht in solch-in**  
1121 **solchen Gremien, aber wenn man sowas jetzt einfach mal sagen**  
1122 **würde wie "wir akzeptieren die Taufe anderer Kirchen", äh, da würde**  
1123 **hier also bei vielen ein großer Aufschrei entstehen. Es gibt durchaus**  
1124 **Apostel, die vom Stammapostel beauftragt sind, in diesen Gremien**  
1125 **als Vertreter der Neuapostolischen Kirche zu sein, wie gesagt, da-da**  
1126 **müssen wir mal drüber überlegen, aber das ist dann praktisch wieder**  
1127 **ganz separat von den, von den Gemeinden.. Das. .. Es werden sehr**  
1128 **viele Sachen häufiger mal in Frage gestellt, in ganz kleinen Gruppen,**  
1129 **und, äh, ich glaub, manchmal weiß die Kirche selber nicht, wohin sie**  
1130 **will. Ne, also, sehr...**

1131 **330 I: Weil sie natürlich...**

1132 **331 N: ...unschlüssig. Weil sie sich dann...**

1133 **332 I: ...den Leuten auch gerecht werden muss.**

1134 **333 N: Ja, genau. Weil ja die Ansprüche, die über hundert Jahre oder**  
1135 **fünzig Jahre entstanden sind, äh, dann riesige Widersprüche, dann**  
1136 **würden sie sich selber in Frage stellen.. \*Solche Dinge**

1137 **334 I: Wenn, äh, Sie heute dran denken, dass Sie ja 14 Jahre lang**  
1138 **auch Amtsträger waren, wie ist das eigentlich für Sie?**

1139 **335 N: Ich hab's versucht immer sehr, also, eher ernsthaft zu**  
1140 **nehmen, vor allen Dingen auch immer versucht, dass ich niemandem**

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1141 schade, also jetzt mal, ich meine jetzt nicht den andern Amtsträgern  
1142 schade, sondern, äh, den Jugendlichen, den Kindern oder wen auch  
1143 immer, oder in Familienbesuchen oder Krankenbesuchen und  
1144 ähnlichem. Das hab ich immer versucht. Und da-da, wenn das nicht  
1145 gewesen wäre, dann würd ich das wirklich als-als große, äh-äh, als  
1146 großes Negativum sehen, aber, dass hab ich immer versucht. Ich hab  
1147 immer versucht, äh, auch, sehr ehrlich mit mir selber zu sein, auch  
1148 mit Gott zu sein und auch das so weiterzugeben und was ich nicht  
1149 vertreten konnte, hab ich dann auch nicht weitergegeben.

1150 **336 I:** Kann man sagen, jetzt nach alledem, dass, äh, Sie aus dieser  
1151 Zeit, oder ihrem Leben in dieser Kirche, auch was mitgenommen  
1152 haben?

1153 **337 N:** Sicherlich hab ich mitgenommen, dass ich, äh, auf jeden Fall  
1154 zuhören kann, dass ich, äh, genauer zuhöre, oder dass ich eben auch,  
1155 äh, ja über viele andere Sa-, also wenn ich jetzt gar keiner Kirche  
1156 zugehörig gewesen wäre, hab ich natürlich sehr viel über das Leben  
1157 nach dem Tod und diese ganzen Sachen natürlich nachgedacht. Oder  
1158 auch, wenn man sich mit der Bibel beschäftigt, da gibt's ja sehr viele  
1159 Begebenheiten oder Szenen und solche Dinge, äh-äh, wie da die  
1160 Leute gehandelt haben und so, da hat man ja auch drüber  
1161 nachgedacht. Also, is', äh, insofern sagen wir mal, so 'ne-so 'ne  
1162 Erfahrungs- natürlich Erfahrungswissen. Oder auch viel-viele Sachen  
1163 reflektiert, also das ja-das ja.

1164 **338 I:** Das hatte mich eben noch interessiert, ob's da auch was gibt,  
1165 wovon Sie sagen würden, ähm, das ist mir wichtig und wertvoll.

1166 **339 N:** Ja. Ich mein, es wär vielleicht (leicht) [...?] man kann ja  
1167 schlecht sagen, wie es gewesen wäre, wenn ich nicht dieser Kirche  
1168 zugehört, aber, da hab ich sehr viele, oder auch mit Menschen  
1169 umgehen und solche Dinge, das hab ich da auf jeden Fall gelernt.

1170 **340 I:** Ist das denn ein Thema für Sie, was Sie eben sagten, wie wär's  
1171 gewesen, wenn ich nicht in dieser Kirche gewesen wär?

1172 **341 N:** Ähm, ja, das ist 'ne müßige Frage, ne? Es ist ja so 'ne.. ja, es  
1173 ist, es bringt einen...

1174 **342 I:** Manche Leute...

1175 **343 N:** ...nicht weiter.

1176 **344 I:** ...stellen sich die ... (lacht)...

1177 **345 N:** Ja-ja, aber da würd ich...

1178 **346 I:** Tun Sie's?

---

1179 **347 N:** Nein, äh, klar, die Frage ist schon mal gekommen, aber ich  
1180 muss jetzt eben sehen, ich stehe jetzt hier und kann das und das  
1181 erreichen, oder nicht errei-, oder das und das tun. Es bringt jetzt nicht  
1182 in so 'ner Art von Gejammere, oder in einem, äh, wie soll ich sagen, in  
1183 einem, äh, .. dass ich jetzt vor mir stehe und denke "ach, mein ganzes  
1184 Leben ist zerstört, weil eben die 35, 36, 37 Jahre schief gegangen  
1185 sind, jetzt hab ich gar keine Perspektive mehr", oder "alle andern sind  
1186 alles schuld". Ja? Das wäre ja auch so, also jetzt könnt ich sagen "die  
1187 Kirche" ...

1188 **348 (beide lachen)**

1189 **349** ...hat alles in meinem Leben, äh, hat mir mein ganzes Leben  
1190 genommen oder sowas, ne? Ich mein, durchaus, bestimmt einige  
1191 Aspekte, das kann durchaus vielleicht sogar sein, aber ich würd jetzt  
1192 nicht sagen, in meinen Grundentscheidungen bin ich für mein Leben  
1193 so verantwortlich. Auch diese Entscheidungen gehören dazu. Auch  
1194 wenn ich vielleicht mit 14 oder mit-mit sechs Jahren oder mit solchen  
1195 Jahren natürlich jetzt nicht, äh, ja so-so, so erwachsen war, dass ich  
1196 diese Entscheidung getroffen habe, also ich bin ja nicht mit sechs  
1197 Jahren hingegangen und sag "ich will Neuapostolisch werden". Das  
1198 haben dann meine Eltern in irgendeiner Form gemacht. Aber, ich  
1199 würd jetzt nicht nur nach [hinten?], das bringt gar nichts. .. Die  
1200 Antworten kann man sich nicht geben und es-es bringt einen auch  
1201 nicht vorwärts. Und da würde auch glaub ich so 'ne Art, eher, von  
1202 Bitterkeit aufkommen. Dass man verbittert. Wenn das, wenn man das  
1203 wirklich ver-intensivieren würde. \*Davon würd ich ausgehn.

1204 **350 I:** Möglich.

1205 **351 N:** Wäre möglich, ja.

1206 **352 (beide lachen)**

1207 **353 I:** Okay, vielen Dank.

1208

1209 **Anmerkung:** Der Erzählfluss von N wurde durch häufiges "äh", "ähm",  
1210 etc. unterbrochen. Fortlaufende Rezeptionssignale beider Personen  
1211 im Interview sind nicht besonders aufgenommen worden.

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1     **1**     **I:** Das Gerät funktioniert. Ich probier' grad mal. Jetzt is es richtig,  
2 das läuft. Ich wollt' das en Stückchen vorlaufen lassen, damit mir  
3 nicht nachher der erste Satz fehlt.

4     **2**     **P.:** Ja.

5     **3**     **I:** Und mittendrin zu haspeln anfang'. So haben wir halt einen  
6 etwas längeren Vorlauf. Em, wir haben dieses Blatt ja schon letztes  
7 Mal bearbeitet. Sie haben das bearbeitet und von daher denk' ich  
8 könnten wir jetzt mit dem eigentlichen Thema anfangen und Sie  
9 erzählen wie's gekommen ist, dass Sie in diese Gruppe  
10 reingekommen sind, und was auch passiert ist, eh, wie Sie sich  
11 wieder gelöst haben.

12    **4**     **P.:** Mh.

13    **5**     **I:** Ich bin relativ ruhig' ich schaffe das hoffentlich' und würde  
14 eben dann nachfragen, wenn mir en Zusammenhang fehlt, wenn ich  
15 ne Erklärung brauche. Ja, okay' Ja, wie ist das alles so gekommen?

16    **6**     **P.:** Also wie es angefangen hat.

17    **7**     **I:** Ja.

18    **8**     **P.:** Also gut, ich bin ja mit 20 Jahren in die Gruppe eingetreten.

19    **9**     **I:** Mh.

20    **10**  **P.:** Und in der damaligen Zeit, also eigentlich vom 16., 17./18.  
21 Lebensjahr an, da hatt' eine schwere, also schwere oder  
22 mittelschwere Depression gehabt. Also so die, die normalen  
23 Seinskrisen der Teenager, denk' ich mal ..

24    **11**  **I.:** Mh.

25    **12**  **P.:** der war sowieso da. Und dann [bin ich] durch den  
26 Selbstmord der Mutter, als ich 13 war und diese ungeklärten  
27 Verhältnisse in unserer Familie, also alles, das man alles, eben nicht  
28 gesprochen hat und sich über nichts ausgesprochen hat, und damit  
29 eben auch verbundenen, eh diese Ängste, was ist da wirklich passiert

30    **13**  **I.:** Mh.

31    **14**  **P.:** und em, ja also diese ganzen Umstände, die damals in  
32 unserer-

33    **15**  **I.:** Haben Sie damals nicht gewusst, dass das ein Selbstmord  
34 war?

35    **16**  **P.:** Ich hab' das schon irgendwie gewusst, aber es war jahrelang  
36 irgendwie weg, also es war nicht richtig, eh ..

---

37 **17 I.: Mh..**

38 **18 P.: nich richtig im Bewusstsein. Also so, also ne ganz komische**  
39 **Sache. Ich hab' zwar, mir war zwar irgendwie klar, dass sie auf eh,**  
40 **irgendwie nicht ganz normale Weise gestorben ..**

41 **19 I.: Mh.**

42 **20 P.: wurde, aber em, ist, und man hat mir damals gesagt, sie sei**  
43 **an Herzversagen gestorben, und em der Vater hat uns nicht gesagt,**  
44 **[...].**

45 **21 I.: Mh.**

46 **22 P.: Nur eben, in der ganzen Zeit em, da hab' ich mich schon**  
47 **damit beschäftigt. Aber was bei uns üblich war in der Familie, ist dass**  
48 **man über eh, wie sag' ich mal schmerzvolle Erlebnisse eben nie**  
49 **gesprochen hat.**

50 **23 I.: Mh.**

51 **24 P.: Also man hat nie eigentlich über die Krankheit der Mutter**  
52 **gesprochen, was passiert ist. Warum es letztendlich zu dieser**  
53 **Handlung von ihr gekommen ist und dann ..**

54 **25 I.: Mh.**

55 **26 P.: auch wie mein Bruder und ich eh, was wir eigentlich dazu zu**  
56 **fühlen [hatten] oder, oder ..**

57 **27 I.: Mh.**

58 **28 P.: beziehungsweise, dass man ja in [der] in Therapie ging oder**  
59 **sich eh eventuell öffnen wollte.**

60 **29 I.: Also es war kein Thema.**

61 **30 P.: Nein. Es war, also alle, sag' ich mal die schmerzvollen oder**  
62 **emotionalen Themen, ja.**

63 **31 I.: Mh.**

64 **32 P.: Em, wurden, eh waren eh, darüber hatten wir nicht**  
65 **gesprochen.**

66 **33 I.: Mh.**

67 **34 P.: Oder man sollte auch schon gar nicht dran denken. Also**  
68 **alles Unangenehme oder Negative, Belastende ..**

69 **35 I.: Mh.**

70 **36 P.: eh, eh wurde unter'n Teppich gekehrt. Also das ist jetzt sehr-**  
71 **la- (Lachen), sehr-wie sagt man denn, sehr verallgemeinernd**  
72 **ausgedrückt**

---

73 **37 I.: Mh.**

74 **38 P.: Aber das würd' ich so im Rückblick so sagen, dass em, dass**  
75 **das ne große Schwierigkeit für mich war, eh überhaupt mit jemanden**  
76 **in der Familie darüber zu sprechen. Also mein Vater ..**

77 **39 I.: Mh.**

78 **40 P.: war überhaupt nicht dafür zugänglich. Und die Oma, die uns**  
79 **dann weiter versorgt hat, war zum Beispiel sehr religiös und sie hat**  
80 **immer gesagt, ja jetzt einfach nur an Gott glauben und beten und es**  
81 **geht schon**

82 **41 I.: Mh.**

83 **42 P.: Also die Tendenz war da auch negative Erlebnisse**  
84 **auszublenden, indem man eben sich dann besonders dem Glauben**  
85 **oder Gott hingibt, und der das schon für einen regelt.**

86 **43 I.: Mh. Ihre Mutter war krank gewesen?**

87 **44 P.: Ja, also die ist durch eh, eigentlich mit der Geburt von**  
88 **meinen Bruder, da war ich 2 ½ Jahre, ist sie, also hat wie so'ne**  
89 **Wochenbett-eh-Psychose ..**

90 **45 I.: Ahja. Mh.**

91 **46 P.: eh en Problem gehabt. Und hat danach, eh ist aber nicht**  
92 **genesen davon, also keiner wusste genau ..,**

93 **47 I.: Mh, mh.**

94 **48 P.: was mit ihr los war, dass sie ..**

95 **49 I.: Mh.**

96 **50 P.: em, erst angeblich auch, das hat mein Vater mir später**  
97 **erzählt, die Kinder umbringen wollte und em dann eben in mehreren**  
98 **psychischen Kliniken war.**

99 **51 I.: Mh,mh.**

100 **52 P.: Und auch unter starken Psychopharmaka stand.**

101 **53 I.: Mh.**

102 **54 P.: Dann ging das phasenweise besser, so zwei/drei Jahr und**  
103 **dann kam wieder en erneuter Schub.**

104 **55 I.: Mh.**

105 **56 P.: Und ich weiß nicht, ob man damals tatsächlich wusste, was**  
106 **mit ihr war.**

107 **57 I.: Mh.**

---



- 108 **58 P.:** Man hat sie auch mit Elektroschocks behandelt und so  
109 **weiter. Aber auf jeden Fall war diese- familiäre Situation schon von**  
110 **klein auf eigentlich irgendwie gestört. Da war irgendwie jemand, der**  
111 **natürlich mir sehr nah und ich wusste eigentlich gar nicht, was los ist.**
- 112 **59 I.:** Mh. Sie waren 2 ½ als das zum ersten Mal passiert is
- 113 **60 P.:** Ja. Als mein Bruder eh .. [geboren wurde?]
- 114 **61 I.:** [Ah ja.] Und von da war sie dann mal da oder nicht da.
- 115 **62 P.:** Ja sie war mal da, mal nicht da, und das ist auch en wichtiger  
116 **Punkt, und wenn sie eben in der Klinik war, waren wir bei meiner Oma**  
117 **oder als wir im Schulalter**
- 118 **63 I.:** mh,
- 119 **64 P.:** waren, war meine Oma dann bei uns.
- 120 **65 I.:** Mh. Mh.
- 121 **66 P.:** Ja. Also, also so auch mein Gefühl, weil ich kann mich noch  
122 **erinnern als Kind, em, so ein, ein, ein, ein Mangel eigentlich an**  
123 **Geborgenheit, ja oder auch an Berechenbarkeit.**
- 124 **67 I.:** Mh.
- 125 **68 P.:** Ich wusste nie so genau em, wie meine Mutter einfach ist  
126 **oder nicht ist oder reagiert oder nicht reagiert**
- 127 **69 I.:** Mh.
- 128 **70 P.:** Und das war auch nicht immer em, das war nicht immer  
129 **gleich, ja.**
- 130 **71 I.:** Mh.
- 131 **72 P.:** Also ich hab' einfach da so [gewusst?] mit zu leben  
132 **irgendwie und em, ja, dass war [damals?] so... Aber auf die Frage**  
133 **zurückzukommen ..**
- 134 **73 I.:** Mh.
- 135 **74 P.:** Dieses Teenageralter, eh, ist da en so großes Fragezeichen,  
136 **was mach' ich hier, warum bin ich hier auf dieser Erde.**
- 137 **75 I.:** Mh.
- 138 **76 P.:** Und so.
- 139 **77 I.:** Mh.
- 140 **78 P.:** Und dazu diese eh familiären eh Schwierigkeiten, es war für  
141 **mich, irgendwie hatt' ich das Gefühl em, es muss mich einer erlösen,**  
142 **ja. Also irgendwie, so würd' ich das sagen. Oder ich hab' das gesucht,**  
143 **em, sehr früh angefangen schon mich mit so trans- also**
-

144 **transzendenten Themen zu beschäftigen, was passiert nach dem Tod**  
145 **oder ..**

146 **79 I.: Mh.**

147 **80 P.: Hab'[zum Beispiel] Interesse an Astrologie, Esoterik und so**  
148 **und em, wie .. was passiert eigentlich, wenn ich nicht mehr da bin,**  
149 **oder was ist das, was eh, was die Welt zusammen hält irgendwie..**

150 **81 I.: Mh.**

151 **82 P.: so. Und bin dann em, hab' zwar erst in der**  
152 **anthroposophischen Gesellschaft hier in [Großstadt West A] ne Weile,**

153 **83 I.: Mh.**

154 **84 P.: einmal in der Woche und dann en Freund von mir war bei**  
155 **diesem Guru. Schon en paar Monate' und em, ich hatte eigentlich nie**  
156 **weder an irgendwelche Sekten oder Gurus gedacht, [...] da kann ich**  
157 **gar nichts mit anfangen ja'**

158 **85 I.: Mh.**

159 **86 P.: Und hab' dann aber gemerkt, dass ich ne ganz eh starke**  
160 **Anziehung, also zu diesem Guru [empfunden hatte?]. Als ich die**  
161 **Bilder gesehen hab', das gelesen hatte.**

162 **87 I.: Mh.**

163 **88 P.: Und da war so, das weiß ich noch, das erste Mal hab' ich das,**  
164 **dann das Gefühl gehabt, oh das is' es. Der weiß, der weiß was es ist.**  
165 **Der weiß, was ich suche, em der macht das ..**

166 **89 I.: Mh.**

167 **90 P.: was ich machen will, also so eine .., ja das war so'n ganz**  
168 **starkes eh Gefühl von, 'da weiß einer alles', was ich wissen wollte, ja.**

169 **91 I.: Mh.**

170 **92 P.: Da kann einer alle meine Fragen beantworten.**

171 **93 I.: Mh.**

172 **94 P.: Eh, der kann mir alles sagen, was mir sonst nie einer sagt**  
173 **oder nicht beantwortet hat.**

174 **95 I.: Mh.**

175 **96 P.: So. Und em, ja, das war also so erstmal em, so hat es**  
176 **angefangen, das Interesse. Dann hab' ich also weiter da mit dem**  
177 **damaligen Freund, der war eben da Schüler seit Monaten hier in**  
178 **[Großstadt West A], und dann hab' ich Vorträge besucht und mir das**  
179 **angehört.**

180 **97 I.: Mh.**

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181 **98 P.:** Da kamen ja wohl Leute von dem Guru hier nach [Großstadt  
182 West A]. Eh, die meisten waren damals in [Land B, Europa], das [war  
183 da das Center]. Und eh, ja und alles, was da (Lachen), also muss man  
184 sich vorstellen, alles was hier erzählt worden ist, das war wie so'ne  
185 Offenbarung. Ja, also ..

186 **99 I.:** Mh.

187 **100 P.:** einfach Orientierung, em, ja ne ganz starke Orientierung und  
188 jemand, der die Welt erklärt, ja.

189 **101 I.:** Mh.

190 **102 P.:** Deshalb bin ich hier und [das] mach' ich, und so weiter. Also  
191 man hat die Lebensphilosophie eigentlich angeboten gehabt.

192 **103 I.:** Mh.

193 **104 P.:** In die ich mich em .. ja also die ich inspirierend fand und die  
194 ich mich dann auch einfügen konnte.

195 **105 I.:** Mh. Für mein Verständnis, Ihr eh damaliger Freund war ..

196 **106 P.:** Ja.

197 **107 I.:** schon ne Weile eh so als Schüler oder ..

198 **108 P.:** Ja als Schüler bei [...]

199 **109 I.:** War das dann so'ne Art- eh geistige oder spirituelle Schule.

200 **110 P.:** Ja.

201 **111 I.:** Die es da ja gab. Ja.

202 **112 P.:** Also er war schon Schüler eben bei [bei diesem Guru?] und  
203 em wir hatten jetzt, also en freundschaftliches, jetzt kein  
204 Liebesverhältnis, ja

205 **113 I.:** Mh.

206 **114 P.:** Wir hatten en freundschaftliches Verhältnis. Und em, er  
207 wollte mich natürlich dann auch gewinnen, dass ich dahin, und ihm  
208 ging's eben auch so, sagte er, das is [so schau dir das mal an?] und  
209 dies und jenes und so weiter.

210 **115 I.:** Mh.

211 **116 P.:** Bis ich dann also nach en paar Monaten lang, emmm, war ich  
212 mir, dann hab' ich gesagt, ich will mir das mal anschauen, wie die  
213 Leute leben in [Land B, Europa]. Dann bin ich in [Land B, Europa]  
214 gefahren und da in so'n kleines Center, ungefähr 30 Leute.

215 **117 I.:** Mh.

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216 **118 P.:** Ja und mir hat es einfach gut gefallen. Obwohl ich schon von  
217 **Anfang an, em, die Leute etwas schräg fand. Also schräg, in dem**  
218 **Sinne em, ja, (Lachen), wie kann das erklären, also etwas em, ja**  
219 **paranoid könnt' ich- wär' jetzt übertrieben, ja sozusagen.**

220 **119 I.:** Mh.

221 **120 P.:** Aber ich fand' sie in ihrem Verhalten manchmal unnatürlich.  
222 **Also so, eh, das is mir dann aufgefallen, dass man ganz stark, also es**  
223 **gibt ja eine Regel zum Beispiel, Männer und Frauen, eh keine**  
224 **Kontakte, keine Beziehungen, eh keine sexuellen Beziehungen, keine**  
225 **freundschaftlichen Beziehungen, und dass sie sehr komisch**  
226 **miteinander umgegangen sind.**

227 **121 I.:** Mh.

228 **122 P.:** Und alle so, dass sie, dass das irgendwie geprägt war von  
229 **Angst, ja.**

230 **123 I.:** Mh.

231 **124 P.:** Und das fand' ich eben auch irgendwie ...

232 **125 I.:** Haben Sie en Beispiel, dass [ich's mir irgendwie besser  
233 **vorstellen kann]**

234 **126 P.:** Em, ja zum Beispiel kam ich dann ja dann an

235 **127 I.:** Mh.

236 **128 P.:** Und ich war ja weiblich ne (Lachen), bin ich immer noch.  
237 **Hoff' ich jedenfalls (Lachen). Und also das waren meistens auch nur**  
238 **Männer, ja, von drei-von dreißig Leuten waren glaub' ich 25 Männer**  
239 **und dann waren 5 Frauen.**

240 **129 I.:** Mh.

241 **130 P.:** Und das war direkt so, dass die Frauen sich auf mich  
242 **stürzten, ja, also so gesprochen haben, wo kommst du her, was**  
243 **machst du und so weiter. Und die Männer mit nem riesen Abstand, eh,**  
244 **mich nur so angeschaut haben und eh- ich das Gefühl von'ner**  
245 **Ablehnung empfunden habe.**

246 **131 I.:** Mh.

247 **132 P.:** Ja, dann hab' ich mit einem, eh den hab' ich angesprochen,  
248 **weil für mich war das so, ganz 'normal' mit dem zu reden.**

249 **133 I.:** Mh.

250 **134 P.:** Und so weiter und eh die zu fragen, und dann hab' ich den  
251 **Leiter des Centers, also ganz klar angesprochen, und der hat sich so**  
252 **gewundert: Ja, ich kann das jetzt gar nicht erklären, also auch schon**  
253 **körperlich so diese, em, ja als wär' ich eigentlich ne Bedrohung**

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254 **135 I.: Mh.**

255 **136 P.: Ja, für ihn, rein physisch schon**

256 **137 I.: Mh.**

257 **138 P.: Und er hat sich gewundert, hat gesagt ,ja dann kannst du mit**  
258 **den Frauen drüber‘- mit den Mä-Frauen sagt man ja nicht, man sagt**  
259 **nur Girls und Boys.**

260 **139 I.: Mh.**

261 **140 P.: Darauf werden wir vielleicht später noch kommen.**

262 **141 I.: Mh.**

263 **142 P.: Das sind alles nur Mädchen und Jungens. Es gibt keine**  
264 **Frauen und Männer auf dem Weg von diesem Guru. Auch im hohen**  
265 **Alter von 70, sind die Frauen Mädchen**

266 **143 I.: Mh.**

267 **144 P.: Gut, also da kannst du mit den Girls reden, also diese**  
268 **[Bewohner von Land B, Europa]. Na gut, ich hab‘ das dann einfach**  
269 **hingenommen, wie es ist.**

270 **145 I.: Mh.**

271 **146 P.: Em, obwohl mir das, diese Sachen schon.. unangenehm**  
272 **aufgefallen sind.**

273 **147 I.: Mh.**

274 **148 P.: Eh, hab‘ darüber aber auch nicht nachgedacht, so es gab‘**  
275 **auch noch andere Sachen, die mir eh befremdlich vorkamen. Was**  
276 **mich allerdings am meisten interessiert hat, war eigentlich der Guru,**  
277 **ne. Die Leute haben mich dann nicht so ...**

278 **149 I.: Mh.**

279 **150 P.: Das war eigentlich, es war nicht so, das em Thema, was ja**  
280 **auch viele Leute haben, die gekommen sind.**

281 **151 I.: Mh.**

282 **152 P.: Neue Kontakte, Beziehungen zu Menschen.**

283 **153 I.: Mh. Mh.**

284 **154 P.: Eh, sich in der Gruppe wohl fühlen, es war eigentlich der**  
285 **Guru, der die Faszination für mich ausmachte und ich wusste, dass**  
286 **die Verpflichtung dann ist, in ein Center zu gehen und eh dort**  
287 **gemeinsam mit den anderen zu meditieren und so weiter.**

288 **155 I.: Mh.**

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289 **156 P.:** Und dann war ich dann in [Land B, Europa] und hab' mich  
290 dann entschieden, eben Schülerin zu werden, und das bedeutet dann,  
291 eh dass Sie en Bild von sich an den Guru schicken mit ein paar  
292 Informationen über sich selbst.

293 **157 I.:** Mh.

294 **158 P.:** Und der sagt dann ja oder nein.

295 **159 I.:** Ist das dann so was wie ein Lebenslauf, was Sie dahin  
296 geschickt haben oder vielleicht .., Sie haben gesagt, Sie haben viele  
297 Fragen damals [...]

298 **160 P.:** Ja. Also, das war ganz stark eh schon eingeschränkt.

299 **161 I.:** Mh. Auf?

300 **162 P.:** Wie ich heiße, was ich mache, beruflich oder ..

301 **163 I.:** Mh.

302 **164 P.:** Und en paar kleine Sätze em, und warum ich zu ihm kommen  
303 möchte.

304 **165 I.:** Mh.

305 **166 P.:** Da hab' ich natürlich doch mehr geschrieben, als vielleicht  
306 üblich. Was mich so bewegt, wovor ich Angst hatte und, em, dass ich  
307 hoffe bei ihm da Antwort zu finden oder

308 **167 I.:** Mh.

309 **168 P.:** Identi-in so'ner Führung, in so'ner geistigen Führung und  
310 war also voller Enthusiasmus und Überschwank, ja, was weiß ich  
311 (Lachen). Wie lang der Brief war, der war auf jeden Fall viel zu lang,  
312 das wurde direkt auch schon eh be-be, wie sagt man, bewertet.

313 **169 I.:** Mh.

314 **170 P.:** Und em, aber das hat mich also nicht gestört. Das war für  
315 mich so das Wichtigste. Und em, ja hatten Sie dazu noch so Fragen?

316 **171 I.:** Ne, ich wollte nur wissen, wie Sie sich dann dem Guru  
317 vorgestellt haben.

318 **172 P.:** Ja, das ist dann so der übliche Weg

319 **173 I.:** Mh.

320 **174 P.:** Em, es gibt heute vorgefertigte Unterlagen, also direkt  
321 ausgedruckt mit eh wer sind Sie, wo kommen Sie her.

322 **175 I.:** Mh.

323 **176 P.:** Was machen Sie, le-sind Sie Single und so weiter,  
324 geschieden, blah-blah, Kind, kein Kind, em und dann kleben se en

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325 **Foto drauf, dann sind Sie die Nummer so und so viel und bewerben**  
326 **sich da halt.**

327 **177 I.: Mh.**

328 **178 P.: Also, das ist heute sehr rationalisiert, damals war die Gruppe**  
329 **noch nicht so groß.**

330 **179 I.: Ahja.**

331 **180 P.: Em, und man hatte also in [Land A] nur 30 Schüler, heute**  
332 **sind es 300, und weltweit waren es vielleicht damals 1.000, dass sind**  
333 **vielleicht heute 4.000/5.000 und eh, und der Kontakt zu dem Guru war**  
334 **viel intimer.**

335 **181 I.: Mh.**

336 **182 P.: Also viel näher, und em, ja, und dann hab' ich das auch**  
337 **geschickt und hab' ich dann ne Woche gewartet, hatte**  
338 **zwischenzeitlich in [Land B, Europa] in nem Laden von den Schülern**  
339 **gearbeitet, Naturkostladen.**

340 **183 I.: Mh.**

341 **184 P.: Und hab' dann also jeden Tag sehnsüchtig auf die Antwort**  
342 **gewartet.**

343 **185 I.: Das heißt, Sie haben Ihren langen Brief losgeschickt?**

344 **186 P.: Ja, genau. Also der, den haben zwei Mädels damals**  
345 **mitgenommen.**

346 **187 I.: Mh.**

347 **188 P.: Der Guru lebt in [Großstadt im Osten der USA] und em, und**  
348 **dort sind zweimal im Jahr, hat eh, hatten wir also Treffen, wo eben**  
349 **ganz viele Schüler aus der ganzen Welt zusammen gekommen sind,**  
350 **und da eben gemeinsam meditiert, Sport, Spiel und so weiter.**

351 **189 I.: Mh.**

352 **190 P.: Gemacht hat. Und die sind dann eben dann da im Sommer**  
353 **hingefahren und haben meine Sachen mitgenommen.**

354 **191 I.: Mh.**

355 **192 P.: So dann hat der Guru sich das angeguckt, und dann hat er en**  
356 **Telegramm schicken lassen, eh, ja ich wär' also das wär' in Ordnung**  
357 **mit mir, und ich könnte auch sofort nach [Großstadt im Osten der**  
358 **USA] kommen, wenn ich möchte.**

359 **193 I.: Mh.**

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360 **194 P.:** Und das war em, dann damals em wurde das als großes  
361 **Privileg** angesehen, blah-blah. Eh, [weil das en ganz wichtiger Punkt]  
362 **in der Gruppe war, eben Privilegien sind en großes Thema.**

363 **195 I.:** Ahja.

364 **196 P.:** Em, weil eh, normalerweise muss man also ein Jahr in einem  
365 **Center ..**

366 **197 I.:** Mh.

367 **198 P.:** [...], ja (Lachen).

368 **199 I.:** Mh. Ja. [...] (Lachen).

369 **200 P.:** Sonst hauen wir drauf. Da sind wir also einmal, eh ein Jahr  
370 **regelmäßig zum Center kommen, um eben zu beweisen ..,**

371 **201 I.:** Mh.

372 **202 P.:** dass man eh, ernsthaft an der Sache interessiert ist.

373 **203 I.:** Und Center heißt [Großstadt im Osten der USA] oder?

374 **204 P.:** Nein, das ist also die in

375 **205 I.:** kann das auch woanders sein

376 **206 P.:** in [Land B Europa] war das [Großstadt C].

377 **207 I.:** Mh.

378 **208 P.:** Später in [Großstadt West A] hatten die hier en Center, das  
379 **ist einfach en Center in den Städten.**

380 **209 I.:** Mh.

381 **210 P.:** Eh wo sich mehrere Schüler zu treffen, zur gemeinsamen  
382 **Meditation und gemeinsamen Projekten und [...].**

383 **211 I.:** Mh, mh.

384 **212 P.:** So, das war so so üblich, ein Jahr muss man [...], bevor man  
385 **überhaupt nach [Großstadt im Osten der USA] kommt.**

386 **213 I.:** Mh.

387 **214 P.:** Und dann hatte der Guru gesagt, ich sollte direkt kommen  
388 **oder kann kommen, wenn ich will. Naja, und dann hab' ich damals**  
389 **gerade ne Zahnoperation mir die Fäden raus, und hab' gesagt, ja**  
390 **okay, ab los. Dann hab' ich mir Tickets für ne Maschine nach**  
391 **[Großstadt im Osten der USA] (Lachen).**

392 **215 I.:** Also Sie haben sich die Zähne noch operieren lassen.

393 **216 P.:** Ne, die sind nach-die waren, die waren schon geschnipselt.

394 **217 I.:** Ahja.

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- 395 **218 P.:** Nur noch die Fäden raus und dann bin ..
- 396 **219 I.:** Ach so. Dann ging's nach ..
- 397 **220 P.:** Ja.
- 398 **221 I.:** Mh.
- 399 **222 P.:** Dann bin ich rüber eh ganz eh ohne irgendeine Ahnung,  
400 muss ich Ihnen sagen, von dem, was mich erwartet hat, ich wusste  
401 em, zwar durch den Freund
- 402 **223 I.:** Mh.
- 403 **224 P.:** Der war einmal vorher in [Großstadt im Osten der USA] zu  
404 so'ner Veranstaltung, so ungefähr, was dort passiert. Aber em, ich  
405 konnte mir eigentlich nichts darunter vorstellen.
- 406 **225 I.:** Mh.
- 407 **226 P.:** Und dann wusst nur, ganz wichtig, weil die Frauen tragen zur  
408 Meditation Saris, also musst' ich ja so was haben. Hatt' ich natürlich  
409 nicht, da hatten wir aber en Zwischenstopp in London, und da hatten  
410 mich Schüler aus London abgeholt und sind mit mir gleich in den ..
- 411 **227 I.:** Mh.
- 412 **228 P.:** in den Sari-Shop, neeee, in London. Und dann hab' ich mir  
413 zwei Saris gekauft, wird' ich auch nie vergessen und bin dann nach  
414 [Großstadt im Osten der USA] gefahren.
- 415 **229 I.:** Mh.
- 416 **230 P.:** Und dass muss man sich vorstellen, em wie kann man sich  
417 das vorstellen. Ja, das ist also ne ,ganz eigene Welt für sich', so wo  
418 alle irgendwie leicht abgehoben, ja schweben, im eh, im Universum  
419 (Lachen).
- 420 **231 I.:** Mh.
- 421 **232 P.:** Also das sind so praktisch Veranstaltungen, wo der Guru  
422 dann mit den Schülern meditiert. Wo also gemeinsam meditiert wird  
423 im [AB]-Centrum.
- 424 **233 I.:** Mh.
- 425 **234 P.:** Me-mit dem Ziel eben, mehr Liebe oder mehr Gefühl und  
426 mehr Einssein und so weiter zu entwickeln.
- 427 **235 I.:** Mh.
- 428 **236 P.:** Und der Guru lehrt dem Schüler also in der Meditation das  
429 Herz zu öffnen, und der Schüler ..
- 430 **237 I.:** Mh.
-

431 **238 P.:** durch die Hingabe an den Guru em, ja, kann sich also  
432 **vollkommen in dieser ..**

433 **239 I.:** Mh.

434 **240 P.:** [...]. Em, so, dass war zunächst mal, als ich ankam in  
435 **[Großstadt im Osten der USA], ne große eh, ja das war also eigentlich**  
436 **en bisschen viel, für mich. Eh, ich kam also erstens mal mehr aus**  
437 **so'ner em etwas widerspenstigen em, eh Jugend da, nicht so groß**  
438 **bereit zur Anpassung, kleidungsmäßig auch schon mal gar nicht und**  
439 **das erste große Problem war, ich sollte diese Saris immer tragen zur**  
440 **Meditation.**

441 **241 I.:** Mh.

442 **242 P.:** Dann gab' es für Frauen viel mehr Reglementierungen als für  
443 **Männer, also immer, immer schön rein bleiben, die Haare**  
444 **zusammenkämmen, die Stirn muss frei sein. Eh, jeden Tag, eh**  
445 **duchen, ich mein' das war normal, das hab' ich auch gemacht,**  
446 **(Lachen) oder em, also es gab' für Frauen em es gab' also auf jeden**  
447 **Fall en ganz klares Bild, wie die Frau zu sein hat.**

448 **243 I.:** Mh.

449 **244 P.:** Und der Mann auch, aber das Mädchen war stärker eh, hatte  
450 **sich stärker irgendwie zusammenzureißen, ich kann das so nicht**  
451 **genau beschreiben**

452 **245 I.:** Mh.

453 **246 P.:** [...]

454 **247 I.:** Gab's also mehr Regeln für die Frauen?

455 **248 P.:** Ja, es gab mehr Regeln, ja.

456 **249 I.:** Haare zusammen binden?

457 **250 P.:** Zum Beispiel, also keine kurzen Haare.

458 **251 I.:** Mh.

459 **252 P.:** Eh keine Dauerwellenhaare, also die Haare waren lang,  
460 **möglichst lang, glatt und zurückgekämmt zu tragen.**

461 **253 I.:** Ahja.

462 **254 P.:** Ja, also eben eh so, mit dem Vorbild ja der reinheitlichen  
463 **Jungfrau, der reinen Jungfrau.**

464 **255 I.:** Mh.

465 **256 P.:** Also das war so das Bild em, was ich dann damals hatte  
466 **oder, was, wie ich zu sein hatte. Naja, und trotzdem war es immer so,**

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467 **alle, ich war ja immer im Widerstand, aber alle diese Dinge em hab´**  
468 **ich dann gemacht, weil der Guru hat mich interessiert**

469 **257 I.: Mh.**

470 **258 P.: Es kam immer wieder dasselbe, ja. Ich hab´ gedacht, ich**  
471 **würd´ ja eigentlich, ich bin verrückt, em immer so zum Guru zu laufen**  
472 **und das zu machen und das, also mit jedem Schritt und Tritt**  
473 **irgendwie beobachtet zu werden.**

474 **259 I.: Mh.**

475 **260 P.: Und das hab´ ich damals schon so empfunden, hab´ das aber**  
476 **dann einfach em, als ich den Guru dann gesehen hab´, war ich auch**  
477 **total fasziniert. Dann hat das alles keine Rolle mehr gespielt.**

478 **261 I.: Ja.**

479 **262 P.: Oder höchstens am Rande.**

480 **263 I.: Mh.**

481 **264 P.: Em, ja und dann bin eigentlich, hab´ ich noch nicht viel**  
482 **gewusst von dem Weg, so auch, sag´ ich mal, es gibt ja immer en paar**  
483 **Sachen, so Regel eh nach außen hin.**

484 **265 I.: Mh.**

485 **266 P.: Und dann gab´ es aber immer noch interne Regel nach innen**  
486 **hin und auch unausgesprochene Regeln ja**

487 **267 I.: Mh.**

488 **268 P.: Und damit bin ich dann also auch sehr schnell konfrontiert**  
489 **worden. So dass, em, ja eben wie ich sagte zum Beispiel an dem Bild**  
490 **der Frau festgemacht, die mit den Haaren und in den Saris und so**  
491 **weiter, oder, em, em, tja, kann ich jetzt nicht so genau formulieren.**  
492 **Eh, ja im Grunde auch, dass, dass, eh, dass man sich bitte nicht**  
493 **aggressiv ausdrücken sollte oder nur in einer bestimmten liebevollen**  
494 **freundlichen Art miteinander umgeht, und wer das nicht macht, hat**  
495 **eben niedrige Energien, ja es ging darum, dass diese vitalen**  
496 **Energien, em, was immer das sein mag, da [...] (Lachen).**

497 **269 I.: Mh.**

498 **270 P.: Dass die transformiert werden sollten in höhere Energie.**

499 **271 I.: Mh.**

500 **272 P.: Nun hatt´ eigentlich keine Vorstellung davon, was das**  
501 **wirklich sein soll**

502 **273 I.: Mh.**

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503 **274 P.:** Es war auch erstaunlich, im Grunde konnte es mir niemand  
504 richtig erklären, eh, weil die anderen genauso wie ich dann später, nur  
505 sagten, der Guru hat das gesagt, und das ist dann so. Ja.

506 **275 I.:** Mh.

507 **276 P.:** In [Sprache von Land B] heißt das dann, der Guru hätt' das  
508 geseigt oder so, hieß es dann immer.

509 **277 I.:** Mh.

510 **278 P.:** Also in dem Moment war jede Frage jederzeit indiskutabel.

511 **279 I.:** Mh.

512 **280 P.:** In dem Moment, das hat der Guru gesagt, so ist es und so  
513 machen wir das.

514 **281 I.:** Mh.

515 **282 P.:** Okay, das hab' ich dann auch, würd' ich so im Nachhinein  
516 sagen, ganz, gut eh, verdaut. Ja und bin dann, also fast sechs  
517 Wochen da geblieben, in [Großstadt im Osten der USA], bis ich aber  
518 dann nach drei/vier Wochen eh depressiv geworden bin. Ja.

519 **283 I.:** Mh.

520 **284 P.:** Irgendwie, ich kann das zwar, ich kann das im Nachhinein  
521 auch nicht mehr sagen, ist zu lange her, em ich war irgendwie  
522 unglücklich, ja und hab' geweint jeden Tag. Und dann hab' ich Ängste  
523 gehabt auch, da kamen wahrscheinlich so alte Sachen, irgendwie  
524 Ängste und dann hab' ich die anderen gefragt, ich weiß nicht, was das  
525 ist, und was ist das, und könnt ihr mir das sagen, weil- es gab keinen  
526 Zugang zu dem Guru im Grunde.

527 **285 I.:** Mh.

528 **286 P.:** Man konnte ihn Sachen fragen, indem man ihm en Brief  
529 schreibt oder er hatte einen Botschafter über den man an ihn Fragen  
530 konnte. Em, aber die anderen sagten dann gleich, ja so was kannst du  
531 den Guru nicht fragen. Ja, du musst gar nicht dran zweifeln.

532 **287 I.:** Mh.

533 **288 P.:** Em, sondern immer Vertrauen haben. Glauben an den Guru,  
534 Vertrauen und der hilft dir schon das zu überwinden. Da ich aber gar  
535 nicht genau wusste, wovor ich eigentlich Angst hatte, wusst' ich da  
536 gar nicht das zu formulieren.

537 **289 I.:** Mh.

538 **290 P.:** Und hab' ihm dann aber schon, eigentlich schon [...] geschrie-  
539 ben, und da sag' ich was ist das und so, er hat dazu keine  
540 Antwort gegeben, und dann hat man mir eben erklärt, dass er das

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541 dann innerlich regelt, ja, mit mir. Also sich konzentriert auf meine  
542 Seele ..

543 291 I.: Mh.

544 292 P.: Und auf mein Innenleben und wie auch immer und da  
545 versucht eh, mir Licht zu schicken und Liebe

546 293 I.: Mh.

547 294 P.: Und dadurch, eh dass sich das sozusagen in Luft auflöst

548 295 I.: Mh.

549 296 P.: Und als Universum so verstanden wird.

550 297 I.: Mh.

551 298 P.: Ja, und dann bin ich dann heim, und eh, war dann hier  
552 eigentlich ziemlich, fühlte mich sehr isoliert, weil em, ich ja immer in  
553 [Land B, Europa] gefahren bin und dann war ich in [Großstadt West A]  
554 und wollte ich auch weg von [Großstadt West A].

555 299 I.: Mh.

556 300 P.: Und bin dann eh nach Süd-[Land A]-also nach [Großstadt B]  
557 gegangen, nach [Bundesland A in Land A], und em hab' en Center in  
558 [Großstadt B] besucht, bin später nach [Großstadt in Land C] und  
559 hab' da en Center besucht und dann eh hat der Guru gesagt, er  
560 möchte gerne en Konzert geben in [Großstadt West A].

561 301 I.: Mh.

562 302 P.: Und em dann bin ich halt wieder hierhin gekommen und hab'  
563 mir das Konzert hier, veranstaltet. Das war also sozusagen, man hat  
564 em neben seiner Arbeit sag' ich jetzt mal, als Guru den sein Schüler  
565 annimmt.

566 303 I.: Mh.

567 304 P.: Eh und meditiert, hat er eben sehr viel musiziert, Lieder  
568 geschrieben.

569 305 I.: Mh.

570 306 P.: Er [funktioniert] und eh gemalt, auch, also er war auf jeden  
571 immer sehr kreativ. Was mich auch, `das war meine Welt`

572 307 I.: Mh.

573 308 P.: So dieses mit der Kunst und auch mit der Musik und so, das  
574 Singen, das war sehr schön. Ja und dann hab' ich, war ich dann hier,  
575 hab' das mit vorbereitet und em, das hat mir auch sehr viel Spaß  
576 gemacht.

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577 **309 I.: Mh. Haben Sie dann damals eh dann eh auch im, im Rahmen**  
578 **dieser Gruppe oder Bewegung irgendwie auch immer gearbeitet?**

579 **310 P.: Em, ja und nein. Em, also die ersten drei Jahre, ich war ja**  
580 **ausgebildete Erzieherin.**

581 **311 I.: Mh. Ja.**

582 **312 P.: Und dann hab' ich aber auch, eh weil die Arbeit ja**  
583 **anstrengend war, ich war noch ziemlich jung, damals 20 und [...]**

584 **313 I.: Mh.**

585 **314 P.: Eh, hab' ich dann als [...] aufgehört und hab' einmal, war ne**  
586 **Zeitlang arbeitslos, und hab' Häuser geputzt.**

587 **315 I.: Mh.**

588 **316 P.: Also, das war so meine Beschäftigung. Dann sagte der Guru**  
589 **[...] und ich sollte em doch eh innerhalb seiner ..**

590 **317 I.: Mh.**

591 **318 P.: Mission da irgendwo was machen und dann hatte jemand in**  
592 **[Land B, Europa], die hatten eh so'n Naturkostgroßhandel mit**  
593 **[Lebensmittel] und ich hab' das dann für [Land A] gemacht.**

594 **319 I.: Mh.**

595 **320 P.: So mit 23 Jahren und hab' das angefangen aufzubauen und**  
596 **eh in dem Rahmen hab' ich dann auf-also so mit den, mit den anderen**  
597 **Schülern gearbeitet.**

598 **321 I.: Mh.**

599 **322 P.: Also was ganz wichtig war, auch immer für den Guru, und**  
600 **heute noch ist, ist das die Schüler eigentlich nicht, eh sag' ich mal in**  
601 **der äußeren Welt arbeiten. Es wird also immer unterschieden ..**

602 **323 I.: Mh.**

603 **324 P.: zwischen Insider und Outsider, eh innerhalb der Gruppe,**  
604 **dass sind, da weiß man, wer man ist und unterstützt sich gegenseitig**

605 **325 I.: Mh.**

606 **326 P.: Aber nach außen hin versucht man sich abzugrenzen**

607 **327 I.: Ahja.**

608 **328 P.: Eh, weil die Welt außen in irgendeiner Form bedrohlich ist.**

609 **329 I.: Und das bezieht sich dann auch auf die Arbeitswelt?**

610 **330 P.: Ja. Es bezieht sich auf die Arbeitswelt.**

611 **331 I.: Mh.**

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612 **332 P.:** Er hat dazu immer gesagt, em, eh, es ist besser, ihr arbeitet  
613 für wenig Geld, da war nur en sehr schlechtes Gehalt eh in, in den  
614 eigenen Betrieben, ja, und wenn man sich streitet ist es auch nicht so  
615 tragisch, weil man hat en gleiches Ziel.

616 **333 I.:** Mh.

617 **334 P.:** Und wenn sie draußen arbeiten haben sie vielleicht mehr  
618 Geld, aber kein gleiches Ziel. Also er hat immer wieder ..

619 **335 I.:** Mh.

620 **336 P.:** darauf hingewiesen oder im Grunde, wenn jemand Zweifel  
621 hatte, er hat ihn damit einfach wieder auf die Linie gebracht.

622 **337 I.:** Mh.

623 **338 P.:** Und so haben dann im Laufe der Jahre in [Land A] und [Land  
624 B, Europa] vor allen Dingen, in [Land B, Europa], eh, die haben  
625 Betriebe aufgemacht, Geschäfte, die ..

626 **339 I.:** Mh.

627 **340 P.:** sehr, sehr gut funktioniert haben, em, also finanziell, unser  
628 Ding lief auch sehr gut und die Leute wurden ..

629 **341 I.:** Mh.

630 **342 P.:** durchweg sehr schlecht bezahlt. Und eh Niedriglöhne und  
631 dann natürlich auch durch sehr viel Arbeit, kostenlose Arbeit.

632 **343 I.:** Mh.

633 **344 P.:** Dafür hatte der Guru auch dann einen, einen, natürlich einen  
634 Ausdruck, das hieß dann Selfless Service, also selbstloser Dienst.

635 **345 I.:** Mh.

636 **346 P.:** Das dort eben für die gemeinsame Sache gearbeitet wurde.

637 **347 I.:** Mh. Mh.

638 **348 P.:** Und eben keine Entlohnung.

639 **349 I.:** Mh.

640 **350 P.:** Weil die so nicht stattfindet, em, ja das war also damals eh,  
641 war das in [Land B, Europa] so und wir haben da sehr, sehr viel Geld  
642 verdient].

643 **351 I.:** Mh. Mh.

644 **352 P.:** Die ersten Jahre. Und es war ja dann '84, hat der eh, also es  
645 gab dann so einen Punkt, wo der Guru mit in der Entwicklung, da war  
646 ich 6/7 Jahre ungefähr dabei, wo er dann also in die Massen  
647 gegangen ist.

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648 **353 I.: Mh.**

649 **354 P.: So in der Zeit als ich dazu kam, em war der intime Kleinkreis**  
650 **eigentlich das Dominante. Em, wir waren, wir waren Deutsche,**  
651 **Deutsch 30 Deutsche drüben, dann hat er auch schon en Ausflug mit**  
652 **uns gemacht extra und ..**

653 **355 I.: Mh.**

654 **356 P.: Halt so eben privilegiert, bevorzugt behandelt und so weiter.**

655 **357 I.: Mh.**

656 **358 P.: Und dann hatte er jetzt aber dann auch mal nach das**  
657 **Bedürfnis nach einer .., eh nach Massen.**

658 **359 I.: Mh.**

659 **360 P.: Ja, da hat er eben in der [Großstadt West A]er Sporthalle das**  
660 **Konzert ´84 mit 8.000 Leuten, em, was hier gemeinsam auch in [...]**  
661 **und vor allen Dingen finanziell dann, und eh da in, in, zu diesem**  
662 **Zeitpunkt ging die Bewegung auch in eine andere Richtung.**

663 **361 I.: Ahja.**

664 **362 P.: Also so in dem Sinne, dass dann eben, em, er hatte, die**  
665 **Sache war so, allein durch diesen ideologischen Vorstellungen oder**  
666 **diese Philosophie ..**

667 **363 I.: Mh.**

668 **364 P.: die da, war, eh hatte man, oder haben die Leute sich ja selbst**  
669 **unter Kontrolle gehalten.**

670 **365 I.: Mh.**

671 **366 P.: Oder hatte er die Menschen unter Kontrolle gehabt.**

672 **367 I.: Mh.**

673 **368 P.: Und em, umso mehr Leute dazu kamen, um so schwieriger**  
674 **wurde die Kontrolle. Also die Leute, die dann en Center geleitet**  
675 **haben, ich war ja in der leitenden Funktion irgendwann, die haben**  
676 **dann eben besondere Privilege-privi-Privilegien begonnen eh für den**  
677 **Preis eben, dass sie im Grunde die Leute kontrollieren. Aber Sie**  
678 **dürfen sich das nicht so vorstellen, dass so ist so jetzt, ich bin so**  
679 **Funktionär vom Verein, ich habe die und die und die Rechte, und**  
680 **deshalb kann ich die anderen jetzt knüppeln.**

681 **369 I.: Mh.**

682 **370 P.: Also so simpel ist das nicht, das ist also [...].**

683 **371 I.: [Das war subtil. Mehr subtil.] Mh.**

684 **372 P.: Es ist so subtil eh.**

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685 **373 I.: Haben Sie ein Beispiel von [...].**

686 **374 P.: Em, ja zum Beispiel eins der sehr großen, großen Themen**  
687 **war em, wenn sie zum Beispiel in [Großstadt im Osten der USA] und**  
688 **sich vorstellen, wenn 800 Leute em und dann hat der Guru nach den**  
689 **Veranstaltungen, also man hatte so, sagen wir mal in zehn Tagen ein**  
690 **Programm von morgens bis in die Nacht.**

691 **375 I.: Mh.**

692 **376 P.: Im Grunde manchmal sogar bis drei Uhr morgens und**  
693 **morgens um 6.00 mussten wir da alle meditieren, dann gingen wir**  
694 **laufen, dann haben gemeinsam gegessen, dann gingen die**  
695 **Programme und so weiter. So, dann hatte, war nach diesem**  
696 **Programmen, meinetwegen um 12.00 Uhr wär' jetzt das Programm zu**  
697 **Ende, dann hat der Guru noch nach sich zu Hause eingeladen.**

698 **377 I.: Mh.**

699 **378 P.: Und dahin wurden natürlich nur ganz wenige Leute**  
700 **eingeladen, vorzugsweise eben die leitenden Leute.**

701 **379 I.: Mh.**

702 **380 P.: [...], und das war also was ganz Besonderes, eben zu dem**  
703 **Guru dann eingeladen zu werden, dass er da überhaupt ..**

704 **381 I.: Mh.**

705 **382 P.: mit den Leuten auch, persönlich sich auseinander gesetzt**  
706 **hat, oder dass man gefeiert hat oder gemeinsam meditiert hat oder**  
707 **irgendwie, in irgend'ner Form.**

708 **383 I.: Mh. Mh.**

709 **384 P.: So dass würd' ich sagen, das war eine von den Sachen, die**  
710 **ganz wichtig waren.**

711 **385 I.: Und da waren Sie dann dabei**

712 **386 P.: Ja. Ja, und das war, eh da hab' ich dann auch gemerkt, ich**  
713 **mein', wenn da so [...] Sachen, eh die nun, wo sie einfach dann**  
714 **fühlen, also das stimmt nicht, aber es war immer so, dass ich das,**  
715 **und dann hieß es auch immer, man soll das ja keinem sagen, ja. Eben**  
716 **eh, dass man dort eingeladen ist und alle wussten es aber sowieso'**  
717 **Also hab' dann gemerkt, wenn so, so eh da wird überall Kontrolle**  
718 **ausgeübt. Der Neid, der Neid geschürt, Eifersucht, und dann**  
719 **Kontrolle, indem eben sich distanziert.**

720 **387 I.: Mh.**

721 **388 P.: Em, bringt man diese ganzen negativen Emotionen bei den**  
722 **anderen zum Vorschein.**

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- 723 **389 I.: Mh.**
- 724 **390 P.: Und gleichzeitig kontrolliert man sie damit.**
- 725 **391 I.: Mh.**
- 726 **392 P.: Also das Gefühl hatt' ich eben, oder heute würd' ich das so**  
727 **sagen, dass der Guru sehr gut gewusst hat, wo die Schwächen der**  
728 **einzelnen Menschen sind und damit hat er sie auch kontrolliert.**
- 729 **393 I.: Ja.**
- 730 **394 P.: Und damit hat er sie kontrolliert.**
- 731 **395 I.: Mh.**
- 732 **396 P.: Und im Grunde eh waren wir dann als leitende Funktion**  
733 **dieses Centers sowie die Handlanger. Ja, also die ..**
- 734 **397 I.: Mh.**
- 735 **398 P.: Gehilfen der da, umso größer das wurde, umso wichtiger**  
736 **wurden die Leute in den Centren.**
- 737 **399 I.: Mh.**
- 738 **400 P.: Zum Beispiel hatten die auch den Vorteil, dass die, ich**  
739 **konnte zum Beispiel jederzeit nach [Großstadt im Osten der USA].**
- 740 **401 I.: Mh.**
- 741 **402 P.: Ich hatte ne Phase, da bin ich jeden Monat nach [Großstadt**  
742 **im Osten der USA] geflogen zu [...]. Em, oder so. Also das sind**  
743 **Sachen, die konnte einfach nicht jeder.**
- 744 **403 I.: So was ist ja auch nicht billig, gewesen.**
- 745 **404 P.: Ne, das war (Lachen), genau. Ne, das war nicht billig**
- 746 **405 I.: Ja.**
- 747 **406 P.: Und em, ja gut, ich meine, (Lachen); ich war ja selbständig**  
748 **dann seit '88.**
- 749 **407 I.: Mh.**
- 750 **408 P.: Und hab' dann eh da gearbeitet und hab' dann, immer wenn**  
751 **ich weg war Leute, die meine Arbeit gemacht haben.**
- 752 **409 I.: Also in diesem Centrum.**
- 753 **410 P.: Ja. Ne, ne das waren eh Außenstehende, weil niemand in**  
754 **dem Center wollte diese Arbeit machen, weil ich ja diese**  
755 **Müllreinigung.**
- 756 **411 I.: Ach so ja. Ich hab' gedacht, Sie haben eh die**  
757 **Naturkostgeschichten.**
-

758 **412 P.:** Ach das war auch, ja da war noch gar nicht so weit, dass ich  
759 **so viel Geld hatte.**

760 **413 I.:** Ach. Mh.

761 **414 P.:** Das war erst dann, als ich den Naturkostversand nicht mehr  
762 **gemacht hatte.**

763 **415 I.:** Mh.

764 **416 P.:** Da war ich auch ne Zei-, also dann hatten wir auch en  
765 **Blumenladen, und das hat aber auch nicht gefluppt, den haben wir zu**  
766 **gemacht, und dann war ich sozusagen saß ich auf dem Trockenen.**

767 **417 I.:** Mh.

768 **418 P.:** Also eh, und der Guru hat dann gesagt, ja es ist jetzt kein  
769 **Geld mehr da, wir haben ja alles kaputt gehen lassen, ja also immer**  
770 **mit Schuld ne.**

771 **419 I.:** Mh.

772 **420 P.:** Und dann hab' ich gesagt, ja ihr könnt mich alle mal. Und  
773 **dann wollt' ich eben eh meine eigene Sache machen und das hab' ich**  
774 **dann auch zum Glück gemacht.**

775 **421 I.:** Mh.

776 **422 P.:** Allerdings mit, wieder mit Hilfe von jemanden, weil mein  
777 **Vater hat mir damals bei seiner Firma, bei der er schon lange**  
778 **gearbeitet hat**

779 **423 I.:** Mh.

780 **424 P.:** diese Verträge besorgt.

781 **425 I.:** Ahja.

782 **426 P.:** Und hatt' dann.

783 **427 I.:** So dass Sie da anfangen konnten.

784 **428 P.:** Ja. Und ich war dann, sagen wir mal, wenigstens aus dieser  
785 **Arbeitsmaschinerie raus.**

786 **429 I.:** Das, denn das hat mich gerade stutzig gemacht ne. Sie hatten  
787 **erzählt ..**

788 **430 P.:** [Wo haben Sie die Kohle her].

789 **431 I.:** Sie haben, genau, Sie haben eh in, in diesen ja  
790 **Naturkostläden und so gearbeitet oder Konzerte organisiert, aber ich**  
791 **hatte so im Kopf noch sehr viel Arbeit für sehr, sehr wenig Geld und**  
792 **dann hab' ich gedacht, mh, aber ein Ticket nach [Großstadt im Osten**  
793 **der USA] zu kriegen ist vielleicht auch nicht so schlecht, aber Sie**  
794 **haben das dann selber finanziert. Oder versteh' das falsch?**

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795 **432 P.:** Ja, ja. Wir haben alles selber finanziert, auch in den ersten  
796 Jahren, wo ich eben auch in, der, Gruppe mitgearbeitet hat‘,

797 **433 I.:** Mh.

798 **434 P.:** also auch finanziert durch die Gruppe, em ich nur zweimal im  
799 Jahr in [Großstadt im Osten der USA].

800 **435 I.:** Mh.

801 **436 P.:** Und ich hatte, also dass eh hat dann auch so ausgereicht,  
802 em, und später erst, als ich die selbständige Tätigkeit hatte, hatt‘ ich  
803 eben viel mehr Geld und konnte öfter nach [Großstadt im Osten der  
804 USA].

805 **437 I.:** Mh.

806 **438 P.:** Und dazu kommt auch noch, dass der Guru dann einmal im  
807 Jahr, also im Winter, normalerweise also in den ersten Jahren einen  
808 Monat lang, heute mittlerweile bis zu drei Monaten, fährt der ungefähr  
809 mit 120/140 Leuten [...] nach Asien.

810 **439 I.:** Mh.

811 **440 P.:** Also Asien, [Südseeinsel] oder in die wärmeren Gebiete, um  
812 dort eben einfach Urlaub, es geht aber auch viel eh um Entspannung,  
813 für Leute en bisschen arbeiten.

814 **441 I.:** Mh.

815 **442 P.:** Und em, und dort auch wieder Manifestation, das ist en  
816 richtiger Begriff eh auf seinem Weg, Manifestationen, das heißt also  
817 [...], Vorträge geben, [Konzerte] machen, Veranstaltungen, dem Guru  
818 irgendwelche Preise und Ehrungen besorgen und so weiter und so  
819 weiter. Also so das em, ja aber das alles war erst möglich als ich eben  
820 selbständig war.

821 **443 I.:** Mh.

822 **444 P.:** Und da verdient habe.

823 **445 I.:** Mh.

824 **446 P.:** Und eh aus diesem Ding raus war.

825 **447 I.:** Mh.

826 **448 P.:** Also für mich in der Entwicklung war das auch, em, jetzt,  
827 also wenn ich so die Vergangenheit sehe, es gab immer kleine  
828 Schritte, wo ich mich denn entfernt hatte.

829 **449 I.:** Mh.

830 **450 P.:** Das war en wichtiger Schritt, weil ich da em, irgendwas  
831 gemacht hab‘, was der Guru eigentlich nicht wollte.

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832 **451 I.: Mh.**

833 **452 P.: Er wollte, dass die Leute, vor allen Dingen die Leiter, dass**  
834 **die eingebunden sind in ihre Organisation.**

835 **453 I.: Mh.**

836 **454 P.: Ja. Und der hat immer, eh, der hat die Leute auch dann**  
837 **unterstützt, und meine er unterstützt ja auch nach wie vor, aber es ist**  
838 **immer so, man muss seine Bedingungen erfüllen.**

839 **455 I.: Mh.**

840 **456 P.: Also, wenn er mich denn damals, hätte er mich auch sicher**  
841 **weiter versorgt, ja, sagen mal mir en Job besorgt, dann hätte der oder**  
842 **der mich unterstützen müssen, dann hätt' ich das und das dafür**  
843 **machen müssen**

844 **457 I.: Mh.**

845 **458 P.: Zum Beispiel. Die wollten immer, dass ich gerne Pressearbeit**  
846 **make für [Land A] und dann wollen sie mir das und das geben, wenn**  
847 **... Dann hab' ich gesagt, ich will das nicht.**

848 **459 I.: Mh.**

849 **460 P.: Ich möchte irgendwie, em .. wenn ich das mache, mach' ich**  
850 **das lieber so, aber ich möchte ne andere Arbeit, mit der ich richtig**  
851 **Geld verdiene. Weil ich so gemerkt habe, so dieser Druck, diese**  
852 **Erwartungen [...], haben sich so im Laufe der Jahre ..**

853 **461 I.: Mh.**

854 **462 P.: so angehäuft, dass mir das einfach zu viel war.**

855 **463 I.: Mh.**

856 **464 P.: Und durch diese eh Freiheit, die ich hatte, durch meine**  
857 **eigene Tätigkeit, konnte ich auch, war ich, 'wenigstens' in dem**  
858 **Bereich konnt' ich sagen, was ich mache und was ich nicht mache.**

859 **465 I.: Mh.**

860 **466 P.: Das war dann ´88, da war ich ja schon, eh, neun Jahre im**  
861 **Center, ja. Was war, ich wollte eben noch was rüberbringen, was war**  
862 **wichtig. Ja, also wichtig wahrscheinlich die ersten sieben Jahre, so**

863 **467 I.: Mh.**

864 **468 P.: wenn ich so an den Anfang denke, waren geprägt eh von**  
865 **sehr viel Enthusiasmus**

866 **469 I.: Mh.**

867 **470 P.: Also zu, wirklich, diese ganze Welt anders, zudem anders**  
868 **gesehen, durch diese, die Augen sind groß, oder die heiligen**

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869 **Schriften, die so hinduistischer Natur oder wie auch immer, und da**  
870 **haben wir [Aurobindo] gelesen, und das und jenes. Und es war sehr**  
871 **em schön in [Großstadt im Osten der USA], das war, wenn die Treffen**  
872 **waren, die waren sehr klein.**

873 **471 I.: Mh.**

874 **472 P.: Und immer noch sehr nah auf einer [...], dann haben wir eben**  
875 **dort diese gemeinsame Meditation oder diese Läufe, wir da vor allem,**  
876 **wir haben sehr viel Sport gemacht oder sehr al-Spiele, oder was weiß**  
877 **ich. Also das waren so Sachen, die waren mit Freude verbunden.**

878 **473 I.: Mh.**

879 **474 P.: Ja, und dann auch das Meditieren und das reduzierte Leben**  
880 **eigentlich auch. Und dazu gehörte natürlich auch keine Partnerschaft‘**  
881 **Und ich muss auch sagen, in den ersten Jahren war das für mich**  
882 **sogar eh angenehm, ja, weil viele fragen, du hast keinen Sex mehr**  
883 **und so. Wie gesagt, ich fand das angenehm**

884 **475 I.: Mh.**

885 **476 P.: Weil vorher er hatt‘ ich viele, eh sag mal mit Angst besetzte**  
886 **Erlebnisse, also mit Sex okay, mehr mit Intimität.**

887 **477 I.: Mh.**

888 **478 P.: Jemanden so nah und dann eben was man so alles erlebt**  
889 **(Lachen) in dem ganzen Bereich.**

890 **479 I.: Mh.**

891 **480 P.: Und em, das war einfach heraus geklammert, das hat nicht**  
892 **mehr existiert.**

893 **481 I.: Mh.**

894 **482 P.: Das hab‘ ich ausgeblendet, haben wir alle ausgeblendet, em,**  
895 **und war auch dann im Umgang untereinander alles sehr angenehm.**  
896 **Also so, heute kann ich, seh‘ ich den Unterschied natürlich, wenn sie**  
897 **jetzt in eine Gruppe als Frau, em, da sind dann 50 Leute im Saal, 30**  
898 **Männer, 20 Frauen, eh und, weil Sie haben dann das Gefühl, alle sind**  
899 **gleichgeschlechtlich, ja (Lachen).**

900 **483 I.: Mh.**

901 **484 P.: Also so das Annehmen, diese freundliche Unterhaltung oder**  
902 **der Umgang miteinander**

903 **485 I.: M;h.**

904 **486 P.: Eh war locker, ohne diese angespannte em, eh, ja wie kann**  
905 **man das sagen. Wissen Sie was ich mein‘. Also diese, nicht eh, dass**

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906 man sich eben nicht als Frau fühlt und er als Mann, und diese so  
907 Spannung da ist.

908 487 I.: Mh.

909 488 P.: Ja. Sondern so'ne Offenheit.

910 489 I.: Mh.

911 490 P.: Das fand' ich als sehr angenehm in der Gruppe. Em, was  
912 natürlich nicht heißt, eh, dass es da keine Probleme dann da waren

913 491 I.: Mh.

914 492 P.: Also dann kamen die natürlich erst viel später.

915 493 I.: Mh, mh.

916 494 P.: Em, was ich aber gemerkt habe, oder was der Guru dann  
917 immer gesagt hat, weil man durfte ja ab und zu mal ne Frage dazu  
918 stellen, nach Sexualität, obwohl ihm das nicht angenehm war, em, ist  
919 so- eben sagte, ach [...] soll er einfach was anderes denken oder  
920 Sport machen (Lachen). Ho-ho-ho, soviel können sie wahrscheinlich  
921 gar nicht laufen, aber die Männer [...] laufen (Lachen). (Räuspern).

922 495 I.: Und der Guru nehme ich an, eh, hat selbstverständlich auch  
923 so gelebt?

924 496 P.: Eh ja, das haben wir alle gedacht, ne. Ich meine, eh, wir sind  
925 ja, absolut sind wir davon ausgegangen, dass der Guru ja erleuchtet  
926 und heilig ist und voll ab von der Welt, und dass er alles, was er  
927 predigt ja auch lebt

928 497 I.: Mh.

929 498 P.: Das war das Wichtigste. Und ich denke, er hat damit auch  
930 gedacht das ist so, wohingegen ich, und dann kommen wir nachher  
931 zu dem Ausstieg, was ganz und eins der wesentlichsten Punkte, eh,  
932 für mein Wohlbefinden nach dem Ausstieg war, ist dass ich eh eine  
933 Website, dass das man ne Website eröffnet hat von Ex-Schülern, und  
934 drei Frauen darüber schreiben, über ihre sexuellen Beziehungen zu  
935 dem Guru.

936 499 I.: Ahja.

937 500 P.: Also das war ziemlich 'hammerhart', (Lachen), können Sie  
938 sich vorstellen, wenn Sie jahrelang, wenn Sie das todernst genommen  
939 haben, also ich hab' das alles sehr ernst genommen.

940 501 I.: Mh. Mh.

941 502 P.: Und dann lesen Sie, der Guru hatte dann eh, eh, eh Sex da im  
942 Keller mit den Mädels und die eine, das war mal, eh Schwangere und

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943 **musste abtreiben und da, ‚Horrorvorstellungen‘, also brutal, wie sonst**  
944 **was. Und eh die eine hat dann, hat ein, nicht in der Website, auch ..**

945 **503 I.: Mh.**

946 **504 P.: persönlich über Analsex und alles gesprochen. Ich meine,**  
947 **wir sollten zwar immer alles machen, was’s se wollen, hab‘ ich gedacht,**  
948 **aber es war einfach zu, das war en Hammer. Ich war erst mal total**  
949 **geschockt.**

950 **505 I.: Mh.**

951 **506 P.: Und eh, aber durch diesen Schock hab‘ ich mich dann, also**  
952 **durch die ganze Website und alles was da so raus kam**

953 **507 I.: Mh.**

954 **508 P.: Richtig damit auseinander setzen können.**

955 **509 I.: Mh.**

956 **510 P.: Also auch das ich mein, lernte dann mein Gehirn**  
957  **einzuschalten**

958 **511 I.: Aber das war sehr viel später erst? Jetzt haben von den**  
959 **ersten sieben Jahren.**

960 **512 P.: Ja, genau.**

961 **513 I.: Gesprochen und da war so eine hier-kann-nichts-passieren-**  
962 **Stimmung.**

963 **514 P.: Genau. Da ist ..**

964 **515 I.: Hab‘ ich richtig verstanden.**

965 **516 P.: Ja.**

966 **517 I.: Und das war für Sie damals in der Zeit eh durchaus auch**  
967 **angenehm.**

968 **518 P.: Das war sehr angenehm, weil so, ich würde sagen so, das**  
969 **war der große Popper.**

970 **519 I.: Ja. Mh.**

971 **520 P.: Der Guru hatte, ich hab‘ hier einmal schon, die Beziehung**  
972 **das ist mein Lehrer. Also ..**

973 **521 I.: Mh.**

974 **522 P.: in dem Sinne, wirklich mein Guru. Eh der lehrt mich oder**  
975 **sagt das und das und ich tue das, und dann gibt’s ne**  
976 **Auseinandersetzung oder auch ne Überprüfung, das hab‘ ich auch**  
977 **gemacht dann. Also ..**

978 **523 I.: Mh.**

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979 **524 P.:** [...]. Es war aber auch, eh en ganz wesentlicher ..

980 **525 I.:** Mh.

981 **526 P.:** Punkt war, dass dort jemand war, der (leise) für mich  
982 Verantwortung übernommen hat.

983 **527 I.:** Mh.

984 **528 P.:** Em, also der in allen Lebenslagen gesagt hat, egal was du  
985 machst, ich trage dich, ich bin verantwortlich,

986 **529 I.:** Mh.

987 **530 P.:** ich schütze dich, ich beschütze dich und so weiter. Und eh  
988 dieser Aspekt wurde immer stärker bei mir.

989 **531 I.:** Mh.

990 **532 P.:** Ich hab' eben beobachtet, dass es nicht bei allen so war in  
991 der Gruppe, aber bei mir auf jeden Fall, so dass so'ne Mischung Guru-  
992 Papa, ja

993 **533 I.:** Mh.

994 **534 P.:** Das war so em der große Daddy, der eh, em, ja der, der  
995 irgendwie so mein Leben reguliert und dem ich mich dann auch  
996 vollkommen unterwerfe und der kann auch mit mir machen, was er  
997 will. So ungefähr.

998 **535 I.:** Mh.

999 **536 P.:** Das em, und, aber auch, ich hatte, und was ganz wichtig ist,  
1000 vielmehr Vertrauen in [ihn als in mich selbst...], ich denke, das ist en  
1001 wichtiger Punkt, em, da hab' ich gesehen, dass es bei vielen anderen  
1002 auch so war

1003 **537 I.:** Mh.

1004 **538 P.:** Dass sie mehr Vertrauen in den Guru als in [sich selber]  
1005 hatten. Dass das zu einer, dass das zu'ner Grundvoraussetzung ist  
1006 das ..

1007 **539 I.:** Mh.

1008 **540 P.:** um überhaupt so, so, so oder in so'ne Gruppe zu gehen, die  
1009 so stark fundamentalistisch geprägt ist

1010 **541 I.:** Mh.

1011 **542 P.:** So dieses Gefühl, ich bin, eh nicht ganz vollwertig, em und  
1012 dort ist jemand, der ist vollwertig und der wertet mich auf, oder durch  
1013 die Beziehung oder durch, das durch das was ich lerne, da ist immer  
1014 so das Gefühl auch, von Minderwertigkeit oder ich bin nicht

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1015 **vollkommen, em, weil auf diesem Weg war immer ganz stark, ich**  
1016 **muss mich verbessern. Ich eh, ..**

1017 **543 I.: Mh.**

1018 **544 P.: muss laufen, um das zu tun. Ich, ich muss [Selfless] Service**  
1019 **machen und das tun. Also immer so, so so'n Abarbeiten von Schuld**  
1020 **irgendwie.**

1021 **545 I.: Mh.**

1022 **546 P.: Oder die Beziehung also em, ja, dass ich mich**  
1023 **vervollkommne und verbessere ..**

1024 **547 I.: Mh.**

1025 **548 P.: weil ich ja nicht gut genug bin.**

1026 **549 I.: Mh.**

1027 **550 P.: Also das war ganz wesentlicher Aspekt em ..**

1028 **551 I.: Mh.**

1029 **552 P.: auf dem Weg und mir ist es natürlich, hab' ich das damals**  
1030 **nicht so gesehen.**

1031 **553 I.: Mh. Mh.**

1032 **554 P.: Weil em, da kommen sie langsam rein, also das mit dem**  
1033 **Enthusiasmus nach en paar Jahren,**

1034 **555 I.: Mh. Mh.**

1035 **556 P.: und dann gibt es natürlich Stagnation, das ist bei allen so,**  
1036 **und das ist da einfach ne Entwicklung.**

1037 **557 I.: Mh.**

1038 **558 P.: Em und in genau dieser Stagnation em, eh, bin ich dann, also**  
1039 **ist dann en Mann gekommen, der hat dann gesagt, so dich will und**  
1040 **dich will ich heiraten. (Lachen). Ja, und das war natürlich der erste**  
1041 **Hammer, ja (Lachen) so.**

1042 **559 I.: Mh.**

1043 **560 P.: Und dann bin eh, zum ersten Mal, dann in der ganzen Zeit**  
1044 **aus meinen Wolkendingensda rausgefallen und dachte nur hoppla, ja.**  
1045 **Und habe zum ersten Mal eh, eh, auch wieder Gefühl für Sexualität**  
1046 **gehabt.**

1047 **561 I.: Mh.**

1048 **562 P.: Ja, das war wirklich, ich weiß nicht wie man so weg macht**  
1049 **(Lachen), aber es ist wirklich so'ne em also ja einfach überhaupt eh**  
1050 **das ne Beziehung schön sein kann.**

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1051 **563 I.: Mh.**

1052 **564 P.: Ja, weil die die, der Wert ist ja, also Beziehungen eh, eh, em,**  
1053 **zwischen zwei verschiedenen Geschlechtern, [sind] sowieso**  
1054 **praktisch nur eh, das sind nur chemische Reizreaktionen und damit**  
1055 **verwerflich, also niedrige Energien, sind [...] niedere Energien, damit**  
1056 **beschäftigt man sich erst gar nicht, daran denkt man am besten nicht.**  
1057 **Also so das**

1058 **565 I.: Mh.**

1059 **566 P.: Und em durch und deshalb auch die starke Ablehnung, dem**  
1060 **anderen Geschlecht gegenüber**

1061 **567 P.: Und Gleichgeschlechtliches zum Beispiel sind schon mal gar**  
1062 **nicht angenommen worden auf dem Weg**

1063 **568 I.: Mh.**

1064 **569 P.: [Das war auch so'n Thema]. Und em, ja und mit diesem Mann**  
1065 **oder diese Begegnung bin ich dann voll eh, eh mit diesen ganzen**  
1066 **Bedürfnissen konfrontiert worden**

1067 **570 I.: Mh.**

1068 **571 P.: Beziehungen, auch Sexualität und Tiefe in'ner Beziehung**

1069 **572 I.: Mh.**

1070 **573 P.: Und hab' gar nicht gewusst, dass das noch da [war. Und**  
1071 **dann- hoppla]. Ja, (Lachen), und eh bin eh, das war, also für mich war**  
1072 **das ne richtige Quälerei, weil eh ich ja in diesem Denken so drin war.**

1073 **574 I.: Mh.**

1074 **575 P.: Dass ich da was Böses oder was niedrig Vitales tue oder eh**  
1075 **mich öffne, und das muss ich ja alles schnell wegmachen, ne.**

1076 **576 I.: Mh.**

1077 **577 P.: Und wie mach' ich das denn jetzt. Das geht aber nicht so**  
1078 **einfach. Also meine Psyche ist da, funktioniert da nicht so (Lachen).**  
1079 **Und eh, und da ich in dieser leitenden Funktion war im Center ..**

1080 **578 I.: Mh.**

1081 **579 P.: eh war es besonders schwierig. Ja, weil ich ja auch en**  
1082 **Vorbild zu sein hatte**

1083 **580 I.: Mh.**

1084 **581 P.: Für die Gruppe.**

1085 **582 I.: Mh. Mh.**

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1086 **583 P.:** Und die Konfrontation war schon so, so [im Center], da  
1087 **waren einige Leute, die mit mir in der Zeit aus dem Center gekommen**  
1088 **sind, die waren schon lange durch diese Phase hat sich verliebt und**  
1089 **sind gegangen.**

1090 **584 I.:** Mh.

1091 **585 P.:** Und weil man, wenn man eben in Beziehung geht, muss man  
1092 **diesen Weg verlassen.**

1093 **586 I.:** Das heißt eh, Leute die andere Bindungen aufnehmen, eh  
1094 **können nicht weiter dabei bleiben.**

1095 **587 P.:** Genau.

1096 **588 I.:** Oder so, ja.

1097 **589 P.:** Und die werden auch regelrecht ausgestoßen. Ich mein', das  
1098 **ist mir ja genauso passiert, in dem Sinne, dass sie, ja, eh nicht fähig**  
1099 **waren, diesen Weg zu gehen.**

1100 **590 I.:** Mh.

1101 **591 P.:** Also dass sie nicht gut genug waren, auch wieder hier

1102 **592 I.:** Mh.

1103 **593 P.:** Em diesen Weg zu gehen, man sagt natürlich äußerlich, denn  
1104 **sag' man dann, ja, die haben sich für was anderes entschieden und**  
1105 **so weiter**

1106 **594 I.:** Mh.

1107 **595 P.:** Aber innerhalb des Kreises heißt es dann ja, die Flasche und  
1108 **so, die hat es nicht geschafft oder so, ne.**

1109 **596 I.:** I. Mh.

1110 **597 P.:** Oder eh, ist wegen sexuellen Dings gegangen, also so, dass  
1111 **ist dann so diese Wertung, ist sehr stark.**

1112 **598 I.:** Mh. Mh.

1113 **599 P.:** Und em, das heißt aber auch, wenn man aus-, also wenn man  
1114 **austreten muss, sozusagen is ausgestoßen, heißt auch, dass**  
1115 **niemand mehr mit dieser Person sprechen darf oder, in irgend'ner**  
1116 **Form Kontakt haben kann.**

1117 **600 I.:** Mh.

1118 **601 P.:** Em, ja. Und niemand interessiert sich auch mehr für die  
1119 **Menschen. Die können also, wenn die fünf oder acht oder 10 oder wie**  
1120 **ich 21 Jahre dabei waren, vollkommen uninteressant.**

1121 **602 I.:** Mh.

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- 1122 **603 P.:** Eh, das ist ne Aussätzige.
- 1123 **604 I.:** Mh. Mh. Also das ist nach 21 Jahren dann passiert?
- 1124 **605 P.:** Ja.
- 1125 **606 I.:** Diese Verliebtheit.
- 1126 **607 P.:** Ja, also ich hatte, em damit es nicht zu viel wird. Ich hatte  
1127 nach den sieben Jahren ..
- 1128 **608 I.:** Ja.
- 1129 **609 P.:** eben ein Liebesverhältnis und das war 2 ½ Jahre, hab' ich  
1130 das gehabt, aber heimlich, im Center.
- 1131 **610 I.:** Mh.
- 1132 **611 P.:** Und der Mann ist dann, nachdem ich, mehr wollte, also mich  
1133 gern heiraten und so weiter und mit mir zusammenleben, und das  
1134 hab' ich nicht geschafft, ja.
- 1135 **612 I.:** Mh.
- 1136 **613 P.:** Also es war en ganz starkes Bedürfnis, danach da
- 1137 **614 I.:** Mh.
- 1138 **615 P.:** Und auch das Bedürfnis auszubrechen, ja. Ich kam mir  
1139 manchmal vor wie im Knast
- 1140 **616 I.:** Mh.
- 1141 **617 P.:** Eh und es ist ja auch, es ist wirklich so.
- 1142 **618 I.:** Und der hätte gerne mit Ihnen das Center verlassen.
- 1143 **619 P.:** Ja.
- 1144 **620 I.:** Und [...].
- 1145 **621 P.:** Er war gar nicht vom Center.
- 1146 **622 I.:** Ach so.
- 1147 **623 P.:** Er kam von außen.
- 1148 **624 I.:** Mh.
- 1149 **625 P.:** Und ist dann aber, nachdem wir dann unsere Beziehung  
1150 beendet haben, ist er ins Center gekommen.
- 1151 **626 I.:** Mh.
- 1152 **627 P.:** Das hat ihn auch interessiert, aber er war nicht so gebunden,  
1153 eh oder hat sich nie so fixiert auf den Guru als Papa, sondern hat den  
1154 einfach nur als Lehrer gesehen, der eh indische Philosophien  
1155 Weisheit und so weiter.
- 1156 **628 I.:** Ahja.
-

1157 **629 P.:** Und em, nachdem ich dann also gesagt hab', ich kann das  
1158 nicht, geht nicht, wir müssen das beenden, em, kam denn diese, also  
1159 unsere Liebesbeziehung beendet und ..

1160 **630 I.:** Mh. Mh.

1161 **631 P.:** und er ist ins Center gekommen und eh dann, hat er später  
1162 nach, ich weiß gar nicht 2/3 Jahren eh sich wieder verliebt und hat ..,  
1163 hat gesagt, das war's und er wollte eben heiraten, hat dann geheiratet  
1164 und heute zwei Kinder. So und dann stand ich dann da, und eh hab'  
1165 mich [schon sehr beschissen] gefühlt (Lachen).

1166 **632 I.:** Mh.

1167 **633 P.:** Also von da, eh durch diese Beziehung war ein totaler Bruch

1168 **634 I.:** Mh.

1169 **635 P.:** In meinem ganzen Leben, ich hab' zwar nach außen hin alles  
1170 weiter geführt, meine Verantwortung übernommen, aber ich hab'  
1171 gemerkt, das eh, Interesse war sehr, der Enthusiasmus einfach, das  
1172 war nicht mehr da.

1173 **636 I.:** Mh.

1174 **637 P.:** Ich zwar immer noch dann eh meine Sachen gemacht. Und  
1175 was auf jeden Fall noch da war, durch diesen Bruch, em und durch  
1176 diese, die Beziehung, die dann erst mal da war, wieder aufgelöst  
1177 wurde

1178 **638 I.:** Mh.

1179 **639 P.:** Wurde, hab' ich dann mehr Halt in dem Guru gesucht.

1180 **640 I.:** Mh.

1181 **641 P.:** Und da hab' ich gesagt, jetzt geb' ich dafür auf, das war  
1182 wirklich, ich gebe das auf, um, um mit dem Guru noch näher  
1183 irgendwie ..

1184 **642 I.:** Mh.

1185 **643 P.:** innerlich und äußerlich in Kontakt zu sein und das war auch  
1186 in der Zeit, also ich denke schon mal, dass der Guru viele Sachen  
1187 mitbekommen hat, ich weiß jetzt nicht eh, in welcher Form, aber er hat  
1188 schon gemerkt, dass

1189 **644 Bandende**

1190 **645 P.:**.....war ich da, und damals em hatte der [Guru] en starken eh  
1191 Drang, eh, dass er gesellschaftlich anerkannt wird, also in Positionen  
1192 em, [ja halt alle möglichen Ehrungen,..?], und wir sollten in diese, also  
1193 das war sein großer Trip eh, eh ...

1194 **646 I.:** Mh.

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1195 **647 P.:** Nahe, Gorbatschow sehr nahe zu sein, und da hab' ich sehr  
1196 **viel ...**

1197 **648 I.:** War das dann so Ende der 80er?

1198 **649 P.:** Das war dann schon in den 90ern. Ja.

1199 **650 I.:** Mh.

1200 **651 P.:** Und em, ich hab' ihn dann sehr unterstützt mit dem  
1201 **Gorbatschow und da war natürlich eh, bin ich nochmals tausendmal**  
1202 **aufgewertet worden, und dann hat er wahrhaft [den Trip?] den Nobel-**  
1203 **Friedensnobelpreis bekommen, er ist sogar ein paar Mal nominiert**  
1204 **worden, also man kann wirklich unheimlich viel schaffen eh, wenn**  
1205 **man (Lachen) das will.**

1206 **652 I.:** Mh.

1207 **653 P.:** Und er hat em, ja aber so, dann nach diesem, nach dieser  
1208 **Beziehung, diese Auflösung, em, hab' ich schon gemerkt, em,**  
1209 **irgendwie geht es nicht so weiter, aber ich wäre nie auf die Idee**  
1210 **gekommen, den Weg zu verlassen, ja.**

1211 **654 I.:** Mh.

1212 **655 P.:** Also ich hab' schwer gelitten unter dieser, also immer  
1213 **funktionieren müssen.**

1214 **656 I.:** Mh.

1215 **657 P.:** Das war, am Anfang war natürlich viel Freunde,  
1216 **Enthusiasmus.**

1217 **658 I.:** Mh.

1218 **659 P.:** Und hinterher war es nur noch Pflicht geworden.

1219 **660 I.:** Mh.

1220 **661 P.:** Und eh, das war ja auch das, was ich schon unheimlich  
1221 **kannte. Immer zu funktionieren, also ich eh, wir hatten en ganz**  
1222 **starkes reglementiertes Leben, und das hatte sich dann in dieser Zeit**  
1223 **besonders entwickelt, em, morgens eben [...] ne Meditation ne halbe**  
1224 **Stunde, dann Singen ne halbe Stunde, dann Laufen gehen ne halbe**  
1225 **Stunde oder Dreiviertelstunde, eh, dann in diesen Geschäften**  
1226 **arbeiten, dann abends wieder meditieren, so und so viel lesen. Er**  
1227 **hatte also ungefähr, wenn man alle seine Sachen, eh, die er so Leuten**  
1228 **vorgeschrieben hat gemacht hätte, gute 2/3 Stunden am Tag damit eh**  
1229 **verbracht.**

1230 **662 I.:** Mh.

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1231 **663 P.:** Dazu muss man sich vorstellen, eh, ich musste viermal in der  
1232 **Woche ungefähr im Center sein, also entweder hatten wir Center-**  
1233 **Meditation oder Vorträge [...] alle Leute.**

1234 **664 I.:** Mh.

1235 **665 P.:** Dann gab es em die Regeln kein Kino, kein sowieso außer  
1236 **seiner Musik keine andere Musik hören**

1237 **666 I.:** Mh.

1238 **667 P.:** Kein Fernsehschauen, bloß keine Zeitung lesen (Lachen),  
1239 **also em, das war eben, das wurde immer.. eh schlimmer ja, und dann**  
1240 **eben eh die, seine Verhaltensweisen wurden auch, würd' ich sagen**  
1241 **heute, ich weiß ja nicht genau, was das heute heißt, aber paranoider,**  
1242 **em und die Schüler verhielten sich auch schon [...].**

1243 **668 I.:** Ja.

1244 **669 P.:** Im Center konnte man fast keine normale Konversation mehr  
1245 **führen, und wenn nur über bestimmte Themen, die hatten, das hat**  
1246 **immer alles nur mit dem Guru zu tun, [Name A] mach' das und dieses**  
1247 **und neue Projekte.**

1248 **670 I.:** Mh, mh.

1249 **671 P.:** Aber es war reduziert auf diese Guruwelt. Und ich hab'  
1250 **damals dann schon eh wieder andere Sachen gelesen, aber das durfte**  
1251 **eben keiner wissen.**

1252 **672 I.:** Mh.

1253 **673 P.:** Es wurden, also das ist vielleicht noch en wichtiger Aspekt,  
1254 **em, alles was sie, eh gemacht haben, wurde im Grunde überprüft.**  
1255 **Also wenn jetzt nicht durch den leitenden Centerleader oder was weiß**  
1256 **ich ..**

1257 **674 I.:** Mh.

1258 **675 P.:** Em, dann eben durch die Freunde, oder Freundinnen im  
1259 **Center, also ne gute Freundin von mir eh, die es selber nicht sehr eng**  
1260 **genommen hat mit den ganzen Regeln, hat aber durchaus Spaß daran**  
1261 **gehabt, mich zu kontrollieren und umgekehrt war das genauso.**

1262 **676 I.:** Mh.

1263 **677 P.:** Ja, also, und das konnt' ich überall beobachten, eh, dass  
1264 **wenn zum Beispiel einer mal im Kino war, dann wurde das direkt**  
1265 **gepetzt**

1266 **678 I.:** Mh.

1267 **679 P.:** Oder wenn einer das gemacht hat, oder eine Frau hatte mal  
1268 **[Hühnchen?] gegessen, [die hatte n Gerät?], (Lachen), die wurde drei**

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1269 **Monate aus'em Center geschmissen, ja (Lachen). Ja und da, also das**  
1270 **muss ich sagen, das war mir dann einfach zuviel.**

1271 **680 I.: Mh.**

1272 **681 P.: Und ich bin dann ausgestiegen innerlich, indem ich sagte,**  
1273 **ich hab' keine Lust mehr auf gar nichts, ich wollte, ich kann das**  
1274 **Center nicht mehr leiden, ich hab' dann [dem Guru, vor en Jahr?]**  
1275 **dann eh en Brief geschrieben, ich will das nicht mehr, es ich ...**

1276 **682 I.: Wem haben Sie geschrieben?**

1277 **683 P.: Dem, diesen Guru.**

1278 **684 I.: Mh.**

1279 **685 P.: [Dem Guru] hab' ich geschrieben. Ich möchte das nicht mehr**  
1280 **machen.**

1281 **686 I.: Mh.**

1282 **687 P.: Und eh, so, weil mich das belastet, und ich hab' keine Hilfe,**  
1283 **ich brauch' Hilfe, ich kann das nicht mehr. Und es ist ja auch ne**  
1284 **psychische Belastung. Und dann hat er nur gesagt, nein, das ist deine**  
1285 **Aufgabe, deine vorgeschriebene oder bestimmte eh, Aufgabe und eh**  
1286 **du wirst das machen. Keine Wahl sozusagen.**

1287 **688 I.: Mh.**

1288 **689 P.: Das ist natürlich mit gemischten Gefühlen alle diese, Sachen,**  
1289 **die so kommen, auch wenn man sie nicht mehr machen will, eh erst**  
1290 **mal fühl' ich mich bedrückt, auf der anderen Seite natürlich bestätigt,**  
1291 **ach das ist ja doch toll.**

1292 **690 I.: Mh. Mh.**

1293 **691 P.: So einfach [...] und die Mechanismen, die klicken also**  
1294 **(Lachen), das ist unwahrscheinlich, also jeder Psychologe hätte**  
1295 **wahrscheinlich ein tolles Feld von irgendwelchen**  
1296 **Forschungsmöglichkeiten (Lachen). Ja, was dazu noch war, gut.**  
1297 **Dann, eh, in dieser ganzen Phase, hab' ich dann die Beziehung eh, eh**  
1298 **zu [nem Mann im Center] begonnen, mit dem [Name C], den ich ja**  
1299 **auch geheiratet habe. Und em, also heimlich, und diese Beziehung**  
1300 **ging also jahrelang. Ich sag' also '94/'95, mh, ja fing' die an, und wir**  
1301 **haben uns da ab und zu mal getroffen, also sind spazieren gegangen,**  
1302 **haben gequatscht und wir konnten eigentlich so em, all die Sachen**  
1303 **machen, die eben nicht erlaubt war. Es ging jetzt hier nicht also um**  
1304 **Sex, [weil die alle, an Sex, Sex, Sex und so], also diese Vorstellung**  
1305 **war absurd in dem Center, ja das em, ..**

1306 **692 I.: Mh.**

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1307 **693 P.:** Dass man den Menschen dann nur so auf Sexualität  
1308 reduziert, das heißt nur, dass ist ja en großer Bereich, aber so in dem  
1309 Sinne, die wollen alle nur rammeln, ja also so.

1310 **694 I.:** Mh.

1311 **695 P.:** Und damit, em, auch so'ne ani-animalische Stufe, was  
1312 eigentlich auch nichts Schlimmes ist, denk' ich mal, aber em es wird,  
1313 es ist ja die, die Abwertung dabei.

1314 **696 I.:** Mh. Mh.

1315 **697 P.:** Dass sie minderwertig sind in dem [...]

1316 **698 I.:** Also einmal die Reduzierung von Beziehung auf Sexualität

1317 **699 P.:** Mh.

1318 **700 I.:** und dann noch die Abwertung.

1319 **701 P.:** Genau. [...]

1320 **702 I.:** Dazu. Mh.

1321 **703 P.:** Das ist so. Gut und dann hatten wir eine ganz gute Zeit, da  
1322 haben uns auch sehr gut verstanden. Und das ist natürlich auch, ich  
1323 meine, eh, dass, dass, ich denke mal, das sind 80 % der Leute, die  
1324 länger auf diesem Weg sind, das sind auch, das sind auch die  
1325 heimliche Beziehungen haben. Da geh' ich heute von aus

1326 **704 I.:** Mh.

1327 **705 P.:** Und das ist ja, sie machen alles mit.

1328 **706 I.:** Mh.

1329 **707 P.:** Und eh, sie wollen sich nicht mehr so einengen, aber  
1330 vordergründig ist das okay, aber em, sie wollen den Guru nicht  
1331 verlassen, weil sie irgendwie an ihm kleben, und dann haben se  
1332 heimliche Beziehungen und können darüber da rüber den Rest eh, eh  
1333 befriedigen (Lachen) oder wie auch immer

1334 **708 I.:** Mh.

1335 **709 P.:** Ja und dann können sie sich damit arrangieren.

1336 **710 I.:** Mh.

1337 **711 P.:** Und eh bei mir war das Arrangement auch ganz okay, obwohl  
1338 ich natürlich mich nie ganz wohl gefühlt hab', immer diese  
1339 Heimlichkeiten und em, und einfach das Bedürfnis auszubrechen. So  
1340 und dann kam es eben jetzt zu dem Ausstieg, (Räuspern), das war eh  
1341 2000. Ich war da sowieso, ich fing immer mehr an auf Sachen, die mir  
1342 so richtig total auf'n Geist gegangen sind zu eh kritisieren, zum

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1343 **Beispiel die Sache mit dem Geld. Man sagte immer diesen Leuten,**  
1344 **also die ..**

1345 **712 I.: Mh.**

1346 **713 P.: Die Vorträge [und Kurse] werden kostenlos gemacht, auch**  
1347 **wenn sie zum großen Konzert gehen, das ist kostenlos für sie, also**  
1348 **als Bürger.**

1349 **714 I.: Mh.**

1350 **715 P.: Und em, und intern war es dann aber so, dass man natürlich**  
1351 **[viele Sachen] kostenlos machen kann, wenn es irgendjemand**  
1352 **finanziert.**

1353 **716 I.: Mh.**

1354 **717 P.: Also haben die Schüler gemeinsam gespendet und die Kohle**  
1355 **abgegrast sozusagen.**

1356 **718 I.: Mh.**

1357 **719 P.: Das heißt, die Leute haben mehr gearbeitet, um Geld zu**  
1358 **kriegen. Oder haben mehr abgegeben und so weiter. Das war ein [...]**  
1359 **auf jedem Treffen, wir haben uns also einmal im Monat im**  
1360 **deutschsprachigen Raum getroffen und da waren die Themen, also**  
1361 **Meditation, Sinn und so weiter, und der Rest dann Geld, Geld, Geld,**  
1362 **ja.**

1363 **720 I.: Mh.**

1364 **721 P.: Und der Guru braucht das, oder der Guru braucht das und**  
1365 **das, [...], und dann, weil das war nicht so, dass es sich da mal um en**  
1366 **paar Mark gehandelt hat, das ging gleich in die Tausende.**

1367 **722 I.: Mh.**

1368 **723 P.: Nein, der Guru wollte nicht nur den Nobelpreis [für**  
1369 **Intrigen??], er wollte en eigenen Tempel in [mittelgroße Stadt A], und**  
1370 **dieses Ding hat ja ein zwei Millionen Mark gekostet und dafür wurden**  
1371 **dann alle möglichen Verkaufsveranstaltungen gemacht, also vom**  
1372 **Plätzchenbacken bis zu irgendwelchen amerikanischen Verlosungen**  
1373 **von irgendwas, also wo dann Geld ersteigert wird.**

1374 **724 I.: Mh, mh.**

1375 **725 P.: Und das ging, also das war mir einfach .., weil [es für mich ja**  
1376 **noch en Beispiel war?]**

1377 **726 I.: Mh.**

1378 **727 P.: Einfach zu viel, so dass ich alle zwei/drei Tage, hab' ich en**  
1379 **Fax bekommen.**

1380 **728 I.: Mh.**

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1381 **729 P.:** [Name B] bitte sammle du, weil ich war der Ansprechpartner,  
1382 dafür Geld. Der Guru will das und das und das und das, und das war  
1383 nicht einfach mal ne freundliche Bitte, das war en Befehl.

1384 **730 I.:** Mh.

1385 **731 P.:** Und dann hab' ich dann gesagt, ich hab' die Schnauze voll.  
1386 Ich mach' das nicht nicht. [... die ich kann], wenn ich da im Center  
1387 sitze, eh hab' ich keine .., wenn ich sag' die, ich sag' den Leuten

1388 **732 I.:** Mh.

1389 **733 P.:** die kommen der Weg ist, alles ist kostenlos tri tra trullala.

1390 **734 I.:** Mh. Mh.

1391 **735 P.:** Und ich sag' dann alle drei Tage, hier dafür will ich cash, und  
1392 [dann holen'se mal eben 700 Dollar] und [der gibt mir 70,00 Dollar]

1393 **736 I.:** Mh.

1394 **737 P.:** Und jeder muss mindestens 7,00 Dollar. Also irgendwie so.  
1395 Und dann eh, bin ich in die Revolte und es hat nie einer mir an.., ans  
1396 Bein getreten deswegen. Aber ich wusste natürlich, eh, dass das  
1397 früher oder später zu kommt [zu nem Problem kommt]

1398 **738 I.:** Mh.

1399 **739 P.:**... aber das war mir dann eben egal. Also, nur ich kam mir so  
1400 vor, wie so'n pubertierender Teenager (lachen), der sich zum ersten  
1401 Mal so ganz zart da gegen die Eltern wendet. Ja.

1402 **740 I.:** Mh

1403 **741 P.:** Ich würde das jetzt auch heute sehen, dass das so in, ne  
1404 Ablösung da irgendwo ..

1405 **742 I.:** Mh.

1406 **743 P.:** so, dass man sich wehrt und man guckt, wie viel kann man  
1407 sich wehren, was kriegt man zurück.

1408 **744 I.:** Mh.

1409 **745 P.:** Und em, dazu kommt, dass der Guru auch in [Großstadt im  
1410 Osten der USA] eh einige Schüler ganz eng eigentlich an sich  
1411 gebunden hat, und die durften dann, also die eine Frau, die hat er  
1412 adoptiert zum Beispiel, und die durfte also, die durfte zum Beispiel  
1413 Schmuck und Diamanten tragen und immer [groß?], also wie ne  
1414 Königin eh wurde die also behandelt und hofiert und, und diese, für  
1415 diese Frau musste eigentlich auch viel Geld gesammelt werden. Dann  
1416 hab' ich dann einmal gesagt, seh' ich nicht ein, keinen Pfennig, und  
1417 ich will auch nicht.

1418 **746 I.:** Mh.

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1419 **747 P.:... , dass in diesen Fällen irgendeiner Kohle gibt. Ja und da**  
1420 **hab' ich dann schon en dicken Anpfiß gekriegt. Ich hab',**

1421 **748 I.: [...]**

1422 **749 P.: Ja, so, so bin ich be..., also der Guru hat denn a-ausrichten**  
1423 **lassen, eh, dass das also nicht geht, ich müsste, sollte daran denken,**  
1424 **dass er seinen Frieden haben muss, und dafür muss diese Frau, die**  
1425 **ihn also sonst eh, die ihn sonst belästigt in irgendeiner Form, oder**  
1426 **psychisch oder so was, eh, sollten wir daran denken, eh sollte ich**  
1427 **daran denken, dass wenn er seinen Frieden hat, dass Frieden wäre**  
1428 **preis-los. Ja, dass peace is priceless hat er mir ausrichten lassen.**

1429 **750 I.: Mh.**

1430 **751 P.: Und dass ich dafür em, damit mein armer Guru Frieden hat,**  
1431 **das Geld gebe, damit er das der Frau geben kann, [die lässt ihn in**  
1432 **Ruhe].**

1433 **752 I.: Mh.**

1434 **753 P.: Also so ganz geschickte Manipulation, em, wo ich dann aber**  
1435 **gesagt habe, ja das ist schön, nur mit meinem Geld nicht mehr. Also**  
1436 **(lachen), das war, so also meine ganze, ich hatte immer sehr viel**  
1437 **Geld, manchmal fünf- sechshundert, manchmal tausend Mark sogar**  
1438 **in einem Monat, in irgendwelcher Form mal dem Guru gegeben, wenn**  
1439 **man das zusammen rechnet käm' sicher en halbes Haus dabei raus.**  
1440 **Also auf jeden Fall, hab' ich mich da geweigert. Ja und dann kamen**  
1441 **so verschiedene andere Sachen, wo ich auch [gesagt?] hab', die**  
1442 **Regeln, [mit Mann und Frau] ist das alles Krampf-krankhaft**

1443 **754 I.: Mh.**

1444 **755 P.: wenn, mich nicht mal mit nem Mann normal mich unterhalten**  
1445 **kann, em, so alles in allem war ich wahrscheinlich, sag' ich mal, auf**  
1446 **so'ner Art von Abschussliste sowieso und genau in der Zeit hatte sich**  
1447 **dann eben eine, eh Frau, also en Mädlel dann, en muslimisches**  
1448 **Mädchen, also muslimischer Religion, sehr, streng religiös erzogen,**  
1449 **und kam jetzt zum Guru, hatte en Riesentanz mit ihren Eltern wegen**  
1450 **dieser Sache, und die hatte aber gar kein Problem, das alles zu**  
1451 **übernehmen, ja, also auch mit der Reinheit.**

1452 **756 I.: Mh. Mh.**

1453 **757 P.: Und Männer/Frauen, also weil sie einfach aus so'ner**  
1454 **fundamentalistischen eh- Erziehung kam. Und der hat also nicht**  
1455 **gefallen, dass ich dann also so ne freiheitsliebende, eh**  
1456 **freiheitsliebende in Führungsstrichen (Lachen), Tendenz in dem**  
1457 **Center hatte und mich nicht an alle Regeln gehalten hab'. Und die**  
1458 **hatte eben immer beobachtet, dass ich mich mit Jungen also**

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1459 unterhalten hatte, und dann hat sie das also gemeldet, [in ihrer...]. So,  
1460 dann hab' ich also einen Anruf bekommen, das war im Juli 2000, eh,  
1461 dass ich also, dass man, dass sie es gehört haben, es gäb' ne  
1462 Beschwerde über mich, und das wär' nicht die einzige, es gäbe ganz,  
1463 ganz viele Beschwerden über mich, verschiedenster Form, und eh,  
1464 wenn ich nicht sofort darauf achten würde, den Kontakt einzustellen,  
1465 müsst ich eben das Center verlassen. So, und das war nun erst mal  
1466 eh natürlich en riesen Schock,: ich hörte dann so'ne, dann kam's  
1467 noch, ja ich hätte so viel gemacht, und man wär' mir auch sehr  
1468 dankbar, aber dass ist ja jetzt viel [...]. So und dann hab' ich erst mal  
1469 überlegt, was denn für Beschwerden überhaupt über mich, und dann  
1470 hab' gesagt, hab' ich gesagt ist Lüge, gib's nicht, ist gelogen  
1471 (Lachen), aber, em trotzdem hab' ich Angst, ich habe solche, nackte  
1472 Angst gekriegt.

1473 758 I.: Mh.

1474 759 P.: Und das war dann, so'n Prozess, em, der war sehr hart, das  
1475 war im Juli, ich hatte Angst, und hab' mich trotzdem mit [Name C]  
1476 getroffen, wir haben dann auch [drüber gesprochen, was machen wir  
1477 denn da]

1478 760 I.: Mh.

1479 761 P.: Ich hab' gesagt, ich bin nicht bereit das aufzugeben, null,  
1480 aber ich kann, kann da nicht den Guru verlassen. Und er, seine  
1481 Position war, der Guru ist viel wichtiger als ich und eh, wir, wir  
1482 [beenden das jetzt] und so weiter, hatte aber auch keinen Drive, also  
1483 so richtig ..

1484 762 I.: Mh.

1485 763 P.: Ne, Ende, Ende. So in so'nem [Wulli, Wulli], fuhr ich dann  
1486 also im August nach [Großstadt im Osten der USA], kam dort an am  
1487 [...], ich fühlte mich sowieso schon schlecht genug, und hab' dann  
1488 direkt hier ne Botschaft so bekommen, am gleichen Abend noch, em,  
1489 der Guru hätte das nicht vergessen, es wäre ganz wichtig für mich  
1490 em, dass ich mich daran halte, an seine Anordnung

1491 764 I.: Mh.

1492 765 P.: Und em, wenn ich also mich nicht daran halte, die letzte  
1493 Warnung müsste ich, das Center dann verlassen. Und ich bin dann  
1494 davon ausgegangen, damals noch, dass er wusste, dass wir trotzdem  
1495 [...]. Ja, man muss sich vorstellen, alle in der Gruppe denken ja auch,  
1496 der Guru weiß alles.

1497 766 I.: Mh.

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1498 **767 P.:** Dass, ist das, was so aufgebaut wird, und dass man  
1499 annimmt, dass der Guru allmächtig, Gott gleich, alles weiß oder sehe,  
1500 und eh im Grunde .. em ja, also [...immer toll?], und ich hab' gedacht,  
1501 oh der weiß das jetzt [Scheiße] und so (Lachen).

1502 **768 I.:** Also er weiß, dass die Beziehung irgendwie,

1503 **769 P.:** dass doch nicht so richtig zu Ende, dass wir uns also  
1504 getroffen haben, dass wir uns gesprochen haben und so, und em  
1505 deshalb hatt' er mir jetzt das noch mal ausrichten lassen.

1506 **770 I.:** Aber, wenn ich Sie richtig verstanden hab vorhin, hatten Sie  
1507 ja eigentlich verabredet, die Beziehung sein zu lassen.

1508 **771 P.:** Ja, aber wir hätten schon gar nicht mehr miteinander  
1509 sprechen dürfen

1510 **772 I.:** Ach so.

1511 **773 P.:** Wir haben uns getroffen.

1512 **774 I.:** Mh, ich verstehe.

1513 **775 P.:** Und hätten aber eigentlich gar nicht mehr [...]

1514 **776 I.:** Das war schon verboten eigentlich.

1515 **777 P.:** Das war schon verboten, genau. Und ich bin dann, von  
1516 diesem Moment an, ich kann Ihnen nur schildern ..

1517 **778 I.:** Mh.

1518 **779 P.:**... wie das Erlebnis war, dieser Mann hat mir das dann  
1519 ausgerichtet und ich habe so einen Schreck gekriegt, ich hab' so das  
1520 Gefühl gehabt, die Erde tut sich unter mir auf und ich fall' rein. Also  
1521 es war wie so, eh wie so, also ich hab' das richtig gesehen, vor mir, es  
1522 war so'n ganz kurzes, Bild und die Erde geht auf und ich falle und  
1523 falle und falle also das war so, em eh unheimliche- Angst-  
1524 Panikattacke.

1525 **780 I.:** Mh.

1526 **781 P.:** Hab' ich bekommen und eh konnte auch überhaupt gar mehr  
1527 denken irgendwas, ich konnt' nichts mehr essen, ich bin dann heim  
1528 und dort, also wo ich gewohnt hab', mit den Frauen,

1529 **782 I.:** Mh

1530 **783 P.:** mit'ner [Bewohnerin Land D, Europa] zusammen hab' ich mir  
1531 ein Zimmer dort geteilt, bei einer weiteren Schülerin in [Großstadt im  
1532 Osten der USA] und em, und dann sagt die zu mir, was ist denn los,  
1533 und dann hab' ich total geheult und hab' ihr alles erzählt. Also wir  
1534 haben dann die ganze Nacht eh gesprochen, und diese [D-ländische]

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1535 **Freundin von mir, eh, die leider auch keinen Kontakt mehr hat, aber,**  
1536 **hatte em, nicht so'n Regelwerk im Kopf.**

1537 **784 I.: Mh.**

1538 **785 P.: Sondern die ist selber ausgebildete Psychotherapeutin für**  
1539 **Kinder, und hat dann eh mit sehr viel Verständnis und Anteilnahme**  
1540 **mit mir über alles gesprochen**

1541 **786 I.: Mh.**

1542 **787 P.: Das war ja noch gut so, dass sie nicht gleich noch so mitm**  
1543 **Hammer drauf, aber trotzdem war das für mich so- du schaffst das**  
1544 **schon.**

1545 **788 I.: Mh.**

1546 **789 P.: Gibt die Beziehung [auch nicht auf], so. Und ich immer**  
1547 **gleich, ich schaff' das nicht. Und dann hab' ich aber schlimme eh**  
1548 **Angstzustände, ich konnte nachts nicht mehr schlafen, ich hab' da**  
1549 **richtig, eh, ich habe hohen Blutdruck, ja, [...], Schweißausbrüche und**  
1550 **also schlimme Träume, so als ob ich verfolgt würde, und dann hab' ja**  
1551 **auch alles nur in schwarz-weiß geträumt, und [...], und eh, ich ging**  
1552 **dann mehr oder weniger war ich wie en Zombie dann, da in mir.**

1553 **790 I.: Mh.**

1554 **791 P.: Ich bin morgens aufgestanden und hab' ich dann mein Ding**  
1555 **abgespult, was man eben so macht. Und em, ja und hab' das Gefühl**  
1556 **gehabt, das überleb' ich nicht. Ich weiß nicht, was ich machen soll,**  
1557 **ich kann die Beziehung nicht aufgeben, und der [Name C] hatte da**  
1558 **auch gewohnt, der war ja auch in [Großstadt im Osten der USA].**

1559 **792 I.: Mh.**

1560 **793 P.: Und er hatte bei Männern ein-gewohnt und dann hab' ich den**  
1561 **einfach dort auch mal angerufen.**

1562 **794 I.: Mh.**

1563 **795 P.: Und hab' gesagt, ich dreh' durch, ich häng' mich auf, und**  
1564 **was weiß ich, ich halt das nicht aus. Ich weiß nicht, was ich machen**  
1565 **soll. Und er hat mich immer beruhigt, und hat gesagt, ist ja alles nicht**  
1566 **so schlimm und mh, was ich machen soll. (Lachen). Das schaffen wir**  
1567 **schon, das schaffst du schon. Ja, und ich fühlte mich dann auch em,**  
1568 **ja von ihm auch noch verlassen, ja. Ich hab' das, wenn er jetzt gesagt,**  
1569 **komm' wir packen die Klamotten und hauen ab.**

1570 **796 I.: Mh.**

1571 **797 P.: Dann wär' ich wahrscheinlich mitgegangen und so hatt' ich**  
1572 **mich dann da eh auch im Stich gelassen gefühlt, aber wusste**  
1573 **überhaupt nicht mehr, was ich wollte.**

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1574 **798 I.: Mh.**

1575 **799 P.: Auf jeden Fall hab' ich em ununterbrochen geheult, egal auf**  
1576 **welcher Veranstaltung ich da war, ich hab' immer geheult. Die Leute**  
1577 **haben gefragt, was ist denn los, was ist denn los. Ich konnte aber halt**  
1578 **nicht richtig sprechen. Em, aber em, die haben, ich [wär' natürlich?],**  
1579 **ich wurde plötzlich zum Störungsfaktor**

1580 **800 I.: Mh.**

1581 **801 P.: Ich [...]e-enormen Energie nicht mehr entwickelt hatte, em,**  
1582 **sonst im Positiven, jetzt im Negativen, em, und die, der Guru hat ja**  
1583 **manchmal [hat er so Bücher?], ne, eh wenn er so Bücher**  
1584 **unterschreibt, dann nimmt der da extra Geld nur für sich. Und dann**  
1585 **hab' ich da so in'ner Schlange gestanden, mir en Buch von ihm, das**  
1586 **unterschreiben lassen, und da hat er mich noch mal so angeschissen,**  
1587 **[... ](lachen). Man muss sich eben vorstellen, das war für mich Gott,**  
1588 **ja. Er war so'n Gott persönlich, also so eh in dem Sinne, em, ich in der**  
1589 **völligen Unterordnung, er hat mich zusammengeschissen, das war**  
1590 **so, de das war kam [eigentlich Mord gleich] glaub' ich. Ich hatte en**  
1591 **Gefühl, der bringt mich um. Der hat mich umgebracht, also ich bin tot.**

1592 **802 I.: Mh, mh.**

1593 **803 P.: Und em, und dann war ganz zu Ende. Es kam also kein Wort**  
1594 **eh der [...] oder seiner [...], ist alles nicht so schlimm und, also so in**  
1595 **dem Sinne, was man ja eigentlich eh von dem liebevollen großen**  
1596 **Gottvater erwartet, und da kam Null.**

1597 **804 I.: Mh.**

1598 **805 P.: Und das war für mich em ein ganz wichtiger Punkt, das war**  
1599 **eigentlich der wichtigste von allen, em, was, eh, was mich wieder**  
1600 **fähig gemacht hat, mein Gehirn einzuschalten. Dass ich bemerkt hab',**  
1601 **dass alles was er versprochen hat ..**

1602 **806 I.: Mh.**

1603 **807 P.: oder dass alles, was ich gesucht hab', bedingungslose Liebe,**  
1604 **diese Anteilnahme, diese Allliebe oder wie auch immer, Null ist da. Es**  
1605 **einfach ist einfach überhaupt nicht, also dass, wenn ich seinen**  
1606 **Konditionen nicht entspreche, dann bin quasi so'n Stück Dreck. Und**  
1607 **so hab' ich mich eben auch gefühlt und wollte dann auch unbedingt**  
1608 **nach Hause fliegen, weil ich's einfach nicht mehr ausgehalten hab',**  
1609 **und dann hat er gesagt, wenn du's hier schon aushältst, dann hältst**  
1610 **du es zu Hause auch nicht aus. Das war noch mal ne Entwertung.**

1611 **808 I.: Mh.**

1612 **809 P.: Ich wurde, also ich hatte das Gefühl gehabt, dass ich immer**  
1613 **mehr entwertet wurde von ihm. Also, wenn ich ihm eben nicht**

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1614 **gehorche, dass ich immer weniger wert werde, und dann hab' ich**  
1615 **gesagt, na ja gut, dann muss ich's halt irgendwie aushalten. Ich hab'**  
1616 **schon [... abgehauen bin?], der [Name C] sagt, nein bleib doch noch**  
1617 **da, er war schon zurück. Ja und dann bin ich dann, nachdem dann**  
1618 **der große Tag war, ich wurde auch nicht mehr eingeladen von ihm.**  
1619 **Was war natürlich auch..**

1620 **810 I.: Mh.**

1621 **811 P.: eh, em Verlust und so weiter. Und dann am letzten Abend hat**  
1622 **er mich eingeladen, aber dann gleich wieder mit einer eh Botschaft**  
1623 **verbunden für mich, weil ich durfte also nur ihn lieben und sonst**  
1624 **niemanden, und eh, darauf sollt' ich mich konzentrieren und so weiter**  
1625 **und so weiter. Er hat also da schon noch mal alles versucht, mich**  
1626 **einzu-schär-einzu, wie sagt man, einzu (lachen), eh, na ja auf seinen**  
1627 **Weg eben.**

1628 **812 I.: Mh.**

1629 **813 P.: Und ich hatte dann große Vorhaben es auch zu tun, ja, ja und**  
1630 **ich mache das, und ich schaffe das.**

1631 **814 I.: Mh.**

1632 **815 P.: Und bin dann heim kam hier an, und hab [n totalen**  
1633 **Zusammenbruch gehabt], ja. Mein Vater war vollkommen orientiert,**  
1634 **der hat sogleich wieder ne selbstmörderische Mutter gesehen, [...]**  
1635 **also jemanden, der sich jetzt, der als nächste sich umbringt. Also ich**  
1636 **war in'ner sehr, sehr schlechten Verfassung. Und zwar konnt' ich eh**  
1637 **hatt' ich diese Angst- und Panikattacken, [fast den ganzen Tag über?]**  
1638 **ich konnte nicht mehr arbeiten, ich konnte nicht vor die Tür, ich kam**  
1639 **auch gar nicht aus dem Bett. Em, jetzt, aber nicht so wegen dem**  
1640 **Grunde, keine Energie, ich hatte ei- em, wie kann ich das erklären, ich**  
1641 **hatte einfach Angst, überhaupt schon aufzustehen.**

1642 **816 I.: Mh.**

1643 **817 P.: Nicht duschen können, ich wär, also ich war, in'em ja, würde**  
1644 **man sagen Nervenzusammenbruch.**

1645 **818 I.: Mh.**

1646 **819 P.: Im Januar. Und em, ja und wusste überhaupt nicht wie mein**  
1647 **Leben weitergehen sollte.**

1648 **820 I.: Mh.**

1649 **821 P.: Ich hatte so richtig das Gefühl, ich bin voll em am Ende. Und**  
1650 **em, ja und dann hab' ich trotzdem natürlich eh weiter mit dem [Name**  
1651 **C] eh gesprochen. Wir konnten miteinander telefonieren und ne**

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1652 Freundin von mir ist dann gekommen, die also auch bei mir auch  
1653 übernachtet hat, ich hatte auch Angst alleine zu sein.

1654 **822 I.: Mh.**

1655 **823 P.:** Und das [eigentlich] fast immer, eine mit mir sein und zum  
1656 Glück hab' gute Leute die mit mir gearbeitet haben, die em, denen ich  
1657 gesagt habe, dass es mir auch so schlecht, also ich hab' das schon  
1658 dann überall so gesagt, damit die Leute wissen, was los ist. Und die  
1659 haben auch gesagt, mach' dir keine Sorgen, wir machen das schon.  
1660 Und eh, die Freundin hat auch bei mir übernachtet, oder mein Bruder,  
1661 oder ich ging dann morgens schon immer, mein Vater wohnt über mir,  
1662 ganz früh dahin und bin bei ihnen geblieben, weil ich ja nichts  
1663 machen konnte. Ja, und dann bin ich zu meiner, eh, ja und dann war  
1664 noch en Punkt, der wichtig ist, ich hoff es ist nicht nicht zuviel, was  
1665 ich erzähle, Sie müssen mich stoppen, ja' An meinem Geburtstag, das  
1666 war dann im [Monat A], hab' ich dann den Anruf von dem Guru  
1667 bekommen.

1668 **824 I.: Mh.**

1669 **825 P.:** Und zwar eh, hat er dann noch mal em gefragt, was jetzt  
1670 wäre. Und dann hab' ich gesagt, ja wir haben doch miteinander  
1671 telefoniert, hab' ich gesagt, ich konnte nicht anders, und dann er mich  
1672 noch mal beschimpft, em, dass das alles wegen meiner niedrigen, eh,  
1673 eh, vitalen Energien, dass das der einzige Grund ist, warum ich  
1674 [Kontakt habe mit nem Mann], und eh, und ich müsste wissen, wo  
1675 Licht und Dunkelheit ist. Eh, bei ihm natürlich nur das Licht, der Rest  
1676 ist Dunkelheit, ich soll den Weg verlassen und auch heiraten. Und so  
1677 ungefähr, ich wüsste ja schon, was ich davon hätte. Ja, und doch hat  
1678 er mich, sehr, er war sehr wütend und er hat auch richtig zornig  
1679 geschrieen, und ich hab' gesagt, das ist gar nicht so, und ich hab' nur  
1680 geheult, ich liebe ihn und will bei ihm bleiben, also das war so richtig  
1681 sehr sehr dramatisch [wertvoll?], eh, und eh nach dem Gespräch war  
1682 ich fix und fertig. Dann hat er aus Wut eingehangen, und dann hat  
1683 mich noch mal jemand angerufen, und hat gesagt, wie wichtig es ist,  
1684 dass ich mich eh wirklich jetzt nach dem orientiere, sonst würd' ich  
1685 dann, schon bald rausgeschmissen. Und dann hab' ich gedacht, das  
1686 darf nicht wahr sein, ich hatte da schon angefangen Schlaftabletten  
1687 zu nehmen [ich hab .... gesoffen?] (lachend), ich war voll auf'm  
1688 Horrortrip und dann rief er an, obwohl er also wusste, wie schlecht es  
1689 mir ging [spricht sehr schnell] und setzte noch einen oben drauf, und  
1690 das war dann wirklich das Ende. Ich bin dann eh, dann haben wir,  
1691 hab' ich weiter Kontakt gehabt mit'em [Name C], ne Freundin hat das  
1692 dann gesagt, dann bin ich rausgeschmissen worden und dann ging

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1693 **es alles ziemlich schnell, dass meine, ich hab' dann ganz starke**  
1694 **Blutungen bekommen**

1695 **826 I.: Mh.**

1696 **827 P.: und die haben nicht mehr aufgehört. Dann hat mal ne Frau**  
1697 **mir gesagt, eh, Schätzchen so nicht, ich bring' eh, ich schick'se in die**  
1698 **Klinik hier in [Ortsname A].**

1699 **828 I.: Wohin hat sie Sie geschickt?**

1700 **829 P.: Nach [Ortsname A], Psychosomatische Klinik.**

1701 **830 I.: Mh.**

1702 **831 P.: Dass die eh mich auffangen. Die sagte zu mir, sie sind ja**  
1703 **vollkommen verwaorlost, so [hab' ich's noch nie gesehen], das war**  
1704 **wirklich hart. Und em, ja, und das war dann em, das war der**  
1705 **Abschied.**

1706 **832 I.: Mh.**

1707 **833 P.: Dann hab' ich eben über diese Klinik, in der war ich drei**  
1708 **Monate**

1709 **834 I.: Mh.**

1710 **835 P.: Erst mal starke Beruhigungsmittel bekommen**

1711 **836 I.: Mh.**

1712 **837 P.: Weil ich diese Angstattacken hatte**

1713 **838 I.: Mh.**

1714 **839 P.: Und eh .. hab' dann also em, das war immer da, auch noch zu**  
1715 **diesem Zeitpunkt, immer noch das Ziel zu dem Guru zurückgehen, ja,**  
1716 **das war irgendwie so- fixe Idee, dass ich nur mit ihm überleben kann.**  
1717 **Und dass ich nur weiterleben kann, wenn ich bei ihm bin. Das war**  
1718 **also ganz, würd' ich sagen bis in die tiefste Zelle einprogrammiert,**  
1719 **und das war dann auch für die Therapeuten fast un-mög-lich, mit mir**  
1720 **ein Gespräch führen.**

1721 **840 I.: Mh.**

1722 **841 P.: Also auch da zu sagen, guck' dir doch mal den Mann an.**  
1723 **Guck' dir mal seine Struktur an.**

1724 **842 I.: Haben die das gemacht?**

1725 **843 P.: Die haben das gemacht.**

1726 **844 I.: Mh.**

1727 **845 P.: Ja, die haben gesagt, schau' dir den Mann, eh, das ist en**  
1728 **Diktator, der, der [...], eh, eh en Patriarch und Tyrann und so weiter**

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1729 und so weiter. Die Struktur eh, ihr seid die braven Kinder und so  
1730 weiter. Also der hat- Und ich hab' immer gesagt, ja, aber ja, aber ja.  
1731 Also ich habe da, war das noch gar nicht möglich. Eh ..

1732 **846 I.:** Mh.

1733 **847 P.:** das so wahrzunehmen. Das hat also ganz lange gedauert.  
1734 Und em, eh entscheidend war eben dann die Information, dass die  
1735 Website, weil dort in dieser Website eben viele Leute, die sag' ich mal  
1736 jetzt ausgetreten sind oder rausgeschmissen worden sind-

1737 **848 I.:** Mh.

1738 **849 P.:** ähnliche Erfahrungen gemacht haben wie ich, also auch  
1739 Angst jetzt hatten, und das Gefühl, dass sie wertlos sind, dass sie  
1740 schlecht sind, und dass sie den großen Meister verlassen haben, und  
1741 deshalb kein spirituelles Leben mehr führen können, also in dem  
1742 Sinne auch em, das ist auch immer en großes Thema, wenn man  
1743 [diesen Weg?] verlässt, dann ist man also eh praktisch in eh,  
1744 niederer, eh ja Natur oder eben nicht mehr spirituell oder auch nicht  
1745 mehr religiös oder wie auch immer. [Aufatmen] Ja das, und eh, durch  
1746 das Lesen und Auseinandersetzung mit diesen Leuten, mit denen ich  
1747 dann auch Kontakt

1748 **850 I.:** Mh.

1749 **851 P.:** aufgenommen habe. Ich habe Tage und Nächte mit diesen  
1750 Leuten telefoniert, das war für mich auch schon zwanghaft, würd' ich  
1751 sagen (lachen), em hat mir aber geholfen em zu sehen einfach, die  
1752 Struktur.

1753 **852 I.:** Mh, mh.

1754 **853 P.:** Und eh, weil die Erfahrungen ja alle so ähnlich waren.

1755 **854 I.:** Mh.

1756 **855 P.:** Eh, bis das mit dem Sex noch dazu kam, das muss ehrlich  
1757 bis heute weiß ich nicht, ob die Sachen stimmen, ich kann's mir sehr  
1758 gut vorstellen, eh nachdem, was ich heute, ja an an Wissen  
1759 angeeignet habe, über die irgendwie ganzen Sachen ..

1760 **856 I.:** Mh.

1761 **857 P.:** würd' ich sagen, stimmt das auf jeden Fall.

1762 **858 I.:** Mh.

1763 **859 P.:** Aber, das- das mit dem Sex hat nicht die große Rolle  
1764 gespielt.

1765 **860 I.:** Mh.

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1766 **861 P.:** Sondern, das für mich Ausschlaggebende war, dass  
1767 **Menschen [die von ihren Erfahrungen sprachen] der Schuld. Dass ich**  
1768 **schlecht bin**

1769 **862 I.:** Mh.

1770 **863 P.:** Em und entwertet, und eh, und eh und vor allem, dass viele  
1771 **Leute, die schon zehn Jahre weg waren, immer noch ein Gefühl der**  
1772 **Minderwertigkeit deswegen hatten, dass sie nicht in der Lage waren,**  
1773 **eh, diesen Weg weiter..**

1774 **864 I.:** Mh.

1775 **865 P.:** zu gehen.

1776 **866 I.:** Mh, mh.

1777 **867 P.:** Ja.. das em, das war, ja, und dann hab' ich dann, also ich  
1778 **habe ungefähr nach dem Rausschmiss ein Jahr lang gebraucht, um**  
1779 **mir klar zu werden, dass dieser Weg also em, dass ich da nicht mehr**  
1780 **hin zurückgehe.**

1781 **868 I.:** Mh.

1782 **869 P.:** Da hab' ich ganz [lange] gebraucht. Ich wollte also, um alles  
1783 **auf der Welt wieder zurück, und hab' dann auch einmal nach en paar**  
1784 **Monaten, dass war nachdem ich aus der Klinik raus war, em**  
1785 **angerufen und hab' gesagt, ich will zurückkommen. Und dann hat er**  
1786 **gesagt, dass eh.. eh.. ach die redet nur wieder so irgendwie. Also das**  
1787 **war dann em.. gar nicht angesagt.**

1788 **870 I.:** Mh.

1789 **871 P.:** Also auch von der anderen Seite auch nicht. Es ist auch bei  
1790 **mir, em keine Bemühung gemacht worden, dass ich zurückkomme,**  
1791 **obwohl bei anderen Leuten, also das sind auch so Erfahrungswerte ..**

1792 **872 I.:** Mh.

1793 **873 P.:** bei dieser [...], dass viele Leute werden, versucht, dass man  
1794 **sie zurückholt.**

1795 **874 I.:** Mh.

1796 **875 P.:** Ich weiß von einem Mädels, die die eh, die Eltern, die privaten  
1797 **Eltern, Ehepaar, em, die ist mit 18/19 schon gekommen, die lebte in**  
1798 **[Land B, Europa] und die ist wegen, wegen, weil sie irgendwie so mit**  
1799 **so nem Mann zu viel gesprochen hat, rausgeschmissen worden.**

1800 **876 I.:** Mh, mh.

1801 **877 P.:** Und em, hat dann ne schwere Phase durchgeführt. In der  
1802 **Phase haben die Eltern mich angerufen zur Unterstützung und dann**

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1803 **hab' ich gesagt, das geht nur über sie, ich gar nichts machen, nur**  
1804 **wenn sie mich anruft, dann kann ich was machen.**

1805 **878 I.: Mh.**

1806 **879 P.: Sonst nichts. Und dann ist sie aber von dem Guru**  
1807 **zurückgeholt worden.**

1808 **880 I.: Mh.**

1809 **881 P.: Und ist jetzt wieder drin, die Eltern sind todunglücklich. Ich**  
1810 **hab' gesagt, ihr könnt nichts machen, gar nichts. Es geht nicht, ihr**  
1811 **könnt' ihr helfen, ihr könnt' da sein, eh so wie einer bei mir da war,**  
1812 **also so wie mein Vater da war oder andere Leute von meiner Familie,**

1813 **882 I.: Mh.**

1814 **883 P.: Aber im Grunde, em ist nur em en Erkenntnisprozess, den**  
1815 **man selber gehen muss. Also, wenn man genug eh Gehirn hat, ich**  
1816 **meine wirklich sprich Intelligenz kann man's kapiieren, aber em**  
1817 **Menschen, die vielleicht eh [nicht so] diese Strukturen haben, dass**  
1818 **sie Sachen sehen können**

1819 **884 I.: Mh.**

1820 **885 P.: Also Zusammenhänge kapiieren**

1821 **886 I.: Mh.**

1822 **887 P.: Ist es sehr schwer, das zu betrachten also so-**

1823 **888 I.: Mh, mh.**

1824 **889 P.: Fast unmöglich. Wenn ne starke emotionale eh**  
1825 **Verbundenheit da ist zu dem Guru, ja oder zu so'm [...]**

1826 **890 I.: So dass Sie sagen würden von außen zu intervenieren, also..**  
1827 **das hat keinen Sinn?**

1828 **891 P.: Sehr schwierig. Das-das Einzige, ich mein', ich hab' ja auch**  
1829 **in der Zeit [...] eh wie der [Name D] zum Beispiel, oder [...],**  
1830 **Sektenpfarrer oder irgendwelche Anwälte, versucht haben eh, du-**  
1831 **durch Übergriffe ja, gegen den Guru oder durch nicht Zeitungsartikel,**  
1832 **Sachen zu machen, und eh, das fördert eh im Gegenteil die Bindung**  
1833 **an den Guru.**

1834 **892 I.: Mh.**

1835 **893 P.: Also, das war bei uns so, weil es ist ja so, Sie müssen sich**  
1836 **vorstellen, Sie sind drinnen und die anderen sind alle draußen.**

1837 **894 I.: Mh.**

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1838 **895 P.:** Der böse Sektenpfarrer, der sagt was gegen Ihren Guru, und  
1839 wenn Sie em.. nicht diese enge Beziehungen, würden Sie, könnten Sie  
1840 das auch wahrnehmen.

1841 **896 I.:** Mh.

1842 **897 P.:** Dass da diktatorisch, also richtig fast faschistoide  
1843 Tendenzen hatte.

1844 **898 I.:** Mh.

1845 **899 P.:** Aaber, wenn Sie drin sind, dann ist der Guru Ihr Gott, das ist  
1846 en Angriff gegen Ihren Gott.

1847 **900 I.:** Mh.

1848 **901 P.:** Dass eh, diesen Weg em zu vollziehen können, wirklich nur  
1849 ganz wenige,

1850 **902 I.:** Mh.

1851 **903 P.:** So, dass Sie praktisch dann hingehen und den Gott noch  
1852 mehr verteidigen. Wenn er angegriffen ist, Sie müssen den ja  
1853 verteidigen. Also dieser Prozess em, der hat mit, mit ner eigenen  
1854 Erkenntnis [so was?] zu tun, ja,

1855 **904 I.:** Mh.

1856 **905 P.:** Ich denke mal die meisten Leute, und das hab' ich den Eltern  
1857 auch gesagt, 'ihre Tochter braucht die em die schlechte Behandlung  
1858 von dem Guru', um zu kapiieren, was los ist. Die ist auch wie en Stück  
1859 Dreck behandelt, nach 20 Jahren, und da sag' ich, die braucht das,  
1860 um das Ganze in Frage zu stellen. Das geht nur über die Emotionen.  
1861 Das ..

1862 **906 I.:** Mh.

1863 **907 P.:**... über die, dass was das Bild, was ihr mir gemacht habe, von  
1864 meinem Allgott und liebevollen Blahbla, wird in dem Moment ja  
1865 zerstört.

1866 **908 I.:** Mh.

1867 **909 P.:** Und, wenn Sie noch en bisschen Selbstwertgefühl haben  
1868 (lachend) ja, dann wissen Sie, eh der sich benimmt wie ein Arsch,  
1869 aber nicht wie ein Gott.

1870 **910 I.:** I. Mh.

1871 **911 P.:** Aber, das wissen Sie nur dann. [Schauen Sie einmal?]  
1872 (lachen), ihr Selbstwertgefühl so runtergedreht ist, dass Sie auch das  
1873 schon nicht mehr wahrnehmen, ja dann weiß ich nicht, wer ihnen  
1874 helfen soll, also dann weiß (lachen), dann weiß ich auch nicht, wie  
1875 man irgendwas erkennen soll.

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1876 **912 I.: Mh.**

1877 **913 P.:** Denn eh in den letzten Jahren hab' einige Gespräche mit  
1878 Frauen gehabt, die Liebesbeziehungen hatten, die die alle aufgeben  
1879 haben, und total frustriert waren, bis zum Anschlag. Die sind [um die  
1880 50?] die sind richtig, frustrierte, Frauen, weil sie eben bestimmte  
1881 Sachen hier gelebt haben und meinen auch, sie dürfen die nicht  
1882 leben. Ich meine, das gibt's überall in der Gesellschaft.

1883 **914 I.: Mh.**

1884 **915 P.:** Nichts Besonderes, aber em, ja aber was sollen se denn  
1885 machen, da kann ich auch, kann, mit den Frauen gar nicht  
1886 gesprochen, die [haben mich?] auch später einfach angerufen. Ich  
1887 durft' ja keinen Anruf mehr machen, aber, eh die haben aber den  
1888 Hörer eingehangen.

1889 **916 I.:** Das sind welche, die dabei ....

1890 **917 P.:** die dabei [die noch in der Gruppe sind], die immer sehr nett,  
1891 sehr gute Verhältnisse zu mir hatten und ich zu denen, aber, eh,

1892 **918 I.:** Aber jetzt sprechen sie nicht mehr?

1893 **919 P.:** Nein, entweder hängt man den Hörer ein, oder, ich bin ja  
1894 dann nach meinen Aktionen em, als wie sagt man, als besonders  
1895 böse Kraft- betitelt worden.

1896 **920 I.:** Was denn für Aktionen?

1897 **921 P.:** Ja, das war, ich hab' irgendwann mal en Wutanfall gekriegt,  
1898 als ich, natürlich kam dann, nach den ganz schweren Depressionen,  
1899 und Ängsten, em, hab' ich mich da etwas stabilisiert und bin dann  
1900 auch sogar diese verschiedenen Formen der Therapien oder was weiß  
1901 ich ..

1902 **922 I.: Mh.**

1903 **923 P.:** [...] hab' ich dann ein Jahr später die schweren em  
1904 Medikamente aufgehört zu nehmen, und eh.. ach Gott, was wollt' ich  
1905 jetzt sagen, ja und hab' dann, bin natürlich dann, da kam die Wut, ja,  
1906 nachdem dann ..

1907 **924 I.: Mh.**

1908 **925 P.:** diese Wut und Hass gegen den Guru (lachen). Also, wenn,  
1909 hätt' ich ihn locker abknallen können, ja und die ganzen Leute mit  
1910 dazu (lachen), eh das ist ja auch ne ganz typische Entwicklung, dass,  
1911 plötzlich, wenn sie sehen, was passiert ist, oder was sie selber  
1912 gemacht haben, haben sie erst mal Wut auf sich selbst und am  
1913 liebsten natürlich auf den Guru. Den murksen wir jetzt ab ..

1914 **926 I.: Mh.**

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1915 **927 P.:**... und damit ist die Sache erledigt. Aber so einfach ist das  
1916 nicht. Aber dann hab' ich ja so'n paar Attacken gemacht, habe Leute  
1917 angerufen und beschimpft, ja. Und eh, also Leute, die irgendwie eh,  
1918 also, da kamen ja immer mehr Sachen zum Vorschein über diese  
1919 Website

1920 **928 I.:** Mh.

1921 **929 P.:** Em, und dann hab' diese Leute eben angerufen und hab' die  
1922 beschimpft, einfach auf'm Anrufbeantworter (lachend), und ich mein  
1923 es hört sich so bescheuert an, aber das eh, hat mich dann in dem  
1924 Moment richtig befreit, ja, was das jetzt für ne Befreiung sein will,  
1925 weiß ich auch nicht, aber em, dann nach diesen ganzen Attacken  
1926 diesen Leuten gegenüber, das waren ja nur verbale Sachen, also ich  
1927 hab' ja jetzt keinen beschimpft, eh in dem Sinne, oder gar nicht, nicht  
1928 beschwert beim Arbeitgeber, das hat's alles auch schon gegeben, em  
1929 hat der Guru dann gesagt, ich wäre ne besonders böse Kraft und man  
1930 dürfte auf gar keinen Fall, in irgend ner Form [noch mit mir...].

1931 **930 I.:** Mh.

1932 **931 P.:** Und so weiter. Ja, das war so'neee Sache, mit diesen  
1933 Sachen, ja.

1934 **932 I.:** Ja...Wie ging's für Sie denn weiter?

1935 **933 P.:** Eh,

1936 **934 I.:** Wie sehen Sie's von heute aus?

1937 **935 P.:** Also ich hab' schon em, ja heute, ich meine nach wie vor ist  
1938 es ja en Thema, was mich beschäftigt,

1939 **936 I.:** Mh.

1940 **937 P.:** Und zwar auf die Abhängigkeit, in die ich mich begeben habe  
1941 oder auch die Opferthematik, die ich da bei mir gesehen habe. Das ist  
1942 ja em, so, da hab' ich mich schon mit beschäftigt, bin also  
1943 regelmäßig, em, mit den Therapeuten, so dass wir einfach über diese  
1944 Dinge und, und eh, was er jedenfalls davon versteht uns darüber  
1945 unterhalten.

1946 **938 I.:** Mh.

1947 **939 P.:** So, dass ich, eh eigentlich immer mehr gelernt hab' wieder  
1948 eh, ja mein eigenes Denken in Gang zu schalten.

1949 **940 I.:** Mh.

1950 **941 P.:** Em, weil das ist en Thema, was ja bei dem Guru auch  
1951 vollkommen tabu ist, em, denken ist schlecht. Ja, da gibt es tausend  
1952 von Gedichten, also der [Think, if you think, you sink]. Also wenn du  
1953 denkst, dann sinkst du, ja.

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- 1954 **942 I.: Mh.**
- 1955 **943 P.: Ja, dein, dein Boot sinkt und so weiter, und das jede eh**  
1956 **kritische Auseinandersetzung oder jeder Zweifel ist schlecht.**
- 1957 **944 I.: Mh.**
- 1958 **945 P.: Glauben, Vertrauen in den Guru, das war's. Ja, und durch**  
1959 **diese Therapien hab' ich einfach gelernt wieder em, eh, kritisch zu**  
1960 **sein. Also Sachen eben nicht nur von einer Seite, von verschiedenen**  
1961 **Seiten zu betrachten.**
- 1962 **946 I.: Mh.**
- 1963 **947 P.: Das war an sich der Prozess und damit beschäftige ich mich**  
1964 **auch dann, und kann dann, kann den Guru eigentlich und eh.. meine**  
1965 **Beziehung dazu besser einordnen.**
- 1966 **948 I.: Mh.**
- 1967 **949 P.: Also so, em, dass ich aber, dass ich also in dem Sinn aber**  
1968 **auch wahrnehme, eh, dass nach wie vor ein Hang danach ist, em sich**  
1969 **in solche Abhängigkeiten zu begeben. Also abhängig in dem Sinne,**  
1970 **dass dort jemand was übernimmt, ja, für mich.**
- 1971 **950 I.: Mh.**
- 1972 **951 P.: Verantwortung, dass ich selber, keine Verantwortung**  
1973 **übernehmen möchte und jemand soll das eben für machen. Also**  
1974 **eigentlich en sehr kindliches Verhältnis, em..**
- 1975 **952 I.: Mh.**
- 1976 **953 P.:... ja irgendwie, dass ich das Gefühl damals schon hatte,**  
1977 **irgendwas hab' ich nicht ausgebildet (lachen) oder entwickelt, ja, und**  
1978 **das ist ja auch auffällig, speziell in dieser Gruppe eh, dass viele Leute**  
1979 **en sehr kindliches, kindisches Verhalten haben. Aber der Guru**  
1980 **unterstützt das in dem Sinne, dass er sagt, wir sind alle wie die Kinder**
- 1981 **954 I.: Mh.**
- 1982 **955 P.: Em, das heißt, wir sind alle sieben Jahre alt, und da gib's so**  
1983 **Lieder, die er komponiert hat, eins ist [seven year old?] Boy oder Girl**  
1984 **und alle werden ja nur mit Girl und Boy angesprochen em.. und, die**  
1985 **Verantwortung eh, also ein Junge hat das im Internet ganz süß**  
1986 **beschrieben, das ist en Dreijähriger, der ist mit drei Jahren, da war er**  
1987 **dabei, die Eltern waren da, er ist dort aufgewachsen in der**  
1988 **Gemeinschaft und mit 19 hat er keinen Bock mehr gehabt, und hatte**  
1989 **schon lange keinen Bock und da is' er dann gegangen.**
- 1990 **956 I.: Mh.**
-

1991 **957 P.:** Und dann hat er geschrieben, was für ihn, am Schlimmsten  
1992 immer war, wenn sein Vater nicht mehr in der Lage war, das  
1993 Portemonnaie rauszunehmen und en Scheck zu schreiben, oder nicht  
1994 mehr in der Lage war, bestimmte, ganz simple Dinge eh

1995 **958 I.:** Mh.

1996 **959 P.:** zu machen. Und sein Vater war Professor in [Land D] auch an  
1997 der Universität und hat dann aber auch, sich total reduziert,

1998 **960 I.:** Mh.

1999 **961 P.:** Im Kopf. Auf die simpelsten Dinge. Und alles, was em.. ja  
2000 alles was en erwachsenen Menschen, Denken oder Leben ausmacht  
2001 ist soweit eben unterbunden worden. Aber wir haben es ja auch  
2002 selber unterbunden. Ne, das ist ja nicht irgendwie der böse Guru

2003 **962 I.:** Mh.

2004 **963 P.:** Ich meine, wir haben ja selber, sind wir ja em, wollten wir das  
2005 ja auch so.

2006 **964 I.:** Ja.

2007 **965 P.:** Das is natürlich en ganz eh schwierig hinterher em, sich  
2008 wieder zu befreien oder da herauszukommen oder wie auch immer.

2009 **966 I.:** Mh.

2010 **967 P.:** Also, das seh' ich schon, dass em, em, dass, dass ich mich  
2011 also sehr viel damit beschäftigt habe und deswegen auch in der Lage  
2012 gewesen, mich wirklich zu entfernen.

2013 **968 I.:** Mh.

2014 **969 P.:** Und em, (Räuspern) und der Guru hat dann noch einmal  
2015 versucht, eh, der mich so nie versucht mich zurückholen, er hat nur  
2016 versucht, mir noch eins draufzusetzen, und das war, wo ich eben  
2017 diesen Telefon-Terroraktion.... (Lachen), na ja herrlich bescheuert, eh,  
2018 dann hat er mir ausrichten lassen, über eine Frau, ich meine, ich  
2019 wusste natürlich, dass das von ihm kam, das hat er aber nicht so  
2020 gesagt. Und diese Frau hat mir dann ein Fax geschickt, in dem sie  
2021 geschrieben hat, eh, wer soll hier wem verzeihen, wenn eh der Guru,  
2022 em, es ging darum um verzeihen, was ich gesagt hab', [was das  
2023 Schwein alles gemacht hat so], der müsste mir ja eigentlich, müsste  
2024 mich eigentlich um Verzeihung bitten.

2025 **970 I.:** Mh.

2026 **971 P.:** Das war ja durch ne Riesenprovokation, em, und dann hat  
2027 sie, em, und dann gesagt, also wer soll hier wem verzeihen? Wenn  
2028 der Guru, nicht alle seine Liebe, seine Anteilhabe für mich immer  
2029 gehabt hätte, die ganze Zeit, auch wo ich ihn verlassen habe ..

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2030 **972 I.: Mh.**

2031 **973 P.: Dann eh wär' ich eh, lebenslang in der Irrenanstalt gelandet**  
2032 **oder hätte mich umgebracht. Also das war (Lachen), das war so**  
2033 **dermaßen eh, em, ja das war noch mal so'n Schocker. Ich mein', ich**  
2034 **war dann schon so weit, dass ich darüber lachen konnte.**

2035 **974 I.: Mh.**

2036 **975 P.: Aber ich hab' mir vorgestellt, wenn ich noch ein Jahr früher**  
2037 **dran gewesen wäre.**

2038 **976 I.: Mh.**

2039 **977 P.: Dann hätte mich das umbringen können. Diese Aussage**

2040 **978 I.: Mh.**

2041 **979 P.: dass eh, weil ich ja da noch an den Guru geglaubt hab'. Und**  
2042 **dann sagte er dann, em, wenn dich eh nicht immer so betreut hätte,**  
2043 **dann wärst du schon durchgedreht oder eh hätt'st dich umgebracht.**  
2044 **Also auch da hab' ich dann, da, das sind so Sachen, wo ich dann**  
2045 **sehe, dass der Mann einfach größenwahnsinnig ist, ja.**

2046 **980 I.: Mh.**

2047 **981 P.: Oder dass er wirklich selbst denkt und fühlt und glaubt, dass**  
2048 **er Gott selbst ist und diese.. Macht hat. Und diese Sachen hab' ich,**  
2049 **hab' ich provoziert und es ist em, eh, mein Mann war nicht sehr**  
2050 **glücklich darüber, aber ich war froh, um immer wieder zu sehen, wo**  
2051 **steht der Mann ne. Das sind ja wichtige- das sind- weil ich immer**  
2052 **noch diese, 'ach der Tolle' und immer dies, und hatte systematisch**  
2053 **zerstört, mit, mit dem, mit dem Gewinn, sag' ich mal, dass ich**  
2054 **gesehen hab', dass er das nicht ist, was ich geglaubt habe.**

2055 **982 I.: Mh. Mh.**

2056 **983 P.: Und hab' dann auch erkannt, dass ich mir selber auch**  
2057 **aufgebaut habe. Denn eh, er sagt ja nicht ich bin Gott selbst und [so**  
2058 **weiter] ..**

2059 **984 I.: Mh.**

2060 **985 P.: sondern, es entsteht ja in meiner Welt, ist, ist dieses**  
2061 **Gedanken, eh dieses Gebilde entstanden**

2062 **986 I.: Mh.**

2063 **987 P.: Und bei den anderen auch und er hat das nur unterstützt. Er**  
2064 **hat dieses Bild nie zerstört.**

2065 **988 I.: Mh.**

2066 **989 P.: Er hat es aber eigentlich nicht so aufgebaut. Also das sind ja**  
2067 **die [Szenen?], die, von beiden Seiten ..**

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2068 **990 I.: Mh, mh.**

2069 **991 P.: eh, eh, also so, sagen wir mal, ohne die Schüler wär' er nie**  
2070 **das geworden, was er ist, und umgekehrt.**

2071 **992 I.: Mh. Mh. Ja. (Lachen) Danke.**

2072 **993 [...]**

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## Faith Development Interview with Pia

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- 1 1. I.: Es ist, ist wie ich angekündigt hab' ein Interview speziell zur  
2 Glaubensentwicklung, das heißt, ich stell' jetzt Fragen, die wir  
3 allen Leuten stellen, die uns ihre persönliche Geschichte erzählt  
4 haben.
- 5 2. P.: Mh.
- 6 3. I.: Weil wir ja denken, dass das ja in einem größeren Rahmen  
7 vielleicht gehört, und ich fang' an mit Fragen zum  
8 Lebensrückblick. Wenn Sie über Ihr Leben nachdenken, können  
9 Sie's in unterschiedliche Abschnitte einteilen?
- 10 4. P.: Ja.
- 11 5. I.: So
- 12 6. P.: Ach so.
- 13 7. I.: Wie würden Sie das machen?
- 14 8. P.: (Lachen) Es ist sehr schwierig (Lachen). Eh, geben Sie mir  
15 ein Beispiel.
- 16 9. I.: Also angenommen, es wär' ein Buch, wie würden Sie die  
17 Kapitel nennen?
- 18 10. P.: Eh, vom Baby (Lachen) zum Erwachsenen (Lachen).
- 19 11. I.: Für das Ganze?
- 20 12. P.: Wenn Sie das Ganze, eh ...
- 21 13. I.: Wär' das die die Überschrift für das ganze Werk dann?
- 22 14. P.: Em ...
- 23 15. I.: Weil es klingt so [umfassend?] (Lachen)
- 24 16. P.: (Lachen) Ja, also, Ja, also, ich spür' da auch  
25 Abhängigkeit. Eh, es kommt ja immer wieder so Abhängigkeit  
26 [und Sucht?]
- 27 17. I.: Mh.
- 28 18. P.: Also die Zwei.
- 29 19. I.: Mh.
- 30 20. P.: Em, und jetzt natürlich in unserem speziellen  
31 Zusammenhang, aber das war ja, hat ja mein Leben aufgefüllt.
- 32 21. I.: Mh. Ja, welche eh Ereignisse sind rückblickend  
33 besonders bedeutsam.
-

- 34 **22. P.: Ja, mit Sicherheit der Selbstmord der Mutter, em, und**  
35 **der Eintritt also in die Lebensgemeinschaft mit dem Guru ... und**  
36 **der Austritt. Das [waren also die?]-**
- 37 **23. I.: Mh.**
- 38 **24. P.: Ja.**
- 39 **25. I.: Gibt's in Ihrer Vergangenheit Beziehungen, die Ihre**  
40 **persönliche Entwicklung entscheidend beeinflusst haben?**
- 41 **26. P.: Ja, ich hab' eben noch vergessen, meine Heirat**  
42 **natürlich.**
- 43 **27. I.: Ahja.**
- 44 **28. P.: (Lachen). Ich denke, wenn wir ...**
- 45 **29. I.: Wär', wär' die dann nachzutragen.**
- 46 **30. P.: Die wär' nachzutragen, nach dem Auszug die Heirat.**  
47 **[...]**
- 48 **31. I.: Ja.**
- 49 **32. P.: Eh, entscheidend beeinflusst hat sicher, sicher meine**  
50 **Eltern, eh, mein Vater mehr als die Mutter, weil er natürlich auch**  
51 **mehr em da war eigentlich, und dann hatt' ich ja auch schon**  
52 **gesagt die Lehrer, so ein Lehrer, spezielle Lehrerin, für mich ne,**  
53 **zu der ich ne enge Beziehung hatte.**
- 54 **33. I.: Könnten Sie das en bißchen schildern, was das wichtig**  
55 **gemacht hat?**
- 56 **34. P.: Ja, ja einfach das, eh, eh, also ich hab' als Kind oft.. ja**  
57 **also das emotionale Dasein, eigentlich von meinem Vater, meine**  
58 **Mutter war oft irgendwie nicht anwesend, auch wenn sie**  
59 **anwesend war und mein Vater war immer schon sehr da, also zu**  
60 **oder ..**
- 61 **35. I.: Mh.**
- 62 **36. P.: Eh, wenn ich em was brau-brauchte oder haben**  
63 **musste, [...] (Vogelgezwitscher), dann war er einfach da. Ich**  
64 **kann jetzt auch nicht sagen, dass das immer so dem**  
65 **entsprochen hat, was ich mir vorgestellt hab', aber er hatte**  
66 **Anteilnahme.**
- 67 **37. I.: Mh.**
- 68 **38. P.: Und diese spezielle Lehrerin auch und em, was, sie hat**  
69 **noch versucht eben meine [...] Fähigkeiten zu fördern, die**  
70 **Talente oder**
- 71 **39. I.: Mh.**
-



- 72 40. P.: Eh hat mich eh in die Richtung gebracht eben, also  
73 mehr zu malen zum Beispiel, oder sagte, ich soll Sprachen  
74 studieren. Also alles Sachen, die haben mich eigentlich sehr  
75 positiv gefördert.
- 76 41. I.: Mh.
- 77 42. P.: Diese Lehrerin [war in der Kindheit ganz wichtig] und  
78 eh später war natürlich der Guru das em,
- 79 43. I.: Mh.
- 80 44. P.: dann non plus ultra, em, ja und dann eben schon diese  
81 beiden, näheren und engen Beziehungen, die ich hatte.
- 82 45. I.: Mh.
- 83 46. P.: Einmal mit der Liebesgeschichte, in die ich nicht  
84 heiraten wollte und dann die, die ich geheiratet habe (Lachen).
- 85 47. I.: Mh.
- 86 48. P.: [Gott?] ja.
- 87 49. I.: Mh. Erinnern Sie sich an Veränderungen in  
88 Beziehungen, die einen entscheidenden Einfluss auf Ihr Leben  
89 oder Ihre Ansichten hatten?
- 90 50. P.: Ja gut, ich komm' natürlich immer wieder auf meine  
91 Mutter, die ..
- 92 51. I.: Mh.
- 93 52. P.: eh, du-durch ihre Krankheit, durch ihre psychische  
94 Belastung, was immer das auch war, em, bei so, also, beim, das  
95 kann man jetzt im Rückblick so schön sagen, aber für ne  
96 kindlichen, kindliche Beziehung zur Mutter, bin ich sehr schnell  
97 in eine Erwachsenenrolle so gedrängt worden.
- 98 53. I.: Mh.
- 99 54. P.: So als Kind. Da kann ich mich erinnern, wenn ich  
100 Sachen oder Verantwortung übernehmen musste, die ich  
101 eigentlich nicht konnte, eh gezwungenermaßen, die ich dann  
102 übernommen habe, auch meinem Bruder gegenüber.
- 103 55. I.: Haben Sie ein Beispiel?
- 104 56. P.: Em, ah ich kann ich jetzt nur, da fällt mir nur was ein,  
105 eeeh, mit dem Kochen zum Beispiel.
- 106 57. I.: Mh.
- 107 58. P.: Eh, dass meine Mutter oft gar nicht in Lage war zu  
108 kochen, und dass ich dann gekocht habe, und das ich dann
-

- 109           meinen, wenn mein Bruder aus der Schule kam, dass ich so'n  
110           bißchen wie die Mama war dann für meinen Bruder und dann  
111           geguckt hab'.
- 112       **59.       I.: Mh.**
- 113       **60.       P.: Und das gemacht habe, oder auch was organisiert**  
114           **habe, em, ja. das ist [nun so ganz, was ..**
- 115       **61.       I.: Mh.**
- 116       **62.       P.: was meine Mutter angeht, em. Also die Beziehung, die**  
117           **eigentlich Kind, en Kind zur Mutter hat, sich da irgendwie mehr**  
118           **in so'ne gleichberechtigte Beziehung verändert,**  
119           **Gleichberechtigung, dass die Anforderungen, die an mich**  
120           **gestellt worden eigentlich mich überfordert haben.**
- 121       **63.       I.: Mh.**
- 122       **64.       P.: Em .., ja so Beziehungen im Center, die ich hatte, mit**  
123           **Freundinnen, em, eh da ist mir immer sehr stark aufgefallen,**  
124           **dass eh, em, die, diese Freundschaften waren natürlich geprägt**  
125           **durch den Guru, das heißt, er hat Freundschaften zum Beispiel**  
126           **unterstützt. Eine mit'ner**
- 127       **65.       I.: Mh.**
- 128       **66.       P.: Freundin, die ich in [Großstadt West A] hatte. Und eh,**  
129           **die war natürlich immer geprägt durch die Zuwendung oder**  
130           **Abwendung von dem Guru, das heißt eh, wenn wir nicht eh gute**  
131           **Mädels waren, dann eh em wurden wir abgelehnt, oder wenn wir**  
132           **untereinander, sag' ich mal, [...] [der Neid, ja], so'ne Eifersucht**  
133           **immer war.**
- 134       **67.       I.: Mh, mh.**
- 135       **68.       P.: Eifersucht em, in der Beziehung, wer kriegt jetzt mehr**  
136           **Anerkennung, wer kriegt mehr Liebe, also wie so'n**  
137           **Geschwisterneid, ne.**
- 138       **69.       I.: Mh, mh.**
- 139       **70.       P.: Beziehungen im Allgemeinen, die Nähe, die ich**  
140           **eigentlich gesucht habe in dem Ganzen, in in Beziehungen, die**  
141           **hab' ich da nie gefunden.. Eh, kann das sein, [dass sozusagen]**  
142           **die Beziehungen sich verändert haben? (Leise) Ja gut, ich mein'**  
143           **die Beziehung zu dem Guru hat sich vo.. von Gott zum Arsch eh**  
144           **(Lachen) natürlich verändert.**
- 145       **71.       I.: Mh.**
- 146       **72.       P.: Em, aber im Grunde eh war es keine richtige Beziehung,**  
147           **was man jetzt unter**
-

- 148 **73. I.: Mh, mh.**
- 149 **74. P.: Beziehung verstehen würde. Es war für en Austausch,**  
150 **en Kommunikation,**
- 151 **75. I.: Mh, mh.**
- 152 **76. P.: en Verständnis oder ..**
- 153 **77. I.: Mh.**
- 154 **78. P.: auch Streit, eh, das war ja so eh, von mir zum**  
155 **Allmächtigen sozusagen.**
- 156 **79. I.: Mh.**
- 157 **80. P.: Em, ja.**
- 158 **81. I.: Ja. Em, wie hat sich Ihr Gottesbild, Ihre Beziehung zu**  
159 **Gott im Verlauf Ihres Lebens verändert?**
- 160 **82. P.: Ja, da ich also eigentlich schon sehr früh eine religiöse**  
161 **katholische Erziehung eh genossen eh habe (Lachen),**  
162 **genossen, eh hatt' ich von jeher schon sehr früh als Kind**  
163 **eigentlich ne sehr starke Bezie-, also mehr so Jesus, das war so**  
164 **der ..**
- 165 **83. I.: Also Gott wär' gar nicht so wichtig für Sie dann, mehr**  
166 **Jesus?**
- 167 **84. P.: Ja, es war mehr Jesus, so die Aussage Gott war schon,**  
168 **ja Je.., das war die Verkörperung von Gott war Jesus ..**
- 169 **85. I.: Mh.**
- 170 **86. P.: Das war eigentlich so, wie das in der katholischen**  
171 **Erziehung so ist. Und ich hab' also viel gebetet und eh sehr**  
172 **starke Beziehung zu den Sachen, dann Heiligengeschichten und**  
173 **eh Geschichten aus der Bibel, also das war so, mein Gottesbild**  
174 **war eben geprägt durch diese katholische Erziehung. Und bei**  
175 **dem Guru war es, hat sich das etwas aufgelockert durch diese**  
176 **hinduistischen Einflüsse. Em, doch war das Gottesbild**  
177 **eigentlich ähnlich, ja. Also em, Gott war ei.., in dem Sinne**  
178 **Allliebe und eh, eh bedingungslose Liebe oder durch**  
179 **Zuwendung eh, an Gott, dass ich selber eben lebensfähiger**  
180 **oder liebevoller werde und so weiter. Em, das war eigentlich so**  
181 **das geprägte Gottbild, das es auch da gab in der, also was ich**  
182 **eigentlich weiter beibehalten habe.**
- 183 **87. I.: Mh.**
-

- 184 **88. P.:** Em, eh- die Strukturen der katholischen Erziehung hab'  
185 ich natürlich dann infrage gestellt, habe aber nicht gemerkt,  
186 dass ich sie ja nur ausgetauscht habe. So ähnliche Strukturen.
- 187 **89. I.:** Wo sehen Sie jetzt.. die Ähnlichkeit?
- 188 **90. P.:** Em, die Ähnlichkeit, eh zum Beispiel bei den Hinduisten  
189 heißt es immer, es gibt keine Schuld, das sei jetzt nur also  
190 Quatsch. Und eh, ich weiß jetzt nicht wirklich, wie man  
191 hinduistisch lebt, aber der Guru hat, war ja auch hinduistisch  
192 geprägt, und es gab immer Schuld.
- 193 **91. I.:** Mh.
- 194 **92. P.:** Es gab' auch immer Angst. Das waren eigentlich die  
195 zwei Sachen, die mich an der katholischen Erziehung total  
196 gestört haben, war eben, wenn du nicht genug bist, also in dem  
197 Sinne, wenn du dich nicht [...], bist du schuldig. Ja.
- 198 **93. I.:** Mh.
- 199 **94. P.:** Und für diese Schuld musst du büßen und beichten,  
200 und eh demütigt dich zeigen deinem Gott gegenüber eh und  
201 unterwerfen [...]. Und das ist ja, em, genau das, wovon ich ja  
202 auch
- 203 **95. I.:** Mh, mh.
- 204 **96. P.:** lange eben gesprochen habe, eh dass man sich  
205 minderwertig fühlt.
- 206 **97. I.:** Mh.
- 207 **98. P.:** Eh, durch die Beziehung zu Gott aufgewertet wird, und  
208 dementsprechend eh dann ein guter Mensch wird. Und das Bild  
209 kann ich nun sagen, hat sich für mich als völliger Blödsinn  
210 erwiesen.
- 211 **99. I.:** Mh.
- 212 **100. P.:** Also, eh das ist sogar schwachsinnig für mich. Also,  
213 würd's, heute würd' ich das sehen em hat sich mein Gottesbild  
214 dahingehend verändert, dass ich jeden Menschen als em,  
215 'vollwertig' betrachte, mich selber auch, und em, dass ich also  
216 nicht mehr irgendwas brauche, um mich aufzuwerten, oder dass  
217 ich nicht mehr vollkommen ...
- 218 **101. I.:** Mh.
- 219 **102. P.:** werden muss, em, sondern das ich eigentlich  
220 vollkommen bin, aber jetzt, dass das nicht heißt, dass ich jetzt  
221 hier em, eh, deshalb alles machen und tun und lassen kann, was  
222 ich will.
-

- 223 **103. I.: Mh.**
- 224 **104. P.: Da-darum geht es, es geht nur darum, dass ich nicht**  
225 **mehr in dieser minderwert-, in diesen minderwertigen Gefühlen,**
- 226 **105. I.: Mh.**
- 227 **106. P.: em mich eh durch eh, durch mein Gottesbild oder, oder**  
228 **die Hinwendung an Gott, mich aufwerten möchte.**
- 229 **107. I.: Mh.**
- 230 **108. P.: Das ist en, em, wichtiger Schritt, der durch diese ganze**  
231 **Auseinandersetzung mit diesen em, mit diesen negativen**  
232 **Erscheinungen, die ich erwähnt hab'.**
- 233 **109. I.: Mh.**
- 234 **110. P.: [eben hervorgekommen ist?].**
- 235 **111. I.: Mh. Was bedeutet Gott heute für Sie?**
- 236 **112. P.: Also zunächst mal hadere ich noch mit Jesu (Lachen),**  
237 **und [das ist natürlich] kein Wunder ne (Lachen), also eh, ja es**  
238 **ist schwer zu sagen, ich (Lachen) denke natürlich viel darüber**  
239 **nach, aber ich bin eh, bin da eher im Moment in der eh, noch in**  
240 **der Überprüfung, also in dem Überprüfen, was ist es eigentlich**  
241 **für mich gewesen.**
- 242 **113. I.: Mh.**
- 243 **114. P.: Ich bin mir nicht sicher eigentlich, was es ist. Zunächst**  
244 **mal würd' ich sagen em, eh, es ist einfach so'ne Energie, aber**  
245 **das hört alles so blödsinnig an, also das, ich, ich kann nicht so,**  
246 **ich könnt' es eh jetzt nicht sagen.**
- 247 **115. I.: Mh.**
- 248 **116. P.: Ich kann's, könnt' es nicht sagen. Also es war vorher**  
249 **immer, weil wir dachten Jesus wär' Gott.**
- 250 **117. I.: Mh.**
- 251 **118. P.: Es war immer personifiziert.**
- 252 **119. I.: Mh.**
- 253 **120. P.: Später war es für mich ein Leichtes, den Guru als Gott**  
254 **zu sehen.**
- 255 **121. I.: Mh.**
- 256 **122. P.: Dieser persönliche Gott, der so.. personifiziert ist.**
- 257 **123. I.: Mh.**
-

- 258 **124. P.:** Der in dem Hinduismus auf dem [...], aber da hat der  
259 **Guru gleich gesagt, ne, ne, aber das eh, ich bin es, also so**  
260 **ungefähr ne. Er sucht ne gleiche Quelle wie Jesus [Krishna, die**  
261 **Ganzen, die Superheroes?].**
- 262 **125. I.:** Mh, mh, mh.
- 263 **126. P.:** Also das Gottesbild em, hat sich nicht irgendwie em, ist  
264 **erstmal [dadurch auseinander?] gekracht.**
- 265 **127. I.:** Mh.
- 266 **128. P.:** [Ist immer noch in der Neubildung].
- 267 **129. I.:** (Lachen).
- 268 **130. P.:** Wenn überhaupt, in einer Bildung (Lachen).
- 269 **131. I.:** Mh. Gab's in Ihrem Leben Momente intensiven Glücks  
270 **oder Durchbrüche, die den Sinn Ihres Lebens gefestigt oder**  
271 **verändert haben?**
- 272 **132. P.:** Ja, meine Heirat (Lachen). Ja, also em, ja die, die Heirat  
273 **und die Beziehung zum [Name C], ist ganz em, da hab' eh also**  
274 **wirklich Intimität in, im Sinne von wirklichen Austausch auch**  
275 **erfahren.**
- 276 **133. I.:** Mh.
- 277 **134. P.:** Also das Menschen ganz offen miteinander umgehen  
278 **können und em, ja einfach sich alles mitteilen können. Das ist**  
279 **so'n Aspekt, der ist für mich immer ganz wichtig, weil ich immer**  
280 **da Verbotenes, es war verboten**
- 281 **135. I.:** Mh.
- 282 **136. P.:** das zu sagen, das war auch in meinem Elternhaus  
283 **schon verboten [...], also dass weiß ich, ich kann alles sagen**  
284 **oder eh mein Partner kann auch alles sagen, ohne dass das**  
285 **irgendwelche Sanktionen zu erfahren hatte, und das hat mich**  
286 **glücklich gemacht.**
- 287 **137. I.:** Mh.
- 288 **138. P.:** Das hört sich jetzt ziemlich simpel an, aber es ist so.
- 289 **139. I.:** Mh.
- 290 **140. P.:** Oder auch glücklich, eh, dass es das tatsächlich gibt,  
291 **eh, dass eh, dass Menschen eben zueinander stehen. Also diese**  
292 **Erfahrung, diese Heirat und das wir [...], wir bleiben zusammen,**  
293 **em, ja und das eben ..**
- 294 **141. I.:** Mh.
-

- 295       **142.     P.: Ja.**
- 296       **143.     I.: Wann war das denn, jetzt im November?**
- 297       **144.     P.: Ne, das war letztes Jahr im Juni.**
- 298       **145.     I.: Ahja.**
- 299       **146.     P.: (Lachen).**
- 300       **147.     I.: Aha. Haben Sie Krisenzeiten oder Zeiten des Leidens**  
301           **und der Enttäuschung erlebt oder Zeiten, in denen Sie keinen**  
302           **Sinn in Ihrem Leben gesehen haben?**
- 303       **148.     P.: Ha, ha, ha. (Ganz laut, Lachen) ‚Nein, überhaupt nicht‘.**
- 304       **149.     I.: Kommen Sie (Lachen).**
- 305       **150.     P.: Natürlich, also meine erste Krise war natürlich die**  
306           **Krankheit der Mutter, schon als Kind**
- 307       **151.     I.: Mh.**
- 308       **152.     P.: Der Selbstmord war ein großer Schock, Todesangst,**  
309           **Auseinandersetzung mit dem Tod. Warum bin ich hier, das war**  
310           **ne große Krise, em, und dann als Jugendliche weiter eh**  
311           **Depressionen, was wahrscheinlich unmittelbar mit diesem**  
312           **Ereignis zusammenhängt. ‚Ja‘, dann immer noch die große**  
313           **Frage, warum bin ich hier- warum bin ich hier.**
- 314       **153.     I.: Mh.**
- 315       **154.     P.: Eh, em, dann mit dem Guru und da waren natürlich**  
316           **auch ab und zu Krisen, em, die ich in Stagnationen erlebt habe.**  
317           **Also, dass ich mich nicht weiter entwickelt hab‘, [das hab‘ ich**  
318           **phasenweise?] gefühlt.**
- 319       **155.     I.: Mh.**
- 320       **156.     P.: Em, dass, dass, dass, dass ich mich nicht entwi-**  
321           **entfalten kann, also dass ich irgendwo hingehen will und ich**  
322           **darf da nicht hingehen und ich kann da nicht hingegen, bis ich**  
323           **dann sozusagen ich in ne [Lähmung?] kam.**
- 324       **157.     I.: Mh.**
- 325       **158.     P.: [...], das kam mir irgendwo in so [Wellen, alle paar**  
326           **Monate, ...?], em ja.**
- 327       **159.     I.: Was ist damals passiert mit Ihnen?**
- 328       **160.     P.: Als ich in der Stagnation war.**
- 329       **161.     I.: Mh.**
-

- 330 **162. P.:** Em, ja, das kann ich nicht mehr genau sagen, also  
331 **dass, dass hat mit diesem speziellen Weg zu tun gehabt.**
- 332 **163. I.:** Mh.
- 333 **164. P.:** Ich bin da eben nicht so stark reduziert, und ich bin  
334 **jemand der gerne, also gerne, gerne, kreativ bin. Ich hab' zum**  
335 **Beispiel gern Theater gespielt, gemalt und gesungen und alles**  
336 **Mögliche, und das konnt' ich dort nur im Rahmen des [Gurus?].**  
337 **Also es war vorgeschrieben,**
- 338 **165. I.:** Mh.
- 339 **166. P.:** das singst du und das spielst du und das. Aber ich da  
340 **den Rahmen der Möglichkeiten ausgeschöpft, aber ich wollte**  
341 **immer mehr machen, aber ich durft' es nicht, nicht.**
- 342 **167. I.:** Mh.
- 343 **168. P.:** Ich denke mal, dass damit die Stagnation  
344 **zusammenhängt, dass ich zwar etwas gefühlt habe.**
- 345 **169. I.:** Mh.
- 346 **170. P.:** Em, aber mir nicht eh klar war, was eigentlich los war.
- 347 **171. I.:** Mh, mh.
- 348 **172. P.:** Es war, nur wie halt em, ja, dass, dass eh, wie soll ich  
349 **das sagen, also ja, dass ich das Gefühl hab', ich entwickel mich**  
350 **nicht weiter.**
- 351 **173. I.:** Mh.
- 352 **174. P.:** Ich kann nicht. Ja.
- 353 **175. I.:** Mh.
- 354 **176. P.:** So.
- 355 **177. I.:** Mh. Welchen Einfluss hatten diese Erfahrungen?
- 356 **178. P.:** Ja, die hatten jetzt nicht so den Einfluss, dass ich  
357 **dadurch total unglücklich war, em, und überprüft habe, wie lebe**  
358 **ich, und warum lebe ich so, und was mache ich hier. Ja,**  
359 **unglücklich, ja, dass ja, aber es wird immer noch nicht**  
360 **ausgereicht [...].**
- 361 **179. I.:** Mh. Wenn wir die Gegenwart betrachten.. das ist jetzt  
362 **schwierig, denn Ihre Eltern leben nicht mehr, wie würden Sie**  
363 **Ihre Eltern beschreiben. Also Sie müssten ein bisschen**  
364 **zurückschauen.**
- 365 **180. P.:** Ja, [also jetzt meine Mutter?], meinen Sie also eh  
366 **psychisch, oder, oder ...**
-



- 367 **181. I.: Was, was waren Ihre Eltern für Menschen? Können Sie**  
368 **die kurz charakterisieren.**
- 369 **182. P.: Das ist schwiiiiierig. Ja, also meine Mutter, ich mein',**  
370 **das war ja nicht, nicht viel, was davon bleibt, war zunächst mal ..**  
371 **sehr.. eh leicht, ja, also sagen wir als erstes Mal leicht, viel**  
372 **Freude, Optimismus, so als junge Frau, als Mädchen, [Photo**  
373 **sieht...]**
- 374 **183. I.: Ja. (Lachen)**
- 375 **184. P.: Em und eh kam von'em kleinen Dorf, also en sehr**  
376 **eingeschränkten Horizont und wollte eigentlich in die große**  
377 **Welt, so ungefähr.**
- 378 **185. I.: Mh.**
- 379 **186. P.: Und em, mein Vater hatte ne ähnliche Position, auch**  
380 **auf'em Dorf groß geworden und wollte auch irgendwie großartig**  
381 **sein, oder wie auch immer. Also so hab' ich das immer**  
382 **empfunden und haben die beiden haben sich dann getroffen**  
383 **und em, eh, ja, aber ich hatte immer den Eindruck, also wenn ich**  
384 **so die Entwicklung oder das sehe, was meiner Mutter passiert,**  
385 **irgendwas hat sie, ist sie unglücklich gewesen. Ich denke auch**  
386 **in der Beziehung zu meinem Vater, dass sie da das Gefühl**  
387 **von'ner Einschränkung hatte, was sie eigentlich nicht wollte.**
- 388 **187. I.: Mh.**
- 389 **188. P.: Wohingegen sich mein Vater, [...] sehr stark**  
390 **eingeschränkt.**
- 391 **189. I.: Mh.**
- 392 **190. P.: Also, dass sie da sehr auf Kondits-Kondition stellte, um**  
393 **zu sagen dann, du bekommst so dass und so und so, und meine**  
394 **Mutter war nie so. Ich hab' sie nie so erfahren. Es wär' schöner**  
395 **gewesen, [...]wenn da mehr Strukturgedanken, meine Mutter**  
396 **hatte ne strukturlose Tendenz, auch in der Erziehung. Heute so,**  
397 **morgen so, em, und dann durch die Krankheit wurde noch**  
398 **verstärkt.**
- 399 **191. I.: Mh, mh. Wie eh sind Ihre Gefühle zu Ihren Eltern jetzt?**
- 400 **192. P.: Em, schwierig. Also eh es ist immer noch so'n, so'ne**  
401 **Form von Trauer da, ja, also sogar mit meiner Mutter, wo sie**  
402 **über 30 Jahre tot ist, em, weil ich nie wirklich eh, eh, ja, also,**  
403 **weil, weil ich natürlich nie die Sachen mit ihr klären konnte,**
- 404 **193. I.: Mh.**
-

- 405 **194. P.:** oder überhaupt mit niemandem klären konnte, was  
406 damals geschehen ist und warum, also es ist so- es ist nicht  
407 richtig ne Trauer, aber es ist so, wenn ich dran denke, so'n  
408 bisschen wie so Wehmut, die habe
- 409 **195. I.:** Mh.
- 410 **196. P.:** So'ne Spur eben von so'ner Trauer und, meinem Vater  
411 gegenüber auch, em, gut wir haben viele Dinge nicht klären  
412 können. Ich wollte immer und das hat, es ging einfach nicht und  
413 dann hab' ich ihn in Ruhe gelassen. Und seine letzten Worte,  
414 vier-/fünfmal mir gegenüber waren, ach lass' mich in Ruhe.
- 415 **197. I.:** Mh.
- 416 **198. P.:** Ja, ich war dabei als er gestorben ist und em, diese  
417 Worte, lass' mich in Ruhe, waren in dem Moment ne sehr starke  
418 Verletzung heut, also für mich, heute weiß ich oder hoff', denk'  
419 ich dass ich weiß, dass ich ihn immer überfordert hab', mit  
420 meinem Wesen, was immer alles wissen wollte und neugierig  
421 war. Das hängt aber damit zusammen, dass es auch immer  
422 unterdrückt war.
- 423 **199. I.:** Mh.
- 424 **200. P.:** Ne, ich wollte immer alles wissen, und der sagte, das ist  
425 doch alles schon so lange her, was willst du heute noch wissen.  
426 Also so,
- 427 **201. I.:** Mh.
- 428 **202. P.:** das ist so diese Familiensituation.
- 429 **203. I.:** Mh. Mh. Hat sich Ihr Bild von Ihren Eltern im Laufe der  
430 Jahre verändert?
- 431 **204. P.:** Auf jeden Fall. Auf jeden Fall. Das eh von meiner Mutter  
432 em, eher von, dass ich Wut hatt' und Zorn empfinde dass sie  
433 sich einfach- verduftet hat, also umgebracht und uns alleine  
434 gelassen hat. Em, und auch so'n starkes Bild eh hinterlassen  
435 hat, denn Selbstmord ist für mich auch' en Mord. Also ganz  
436 [Brutales?]. [Es ist also sehr viel] Wut und im Laufe der Jahre  
437 hat sich aber durch Auseinandersetzung mit mir, eh Verständnis  
438 irgendwie für, für ihre Situation ergeben.
- 439 **205. I.:** Mh.
- 440 **206. P.:** Also eher eh ein ent- auf sie zugehen eigentlich.
- 441 **207. I.:** Mh.
- 442 **208. P.:** Und bei meinem Vater ist es genau umgekehrt, em, es  
443 war so der idealisierte Papa, der große Mann, der alles schafft
-

- 444 und alles macht, um dann eben zu erkennen im Laufe der Jahre,  
445 dass er doch auch in allen Bereichen einfach nur ein [armer  
446 Schlumpf war].
- 447 209. I.: Mh.
- 448 210. P.: Es wurde, so hat sich das Bild dann von so'm, ja  
449 irgendwie (Lachen). Ja, eigentlich.
- 450 211. I.: Mh.
- 451 212. P.: Also eher anstatt ne Annäherung, dann in'e  
452 Zurückweisung. Ja. Aber jetzt nicht, weil der en armer Schlumpf  
453 war, aber einfach zu sehen, dass er einfach nur Mensch war,  
454 (lachend) [wie jeder andere auch?].
- 455 213. I.: Mh. Eh, was würden Sie sagen, hat solche  
456 Veränderungen bedingt, also in Gang gesetzt. Wie, wie ist es  
457 gekommen, dass Sie angefangen haben, Ihre Eltern anders zu  
458 sehen?
- 459 214. P.:... Ja, gut, erstmal eh durch, durch meine eigene  
460 Entwicklung und all die Auseinandersetzungen
- 461 215. I.: Mh.
- 462 216. P.: Mit dieser Sache.
- 463 217. I.: Mh.
- 464 218. P.: Und em, dann zum Beispiel auch, was ist meine, also  
465 erstmal von der Wut und was mit meiner Mutter passiert und  
466 darüber nachgedacht und geforscht dann
- 467 219. I.: Mh.
- 468 220. P.: Meine Oma, die lebte noch die Mutter meiner Mutter, mit  
469 der ich darüber auch gesprochen habe und versucht, [...] bei  
470 allen was rauszukitzeln.
- 471 221. I.: Mh.
- 472 222. P.: Oder meine Tante, die jetzt schon auch verstorben. Und  
473 dann hat, haben sich Sachen verändert em und vor allen Dingen  
474 so auch das Gefühl eh, mehr Abstand zu gewinnen,
- 475 223. I.: Mh.
- 476 224. P.: In dem Moment em, ist der Zorn, die Wut, dann hat sich  
477 lang-, also durch die Zeit eigentlich, die dazwischen gelegen hat.
- 478 225. I.: Mh, mh.
- 479 226. P.: Hat sich das reduziert. Em, bei meinem Vater hat [...] mit dem Guru zu tun.  
480
-

- 481       **227.    I.: Mh.**
- 482       **228.    P.: Also ich sehe da eh so durch diese [...] Auseinandersetzungen mit dem Guru hatt' ich plötzlich auch,**  
483       **hab' ich meinen Vater anders gesehen.**  
484
- 485       **229.    I.: Mh.**
- 486       **230.    P.: Das hat irgendwie was, die irgendwie waren die**  
487       **miteinander verbunden.**
- 488       **231.    I.: Mh.**
- 489       **232.    P.: Und für mich war es auch nicht sehr verwunderlich,**  
490       **dass mein Vater eigentlich kurz darauf gestorben ist. Ich meine,**  
491       **erst natürlich dann letztes Jahr, aber er ist ja eigentlich ein Jahr**  
492       **später, nachdem ich da raus war, und dann in diesen Prozess**  
493       **kam.**
- 494       **233.    I.: Mh.**
- 495       **234.    P.: Ist der gestorben, das war irgendwie für mich eh hingen**  
496       **die zwei irgendwie zusammen.**
- 497       **235.    I.: Mh, mh.**
- 498       **236.    P.: Also das würd' [...] mehr untersuchen ne (Lachen).**
- 499       **237.    I.: Es ist so, wie Sie es eben erleben'**
- 500       **238.    P.: Ja, genau.**
- 501       **239.    I.: Ja. Em, gib's andere Beziehungen, die Ihnen bedeutsam**  
502       **erscheinen?**
- 503       **240.    P.: Ja, also auf jeden Fall mit meinem Mann, und em, dann**  
504       **hab' ich zwei Freundinnen em, das ist wichtig, aber ich em,**  
505       **sagen wir mal, ich bin vorsichtig geworden.**
- 506       **241.    I.: Mh.**
- 507       **242.    P.: Also, em, ich habe [eben] auch da ne Veränderung**  
508       **gesehen, ich bin immer sehr offen gewesen Menschen**  
509       **gegenüber, und auch [in dem was ich alles so von mir preis**  
510       **gebe mehr oder weniger, obwohl ich das nicht als Preisgabe**  
511       **empfinde,**
- 512       **243.    I.: Mh.**
- 513       **244.    P.: Em, habe aber dann, bin einfach vorsichtiger geworden,**  
514       **ich muss nicht mehr alles erzählen oder.**
- 515       **245.    I.: Mh.**
- 516       **246.    P.: Nicht mehr immer so'ne intime Beziehung herstellen**  
517       **wollen, also.**
-

- 518       **247.     I.: Mh.**
- 519       **248.     P.: Ich kann einfach zum Beispiel heute, nach all den**  
520           **Erfahrungen einfach sagen, ich geh' jetzt mit Ihnen ins Kino,**  
521           **oder, oder wir gehen mal en Kaffee trinken und dabei kann ich's**  
522           **dann belassen.**
- 523       **249.     I.: Mh.**
- 524       **250.     P.: Ich muss jetzt nicht alles von Ihnen wissen (Lachen),**  
525           **[und gleich alles erzählen?].**
- 526       **251.     I.: Mh, mh.**
- 527       **252.     P.: Also das Bedürfnis nach so'ner in-nahen Beziehungen**  
528           **hatte ich eigentlich jahrelang und jetzt durch die stabile**  
529           **Beziehung eh, die wir haben, em, kann ich eh das- viel locker,**  
530           **also em ..**
- 531       **253.     I.: Mh.**
- 532       **254.     P.: anders empfinden in, indem ich Beziehungen [...]**
- 533       **255.     I.: Mit welchen Gruppen, Anrichtungen, Anliegen oder**  
534           **Projekten identifizieren Sie sich?**
- 535       **256.     P.: Also eh (Lachen), also im Moment eben, wenn ich das**  
536           **so richtig verstanden habe, ist das mit dem Theaterstuhl ne, das**  
537           **ich em, denn das sind Einrichtungen, die also die**  
538           **Ausbildungsstätte, das ganze Theater, Gesang,**
- 539       **257.     I.: Mh.**
- 540       **258.     P.: Und Studium und so weiter. Em, aber das meinten Sie**  
541           **vielleicht nicht-**
- 542       **259.     I.: Mh. Ich meine, was, was Ihnen jetzt wichtig ist.**
- 543       **260.     P.: Ja, das ist das, das Theaterspielen, also eh, auch mit**  
544           **den Kindern das Spiel, em, ja dann immer so eh, dass ich**  
545           **regelmäßig ja eben in meinen therapeutischen Gesprächen bin,**
- 546       **261.     I.: Mh.**
- 547       **262.     P.: Das also, da mir noch mal alles anschau', mein**  
548           **Elternhaus, meinen Guru, Ehe,**
- 549       **263.     I.: Mh.**
- 550       **264.     P.: Beziehungen und so weiter. Das ist wichtig. Und em, ja**  
551           **und dann natürlich immer noch so diese, das ganze esoterische**  
552           **Gebiet, ja.**
- 553       **265.     I.: Mh.**
-

- 554 **266. P.: [...]** oder was immer so, das Interesse ist natürlich  
555 immer noch da, aber em, ganz eh, so, so [...].
- 556 **267. I.: Ahja, ja.**
- 557 **268. P.: Und sobald ich da eben ähnliche Strukturen sehe,**  
558 **Manipulation [...].**
- 559 **269. I.: Mh.**
- 560 **270. P.: Da hab' ich natürlich auch ne andere Wahrnehmung.**
- 561 **271. I.: Mh, mh. Das heißt, eh, wenn ich's richtig verstanden**  
562 **hab', also einmal Theateraktivitäten**
- 563 **272. P.: Ja.**
- 564 **273. I.: Und dort lehren Sie oder lernen Sie'**
- 565 **274. P.: Ja, ich lerne und eh wir erarbeiten da [...] Sachen.**
- 566 **275. I.: Mh. Und Kinder, was ist das?**
- 567 **276. P.: Ja, das ist eben mit der einen Frau mach' ich ein Stück**  
568 **für Kinder.**
- 569 **277. I.: Ach so.**
- 570 **278. P.: Für Schulkinder dann.**
- 571 **279. I.: Mh.**
- 572 **280. P.: Und das andere ist en kabarettistisches Stück und dann**  
573 **em, würd' ich gerne noch [mit Kindern arbeiten?].**
- 574 **281. I.: Mh.**
- 575 **282. P.: Ich bin nämlich auch [ausgebildete Erzieherin?]**
- 576 **283. I.: War ja mal in Ihrem Leben schon mal drin, ne?**  
577 **Arbeits[...]?**
- 578 **284. P.: Ja, ja. Ja, ja, klar.**
- 579 **285. I.: Mh.**
- 580 **286. P.: Dass, dass, ist auch nach wie vor [...], und privat**  
581 **irgendwo, mal am Geburtstag hab' ich das per [...] gemacht, em**  
582 **so Schatten [...]. Em, verschiedene Sachen, alles so, was sich**  
583 **im Laufe der Jahre angesammelt hat. [...] En Koffer voll.**  
584 **(Lachen)**
- 585 **287. I.: Wie**
- 586 **288. P.: Ja, von von eh, von, wie sagt man, von eh, ja [Thea-**  
587 **Requi...](Lachen).**
- 588 **289. I.: Requisiten.**
-

- 589       **290.**     **P.: ‘Requisiten’, genau.**
- 590       **291.**     **I.: Aja.**
- 591       **292.**     **P.: Mh.**
- 592       **293.**     **I.: Eh, warum sind Ihnen diese Sachen wichtig, die Sie da**  
593             **mit Kindern genannt haben.**
- 594       **294.**     **P.: Ja, einfach, weil- also das Theater speziell weil mir das**  
595             **einfach ne Freude macht.**
- 596       **295.**     **I.: Mh.**
- 597       **296.**     **P.: Mit so em, eh em, diese Humoristische eigentlich auch.**
- 598       **297.**     **I.: Mh.**
- 599       **298.**     **P.: Das ist so, dass über alles eigentlich- ich lache**  
600             **eigentlich gerne über alles. Ja, okay ich lach auch gern über**  
601             **mich selber, nur das ist so em, em normalerweise auch so’ne**  
602             **Neigung zu den Ernsthaften sehr stark, und da kann ich mich**  
603             **auch entspannen.**
- 604       **299.**     **I.: Mh.**
- 605       **300.**     **P.: Entspannen.**
- 606       **301.**     **I.: Mh, mh. Spüren Sie, dass Ihr Leben einen Sinn hat.**
- 607       **302.**     **P.: Eh, ja. (Lachen).**
- 608       **303.**     **I.: Und was gibt Ihrem Leben Sinn?**
- 609       **304.**     **P.: Ja, jetzt- das ist also ne schwierige Frage,**
- 610       **305.**     **I.: [Meinen Sie].**
- 611       **306.**     **P.: Em, das hab‘ ich auch, eh diese Frage hab‘ ich**  
612             **reduziert. Auf das Leben selbst. Also dass ich lebe ist der Sinn.**  
613             **Also einfach, dass ich da bin, dass ich aktiv bin, dass ich mich**  
614             **entfalte, em, dass in’ner guten Beziehung bin, em. Ich hab‘ das**  
615             **einfach auch so ganz, sagen wir mal nicht mehr so, so,**  
616             **hochtrabende eh Inhalte, sondern auf die em, em, nackte**  
617             **Realität, sagen wir mal, zurück.**
- 618       **307.**     **I.: Mh.**
- 619       **308.**     **P.: Und das ist ja nicht so [nackte Realität], das ist ja sehr**  
620             **viel**
- 621       **309.**     **I.: Mh.**
- 622       **310.**     **P.: Und das ist auch sehr anstrengend.**
- 623       **311.**     **I.: Mh.**
-

- 624 **312. P.:** Obwohl es ist immer noch, es ist natürlich geprägt  
625 durch, durch meine [Erziehung?] und meine Erlebnisse, kommt  
626 schon immer wieder die Frage, was hat das eigentlich für'en  
627 Sinn. Also das ist irgendwie, immer noch die große Frage. Was  
628 für ..
- 629 **313. I.:** Mh.
- 630 **314. P.:** eh stehen, was für ne, was machen wir hier eigentlich  
631 (Lachen).
- 632 **315. I.:** (Lachen)
- 633 **316. P.:** Oder, oder wo kommen her, wo gehen wir hin? Also das  
634 ist immer noch Thema, das ist nicht beantwortet.
- 635 **317. I.:** Mh. Wenn's was gebe, was Sie an sich oder an Ihrem  
636 Leben ändern könnten, was würden Sie am liebsten ändern?
- 637 **318. P.:** Also, ich hätte gerne en Körper von'ner 20-Jährigen  
638 (Lachen).
- 639 **319. I.:** (Lachen).
- 640 **320. P.:** Nicht wegen dem schönen Busen oder so, (Lachen),  
641 sondern wegen, es ist eigentlich so von, von der Energie. Was  
642 ich natürlich em schon auch bedaure ist ja viele Jahre meines  
643 Lebens eben eh so'ne, so'ne energiegelvolle Zeit eben zu  
644 investieren, auch einmal mit dem Guru ja.
- 645 **321. I.:** Mh.
- 646 **322. P.:** In der ganzen Zeit und viele Talente nicht entwickelt  
647 habe. Das bedauer' ich und deshalb wünsch' ich mir manchmal  
648 dann, ich könnte wieder mit 20 anfangen, ja und dann da weiter  
649 machen, [also das wünsch ich mir]
- 650 **323. I.:** Mh. [...].
- 651 **324. P.:** Eh, eh, unerfüllbarer ..
- 652 **325. I.:** Es wurd' ja auch gefragt, wenn es es gäbe.
- 653 **326. P.:** Ja (Lachen).
- 654 **327. I.:** Gibt es einen Glauben, Werte oder Verpflichtungen, die  
655 Ihnen in Ihrem Leben gerade jetzt besonders wichtig sind?
- 656 **328. P.:** Em, ja es ist die [Bezie-Liebe] eigentlich so, em, seh' ich  
657 nicht nur als Spaß und vor allen Dingen auch als Verpflichtung.  
658 [ja das eben, eine gute stabile Beziehung], ja und da leg' ich [im  
659 Moment] sehr viel Wert drauf.
- 660 **329. I.:** Mh. Wann oder wo haben Sie mit Gott oder nur dem  
661 Kosmos im Einklang zu sein?
-



- 662 **330. P.: Eigentlich, indem ich lache. (Lachen) Also, wenn ich**  
663 **Freude hab', ja.**
- 664 **331. I.: Mh.**
- 665 **332. P.: Wenn ich Freude hab' und in der Natur. Das sind so, die**  
666 **beiden Sachen. Ich kann auch gut, [wenn ich auf der Bühne bin**  
667 **und ich spiele] und alle Menschen lachen oder alle Menschen**  
668 **heulen, dann hab' ich das auch,**
- 669 **333. I.: Mh.**
- 670 **334. P.: Dann hab' ich so das Gefühl em, ich weiß auch nicht, so**  
671 **so'n, das ist oft so'n Gefühl eben von dem Einssein, ja, das [ist]**  
672 **so der Ursprung, alle sind irgendwie ne ..**
- 673 **335. I.: Mh.**
- 674 **336. P.: sind auch so. Oder auch in der Natur sehr stark.**  
675 **Eigentlich [...] in der Natur. Ja, so das Gefühl von Einssein.**
- 676 **337. I.: Mh. Wie sieht Ihr Ideal reifen Glaubens aus? Wenn Sie**  
677 **[so eins] haben?**
- 678 **338. P.: Ideal reifen Glaubens?**
- 679 **339. I.: Mh.**
- 680 **340. P.: Also das hab' ich nicht mehr. Ganz klar.**
- 681 **341. I.: Hatten Sie's mal?**
- 682 **342. P.: Ja.**
- 683 **343. I.:... Mh. Und meinen Sie jetzt Ihre [...].**
- 684 **344. P.: Na, ja, ich meine eigentlich als Kind, als Jugendliche,**  
685 **als Erwachsener, ich hatte immer ne Vorstellung, [was ist aber**  
686 **reifen Glauben], aber em, war auch sehr stark verkörpert in der**  
687 **Person meiner Oma, die sich ja damals [...] gefreut hat.**
- 688 **345. I.: Mh.**
- 689 **346. P.: Eh mit ihrem [...], ja in diese, diese Gottgläubigkeit und**  
690 **eh, schon sie war sehr in der Welt, trotzdem sehr verbunden mit**  
691 **dem Göttlichen aber, auch da gab's auch zu viele [Löcher?]**
- 692 **347. I.: Mh.**
- 693 **348. P.: In ihrem, sagen wir Gottglauben, in ihrem, also, ich**  
694 **würde sagen, [das war schon en reifer Glauben), aber, aber ich**  
695 **habe nie jemanden erlebt, eh, wo ich sagen könnte, das ist en**  
696 **reifer Glaube oder- das könnt' ich nicht sagen,**
- 697 **349. I.: Mh.**
-

- 698 **350. P.:** Im Gegenteil, ich hab' eher erlebt, um so mehr die  
699 **Menschen glauben, um so bekloppter werden sie. Irgendwie**  
700 **indem sie mehr em, em, ja, weil ich, da kommt immer wieder das**  
701 **Ding, Glauben, ich will nicht mehr glauben, ich will's einfach**  
702 **wissen.**
- 703 **351. I.:** Mh. Mh.
- 704 **352. P.:** Ja, das reicht mir nicht mehr a-, das reicht nicht aus  
705 **und ich glaube auch nicht, nein ich glaube es nicht (Lachen)**
- 706 **353. I.:** Mh.
- 707 **354. P.:** Eh, dass ein [...], dass das richtig ist, ich glaube nicht  
708 **mehr, dass Glauben die Antwort ist. Ich glaub' das nicht mehr.**
- 709 **355. I.:** Mh.
- 710 **356. P.:** Wobei Glauben wird glorifiziert.. in dem Sinne, mir fällt  
711 **da eben jetzt nur Bush ein**
- 712 **357. I.:** Mh.
- 713 **358. P.:** Der vielleicht eh nicht so das optimale Beispiel, aber em  
714 **dieser Glaube, em dass er die richtige Religion hat, [als Reborn**  
715 **Christian?], oder wie auch immer, und eh sich von Gott aus**  
716 **erwählt fühlt, eh jetzt die Demokratie den Menschen zu bringen,**  
717 **die in'ner ganz anderen Kultur oder was weiß ich leben, und das**  
718 **mit Gewalt und Krieg und Bomben und Schmerz und Leid. Und**  
719 **das ist em, das ist für mich Wahnsinn,**
- 720 **359. I.:** Mh.
- 721 **360. P.:** Also das ist Größenwahnsinn. Oder das ist so, im  
722 **kleinen Bereich fängt es schon damit an, em, wenn jemand**  
723 **glaubt, ja, alles so glaubt, das ist auch in Ordnung, aber em,**  
724 **gleichzeitig damit ganz stark reglementiert, sich selbst und die**  
725 **anderen.**
- 726 **361. I.:** Mh.
- 727 **362. P.:** Diese Verbindung hab' ich nur mit Glauben kennen  
728 **gelernt.**
- 729 **363. I.:** Mh.
- 730 **364. P.:** Ich kenne keine andere.
- 731 **365. I.:** Mh. Mh.
- 732 **366. P.:** Und deshalb eh, ja, deshalb, das Wort Glauben seh' ich  
733 **sehr kritisch.**
- 734 **367. I.:** Mh.
-

- 735       **368.     P.: [Dadurch].**
- 736       **369.     I.: Okay.**
- 737       **370.     P.: Mh.**
- 738       **371.     I.: Wenn Sie eine wichtige Entscheidung zu treffen haben,**  
739           **wie gehen Sie dann gewöhnlich vor?**
- 740       **372.     P.: Ja, ich lasse em, em, mir eigentlich Zeit, ge-also eh, was**  
741           **ich versuche, eh ja innerlich, ja so zu überprüfen, ist das was, ist**  
742           **das richtig oder ist es falsch.**
- 743       **373.     I.: Mh.**
- 744       **374.     P.: Und, und denke auch darüber nach, wie das wär',**  
745           **wenn's so oder so oder so wäre, wie kannst' es machen.**
- 746       **375.     I.: Mh.**
- 747       **376.     P.: Wenn's ne wichtige Sache ist, lass' ich mir einfach Zeit**  
748           **und warte.**
- 749       **377.     I.: Mh.**
- 750       **378.     P.: Und merke dann, ob sich diese Sache verändert. In dem**  
751           **Moment, wo ich anfang' mich damit zu beschäftigen, kommt das**  
752           **in den Prozess.**
- 753       **379.     I.: Mh. Hätten Sie ein Beispiel?**
- 754       **380.     P.: Em, ja en ganz simples Beispiel eh, was jetzt ganz eh,**  
755           **eh nah ist an der Realität, ist meine Arbeit.**
- 756       **381.     I.: Mh.**
- 757       **382.     P.: Ich mach' diese Reinigungsarbeiten und**  
758           **Landschaftspflege und wie auch immer und eh seit Jahren**  
759           **mach' ich das zum Beispiel nicht mehr gerne.**
- 760       **383.     I.: Mh.**
- 761       **384.     P.: Eh, ich hab's eigentlich nie gerne gemacht, aber nur**  
762           **für's Geld im Grunde gearbeitet und dann ist immer die**  
763           **Entscheidung [...] Jahr [...], wie soll ich das weiter machen,**  
764           **wenn ich ..**
- 765       **385.     I.: Mh.**
- 766       **386.     P.: [...] Und dann gibt es ja rationale Gründe, so wie Geld**  
767           **natürlich und so, aber es gibt auch so eh, so, dass ich dann**  
768           **sage, willst du's wirklich oder nicht. Und dann kommt erstmal**  
769           **nein, ich will es nicht, und dann lass' ich mir einfach Zeit. Und**  
770           **dann reicht das.**
- 771       **387.     I.: Mh.**
-

- 772 **388. P.:** Und versuch' das von verschiedenen Seiten zu  
773 betrachten und eh dann entscheid' ich mich einfach dann, ja ich  
774 mach' es noch mal, und in dem Fall
- 775 **389. I.:** Mh.
- 776 **390. P.:** hab ich es noch nicht ganz entschieden. Em, das ist  
777 natürlich jetzt ne ganz eh, ne existentielle Frage auch.
- 778 **391. I.:** Mh.
- 779 **392. P.:** Mit dem Geld. Aber wenn ich zum Beispiel, was kann  
780 ich denn noch nehmen. Ja, mit der Website zum Beispiel.
- 781 **393. I.:** Mh.
- 782 **394. P.:** Wo ich da so zwanghaft mich damit beschäftigt habe,  
783 war ja auch, hing immer die Frage im Raum, eh, will ich das  
784 weiter machen oder nicht. [...] ja, ja und [...] und so weiter, und  
785 dann hab' ich aber gefühlt, em, dann wie ist das für meinen  
786 Mann, wenn ich das lasse, und eh wie ist das für die Beziehung,  
787 also ..
- 788 **395. I.:** Mh.
- 789 **396. P.:** ist das gut oder nicht, also versucht das abzuwägen.
- 790 **397. I.:** Mh.
- 791 **398. P.:** Und dadurch entsteht dann, em, die Entscheidung.
- 792 **399. I.:** Mh. Wenn Sie ein eh besonders schwieriges  
793 Lebensproblem lösen müssen, an wem oder woran würden Sie  
794 sich orientieren?
- 795 **400. P.:**... Also ich versuch' mich überhaupt nicht mehr an [...].
- 796 **401. I.:** Mh.
- 797 **402. P.:** Weil dann wirklich em zu überprüfen so em, ja, was wär'  
798 die richtige eh Entscheidung
- 799 **403. I.:** Mh.
- 800 **404. P.:** für mich. Also ich bin so ganz abgekommen davon, em,  
801 eh, die Orientierung im Anderen zu suchen.
- 802 **405. I.:** Mh, mh. Glauben Sie, dass Handlungen eindeutig richtig  
803 oder falsch sein können?
- 804 **406. P.:** Nein. Nie.
- 805 **407. I.:** [Warum nicht?].
- 806 **408. P.:** [...] (Lachen).
-

- 807 **409. I.: Gibt es Handlungen oder Handlungsweisen, die**  
808 **grundsätzlich richtig sind, unabhängig von irgendwelchen**  
809 **Umständen?**
- 810 **410. P.: Auch nicht.**
- 811 **411. I.: Mh. Gibt's moralische Grundsätze, über die wir uns alle**  
812 **einig sein sollten?**
- 813 **412. P.: Ja. Ja, nicht zu töten.**
- 814 **413. I.: Mh.**
- 815 **414. P.: Also das wäre eine. Ja, das ist auf jeden Fall doch noch**  
816 **ein Grundsatz, der mir geblieben ist (Lachen). Ja, nicht zu töten**  
817 **und nicht zu verletzen und so.**
- 818 **415. I.: Mh.**
- 819 **416. P.: Auch psychisch nicht zu verletzen.**
- 820 **417. I.: Mh.**
- 821 **418. P.: Ja, würd' ich doch sagen, würd' ich sagen ganz**  
822 **wesentlich.**
- 823 **419. I.: Jetzt noch en bisschen was, zur Religion im engeren**  
824 **Sinn.**
- 825 **420. P.: Mh.**
- 826 **421. I.: Glauben Sie, dass unser Leben als Menschen einen Sinn**  
827 **hat?**
- 828 **422. P.: Ja.**
- 829 **423. I.: Und wenn ja, worin glauben Sie besteht der?**
- 830 **424. P.: (Lachen) Ha, ha. ‚Jetzt red‘ ich eine Stunde‘ (Lachen).**
- 831 **425. I.: Mhm.**
- 832 **426. P.: Nein, aber im Moment seh' ich mehr so ..**
- 833 **427. I.: [...]**
- 834 **428. P.: (Lachend) Haha, ja ist schon klar. Haben Sie n Termin.**  
835 **(Lachen).**
- 836 **429. I.: Ich-**
- 837 **430. P.: Eh, ja, eh ja einfach erstmal sowieso leben, ja.**
- 838 **431. I.: Mh.**
- 839 **432. P.: Aktiv sein, Bewegung, da sein, wach sein, em, sich**  
840 **erfreuen oder seine Fähigkeiten erkennen, ausüben und so**  
841 **weiter, also so mehr so'ne ganz em, an der Realität orientiert, ja**
-

- 842 wie an dem Alltag und so.. Em, so mit dem weiteren Sinn also, ja  
843 das [so lassen, es geht so dabei?] (Lachen).
- 844 433. I.: Okay. Ja, gibt es so was wie einen Plan für unser  
845 Leben?
- 846 434. P.: Nein. Schade ne. (Lachen).
- 847 435. I.: Das kann man so oder so sehen.
- 848 436. P.: Ja.
- 849 437. I.: Deshalb frag' ich.
- 850 438. P.: Ja.
- 851 439. I.: Wird unser Leben von einer höheren Macht oder  
852 höheren Mächten beeinflusst?
- 853 440. P.: Auch nicht. Ne, das gibt's glaub' ich nicht mehr.
- 854 441. I.: Was denken Sie über den Tod?
- 855 442. P.: Em, ja, dass ich ihn gerne sehen würde. Also über den  
856 Tod.. ja [wie hieß die Frage noch?].
- 857 443. I.: Was eh, ..
- 858 444. P.: Was ich darüber denke.
- 859 445. I.: Was, was stellen Sie sich dann da vor? Wenn Sie sagen,  
860 dass ich den gerne sehen würde, wenn das jetzt ..
- 861 446. P.: (Lachen).
- 862 447. I.: lassen Sie mich mal nach was in dieser Ironie forschen.
- 863 448. P.: [Ja].
- 864 449. I.: Was eh wäre das?
- 865 450. P.: Ja, also.. [Schwere?]. Also Tod ist ja immer en großes  
866 Thema gewesen nach wie vor in meinem Leben. Also Tod, Tod,  
867 Tod, em... wie.. also erst mal wünsch' ich mir, jetzt unabhängig  
868 von der Frage, die ich schon wieder vergessen habe, dass wir  
869 mehr Bewusstsein [frei?] hätten über den Tod, der Mensch an  
870 sich, also dass so, ja, dass, dass, dass die Angst nicht da wär',  
871 vor dieser, vor diesem Tod, die Angst vor- nicht mehr da zu sein.
- 872 451. I.: Mh.
- 873 452. P.: Und em, dass man sich damit einfach mehr  
874 auseinander setzt [in der Gesellschaft].
- 875 453. I.: Mh.
- 876 454. P.: Dass es einfach, Leben und Sterben ist ja ein Prozess,  
877 dass, wie die Natur auch.
-

- 878 455. I.: Mh.
- 879 456. P.: Das die Menschen sich bewusst sind, das ist ein  
880 Prozess. Und em, em, was ist noch wichtig. Also ich glaube  
881 schon, dass wir in eine, dass wir weiter als Geist oder ich em,  
882 [...] existiere.
- 883 457. I.: Ja. Mh.
- 884 458. P.: Dann, nur ich bin mir über die Form nicht so ganz im  
885 Klaren (Lachen).
- 886 459. I.: Das wäre die Frage gewesen, die ich als nächstes  
887 gestellt hätte?
- 888 460. P.: [Nach dem Hörer gestellt hätte?]. Ne.
- 889 461. I.: Was passiert mit uns, wenn wir sterben?
- 890 462. P.: Ja, also ich eh, da ist es nur Glauben, weil ich da nicht  
891 weiß, ich glaube das ja, also bewusst weiter existieren.
- 892 463. I.: Mh.
- 893 464. P.: Sag' ich mal, eh nur in'ner anderen Form von mir, ich  
894 weiß eh, da gib's ja alle möglichen eh Spekulationen drüber, wie  
895 auch immer, und die halt ich auch für authentisch, als diese  
896 Nahtoderfahrungen, was natürlich mir jetzt em, [n Mediziner]  
897 sagt, das sind chemische Prozesse, die da stattfinden.
- 898 465. I.: Mh.
- 899 466. P.: [Dass ich Licht sehe] oder abgeholt werde, oder so was.  
900 Aber ich hab' da em, selber gewisse Sachen schon gesehen und  
901 erfahren, von denen ich dann glaube, dass es schon also exi-  
902 das darin existieren außerhalb dieser normalen  
903 [Wahrnehmung?].
- 904 467. I.: Mh.
- 905 468. P.: Und das wir dann eben, wenn diese normale  
906 Wahrnehmung durch den Körper eh zusammenfällt, dass em  
907 dann unser Bewusstsein dann eben auch andere Formen von  
908 Leben hat [oder andere Form von...].
- 909 469. I.: Mh. Halten Sie sich für religiös, gläubig, eh spirituell?
- 910 470. P.: (Lachen) Ja, vielleicht spirituell oder so. (Lachen).
- 911 471. I.: Und eh, was bedeutet das für Sie?
- 912 472. P.: Eh, weiß ich nicht (Lachen). Na ja gut, also spirituell in  
913 dem Sinne em, ...[das ist so schwierig zu beantworten (lachend)]  
914 was das [wirklich?] bedeutet
-

- 915 **473. I.: Na, was Sie damit verbinden.**
- 916 **474. P.: Ja.**
- 917 **475. I.: Das reicht.**
- 918 **476. P.: Em (Räuspern), ja schon in der Kombination Glauben,**  
919 **glauben an, an eh, wie soll ich sagen, an, an feinstoffliche**  
920 **Ebenen oder an em, an, an diese anderen Wahrnehmungs-**  
921 **Bewusstseins Ebenen und in dem Sinne spirituell em, dass ich**  
922 **dann doch versuche irgendwie in Kontakt zu treten, auf diesem..**
- 923 **477. I.: Mh.**
- 924 **478. P.: mit diesen Ebenen [bei mir selber?]. Aber es ist, es**  
925 **spielt nicht mehr diese große Rolle, die es mein Leben lang**  
926 **[hatte].**
- 927 **479. I.: Mh, mh.. Gibt es religiöse Vorstellungen, Symbole oder**  
928 **Rituale, die Ihnen wichtig sind oder wichtig waren?**
- 929 **480. P.: Wichtig waren ja. Die regelmäßigen Meditationen, das**  
930 **Gebet, em, meditative Gesänge, meditatives Musizieren, diese**  
931 **Mantren singen.. gemeinsame Meditation [diese**  
932 **Massenmeditation], das sind alles so Sachen, die ich erlebt' hab**
- 933 **481. I.: Mh.**
- 934 **482. P.: Erfahren hatte und schon, aber heute eh, ab und zu**  
935 **bete oder meditiere, aber sonst em, das halt jetzt nicht mehr [so**  
936 **aktuell?].**
- 937 **483. I.: Mh.**
- 938 **484. P.: wie [...].**
- 939 **485. I.: Was hat es wichtig gemacht?**
- 940 **486. P.: Was hat es wichtig gemacht. Ja, em, ja die Erfahrung**  
941 **von Ruhe und Frieden. Eigentlich im Gebet oder irgend so, das**  
942 **eh Loslassen können.**
- 943 **487. I.: Mh.**
- 944 **488. P.: Entspannung von Ängsten und Problemen, weil es so**  
945 **im Moment einfach ist, man sagt ja immer im Hier und Jetzt und**  
946 **so, aber das sind auch alles irgendwie, Gequassel, aber so jetzt**  
947 **schon em Frieden, mein ich, Ruhe.**
- 948 **489. I.: Mh.**
- 949 **490. P.: So etwas.**
-



- 950 **491. I.: Ja, das haben Sie mir eigentlich auch schon gesagt,**  
951 **beten Sie, meditieren Sie, oder leben Sie in anderer Weise Ihre**  
952 **Spiritualität aus?**
- 953 **492. P.: Je-ja, ab und zu im Beten und Meditieren und eh, das**  
954 **einzige, was ich ganz, mir also, jetzt nach all meinen Erlebnissen**  
955 **mach', das ist so schamanische Reisen.**
- 956 **493. I.: Mh.**
- 957 **494. P.: Em, das sind so Phantasie Reisen [und]**  
958 **Auseinandersetzungen mit Schamanismus [...], em, da gib's**  
959 **sehr viele Literatur dazu und hab' da schon eh Kurse gemacht**  
960 **und so was, also damit beschäftige ich mich aber auch sehr..**  
961 **vorsichtig.**
- 962 **495. I.: Mh. Wie Sie vorhin geschildert haben.**
- 963 **496. P.: Ja, genau.**
- 964 **497. I.: Mh. Em, was ist Sünde?**
- 965 **498. P.: Also Sünde in der klassischen [christlich?], die ich**  
966 **gelernt habe, im Katholischen oder [...], [das gibt es auch nicht**  
967 **mehr.**
- 968 **499. I.: Mh. Mh. Eh, ist der Begriff für Sie dann komplett**  
969 **irrelevant oder haben Sie ihn mit anderen Inhalten- gefüllt?**
- 970 **500. P.:... Es gibt em für mich eben, was ich gesagt habe ..**
- 971 **501. I.: Mh.**
- 972 **502. P.: Handlungen, die andere verletzen.**
- 973 **503. I.: Mh.**
- 974 **504. P.: Em, also sagen wir mal, wenn man im, [im Verletzung**  
975 **geht oder auch in Abwertung] jemand anders gegenüber, em,**  
976 **ich würde das nie mehr als Sünde bezeichnen, ich kann nur**  
977 **sagen, dass eh, dass das so'n Grundsä-, so en Grundsatz ist**  
978 **von mir**
- 979 **505. I.: Mh.**
- 980 **506. P.: Kontakt im Leben einfach mit anderen, dass das**  
981 **wünschenswert wäre.**
- 982 **507. I.: Mh.**
- 983 **508. P.: Aber als Sünde in dem Sinne, em, kann ich das nicht**  
984 **[...]**
- 985 **509. I.: Mh. Mh. Also ist der Begriff für Sie nicht ...**
- 986 **510. P.: Der [existiert in Wahrheit nicht?].**
-

- 987 **511. I.: Mh. Wie erklären Sie das Böse in der Welt?**
- 988 **512. P.: Na gut, em, also ich bin wohl, wir haben alle eben eh**  
989 **diese Tendenz zum Aufbauen und zu zerstören in uns.**
- 990 **513. I.: Mh.**
- 991 **514. P.: Das ist doch bei jedem Menschen vorhanden. Wir em,**  
992 **als Kind em, em, denk' ich, also ich mein [...] geboren und dann**  
993 **heulen wir und schreien wir und lachen häufig auch einmal**  
994 **(Lachen), also die verschiedene Energie oder die [...] in uns, em,**  
995 **gehören einfach zum Mensch dann, dazu.**
- 996 **515. I.: Mh.**
- 997 **516. P.: Das, auch das, das Gute ist sowie das Böse.**
- 998 **517. I.: Mh.**
- 999 **518. P.: Nur eh, weiß ich, kann ich mir jetzt auch eh.. nicht groß**  
1000 **was erklären dazu, also ich sehe das jetzt nicht als irgendwo**  
1001 **was, eh, das Böse, das mich überwältigt, oder das Böse, das ich**  
1002 **bekämpfen muss.**
- 1003 **519. I.: Mh.**
- 1004 **520. P.: Und das hab' ich eigentlich noch nie gesehen.**
- 1005 **521. I.: Mh.**
- 1006 **522. P.: So.**
- 1007 **523. I.:... auf ist, dass heißt Sie würden dann sagen, das Böse ist**  
1008 **nicht unbedingt was, was.. so von außen kommt und erkämpft**  
1009 **werden muss, sondern es ist, es gibt Tendenzen, die wir alle in**  
1010 **uns tragen.**
- 1011 **524. P.: Ja.**
- 1012 **525. I.: Nach da, und nach da.**
- 1013 **526. P.: Ja.**
- 1014 **527. I.: Mh.**
- 1015 **528. P.: Ich meine aggre[ssiv?] das ist ja, eh,**  
1016 **Durchsetzungskraft, [...] Aggression und dementsprechend em,**  
1017 **ich mein', ich denk mal, dass eben alles, wenn, wenn das**  
1018 **sozialisiert wird, oder wie auch immer.**
- 1019 **529. I.: Mh.**
- 1020 **530. P.: Ja, dass eben die da em, sozusagen, ich mein' da eben,**  
1021 **das einschränken können, eben diese Energie, [...] oder durch**  
1022 **Sport, [...] oder wie auch immer. Eh, so wie dieses Bedürfnis**  
1023 **nach Gewalt und Zerstörung, ich denk', das hat jeder [...].**
-

- 1024 **531. I.: Mh.**
- 1025 **532. P.: Das gehört einfach zu diesem Prozess. (Räuspern) Aber**  
1026 **eh die bösen Mächte und so, das halt ich alles für un..-**  
1027 **schwachsinnig.**
- 1028 **533. I.: Mh.**
- 1029 **534. P.: Das is ein eh, dass so, so, so, das sind irgendwelche**  
1030 **Projektionen mein' ich, also es ist mir lieber heute, eh, ich setz'**  
1031 **mich, ich setz' en Spiegel vor mich und gucke, was ist, wo bist**  
1032 **du dann dir nah, und, und ..**
- 1033 **535. I.: Mh.**
- 1034 **536. P.:... weiß dann genau, was, warum und wieso, und em,**  
1035 **bemühe mich dann eben das, irgendwie unter Kontrolle zu**  
1036 **haben, aber nicht, dass ich dann eben jemand anders**  
1037 **beschuldige, [für meine eigene Kacke und so].**
- 1038 **537. I.: Mh. Mh. Wenn Mensch sich über religiöse Fragen nicht**  
1039 **einig sind, wie können solche religiösen Konflikte gelöst**  
1040 **werden?**
- 1041 **538. P.: Ja, eh, Grundsatz, dass jeder den anderen so**  
1042 **respektiert (Lachend) wie er- wie er is Ausdruck von echter**  
1043 **Religion oder tiefer Religion ist eben, dass der andere so eh**  
1044 **akzeptiert, respektiert wird wie er, wie er ist eigentlich. Das ist**  
1045 **en Ausdruck eh für mich auch für Religiosität. In dem Sinne,**  
1046 **dass ich niemand verletzte, abwerte, [abwimmele?] und eh, aber**  
1047 **wie ich da einen Konflikt zu lösen habe, im Grunde dürfte gar**  
1048 **kein Konflikt entstehen.**
- 1049 **539. I.: Wollt' ich gerade sagen, so wie Sie's schildern, ...**
- 1050 **540. P.:... dürfte er nicht entstehen.**
- 1051 **541. I.: Mh.**
- 1052 **542. P.: Also für mich dann, eh, wenn's religiöse Konflikte sind,**  
1053 **sind eh die tatsächlichen Interessen, wo [man sagen muss?], es**  
1054 **geht um Macht, um Machterhalt und em, dem anderen**  
1055 **aufzuerlegen, ja, durch Gewalt auch unter Umständen. Dies ist**  
1056 **ja, also ich seh' Bush auch nicht anders, eh, als dass er jetzt**  
1057 **seine, ja sag' mal, [...] barbarischen Kriegen wir, man knüppelt**  
1058 **denen dann einen über und dann hatt' er gleich [...] bei. Also so,**  
1059 **..**
- 1060 **543. I.: Mh.**
-

- 1061 **544. P.:** ist das so für mich, eh, hat es in dem, in dem  
1062 ursprünglichen Sinne, was ich unter Religion verstehe, oder was  
1063 die Menschen eigentlich auch darunter verstehen ..
- 1064 **545. I.:** Mh.
- 1065 **546. P.:**... dürft' es eben nicht zu solchen Konflikten kommen.
- 1066 **547. I.:** Mh, mh.
- 1067 **548. P.:** Es geht da eben nicht um tatsächlich Liebe und  
1068 Anteilnahme, sondern es geht um Macht, um Machterhalt.
- 1069 **549. I.:** Mh. Also, dass die Religion em ..Ihrem Verständnis gar  
1070 nicht in solche Konflikte führen könnte.
- 1071 **550. P.:** Eigentlich nicht. Nein. Denn die meisten, also gut, eh,  
1072 das weiß ich jetzt auch nicht genau, aber ich denke, die meisten  
1073 Religionen, eh denen geht es ja darum, in die Liebe zu kommen,  
1074 ja da, ich mein', ich weiß nicht, vielleicht ist es ja auch gar nicht  
1075 so (Lachen). Eh, wenn man so die, das Alte Testament liest, ist  
1076 das etwas anders (Lachen), aber eh, eh, so ist ja nun die  
1077 Tendenz, aber wenn ich natürlich eh, ja die mus-moslemische  
1078 Bevölkerung sehe, auch hier in Deutschland, eh, wenn ich, ich  
1079 mein', ich kann mir da kein Urteil erlauben, ich weiß zu wenig,  
1080 nur ich sehe da eben viel zu viel andere Interessen verknüpft.
- 1081 **551. I.:** Mh.
- 1082 **552. P.:** Em, mit dem Glauben.
- 1083 **553. I.:** Mh.
- 1084 **554. P.:** Und eh, und die Basis müsste für mich sein, em .. liebe  
1085 deinen Nächsten, wie dich selbst, das heißt aber, lieb dich erst  
1086 mal selbst, ja.
- 1087 **555. I.:** Mh.
- 1088 **556. P.:** Also das ist diese Umkehrung die man im Christentum  
1089 mal gemacht, liebe deinen Nächsten wie dich selbst, [die  
1090 anderen mehr lieben?], ne, das geht aber nicht. Also, wenn ich  
1091 mich selbst liebe, em, und eh mich eh-ehre, in diesem Sinne,  
1092 werd' ich auch niemand anderes angreifen, also ich denk' mal  
1093 das ist so..
- 1094 **557. I.:** Mh.
- 1095 **558. P.:** das Wesentliche.
- 1096 **559. I.:** Danke schön.
- 1097 **560. P.:** ‚Bitte‘.
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- 1 1. I: 23.06.2004. Interviewerin 3, Interviewte 11. Vielen Dank, dass  
2 Sie mir das Einverständnis gegeben haben, mit mir zu sprechen.  
3 Ich habe Sie informiert, dass alles, was hier besprochen wird,  
4 streng vertraulich und in einer anonymen Form behandelt wird.  
5 Nur zu wissenschaftlichen Zwecken. Ähm Sie haben eine  
6 religiöse Gemeinde verlassen. Ich würde gerne wissen, was in  
7 Ihrem Leben davor passiert ist, dass es zu diesem Wechsel kam.  
8 Ähm Sie alleine bestimmen, über was Sie reden wollen, und was  
9 Sie mir eröffnen wollen. Es ist absolut an Ihnen, zu entscheiden,  
10 wann Sie Ihre Geschichte beginnen lassen. Ich werde  
11 hauptsächlich zuhören und werde Sie nur ähm unterbrechen,  
12 wenn ich eine genauere Erklärung brauchte. Nachdem Sie Ihre  
13 ähm Geschichte beendet haben, werde ich Ihnen vielleicht noch  
14 einige Fragen stellen, zum besseren Verständnis. So und jetzt  
15 bin ich gespannt, Ihre Geschichte zu hören. Wie hat alles  
16 begonnen?
- 17 2. X: Ok. Also. Ähm ja, begonnen hat alles damit, dass ich in einer  
18 christlichen Familie groß geworden bin und ähm mein Vater der  
19 Pfarrer verschiedener Gemeinden und ähm wir da auch ein paar  
20 Mal umgezogen sind und ähm aber dann eben meine  
21 hauptsächlichste Zeit ähm an einem Ort gewohnt haben, also die  
22 wichtigste Zeit in meiner Pubertät, davor und bis ich dann  
23 wirklich ausgezogen bin, mit achtzehn Jahren. Ähm und äh und  
24 da habe ich dann eben in einer äh- ähm- also da war ich dann  
25 mit in der Gemeinde meines Vaters, einfach so. Aber ich äh war  
26 nicht wirklich- wirklich ähm von der gleichen Überzeugung und  
27 habe aber einfach viel erlebt dort, und hab auch nach Gott  
28 gefragt, nach Gott gesucht und ähm- und aber ich hab mich  
29 immer gewundert, weil ich äh Gott nicht wirklich ganz- also- na  
30 ja, nicht wirklich, wirklich selber persönlich erfahren habe. Und  
31 ähm- und ihn da auch nicht wirklich so erlebt habe, wie ich's  
32 gebraucht hätte, für mich persönlich, irgend zu einer  
33 Überzeugung zu kommen. Und ähm hab dann eben da aber  
34 trotzdem im CVJM mitgewirkt und- und äh- und- und dort auch  
35 mit gelebt und auch diese ganzen Liturgien und alles, was man  
36 da so macht, auch mitgemacht. Und das hat mir auch äh  
37 gefallen, und- aber- aber jetzt ähm nicht, dass ich der  
38 Megaüberzeugung dessen gewesen wäre. Und ähm- ja, ok. Und  
39 dann habe ich schon auch so Geschichten gehört, wo ähm- wo  
40 die von äh- dass- dass Menschen von Jesus erzählt haben, aber  
41 ich hab das nie verstanden, was das bedeutet, dass Jesus für
-

42 mich am Kreuz gestorben ist, das war für mich immer komisch.  
43 Und ähm ich dachte auch immer, mir geht's eigentlich viel zu  
44 gut, ich brauche Gott gar nicht richtig, und ähm da- darüber war  
45 ich eigentlich traurig, weil ich dachte, deswegen könnte ich Gott  
46 nie erfahren, weil die Geschichten, die ich kannte, von  
47 Menschen, die wirklich ehrlich, richtig, aufrichtig gläubig waren,  
48 das waren alles Menschen, die wirklich mal so richtig gelitten  
49 hatten und abgestürzt waren und- und dann in ihrer letzten Not,  
50 wo ihre Leben wirklich nur noch an einem Faden hingen oder so,  
51 wo die sich dann bekehrt haben, wo sie dann gesagt haben, und  
52 jetzt kann ich nicht mehr, und jetzt gebe ich dir, Jesus, mein  
53 Leben. Und wo die dann Jesus so richtig krass erlebt haben.  
54 Und das waren Geschichten, die mich damals so beeinflusst  
55 haben und die ich immer gehört hab und ähm- ja, wo ich dann  
56 immer dachte, Mensch, mir geht's eigentlich viel zu gut, äh  
57 Schade eigentlich, so kann ich Gott nie richtig erfahren. Na gut.  
58 Ähm dann bin ich mit achtzehn Jahren aus meinem Haus, aus  
59 meinem Elternhaus ausgezogen und bin nach [Stadt W in  
60 Nordwestdeutschland] gekommen, um dort ein soziales Jahr zu  
61 machen. Und hab einfach deswegen auch hm- ja, Gemeinde war  
62 mir jetzt so wichtig nicht mehr, und vieles fand ich auch nicht  
63 authentisch in der Landeskirche, dass ich dachte, irgendwie  
64 passt das hier nicht und es war für mich leer, inhaltlich. Also so  
65 innerlich leer eigentlich. Und deswegen habe ich dann in [Stadt  
66 W in Nordwestdeutschland] auch mich nicht mehr bemüht,  
67 irgendwie was Derartiges zu finden. (Tonband aus- und  
68 eingeschaltet)

69 3. I: Aber Sie würden schon sagen, dass Sie vorher in Ihrer  
70 evangelischen Gemeinde drinnen waren.

71 4. X: (unsicher) Ja, + äh ich bin dort sozusagen ähm- ich hab da  
72 drin gelebt, ähm und es war auch- es gehörte auch mit zu  
73 meinem Leben. Ich bin auch mit zu CVJM-Freizeiten gefahren,  
74 hab auch diese Andacht mitgekriegt, und hab da auch ähm- ja,  
75 ich war da schon äh auch ein Teil, und dann war manchmal mein  
76 Glauben da auch stärker, mein persönlicher Glauben, dass ich  
77 auch Gott irgendwie erlebt hab oder so, ähm manchmal stärker,  
78 und dann- aber in meinem Alltag hatte das dann doch wieder  
79 nicht so viele Auswirkungen. Und ähm-.. ja, also, ja, ich war da  
80 schon Mit- also Mitglied. Ich gehörte dazu. Ja. Aber dann bin ich  
81 eben nach [Stadt W in Nordwestdeutschland] gegangen, und äh-  
82 und hab mich keiner neuen Landeskirche angeschlossen.  
83 Sondern- und auch keiner neuen Gemeinde. Weil- das dann sich  
84 nicht ergeben hat, für mich, und dann auch nicht so wichtig war,

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85 und hab dann eben ein Jahr in [Stadtteil in Stadt W in  
86 Nordwestdeutschland] gelebt und dort gearbeitet ähm als- äh  
87 freiwilliges soziales Jahr. Und ähm da habe ich mich eigentlich  
88 so gut wie gar nicht mit dem Thema beschäftigt, mit Glauben  
89 und so. Ähm das spielte in diesem Lebensjahr wirklich nicht so  
90 viel eine Rolle für mich, weil mir ging es so gut und ich war so-  
91 puuh, das war alles so neu für mich, dort. Und ich war einfach  
92 echt ausgelastet mit allem, was ich gemacht hab und hab gar  
93 nicht so viel innerlich darüber nachgedacht. Ähm nach dem  
94 sozialen Jahr wusste ich nicht, wie es weitergehen soll, mit mir,  
95 also was ich machen soll, beruflich. Und ähm hatte keine  
96 richtige Idee und hab dann überlegt, einfach das Stu- ein  
97 Studium äh der [Studienrichtung A, pädagogischer Bereich]  
98 anzufangen, an der Uni [Stadt W in Nordwestdeutschland], und  
99 hab- bin dann deswegen ähm in die Stadt in [Stadt W in  
100 Nordwestdeutschland] gezogen, in eine WG. In einer Fünfer-WG.  
101 Wo ähm- ähm- wo ich da- ja, wo- mit (zögernd) vier Männern +  
102 beziehungsweise- ja, Jungs und Männern. Ähm um- und wir  
103 haben dann eben zusammen gewohnt, und ich hab angefangen,  
104 [Studienrichtung A, pädagogischer Bereich] zu studieren. Ähm  
105 und, ja- und glaube- doch, also da habe ich auch schon wieder  
106 angefangen- Gott war schon immer irgendwo in meinem Leben,  
107 dass ich auch mal gebetet hab, vor dem Einschlafen, oder sonst  
108 irgend was, oder dass ich mal an ihn gedacht hab oder auch  
109 dachte- also ich hab mich schon auch mit Gott und Jesus so  
110 identifiziert, aber es war nichts, was mich jetzt jeden Tag  
111 beschäftigt hätte oder viel beschäftigt hätte. Ähm und dann habe  
112 ich eben einen Mann kennen gelernt, ähm meinen Mitbewohner,  
113 äh der- ähm- Moment- (Tonband ausgeschaltet)

114 5. I: Ja, (leise) weiter.

115 6. X: Ähm ok. Genau, dann habe ich diesen Mann kennen gelernt,  
116 äh, [Name T], und- und das- Moment. (Tonband ausgeschaltet)  
117 Ja, genau. Und dann habe ich halt [Name T] kennen gelernt, und  
118 wir waren ne Weile einfach äh gute Freunde, und dann haben wir  
119 ganz viel miteinander unternommen, und er ähm hat so ne ganz  
120 andere Lebensgeschichte gehabt als ich und äh vor allem auch  
121 äh ganz, ganz, ganz andere ähm- ja, so Einstellungen und- und  
122 überhaupt, wie er gedacht hat, das war ganz anders als- also wie  
123 er funktioniert hat und gedacht hat, das war komplett anders als  
124 ich und als die Welt, die mir bisher bekannt war. Und das hat  
125 mich auch sehr fasziniert und wir haben uns irgendwie sehr  
126 ergänzt an- an der Stelle. Ähm und er ist eben so' n ganz ähm-  
127 sachlicher und intellektueller Mensch. Und der sich irgendwie in

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128 der Welt total auskennt und irgendwie alles wusste, politisch,  
129 und überhaupt und überhaupt. Und das waren alles nicht meine  
130 Stärken, das hatte mich noch nie besonders interessiert. Und  
131 äh- und er war da extrem bewandert und so. Und dann- äh- und-  
132 und er hat eben gesagt, dass ähm- bis zu dem Zeitpunkt habe  
133 ich noch gedacht, dass- ähm irgendwann wird er auch mal- also-  
134 weil er hat nicht an Gott in dem Sinne, an den christlichen Gott  
135 geglaubt. Und auch nicht an Jesus und so was, was mir ja  
136 schon auch irgendwie für mich ne Bedeutung hatte, hatte für ihn  
137 keine Bedeutung. Und ähm das hat mich sehr beeinflusst. Und  
138 er hat dann irgendwann mal gesagt, dass die Bibel nur ein  
139 politisches Buch ist und so. Und ich hab irgendwie- weil er so  
140 bewandert war und so, und ich zu dem Zeitpunkt einfach äh sehr  
141 naiv an der Stelle oder einfach kindlich gedacht hab. Ähm hab  
142 mich davon sehr beeinflussen lassen. Das hat eben auch  
143 meinen Glauben sehr beeinflusst. Und dann hab ich ähm- und  
144 dann kam da hinzu, dass ich zu dem Zeitpunkt nicht genau  
145 wusste, und mein Studium nicht so ganz mein Ding war und ich  
146 irgendwie auch persönlich verunsichert war, in meinem Umfeld.  
147 Und nicht genau wusste, und dann habe ich irgendwie gedacht,  
148 äh hab ich das alles in Frage gestellt, meinen Glauben und- und  
149 Christ und nicht Christ und Gott und äh ob es ihn überhaupt  
150 gibt, und dann habe ich gedacht, nee, das kann irgendwie alles  
151 nicht sein. Und dann habe ich mich gegen Gott entschieden, in  
152 meinem Herzen und habe eben gedacht, nee, Gott- nee, das ist  
153 alles nichts für- das ist nichts für reife Leute, das ist was für  
154 Kinder. Und hab gedacht, nee, das äh ist nichts für mich. Und-  
155 äh beziehungsweise den gibt es nicht, Gott gibt es nicht. Und  
156 dann hab ich Gott abgelehnt. Und ähm hab dann eben das  
157 gemacht, was [Name T] gemacht hat oder was alle gemacht  
158 haben, was total- was mehr so das war, was in war und was hipp  
159 war und worum alle sich bemühten und so weiter. Und hab mich  
160 wirklich so in diese östliche Richtung sehr hinein gegeben. Und-  
161 oder- ja, und ähm hab Yoga angefangen zu machen. Das habe  
162 ich dann auch sehr viel gemacht und regelmäßig. Und  
163 Meditation und ähm hab mich mit Tarotkartenlegen irgendwann  
164 darauf auch eingelassen und- ähm- Hinduismus habe ich mich  
165 mit beschäftigt und mit Buddhismus habe ich mich beschäftigt.  
166 Und- also es heißt immer, irgend wie- äh dazu Bücher gelesen  
167 oder ich hab eben auch dann in diesen Kreisen äh verkehrt, ich  
168 hab dann auch viel gekifft und Drogen genommen und ähm  
169 eigentlich nur gekifft, äh- ja, und ähm- und bin auf [Goaparty?]  
170 gewesen, und immer [Goa?] war ganz wichtig zu dem Zeitpunkt.  
171 Da habe ich einfach fünf Jahre lang so gelebt und äh- und hab

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172 ähm- war innerlich- aber wurde innerlich immer trauriger und  
173 immer leerer und immer.. mehr, dass ich merkte, dass- dass ich  
174 eigentlich eher immer verzweifelter war. Das was ich eigentlich  
175 suchte, und was ich glaubte hier zu finden, fand ich nicht. Und  
176 ähm- und das hat mich wirklich, wirklich, wirklich müde  
177 gemacht und ähm- ja, und einfach echt äh innerlich, dass ich  
178 immer- ja, dass ich.. immer leerer und eigentlich so tot wurde  
179 auch, an manchen Stellen und ähm es mir einfach geschadet  
180 hat. Ja, und mein Wesen sich dadurch auch verändert hat, dass  
181 ich gar nicht mehr, wie ich früher so war, fröhlich und- und mein  
182 Leben einfach gerne gelebt hab und all solche Sachen, das  
183 wurde immer mehr, dass- dass ich das nicht mehr machte, dass  
184 ich auch auf einmal- früher war ich eher so sehr, sehr lebensfroh  
185 und lebenslustig und alles. Und ich wurde immer ähm  
186 depressiver und aggressiver und ähm deprimierter und  
187 negativer und in meinen Gedanken eigentlich immer dunkler  
188 irgendwie. Dass ich mich selber immer mehr abgelehnt hab und-  
189 und auch Menschen um mich herum auch mehr abgelehnt hab.  
190 Und alles so Haltungen, die ich (nachdrücklich) von mir  
191 überhaupt gar nicht kannte. + Aus meinen zwanzig Jahren  
192 Lebensgeschichte. Aber das habe ich eben erlebt und bin da so  
193 in diesem ganzen Strudel auch so reingesogen äh worden, hab  
194 mich da auch rein ((zögernd, stotternd) ssssiiiiigen + lassen,  
195 und es war einfach sehr unangenehm. Ähm und verzweifelt,  
196 aber je verzweifelter ich war, desto mehr habe ich gesucht und  
197 desto mehr habe ich auch gedacht, ich mache was falsch. Und  
198 ich muss, was weiß ich, erleuchtet werden, ich muss noch dies  
199 tun, ich muss besser werden. Und da sind ja auch diese ganzen  
200 Philosophien, was man alles tun muss, mehr Yoga, mehr  
201 Meditieren oder ähm- äh sich selber verwirklichen und- es  
202 drehte sich im Grunde in meinem Leben alles um mich. Und es  
203 war sehr, sehr anstrengend. Ich hatte wenig Freude. Ja.  
204 Während der Zeit habe ich aber auch wieder mich bekribbelt,  
205 hab mein Studium abgebrochen und hab ne Ausbildung  
206 angefangen als [Beruf B im sozialen Bereich], und äh die hat  
207 dann eben drei Jahre gedauert, und da hab ich äh- ähm ja, so' n  
208 bisschen auch wieder Alltagsstruktur gehabt, was ich ne  
209 zeitlang eben nicht so hatte. Da- da ich nicht- da ich ein  
210 bisschen orientier- oder sehr orientierungslos war. Ja, und dann  
211 habe ich in dieser Ausbildung gelebt, ähm hab die Ausbildung  
212 gemacht und ähm ja, die war jetzt- war ok. Und dann ähm hab  
213 ich äh- äh, und am- und gegen Ende der Ausbildung ähm habe  
214 ich ein Praktikum gemacht, das war so mein letztes Praktikum  
215 innerhalb dieser Ausbildung. Das war mit (stotternd) äh- a- äh-

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216 äh- äh- + in einer ambulanten Betreuung für psychisch erkrankte  
217 Menschen. Und ähm das hat mir sehr viel Freude gemacht, das  
218 war äh- ja, das hat- hat mir sehr viel Freude gemacht. Und ich  
219 hab dort äh einen Chef ähm gehabt, einen- einen  
220 Arbeitskollegen und der gleichzeitig eben mein Chef war, der  
221 Teamleiter. Der mich sehr geprägt hat. Und äh beeinflusst hat  
222 und äh deren Haltung mir sehr, sehr gut gefallen hat, weil er  
223 hatte einen Blick für den Menschen, er hat auch mich sehr  
224 verstanden und hat gesehen- hat eigentlich meine Not, meine  
225 innere Not auch selber erkannt. Also selbst gesehen, die sonst  
226 viele, viele von meinen Freunden auch irgendwie nicht  
227 verstanden haben. Und die kein Mensch verstanden hat, aber er  
228 hat das so gesehen. Und ähm hat mir äh- und er- und wie- die  
229 Art und Weise, wie er das Team geführt hat, wie er zu Menschen  
230 war, wie er äh- ja, dieses- diese menschliche Art und Weise, die  
231 er hatte und gleichzeitig geführt hat und geleitet hat und so- in  
232 so einer demütigen Haltung. Ähm und so einer  
233 menschenfreundlichen Haltung, aber auch klaren und deutlichen  
234 Haltung, hat mir sehr, sehr, sehr gut gefallen und mich sehr  
235 imponiert, mir sehr imponiert und ja, mit ihm war ich dann äh auf  
236 einer Gruppenfreizeit und mit äh eben äh- äh Klienten. Und äh er  
237 war wirklich so' n- so' n Vorbild für mich. Und hab gedacht, das  
238 ist- das finde ich gut, und so möchte ich auch arbeiten, so  
239 möchte ich leben wie er, und dann habe ich mitbekommen, auf  
240 dieser Gruppenfreizeit, dass er ähm- äh Christ ist und dass er  
241 eben morgens immer die Losungen gelesen hat und- und das-  
242 das kannte ich aus meiner Vergangenheit, auch. Das hatte mein  
243 Vater eben auch immer getan, und irgendwie- und weil er so war  
244 wie er war, und weil er Christ war, hab ich ähm- äh- und weil er  
245 so authentisch in seinem Sein war, habe ich äh mich wieder äh  
246 für' s- für meine Vergangenheit erwärmt und er war mi- blassen  
247 und in meinem- ja, in- in mir äh habe ich mich erinnert und ähm-  
248 und äh- und hab mich dafür entschieden wieder, ne. Und bin  
249 dann wieder umgekehrt, in meinem Herzen- also da in [Land R in  
250 Nordeuropa], auf dieser Freizeit, wo wir waren, hab ich dann  
251 innerlich- äh gab es da einen Moment, wo ich gesagt ha- also wo  
252 ich in meinem Herzen beschlossen hab, zu Gott, zu dem  
253 christlichen Gott zurück zu kehren und zurück zu kommen. Und  
254 ähm- ja. Und- ja und daraufhin ähm- (Tonband ausgeschaltet) Ja,  
255 und ähm- genau, und äh- und mir ist das- also was ich jetzt  
256 erzähle, ist ne ganze- oder nee, stimmt gar nicht. Also ich  
257 erzähle einfach mal weiter. Das äh- also äh ich hab mich halt  
258 eben dann wieder für Gott entschieden, in meinem Herzen, und  
259 ähm- ja, und was ich zu dem Zeitpunkt nicht wusste, ist, dass

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260 **Gott so real ist und dass ähm ja- und dass er- dass er so- so- so**  
261 **echt ist und so- so wahrhaftig und so wirklich. Ähm und was für**  
262 **Entsch- für was- was für Konsequenzen diese Entscheidung**  
263 **hatte, hat, das äh konnte ich in dem Moment- habe ich das**  
264 **absolut nur gesehen und ähm, ja und für mich war dann der**  
265 **Hammer, dass irgendwie in [Land R in Nordeuropa] noch, ein**  
266 **paar Tage später- ich hatte Geburtstag, ähm- äh [im Sommer]**  
267 **war das. (lacht) + Und ich bin fünfundzwanzig geworden und äh**  
268 **ging äh an dem Tag mit meinem Arbeitskollegen äh am Strand**  
269 **spazieren. Und äh wir haben einfach- wir- wir sind einfach nur**  
270 **so daher gelaufen und haben nicht viel (stockend) uns**  
271 **gegenseitig- + also haben uns eigentlich einfach gar nix zu**  
272 **sagen gehabt, wir haben ja auch so viel Zeit miteinander**  
273 **verbracht und haben einfach nur geschwiegen und sind so**  
274 **nebeneinander hergegangen. Und ähm- und in dem Moment äh-**  
275 **und ich hab irgendwie- und ich hatte mal gehö- also ich hatte**  
276 **mich so mit Schweigen auch so beschäftigt und dacht- und dass**  
277 **man halt auch im Schweigen wirklich ähm hören kann. Und**  
278 **irgendwie war ich in dem Moment so, dass- so wirklich, dass ich**  
279 **meine ganzen Sinne und mein ganzes- äh geöffnet hab, für- für-**  
280 **um zu hören. Und ähm- und- und- also ich hab einfach ganz doll-**  
281 **ganz doll äh- ja, mich geöffnet zum Hören. Und- und ging dann**  
282 **eben so am Strand lang und äh- obwohl wir beide halt nicht**  
283 **gesprachen haben, hat auf einmal- irgendwo äh ganz leise war**  
284 **es und- aber direkt in mein Herz Gott zu mir gesprochen und-**  
285 **also ich hab das gar nicht so richtig verstanden, dass es**  
286 **wirklich Gott war, aber es war zu dem Zeitpunkt- war es wirklich,**  
287 **dass so- ähm- äh in dem Moment Gott zu mir geredet- also in**  
288 **mein Herz jemand gesagt hat, ich liebe dich und ich bin dein**  
289 **Vater, und ich kenne dich. Ich kenne dich schon dein ganzes**  
290 **Leben, und ich hab alles gesehen, was du gemacht hast und wo**  
291 **du durchgegangen bist und ich hab- war immer, immer, immer**  
292 **war ich bei dir. Und ähm- ja, und ich liebe dich und ich werde**  
293 **auch immer, immer bei dir bleiben. Ähm- ja, a- du musst alleine**  
294 **gehen, aber- aber ich werde dich immer begleiten und**  
295 **beschützen, dir helfen und- ja, ich bin immer bei dir. Und ich bin**  
296 **der, der- den du schon die ganze Zeit suchst. Und das äh- und**  
297 **ich hab dann in dem Moment, wo das alles war, habe ich**  
298 **geweint, auch. Da sind mit Tränen runter gelaufen und ähm- ja,**  
299 **und das war schon- das war eben ein krasser Moment. Und ähm**  
300 **gut, danach habe ich gedacht, wauh, das war eine abgefahrene**  
301 **spirituelle Erfahrung, aber ich hab eben immer noch nicht**  
302 **gerafft, dass es wirklich Gott war. Und ähm- und dann, ja- und**  
303 **dann habe ich halt einfach so weiter gemacht wie bisher, und**

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304 alles war ganz normal, und- aber ich war zu der Zeit sehr  
305 dankbar, weil ich so- irgendwie mich so beschenkt fühlte, mit  
306 allem Möglichen und- dann bin ich auch wieder- sind wir nach  
307 der Freizeit nach Hause gefahren, und dann vergingen so' n  
308 paar Wochen und Monate, wo ich immer dankbarer wurde,  
309 irgendwie. Und äh- für alles Mögliche. Und ständig Gott gedankt  
310 hab. Ich hab immer gedankt für alles Mögliche. Weil ich so froh  
311 und glücklich war. Und er hat mich eben in der Zeit ähm so  
312 beschenkt, und dann habe ich mich alleine- obwohl halt [Name  
313 T], mein Freund, zu den Zeit- also auch immer noch, ne, da  
314 waren wir dann fünf Jahre oder so zusammen. Ähm- äh mit dem  
315 wohnte ich zusammen, und äh- und- aber er war halt da nicht  
316 zugänglich für und- aber ich hab dann mich eben alleine auf die  
317 Suche gemacht und hab gesagt, so, ist mir jetzt egal, und dann  
318 habe ich wieder angefangen, Gottesdienste zu besuchen und  
319 mich in der Richtung ähm- ja zu orientieren. Und hab eben  
320 wirklich ähm ganz viel gefunden. Also auf einmal, dass wieder-  
321 dass Bibeltexte wirklich mein Herz berührt haben und zu mir  
322 gesprochen haben, und diese ganzen Wunden, die ich auch  
323 erlebt hatte, ähm Hei- irgendwie Heilung fanden. Also dass ich  
324 plötzlich durch das Wort, was ich hörte, äh mich- auf einmal  
325 meine ganzen Sorgen und Ängste und alles irgendwie so  
326 angenommen war, auf einmal war ich angenommen. Und ähm-  
327 ja, und dann äh- und dann ist es eben so weiter gegangen und-  
328 also Gott hat mich quasi wirklich äh weiter beschenkt, mit allem,  
329 wo ich nicht wusste, also eines Tages war es dann so, dass ich  
330 in meinem Zimmer Yoga gemacht hab und also so das  
331 Sonnengebet, das ist ähm- hab ich halt morgens gemacht, und  
332 ich hab immer gedacht, zu dem Zeitpunkt, das ist mein  
333 Gottesdienst. Das mache ich für Gott, und das ist mein  
334 Gottesdienst. Und dann habe ich dieses Sonnengebet gemacht  
335 und hab dann ähm in meinem Zimmer gelegen, und äh danach-  
336 also nach- so und entspannt. Und da hab ich immer dann  
337 gebetet. Wenn ich dann so lag. Und dann hab ich eben gebetet,  
338 und dann hatte ich plötzlich ähm- a- ich hatte die Augen zu und  
339 so, aber dann war es, als würde Jesus in mein Zimmer kommen,  
340 also irgendwie ne Lichtgestalt, und ähm sich so knie- neben  
341 mich knien. Und über mich so beugen, ganz- ja, einfach nur so  
342 ganz äh freundlich. Und unscheinbar eigentlich. Aber das- so,  
343 und dann habe ich gedacht- und dann habe ich irgendwie sofort  
344 die Augen aufgemacht, hab gedacht, jetzt spinnst du ja total und  
345 so. Ja, und dann ähm- also irgendwie- und dadurch ist das dann  
346 alles gekommen, dass ich dann auch mit Jesus zu tun hatte.  
347 Und plötzlich in meine Gedanken- und mich mit ihm beschäftigt

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348 hab, und in meinem Herzen, und dass er irgendwie die ganze  
349 Zeit zu mir geredet hat und mich- und er immer so zu mir gesagt  
350 hat, ähm dass- also so- ja, dass er sich gewünscht hat, dass ich  
351 ihm mein Leben gebe. Und ich hab immer gedacht, was will der  
352 von mir. Wieso soll ich ihm mein Leben geben. Ja, und hab das  
353 so erlebt und ähm- hab gedacht, nee, wieso- und ich- warum  
354 mein Leben geben. Und das war wirklich ein Tag lang, wo das  
355 ganz extrem war ähm- und äh- und ich ganz alleine war, den  
356 ganzen Tag. Und nicht wusste, ja, puuh, was ich- wie ich da- das  
357 war so krass alles für mich. Ja, und dann ha- ein paar Tage  
358 später habe ich dann- und das konnte ich keinem erzählen, weil  
359 niemand mich verstanden hab. Und ein paar Tage später, also  
360 auch Freunde oder so, die haben immer gesagt, ich spinne. Hab  
361 ich ja auch selber gedacht. Und dann hab ich aber paar Tage  
362 später jemanden ke- kennen gelernt, der eben wirklich Christ  
363 war und- und das- und Jesus kannte. Und ich dachte, wie, das  
364 kann doch nicht sein, da gibt's jemanden, der Jesus wirklich  
365 auch kennt und- und so. Und der- der das glaubt und der meine  
366 Erfahrungen nachvollziehen kann. Und ähm- und äh- und das  
367 war dann eben so. Und diese Person äh war auch in meiner  
368 Gemeinde, in [Stadt W in Nordwestdeutschland]. Und- und äh  
369 die hat mir geholfen, wirklich so, da hab ich dann auch mein  
370 Leben Jesus gegeben, im Gebet. Weil das war echt was ich- was  
371 ich wollte. Und- und ich hab das gemacht und hab eben gesagt,  
372 ja, Gott äh Jesus, ich glaub dir, und ich bitte dich halt um  
373 Vergebung von meinen Sünden und so weiter. Und ich möchte  
374 ihm mein Leben geben, und das- ja, und dann ähm hab ich auch  
375 auf einmal die Bibel verstanden, und irgendwie, als würde das  
376 alles zu mir reden, das war auf einmal nicht mehr irgendwie  
377 Worte, sondern auf einmal war es wirklich lebendig, und ich hab  
378 das nur noch- nur noch gegessen, jeden Tag und Stunden,  
379 Stunden, Stunden, habe ich gelesen, gelesen, gelesen, gelesen,  
380 das war als würde Jesus persönlich mit mir zu meinem Herzen  
381 reden, und (begeistert seufzend) oh, + das war- das war der  
382 Hammer. Weil alle- alle- endlich wusste ich die Wahrheit, endlich  
383 hatte ich gefunden, endlich war ich angekommen und endlich  
384 war ich zuhause, und meine Suche war endlich zu Ende. Und  
385 das war für mich äh wunder, wunder, wunder, wunder, wunder,  
386 wunderbar. Na ja, und ähm- und dann halt äh hatte diese Person,  
387 die aus der Gemeinde kam, mich so' n bisschen genervt, immer  
388 per SMS und gesagt, dass ich doch mal mitkommen soll, in die  
389 Gemeinde und immer- und ich dachte, wozu brauche ich ne  
390 Gemeinde, es reicht eigentlich mit Gott und Jesus. Und ich  
391 brauche keine Gemeinde und so. Das war dann halt auch ein

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392 paar Wochen und so, dass ich- äh Monate oder so, dass ich da  
393 kein Bock drauf hatte. Weil ich irgendwie mit Gemeinde hm ja-  
394 ach, ich weiß nicht, ich wusste nicht, wieso ich da hingehen  
395 sollte und äh- und dann- ja, aber irgendwann habe ich gedacht,  
396 na ja, diese Frau hört nicht auf, mich zu nerven, dass ich  
397 kommen soll. Dann hab ich gedacht, mhm, Gott, vielleicht redest  
398 du ja auch da zu mir, und vielleicht ist das ja auch das, was du  
399 mir sagen willst. Vielleicht ist das ja echt ein Platz, den du für  
400 mich hast. Und darum bin ich dann doch mal mitgefahren. Hab  
401 mich entschieden und hab ihr gesagt, ok, ich komme mal mit  
402 zum Gottesdienst und guck mir das aber nur an und ähm- ja,  
403 und dann bin ich mitgefahren, und das war eben ne Freikirche.  
404 In die ich äh gegangen bin, dann. Und es war wirklich soo  
405 anders als ich jemals erlebt hatte, also auch Landeskirche war  
406 eben immer so das- nicht authentisch für mich und wo ich eben-  
407 ja, das- wo diese Traditionen im Vordergrund standen und- und  
408 diese Li- was man eben so macht und so. Aber es war eben  
409 nicht- nicht wirklich so- was- echt. Und- und auf einmal war ich  
410 in einer Gemeinschaft, in [Stadt W in Nordwestdeutschland], wo  
411 äh die Menschen äh Jesus kannten und wo sie ihn geliebt haben  
412 und wo sie ihn verehrt haben, wo sie ihm Lieder gesungen  
413 haben, wirklich von ganzem Herzen. Wo sie ihn angebetet  
414 haben, wo es um ihn ging und wo ich gespürt hab, hier ist  
415 wirklich Jesus wichtig. Hier geht es um- um den Herrn, um- um  
416 Gott, um Jesus, um- um den Retter der ganzen Welt und- ja,  
417 irgendwie wo ich- das authentisch. Auf einmal es war so  
418 authentisch und jedenfalls Gott hat mich so berührt in der- in  
419 der Lobpreiszeit, in der Anbetungszeit, wo ich Gott echt  
420 begegnet bin und- und gemerkt hab, hier ist Gott. Und- und ähm  
421 bei dem- bei dem- dann waren noch so- die- der Gottesdienst  
422 war wie für mich gemacht, weil eben Menschen, die wirklich  
423 authentisch mit Jesus lebten, an dem Tag, ähm- äh- äh-  
424 Zeugnisse gegeben haben, also von- einfach erzählt haben, was  
425 sie mit Gott erlebt haben, was- und wo sie jetzt hingehen wollen,  
426 was sie machen wollen und- ja, wo die jeder eigenes- und wo ich  
427 gemerkt hab, da sind Menschen, die waren so alt wie ich, so wie  
428 ich und- und die- die wirklich, wirklich auch wissen, was Gott-  
429 Gott ist und Jesus. Jesus ist der Herr und dass sie ihn kennen.  
430 Und- und- und- und ihm auch wirklich nachfolgen und nicht nur  
431 darüber reden und so tun als ob, sondern ihr Leben wirklich ihm  
432 hingegeben haben, und das hat mich einfach so fasziniert, und  
433 ich wusste, hier bin ich zuhause und- ja, und das war eben- das  
434 ist eben bei der Freikirche so, dass ähm- dass- dass ich da  
435 wirklich ein Zuhause gefunden hab, ähm weil- weil dort eben

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436 Menschen nicht nur- nicht nur von ihrem Glauben reden und  
437 irgendwie so, sondern es auch echt leben, und wo es wahrhaftig  
438 ist und authentisch ist und- und ähm- ja, genau.

439 7. I: Wie blicken Sie auf Ihre Zeit in der Landeskirche zurück, äh  
440 haben Sie da einen richtigen Bruch äh vollzogen?

441 8. X: Ähm die erste Zeit, ja. Also ja, dass ich dann auch dachte-  
442 also dass ich dann wirklich auch gegen die Landeskirche war,  
443 aber in der Zeit, wo ich mich gegen Gott entschieden hab, war  
444 ich auch gegen die Landeskirche. Und weil das eben leer ist.  
445 Und weil- weil ich das als leer ähm erfahren habe und als  
446 (zögernd) traditionell + und geprägt nur und- aber ohne  
447 Hintergrund, also dass man etwas macht, dass die Formen  
448 wichtiger sind als das ähm, was- als Gott. Und das habe ich  
449 dann eben genau erfahren, als ich dann diese Freikirche kennen  
450 gelernt hat, wo i- was ich gar nicht wusste, dass es das  
451 überhaupt gibt. Ähm- äh habe ich eben gemerkt, da ist Gott  
452 wichtiger als die Form. Und das äh war für mich eben wichtig  
453 und- und da habe ich dann eben auch die Landeskirche  
454 abgelehnt und gedacht, das ähm- das kann's einfach nicht sein,  
455 wo- wo Gott- ähm wo's nicht um Gott geht, sondern um die  
456 Form. Hab dann aber dadurch, dass meine Eltern ähm  
457 lustigerweise auch in der Zeit, wo ich Christ geworden bin, ähm  
458 ist gleichzeitig, unabhängig voneinander, wirklich meine Mutter  
459 Christ geworden, so richtig, die das auch nicht war. Weil Gott ihr  
460 begegnet ist und die hat- hatte Krebs, und da ist Gott ihr im  
461 Krankenhaus- hat sie Jesus ihr Leben gegeben, was sie auch  
462 bisher nie gemacht hatte. Und meine Schwester gleichzeitig in  
463 [Stadt E in Nordwestdeutschland], die auch Jesus nie ihr Leben  
464 gegeben hat, ähm war- äh hat zu dem Zeitpunkt Jesus ihr Leben  
465 gegeben, (stolz) und wir haben das alle unabhängig voneinander  
466 + und haben das alle dann irgendwann erfahren. Dass wir das  
467 alles erlebt hatten, zur gleichen Zeit. Und das war für uns so viel  
468 Gnade und so' n Geschenk. Und ähm- und äh- und dann äh- und  
469 dann- dadurch hat- haben meine Eltern auch wieder, weil mein  
470 Vater hat so zwischendurch, war- ist er auch kein Pastor mehr,  
471 weil er hatte Schlaganfälle, und- also kein Berufstätiger mehr.  
472 Und äh musste eben raus und war auch dann irgendwie nicht so  
473 richtig in der Gemeinde und- und war eben krank und so. und  
474 ähm dann hatten meine Eltern jetzt eben wieder sich eine  
475 Gemeinde gesucht, und die sind der landeskirchlich sehr  
476 verbunden und haben eben dann auch ne Landeskirche  
477 gefunden, aber ähm das Tolle ist eben, dass sie eine  
478 Landeskirche- in einer Landeskirche ähm zuhause sind, die äh-

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479 ähm- wo die ge- GGE- Geistliche Gemeindeerneuerung, ähm  
480 wichtig ist. Und- und das heißt, das sind Menschen, die wirklich  
481 glauben und denen es auch um Gott geht, aber die- die eben äh  
482 Gott erleben, in diesen Traditionen, und die Gott anbeten, durch  
483 diese Tra- in diesen Traditionen und in diesen Formen, aber das  
484 wirklich man merkt, Gott ist trotzdem da. Und das ist jetzt was,  
485 wo ich jetzt wieder ne neue Einstellung bekommen hab, über die  
486 Zeit, ähm dass- dass man Gott tatsächlich auch in der  
487 Landeskirche erleben kann, und dass es Menschen gibt, die  
488 Gott auch wirklich ähm- lieben, obwohl sie in der Landeskirche  
489 sind. (lacht) + Was ich irgendwie vorher nicht so sah. Und das  
490 ist mir jetzt aber ähm- auch immer deutlicher wird mir das und-  
491 und so, dass ich jetzt auch wieder die Landeskirche sehr  
492 schätzen kann, was ich eben ne Weile gar nicht konnte, aber  
493 mittlerweile ähm kann ich das sehr schätzen und- und sehe  
494 auch, dass es da tatsächlich viele Gläubige, wirklich aufrichtig  
495 gläubige Menschen auch gibt. Und von daher- ja. (Tonband  
496 mehrfach ein- und ausgeschaltet)

497 9. I: Haben Sie die Zeit, als Sie mit der Landeskirche gebrochen  
498 haben, unterschwellig als Verrat empfunden oder hatten Sie  
499 unterschwellig Schuldgefühle. Ich meine, das ist ja schon ein  
500 Schritt, man wächst mit so' m Glauben auf, wenn man auch  
501 gerade noch aus einem Pastorenhaus kommt. Äh hatte das dann  
502 vielleicht auch was mit Ihren Depressionen, die Sie daraufhin  
503 hatten, zu tun?

504 10. X: Hmmm... ähm also-

505 11. I: Unterschwellig.

506 12. X: Also ich glaube nicht. Ähm ich- ich- ich glaub nicht, also  
507 weil ich bin so' n Mensch- ich bin so ganz oder gar nicht, und als  
508 ich mich gegen Gott entschieden hab, da hab ich mich dagegen  
509 entschieden. Und ähm Schuldgefühle hatte ich überhaupt nicht,  
510 weil ich ähm überzeugt war von dem, was ich gemacht hab und  
511 gedacht- und ich hab eher meinen Vater, der eben weiter Christ  
512 geblieben ist und- so und diese ganzen Christen und so hab ich  
513 in der Zeit sehr auch angeklagt. Ich hab sie sehr angeklagt und  
514 ihnen echt vorgeworfen und ihnen gesagt, dass sie nicht  
515 authentisch sind und- und gesagt, dass das nicht sein kann und  
516 dass Gott nicht- dass- dass- dass das nicht stimmt. Das  
517 Christentum und ich hab mich einfach- ich hab die einfach- äh  
518 ich hab mich- also ich war wirklich dagegen. Und äh ich war  
519 einfach dagegen. Und äh hatte deswegen kein schlechtes  
520 Gewissen und keine Schuldgefühle. Ich hab nur weiter gesucht

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521 und war verzweifelt und hab gemerkt, dass ich das nicht finde,  
522 wo ich suche, aber- oder so. Aber ich hatte keine- kein  
523 schlechtes Gewissen deswegen, (verneinend) mhmhm.

524 13. I: Sie haben auch keine Freunde deswegen verloren, oder  
525 äh im mitmenschlichen Bereich äh irgendwelche Abstriche  
526 machen müssen?

527 14. X: Hmmm.. hmm nee, also in der Zeit, wo es mir so  
528 schlecht ging und wo ich so- so merkwürdig- also wo ich so  
529 andere Erfahrungen- wo ich mich auch so anders kennen  
530 gelernt hab, in der Zeit ähm habe ich schon äh sehr reduziert äh  
531 Freundschaften gehabt, weil ich einfach mit mir selber  
532 überhaupt nicht zurecht gekommen bin. Und ähm- und da auch  
533 äh- (Tonband aus- und eingeschaltet) äh- ja, aber äh- im Grunde  
534 war- war das schon auch ein großer Verlust für mich, ähm der  
535 mir damals eben nicht bewusst war. Äh wie wichtig mir das war,  
536 äh in dem Kontext der Gemeinde auch aufgewachsen äh äh zu  
537 sein- gewesen zu sein. Also dass ich da aufgewachsen bin. Und  
538 ähm- und- und diese ganzen Beziehungen und der  
539 Zusammenhalt und alles, was ich dort erlebt hab, diese- diese  
540 vielleicht auch ähm- ja diese.. Welt, in der man ähm sich wohl  
541 fühlt, diese klei- also diese Strukturen auch, diese kleine  
542 behütete Welt auch ein Stück weit. Ähm dass ich das alles  
543 verlassen hab, genau, das war für mich äh eben ganz schlimm,  
544 genau. Und äh in [Stadt W in Nordwestdeutschland] hab ich mir  
545 das nicht wieder neu gesucht oder so, und ähm das ist sehr gut  
546 möglich, dass ich dann äh auch- auch deswegen äh äh es mir  
547 eben immer schlechter ging und äh- also das äh hat da auf jeden  
548 Fall mit eingespielt, weil ich in [Stadt W in  
549 Nordwestdeutschland] nach dem sozialen Jahr, während des  
550 sozialen Jahres, war ich ja auch noch so eingebettet in so  
551 Dinge, in- ne, aber dann, als ich dann in ähm- äh äh in- (nach  
552 Worten suchend) äh + also umgezogen bin in die Stadt [Stadt W  
553 in Nordwestdeutschland]. Und äh dort auch angefangen hab zu  
554 studieren, da hab ich ei- je- jeglichen Halt verloren. Und diese  
555 Beziehung, die ich eben damals.. auch hatte und dieses  
556 Eingebettet sein in etwas und so, das war ich nicht mehr und  
557 das hat verursacht, dass ich ähm- (abrupter Abbruch)

558 15. I: Vielen Dank für das Interview.

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- 1 1. I: 23.06.2004, Interviewerin 3, Interviewte 11. Wenn Sie über Ihr  
2 Leben nachdenken, können Sie es in unterschiedliche  
3 Abschnitte einteilen?
- 4 2. X: .. Ähm ja. Also ähm ich würd's in unterschiedliche Abschnitte  
5 einteilen, insofern dass ich ähm vielleicht vom- vom- ja, ersten  
6 bis zum sechsten Lebensjahr ähm- ja mit- mit- wirklich so  
7 einfach in der Familie äh groß geworden bin, und es sehr  
8 behütet hatte und schön und geborgen und- ähm- ähm ja diese  
9 Jahre- danach sind wir dann irgendwie- sind wir umgezogen und  
10 sind ähm- äh dann dorthin wo ich, bis ich achtzehn Jahre äh alt  
11 war, gelebt hab, auch wenn auch nicht ähm an dem gleichen Ort,  
12 aber die gleiche Umgebung zumindest, der gleiche Kreis. Und  
13 ähm- da habe ich dann meine Pubertät und äh meine Jugendzeit  
14 erlebt ähm bis ich dann achtzehn war. Und dann bin ich  
15 ausgezogen, da würde ich sagen, ist dann der neue Abschnitt,  
16 dass ich nach [Stadt W in Nordwestdeutschland] gegangen bin,  
17 soziales Jahr gemacht hab, das war noch mal äh ein  
18 entscheidender Abschnitt. Äh und im Anschluss dann äh noch  
19 mal da umgezogen bin und äh nach [Stadt W in  
20 Nordwestdeutschland] Stadt gezogen bin, angefangen hab zu  
21 studieren, und dann kommt so ne- so ne- so' n Abschnitt, der  
22 fünf Jahre lang ungefähr gedauert hat und ähm- bei dem äh- ja,  
23 da wo ich meine (abgehakt sprechend) große persönliche Krise  
24 + hatte, sehr abgestürzt bin und es mir- ja ich sehr auf der Suche  
25 war, sowohl beruflich, gesellschaftlich, meinen Platz zu finden  
26 und- hm ja, das war so die Suchzeit. Und mit fünfundzwanzig-  
27 und nach Gott eben. Und mit fünfundzwanzig, muss ich sagen,  
28 äh dass ich da- dass- dass Gott da mir entgegen gekommen ist,  
29 dass ich ihn da gefunden hab, und da fängt eigentlich so mein-  
30 mein wahrhaftiges Christsein an, also dass wirklich Jesus in  
31 mein Leben gekommen ist, und das ist der entscheidendste  
32 Einschnitt eigentlich in meinem Leben. Finde ich, mit äh  
33 fünfundzwanzig Jahren, weil sich da wirklich wieder- also weil  
34 sich da wirklich einfach- ja, dass ich tatsächlich noch mal ähm-  
35 äh neugeboren bin, sozusagen. Ja.
- 36 3. I: Angenommen, Ihr Leben wäre ein Buch, welche Kapitel  
37 müsste es enthalten? Nur kurz Kapitel.
- 38 4. X: Äh Kapitel ähm Familie, (nach Worten suchend) äh- + also-  
39 oder Kindheit, Geborgenheit, ähm dann ähm- ja, die Jugendzeit,  
40 Sturm- und Drangphase, würde ich die auch nennen. Danach die
-

41 ähm- äh große äh Sinnsuche. Oder verzweifelte Suche nach dem  
42 Sinn, das war dann äh- wäre das Kapitel, und danach wäre,  
43 endlich angekommen, endlich zuhause. Endlich gefunden. Das  
44 wäre das letzte Kapitel bis jetzt. (lacht)

45 5. I: Welche Ereignisse sind rückblickend besonders bedeutsam?

46 6. X: Besonders bedeutsam ist eben dieser Auszug, dass ich von  
47 zuhause ausgezogen bin. Damit hat ein neues Kapitel  
48 angefangen für mich. Und besonders bedeutsam ist, dass ich  
49 mich irgendwann.. gegen- also ja- gegen Gott entschieden hab,  
50 ist schon sehr bedeutsam für mich. Und dass ich sehr  
51 orientierungslos war. Ähm und (nach Worten suchend) äh- äh-  
52 ähm- äh- + also das mit der Uni nicht so geklappt hat, wie ich  
53 dachte. Und ich nicht wusste, was ich machen sollte, meinen  
54 Platz eben nicht gefunden hab, das war wirklich besonders  
55 bedeutsam, diese persönliche Krise. Und dann eben äh wo Gott  
56 mir begegnet ist und ich Christ geworden bin.

57 7. I: Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre  
58 persönliche Entwicklung entscheidend beeinflusst haben?

59 8. X: Ja. Auf jeden Fall die Beziehung zu meiner Mutter. Meine  
60 Mutter war mir immer sehr, sehr nahe stehend, von Anfang an  
61 bis- bis immer noch, ähm- äh eine- eigentlich eine, die- die mir..  
62 sehr- also die mich einfach liebt und so ganz, ganz gu- also so  
63 kennt wie ich bin und- und mich freisetzt und- und- und einfach  
64 liebt. Und wirklich ne Freundin auch ist. Ähm dann meine  
65 Freundin [Name P]. Die ähm- ähm die mich- die ich in der zeh-  
66 ähm siebten Klasse kennen gelernt hab und die mich bis heute  
67 auch begleitet. Und mein Freund [Name T]. Der äh- mit dem ich  
68 dann eben auch ne langjährige Beziehung hatte, und ähm- ähm  
69 der hat mich sehr beeinflusst und- und dann mei- dann jetzt  
70 auch Freunde, die ich kennen gelernt hab seit ich Christ bin. Das  
71 sind [Name P]und- ja, das sind so Freundinnen, die mich jetzt  
72 neu begleiten und mir auch geistliche Mütter sind, sozusagen.  
73 Und natürlich meine Geschwister.

74 9. I: Erinnern Sie sich an Veränderungen in Beziehungen, die einen  
75 entscheidenden Einfluss auf Ihr Leben oder auf Ihre Ansichten  
76 hatten?

77 10. X: (lacht) + Ähm ja. Äh- natürlich- also meine Mutter, die  
78 hat mich eben sehr geprägt, und ähm- bis ich äh neunzehn war,  
79 zwanzig war, hab ich auch meine Mutter ähm sehr.. perfekt  
80 empfunden. Das war für mich immer das große- also sie war  
81 sehr groß mein Vorbild. Und ähm- und als ich dann von zuhause  
82 ausgezogen bin und die Welt auch anders wahrgenommen habe,

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83           **angefangen habe wahrzunehmen, da ähm habe ich meine Mutter**  
84           **dann sehr- auch sehr in Frage gestellt, und es gab schon einen**  
85           **Bruch in unserer Beziehung dann für einen- einige Zeit äh, wo**  
86           **ich meine Mutter auch ähm- ja, dann eben äh mit anderen Augen**  
87           **gesehen hab, und was äh auch meine Beziehung- oder mein**  
88           **Verständnis von Erziehung und so, verändert hat. Ähm dann**  
89           **gab- dann eben auch durch den ähm [Name T], durch meinen**  
90           **Freund da, dass äh- also der hat mich auch äh sehr- durch ihn**  
91           **hab ich auch die Welt ganz anders äh auch wahrgenommen, weil**  
92           **er eben so' n anderen Blick hatte auf die Welt, und für mich war**  
93           **das schon auch so' n Bruch, ich kam aus so- so kindlich hab ich**  
94           **die Welt wahrgenommen oder äh unbeschwert eben, und er ähm**  
95           **ist eben ein ganz gebildeter Mensch, der sich überall auskennt**  
96           **und durch ihn hab ich dann noch mal wahrgenommen, wie- wie**  
97           **anders die Welt auch ist und wie groß die Welt ist. Und hab mich**  
98           **äh darin auch- äh also es hat mir ähm- ich hab mich darin auch**  
99           **verloren gefühlt, in der Welt, die ich durch ihn dann kennen**  
100           **gelernt hab. Ähm-.. ja. Das waren so entscheidende**  
101           **Veränderungen in Beziehungen.**

102           **11.        I: Wie hat sich Ihr Gottesbild, wie hat sich Ihre Beziehung**  
103           **zu Gott im Verlaufe Deines Lebens in den unterschiedlichen**  
104           **Phasen Deines Lebens verändert?**

105           **12.        X: .. Also ähm zuerst mal hab ich ähm als Kind an Gott**  
106           **geglaubt und auch so gebetet und ähm einfach gedacht, Gott ist**  
107           **immer da und behütet mich und beschützt mich und hat mich**  
108           **lieb. Ähm irgendwann fing ich an mi- also- da- ja, und**  
109           **irgendwann fing ich an darüber mehr nachzudenken und mich**  
110           **zu fragen, ähm wo Gott denn jetzt eigentlich ist und was das**  
111           **denn alles so soll mit Gott, und ähm da war mir auch der Vers äh**  
112           **in der Bibel ganz wichtig, ähm (rezitierend) wenn ihr mich von**  
113           **ganzem Herzen suchen werdet, so will ich mich von euch finden**  
114           **lassen. + Das war einfach was, was ähm das aussprach, was ich**  
115           **hatte. Ich wollte, wenn dann Gott ganz finden oder eben gar**  
116           **nicht. Aber ich wollte es wissen. Und ähm- da- und dann äh- hab**  
117           **ich (nach Worten suchend) äh ja- .. hm + ja Gott auch aus den**  
118           **Augen verloren auch ne Zeit, dass er mir dann eben doch nicht**  
119           **so wichtig war, und- aber im Grunde war meine Einstellung**  
120           **immer, dass ich's wissen wollte. Ich will- wollte wissen, wollte**  
121           **die Wahrheit wissen. Ich wollte wissen, ob es Gott wirklich gibt**  
122           **und wie er ist und- und wenn er ist, dann ist er gut, das wusste**  
123           **ich. Und wenn er ist, dann hält er mich in der Hand. Und dann ist**  
124           **er gut zu mir, und dann beschützt er mich und liebt mich. Und-**  
125           **ja, und dann hab ich auch ähm- ähm- ja und äh- und jetzt muss**

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126 ich sagen- ja und dann hab ich ihn ja wirklich durch- also  
127 dadurch, dass ich irgendwann Jesus Christus ähm kennen  
128 gelernt hab und ihm mein Leben auch gelassen hab und eben  
129 geglaubt hab, äh hab ich Gott noch mal- noch mal wirklich  
130 persönlich kennen gelernt, also durch Jesus, muss ich sagen,  
131 ist mein- mein- mein be- Gottesbild eben zu einer  
132 Liebesbeziehung geworden, dass ich Gott wirklich liebe und  
133 ähm Jesus. Und den heiligen Geist und ähm wirklich in  
134 Beziehung zu ihnen lebe. Und in- in- in ähm permanenter  
135 Beziehung sozusagen. Und ähm- und merke wie reale- wie real,  
136 wie realistisch das wirklich, wahrhaf- wahrhaftig ist und- ja,  
137 ähm- und das ist jetzt meine Beziehung zu Gott, dass ich ähm-  
138 dass ich mit ihm wirklich lebe und dass er wirklich immer da ist  
139 und ich im- und er alles von mir weiß, und ich wirklich auch  
140 mein Herz vor ihm ausschütte und richtig ihn als persönlichen  
141 Begleiter hm, Berater, Freund, Helfer und äh- und- und- und als  
142 mein Halt und als ganz viel empfinde. Mein Tröster, also Gott ist  
143 wirklich für mich im Moment ähm- me- alles. Mein Leben- der,  
144 der meinem Leben Sinn gibt, Ziel, Richtung gibt und der mir  
145 auch hilft, ähm das zu finden, was- was gut ist für mich in  
146 meinem Leben, wofür ich auch geboren bin, was- was er in mich  
147 hineingelegt hat, die Gaben zu entfalten. Also Gott ist für mich  
148 wirklich ähm mein Leben, also.

149 13. I: Gab es in Ihrem Leben Momente intensiven Glücks oder  
150 Durchbrüche, die den Sinn Ihres Lebens gefestigt oder  
151 verändert haben?

152 14. X: Ja, gab es sehr, eben äh vor allem diese- diese (nach  
153 Worten suchend) äh- äh- als ähm + Gott mir persönlich auch-  
154 also wirklich persönlich begegnet ist, das war ähm- äh an  
155 meinem fünfundzwanzigsten Geburtstag. Ähm da ist äh- da habe  
156 ich intensives Glück gefunden, weil Gott äh in mein Herz geredet  
157 hat, das- also nach einer- nach einer Zeit, wo ich Gott sehr  
158 abgelehnt hab, fünf Jahre, und ähm den christlichen Gott halt  
159 abgelehnt hab, mich gegen ihn entschieden hab und in den  
160 östlichen Religionen und Richtungen nach Gott gesucht hab,  
161 nach Sinn und nach Wahrheit gesucht hab und nichts gefunden  
162 hab. Und dann nach fünf Jahren bin ich umgekehrt in meinem  
163 Herzen und hab mich wieder für den christlichen Gott  
164 entschieden und da habe ich wirklich einen entscheidenden  
165 Durchbruch erlebt, dass ähm er zu mir geredet hat und äh mir  
166 gesagt hat, dass es ihn wirklich gibt und dass er mich liebt und  
167 kennt und dass er immer mich begleitet hat und bei mir gewesen  
168 ist und auch weiter bei mir sein möchte und- ähm- ja und da

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169 folgte dann auch eine Zeit wirklich intensiven Glücks, aber der  
170 richtige, wahrhaftige Durchbruch kam mit Jesus. Dass ich  
171 wirklich erkannt hab, dass Jesus wirklich Gottes Sohn ist, am  
172 Kreuz für mich gestorben ist, für den ganzen Mist, den ich  
173 gebaut hab. Für meine Schuld, für meine Sünde und dass Gott  
174 echt ähm derjenige ist, der- der mir den Zugang wirklich zu Gott  
175 od- als- als ganz persönlichen Gott, als ganz persönlichen Vater  
176 ähm ermöglicht, weil Gott sich so sehr erniedrigt hat, dass er  
177 Mensch geworden ist und- und dadurch wirklich ich Zugang  
178 gefunden hab, zu- zu Gott, zu meinem Vater ganz, ganz, ganz,  
179 ganz persönlich und ganz, ganz tief. Und das war ein  
180 entscheidender Durchbruch, das war wirklich eine  
181 Wiedergeburt, eine Neugeburt, die ich da erlebt hab. Und ähm  
182 (eindringlich) die mir wirklich äh das Leben äh anders ähm- äh  
183 wahrnehmen- + mich das Leben anders wahrnehmen hat lassen,  
184 als- äh als ich's vorher norma- für normal empfunden hab. Und  
185 ähm da habe ich auch intensives Glück erlebt, als ich wirklich  
186 die Wahrheit gefunden habe und- und mich plötzlich so  
187 angenommen fühlte und geliebt fühlte und endlich gefunden  
188 hatte, das was ich solange suchte, und das war Durchbruch und  
189 intensives Glück, ganz intensiv, ja.

190 15. I: Haben Sie Krisenzeiten oder Zeiten des Leidens und der  
191 Enttäuschung erlebt, oder Zeiten, in denen Sie keinen Sinn in  
192 Ihrem Leben gesehen haben?

193 16. X: Ja. Ähm diese Krisenzeit äh war dann eben, als ich mit  
194 zwanzig ausge- oder nachdem ich schon zuhause ausgezogen  
195 war und danach eben nicht äh- keine- keine Perspektive genau  
196 hatte oder keinen Plan für mein Leben hatte, dass ich nicht  
197 genau wusste, was ich jetzt werden will, beruflich, und wo es mit  
198 mir langgehen soll, und eben das Zuhause- mein Zuhause  
199 verlassen hatte und hier in [Stadt W in Nordwestdeutschland]  
200 dann eine- in ein Umfeld gekommen bin, wo ich eben äh nicht  
201 eingebunden war, und auch gar nicht genau wusste, wo ich  
202 mich jetzt einbinden sollte. Und dann angefangen hab zu  
203 studieren, und äh da- auch da irgendwie nicht so meinen Platz  
204 gefunden hab und ähm da jetzt wirklich äh- und dann auch  
205 (stockend) dadurch + die andere Welt meines Freundes, die ich  
206 eben da kennen gelernt hab und- so dass meine persönliche  
207 Welt ähm auch so in Frau- ich- in Frage gestellt wurde,  
208 irgendwie. Hab ich ähm ne sehr, sehr starke Krise ähm erlebt, äh  
209 wo's richtig, richtig bergab geht- ich wu- ging, ich wusste nicht,  
210 dass es überhaupt jemals so bergab gehen kann und so tief sein  
211 kann, äh- ähm wie da, also es war wirklich- äh da war ich ganz,

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- 212 ganz, ganz unten. Und ähm diese Krise hat auch fünf Jahre  
213 gedauert, wobei ich sagen muss, dass ich halt ein Jahr wirklich  
214 schlimm unten war und dann äh ging es immer ein bisschen  
215 nach oben, ein bisschen besser, aber es war immer äh nicht gut,  
216 also das war eine starke Krise für mich. (Tonband aus- und  
217 eingeschaltet)
- 218 17. I: Was ist damals mit Ihnen passiert? (Tonband aus- und  
219 eingeschaltet) In dieser Krisenzeit.
- 220 18. X: Ja, äh das- also das habe ich ja gerade auch erwähnt.
- 221 19. I: Welchen Einfluss hatten diese Erfahrungen?
- 222 20. X: Ähm ja, die haben- also das habe ich eigentlich auch  
223 schon gesagt, dass äh meine Erfahrung- ähm- also nicht zu  
224 wissen, wo mein Platz ist und wo ich hingehöre, hat bewirkt,  
225 dass ich extrem äh abgestürzt bin, emotional und ähm- äh mich  
226 selber äh ganz anders- also in einer großen Phase- also in einer  
227 Phase der starken Hilflosigkeit und Ohnmacht gegenüber dem  
228 Leben mich wieder fand. Ja.
- 229 21. I: Wenn wir nun die Gegenwart betrachten, wie würden Sie  
230 Ihre Eltern beschreiben?
- 231 22. X: ... (lachend) Öhh. + (lacht) + Ja, meine Eltern. (lacht)
- 232 23. I: (lacht)
- 233 24. X: Also meine Eltern ähm- meine Eltern sind äh-.. puuh,  
234 also meine Eltern nehme ich sehr- eigentlich sehr positiv wahr,  
235 also sie sind dem Leben zugeneigt und- vor allem meine Mutter,  
236 sie haben eine Beziehung, sie ha- sie leben immer noch in der-  
237 in ihrer Ehe und ähm die nicht ohne Schwierigkeiten ist, äh mein  
238 Vater hatte Schlaganfälle und ähm- und meine Mutter ist sehr  
239 stark und äh sehr dominant, und mein Vater ist ähm- der ist  
240 dann eher der Schwache und äh da gibt es schon  
241 Schwierigkeiten, aber im Großen und Ganzen sind sie dem  
242 Leben sehr zugewandt, Menschen zugewandt, äh sind selber  
243 auch in einer Gemeinde, sind Christen, (nach Worten suchend)  
244 ähm- äh- sind äh + sehr liebevoll zu uns Kindern, haben uns  
245 sehr gerne und ähm bemühen sich um uns und äh- ähm haben  
246 ein intaktes Leben und- Beziehung und ich find- meine Eltern  
247 echt toll.
- 248 25. I: Wie ist Ihre Beziehung zu Ihren Eltern jetzt?
- 249 26. X: Ja, so wie ich gerade ungefähr beschrieben hab, dass  
250 ich sie sehr gerne habe und ähm dass sie- also sie schätzen  
251 mich sehr, und ich schätze sie auch sehr. Und auf die Entfer-
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252 also meine Mutter ist mir schon echt eine Freundin, mit der ich  
253 auch ganz oft telefoniere, und wir quatschen und tauschen uns  
254 aus, und sie kennt mich sehr, sehr gut und ist ähm- liebt mich  
255 echt und- und will mir echt immer so weiterhelfen, ihr kann ich  
256 wirklich alles erzählen, und mein Vater- ähm mit ihm habe ich  
257 auch eine gute Ebene, weil er Pastor ist und ich diesen Weg jetzt  
258 auch einschlagen will, für mich, so Theologie zu studieren und  
259 so. Ähm da äh haben mein Vater und ich- auf der geistlichen  
260 Ebene sind mein Vater und ich uns sehr ähnlich und können uns  
261 sehr gut austauschen und äh- ist auch sehr gut. Ansei-  
262 andererseits ist es natürlich auch- also gibt- wenn ich länger bei  
263 meinen Eltern bin, dann kommen auch emotionale Sachen da  
264 rein, dass ich da dann auch ähm manches eben nicht so gut  
265 finde wie- und- und da auch dann Schwierigkeiten hab und mir  
266 dann irgendso- ich dann auch wütend werde und ich mi- ich  
267 mich in die Beziehung meiner Eltern einmische, was ich äh nicht  
268 tun muss, wenn ich halt in [Stadt W in Nordwestdeutschland]  
269 bin, weil ich dann sie gar nicht so erlebe, aber- also äh da gibt's  
270 dann auch Schwierigkeiten, schon mal.

271 27. I: Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre  
272 verändert?

273 28. X: Ja, ähm das habe ich ja auch äh vorhin schon erwähnt  
274 mit meiner Mutter, das Bild äh hat sich schon verändert, weil ich  
275 früher meine Mutter für unfehlbar hielt, ganz viele Jahre. Weil sie  
276 wirklich immer so wunderbar war. Ähm in meinen Augen und äh  
277 als ich dann ausgezogen bin, zu- und so- und dann auch  
278 irgendwie- und dann hab ich meine Mutter auch sehr in Frage  
279 gestellt, und da habe ich eben gemerkt, dass meine Mutter doch  
280 auch nur ein Mensch ist und ganz normal ist und eben auch ihre  
281 Schwächen hat und Fehler macht und so, das hat sich dann  
282 schon noch verändert. Und mein Vater, ähm... nö, also das war-  
283 ja, also ich hab ich halt sehr abgewertet, ne zeitlang, früher als  
284 Ki- als Jugendliche, da habe ich ihn eigentlich gar nicht leiden  
285 gemocht, weil er eben für mich kein Vater war, so wie ich es mir  
286 gewünscht hätte, also einen starken Vater zu haben, sondern er  
287 war immer in meinen Augen so schwach. Und ähm als ich dann  
288 so Christ geworden bin, auch und so, da hab ich dann auch  
289 ähm- ja, eigentlich wollte ich das nicht mehr, und hab auch da  
290 so ähm meinen Vater auch um Verzeihung gebeten, dass ich ihn  
291 immer so auf ihm rum- rumgetrampelt bin, und da wollte ich  
292 auch von meinem Herzen her ihn nicht mehr so negativ sehen.  
293 Und hab Gott da auch um Vergebung gebeten. Und seitdem  
294 muss ich sagen, dass Gott mir auch oft zeigt, wie- äh auch die

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295 andere Seite, die ich sonst nicht wahrgenommen hab, von  
296 meinem Vater, dass er eben ähm ein ganz wunderbarer Mensch  
297 ist und ganz viele gute Eigenschaften hat und- und liebevoll ist  
298 und nett ist und si- diese ganzen Vorzüge, die ich früher nicht  
299 wahrnehmen konnte, die sehe ich jetzt an ihm und- und die  
300 schätze ich sehr an ihm. Ich schätze ihn jetzt viel, viel mehr als  
301 früher.

302 29. I: Wenn es solche Veränderungen gegeben hat, woran hat  
303 das gelegen?

304 30. X: .. Ähm ja, also das mit der- meiner Mutter hat eben daran  
305 gelegen, dass ich ausgezogen bin und ähm selber in ne Krise  
306 gekommen bin und dann äh einfach meine Erziehung und mein  
307 Elternhaus in- und wie ich aufgewachsen bin und mich selber in  
308 Frage gestellt hab. Ähm und mein Vater, die Beziehung, dass die  
309 sich verändert hat, hat daran gelegen, dass ich ähm mich  
310 eigentlich entschuldigt hab, irgendwie, also innerlich gemerkt  
311 hab, dass das nicht richtig ist, wie ich meinen Vater betrachtet  
312 hab, dass ich ihn so abgewertet hab und so negativ fand, und  
313 dass ich da Gott um Vergebung gebeten hab und ihn gebeten  
314 hab, dass er mir zeigt, wie er meinen Vater sieht, und dadurch  
315 hab- konnte ich meinen Vater mit anderen Augen wahrnehmen.

316 31. I: Gibt es andere Beziehungen, die Ihnen bedeutsam  
317 erscheinen? Dies kann sich auf alle wichtigen Menschen  
318 beziehen, auch solche, die nicht mehr leben.

319 32. X: Ja, ich hab viele- viele- also ich bin sehr  
320 beziehungsorientiert und hab viele Beziehungen, die mir sehr,  
321 sehr wichtig sind. Ähm meine Freundin [Name P], die hab ich äh  
322 jetzt schon lange, lange Jahre, die kennt mich sehr gut, die ist  
323 mir auch in vielen Dingen sehr ähnlich, und wir haben viel Zeit  
324 miteinander verbracht und ähm- äh viel zusammen erlebt, auch  
325 so Abenteuerreisen und ähm- äh einfach die Welt zusammen  
326 erkundet. Das hat sehr viel Freude gemacht und äh- wir sind  
327 immer noch miteinander verbunden, auch wenn sie jetzt in einer  
328 anderen Stadt wohnt und der Kontakt eben nicht mehr so häufig  
329 ist, aber die Qualität hat sich äh verbessert eigentlich noch und  
330 ist noch intensiver geworden, weil sie ist auch Christ geworden,  
331 vor einiger Zeit, da haben wir noch ne Ebene mehr. Ähm- äh auf  
332 jeden Fall und das ist eine Beziehung, die Beziehung zu meinem  
333 äh Freund [Name T], sehr- ist sehr, sehr wichtig für mich, weil  
334 er- wir kennen uns sehr, sehr gut und begleiten uns schon lange  
335 Jahre. Und haben viel miteinander erlebt, viel Mist auch  
336 durchlebt, in der Zeit, wo ich (nach Worten suchend) ähm- äh-

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337       äh- + ja, so auf der Suche war, und da haben wir viel Mist mi-  
338       iteinander auch erlebt, und dann ist es so gewesen, dass ich  
339       mich eben dann- ich- ich Christ geworden bin und so, und  
340       irgendwann ist er auch Christ geworden, also es ist irgendwie  
341       auch so, dass wir da viel erlebt haben, und der ist jetzt aber zur  
342       Zeit in [Land R in Amerika], für zwei Jahre, und ähm das ist äh-  
343       aber er- wir haben weiter Kontakt, und er ist sehr, sehr wichtig  
344       auch, in meinem Leben. Ähm- äh meine Großmutter, meine Oma  
345       ist ganz wichtig, mit der habe ich auch viel Beziehung, dass wir  
346       immer telefoniert haben, früher und- das ist jetzt aber auch  
347       weniger geworden, meine Eltern sind wichtig, meine  
348       Geschwister sind wichtig, meine neuen Freunde, seit ich Christ  
349       bin, sind sehr, sehr wichtig für mich, Begleiter, wo ich auch  
350       ehrlich sein kann, so richtig wirklich sein kann wie ich bin und-  
351       und echt auch meine ganzen Schwächen und so zugeben kann,  
352       das ist auch superschön. Und äh die mir auch helfen, irgendwie  
353       Gott besser kennen zu lernen, weil die vielleicht schon (zögernd)  
354       viele + Jahre Christ sind oder so viele Erfahrungen auch  
355       gemacht haben, mit Gott, und das ist äh- diese Beziehung jetzt  
356       in meiner neuen- neuen Umfeld, in meinem neuen Leben auch,  
357       als Christ, sind für mich auch sehr, sehr bedeutsam.

358       **33. I:** Mit welchen Gruppen, welchen Einrichtungen, welchen  
359       Anliegen oder Projekten identifizieren Sie sich?

360       **34. X:** Ja, hauptsächlich mit dem äh- mit der- mit der- also ich  
361       bin überzeugte Christin, und liebe Jesus und damit identifiziere  
362       ich mich absolut und möchte von ganzem Herzen- wünsche ich  
363       mir echt für alle Menschen, dass sie Jesus kennen lernen und  
364       ähm- und das ist auch, wo ich meine meiste Aktivität hinein  
365       investiere, auch in die Gemeinde. Und auch Menschen, die  
366       schon im Glauben sind, auch ähm zu helfen den Weg der  
367       aktiven Nachfolge, also wirklich Jesus nachzufolgen und ähm-  
368       und mir ihm zu leben, da- da bin ich auch ganz engagiert, ähm  
369       Menschen da einfach weiterzuhelfen und auch ähm einfach so  
370       den Weg zu gehen, als ein- als Nachfolgerin Jesu.

371       **35. I:** Hmm warum noch mal ganz genau sind diese  
372       Einrichtungen, Gruppen Ihnen wichtig?

373       **36. X:** Ja, weil ähm- weil ich davon überzeugt bin, dass das die  
374       Wahrheit ist, das ist mein- mein äh- mein ganzer Lebenssinn,  
375       dass es Jesus gibt, und- und viele- viele Menschen kennen  
376       Jesus nicht, und ähm- und ich hab so viel Schlechtes erlebt und  
377       hab auch gedacht, dass es ihn nicht gibt, und hab dann  
378       erfahren, dass es ihn gibt, und seitdem bin ich ergriffen von-

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379 davon. Und (nach Worten suchend) ähähäh- + darum äh- äh  
380 möchte ich es weiter erzählen.

381 37. I: Spüren Sie, dass Ihr Leben einen Sinn hat?

382 38. X: (freudig) Ja, das weiß ich. + (lacht) + Halleluja. (lacht)

383 39. I: Was gibt Ihrem Leben Sinn?

384 40. X: Ähm- ja, Gott, Jesus geben mir Sinn, wirklich den Sinn,  
385 dass ich einfach weiß, dass ich gewollt bin, dass mein Leben  
386 nicht zufällig ist, sondern dass äh- dass- dass Gott einen Plan  
387 hat für mein Leben, äh dass- dass es einen- dass es- dass Gott  
388 der Sinn ist, eigentlich, oder Jesus der Sinn ist. Für mein Leben  
389 und ähm- und er weiß, warum ich geboren bin, und er hat mir  
390 ganz viele Gaben und Talente gegeben und- und hat mir eine  
391 Berufung gegeben. Die kein Mensch so machen kann wie ich,  
392 weil ich ich bin, und er hat mich gemacht. Und- und das ist mein  
393 Lebenssinn, dass ich immer mehr lerne, einfach dass das- also  
394 in dem lebe, was Gott- wofür Gott mich geschaffen hat, und  
395 eben immer mehr in Jesus ähm- ähm- also äh immer mehr so  
396 werde wie- wie Jesus, und dass er mich verwandeln kann und  
397 ich ihn immer, immer besser kennen lerne, und er durch mich  
398 sozusagen sein Leben in die Welt bringen kann.

399 41. I: Wenn es etwas gäbe, was Sie an sich oder an Ihrem  
400 Leben ändern könnten, was würden Sie am liebsten ändern?

401 42. X: (ratlos) Puuh. + Also ich möchte jetzt ähm wirklich die  
402 Klarheit haben, äh- ähm also ne definitive Sache, ich bin  
403 arbeitslos zur Zeit. Und ich möchte jetzt wirklich wissen, äh wo  
404 mein Platz jetzt ist. Also das drängt mich schon. Dann was ich  
405 noch ändern würde, ist, ähm ich möchte ne- nicht- ich möchte  
406 nicht mehr so faul sein. Ich bin manchmal so faul. Und das  
407 ärgert mich immer wieder. Und äh bin so gemütlich und äh lasse  
408 es mir manchmal so ge- so gut gehen, und das auch- manchmal,  
409 dass ich da so durchhänge. Das fin- das würde ich gerne  
410 ändern. Ähm dann möchte ich einfach- ja, und Selbstmitleid, das  
411 finde ich auch ganz anstrengend, dass ich mir manchmal selber  
412 sehr Leid tue. Das würde ich gerne absolut nicht mehr haben.  
413 Ähm ich mö- und ich wäre gerne ähm sicherer, dass ich-  
414 manchmal stelle ich mich selbst so in Frage, und das wünschte  
415 ich mir, dass ich ähm- dass ich das nicht mehr tue, sondern  
416 dass ich einfach ähm- äh- äh an mich glaube, auch. Also- ja,  
417 oder- ja, ja. Und da- genau.

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- 418 43. I: Gibt es einen Glauben, gibt es Werte oder  
419 Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt  
420 besonders wichtig sind?
- 421 44. X: .. Ähm ja, im Moment ist mir besonders wichtig, ähm-  
422 also ich bin Leiterin von- von einer Zellgruppe, von einem  
423 Hauskreis, wo eben Menschen hinkommen, die an Jesus  
424 glauben oder auch noch nicht ganz oder- ähm und die Jesus  
425 nachfolgen, und das ist mir total wichtig, dass wir- ähm damit  
426 beschäftige ich mich sehr, wie- wie man eine Gruppe leiten  
427 kann, so dass- dass auch wirklich für jeden das angenehm ist  
428 und gut ist, und- und man aber auch vorwärts kommt und dass  
429 man das Ziel und Jesus und Gott nicht aus den Augen verliert.  
430 Und- ja, wie man das machen kann, und das äh beschäftigt mich  
431 sehr.
- 432 45. I: Wann oder wo haben Sie das Gefühl, mit Gott oder mit  
433 dem Kosmos in Einklang zu sein?
- 434 46. X: Ähm also wenn ich ähm- also vor allem, wenn ich Gott  
435 an bete, wenn ich- wenn ich ihn- wenn ich wirklich ähm be- also  
436 zum Beispiel äh einfach- eigentlich am meisten in der Stille.  
437 Wenn- wenn- wenn ich zum Beispiel ähm ein Lied gehört hab  
438 oder so, wo- wo Gott mir ganz nahe gekommen ist, durch, und-  
439 ja, und wo ich seine Herrlichkeit irgendwie spüre, und dann  
440 merke ich einfach, dass er da ist und- und da brauche ich auch  
441 nichts mehr sagen und werde ganz ruhig, und meine Seele wird  
442 ruhig und- und dann fühle ich mich wirklich ähm- in seiner  
443 Gegenwart. (Tonband aus- und eingeschaltet)
- 444 47. I: Wie sieht Ihr Ideal reifen Glaubens aus? Gibt es eine  
445 Person oder eine Philosophie, an der Sie sich orientieren?
- 446 48. X: Ja, ich orientiere mich natürlich total eben an Jesus und  
447 ähm- das Ideal ähm- (seufzend) ach, + mein Ideal ist, ich  
448 wünsche mir von ganzem Herzen, immer mehr ähm in meinem  
449 Herzen zu werden wie ein Kind und äh dass- also äh und- und  
450 wirklich Gott ähm- wirklich zu vertrauen. Und wirklich zu  
451 glauben, dass er mein Papa ist, der mich total lieb hat und dass  
452 ich einfach sein Kind bin und ähm irgendwie absichtslos. Ich  
453 wünsch mir absichtslos zu sein. Und einfach voller Vertrauen zu  
454 sein, und das- das ist eigentlich mein Ideal, und gleichzeitig reif  
455 äh ist für mich auch wichtig, ähm dabei ähm- ähm eben ähm  
456 weise zu sein und klug zu sein und- und- und nicht naiv zu sein.  
457 Sondern (nach Worten suchend) ähm- äh im- auch- ähm vom-  
458 einfach äh + Im Verstand ähm fest zu sein und- und auch zu  
459 wissen, warum ich was tue, wie ich's tue und klug zu sein. Ja.
-

- 460 **49. I: Wenn es eine wichtige Entscheidung zu treffen- wenn Sie**  
461 **eine wichtige Entscheidung zu treffen haben, wie gehen Sie**  
462 **dann gewöhnlich vor?**
- 463 **50. X: Ähm ich bete. Also ich gehe zu Gott und ich spreche mit**  
464 **ihm. Ich sag ihm einfach, was auf meinem Herzen ist, und äh**  
465 **erzähle ihm das alles, schütte mein Herz vor ihm aus und bitte**  
466 **ihn echt um sein Reden. Ich bitte ihn ganz konkret, dass er mir**  
467 **klarmacht, was der richtige Weg ist. Und meine Erfahrung ist,**  
468 **dass er das tut. (lacht) + Und dann irgendwann ähm habe ich**  
469 **mich entschieden, genau. (lacht)**
- 470 **51. I: Können Sie mir ein Beispiel nennen?**
- 471 **52. X: Ja, ganz konkret habe ich jetzt ähm- äh dadurch, dass**  
472 **ich jetzt- ich bin siebenundzwanzig, hab ähm- hab äh ne**  
473 **Ausbildung gemacht, die- wo ich- wo ich immer wusste, das ist**  
474 **nicht wirklich das, wo- womit ich leben will und worin ich leben**  
475 **will. Und ähm- und ganz konkret wollte ich wissen, was ist**  
476 **meine Berufung, was ist das, was äh ich jetzt machen kann und**  
477 **ähm wie es weiter geht und wirklich was Definitives, und da**  
478 **habe ich Gott ähm wirklich sehr darum gebeten. Und- und äh bin**  
479 **wochenlang mit ihm im Gespräch und sage, dass ich jetzt echt**  
480 **wissen will, was für mich dran ist und dass er mich dahinführen**  
481 **soll, und ähm hab ganz tolle Erfahrungen gemacht, dass Gott**  
482 **mir immer mehr gezeigt hat, wie er mich gemacht hat, was für**  
483 **Stärken ich hab, was mir Spaß macht, und- also da- dass er mir**  
484 **ganz konkrete Dinge wirklich so bewusst gemacht hat, mir sind**  
485 **die Dinge so bewusst geworden, ähm was mir Freude macht und**  
486 **äh- und ich konnte mich jetzt- und der hat mich zu Orten geführt,**  
487 **wo ich plötzlich saß und wusste, also in- in- in Seminaren, in**  
488 **Vorlesungen, wo ich plötzlich wusste, das ist mein totales Ding**  
489 **und das ist es und- also Gott hat da wirklich Schritt für Schritt**  
490 **mich- äh mir gezeigt, dass- dass äh- ähm- ja, dass ich mich jetzt**  
491 **entscheiden konnte, Theologie zu studieren.**
- 492 **53. I: Wenn Sie ein besonders schwieriges Lebensproblem**  
493 **lösen müssen, an wem oder woran würden Sie sich orientieren?**
- 494 **54. X: Hmm. Ja, also ich würde ähm halt auf jeden Fall beten,**  
495 **dann würde ich ähm- äh also meine Mutter- meine Mutter mir**  
496 **einbeziehen, [Name T], meinen Freund mit einbeziehen, [Name**  
497 **O], meine Freundin mit einbeziehen, ähm die alle Christen sind**  
498 **und äh würde sie bitten auch zu beten, und äh würde sie auch**  
499 **um Rat bitten und vielleicht auch noch ne andere Freundin, die**  
500 **(nach Worten suchend) äh- ich sehr schätze. Also ich würde**  
501 **Menschen um Rat bitten und- und Gott. Ja.**
-

- 502       **55.       I: Glauben Sie , dass Handlungen eindeutig richtig oder**  
503       **falsch sein können?**
- 504       **56.       X: Ähm-**
- 505       **57.       I: Falls das so ist, wann ist eine Handlung richtig?**
- 506       **58.       X: Nee, also glaube ich nicht. Ich glaube das nicht. Weil**  
507       **ähm- ich weiß nicht, wie das gehen soll. Wann äh was richtig ist**  
508       **und wann was falsch ist, aber ich glaube, dass ähm dadurch,**  
509       **dass Jesus- dass ich Jesus lieb hab, dass Jesus in mir wohnt**  
510       **und- ja, da- ich hoffe- also mein Traum und mein Wunsch ist,**  
511       **dass ich immer mehr ihm Freiraum gebe. Ähm in mir zu wirken.**  
512       **Und dass mein Eigenwille und- also dass ich einfach immer-**  
513       **immer mehr abnehme und Jesus echt immer mehr äh zunimmt,**  
514       **in mir. Und ich glaub, das ist gut, wenn- wenn- wenn- weil ich**  
515       **merke einfach zum Beispiel, wenn ich ähm schlecht drauf bin**  
516       **und- und negative Worte um mich ballere, weil ich schlecht**  
517       **drauf bin, dann geht's mir hinterher nicht gut, dem Menschen**  
518       **geht's nicht gut, das ist schlecht. Und wenn- wenn ich aber ähm-**  
519       **wenn- wenn ich aber äh voll erfüllt bin, von Jesus Liebe, und**  
520       **einfach Jesus Raum in mir hat und weiß, dass er mich liebt, und**  
521       **dass ich geliebt bin, dann kann ich äh selbst in einer Situation,**  
522       **wo jemand blöd zu mir ist, äh trotzdem ihn lieben, und das ist**  
523       **dann aber Jesus, der das macht und nicht ich, und darum äh**  
524       **glaube ich, einfach nur dadurch, dass- dass Jesus in mir lebt,**  
525       **ähm und regiert, äh- ähm- äh- kommt was Gutes dabei raus.**
- 526       **59.       I: Gibt es Handlungen oder Handlungsweisen, die**  
527       **grundsätzlich richtig sind, unabhängig von irgendwelchen**  
528       **Umständen?**
- 529       **60.       X: Ähm also ich meine, ich glaube schon daran, dass die**  
530       **ähm Gebote, die Gott gegeben hat, dass die äh**  
531       **richtungsweisend und Maßstab auch sind. Ähm also das ist**  
532       **schon wichtig, dass- dass- ich glaube, also das ist richtig. Ich**  
533       **glaube ganz sicher an das Wort Gottes, ich glaube, dass das**  
534       **Wort von Gott wahr ist. Dass das, was in der Bibel steht, wahr**  
535       **ist. Dass Gott ähm sich die Di- also dass Gott sich das nicht äh**  
536       **nur so ausgedacht hat, um uns zu ärgern oder so, sondern dass**  
537       **das echt Richtli- Linien sind, um uns zu schützen. Ähm wir**  
538       **können nicht- die Konsequenzen nicht äh wissen, die- die das**  
539       **hat, wenn wir eben da- gegen diese Gebote ähm handeln, aber**  
540       **ich glaube, dass diese Gebote sind schon äh Maßstab und**  
541       **richtig. Ähm dennoch äh bin ich eben nicht überzeugter- also so**  
542       **überzeugt von- davon dass ma- also gesetzestreu und so sein**  
543       **kann, von sich aus, sondern ich glaube, dass nur durch Jesus**
-

544 wirkliche und wahrhaftige Erfüllung ähm der Gebote und so,  
545 überhaupt erst möglich wird. Nicht durch eigene  
546 Anstrengungen.

547 61. I: Gibt es moralische Grundsätze, über die wir uns alle  
548 einig sein sollten?

549 62. X: .. Also ähm- ja, ich glaub a- ja, ich wünschte mir von  
550 ganzem Herzen, dass äh- dass die Menschen an das Wort  
551 Gottes glauben. Und- und erkennen, dass das die Wahrheit ist.

552 63. I: Glauben Sie , dass unser Leben als Menschen einen Sinn  
553 hat?

554 64. X: ... Das ist ne gute Frage.. Generell auf jeden Fall, weil  
555 Gott jeden einzelnen Menschen liebt und- und geplant hat, und  
556 jeder Mensch ist die Idee von Gott. Ähm aber es gibt eben  
557 Menschen, die sich gegen Gott entscheiden, jede, jede Menge  
558 und die echt ähm- ohne ihn leben und ich glaube, dass ähm- äh  
559 dass die leider den Sinn ihres Lebens dann auch- also das was  
560 Gott eigentlich- (nachdrücklich) eigentlich vor hat mit ihrem  
561 Leben, sie zu beschenken und- und sie zur Erfüllung zu bringen,  
562 zur Entfaltung und zur Blüte zu bringen, + dass das leider an  
563 ihnen vorbeigeht, und sie werden ähm- ja, sozusagen, verrotten,  
564 sag ich jetzt mal so. Ja. (Tonband aus- und eingeschaltet)

565 65. I: Wenn ja, worin, glauben Sie, besteht der? Also der  
566 (abgehackt sprechend) Sinn des Lebens des Menschen als  
567 solcher.

568 66. X: Ähm ja, der Sinn des Lebens eines Menschen als  
569 solcher ist im Grunde genommen nur, Gott zu erkennen und  
570 ähm- und äh- und ähm- und- und dann, wenn ich Gott erkannt  
571 hab und wenn ich mich ihm hingegeben hab, Jesus hingegeben  
572 hab, dann- dann immer mehr so zu werden wie Jesus, dass  
573 Jesus immer mehr Raum in uns gewinnen kann und echt Jesus  
574 durch uns wirklich (nach Worten suchend) ähm- äh die Welt äh-  
575 also sein Licht, seine Liebe, sein Leben in das- in- in die Welt  
576 ähm immer zu bringen und in- ja, in- in die (stockend)  
577 Umgebung + hinein zu bringen.

578 67. I: Gibt es so etwas wie einen Plan für unser Leben?

579 68. X: Ja, auf jeden Fall, und das ist der Plan, ähm eben den-  
580 den- die Berufung, die in jedem Menschen liegt, ähm die aber  
581 nur dann zur Erfüllung kommen kann und äh zum wirklichen  
582 ähm Leben, zum Licht werden kann, so richtig, wenn wir wirklich  
583 ähm- ja, wenn Jesus das in uns tut, wenn wir.. bei Jesus und mit  
584 Gott- mit Gott einfach Gemeinschaft haben, wenn die Sünde

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585 nicht mehr zwischen uns steht, sondern wir eins sind nur mit  
586 Gott.

587 69. I: Wird unser Leben von einer höheren Macht oder höheren  
588 Mächten beeinflusst?

589 70. X: Ähm ja, ich glaub auf jeden Fall, dass äh hinter und-  
590 also dass ähm hinter den- dem was wir- ne, also dass es halt  
591 nicht nur die Dimension gibt, die wir sehen und die wir  
592 wahrnehmen, sondern ähm dass eben andere Dimensionen gibt.  
593 Und da glaube ich, dass es Dämonen gibt, dass es Engel gibt,  
594 dass es Gott gibt, dass es auch den Teufel gibt, ähm auch alles  
595 hab ich schon äh gesehen und erlebt. Und ähm- und auch- also-  
596 ja, ich hab einfach auch erfahren, dass man die geistliche Welt  
597 wirklich auch wahrnehmen kann, ähm dass man dafür auch sehr  
598 sensibel sein kann und die erlebt, und ich weiß einfach, dass es  
599 die gibt. Ähm mit- äh ja, und- und- und- auf jeden Fall ähm- ja,  
600 also ich bin mir ganz sicher, dass ähm- es gib- dass es einfach  
601 Dämonen gibt, die- also der Teufel und die Dämonen sind- äh  
602 sind daran- also sie bringen Zerstörung und Leid und Hass und  
603 Wut in die Welt und alles Böse und Dunkle und Tod. Aber Gott  
604 hat das alles überwunden, durch Jesus. Und ist das Licht und  
605 die Liebe und das Leben. Und die Wahrheit und ähm- und die  
606 Dämonen sind echt daran interessiert, dass- dass wir eben Gott  
607 nicht erkennen. Und das ist äh- das ist einfach d- das wollen die  
608 eben und halten- und dass- dass wir halt Jesus ablehnen, als-  
609 als Gottes Sohn, das ist eigentlich der Wunsch, und wenn wir  
610 aber Jesus erkannt haben, dann sind die Ämonen- Dämonen  
611 und so weiter, daran interessiert, dass wir ähm- äh- dass wir  
612 aber nicht ähm- nicht äh- nicht- dass wir nicht wirklich  
613 erkennen, wie groß unser Gott ist und was für Möglichkeiten wir  
614 auch haben, dass- ja, die wollen einfach nicht, also äh der Teufel  
615 ist eben daran interessiert, dass Gott nicht erkannt wird und  
616 Jesus.

617 71. I: Was denken Sie über den Tod?

618 72. X: (seufzend) Ja, das ist auch schwierig, also.. + ähm- also  
619 ich glaube, dass äh also der Tod-... Also auf der Ebene des  
620 geistlichen Lebens und äh- gibt es den Tod nicht, weil wenn ich-  
621 das- da ist es so, also wenn ich- also seit ich Christ bin, weiß- ist  
622 der heilige Geist in mich gekommen, und als ich- also und-  
623 seitdem hab- weiß ich, das wusste ich vorher nicht, dass ich  
624 ähm das ewige Leben habe und dass- also ich weiß einfach in  
625 meinem Herzen von ganzem Herzen, wenn ich sterbe, sterbe ich  
626 nicht wirklich, sondern komme echt zu Gott, und das weiß ich so

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627 sehr und- und ich danke dafür und deswegen weiß ich, dass ich,  
628 obwohl ich sterbe, lebe, also da- also quasi für mich wird es den  
629 Tod nicht geben, so wirklich, zumindest wenn Gott mich  
630 bewahrt, Gott möge mich bewahren. Dass ich nicht ähm mich  
631 von ihm abwende. Ähm aber ähm- aber äh dann gibt es  
632 wiederum auch wirklich äh- wenn Menschen sterben, die sich  
633 eben- die wirklich nicht äh- äh- niemals ähm umgekehrt sind zu  
634 Gott, die echt ähm- die niemals, niemals äh umgekehrt sind, die-  
635 die ähm wenn die sterben, dann äh- äh- äh ist das quasi der-  
636 also dann, glaub ich, dass die ähm- ja, dass die halt in die Hölle  
637 kommen und dass äh- dass- also dass die an einen Ort kommen,  
638 wo es echt widerlich ist. Und ähm- und ich möchte nicht, dass  
639 da irgendwer hinkommt und- ja, und äh.. ich glaube, dass mit  
640 dem Tod nichts aus ist, und ich glaube, dass das echt ne Lüge  
641 ist, das ist- ich glaube, dass nach dem Tod ähm- ähm- es  
642 weitergeht, aber wir nehmen das nicht wahr, und wenn wir  
643 wüssten, was nach dem Tod kommt, dann würden wir alle zu  
644 Jesus laufen, ganz schnell.

645 73. I: Was passiert mit uns, wenn wir sterben?

646 74. X: Ja, das habe ich ja quasi schon gerade gesagt, also.. ich  
647 glaube ein- an ein Leben nach dem Tod, aber entweder halt eine-  
648 wirklich ein Leben oder eben.. die Hölle.

649 75. I: Halten Sie sich für religiös, gläubig, spirituell? Was  
650 bedeutet das im Einzelnen für Sie?

651 76. X: Ähm ich glaube, dass ich ähm..- also was bedeutet das.  
652 Religiös, gläubig, spirituell. Also ich finde- also ich glaube, ich  
653 bin.. ähm ja, ich- ich würde mich am ehesten als gläubig  
654 bezeichnen, also ich glaube an Gott, und ich glaube an Jesus.  
655 Äh religiös finde ich mich eigentlich nicht, weil religiös ähm  
656 bezeichne ich- würde ich als ähm jemanden, der eher so  
657 Tradition in den Vordergrund stellt oder Rituale oder so. Ähm-  
658 äh- aber das ist- das ist nicht das Ze- das ist nicht das Zentrum,  
659 also gläubig, finde ich, ist so, wenn man von ganzem Herzen  
660 (um Worte ringend) ähm- äh- ähm eben äh- äh- + mit jemand  
661 Beziehung hat und das- das habe ich. Und spirituell ist für mich  
662 so' n Wort, ähm als ich äh mich östlichen Philosophien und  
663 Religionen eine lei- zeitlang auch zugewandt hab, da ga- ging's  
664 immer um spirituelle Erfahrungen, aber spirituell ist für mich so-  
665 ja, ein bisschen so esoterisch angehaucht und so und heißt für  
666 mich immer, ja, der Kosmos und alles in allem, und alles ist eins  
667 und- und das ist eben was ich absolut nicht glaube. Es ist eben  
668 nicht alles eins, sondern es gibt schon einen einzigen Weg, und

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669 es gibt einen Gott, und- und es gibt eben nicht alles in allem und  
670 überall ist Gott und- es gibt eben dieses Spirituelle nicht, und für  
671 mich ist spirituell irgendwie ein schreckliches Wort, mittlerweile,  
672 also will ich nichts mehr (lachend) mit zu tun haben. + (lacht) +  
673 Obwohl es auch anders sein kann, also ich glaube, dass  
674 spirituell an sich nicht schlecht ist, weil es kommt ja von spirit  
675 und das heißt Geist. Und- und ähm spirituell ist bestimmt auch  
676 gut, aber für mich persönlich ist es irgendwie negativ behaftet.

677 77. I: Gibt es religiöse Vorstellungen, Symbole oder Rituale,  
678 die Ihnen wichtig sind oder die Ihnen wichtig gewesen sind?  
679 Wenn ja, welche sind das und warum sind, waren sie wichtig?

680 78. X: Also religiöse Vorstellungen, Symbole oder Rituale, ja,  
681 das ist- ähm- na ja, auf jeden Fall das Abendmahl ist für mich  
682 ganz wichtig, ne, weil wir da eben uns erinnern an das was  
683 Jesus auch gemacht hat, und dass wir da jedes Mal neu berührt  
684 mich- Gott da total, dass ich irgendwie wirklich merke, dass er  
685 da ist und dass wir alle ähm- ja, dass wir irgendwie alle so  
686 zusammen gehören, wir Menschen, auch. Und- dass er das  
687 weiß, dass er um unserer Sünde willen weiß, um unserer Schuld  
688 willen weiß, aber dass er uns halt liebt und das äh ist für mich  
689 wichtig und schön. Ähm ja, puuh, also- äh also ei- ähm Symbole,  
690 ja das Kreuz, ne, das Kreuz ist total wichtig, der heilige Geist ist  
691 für mich wichtig, ja. Ähm total wichtig und- weil- weil das eben  
692 mich erinnert, dass Jesus- Jesus ist halt für mich gestorben und  
693 ähm- und was Jesus für mich gem- gemacht hat und  
694 aufgenommen hat, für- für- für mich, für meine Schuld und so,  
695 damit ich leben kann, damit ich Leben in Fülle haben kann,  
696 damit ich Freude haben kann, im Leben. Ähm ja, das ist es  
697 eigentlich.

698 79. I: Beten Sie, meditieren Sie oder üben Sie in anderer Weise  
699 Ihre Spiritualität aus?

700 80. X: Ja, ich ähm- also ich pflege halt wirklich regelmäßig ne  
701 Beziehung zu Gott, dass ich echt mit ihm rede, eigentlich wie,  
702 dass ich mein Herz auch bei ihm ausschütte, und oft sitze ich  
703 einfach nur und rede mir alles von der Seele und vom Herzen  
704 und- und red das alles zu Gott und ja- und dann gibt's auch  
705 Sachen, wo ich ganz oft- also ich spiel auch Gitarre und ähm-  
706 und äh mach dann oft äh- an- also Lobpreislieder, wo ich einfach  
707 Gott lobe und preise und ihm einfach danke. Ähm für das was er  
708 tut. Und dass ich ihn liebe, sage ich ihm so oft. Und- und sing  
709 einfach Lieder und- und bete ihn aber auch an, das sind so- ja,  
710 wirklich auch mit anderen Menschen zusammen in Gottes

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711           **Gegenwart zu kommen, dadurch dass wir alle Liebeslieder oder**  
712           **Anbetungslieder singen oder so, das ist für mich ganz wichtig**  
713           **und- ganz äh schön. Ja.**

714       **81.        I: Was ist Sünde? Was verstehen Sie darunter?**

715       **82.        X: Sünde ist im Grunde Getrenntsein von Gott, also Sünde**  
716       **ist Misstrauen gegen Gott. Sünde ist ähm das äh, dass wir Gott**  
717       **nicht mehr glauben, also ich ähm- ich äh- glaube wirklich, dass**  
718       **ähm- dass das äh- wirklich die Geschichte der ganzen**  
719       **Menschheit ist, dass wir in Gemeinschaft mit Gott gelebt, dass**  
720       **er uns gemacht hat und geliebt hat und wir im Paradies damals,**  
721       **im Garten Eden und ähm- dass er äh- und da- da waren wir noch**  
722       **eins, da war der Mann und die Frau, die waren wirklich perfekte**  
723       **Ergänzung und ähm- und äh mit Gott zusammen. Und alle drei**  
724       **hatten echt wahrhaftige Gemeinschaft und- und da gab es noch**  
725       **nicht Misstrauen, und dass der Mensch so sein wollte wie Gott.**  
726       **Sondern da haben wir- waren wir in kindlich- in Abhängigkeit**  
727       **von Gott und wussten das und- und haben ihn geliebt, und er**  
728       **hat uns geliebt und hat uns beschenkt, und- und es war das**  
729       **Paradies. Aber dann ist ähm- ist- dann- dann gab's die**  
730       **Verlockung, dadurch dass der Teufel schon in der Welt war, und**  
731       **das ist der Verführer. Und der hat- der hat dann wirklich auch**  
732       **gesagt, der hat uns verführt, der ha- der wollte- der wollte uns**  
733       **verführen, und Gott hat uns eben einen eigenen Willen gegeben,**  
734       **dass wir uns entweder für oder gegen ihn entscheiden können,**  
735       **der- wir sind eben keine Sklaven, die nicht anders können als**  
736       **ihn äh zu verherrlichen, sondern wir können uns entscheiden.**  
737       **Und ähm damals ähm konnten wir uns entscheiden und haben**  
738       **uns eben dafür entschieden, dass wir so sein wollen wie Gott.**  
739       **Ähm haben uns halt verführen lassen, und dadurch ist die**  
740       **Sünde eben- dass- dass- äh- äh- also Rebellion gegen Gott und-**  
741       **und Mi- Misstrauen, und danach hat ja- haben die dann erkannt,**  
742       **dass sie nackt sind und haben halt wirklich erkannt, wie- wie-**  
743       **wie- ja, haben sich selbst erkannt, und das ist eigentlich das**  
744       **(nach Worten suchend) äh- das ist das äh- das äh- Schlimme,**  
745       **dass- dass äh einfach ähm + wir nicht mehr- nicht mehr eins**  
746       **sind mit Gott, sondern aus dieser Gemeinschaft mit Gott**  
747       **herausgeflogen sind. Und das ist eben für mich auch**  
748       **sinnbildlich so dieses- der- dass wir aus dem Paradies raus**  
749       **gefallen sind. Und- aber dur- ja, und das ist einfach dann das**  
750       **Getrenntsein von Gott und äh- und ähm die Sünde. Und wenn**  
751       **wir Gott misstrauen und- und auch äh- ja, das ist Sünde für**  
752       **mich.**

753       **83.        I: Wie erklären Sie das Böse in der Welt?**

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- 754 **84. X:** Ja, es gibt halt ähm für mich- also es gibt halt wirklich  
755 so den Teufel und- der eben daran interessiert ist, das was ich  
756 vorhin ja auch schon erklärt hab, und äh- wo ich da- das denke  
757 ich wirklich, dass- dass es eben ähm- ähm- äh den Teufel gibt,  
758 der wirklich äh Zerstörung will, und- und Böses und Hass und  
759 Armut, also was hei- also und einfach Zerstörung und  
760 Knechtung und Sklaverei will der, und Menschen fertig machen  
761 und in den Wahnsinn treiben und in die Hölle bringen, schon auf  
762 Erden. Und ähm der will das. Und das- das ist einfach äh  
763 wirklich äh jemanden, der- der daran interessiert ist. Und äh ich  
764 glaube, der ist daran so interessiert, weil- weil er- weil er  
765 einfach- (nahezu verzweifelt) ich weiß nicht, er ist eben- + er ist  
766 das. Das ist sein Wesen, dass er böse ist, und darum kann er  
767 auch nur Böses in die Welt bringen.
- 768 **85. I:** Wenn Menschen sich über religiöse Fragen nicht einig  
769 sind, wie können solche religiösen Konflikte gelöst werden?
- 770 **86. X:** Ja, das äh glaube ich einfach nur, durch Liebe. Also.. ich  
771 glaube, dass wir viel zu viel diskutieren und versuchen,  
772 Menschen zu überzeugen, mit irgendwelchen Worten. Statt ähm  
773 Menschen einfach so zu lieben und- ja, eigentlich kann nur der  
774 heilige Geist einem wirklich das klarmachen, dass- was die  
775 Wahrheit ist, dass Dinge- ja, dass- äh nur der heilige Geist kann  
776 die Herzen berühren, und die Herzen verändern, und das können  
777 wir Menschen nicht, und ich glaub einfach, dass wir ähm.. ja uns  
778 nicht strei- ja, man kann sich auseinandersetzen, natürlich, und  
779 auch diskutieren, das ist auch ok, aber wirklich Konflikte zu  
780 lösen, .. (ratlos) tja, durch Gebet. Gott bitten. Bitten, bitten,  
781 bitten, für unser Land, für unsere Stadt, für die Menschen, die  
782 wir lieb haben, für unsere Menschen in der Umgebung. Bitte,  
783 bitten, bitten, beten, beten, beten. Ich glaube, einfach nur durch  
784 Gott und seine Liebe.
- 785 **87. I:** Gibt es noch irgendwas, was Sie unbedingt dazu-  
786 hinzufügen möchten? Sonst wäre das Interview jetzt beendet.
- 787 **88. X:** Ähm- nee. Einfach nur, dass Gott wunderbar ist und-  
788 (sich in Trance redend) Gott ist.. das Licht und die Liebe und das  
789 Leben und die Freude und alles + und ja. Und ich bitte um  
790 Gottes Segen für alle, die das hören. (lacht) + Amen. (lacht)
- 791 **89. I:** Danke für das Interview.
-

Narrative Interview with Samantha

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- 1     **1**     **I:** well, alright, erm', I guess, er', try to start back as early as you  
2     can remember\*, you know, tell me about your life'
- 3     **2**     **N:** okay', erm\*, let's see, I was born in, November of eighty-\*,  
4     my er', my parents er', born to a, typical middle-class family', neither  
5     of my parents were college educated', they just erm',
- 6     **3**     **I:** really'
- 7     **4**     **N:** let's see my dad', erm', worked as a [engineering  
8     profession], a [engineering profession] and a [technical profession]  
9     for, lots of years\*, and then, actually opened his own business\*, doing  
10    glass work', erm', and, my mom', erm', actually found a job doing  
11    erm', the coding that they do', you know when you go to the doctor  
12    and you get erm', the [...] bill and they have all those little codes'
- 13    **5**     **I:** right, right'
- 14    **6**     **N:** erm', she, ended up, becoming really good at the coding  
15    system and so she started working as an auditor to make sure the  
16    codes and everything were correct and, really kind of intricate,
- 17    **7**     **I:** mhm
- 18    **8**     **N:** erm', so even though they didn't have, you know, college  
19    education', they were still, you know\*, fairly, you know, educated  
20    people, in, I guess in a', common sense, practical, you know maybe  
21    not educated in the worldly matter but,
- 22    **9**     **I:** mhm
- 23    **10**    **N:** more, you know, every day, you know\*, intelligent people\*,  
24    erm', let's see I was born in [City Z in State B in Southeast US], erm',  
25    lived here all my life', erm', live erm', have a very big extended family  
26    and live close with them\*, erm', erm', when I was .. up until I was  
27    about five we lived next door to my grandma, mother's parents', erm',  
28    and then moved and we actually ended up, when we moved they  
29    moved as well, and ended up living, erm', one [of the grandparents?]  
30    lived on about a mile', to the left of us, the other set of grandparents  
31    lived a mile to the right',
- 32    **11**    **I:** wow'
- 33    **12**    **N:** so I've always grown up with my, grandparents .. there and',
- 34    **13**    **I:** two grandparents hanging out and stuff
- 35    **14**    **N:** erm', they don't, their sides don't mix', erm',
- 36    **15**    **I:** oh I see'
-

37 16 N: yeah, erm', they're, they never can [...] birthdays and stuff\*,  
38 er it's more, they kind of, er, kind of keep to them, their own,

39 17 I: sure'

40 18 N: side of the family', erm', my dad's grandparents are from [?]  
41 so they

42 19 I: oh okay'

43 20 N: so they're pretty, pretty [rural?] you know, not terribly', you  
44 know, educated people', erm'

45 21 I: sure

46 22 N: very much erm' .. I don't know, I guess a typical-typical,  
47 [rural?] family, they-they kind of keep to themselves and take care of  
48 their own, they do their own, thing and'

49 23 I: mhm

50 24 N: you know, that kind of thing', so erm', let's see, erm', when I  
51 was two, erm my mom put me in a, erm', [Montessori?] school, [...]   
52 school\*

53 25 I: mhm, okay

54 26 N: erm', which was, really cool erm, because it's all based on,  
55 erm', you know, having kids, learning at their own pace', so a kid can  
56 move as fast or as slow as they need to', erm', and they don't ever,  
57 say we're [...] teach them that it's too advanced for 'em

58 27 I: mhm

59 28 N: it's too hard for 'em, they just let you do, whatever\*, and'

60 29 I: wow'

61 30 N: you know kids' .. either got it or they didn't, and if they didn't,  
62 they just went to something else'

63 31 I: mhm

64 32 N: erm', so', when I got ready to go to, actual, school', erm', I  
65 was, way advanced', more advanced than, kids my age\*, erm', I spoke  
66 Spanish,

67 33 I: wow'

68 34 N: I can do multiplication' and

69 35 I: sweet'

70 36 N: you know, I could read'

71 37 I: at kindergarten'

72 38 N: mhm',

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73 **39 I: wow', incredible'**

74 **40 N: erm', and, you know my mom said that she always knew that,**  
75 **you know, I was smarter, you know, a smart kid', but that, she really**  
76 **didn't know how smart I was and how good', the Montessori school**  
77 **had been', until they went to put me into school', and, you know, I was**  
78 **acting up in kindergarten', and so they called my parents and said**  
79 **you know, she's acting up because she's bored to tears', you know,**  
80 **you're doing A B and C and .. you know, she just, she don't need to**  
81 **do that\*, so they skipped me ahead to second grade',**

82 **41 I: wow', from kindergarten'**

83 **42 N: yeah,**

84 **43 I: that's incredible'**

85 **44 N: so erm', so all through school I've always been, erm', a year**  
86 **or two behind, everybody aged you know, chronologically', erm', but,**  
87 **because I was skipped ahead when I was so young', it'd never really**  
88 **occurred to me that' .. I guess that everybody was older than me',**

89 **45 I: mhm'**

90 **46 N: you know so it never, never was really an issue until high**  
91 **school and everybody started driving and, you know, I had to wait 'til I**  
92 **was in my senior year to drive', so', erm that's the only time it ever**  
93 **really became a-**

94 **47 I: so when did you graduate'**

95 **48 N: erm', I graduated in ninety-nine',**

96 **49 I: which how old were you at the time'**

97 **50 N: erm', I'd just turned seventeen'**

98 **51 I: woow', incredible'**

99 **52 N: erm', so erm', I went to co-came to college when I was**  
100 **seventeen', erm', did my undergrad in three years\*,**

101 **53 I: wow'**

102 **54 N: erm, and then went straight into a Master's program\*, so\* ..**  
103 **erm', let's see, growing up I had a pretty', typical, middle class,**  
104 **childhood', erm', my parents erm', stayed married, erm' they in fact**  
105 **didn't, my parents divorced when I was .. nineteen', so all through my**  
106 **childhood though you know, I had a-a pretty, stable, you know stable**  
107 **family structure, stable growing up',**

108 **55 I: was there any reason why your parents divorced'**

109 **56 N: erm', they erm', had really just kind of grown apart over the**  
110 **years', erm', just erm', don't know really how to kind of put er, I hate**

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111 saying growing apart because that seems so', kind of clichéd but,  
112 erm'

113 57 I: no that's cool

114 58 N: erm', my mom was really wanting to go back to school', really  
115 wanting to do a lot more other things', erm, my dad because of his,  
116 bringing out his really much more of a traditional [...] set in his ways,  
117 erm', and that had been causing, some clashing erm', I think they  
118 were really just kind of from two different places from the get-go',

119 59 I: I see

120 60 N: erm', they probably were due for a divorce, long before they  
121 had one', erm', but you know, stayed together for a long time for  
122 myself and my brother\*, so'

123 61 I: any brothers or siblings

124 62 N: yeah, I got one brother, er, he is, three years younger than  
125 me',

126 63 I: mhm

127 64 N: erm', he .. is pretty much kind of the opposite of me', I've  
128 always kind of er' .. done, you know worked ahead and things like  
129 that', erm', he's kind of a [slacker?] erm' .. he didn't go to like the  
130 Montessori type of stuff and all that when he was younger erm', for  
131 some reason or another my parents didn't put him in there erm', so I  
132 think', he wasn't., like the importance of education never really got  
133 stressed to him when he was little, like it did with me\*, erm', and I  
134 think that kind of, because he's done, all the IQ tests and things like  
135 that, and he's gifted, you know, was certified gifted and, really is  
136 probably in a lot of ways, you know, a lot more intelligent than I am',

137 65 I: sure

138 66 N: very mechanical, very you know, analytical,

139 67 I: mhm

140 68 N: erm', but just doesn't have the .. doesn't have the desire, erm'  
141 he's [...] that I expect him to any day now, pack up a backpack or  
142 something and go, you know, trapping off, you know, across the  
143 world', and be gone for two or three years',

144 69 I: laughs

145 70 N: and come back with a beard and, you know, all that', so erm',  
146 but he, you know, he's really intelligent he's just not a, an education,  
147 you know, he wants a real life education as opposed to a, you know,  
148 school type education\*,

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149 **71 I: mhm**

150 **72 N: erm' .. let's see .. erm', I played sports all though growing up',**  
151 **erm', I played for, I started softball when I was five and played for a,**  
152 **erm, very elite, softball traveling softball, [...] scheme, erm\*, from the**  
153 **time I was nine', until probably, all through-all through high school\*,**

154 **73 I: mhm**

155 **74 N: erm' .. so erm', that took me away from home quite a bit' .. er**  
156 **we were always, practicing, or erm', traveling for tournaments or, you**  
157 **know\*, erm, parents kind of, either went together if it was, you know a**  
158 **big tournament or they switched off, you know, taking me erm', so I**  
159 **spent quite a bit of time away from home', erm', growing up', erm**  
160 **even though I was with, I was with, you know at least one of my**  
161 **parents and I was with people who, erm' .. felt like family to me 'cause**  
162 **we'd, played together for so long\*, erm', but it was definitely a, erm',**  
163 **that's in an, I think that really, made me very, erm .. very conscious of**  
164 **like a work ethic because I'd played sports at such a, an elite level\*,**  
165 **erm, because it really made me, you know realize, how much work**  
166 **was required to put into something and\***

167 **75 I: was it a particular sport you played'**

168 **76 N: it was softball**

169 **77 I: softball'**

170 **78 N: yeah, I played softball for, years and years and years',**

171 **79 I: right'**

172 **80 N: and actually, I didn't quit until I came to [College A]'**

173 **81 I: oh really'**

174 **82 N: yeah, I just decided I didn't still want to do it in college\* .. so**  
175 **erm' .. let's see\* .. I guess erm', all through school I was labeled as**  
176 **kind of like an over-achiever\*, type person', erm' .. I don't know if that**  
177 **was because of, you know, being in the, schools I was in when I was**  
178 **younger and being taught to always want to, keep learning and keep**  
179 **doing things', or if that was just kind of a, a erm' .. I had a real like**  
180 **desire to please when I was younger\***

181 **83 I: mhm**

182 **84 N: I'm trying to get better about it but, er', especially when I was**  
183 **younger I had a real, you know, real desire to be, you know, the good**  
184 **kid', the kid that was doing all the stuff', won an awards and,**

185 **85 I: sure**

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186 **86 N:** you know, typical, typical kind of, over-achiever type of  
187 **syndrome\*** .. erm' .. so I was really involved with erm, quite a variety  
188 **of sports for school\***, you know not just softball but, played all kinds  
189 **of sports\***, did student counsel, clubs', you know\*

190 **87 I:** mhm

191 **88 N:** anything I could really, kind of stick my finger in er, I did\*,  
192 **erm'**, psyched off a little bit about that in high school\*, erm, but in  
193 **high school I was still very active with erm\***, things like [mulling you  
194 **in mock trial?] erm'**, [deco?], which is like a marketing, club\*,

195 **89 I:** mhm

196 **90 N:** erm' .. so I did a lot of traveling in high school too because  
197 **not only was I traveling softball'**, I was also traveling because I was  
198 **involved in all these things'**, and we've got all these competitions',  
199 **and, you know, erm'**, most of the time I went by myself', erm' .. so I I  
200 **was a, pretty [seasoned?] traveler by the time I had graduated .. erm'**  
201 **.. gosh, I have to look at [...] thing to**

202 **91 I:** [...] yeah' (laughs)

203 **92 N:** .. okay, you're gonna have to ask questions because

204 **93 I:** okay'

205 **94 N:** I'm floundering\*

206 **95 I:** now, erm', okay so like, growing up, I mean, what was religion  
207 **like for you\***,

208 **96 N:** okay er'

209 **97 I:** I mean from as early as you can remember\*

210 **98 N:** when I was very young', er, my family actually went to a  
211 **[N...?] church erm'**

212 **99 I:** really., interesting\*

213 **100 N:** and erm', my mother in fact actually had erm', some conflicts  
214 **with them\***,

215 **101 I:** really'

216 **102 N:** erm',

217 **103 I:** what kind of conflicts'

218 **104 N:** she erm', she had been raised in a [N...] church\*,

219 **105 I:** mhm'

220 **106 N:** erm' .. and, she erm' .. trying to remember the exact  
221 **situation'**, they had okay, they had had a situation where, I erm', they

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222 wanted me to go to, a .. bible quiz, kind of competition, you know that  
223 churches do'

224 107 I: mhm

225 108 N: erm', but they had a rule that, if you weren't a baptized  
226 member of the church', you couldn't, you know, participate'

227 109 I: interesting

228 110 N: so, erm', because I was, you know, Little Miss Memorization',  
229 you know they were wanting me to go', do this competition for them',  
230 erm', but the only way they'd let me go was if I was baptized' .. which  
231 is, kind of set my mom, off'

232 111 I: yeah

233 112 N: erm', and er' .. you know, she, you know very, vehemently  
234 opposed that' (laughs)

235 113 I: sure yeah'

236 114 N: erm' .. and, you know took-took a big issue at the fact that  
237 you know they were only willing to baptize me because, you know  
238 they, for-for self-serving purposes'

239 115 I:right'

240 116 N: erm', so we ended up leaving the [N...?] church (laughs)+ and  
241 it was also erm', even though that's where my mom had been-had  
242 been raised in a [N...?] church she had really kind of grown out of it',  
243 erm'

244 117 I: mhm

245 118 N: you know they, were getting away from traditions like the  
246 long skirts and the long [...] for women and no make up and, they  
247 were starting to break away from that but they were still, lot of the  
248 older people still, felt, that that was, you know, appropriate and that's  
249 where the church needed to stay',

250 119 I: mhm

251 120 N: erm', and my mom really just, got to the point where she just  
252 didn't, didn't think she could do that anymore', erm', so .. we ended  
253 up going over to erm', Baptist church\*,

254 121 I: Southern Baptist'

255 122 N: mhm', yeah\*, erm', so erm', personally I don't think my mom  
256 was ever really comfortable at the Southern Baptist either\*,

257 123 I: {oh really}

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258 **124 N:** {I don't know} if that's something that I've, I don't-I don't think  
259 **we've ever really had a conversation, about it, erm' .. but, I don't know**  
260 **maybe that's just something that I kind of felt, you know growing up**  
261 **that, I never felt like mom was really buying in to all the,**

262 **125 I:** the thoughts and

263 **126 N:** the philosophy yeah .. erm'

264 **127 I:** so why not Methodist or, you know

265 **128 N:** erm',

266 **129 I:** or Presbyterian or

267 **130 N:** my', erm', my', father's family\*, was Southern Baptist\*

268 **131 I:** oh I see'

269 **132 N:** so, erm', kind of erm', my dad was never, a particularly,  
270 **religious man\*, erm'**

271 **133 I:** mhm

272 **134 N:** we didn't do the whole, praying at meals', you know, we didn't  
273 **do any of that\*, erm we, his .. his religion was basically to show up at**  
274 **church', you know on Sundays and ..**

275 **135 I:** mhm

276 **136 N:** you know pay your, pay your money to them and that was,  
277 **you know that was, to him the extent of religious participation' .. erm',**  
278 **so when [...] did leave the [N...] church', erm, we just naturally went to**  
279 **a Southern Baptist\* ..**

280 **137 I:** mhm

281 **138 N:** erm' .. let's see\* .. I mean I did the typical erm' .. you know,  
282 **Sunday school and Sunday church', erm', bible vacation, bible**  
283 **school, erm', when I was in day care growing up it was at you know**  
284 **our church\* .. had a lot of friends from church\* .. erm, in high school I**  
285 **actually taught, vacation bible school\*,**

286 **139 I:** mhm\*

287 **140 N:** erm for a year or two\*

288 **141 I:** wow'

289 **142 N:** erm', I was, I mean I was pretty, erm', pretty I guess involved',  
290 **from an-an outside point of view you know, I also might have**  
291 **appeared to be very involved in my church', erm' .. but erm', you**  
292 **know, the way I talked about how, you know in high school and**  
293 **middle school I was involved of a lot of things just kind of .. out of, I**  
294 **guess looking for something to do',**

---

295 **143 I: mhm**

296 **144 N: erm', or looking for something that really I thought fit, me',**  
297 **erm', and I think that's kind of, you know, church was an extension of**  
298 **that\*,**

299 **145 I: mhm**

300 **146 N: you know it was looking for, you know .. I guess looking for**  
301 **like a place to', not necessarily to belong', but just something that**  
302 **seemed like somewhere where I could, you know, fit in really easily**  
303 **and, where I could do something that I thought would be worthwhile\***

304 **147 I: mhm\***

305 **148 N: erm, so we erm', we stayed with that for-for quite a while'**  
306 **erm, gosh erm\*, I guess it wasn't until my parents divorced that {that**  
307 **it really}**

308 **149 I: {oh really'}**

309 **150 N: yeah, erm', I of course like, when I started college' I didn't do**  
310 **the whole, erm', church thing anymore\*, erm', and more or less did it**  
311 **in high school, you know out of a sense of-of, obligation', erm', you**  
312 **now you couldn't come home and say you know mom, I'm just not**  
313 **gonna go to church anymore\*,**

314 **151 I: mhm\***

315 **152 N: just [...] er' .. so', you know when I got to college and really**  
316 **could, you know, I had a better excuse I guess in college didn't have**  
317 **time', couldn't go'**

318 **153 I: mhm\***

319 **154 N: erm' .. and then of course when my parents divorced\*, that,**  
320 **you know, that effectively put an end to the, to church as well so'**

321 **155 I: (laughs)**

322 **156 N: erm, to that I mean that's pretty much,**

323 **157 I: so when did your parents divorce'**

324 **158 N: when I was nineteen'**

325 **159 I: when you were nineteen so about two years into college really**

326 **160 N: yeah,**

327 **161 I: I see**

328 **162 N: yeah,**

329 **163 I: okay**

330 **164 N: yeah erm',**

---

- 331 **165 I: what year had that been'**
- 332 **166 N: so that would be, erm' .. it was, erm' .. ', because they, they**
- 333 **167 I: wow'**
- 334 **168 N: they divorced in August of \***
- 335 **169 I: wow'**
- 336 **170 N: and then of course September th and we lost a cousin in, in**  
337 **the September tragedy',**
- 338 **171 I: oh really'**
- 339 **172 N: so, you know**
- 340 **173 I: in DC or in New York'**
- 341 **174 N: in er, at the Pentagon'**
- 342 **175 I: oh really**
- 343 **176 N: yeah, so, you know, wasn't a great year',**
- 344 **177 I: yeah**
- 345 **178 N: in our family', erm', and I was scheduled erm' .. I'd met my**  
346 **husband, at college', erm', and we were getting, we got married in**  
347 **erm, June, June [date] of \***
- 348 **179 I: wow'**
- 349 **180 N: so it really threw a, a big .. oh [kinking?] in my life to have,**  
350 **you know, my parents who had been married twenty somewhat**  
351 **years', to get divorced and here I was getting ready to get married**  
352 **some months later'**
- 353 **181 I: yeah I'm sure**
- 354 **182 N: so it was really kind of .. really freaked me out at (laughing)**  
355 **the time'**
- 356 **183 I: sure, sure'**
- 357 **184 N: erm', that's not what you want to happen er you know right**  
358 **before you get married',**
- 359 **185 I: mhm**
- 360 **186 N: so', erm' .. let's see I met my k-my husband', erm', gosh erm ..**  
361 **October my first year at college\*, erm\***
- 362 **187 I: how did you meet'**
- 363 **188 N: we actually met in-in an inter-[mural?] softball game'**
- 364 **189 I: (laughing) oh really'**
- 365 **190 N: yeah erm I was in**
-

- 366 **191 I: so you were at [Greek ...?]**
- 367 **192 N: yeah I was at [Greek Name J] and he was a, he's a [Greek**  
368 **Name K],**
- 369 **193 I: okay**
- 370 **194 N: erm', we were at a, fraternity softball game erm', and er,**  
371 **everybody kept watching erm', there was, a couple of girls on [Greek**  
372 **Name J]'s team that had actually played softball'**
- 373 **195 I: mhm'**
- 374 **196 N: so we were really kind of [stacked?]', you know, against**  
375 **everybody'**
- 376 **197 I: mhm**
- 377 **198 N: and that was the first year that [Greek Name J] had been, on**  
378 **campus',**
- 379 **199 I: oh okay'**
- 380 **200 N: so here is this new sorority' .. that's coming out and just, you**  
381 **know, whopping everybody's tail', at softball',**
- 382 **201 I: mhm**
- 383 **202 N: so we started drawing you know, a pretty good crowd, you**  
384 **know everybody came to softball games and everybody would stick**  
385 **around and watch, you now, [abbreviation Greek Name J] play',**
- 386 **203 I: mhm**
- 387 **204 N: erm', and I got, I got hurt at-at a softball game'**
- 388 **205 I: oh really how did you get hurt'**
- 389 **206 N: erm, I slid into, something and I went one way, my leg went**  
390 **the other**
- 391 **207 I: wow'**
- 392 **208 N: I thought it was broken', and it ended up not being but erm',**  
393 **they were you know, hovering for, you know, so I might have come**  
394 **look at it, and they you know, it was kind of, it's all Greek so, it's kind**  
395 **of like a chaos you know**
- 396 **209 I: (laughing) yeah**
- 397 **210 N: nobody really knows, you know,**
- 398 **211 I: it's all Greek to you right'**
- 399 **212 N: yeah I mean**
- 400 **213 I: laughs**
-

401 **214 N:** nobody really knew what to do erm', and, then er, [Name A],  
402 you know had yelled, you know, go get [Name B]\*, 'cause he's a, a ex  
403 er science major',

404 **215 I:** mhm

405 **216 N:** so they knew that he would probably be the only one that  
406 would know,

407 **217 I:** laughs

408 **218 N:** what to do and what to look at and .. and er, actually, at the  
409 time I didn't, want, anybody looking at me\*, I just wanted to, to go  
410 home', so I was take me home', I'll be fine', and knew it wasn't broken,  
411 you know I was kind of, you know, grouchy, you know

412 **219 I:** yeah'

413 **220 N:** hateful, you know, just, take me home',

414 **221 I:** laughs

415 **222 N.**and er', there's this guy, coming over, you know to look at my  
416 leg, and is insistent on' .. looking at my leg and er, ended up, taking  
417 care of me like the rest of the, the evening, erm', [carried me to the  
418 bathroom?] I got to the point when I was like, I got to go to the  
419 bathroom, and I don't know how I'm gonna do this', how am I gonna  
420 get down there

421 **223 I:** laughs

422 **224 N:** 'cause the bathroom was like, way' .. you know, back two  
423 fields away',

424 **225 I:** yeah, wow'

425 **226 N:** he carried me to the bathroom' .. carried me back up to the  
426 field', erm', took me home',

427 **227 I:** wow'

428 **228 N:** you know, hold on your [...] erm', and ended up actually  
429 invited, they were having a party that Friday night'

430 **229 I:** mhm

431 **230 N:** so he invited me, you know, if I could walk, you know,

432 **231 I:** (laughs) if [someone can ... you?] to the party'

433 **232 N:** yeah if someone can [...] you to the party', come on down,  
434 and actually I was on crutches', but

435 **233 I:** wow'

436 **234 N:** but I ended up coming down anyways'

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437 **235 I: mhm**

438 **236 N: erm', 'cause my girlfriend's, my girlfriend's were like, you**  
439 **know it's like the first fraternity party', you know kind of thing', so of**  
440 **course my girlfriends were like well you've got to, you know, we've**  
441 **got to go, we've never been to a fraternity party', let's let's go down**  
442 **there'**

443 **237 I: mhm**

444 **238 N: so here I am on crutches you know, hovelling down there and**  
445 **er, he went sitting at the door, waiting to see if I had showed up,**

446 **239 I: oh'**

447 **240 N: and er, and they all went, he, brought me, inside', and cleared**  
448 **me off a space and got a chair to put my leg upon', and .. all of that so**  
449 **and'**

450 **241 I: wow'**

451 **242 N: and, and they joked that we've been together ever since', and**  
452 **that's, really**

453 **243 I: wow'**

454 **244 N: pretty much it, we er, we talked for the first, first two weeks**  
455 **we knew each other we talked on the phone like every night until like**  
456 **three and four in morning\*,**

457 **245 I: wow'**

458 **246 N: we just really, we just hit it off and so',**

459 **247 I: mhm**

460 **248 N: here we are', married two years now',**

461 **249 I: wow so how long did you date before you got married'**

462 **250 N: erm', we had been dating, erm', let's see\*, we dated a year**  
463 **and a half, before we got engaged,**

464 **251 I: mhm**

465 **252 N: and then we dated, we were engaged for a year and a half',**

466 **253 I: wow'**

467 **254 N: so we were together three years before we got married'**

468 **255 I: that's good, good'**

469 **256 N: erm', and we've almost been married now two,**

470 **257 I: cool'**

471 **258 N: so\***

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- 472 **259 I: okay**
- 473 **260 N: so that's, that's worked out well\***
- 474 **261 I: yeah, yeah**
- 475 **262 N: laughs**
- 476 **263 I: so what, at what point', we kind of call it exiting your religion**  
477 **but**
- 478 **264 N: mhm'**
- 479 **265 I: at what point', did you finally just say, you know what', erm',**  
480 **Southern Baptist thing isn't for me\***
- 481 **266 N: probably about', half way through high school',**
- 482 **267 I: really'**
- 483 **268 N: erm' .. you know in high school I was in with all the honor's**  
484 **students\*, the honor's class\*, you now all that',**
- 485 **269 I: mhm**
- 486 **270 N: erm' .. and it was, it was funny because we had like, world**  
487 **cultures class', you know that's like history and English combined**  
488 **and, meant to expose us to, you know, variety of things, variety of**  
489 **religions', erm', we had that for two years' ..**
- 490 **271 I: mhm**
- 491 **272 N: erm' .. and', and you know I was in with\*, erm' .. lot of honor's**  
492 **kids erm', bad thing about being in the South is that pretty much**  
493 **everybody's very, you know, most, non-[...] people are Christian and**  
494 **you know a lot of those are-are very, you know, professed very**  
495 **devout Christians\***
- 496 **273 I: sure**
- 497 **274 N: erm', I had a very close friend in high school that, whose**  
498 **family was from the [Eastern Europe]', erm so his family was atheist',**
- 499 **275 I: really'**
- 500 **276 N: erm, had never been able to [...]**
- 501 **277 I: yeah coming out of a communist country**
- 502 **278 N: yeah',**
- 503 **279 I: {that makes sense}**
- 504 **280 N: {had never been taught} to, you know, all this, you know,**  
505 **Christian stuff' he had just taught to be, you know, be a good person,**  
506 **and everything will work out in the end'**
- 507 **281 I: yeah**
-

508 **282 N:** erm', and erm', he took a lot of [flack?] from, people who, you  
509 know he would ask questions about things in class, erm, you know  
510 questions that, you know that, a lot of the Christian people, you know,  
511 wouldn't have thought to ask or wouldn't have wanted, you know, felt  
512 was appropriate to ask', erm, just a very .. inquisitive person because,  
513 he wasn't, held back I guess by religion, he didn't

514 **283 I:** mhm

515 **284 N:** he wasn't taught to think that certain things were  
516 inappropriate\* or, that he should believe a certain, you know, way  
517 erm', so he started, he started getting a lot of flack from people\*,

518 **285 I:** mhm

519 **286 N:** erm', a lot of those people who also considered themselves  
520 to be, his friends', were kind of, you know,

521 **287 I:** wow'

522 **288 N:** giving him flack' .. erm' .. and that just really sat bad with me\*,

523 **289 I:** mhm\*

524 **290 N:** erm', that'

525 **291 I:** towards Christianity in general'

526 **292 N:** yeah'

527 **293 I:** really'

528 **294 N:** yeah erm', towards Christianity in general

529 **295 I:** okay

530 **296 N:** you know erm' .. seeing how you know, they treated him,  
531 really kind of, erm', just put a bad taste in my mouth', you know', I  
532 was 'cause I thought you know', there's nothing in the bible that says  
533 to ostracize, somebody\*

534 **297 I:** mhm

535 **298 N:** erm', and you know, here we were ironically in a world  
536 cultures class, learning about all these different religions', and  
537 different cultures', when we had, you know, our own little mini  
538 persecution going on in the class room'

539 **299 I:** yeah

540 **300 N:** erm', and it just really, erm', I just say it really didn't sit well  
541 with me\*,

542 **301 I:** sure'

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543 **302 N:** erm', and that's, that was probably, I guess a catalyst verb for  
544 lack of a better word erm', for me to really, start questioning more  
545 erm', and I guess seeing erm, you know I'd never met anybody that,  
546 just, [...] with, you know I'm not a Christian'

547 **303 I:** mhm

548 **304 N:** that just was something I had never .. heard someone say',  
549 erm', and so to see him and his family .. erm', very you know, just  
550 matter of fact, you know, here is this, normal guy who's a very god  
551 friend of mine', who, you know, oh by the way, he wasn't a Christian'  
552 .. erm' so that really kind of .. I guess it made it seem like it was okay  
553 for me to not, be okay with-with whatever I was being taught at  
554 church', and

555 **305 I:** sure'

556 **306 N:** and to question more and to see that you know, here was  
557 somebody who, you know, was living a pretty good life' and, you  
558 know, without .. religion\*, erm', so erm', that-that's probably when I  
559 really started you know questioning a lot more about church and .. I'd  
560 always been kind of [incompatible?] with church but I couldn't really  
561 [put a finger on it?]\*, [...]

562 **307 I:** mhm

563 **308 N:** er' .. and, you know it, it was funny because, once you start ..  
564 being aware of, of people's actions versus their words and things like  
565 that

566 **309 I:** mhm'

567 **310 N:** all of a sudden you start seeing all this stuff that, you know  
568 when you think, gosh I think I never saw this before',

569 **311 I:** right'

570 **312 N:** erm', so that really, you know erm, you'd start seeing people  
571 who, you know, were very holy in church but were, you know, out,  
572 doing whatever on the week, you know during the week\*

573 **313 I:** yeah'

574 **314 N:** erm', that kind of thing', erm people who, you know, very [...]   
575 in church and, you know but were, hateful towards their children\*, you  
576 know, or were hateful towards people of other races or people of  
577 other religions\*,

578 **315 I:** mhm

579 **316 N:** erm', and that was just very erm' .. I guess I got to the point  
580 where I said you know, if this it what it means, you know to be',

---

581 Southern Baptist or, Christian\*, then, I don't think this is something  
582 that I wanna be'

583 317 I: mhm

584 318 N: erm' because I-I kept looking for an example of someone,  
585 who .. was living how they were\* .. purpo-you know, purporting to  
586 live\*, and I just couldn't-didn't find that within the church\* .. erm' ..  
587 they just, I don't know, they just, like I said, this whole thing really left  
588 kind of a bad taste in my mouth\*, erm', and I just thought you know,  
589 there's better ways to .. to go about this\*

590 319 I: true, so where are you now'

591 320 N: erm, now' (laughs)+ I'm kind of just exploring', er I guess is-is  
592 the term I use for, erm' .. I've-I've, gave serious thought to, converting  
593 to Judaism\*,

594 321 I: really'

595 322 N: because I just really\*, erm', I've read a lot about Judaism\*,  
596 and you know, talked to, erm you know, several rabbis and-and,  
597 things like that and, I really liked their, basic\* .. er tendency erm\*, I  
598 liked their emphasis on education and knowledge\*

599 323 I: mhm

600 324 N: erm, that they encourage questions,

601 325 I: mhm

602 326 N: you know and, in Southern Baptist church you know, you  
603 don't ask questions\*,

604 327 I: sure

605 328 N: and you know, you it's just best to believe', erm', whereas  
606 from what I found in Judaism\*, you know, questions are encouraged  
607 because they think that that makes you a stronger believer\*,

608 329 I: mhm

609 330 N: erm' .. you know the, the lack of a hell fire and brim stone ..  
610 er'

611 331 I: right'

612 332 N: kind of situation', erm' you know I don't like being reminded  
613 every other minute that, you know, by the way, you're going to hell',  
614 cause that's like, no matter what you do', they're always telling you  
615 you're going to hell'

616 333 I: (laughs)+ yeah

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617 **334 N: so it's like you know if you're always telling me that, what's**  
618 **the point',**

619 **335 I: mhm**

620 **336 N: erm', you know whereas Judaism just has the emphasis on,**  
621 **being a good person\*,**

622 **337 I: mhm**

623 **338 N: erm', so I've given some thought to that erm\*, and I've also**  
624 **kind of been exploring, you know, Eastern religions\*,**

625 **339 I: mhm'**

626 **340 N: erm', pretty [...] Buddhism**

627 **341 I: mhm'**

628 **342 N: erm, so\*, that's that's kind of (laughs)**

629 **343 I: sure yeah**

630 **344 N: kind of, where I am now'**

631 **345 I: interesting'**

632 **346 N: it's hard to, tell even a [...] and say, I'm a Buddhist', I mean,**  
633 **you know, it's just kind of**

634 **347 I: right**

635 **348 N: you know, what', you know, well aren't you supposed to have,**  
636 **you know the shaved head and the robes and, you know\***

637 **349 I: yeah**

638 **350 N: erm, they don't, you know .. my husband and I are looking at**  
639 **moving out of the South\*,**

640 **351 I: I see**

641 **352 N: erm, and the over reaching, erm', power of religion in the**  
642 **South is, probably one of the reasons why we're thinking about**  
643 **moving',**

644 **353 I: where do you think about moving to'**

645 **354 N: erm', honestly we're thinking about moving up North\*,**

646 **355 I: yeah I see**

647 **356 N: erm', a lot of it depends on', I'm planning on doing a PhD**  
648 **program',**

649 **357 I: cool'**

650 **358 N: so a lot of it depends on, you know, the whole, PhD**

651 **359 I: right' {right' what you get into}**

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- 652 **360 N: {kind of thing }**
- 653 **361 I: yeah**
- 654 **362 N: erm', but at-at any rate we want to move to, at least to, a large**  
655 **city, some- you know, even [City Z in State B in Southeast US]',**
- 656 **363 I: mhm**
- 657 **364 N: erm even tough it's still in the South it's it's a lot more\***
- 658 **365 I: it's very autonomist now, yeah**
- 659 **366 N: it's very autonomist, it's very diverse\*,**
- 660 **367 I: I do a lot of research on [...], interesting', so what about your**  
661 **husband I mean, [...]**
- 662 **368 N: erm, he', comes from a very erm' .. traditional Southern**  
663 **Baptist home\***
- 664 **369 I: really'**
- 665 **370 N: erm but he's from a very small town, he's from [Place R in**  
666 **State Z in Southeast US], [State Z in Southeast US]\***
- 667 **371 I: okay, yeah**
- 668 **372 N: erm', so you know, everybody's Southern Baptist in [Place R**  
669 **in State Z in Southeast US]\***
- 670 **373 I: laughs**
- 671 **374 N: I mean'**
- 672 **375 I: yeah**
- 673 **376 N: that just, that's how it is'**
- 674 **377 I: that's interesting', cause you said part of your family comes**  
675 **from [?] which is very similar**
- 676 **378 N: mhm', yeah, so erm .. I think what, what has made the big**  
677 **difference form y husband, has been, erm, he comes from a very**  
678 **educated family\*,**
- 679 **379 I: mhm**
- 680 **380 N: erm', his dad and stepmother are both veterinarians',**
- 681 **381 I: oh, interesting\***
- 682 **382 N: erm', his uncle's a doctor',**
- 683 **383 I: mhm'**
- 684 **384 N: it, it's just a very, er even though they're a very religious**  
685 **family they're also that where there's been a lot of emphasis placed**
-

686 on', education and being aware of the world' being aware of the  
687 surroundings\*,

688 385 I: mhm

689 386 N: erm' .. so erm', you know he', definitely no longer considers  
690 himself, anywhere near a Southern Baptist',

691 387 I: mhm

692 388 N.erm but he's still, I think he, you know, he, he still considers  
693 himself a Christian\*, as a whole\*, just not, you know, necessarily\*,  
694 belonging to a s-particular doctrine\*, of beliefs\*

695 389 I: how does that make you feel'

696 390 N: that's that's', you know, I-I can understand that\*, erm', you  
697 know, he had a very positive experience, with religion growing up',  
698 whereas you know I, kind of didn't\*,

699 391 I: mhm

700 392 N: erm' .. you know erm', most of his, he went to church with all  
701 his friends', they did lots of activities', erm', it was very, recreational, I  
702 guess

703 393 I: mhm

704 394 N: erm so even though he got the-the hell fire and brim stone  
705 which, he didn't, you know appreciate or like', erm', he also has a lot  
706 of, erm, you know fun memories of-of, church and, and things like  
707 that, it's just been more er ... because he was in a small town\*, it kind  
708 of had to be a positive, rural church experience, I mean, there wasn't,  
709 you know, fifty churches to pick from\*,

710 395 I: mhm

711 396 N: there was five',

712 397 I: mhm

713 398 N: and so you-you pretty much I mean you had to have a, you  
714 couldn't be too .. judgmental you couldn't be too, you know, had to  
715 watch appeasing cues

716 399 I: mhm

717 400 N: erm', whereas when he came to [City Z in State B in  
718 Southeast US], it was kind of like', wow', people are really', you know

719 401 I: laughs

720 402 N: erm, and also it's-it's easier to be happy about being a  
721 Southern Baptist if, that's all there is',

722 403 I: mhm

---



723 **404 N:** you know they didn't really, in [Place R in State Z in  
724 **Southeast US]** there's not', Jewish people living next door\*, there's  
725 not, you know, not a lot of erm', outside .. you know influence [...] **outside**  
726 **religions so', there was never an-an opportunity to', be**  
727 **exposed to something else or, to, see someone act negatively**  
728 **towards', I mean there's not a lot of African-Americans in [Place R in**  
729 **State Z in Southeast US], much less, you know,**

730 **405 I:** mhm

731 **406 N:** anything else\*, so, erm', when he got to [City Z in State B in  
732 **Southeast US]**is when, he really started, kind of seeing how .. you  
733 know the-the, what he considers to be the problems inherent with,  
734 you know, his religious background\*, erm', so he definitely I mean he  
735 still considers himself a Christian, he's still, ascribed to, you know the  
736 **Christians' belief of, you know Jesus and, things like that', but as far**  
737 **as a specific .. you know, he's definitely away from the Southern**  
738 **Baptist**

739 **407 I:** laughs

740 **408 N:** camp now' so',

741 **409 I:** right, okay, well I was gonna ask you some specific questions  
742 **if that's okay'**

743 **410 N:** okay'

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## Faith Development Interview with Samantha

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- 1       **1**    **I:**    erm, reflecting, on your life, identify its major chapters,  
2            what marker events especially stand out to you'
- 3       **2**    **N:**  marker events, erm' ... let's see, I'd probably say, erm' .. you  
4            know the earliest one would be definitely, you know our parents put  
5            me into Montessori school\*,
- 6       **3**    **I:**  mhm
- 7       **4**    **N:**  erm, because that really set up from me that, education was  
8            something, you know, holly important'
- 9       **5**    **I:**  mhm
- 10      **6**    **N:**  .. er', you know and really kind of put a, I guess a thirst for  
11            knowledge for lack of a, better term you know, into me\*, erm'.. gosh  
12            ... probably erm' .. I don't know if it could be considered an event  
13            but, erm, just, you know my relationship with, you know my friend  
14            in high school that, you know, was an atheist\*, erm
- 15      **7**    **I:**  mhm
- 16      **8**    **N:**  kind of that whole relationship as a whole erm, was really kind of  
17            the first time I'd ever encountered someone who was, different', and  
18            was erm, you know, kind of blatantly different',
- 19      **9**    **I:**  mhm
- 20      **10**  **N:**  and really didn't care', you know .. you know, one way or the  
21            other what, you know, people said to him or thought of him or,
- 22      **11**  **I:**  he's obviously very strong'
- 23      **12**  **N:**  yeah,
- 24      **13**  **I:**  not many people'
- 25      **14**  **N:**  yeah
- 26      **15**  **I:**  [...] have the dynamics down here so
- 27      **16**  **N:**  I don't know I mean, probably my parents' divorce, erm', just  
28            because like I said that's when church stopped for the whole, for  
29            the family',
- 30      **17**  **I:**  really'
- 31      **18**  **N:**  erm it, which, kind of, [fuelled?] my impression that it was kind  
32            of, a façade
- 33      **19**  **I:**  mhm
- 34      **20**  **N:**  you know because otherwise', you know, [...] everybody's still  
35            there going to church\*
-

- 36       **21**    **I: mhm**
- 37       **22**    **N: so it was kind of like you know, when the family broke up', the ..**  
38       **the need to, to keep up appearances, was no longer necessary\***
- 39       **23**    **I: mhm\***
- 40       **24**    **N: so,**
- 41       **25**    **I: okay', are there any past relationships that have been important**  
42       **to your development as a person'**
- 43       **26**    **N: hmm, erm',**
- 44       **27**    **I: and why'**
- 45       **28**    **N: let's see, erm', I had a very close girlfriend erm, from the time I**  
46       **was, gosh probably ten', erm', up until about', er tenth grade of high**  
47       **school\*,**
- 48       **29**    **I: mhm**
- 49       **30**    **N: erm, we've reached high school erm, I'd never been really good**  
50       **with, with friends', erm', probably because I was kind of, doing**  
51       **things, you know, all the time I was very, you know, a busy child,**  
52       **erm, and I was kind of an-an oxymoron', I was, you know, too smart**  
53       **for the cool kids, and too cool for the smart kids',**
- 54       **31**    **I: laughs**
- 55       **32**    **N: erm', I had that-that weird, position, of being, having the ability to**  
56       **both be popular, but I was also smart\*,**
- 57       **33**    **I: mhm**
- 58       **34**    **N: and so I was drawn a lot more towards, the being smart\*,**
- 59       **35**    **I: mhm**
- 60       **36**    **N: so I wasn't, popular enough for the popular kids if that makes**  
61       **sense\*, {like I wasn't, you know}**
- 62       **37**    **I: {sure, sure\*}**
- 63       **38**    **N: it's not hip to be smart'**
- 64       **39**    **I: (laughing) yeah, yeah**
- 65       **40**    **N: you know', but her I was, you know in all these, you know,**  
66       **honor's classes and things like that,**
- 67       **41**    **I: mhm'**
- 68       **42**    **N: erm' .. and er, so, for me' having a best friend', you know for so**  
69       **long, was really, you know, important because, I didn't have a lot of**  
70       **really close friends', erm',**
- 71       **43**    **I: what happened'**
-

- 72 **44 N:** when we were in tenth grade erm, she actually erm, started  
73 hanging out with some other people, erm', and got on drugs\*,
- 74 **45 I:** oh wow'
- 75 **46 N:** erm', and er', in order to, the only way that they were gonna get  
76 her off drugs was to, get her away from the people she was hanging  
77 out with',
- 78 **47 I:** mhm
- 79 **48 N:** which unfortunately, they also had to get her away from me' erm'
- 80 **49 I:** mhm, mhm
- 81 **50 N:** and er, so, her, father actually lived in [State A in Southeast US]\*  
82 .. so her mom' .. packed her bags and .. sent her to [State A in  
83 Southeast US] with her dad',
- 84 **51 I:** mhm
- 85 **52 N:** erm, we're actually still, very close\*
- 86 **53 I:** mhm
- 87 **54 N:** erm but, there was a period of about .. gosh I guess about three  
88 years that, we didn't, see each other or spoke to each other\*,  
89 because, she was down there, they were trying to get her, to kind  
90 of, start her life over',
- 91 **55 I:** mhm
- 92 **56 N:** erm, put her in rehab', you know, the whole', whole nine yards\*
- 93 **57 I:** mhm
- 94 **58 N:** and then they s-we, actually started talking, erm, when we got,  
95 both of us got into college, erm', we kind of, she was in town and  
96 we, started seeing each other, and talked about what had happened  
97 and, whole nine yards, so we're we're actually right back, kind of  
98 where we were\*, oddly enough\*, erm so we're still really, real  
99 close\*, now but, we had a [hiatus?] (laughs)
- 100 **59 I:** right' right'
- 101 **60 N:** erm',
- 102 **61 I:** anybody else'
- 103 **62 N:** erm', my-my relationship in high school with, you know my, my  
104 guy friend, erm that, you know was an atheist\*, that was, you know  
105 very important\*
- 106 **63 I:** mhm
- 107 **64 N:** erm, 'cause he was a very strong', erm, personality',
-

- 108       **65**    I: mhm
- 109       **66**    N: erm ... probably my mom', erm, because she's always  
110       encouraged erm, learning and education and, erm, exposure to  
111       other cultures .. erm it's kind of like even, even that's was  
112       something that she didn't have herself she was very, erm, insistent  
113       on, on her kids, you know seeing that and-and understanding that,  
114       erm', and then my husband erm\*, you know, I was, when I stayed in,  
115       [State B in Southeast US]for college', you know, I was kind of  
116       worried that, you know I wasn't, ever gonna find someone,
- 117       **67**    I: mhm
- 118       **68**    N: to be involved with because I kind of had these, you know, erm',  
119       I wasn't, you know most people you know here in, the bible boat or,  
120       you know, Christians' of some sort\*,
- 121       **69**    I: mhm, yeah
- 122       **70**    N: erm', you know so it's hard when-when you. you're dating  
123       somebody and you get around to that religion talking and you say,  
124       well, actually,
- 125       **71**    I: this is how I feel'
- 126       **72**    N: I don't really [bind?] all this stuff, I mean, you know a lot-most  
127       people that would, you know, maybe no necessarily immediately  
128       turn off, but, you know will eventually, you know, because of family  
129       or, personal, reasons or-or, any of this sort\*, you know it would  
130       eventually kind of, push them away',
- 131       **73**    I: mhm
- 132       **74**    N: erm so the fact that my husband had, had been, you know, erm',  
133       brought from an educated family, you know very kind of worldly,  
134       family\*, erm, you know he's very, open to that and very, you know,  
135       understanding of that and, you know we've had talks about, you  
136       know what are we gonna do of our kids', that's like the, you know,  
137       the big issue\*,
- 138       **75**    I: yeah
- 139       **76**    N: and erm, you know he's very open to, to erm .. exposing kids to,  
140       a variety of stuff, you know\* .. Christianity, Judaism, Buddhism',  
141       and you know whatever\*, you know, he doesn't nec-he's not  
142       necessarily, you know, the kids have to be Christian\*
- 143       **77**    I: mhm
- 144       **78**    N: erm, which is a very, beneficial thing, 'cause I don't think I could  
145       be married to someone who was very, adamant about .. that', but a  
146       lot of that I guess is because he has a lot of doubts of his own\*,
-

- 147 **79 I: mhm**
- 148 **80 N: so he doesn't necessarily feel right about, you know\*, about why**  
149 **has he got to raise his kids as Christians' if he's not sure, you know**  
150 **if that's**
- 151 **81 I: right'**
- 152 **82 N: what he wants to be himself\*, so**
- 153 **83 I: right\***
- 154 **84 N: that's probably it'**
- 155 **85 I: okay, can you recall any changes in relationships that have had**  
156 **signi-a significant impact on your life and the way you think about**  
157 **things'**
- 158 **86 N: er, my parents' divorce\* .. erm' .. you know most, I mean they**  
159 **were married, twenty three years',**
- 160 **87 I: mhm**
- 161 **88 N: most people don't call it quits after .. I mean that's a long time',**  
162 **you know to be married', erm', and it really came out of nowhere'**
- 163 **89 I: mhm**
- 164 **90 N: erm', for a long time I had thought that my would have gotten,**  
165 **get a divorce\*, erm, both in, middle school and erm', high school\* ..**  
166 **erm' .. you know and on one occasion I even asked my mom\*, you**  
167 **know\* .. er I think it's probably after a fight or something you know**  
168 **if they were gonna get divorced and my mom's, you know, no', you**  
169 **know, we're just, having a fight' .. erm' .. so it was kind of one of**  
170 **those things that I've always thought my parents like needn't to be**  
171 **divorced',**
- 172 **91 I: alright'**
- 173 **92 N: I mean oddly enough', I mean because they weren't,**
- 174 **93 I: right'**
- 175 **94 N: you know they're, they're typical, seventies, you know they**  
176 **graduated in the seventies, got married, right after high school'**
- 177 **95 I: right'**
- 178 **96 N: that kind of thing', I mean you know, you don't know who you are**  
179 **in high school\*, I mean so,**
- 180 **97 I: mhm**
- 181 **98 N: to them, get married I mean .. erm, so yeah I mean I've always**  
182 **kind of thought they needn't to be divorced\*,**
-

- 183 **99 I:** laughs
- 184 **100 N:** erm' .. but you know they had always been very insistent that,  
185 you know, that they weren't going to', they didn't need to be  
186 divorced\*, and so to come home one day, and have them sitting at  
187 the kitchen table and saying, we got to tell you something', we're  
188 getting a divorce, just kind of [floored?] me',
- 189 **101 I:** mhm
- 190 **102 N:** erm because it-in a way I kind of felt, I guess I kind of felt like I  
191 had been deceived',
- 192 **103 I:** mhm\*
- 193 **104 N:** because I'd thought, you know for so long', that just any day,  
194 you know, all my friends' parents were divorced', so'
- 195 **105 I:** yeah, that's the in-thing'
- 196 **106 N:** yeah', I mean, I only had, well I mean I take that back, I had, I  
197 knew quite a few people, whose parents were not divorced\*, erm',  
198 most of my close friends' though, parents, you know, everybody, I  
199 knew more people whose parents were split up than not' .. erm' ..  
200 and er', so yeah I guess I did I felt, I felt more deceived than  
201 anything\*, you know 'cause you know, I've been asking about  
202 getting a divorce for, five years', you know
- 203 **107 I:** mhm
- 204 **108 N:** why', you know\*, why are you doing it now'
- 205 **109 I:** yeah all of a sudden'
- 206 **110 N:** yeah, and er, and especially six months before I was getting  
207 ready to get married myself\*
- 208 **111 I:** mhm
- 209 **112 N:** erm, really erm\* .. kind of .. blew it\*, (laughs)
- 210 **113 I:** yeah
- 211 **114 N:** blew a hole, blew the wind out of my sails', erm .. you know my-  
212 my husband's parents are divorced erm, and had a very ugly  
213 divorce\*,
- 214 **115 I:** really
- 215 **116 N:** erm, so divorce', was a very, sensitive\*
- 216 **117 I:** mhm
- 217 **118 N:** sensitive subject for him\*,
- 218 **119 I:** mhm
-

- 219 **120 N:** erm .. and, so when my parents got divorced\*, you know, my-I  
220 immediately went to go, you know went to him' .. you know it, for a  
221 [...] because, you know\*, of his own situation, you know brought  
222 back a lot of memories, brought back a lot of, you know, things that  
223 he didn't want to deal with, so', it was really a hard time for both of  
224 us\*, erm, so that-that's probably, the number one', (laughs)
- 225 **121 I:** sure'
- 226 **122 N:** yeah',
- 227 **123 I:** okay', how has your image of god and your relation to god  
228 changed across your life's chapters\*
- 229 **124 N:** .. gosh, erm' .. you know, growing up in the church, you see, you  
230 know' .. [...] looking, you know what guy with blue eyes and long  
231 brown hair and the beard', I mean, so you know when you're little',  
232 that's, you know, that's all I ever knew\*, you now of Jesus and, you  
233 know, for a long time I had thought Jesus and god were like the  
234 same thing', and
- 235 **125 I:** mhm
- 236 **126 N:** you know and I guess in, Christianity they kind of, supposed, are  
237 supposed to be\*
- 238 **127 I:** mhm
- 239 **128 N:** but er, you know so that was always my image', you know'
- 240 **129 I:** mhm
- 241 **130 N:** of god', erm' .. you know, now', that, I guess I've gotten a little  
242 more .. questioning and, and things like that', erm' .. I don't really  
243 have a-an image of god', as a person I would guess',
- 244 **131 I:** mhm
- 245 **132 N:** erm', that's funny how I'm always watching this stuff on  
246 discovery channel, where they do like the bible scholars and
- 247 **133 I:** yeah
- 248 **134 N:** {things like that }
- 249 **135 I:** {I do that too}
- 250 **136 N:** and it's so funny because, you know .. they say, [...] you know,  
251 Jesus was probably, you know, an Arabic, man\*
- 252 **137 I:** mhm
- 253 **138 N:** erm, you know, didn't look anything like, you know, what's on,  
254 you know'
- 255 **139 I:** mhm
-



- 256 **140 N:** the Sunday school wall', erm' .. and so, you know, when I see  
257 stuff like that', and I'm thinking, you don't see so smart, educated  
258 people, you know and that makes perfect sense if they're over in  
259 the Middle East, you know, yeah, Jesus probably was, you know an  
260 Arabic'
- 261 **141 I:** mhm
- 262 **142 N:** erm', so of the-the conflicting .. kind of stuff really kind of  
263 destroyed the whole, you know, man in the white robe,
- 264 **143 I:** mhm
- 265 **144 N:** you know, portrayal for me, erm', so I-I don't really have a sense  
266 of god as a person\*, erm' .. I guess I have it more of a, a spiritual ..  
267 erm' .. I'm seeing god more in things of erm, people's actions and in  
268 nature\*, things like that and, more so than, you know\*, some god,  
269 sitting upon a throne in the clouds', I guess\*,
- 270 **145 I:** mhm, okay', erm', have ever had moment-er have like moments  
271 of intense joy', or like a breakthrough experience that's, affirmed or  
272 changed your sense of life's meaning\*,
- 273 **146 N:** ... gosh, I don't think so'
- 274 **147 I:** oh really'
- 275 **148 N:** no, I mean ... cause when you said that I think of stuff like near  
276 death experiences or, you know when you of had, an epiphany or,
- 277 **149 I:** mhm
- 278 **150 N:** or something like that erm\*, I don't know I-I think that, my-my  
279 change in thoughts and attitudes has been more erm', of kind of of  
280 an evolutionary, you know, type of thing\*, you know
- 281 **151 I:** mhm
- 282 **152 N:** nothing happened\*, I didn't wake up one day and say, you know  
283 what', Southern Baptist suck\*, you know
- 284 **153 I:** laughs
- 285 **154 N:** you know I just,
- 286 **155 I:** right', (laughs)
- 287 **156 N:** it was, it's more of a, a gradual you know,
- 288 **157 I:** yeah, yeah
- 289 **158 N:** erm\*, 'cause
- 290 **159 I:** soooo
- 291 **160 N:** okay, erm', growing up I was a real people' pleaser'
-

- 292 **161 I: mhm**
- 293 **162 N: and it's just really now starting to sink in that, you know\*, I don't**  
294 **have to be'**
- 295 **163 I: mhm'**
- 296 **164 N: , you know and and, that's something that, you know, I didn't**  
297 **wake up one day and said, you know what I'm gonna start telling**  
298 **people no\***
- 299 **165 I: mhm**
- 300 **166 N: erm, you know, it's like [...] you can't wake up and like, quit**  
301 **smokin'**
- 302 **167 I: right'**
- 303 **168 N: you know, people might say that, but,**
- 304 **169 I: mhm**
- 305 **170 N: it's a gradual, erm, so I don't think there's [...] anything that's**  
306 **kind of, changed my outlook or perceptions of, things, it's been**  
307 **more of a, kind of a, a combination\* ..**
- 308 **171 I: okay, well in the same respect, have you ever had times of crisis**  
309 **or suffering in life, erm', where-where you felt profound disillusion',**  
310 **or that life had no meaning', er, what happened to you at these**  
311 **times and how have these experiences affected you'**
- 312 **172 N: I had a bout of depression in high school',**
- 313 **173 I: mhm**
- 314 **174 N: erm' .. just erm, kind of a-a burnout', kind of, situation' erm' .. I**  
315 **have erm, I have a possessive compulsive disorder\*,**
- 316 **175 I: mhm**
- 317 **176 N: erm, that's probably something I should have mentioned in my**  
318 **narrative, erm'**
- 319 **177 I: no that's okay'**
- 320 **178 N: which erm, as lot of people say that they have that, you know,**  
321 **kind of, in a jokingly, yeah but most people don't have like, [...]**
- 322 **179 I: so your [house is spotless?]**
- 323 **180 N: yeah, so I mean I had, I had to erm', it was causing a lot of erm,**  
324 **stress on me in high school\***
- 325 **181 I: really'**
- 326 **182 N: because I was doing so much', and everything had to be perfect',**
- 327 **183 I: mhm'**
-

- 328 **184 N:** and then you know when you're checking your stove eight times  
329 a day and your door locks' and
- 330 **185 I:** mhm
- 331 **186 N:** I mean it', you know\*, you get to the point where you're just  
332 gonna, you know you have a, kind of a melt down'
- 333 **187 I:** mhm
- 334 **188 N:** erm', so I had a, a real, you know, severe bout of depression',  
335 erm, in high school, quit eating, erm'
- 336 **189 I:** mhm
- 337 **190 N:** I guess you could say I was in a state of anorexia,
- 338 **191 I:** mhm
- 339 **192 N:** erm as a, kind of a side effect', of er, the depression, not  
340 because I was, intentionally, starving myself I just wasn't, you  
341 know, just wasn't eating'
- 342 **193 I:** mhm
- 343 **194 N:** erm', so erm\*, I did, erm\*, you know, I don't have people who erm  
344 had friends, you know, oh just, lay your burdens to god', and-and,  
345 you know that', kind of stuff',
- 346 **195 I:** mhm
- 347 **196 N:** erm, I chose science'
- 348 **197 I:** laughs
- 349 **198 N:** er, I er, I went to erm, behaviour modification therapy\*, erm, for  
350 erm, actually about a year',
- 351 **199 I:** mhm
- 352 **200 N:** er, so I went through it, you know, for quite some time', erm to,  
353 to, kind of, retrain myself as far as my compulsions, erm, and to  
354 deal with, you know, learn how to do things [...] without, basically I  
355 was manifesting anxiety through compulsion\*,
- 356 **201 I:** mhm\*
- 357 **202 N:** erm', so, you know I went through a lot of, behavioural  
358 modification to, kind of, train myself to direct, anxiety elsewhere',  
359 erm, and, started, just letting go of stuff\*, erm\* .. you now, getting  
360 rid of things\*, not doing things that didn't, I didn't really care  
361 about\*, erm\*, you know letting go of a lot of that, people pleaser,
- 362 **203 I:** right' right'
- 363 **204 N:** mentality, erm\*, so I really just kind of erm\*, it sounds kind of
-

- 364 funny that I [played?] my OCD, in , reverse\*,
- 365 **205 I:** mhm
- 366 **206 N:** like, once .. the psychologist and psychiatrist introduced to me  
367 the idea' that I was in control of' .. how I felt',
- 368 **207 I:** mhm
- 369 **208 N:** well you know OCD I mean, that's great', you know, I'm in  
370 control, I can fix all this',
- 371 **209 I:** mhm'
- 372 **210 N:** so, I just started, fixing it', you know, okay', you know, I mean it  
373 was like it never occurred to me that I could be in charge of how I  
374 felt, too
- 375 **211 I:** that you're in power basically
- 376 **212 N:** yeah', so the fact that they were like, you know if, if you're tired  
377 of feeling this way, just don't'
- 378 **213 I:** (laughing) yeah
- 379 **214 N:** you know just, you know, just, do something about this', so erm,  
380 you know, I started dealing, I got rid of all the, activities that I didn't  
381 want to do', erm, you know kind of erm, went easier in school',
- 382 **215 I:** mhm'
- 383 **216 N:** erm' .. gosh erm, I mean I I just, I you know started doing [...] and  
384 yoga and, and just kind of, you know, applied', you know, getting  
385 better that kind of became my new compulsion, I guess
- 386 **217 I:** mhm
- 387 **218 N:** erm, so erm, yeah I mean once, once they introduced the idea to  
388 me that, I could, you know, that I was, still in charge,
- 389 **219 I:** mhm
- 390 **220 N:** that kind of, you know, set it off and, and really put me on the  
391 road to, to getting better\*
- 392 **221 I:** mhm
- 393 **222 N:** so\*,
- 394 **223 I:** okay .. erm ,focusing now n the present how would you describe  
395 erm, your current relationship to your parents'
- 396 **224 N:** erm, I get along with my mom extremely well', we're, extremely  
397 close, erm', we have, you know the kind of, hate to say I, but it's  
398 kind of, like, the kind of mother-daughter relationship that people  
399 write books about',
-

- 400 **225 I: laughs**
- 401 **226 N: like, we really have made the transition from being, mother and**  
402 **daughter to being, like, good friends',**
- 403 **227 I: mhm**
- 404 **228 N: erm', you know we're-we're still mother and daughter you know**  
405 **occasionally but, for the most part I mean we, you know .. we've**  
406 **kind of made that .. that role she joked with me yesterday in fact,**  
407 **that you know, the older I get, the smarter she is'**
- 408 **229 I: laughs**
- 409 **230 N: and it's true you know, the older you get the smarter your**  
410 **parents are', erm' .. so erm' .. you know I I get along with her real**  
411 **well\*, erm\* .. my dad' .. I don't wanna say, I-I don't feel like .. I can**  
412 **say we get along well because we really kind of don't', erm' .. after**  
413 **my, mom and dad got divorced\*, erm' .. my dad started having, erm,**  
414 **like, depression problems\*, things like that erm\*, he got remarried**  
415 **erm, they divorced in August he got remarried in February\*,**
- 416 **231 I: wow'**
- 417 **232 N: erm\*, very just kind of, weird' kind of, things going on\*,**
- 418 **233 I: mhm**
- 419 **234 N: erm\* .. so, I feel like .. the person he is now is not he dad I knew**  
420 **growing up',**
- 421 **235 I: really'**
- 422 **236 N: you know, call it a midlife crisis',**
- 423 **237 I: mhm**
- 424 **238 N: what I mean whatever you may call it but it's, it is, to me it is not**  
425 **the same person\*,**
- 426 **239 I: mhm**
- 427 **240 N: at all\*, erm, so we don't, not get along' .. but it it's a real strange,**  
428 **kind of relationship\*, because he's not' the person that I remember',**  
429 **erm', almost, it's weird but I feel like I have a stepdad or**  
430 **something\*,**
- 431 **241 I: mhm**
- 432 **242 N: erm\*, we, you know we see each, we talk to each other ..**  
433 **probably once every, every other week or so', erm\*, and I probably**  
434 **only see him\*, probably once every two months', erm, even though**  
435 **he lives in town' .. erm', so, you know we don't, we don't actively**  
436 **not get along', we're not exactly close either\*, I guess is is**
-

- 437 **243 I: mhm**
- 438 **244 N: the easiest way to clarify it\***
- 439 **245 I: okay\*, are there any other current relationships that are**  
440 **important to you'**
- 441 **246 N: yeah well my husband\*, I guess', er, (laughs)**
- 442 **247 I: laughs . right'**
- 443 **248 N: er, yeah my husband erm .. my grandparents', erm, my mother's**  
444 **parents', er are extremely important to me', erm, my husband and I**  
445 **lived with them, while we were both in gradate school**
- 446 **249 I: mhm**
- 447 **250 N: erm, so erm, they have this huge, it's like a 56 hundred square**  
448 **foot house'**
- 449 **251 I: wow'**
- 450 **252 N: and it's divided, into like, two, it's like two houses got built on**  
451 **top of each other',**
- 452 **253 I: mhm**
- 453 **254 N: erm', so they live in the upstairs and we live in the downstairs',**  
454 **we have since we got married\*,**
- 455 **255 I: mhm**
- 456 **256 N: erm', and they have really', made it, possible for us to both be, in**  
457 **graduate school and-and where we are, erm' .. I went to grad school**  
458 **straight after we got married', my husband worked for a little while'**  
459 **.. erm, and then got laid off', and so he decided when he got laid**  
460 **off', he said well you know', I've been thinking about going back to**  
461 **school, I'll just go back to school\*,**
- 462 **257 I: mhm**
- 463 **258 N: erm, and we definitely, could not be doing, what we're doing now**  
464 **.. were it not, for them\*, er, I mean they're just, you know, they just**  
465 **help us erm\*, and they're pretty young I mean, they're they're in**  
466 **their, they're like sixty-five'**
- 467 **259 I: mhm**
- 468 **260 N: so I mean as far as grandparents go, you know {that's, that's**  
469 **very young'}**
- 470 **261 I: {that's still very young}**
- 471 **262 N: yeah**
- 472 **263 I: especially for your age'**
-

- 473 **264 N:** yeah, they're-they're very active, very erm, I [...] that my  
474 grandma thinks she's thirty', erm, but she really does, I mean,  
475 she's, you know they're, they're very active', erm, in fact they, they  
476 go for like, they went for like fishing all weekend',
- 477 **265 I:** laughs
- 478 **266 N:** which is what they do like', every weekend\*,
- 479 **267 I:** mhm
- 480 **268 N:** erm', so erm, they're, they're very important erm .. and she-  
481 they're very .. they-they push education, you know, that's one of the  
482 reasons why they said why don't you come live with us\*, because,  
483 they really, wanted, us to be able to do, what we want to do, so',  
484 they're-they're important to me'
- 485 **269 I:** okay', what groups institutions or causes do you identify with',  
486 why do you think these are important'
- 487 **270 N:** ... when you said like groups, institutions and things, I likely  
488 think of charities', erm ... I kind of go for any group', I'm a [...] for  
489 any group that helps people who are being persecuted I guess',
- 490 **271 I:** mhm
- 491 **272 N:** so erm, things like, [State B in Southeast US]Cares, you know  
492 the AIDS, program here', erm, battered women shelters\*, anything  
493 like that erm .. you know I got my undergraduate in law, in, legal  
494 studies\*,
- 495 **273 I:** mhm
- 496 **274 N:** erm, and I had the intention of going to law school\*, erm, and  
497 that came from, you know, kind of a desire to help, you know, help  
498 under dog,
- 499 **275 I:** mhm
- 500 **276 N:** erm .. so erm .. yeah I really do, I-I, I feel the need to, to  
501 [write/right?] persecution I guess', erm I have a big desire to, not  
502 necessarily correcting an, individual way of thinking', but to change  
503 how people, think about certain things\*, erm, like you know,  
504 something like, you know we volunteer at [State B in Southeast  
505 US]Cares\*,
- 506 **277 I:** yeah
- 507 **278 N:** erm', I'm more concerned about', their AIDS education  
508 programs',
- 509 **279 I:** mhm
- 510 **280 N:** than I am about', the people that they help with AIDS\*
-

- 511       **281** I: mhm
- 512       **282** N: and that might-I mean that's, I feel weird saying that but, there's  
513           a lot of people who, there's a lot of people willing and ready to help  
514           those, of them with actual AIDS,
- 515       **283** I: mhm
- 516       **284** N: erm, in my opinion though' .. one of the first things you got to do  
517           is change the way people think about it'
- 518       **285** I: mhm
- 519       **286** N: erm, so I'm, far more into, educating, doing an educational  
520           program, than I am, you know, doing the actual you know, helping  
521           the people .. you know that have it\* so erm .. I don't-I guess  
522           education is just kind of the-the big the buzz word of my life I guess  
523           erm\*, both for myself and what I want .. you know to do with my life  
524           as far as, you know changing, how people think about things and  
525           perceptions and, things like that\*
- 526       **287** I: mhm .. okay, well, do you feel that your life has meaning at  
527           present'
- 528       **288** N: .. gosh, (laughs) + erm', I guess yes and no', I don't feel like I  
529           have like a specific meaning, like if you asked me to, to write it  
530           down in a sentence like what's the meaning of our life I couldn't do  
531           that\*,
- 532       **289** I: mhm
- 533       **290** N: erm', I feel like I have a-a general direction or a general goal that  
534           I want to work towards', you now, like I just said I went, I wanna do  
535           something in, you know, where I'm educating people', erm', that's  
536           one of the reasons I've really enjoyed teaching English at [State B  
537           in Southeast US]State',
- 538       **291** I: mhm
- 539       **292** N: is, I throw in a lot of outside stuff\*, with my kids\*, erm, my kids  
540           didn't know what the drive to was\*, erm .. and you know, to be able  
541           to, you know teach them things like that, you know, on top of you  
542           now, what a verb is, you know is-is really .. a rewarding I guess,  
543           experience', for me\*,
- 544       **293** I: mhm
- 545       **294** N: erm, so' .. I mean yeah I guess erm, sometimes I, you know, [...] I  
546           don't feel like, my life initially has like a purpose or a meaning right  
547           this minute', 'cause I'm, I mean, I'm a typical grad student\*, you  
548           know I'm just trying to .. do my work, get into a good school and  
549           pay my bills\*, {I mean that's}
-



- 550 **295 I: {right'}**
- 551 **296 N: you know that's kind of what your world revolves around when**  
552 **you're a grad student\*, erm, so, you know, I don't feel-I don't feel**  
553 **like I necessarily do anything, right now', I, I feel like I'm trying to**  
554 **work towards, you know, an ultimate goal', of you know being in a-**  
555 **education .. erm, and it's weird 'cause that's, my husband is, does**  
556 **[exercise?] science', and he's into, educating people about', you**  
557 **know, health'**
- 558 **297 I: mhm**
- 559 **298 N: erm, so we're both very, you know, change people's way of**  
560 **thinking\*, kind of, you know mind set', erm, so yeah I mean, like I**  
561 **said, yeah I know I have those long term, you know, goals', not**  
562 **necessarily any shorter ones' (laughs)**
- 563 **299 I: sure, sure' yeah, sure, erm', if you could change one thing about**  
564 **yourself or your life, what would you most want to change**
- 565 **300 N: .. hm ... I probably would have, erm\*, gone' .. if I had not met my**  
566 **husband', if it'd been just me', kind of, you know there at the end of**  
567 **my college, career\*, erm and hadn't been, getting ready to get**  
568 **married, erm, I probably would have set off on one of those,**  
569 **backpacking around the world you know\*, jaunts or maybe even**  
570 **something like the peace corps\*, or something like that, just to get**  
571 **out', erm' .. and go, you know, somewhere different erm, I really**  
572 **wanted to go to [...] of East Asia', you know that kind of thing', erm'**  
573 **.. and that's and then I guess, erm .. it's not like I had an opportunity**  
574 **to do it and didn't\*, you know it just, it just never, it's kind of, you**  
575 **know you don't ever have the time',**
- 576 **301 I: mhm**
- 577 **302 N: you know it's like one of those things, oh I'm gonna write a**  
578 **book\*, you know, but you never get around to',**
- 579 **303 I: right right'**
- 580 **304 N: erm', so erm, you know had I-had I not been getting ready to get**  
581 **married', and and everything in my life falling into places as far as**  
582 **that concerned', that I found myself more, erm, kind of wondering',**  
583 **and think I'd had just picked up and,**
- 584 **305 I: laughs**
- 585 **306 N: picked up and left for a while'**
- 586 **307 I: okay' .. are there any beliefs, values or commitments that are**  
587 **important to your life right now'**
- 588 **308 N: .. erm' .. gosh' .. well I mean I obviously have a, pretty strong**
-

589 commitment to education', you know, just because that's, I mean,  
590 I'm pursuing that and that's, eventually what I want to be doing',  
591 erm\* .. you know I have erm, I have a big belief in taking care of  
592 yourself first\* .. and then taking care of others erm .. that's, one of  
593 the reasons why I think I kind of had a, little bit of a melt down in  
594 high school', just because I was so worried about, pleasing  
595 anything else wasn't doing anything for me\* .. erm', and you can't,  
596 be effective if you're not .. okay yourself\*, erm .. and er, so I guess  
597 just, you know, taking care of yourself first\*, erm, and then .. doing  
598 things for other people\*,

599 **309 I:** mhm

600 **310 N:** erm, being erm .. conscientious of what's going on around you\*,  
601 erm\* .. I guess conscientious and-and thoughtful\*, you know\*,  
602 thinking before you act kind of, kind of way erm\* .. you know of, if-if  
603 I had kids right now that'd probably one of the first things I'd want  
604 them to understand\*, is that they need to think', before they act'

605 **311 I:** mhm

606 **312 N:** and that they need to be aware of, what's going on around them',  
607 erm, 'cause I think too many people kind of, live in their, especially  
608 in the South', too many people are kind of in their own little bubble'

609 **313 I:** right'

610 **314 N:** erm, and don't really have, I mean look at, you know, everything  
611 that's going on right now in [...] County' .. I mean

612 **315 I:** right', yeah'

613 **316 N:** that's a perfect example of, you know, being in your own little  
614 bubble' .. and, you know, not really, caring or,

615 **317 I:** right'

616 **318 N:** wanting to know what's going on outside', in your world\*, so'

617 **319 I:** okay', when or where do you find yourself most in communion  
618 or harmony with god'

619 **320 N:** hmm

620 **321 I:** or the universe\*,

621 **322 N:** erm', I'm a big nature', kind of person\*

622 **323 I:** mhm

623 **324 N:** erm so, you know, anytime outside' I feel, you know, very,  
624 connected very grounded erm\*, I guess any time that I really kind of  
625 feel like at peace', you know if I've, completed something or, if I've  
626 done something good', or, you know\*, just in a, you know\* .. I mean

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- 627 I don't feel like you have to have like a, a s-particular\*, thing, to  
628 happen for you to be', you know, at peace', erm, you know there's  
629 sometimes you know I, my husband and I can be sitting on the  
630 couch with the dogs', you know,
- 631 **325 I: mhm**
- 632 **326 N: laying there all over us, you know, watching TV, and you can just**  
633 **think, you now what', damn I'm happy\*,**
- 634 **327 I: laughs**
- 635 **328 N: you know', I mean,**
- 636 **329 I: right'**
- 637 **330 N: just, something as simple as, you know\*,**
- 638 **331 I: sure'**
- 639 **332 N: just being, content with', with where you are right then'**
- 640 **333 I: mhm**
- 641 **334 N: erm', you know and-and .. erm' .. I gave up, a, good-paying job to**  
642 **go to school and then, erm' .. actually quit, another job\*, to erm, be**  
643 **able to teach at [State B in Southeast US]State',**
- 644 **335 I: mhm**
- 645 **336 N: you know, and you know what the pay is like'**
- 646 **337 I: yeah, absolutely'**
- 647 **338 N: over there', so, erm, and it was so funny because at the time I**  
648 **thought', you know' .. I-I can't quit, you know this job and, go teach**  
649 **and-and, you now we're not gonna have any money and',**
- 650 **339 I: right'**
- 651 **340 N: and I'm, way more happier now',**
- 652 **341 I: mhm**
- 653 **342 N: in doing what I'm doing with, you know, peanuts', than, I ever**  
654 **was, you know, doing the work\*, and going to school\***
- 655 **343 I: mhm**
- 656 **344 N: erm, so yeah I mean it's kind of for me, it just kind of .. any time**  
657 **like, any moment I can kind of sit down', and just kind of .. relax and**  
658 **think and, be aware of like my present situation\*, you know and-and**  
659 **I think any time you can do that', you're kind of, at peace or, you**  
660 **know whatever you want to call it\*,**
- 661 **345 I: okay', what is your model or person of, mature faith'**
- 662 **346 N: .. hmm .. for me' someone, erm, of mature faith would be**
-

- 663 someone who is .. one aware of, other beliefs\*,
- 664 **347 I:** mhm
- 665 **348 N:** erm', understands', you know, what is motivating other people',  
666 erm, cause I think a lot of times people, are erm .. prejudiced  
667 against other religions', just, and they don't know anything about',  
668 another religion\*,
- 669 **349 I:** mhm'
- 670 **350 N:** erm, you know they, a lot of Christians, you know with that  
671 whole of the passion maybe,
- 672 **351 I:** mhm
- 673 **352 N:** you know when you've got he whole, you know, oh well, the  
674 Jews killed Christ',
- 675 **353 I:** mhm
- 676 **354 N:** that's just, you know, that is like the only thing they can tell you  
677 about the Jewish religion\* .. is they'll say oh the Jews killed Christ\*,  
678 that's, you know if that's the only thing you know',
- 679 **355 I:** mhm
- 680 **356 N:** how can you, berate' that religion\*,
- 681 **357 I:** mhm
- 682 **358 N:** erm, so I think that's, that's the first thing\*, to me that you've got  
683 to have is, an-an understanding and awareness of the other  
684 religions\*, erm', I guess for me someone who, has mature faith is,  
685 someone who', erm\* .. is .. knows about the other religions, knows  
686 what they believe,
- 687 **359 I:** mhm
- 688 **360 N:** and is content in believing what they believe without feeling like,  
689 that he didn't force that upon anybody\*, you know\*, what do you  
690 care if you [neighbour is?] Jewish, if you're not Jewish ..
- 691 **361 I:** mhm
- 692 **362 N:** as long as you're comfortable with where you are and who you  
693 are', then, you know, what, what does it matter what somebody else  
694 believes',
- 695 **363 I:** mhm
- 696 **364 N:** so, for me that's, that's the big sign of mature faith\*, is someone  
697 who is, content and happy', with their own belief system, without  
698 feeling the need to, erm\* .. I don't know ridicule or .. or, you know,  
699 look down upon any-and other beliefs\*,
-

- 700 **365 I:** mhm okay' erm', when you have an important decision to make,  
701 how do you generally go about making it' and er, give me and  
702 example, tell me who you look to for guidance\*
- 703 **366 N:** gosh
- 704 **367 I:** laughs
- 705 **368 N:** an example\*, I can give you a-a good example, it's just, PhD  
706 programs'
- 707 **369 I:** yeah,
- 708 **370 N:** trying to decide where to go'
- 709 **371 I:** yeah
- 710 **372 N:** erm', you know, I guess first I always think about practicalities\*,  
711 'cause if you can eliminate choices on a practical basis, you know
- 712 **373 I:** yeah, yeah
- 713 **374 N:** erm .. so', you know, like PhD programs, I look at, okay,.. my  
714 husband needs a, fairly large city in order to, have a good job' ..
- 715 **375 I:** mhm
- 716 **376 N:** erm because he is, his field is really a lot more prevalent in  
717 larger cities\*,
- 718 **377 I:** what's his field'
- 719 **378 N:** [exercise?] science'
- 720 **379 I:** okay'
- 721 **380 N:** he does like, [works out?] wellness programs', things like that'
- 722 **381 I:** [...]
- 723 **382 N:** yeah (laughs)+ well you know I'm trying to, in somewhere like  
724 [City Z in State B in Southeast US]', you've got Coca Cola, UPS, all  
725 these programs',
- 726 **383 I:** yeah
- 727 **384 N:** that have, health programs, for their employees\*
- 728 **385 I:** mhm
- 729 **386 N:** you know and that kind of thing just hasn't made it\*, to [State B  
730 in Southeast US]yet'
- 731 **387 I:** right, right' okay
- 732 **388 N:** erm, so we have to go to a, a moderately, pretty big city, that's,  
733 that's up on that', you know for him to have a good job',
- 734 **389 I:** mhm
-

- 735 **390 N:** when he gets [...] with grad school\*, so, you know I'm s-I can  
736 look at a list of PhD programs, first thing I'll do is, okay, well  
737 practically, we can't go to, you know, these cities' .. erm' .. so I  
738 always try to, I always try to do, practical first\*, erm\* .. you know  
739 then I just kind of, erm\* .. I go through it and try to figure out what', I  
740 guess intuitively feels right to me' .. where do I think I could be  
741 happy'
- 742 **391 I:** mhm
- 743 **392 N:** erm' .. I don't know I have a theory that everybody knows what's  
744 like right', and eve-most people know what they really want to do',  
745 or what really would be best for them\*, and if you can, sit there and  
746 think about it and really, think honestly about it', you can, you  
747 know, you generally know, what you want or need to do' ..
- 748 **393 I:** mhm
- 749 **394 N:** erm', so you now I can sit there and look at a PhD program, and  
750 say okay [State C in North US]' .. do I really wanna live', in that  
751 cold', northern, you know'
- 752 **395 I:** laughs that's where [...] to school'
- 753 **396 N:** is it',
- 754 **397 I:** well actually in [State D in North America]{which is}across the  
755 border from [State C in North US], yeah'
- 756 **398 N:** {oh really'} well you know you like the cold weather'
- 757 **399 I:** yeah
- 758 **400 N:** but for me', that's not', you know,
- 759 **401 I:** right
- 760 **402 N:** that's just not', the place'
- 761 **403 I:** right
- 762 **404 N:** erm', and, you know and, I also want to be, you know,  
763 somewhere a little more erm' .. I guess like urban', maybe erm' .. so  
764 then, then you got like another extreme which is like New York City'
- 765 **405 I:** mhm
- 766 **406 N:** but you now, then I can sit there and say, [...] know', New York is  
767 just, I just don't think', I could, do New York', you know', that's, then  
768 I go to Boston', Boston's my, that's where I wanna go' .. erm' .. so',  
769 you know I-I think', a lot of people just either, want-don't want to be  
770 honest with themselves, or', to', kind of have a-a misguided sense  
771 of, what they can realistically do', or what they realistically<y want\*,
- 772 **407 I:** mhm
-

- 773 **408 N:** erm, so I always try to be practical first\*, and then I just kind of  
774 try to, to go with my gut\*, erm', I usually get opinions, you know\*,  
775 from my mom', from my husband', you know of grad school', you  
776 know, professors',
- 777 **409 I:** mhm
- 778 **410 N:** erm' .. you know, my mom's usually good about pointing out  
779 stuff I didn't think about'
- 780 **411 I:** mhm'
- 781 **412 N:** erm', my husband's usually the one that's like, you know what',  
782 if you have to go and like, have you know like three feet snow  
783 drifts',
- 784 **413 I:** mhm
- 785 **414 N:** you know, you're gonna go nuts' .. erm' , so he's usually the  
786 one', erm' .. that I go to to kind of, back me up I guess'
- 787 **415 I:** mhm
- 788 **416 N:** cause you still have that element of kind of second guessing',
- 789 **417 I:** yeah
- 790 **418 N:** you know where well you know but it's a good school and maybe  
791 I should go there', and, I lock it up, I get used to it'
- 792 **419 I:** mhm
- 793 **420 N:** you know so it helps to have somebody who say, no, you, you're  
794 kiddin' yourself', you know\*,
- 795 **421 I:** laughs
- 796 **422 N:** really think about it' .. erm' .. so erm', I tend to just [go?] with,  
797 whoever's opinion I respect I guess', erm', my mom', my brother',  
798 and my erm', husband are probably the three', family\*, opinions that  
799 I usually get' .. erm', and then you know like I said with grad school  
800 I ask a professor\*, you know with something else I ask, you know\*,  
801 whoever\*, you know I consider to be in the know' .. erm\* .. so I don't  
802 know I try to be, erm', I try to be I guess a combination of both',  
803 both practical and', erm\*, intuitive, I guess about it' .. [...] fell like  
804 you've .. you, know what you need to do', you know like', it's kind of  
805 like when people say, well you know', if-if someone's trying to  
806 decide like, to commit, you know a crime or not', even if it has like  
807 a, a worthy', you know kind of like a Robin Hood', kind of thing\*,  
808 you really sit here and er, and think about it in honest with  
809 yourself', you know', intuitively what you should and shouldn't do'  
810 .. so', you know, that's, that's kind of .. that's the method I've been,  
811 [cheating?] for'
-

- 812 **423 I: sure' sure', do you think that-that actions can be right or wrong'**
- 813 **424 N: ... not really', erm' .. I think you can do things, for the wrong**
- 814 **reasons'**
- 815 **425 I: mhm**
- 816 **426 N: and I think you can do, things, wrong things for the right**
- 817 **reasons\*,**
- 818 **427 I: right'**
- 819 **428 N: so', that kind of, to me, that kind of negates the whole', you know**
- 820 **is an action itself right or wrong'**
- 821 **429 I: mhm'**
- 822 **430 N: erm', because I mean everybody can sit there and give you tons**
- 823 **of examples of', you know\*, either situation', wrong thing for the**
- 824 **right reasons' and right thing for the wrong reasons', erm' .. so I**
- 825 **don't think actions, you know, in it, themselves can be given, that**
- 826 **distinction I think motivation sort of like can',**
- 827 **431 I: mhm'**
- 828 **432 N: erm', but no I I, actions are just, inanimate, you know objects', so**
- 829 **I don't think you can .. label them, you know\*, one way or the other\*,**
- 830 **433 I: well do you think like, actions can be right or wrong like always**
- 831 **right under any circumstances' or is there an action that can be**
- 832 **always right under any circumstances'**
- 833 **434 N: ... no', I don't think I do', I don't, really do the whole, absolute, I**
- 834 **don't like the, the idea of absolute' .. erm' .. you know, take' .. erm' ..**
- 835 **take something like murder', you know'**
- 836 **435 I: mhm'**
- 837 **436 N: if you got to say murder is always wrong', self defence',**
- 838 **437 I: right' right'**
- 839 **438 N: you know' .. erm' I guess that-that's my problem with it', is the**
- 840 **fact that I can think, you know', I could think of examples to', you**
- 841 **know, contradict\*,**
- 842 **439 I: mhm**
- 843 **440 N: erm', so no I don't-I don't do well with absolute (laughs)**
- 844 **441 I: sure' sure' okay'**
- 845 **442 N: so',**
- 846 **443 I: erm', do you think that human life has a purpose'**
- 847 **444 N: .. yeah', erm' I think it varies on an individual basis', erm', I don't**
-



- 848 think, you know, we as people', as a whole', have you know some',  
849 ultimate, world-wide goal',
- 850 **445 I: laughs**
- 851 **446 N: erm', and if we do', I think we're, doing a, a bad job of it'**
- 852 **447 I: (laughing) right'**
- 853 **448 N: erm' .. yeah I think-I think individually', human life has a**  
854 **purpose\***
- 855 **449 I: do you think there's like a plan for our lives or are we like,**  
856 **affected by powers beyond our control'**
- 857 **450 N: .. erm' ... I don't know I think', you know I think that really the,**  
858 **ultimately, erm', you know we, are', are responsible for our own**  
859 **actions\* and our own thoughts\* .. erm' .. you know, most religions',**  
860 **you know, have the whole free will issue\*,**
- 861 **451 I: mhm**
- 862 **452 N: erm', so, if we, in fact .. if we really, you know, if we don't have**  
863 **free will then it doesn't matter what I say'**
- 864 **453 I: mhm**
- 865 **454 N: you know, because I, I've already .. knew I was gonna say it, you**  
866 **know' I mean**
- 867 **455 I: mhm, mhm**
- 868 **456 N: erm', so if-if we really and truly have free will', then, then I think**  
869 **that ultimately we are responsible, you know .. for our own actions,**  
870 **I think, you can be lucky', you know I think you an have a close call**  
871 **or**
- 872 **457 I: mhm**
- 873 **458 N: or, something like that', but as far as, you know .. you now do I**  
874 **think there's you know\*, an angel that pulled you out of the fire', or**  
875 **something\*, no\***
- 876 **459 I: mhm .. erm', what does death mean to you' .. what happens**  
877 **when we die'**
- 878 **460 N: gosh', the big question' .. I don't know', I don't know [of anybody**  
879 **that's ever came back?] erm', erm' .. I would like to think' .. I like the**  
880 **idea of reincarnation', even though on some level I find that kind of**  
881 **.. I don't know, you can't help or find it a kind of hokey on some**  
882 **level'**
- 883 **461 I: laughs**
- 884 **462 N: because', well I mean thinking that like, you know', that, that you**
-

- 885 know your, cat's like you know your dead great-grandmother or,  
886 you know, something like that' erm', but I think there are people  
887 that', you find that you have a connection with',
- 888 **463 I: mhm'**
- 889 **464 N: for, for really no', apparent reason',**
- 890 **465 I: right'**
- 891 **466 N: erm', people who', you, dislike' .. for no, I mean I've, you know**  
892 **I've met people and-and for no reason', I had just thought, you**  
893 **know',**
- 894 **467 I: (laughs) yeah**
- 895 **468 N: I just, there's just something about you', that I just, there's just**  
896 **something that rubs me wrong\*,**
- 897 **469 I: mhm**
- 898 **470 N: erm, so, if we're talking in a strictly, you know, people coming**  
899 **back as people kind of thing', erm', then yeah I-I think we're**  
900 **reincarnated\*, I think our souls kind of keep', floating around and**  
901 **coming back', and, erm\* .. you know', trying', I don't I don't know**  
902 **that-that it ever, kind of ends', I guess',**
- 903 **471 I: mhm**
- 904 **472 N: you know that you ever each, you know, [...] your limit of,**  
905 **reincarnation, erm\* .. you know I-I don't like the idea of people you**  
906 **know, angels, or, you know stuff like that', I just don't really\* .. I**  
907 **think a lot of times that, people who', oh I see an angel or**  
908 **something like that it's a, I think it's more of like a, a manifestation**  
909 **of their own, design',**
- 910 **473 I: mhm**
- 911 **474 N: erm', wishful thinking maybe\*, erm\* .. then, I mean I definitely**  
912 **know people who I can say, you know', I just, it just seems like we**  
913 **have a past together\*, erm\*, so, let me [...] on, I want on the one**  
914 **hand on a practical level I feel silly saying', that I believe in**  
915 **reincarnation\*, 'cause that's the first thing people think of is, you**  
916 **know\*, like I said your great aunt Sally being like your cat or**  
917 **something',**
- 918 **475 I: mhm**
- 919 **476 N: erm' .. but you know I f-I really do think that, you know people,**  
920 **stick around' .. you know that-that's we come into contact with,**  
921 **people we've known before\*,**
- 922 **477 I: mhm\*, okay', erm' do you consider yourself a religious person'**
-

- 923 **478 N: mhm, no'**
- 924 **479 I: no',**
- 925 **480 N: no'**
- 926 **481 I: what does it mean to be a religious person'**
- 927 **482 N: .. I guess in my view, erm, being a religious person means', that**  
928 **you have a, set of prescribed', doctrine that you', believe, profess**  
929 **to believe', you know, erm' .. I'm kind of, you know, I'm searching**  
930 **for that', but I don't, feel like I have that yet'**
- 931 **483 I: mhm**
- 932 **484 N: erm' .. it's kind of I'm really, more drawn to, erm\*, Buddhism',**  
933 **because of its, the spiritual nature of it, erm', the individual, nature**  
934 **of it', erm', you know and the fact that it's not', really a', there is-**  
935 **there is a belief system\*, but it's also a very flexible and a very**  
936 **individual belief system\*,**
- 937 **485 I: mhm**
- 938 **486 N: there's certain, you know there's A B and C', but then there's**  
939 **also all that stuff that you're supposed to figure out by yourself\*,**
- 940 **487 I: mhm**
- 941 **488 N: which, I like that', quite a bit', I like something that gives you**  
942 **structure but also leaves a lot of room for individuality\*,**
- 943 **489 I: mhm**
- 944 **490 N: erm', so, you know for me a religion is, is a structural, erm', you**  
945 **know it's a-I mean it's a man-made construct\*, it's not erm\* .. you**  
946 **know god didn't, god or whatever you wanna call him', erm', didn't,**  
947 **create religion, you know that was set up by man' .. erm', so it's**  
948 **kind f like, you know', an organized method of man's search for**  
949 **meaning', erm\* .. you know I I'd, consider myself, spiritual, but not**  
950 **religious\***
- 951 **491 I: mhm, okay\* .. erm', are there any i-religious ideas, symbols or**  
952 **rituals that are important to you or have been important to you' ..**  
953 **and why'**
- 954 **492 N: Christmas is always very important to me'**
- 955 **493 I: really'**
- 956 **494 N: erm' .. but it's always very important to me because of the family**  
957 **thing'**
- 958 **495 I: I see**
- 959 **496 N: everybody getting together having to be nice to each other',**
-

- 960 **497 I: (laughing) right'**
- 961 **498 N: you know', erm', because families don't really have a lot of, erm'**  
962 **.. excuses I guess to, to really just kind of, get together and erm' ..**  
963 **you know Thanksgiving oddly enough erm\*, lot of people treat**  
964 **Thanksgiving as a religious, holiday', erm, which is really, not',**  
965 **erm', so any, any kind of family erm', family holiday erm', my**  
966 **favourite holiday actually happens to be Halloween',**
- 967 **499 I: mhm'**
- 968 **500 N: you know which is very decidedly un-Christian', erm' .. but it's**  
969 **it's an excuse to, to get together, and-and, have fun', have', you**  
970 **know', have a good time', be with one another\*, erm' .. you know so**  
971 **anything', I mean Fourth of July can be, you now is a family holiday'**
- 972 **501 I: mhm**
- 973 **502 N: erm', so holidays have always been important to me', not**  
974 **because of any religious, you know, significance', but more', you**  
975 **know as a .. time to get together with family\* kind of thing\*, erm', so**  
976 **there's not really .. we never, you know we did the whole', you know**  
977 **Christmas was always supposed to be important, Easter was**  
978 **always supposed to be important\*, you know in Southern Baptist,**  
979 **erm\*, so', you know you had the rituals associated with those',**
- 980 **503 I: mhm**
- 981 **504 N: erm', but as far as them having significance, to me' .. not-not**  
982 **particularly', erm', the-the traditions that I associate with erm,**  
983 **holidays come more from a, are more family-oriented than they are**  
984 **from any religious\*, significance\***
- 985 **505 I: okay', erm', do you pray meditate or perform any other spiritual**  
986 **discipline'**
- 987 **506 N: erm' .. I pray' and meditate',**
- 988 **507 I: really'**
- 989 **508 N: erm', I, I really got into meditation there at my yoga class',**
- 990 **509 I: mhm**
- 991 **510 N: erm', and just liked' .. liked feeling calm, I liked feeling\* .. centred**  
992 **I guess', for lack of a better word', erm' .. that was erm, a very,**  
993 **refreshing, very, calming and soothing', kind of thing for me to do'**  
994 **.. erm' .. and er, I pray erm', I don't know, kind of have like a-a**  
995 **hazard, you know, method of prayer', erm', so I might probably**  
996 **think I'm just talking to myself'**
- 997 **511 I: (laughs) right yeah'**
-

- 998 **512 N:** erm' .. but yeah I I don't, I definitely don't have like a structured,  
999 you know, method of, of prayer erm', and it's not something I do,  
1000 every day or even, every week\*,
- 1001 **513 I:** mhm
- 1002 **514 N:** necessarily\*, erm\* .. meditation I do', a couple of times a week',
- 1003 **515 I:** mhm
- 1004 **516 N:** erm, but the prayer thing I just kind of .. I don't know if I'm, erm',  
1005 usually it's it's I associate prayer with extremes\*,
- 1006 **517 I:** mhm
- 1007 **518 N:** erm', I'm either very happy\* or\*, need, I'm trying to figure  
1008 something out', or, I'm really sad\*
- 1009 **519 I:** mhm
- 1010 **520 N:** it's kind of those three, you know', I'm either happy sad or  
1011 confused\*, (laughs)
- 1012 **521 I:** mhm, mhm
- 1013 **522 N:** erm', which you know I, I really think is the most reason, is one  
1014 of the reasons why most people, pray\* .. erm', it's one of the three',  
1015 erm', so\*, so yeah' I do, those' erm', and that-that's about the extent  
1016 of, er .. practising anything of any sort'
- 1017 **523 I:** mhm, okay', what is sin' to you'
- 1018 **524 N:** .. sin to me is something that', man made up'
- 1019 **525 I:** oh really'
- 1020 **526 N:** to point fingers at people\*,
- 1021 **527 I:** laughs, okay'
- 1022 **528 N:** erm' .. I don't buy that there's some, big umpire in the sky  
1023 keeping score', erm' .. it dodges, from what it seems like such a  
1024 waste of time to me', I mean what would be the point in that' .. erm',  
1025 couldn't you just, you know\*, know if someone was, you know,  
1026 intrinsically good or intrinsically bad', erm' .. I just, I think it's a  
1027 label, you know that man has constructed, to', to identify', things  
1028 that are sup-or, considered wrong', you know, socially, culturally\*,  
1029 erm' .. you know you've got', you know now with the, the-the gay  
1030 marriages you know I mean all these people are screaming you now  
1031 that homosexuality is a sin' .. you know', homosexuality has been  
1032 around', since the Greeks and Romans', erm\*, you know so', to still  
1033 be screaming .. you now that it's a sin', and, what they really mean  
1034 is', I don't like it',
- 1035 **529 I:** mhm
-

- 1036 **530 N:** erm\*, so I-I think' .. you know it's it's something that just people  
1037 have used to, to point out things they don't like or things they think  
1038 that are, inappropriate', or wrong', erm'
- 1039 **531 I:** mhm
- 1040 **532 N:** .. you now I just, I just don't see the point\*, of a deity sitting up  
1041 there like I said keeping score\*,
- 1042 **533 I:** mhm
- 1043 **534 N:** erm' .. you know and .. most people don't do things', I don't  
1044 think, that are, really and truly, wrong' .. you know people make  
1045 mistakes' .. erm', but as far as being you know a sociopath or  
1046 something',
- 1047 **535 I:** mhm
- 1048 **536 N:** you know, statistically very few people, you know, are really,  
1049 truly, just, you know .. evil I guess for lack of a better word', erm' ..  
1050 so' .. you know I just don't .. to call it sin', like you doing something  
1051 wrong is sin', to me kind of suggests that, you know\* .. that there's  
1052 no good in it\* .. you know but then on the other hand', you know\*,  
1053 [you learn things] from just growing up\*, you know you learn things  
1054 from making mistakes', so' it's, I think that's more of a .. a term  
1055 that's been misused and misrepresented by people and organized  
1056 religion', erm' .. and they're using sin to', for, you know, mistakes',  
1057 to kind of, I guess chain you or or .. put a fear into you that you  
1058 know you've done something, bad'
- 1059 **537 I:** mhm
- 1060 **538 N:** which I mean you don't, I mean, if you've done something  
1061 wrong', chance is all that you don't need to be told that you did  
1062 something wrong', you know it\* .. erm' .. so why do you have to  
1063 have big fancy label and, go to confession or, you know whatever it  
1064 is you do', you know for that' .. so\*
- 1065 **539 I:** how do you explain the presence of evil in the world'
- 1066 **540 N:** I don't know, [shovel?] into the gene pool' I don't know'
- 1067 **541 I:** laughs
- 1068 **542 N:** erm',
- 1069 **543 I:** right'
- 1070 **544 N:** erm' .. I [...] there's evil in nature', you know'
- 1071 **545 I:** how so'
- 1072 **546 N:** erm', I mean in nature you know .. (sighs) .. I think we use evil  
1073 too' erm, liberally\*, for one thing\*, erm',
-

- 1074 **547 I: mhm**
- 1075 **548 N: you know they're getting at people screaming homosexuality is**  
1076 **evil\***
- 1077 **549 I: mhm**
- 1078 **550 N: how so', were they hurting somebody', I mean erm' .. I think' ..**  
1079 **people do things out of', to satisfy their own desires their own**  
1080 **needs their own wants\*, erm', and sometimes, you know\* .. I mean**  
1081 **everybody has, you know weird, kind of desires or weird needs or**  
1082 **weird wants on some level, you know\*, everybody I mean, I'd like to**  
1083 **have a [...], you know',**
- 1084 **551 I: mhm**
- 1085 **552 N: but you don't see me going and robbing a bank',**
- 1086 **553 I: mhm**
- 1087 **554 N: you know to get one', now some people, you know, would-would**  
1088 **feel perfectly justified', in doing it\*, and I don't think that that's**  
1089 **necessarily, evil\*, I think just some people have', you know .. erm' ..**  
1090 **lack erm\*, self control', or lack perception\*, erm', you know a lot of**  
1091 **people justify', what they do', even though they, you know it's,**  
1092 **wrong' .. you know in their perception it's, not', so' .. I think it's**  
1093 **more of a-a misguided perception', a misguided you know, you**  
1094 **know, lack of self-control', lack of, you know, kind of keeping**  
1095 **yourself in check', you know I mean most people don't steal**  
1096 **because we've been told that it's not [...] so we don't'**
- 1097 **555 I: mhm**
- 1098 **556 N: but then you've got people who, you know\*, for them it's not a**  
1099 **good enough reason' ..**
- 1100 **557 I: mhm**
- 1101 **558 N: I mean what do you do about that', you know\*, [laughs]**
- 1102 **559 I: right' right' , right, well if people disagree about a religious**  
1103 **issue', how can such reli-religious conflicts be resolved'**
- 1104 **560 N: .. I really I'd just say people need to mind their own business',**  
1105 **but that, you know**
- 1106 **561 I: laughs**
- 1107 **562 N: that's an unrealistic, erm', I don't think the problem comes with,**  
1108 **erm', disagreement on religious issues', I think the problem comes**  
1109 **in when one, religion\*, attempts to', erm, impose their beliefs on**  
1110 **another\*,**
- 1111 **563 I: mhm**
-

- 1112 **564 N:** erm, I think all that stuff kind of, arises out of a disre-disrespect  
1113 for other religions', and a disrespect for boundaries', erm'
- 1114 **565 I:** so if you were, if you were gonna give advice to somebody say  
1115 how to deal with it, what would you say'
- 1116 **566 N:** erm' .. gosh' .. to the person who was being',
- 1117 **567 I:** yeah like say to people who are disagreeing about their beliefs',  
1118 when you were sort of coming in to [...] {what would you do'}
- 1119 **568 N:** {kind of the mediator}, erm' .. belief is such an, intrinsically  
1120 personal, thing',
- 1121 **569 I:** mhm
- 1122 **570 N:** that, you know one', you're not gonna change anyone's mind' ..  
1123 okay, if you believe A and he believes B .. you're you're no, you're  
1124 not gonna magically say something that' .. you know, causes, you  
1125 know, person B to say that, oh you know what', you're right', I have  
1126 an epiphany'
- 1127 **571 I:** laughs
- 1128 **572 N:** I'm no longer a, Methodist or you know whatever', I'm
- 1129 **573 I:** yeah yeah
- 1130 **574 N:** you know, erm', so, you know, one' it's ineffective\*, because  
1131 you're not, you're not gonna, you know, belief is so personal', that  
1132 you arguing about it with someone is not gonna change them\*
- 1133 **575 I:** mhm
- 1134 **576 N:** erm' .. two' .. if you're, okay with what you believe',
- 1135 **577 I:** mhm
- 1136 **578 N:** why do you care what the other person believes'
- 1137 **579 I:** mhm
- 1138 **580 N:** why does it matter to you\* .. erm' .. just believe what, you know'  
1139 .. believe what you believe and let them go' .. erm' .. cause if it's  
1140 not', it's not affecting you I mean, kind of , I I hate the way that  
1141 sounds', sounds really, self-centred but if it's not affecting you, why  
1142 do you care',
- 1143 **581 I:** mhm
- 1144 **582 N:** you know if, why why it's wrong why just believing what you  
1145 believe it, and that being that'
- 1146 **583 I:** mhm, okay' was there anything that I haven't, covered in this  
1147 interview you think is important to,
-



1148 **584 N: no', I think we've we've pretty much',**

1149 **585 I: laughs**

1150 **586 N: hit all the nails',**

1151 **587 I: okay**

1152 **588 N: laughs**

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Narrative Interview with Timothy

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- 1 1. I: so what we're gonna go ahead, er do is, erm, if you don't  
2 have any questions, we're going to get started', if you can give  
3 me your first name please'
- 4 2. N: it's er, [Person E]'
- 5 3. I: okay, and how old are you'
- 6 4. N: I'm thirty-two'
- 7 5. I: okay, and your gender', obviously
- 8 6. N: male'
- 9 7. I: male\*, so the tape doesn't [...]
- 10 8. N: (laughs)
- 11 9. I: er and your race'
- 12 10. N: erm, white'
- 13 11. I: okay, and what religion did you leave'
- 14 12. N: er, Church of God, Pentecostal\*
- 15 13. I: Church of God Pentecostal', okay er, were you born  
16 into',
- 17 14. N: yes
- 18 15. I: Church of God'
- 19 16. N: yes I was
- 20 17. I: okay and are you from [City C in South of US]  
21 originally'
- 22 18. N: yes\*
- 23 19. I: and you lived here all your life'
- 24 20. N: erm, I, I lived in [City A in South of US] for a few years  
25 [fought?] it back here', anyways I've come back to [City C in  
26 South of US] so
- 27 21. I: mhm'
- 28 22. N: that's what I did too', it's a nice place'
- 29 23. I: okay', so you were born into it, and how long ago did  
30 you leave', would you say you left\*
- 31 24. N: I guess oh god, probably as soon as I, I guess,  
32 probably when I was about eighteen'
- 33 25. I: okay\*
-

- 34       **26.     N:     or something is when I I stopped going to the, to the**  
35           **church\***
- 36       **27.     I:     mhm', okay, how old are you right now'**
- 37       **28.     N:     thirty-two\***
- 38       **29.     I:     okay, alright er, like we discussed earlier, if you can**  
39           **just think back er, as far back as you can remember and, just,**  
40           **start talking'**
- 41       **30.     N:     I er, I guess as far back as I can remember is when we**  
42           **moved to [City C in South of US]', from [Place M?] when I was**  
43           **about four years old or something, four or five', I had er, I had a**  
44           **happy childhood I guess for the most part as much as anybody**  
45           **else', er have, I have a brother', and er .. he's about a year and a**  
46           **half younger than I am\*, and we're really close', erm, yeah we**  
47           **had a, yeah a really, tight family, an extended family as far as,**  
48           **cousins', er uncles, aunts, we also have a big family reunion**  
49           **every year that rotates in between', our father and his brother's**  
50           **houses, you know wherever, the, the [...] in South [State G in**  
51           **South of US]', but erm, erm' .. yeah we er, we er, I guess er' .. the**  
52           **church is always, is always a big means there [...] you know that,**  
53           **that's, a, that's a very you know\*, prominent memory I have', of**  
54           **childhood, you know', er it was all, regulated by the church\*,**  
55           **everything like that' which is\*, which is okay and as a kid, you**  
56           **know there's a lot of a-, social structure there'**
- 57       **31.     I:     oh so you're pretty much social life structure by the**  
58           **church'**
- 59       **32.     N:     yeah' .. and then I guess as a teenager', growing up, I**  
60           **was never really a good student', and er, I didn't like go- I didn't**  
61           **like school very much', cause I was always in trouble, I was**  
62           **always grounded', but er', my my parents actually you know**  
63           **they were, really good about', taking us to, you know, we're, we**  
64           **were involved in sports in baseball and football and, er', I could,**  
65           **I, I'd [I'd seen other?] I was a really fortunate', I had parents who**  
66           **would always, they, you know, they would take us to all these,**  
67           **always, spend hours with us at the ball park', with us, [and it**  
68           **was like that, they'd always come to our games and, had a very**  
69           **good family life [...]**
- 70       **33.     I:     okay'**
- 71       **34.     N:     and erm' . erm', and then, my er, when I was**  
72           **fourteen', my parents divorced\*, which you know, it was, [...] I'm**  
73           **sure it can be attributed to that, he goes to psychologists but er,**  
74           **when I was fourteen, I really started doing really bad in school', I**
-

75 mean like really bad', and I just, I guess I just\*, didn't see a point  
76 in it', which is just stupid\*, you know', but erm\*, my parents  
77 divorced and, my mother moved to [City A in South of US]', and I  
78 stayed with my father', and er, I guess as I got older', I', I started,  
79 you know' .. the church and, and religion was still very', you  
80 know it was a central point', a central, a central part in our', in  
81 our life style', and I, all of my, all of my good friends', were from  
82 the church', but erm, I started lose- you know, I started losing a  
83 little bit interest in it', er, I started losing interest in school also',  
84 started to lose interest in a lot of things'

85 35. I: was that about age fourteen'

86 36. N: about age fourteen'

87 37. I: okay\*

88 N. fourteen, fifteen' .. then when I was seventeen I  
89 suppose', I er, moved in with, I mo- I left my dad's  
90 house', I was flunking out of school, I was already  
91 behind', I was just miserable, and I think it was just the  
92 strict, religious upbringing', that made me that way', I  
93 mean I couldn't, you know', I couldn't choose my  
94 friends, I couldn't do anything\*, and I shouldn't see a  
95 point in any of it', and, any part of my life here in [City C  
96 in South of US] so I moved to [City A in South of US]  
97 with my mother', and immediately my grades improved'

98 38. I: oh really'

99 39. N: yeah', I guess it was all, it was all like you know you  
100 have to do it like this', you have to', you know', every time I did  
101 make a certain grade I got grounded for like three weeks and it  
102 was like really really strict and I moved to [City A in South of US]  
103 and my mother and step father were like listen', you know you're  
104 seventeen', it's up to you, you're either gonna flunk out of  
105 school or you gonna pass', you know', all we're asking is,  
106 you're home by', an hour during the week, and you can do  
107 whatever you want during the weekend', it was like went from  
108 totally, you know I could do anything, or half pretty much, had a  
109 lot of freedom for a seventeen-year- old\*, you know'

110 40. I: mhm'

111 41. N: at my mom's house and er, you know I did a, from  
112 that point on I just did excellent in school', became a lot more  
113 involved with the er, you know the, some of the social clubs  
114 there, you know I was in the drama', [...] I really liked that', and  
115 then I guess', er, I got out of high school and er, yeah I just er, I

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116           **tried college for a little bit', when I was, in my twenties', and er**  
117           **just', you know', and I took it seriously because I was paying for**  
118           **it'**

119       **42.     I:     yeah'**

120       **43.     N:     but er**

121       **44.     I:     different story then', huh'**

122       **45.     N:     but I just, I just never was into it too much', I never**  
123           **didn't like, I spent several years in retail', erm', cause I was just,**  
124           **that's all I've ever known', and erm, then when I was about', just**  
125           **about five years ago', I erm, drifted in between the time I got out**  
126           **of high school', until about five years ago I got a, a job at a**  
127           **coffee shop', er .. and, I, I've had it ever since it's the greatest**  
128           **job I've ever had in my entire life', I guess I just still never want**  
129           **to grow up'**

130       **46.     I:     mhm'**

131           **N.     but I just erm, I've been you know, I've worked my way**  
132           **up to where I am making a living out of it', you know and**  
133           **I, and I, met my fiancée, we get married in a little bit',**  
134           **and you know, now I'm, you know [...] nice structured',**  
135           **er, life', and I know exactly where I'm gonna be in five**  
136           **ten years', from now', you know'**

137       **47.     I:     where do you work'**

138       **48.     N:     [...] Coffee [...]**

139       **49.     I:     okay', yeah, I know**

140       **50.     N:     [..] the shop'**

141       **51.     I:     oh you do which one then', that one down here'**

142       **52.     N:     yeah', I know it's [Person S], somebody works there**

143       **53.     I:     [...]'**

144       **54.     I:     yeah\***

145       **55.     N:     yeah', yeah she's a nice girl'**

146       **56.     I:     yeah, I know [Person S]\*, okay', well tell me, let's go**  
147           **back erm, when you were a child', you er, you said you came**  
148           **here from [Place M]', but you don't really remember**

149       **57.     N:     no'**

150       **58.     I:     okay', erm, excuse me', your parents are both Church**  
151           **of God', right'**

152       **59.     N:     mhm'**

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- 153 **60. I: what church did you attend', er here in [City C in**  
154 **South of US]'**
- 155 **61. N: er', [Place L] er Middle Valley Church of God when I,**  
156 **er, erm til [...] about', I guess when I was about fifteen', and then**  
157 **we er, I went to er, [Place L] Church of God', I think it has a**  
158 **different name now'**
- 159 **62. I: okay, what, pretty similar'**
- 160 **63. N: yeah', [...] [Place L] was er, four times bigger'**
- 161 **64. I: oh, just size'**
- 162 **65. N: yeah', just size |yeah, yeah more of ...|**
- 163 **66. I: |okay|**
- 164 **67. N: I'd say**
- 165 **68. I: okay', well how was erm', you said your, social, your**  
166 **social life was, at church\***
- 167 **69. N: yes'**
- 168 **70. I: was it, was that it', was it limited to that', I mean did,**  
169 **what school did you attend'**
- 170 **71. N: I attended er, [School H]' Junior High and [School H],**  
171 **I went to [School H] High School', for a year'**
- 172 **72. I: okay'**
- 173 **73. N: before I, before I moved', but er, yeah I guess I had**  
174 **most of my friends, all my friends were from the church', my**  
175 **erm', I mean my, god bless my father but he just wouldn't let me**  
176 **er' . he wouldn't really let me socialize with any of the people I**  
177 **wanted to socialize from school'**
- 178 **74. I: oh how c- how did he', how did you live with that'**
- 179 **75. N: I got a ride home from like a friend one day', he told**  
180 **me he didn't want me to hang out with that guy because her had**  
181 **long hair\***
- 182 **76. I: oh really\***
- 183 **77. N: I was like dad', I got long hair', well you should cut it',**
- 184 **78. I: laughs**
- 185 **79. N: when I was fifteen I got an earring and got grounded**  
186 **for three weeks', but you know maybe', you know', you know I'm**  
187 **not saying that [...] he would Bible scripts that would tell me**  
188 **why I shouldn't have an earring'**
-

- 189       **80.     I:     oh really'**
- 190       **81.     N:     and er', I er' .. I just, and so the only people I could**  
191       **really', really socialize and be comfortable around', was the**  
192       **people I went, I went to church with', which, you know I think**  
193       **about, I saw them', those those kids about, they were in the**  
194       **same situation we were in', about', you know, five six times a**  
195       **week', you know, church is three times a week'**
- 196       **82.     I:     mhm'**
- 197       **83.     N:     at different, different, you know, other functions', [...]**
- 198       **84.     I:     was that [...] the Church of God', er community'**
- 199       **85.     N:     I take it to be, yes'**
- 200       **86.     I:     at least from your experience', and erm, every, every**  
201       **parents you came in contact with, were they as strict as yours',**  
202       **when I say strict you know what I mean by that'**
- 203       **87.     N:     I, yeah, from what I could tell yeah, and even, you**  
204       **know some more so', I mean**
- 205       **88.     I:     really'**
- 206       **89.     N:     some yes, maybe not that they would take us and**  
207       **beat us or anything like that**
- 208       **90.     I:     yeah yeah (laughs)**
- 209       **91.     N:     it was just, it was just kind of, just [...] religious**  
210       **[fervour?] you know'**
- 211       **92.     I:     can you give me just, er can you give me some**  
212       **examples of', how your parents and other parents in that**  
213       **community', of Church of God, acted', and how they'**
- 214       **93.     N:     oh yeah', I mean it was just erm, here's the thing I, I**  
215       **take away from being Church of God', you're, you get to heaven**  
216       **as long as you have no fun whatsoever', (laughs)**
- 217       **94.     I:     really'**
- 218       **95.     N:     I mean yeah', everything was bad', you couldn't**  
219       **drink', you couldn't smoke, you couldn't have', long hair, you**  
220       **you couldn't, you couldn't do, and I remember this very, vividly',**  
221       **in a Sunday school class', when I was a teenager and old**  
222       **enough to know a bit', my teacher was telling us, you know',**  
223       **don't even ever watch the smurfs', cause the smurfs', are**  
224       **fucking little blue guys', there's some sort of demonic thing**  
225       **between that', you know and, you know, letting, letting to that,**  
226       **cause they do this magic stuff' this is Harry Potter [...] I'm sure**
-

- 227 **96. I: oh yeah'**
- 228 **97. N: but that just seemed so', and they were, and they**  
229 **could not be more sure about this, all this, fervour and er, erm',**  
230 **and, you know, and everyone else is wrong', [...]****went to hell it's**  
231 **like er'**
- 232 **98. I: yeah'**
- 233 **99. N: and I remember this, also', when I was old enough to**  
234 **know a bit, when I was a teenager', in one of m youth group**  
235 **classes er, our teacher telling us, the Catholics are going to go**  
236 **to hell', because they don't bel-, because they have saints and**  
237 **they believe in**
- 238 **100. I: they said this to you\***
- 239 **101. N: yeah they said this to me', you know just, just like I'm**  
240 **talking to you'**
- 241 **102. I: wow'**
- 242 **103. N: and trying, and you know and, some of these kids are**  
243 **more impressible', than I was, and they'd all think yes', that's**  
244 **exactly |a hundred percent right'|**
- 245 **104. I: | most kids are .. |**
- 246 **105. N: yeah', and er', [...] started talking, talking in tongues, I**  
247 **mean that was a regular', occurrence', that any'**
- 248 **106. I: tell, tell me about that'**
- 249 **107. N: laughs**
- 250 **108. I: cause I am, I am familiar wit that erm', I've been to**  
251 **Pentecostal down in [City A in South of US] different places, I've**  
252 **experienced stuff like this, tell me your thoughts on, speaking in**  
253 **tongues'**
- 254 **109. N: well er .. they way, it it erm, it became savage', it's**  
255 **just so', it's so rou-, routine every service was such a, well it just**  
256 **became a, a routine', I would sit up in the dock with all the, with**  
257 **the rest of my friends', you know', we'd sit down there and**  
258 **watch it was like, we had great seats', you know we could see**  
259 **everybody'**
- 260 **I. laughs**
- 261 **110. N: and it was so, it was just like', like erm', you'd see on**  
262 **TV', you know the preacher comes up and gets talking', to the**  
263 **people with the, we could do it on cue', you know they'd start**  
264 **the music and get the music over at dock'**
-



- 265       **111.    I:    mhm'**
- 266       **112.    N:    and someone starts you know screaming the**  
267           **Hallelujah', and then', and this guy is gonna start dancing\*, okay**  
268           **this guy starts dancing and this guy over here he starts and they**  
269           **all said the same thing every time',**
- 270       **113.    I:    mhm'**
- 271       **114.    N:    and then talk, just just, nonsense',**
- 272       **115.    I:    mhm'**
- 273       **116.    N:    like baby talk, but they just go off', and it was just, it**  
274           **was like chaos', little bit short of like handling snakes'**
- 275       **117.    I:    mhm'**
- 276       **118.    N:    were just like screaming and they're running around',**  
277           **you know, in circles', running up and down the [...] if anyone**  
278           **had walked in right now, they would have pout us all in the**  
279           **fucking loony bin'**
- 280       **119.    I:    do you remember the first time', and I'm sure that you**  
281           **saw it, the first time you ever went to church probably, but do**  
282           **you remember the first time when, you noticed like man hey',**  
283           **this is a little different or this is odd or', I don't, really, buy this'**  
284           **or I mean'**
- 285       **120.    N:    yeah I guess when I was about, maybe when I was**  
286           **about ten', at Middle Valley or something, we had this guy that**  
287           **would come up and he was a, [of financial profession], some**  
288           **sort of, my dad always thought that's a good man', but every'**
- 289       **121.    I:    cause he's a [of financial profession]'**
- 290       **122.    N:    yeah'**
- 291       **123.    I:    okay**
- 292       **124.    N:    just like, it's routine you know he would er, he would**  
293           **come up every single Sunday at the exact same point in time in**  
294           **the, in the service', and no matter what was going on, what the**  
295           **preacher was saying, he'd just jump out of his seat and start**  
296           **reciting the same thing, he said the same thing over and over',**  
297           **you know my people my children, bla bla bla, and it was the**  
298           **same thing', see I remember it now', how long ago was that you**  
299           **know', and, you know after the first dozen times I was like, man**  
300           **this is, something may not be so right about this'**
- 301       **125.    I:    did you ever once think that, he was filled with the**  
302           **spirit'**
-

- 303 **126. N:** oh yeah when I was, up until (laughs) the tenth or  
304 **eleventh time'**
- 305 **127. I:** okay', so, after [...]
- 306 **128. N:** oh yeah', I, you know I, I was, you know', I was duped,  
307 maybe I still am', I don't know but you know, he would, you  
308 know I .. you know I bought into that .. er for years, not  
309 [sentenced], you know, I don't know', maybe they were', how  
310 knows', who am I to say'
- 311 **129. I:** well what do you, what do you think though'
- 312 **130. N:** I think it's all just er, I think it's just you get carried  
313 away and, passion when you believe in something so much', it's  
314 like', I acquit it to, to being, to being in love', you know those  
315 people are
- 316 **131. I:** mhm
- 317 **132. N:** those people are in love with Jesus', to the extent  
318 where they became, became passionate', became', like a lust  
319 thing', like they were in love with Jesus', you know', and they  
320 will get', so carried away, you know get [...] endorphins [right?']
- 321 **133. I:** yeah
- 322 **134. N:** music', you get it all worked up', and you just\*, and it  
323 just becomes this big frenzy, you know these people don't sme-,  
324 you know don't smoke or drink or anything like that', this is their  
325 being drunk', it's their being out[...]
- 326 **135. I:** and are you okay with that'
- 327 **136. N:** no', I mean, no I mean I'm, I'm okay with it for them',  
328 yeah', exactly', I'm okay with it for them\*
- 329 **137. I:** yeah'
- 330 **138. N:** that's the thing, yeah I've, I've, I've never had, you  
331 know, even, since I have, you know, and it took me a long time  
332 after I left the religion to stop believing in god', and even after  
333 that', you know after I made that decision', I'm always like, you  
334 know', I think it's extremely healthy for everyone to believe in  
335 what they want to believe in\*, and how they want to believe'
- 336 **139. I:** okay
- 337 **N.** but, I just don't, but if that's the way they want to, you  
338 know, to do, if they weren't doing that', they'd be, you  
339 know, going home and spinning around in their yards  
340 and getting dizzy', you know
-

- 341       **140.    I:    mhm**
- 342       **141.    N:    and fell down, you know I', that, yeah I get, no**  
343               **problem'**
- 344       **142.    I:    so that's, so basically it's a conflict to you, it's an**  
345               **inner conflict not so much, you, you're not actively opposed'**
- 346       **143.    N:    no I'm not'**
- 347       **144.    I:    to them doing that, it's just not for you\*, is that what**  
348               **you're saying'**
- 349       **145.    N:    exactly'**
- 350       **146.    I:    okay', okay very good', what other religious conflicts**  
351               **did you have', with the church', whether they would be', you**  
352               **can't stand it', it's not for you', or you just, [...] speaking in**  
353               **tongues, you just didn't believe that'**
- 354       **147.    N:    yeah'**
- 355       **148.    I:    cause you said you're an atheist right', is that what**  
356               **you said'**
- 357       **149.    N:    yeah that's right**
- 358       **150.    I:    okay .. why', and you know, you know what I mean by**  
359               **that'**
- 360       **151.    N:    oh yeah'**
- 361       **152.    I:    okay**
- 362       **153.    N:    er, er I just, for, even at a young age, I'm I'm, honestly**  
363               **I never really felt comfortable in church', I think that .. the reason**  
364               **I had such a big conflict with the church I was in was because**  
365               **for myself', I could not have gone to a worse church for me', you**  
366               **know', it could have been something different', if it had been like**  
367               **a, you know maybe, Episcopalian or, or or, Catholicism', I, I I**  
368               **may have been a little more comfortable there', but I think**  
369               **eventually I'd have come to the same conclusion', it erm, and er,**  
370               **I just, you know even after, but I mean it's so, you know, you**  
371               **have to search for your identity and especially', if you have a**  
372               **[...] you know', everyone believes in God', even after I got', I**  
373               **guess with the church', that I started hating', the idea of a**  
374               **church organized religion', but I still, had clung on to the God**  
375               **faith', you know', I thought surely there must be something', and**  
376               **er, and I prayed every day', you know', three times a day', you**  
377               **know, until, about I guess the time I was twenty', er, I'm thirty-**  
378               **two now', God about twenty', six', I guess'**
- 379       **154.    I:    wow'**
-

- 380 **155. N:** I er, yeah', exactly I still had a, had the God faith and I  
381 just, but I was, that was at a really unhappy point in time', in my  
382 life', and I just couldn't figure it out', just did er, I talked to some  
383 people', and I talked to some Christian people I knew and I  
384 talked to, I read a lot and I talked to, I talked a lot', you know, I  
385 just really, and it took me a year', a year and a had to come to a  
386 conclusion, that I did not believe in God', and I, I just erm, I came  
387 to, I was like why do I, why do I still do this', I haven't been to the  
388 church, such a long time', why do I still, have the God faith and  
389 pray', and everything like that', and I, I just\*, came to the  
390 conclusion that I was scared' .. you know why would, what if  
391 there is, I don't think there's a God, I didn't think there was God  
392 person', and I hadn't for years', but what if there is', I'm gonna  
393 die and go to hell', I mean no one wants to do that', and I was  
394 like well that's, because I was, in my mind I rationally could not',  
395 rationally'; think of why, you know, God didn't make any sense'
- 396 **156. I:** yeah
- 397 **157. N:** it was, you know I'm a rational person it went against  
398 all', for myself went against all, rational', everything'
- 399 **158. I:** yeah
- 400 **159. N:** yeah', and er, and I was like well I'm not, I'm not  
401 gonna do it because I'm scared', you need to, you know, I  
402 needed, to be true to myself', and, and I had, you know just  
403 denounced it all right there', and I really, and I, I came to the  
404 point [...] conclusion in my mind that that's, and even still  
405 talking to', to Christians today', the Christians that I have  
406 respect for and I, I like', you know', I don't discriminate', but er, I  
407 feel that's, that's the reason, they're Christians because they're  
408 afraid', of what's, you know if there's not a God'
- 409 **160. I:** mhm
- 410 **161. N:** and since I made that decision I've been, ten times  
411 more focused, ten times happier', ten times everything\*
- 412 **162. I:** that's awesome'
- 413 **163. N:** mhm'
- 414 **164. I:** erm', so would you say', basically what I got at that  
415 was, you questioned', like, you had the God faith because it was,  
416 ingrained in you\*
- 417 **165. N:** yes'
- 418 **166. I:** from childhood', and', you've, you were questioning it  
419 your whole life', but, you'd never', became an issue wit you
-

- 420           **until', denounced it', is that, is, and, it was around eighteen', is**  
421           **that was you',**
- 422       **167.    N:    yeah I eighteen is when I started, yeah that's when I**  
423           **pretty much left the church'**
- 424       **168.    I:    okay', when you were eighteen, and is this, was this**  
425           **when you moved down to [City A in South of US]'**
- 426       **169.    N:    yeah I moved to [name fragment]'- actually I'd already**  
427           **got into high school**
- 428       **170.    I:    yeah'**
- 429       **171.    N:    yeah pretty much when I moved to [City A in South of**  
430           **US]', my mom and step father were still you know, we know you**  
431           **go to church a lot', and if you ever want to, we'll take you', and**  
432           **they did a couple of times I requested, but then I just, I never felt**  
433           **comfortable with it and so I never asked more than a couple of**  
434           **times to go to church'**
- 435       **172.    I:    okay', but you and you, but did you still go in your**  
436           **twenties'**
- 437       **173.    N:    no, mhm'**
- 438       **174.    I:    okay**
- 439       **175.    N:    since eighteen I've probably been to church' .. six**  
440           **times', seven times'**
- 441       **176.    I:    okay but the twenties is when you, when you were in**  
442           **your twenties is when you actually**
- 443       **177.    N:    yeah yeah, more or less, left'**
- 444       **178.    I:    the God', part of it'**
- 445       **179.    N:    yeah, yeah the God part .. I probably guess I I,**  
446           **stopped', you know, [when I started to ?] have my big, er you**  
447           **know, thing there when I was about twenty six', or something, I**  
448           **just [totally took it all?] off'**
- 449       **180.    I:    okay, what er, what, what built up to that point', where**  
450           **you actually saying well enough is enough I have to think about**  
451           **myself'**
- 452       **181.    N:    yeah'**
- 453       **182.    I:    what what built, what built up to that, what made you',**  
454           **at that point', cause that's kind of like a sudden thing'**
- 455       **183.    N:    yeah'**
- 456       **184.    I:    as opposed to your whole life it's like, gradual\***
-

- 457 **185. N: yeah', well I think kind of, I, I think it kind of was**  
458 **gradual', you know', ever since that, I'd left the church and start,**  
459 **and, had, had all these questions', I mean you ask er, you know',**  
460 **there was no reason for me to keep clinging to the God faith',**  
461 **and it was, over the years', each year went by and you're twenty,**  
462 **twenty one, twenty two', twenty three', you know it's still, I was**  
463 **just like, you know', I guess I became, I questioned it more'**
- 464 **186. I: mhm'**
- 465 **187. N: you know', and erm, and, it was just, you know', I**  
466 **just\*, it was, I think it was just, you know' .. ever [...] some sort**  
467 **of, internal conflict', but it just\*, see when I was about twenty**  
468 **six', you know', I just erm .. I got to where I just\*, I was, I was just**  
469 **at a, unhappy point in my life', you know and, by all, you know**  
470 **by, [...]', I still had a, you know I, was doing pretty well', for that**  
471 **situation', I don't know I just, I think that was it, I think a lot of it**  
472 **was that'**
- 473 **188. I: okay\***
- 474 **189. N: but, I could be wrong\***
- 475 **190. I: (laughs) why it's your story'+, erm', let's let's talk**  
476 **about erm, the divorce', you said you had one sibling\*, right'**
- 477 **191. N: yes my brother'**
- 478 **192. I: yeah is he older or younger\***
- 479 **193. N: he's a year and a half younger'**
- 480 **194. I: year and a half younger\*, do you still, speak with him'**
- 481 **195. N: oh yeah', all the time', he lives in town'**
- 482 **196. I: okay'**
- 483 **197. N: he just got married'**
- 484 **198. I: oh really', congratulations to him', you're right, right**  
485 **close to each other getting married huh'**
- 486 **199. N: yeah'**
- 487 **200. I: when are you getting married'**
- 488 **201. N: I'm gonna get married a week from', tomorrow'**  
489 **(laughs)**
- 490 **202. I: oh really', |oh wow'|**
- 491 **203. N: yeah', |he married two weeks ... |**
- 492 **204. I: erm', okay let me ask you this', erm, growing up', how**  
493 **did you see, how did you see your parents', as far as their**
-

- 494 relationship in comparison to the church', was it a big deal the  
495 divorce\*
- 496 205. N: yeah, it was, yeah it was a big deal', to, you know,  
497 oh', oh you mean away from the church was it a big deal'
- 498 206. I: both', both'
- 499 207. N: church I think seemed to be more', yeah they were  
500 worried about how it would look in the church\*, but my mom',  
501 she got, you know', when she got divorced, she left the church  
502 also\*, [...] and she, went to [City A in South of US]'
- 503 208. I: so was it the father, the central force' within the
- 504 209. N: yeah, exactly', my my mother was raised by her  
505 parents the same way I was, in the same religion, and then my  
506 dad, they were both raised in the same religion but I think my  
507 mom just kinda', same way, she just kind of got over it'
- 508 210. I: really'
- 509 211. N: and you know as far as the family was concerned  
510 there was, it seemed rather, you know they, I had, me and my  
511 brother had no indication that they would, that they were getting  
512 divorced', like, we had never see, you know, we'd never seen a  
513 spat, it was never, we never really saw any big fights', and my  
514 father had a temper but, I think, not more than a [...] anyone  
515 else's [...] he wouldn't, he wouldn't throw things or hit anybody  
516 or whatever, but it was er, yeah I just er, then that, yeah I just,  
517 [...] when they divorced, me and my brother stayed with, my  
518 father' because my mom', moved to [City A in South of US]'
- 519 212. I: mhm', and erm, you said, you said it was kind of just  
520 a, sudden kind of thing', you didn't
- 521 213. N: yeah'
- 522 214. I: they didn't, they didn't talk to you about it or  
523 anything'
- 524 215. N: yeah once they decided they were splitting up or  
525 divorcing', they, I remember distinctly them sitting', me and my  
526 brother down and telling us what was happening in a nice calm  
527 rational talk', like we're talking now'
- 528 216. I: yeah', and yeah you said you were about how old'
- 529 217. N: I was fourteen'
- 530 218. I: about fourteen', that was better than like four I guess'
- 531 219. N: yeah
-

- 532 **220. I: erm', how did er, how did your brother take it', how**  
533 **did you take it'**
- 534 **221. N: yeah I mean I did, I didn't, and I don't, you know I**  
535 **don't, remember an, taking it, you know feeling like', any, kind**  
536 **of, you know real just like, you know', anguish or crying or you**  
537 **know whatever, but I, I, you know, I [...] the same thing about my**  
538 **brother also', you know my brother seemed like he really kind**  
539 **of, we seemed unaffected', really by it', but you know there's no**  
540 **doubt like I said my grades started falling off'**
- 541 **222. I: yeah'**
- 542 **223. N: you know and I just started losing interest in lots of**  
543 **things', you know, and I don't think I, you know even if I don't**  
544 **think it', it really didn't do anything or had any sort of impact on**  
545 **me', I'm sure it did'**
- 546 **224. I: mhm, in that respect you think that er, the grades',**  
547 **were an outcome of that', in any, in any way'**
- 548 **225. N: perha-, possibly', yeah, possibly'**
- 549 **226. I: yeah'**
- 550 **227. N: very possibly, very likely'**
- 551 **228. I: but [...]**
- 552 **229. N: yeah'**
- 553 **230. I: yeah' okay', tell me about er, tell me about Middle**  
554 **School'**
- 555 **231. N: |middle school was nice'|**
- 556 **232. I: |is there anything'|**
- 557 **233. N: yeah', I', I was at' .. I, I played football my first year**  
558 **there', and I was, you know actually my father was really good**  
559 **about always, to make it sure I got to practise whatever', but you**  
560 **know it was like right after school, so he'd come pick me up**  
561 **from school', after football, I remember him doing that', and er,**  
562 **that's about the time my parents divorced', after that', then af,**  
563 **after, after my', seventh grade year', I just, you know I was just**  
564 **like', blind', I was, I remember in middle school, just being a very**  
565 **unpopular kid', I mean you know just as far as, the social**  
566 **structure goes',**
- 567 **234. I: oh really'**
- 568 **235. N: I used to have a place, you know, just like yeah', kind**  
569 **of amb-, ambivalent'**
-



- 570       **236.    I:    yeah'**
- 571       **237.    N:    I Just grew my hair out long', just kinda you know,**  
572       **just kinda, I think', that's where goes my rebellion thing', you**  
573       **know .. you know, just not do anything with school', let my hair**  
574       **grow out and, I may have been a little bit rebelling against my**  
575       **dad', you know'**
- 576       **238.    I:    really\***
- 577       **239.    N:    I suppose', cause you know then that's when I, er', I**  
578       **remember being in ninth grade', I don't remember, we had**  
579       **middle school up until ninth grade', I remember just\*, squeaking**  
580       **by on the grades'**
- 581       **240.    I:    really'**
- 582       **241.    N:    you know\*,, and getting into high school', I went to**  
583       **high school a very unmotivated person', I just, I mean I don't, I**  
584       **had a close-knit group of friends', you know, mostly kids that**  
585       **lived in my neighbourhood', and I remember the morning,**  
586       **morning time I would', ride my bike', you know', a mile and a half**  
587       **away, just to hang out at their bus stop', instead of going to my**  
588       **own', you know it was right at the end of the street'**
- 589       **242.    I:    yeah'**
- 590       **243.    N:    just because I wanted to hang out', you know', be**  
591       **with the, the guys', you know'**
- 592       **244.    I:    was this er', church', friends'**
- 593       **245.    N:    no these guys were not', these, these were**  
594       **neighbourhood friends'**
- 595       **246.    I:    okay and your dad' was okay with them\***
- 596       **247.    N:    yes because he's known them all their life',**
- 597       **248.    I:    (laughing) okay'**
- 598       **249.    N:    they, they didn't look like, you know' long**
- 599       **250.    I:    long hairs' (laughs)**
- 600       **251.    N:    yeah long hairs [...] you know played baseball, like**  
601       **many other guys, and a couple of other guys and, yeah, and er,**  
602       **we and, yeah that's that was in, I had some neighbourhood**  
603       **friends I was hanging out with and, we'd always do sports-**  
604       **related stuff', were just, low-income, erm, er we're middle class**  
605       **but I had this low, low income er, housing project at all my**  
606       **friends houses, we'd always, go over there with those kids', and**
-

607           **at least we were good friends there', we'd play basketball like all**  
608           **day long'**

609       **252.    I:    yeah well that's good',**

610       **253.    N:    yeah'**

611       **254.    I:    well you said erm', you said with growing your hair**  
612           **long and stuff, you were rebelling against your dad', was it the**  
613           **typical rebellion that you see', in pretty much every middle**  
614           **class', family', or were you just', actively against the father'**

615       **255.    N:    yeah'**

616       **256.    I:    like I hate you'**

617       **257.    N:    yeah, you know there's a difference, you know that**  
618           **kind of stuff now', yeah I think so, yeah I just, I think I did begin**  
619           **to see my father, you know as the central you know the, the**  
620           **head figure in the, in the source of, you know, (laughing) all my**  
621           **problems' +, and then I started, you know I was like', well you**  
622           **know it's, by the time I was really did not want to go to church**  
623           **and we had to go', he was insisting on it', and if I, you know, he**  
624           **would\*, you know I just started, yeah I guess that's what it, was,**  
625           **yeah that's you know', yeah, growing my hair out long, getting**  
626           **an earring', I don't care if I get in trouble', I don't care' if I get**  
627           **grounded, yeah that, that sort of stuff', probably was my central**  
628           **part'**

629       **I.     why, why at that time did you not like going to church, and I**  
630           **mean I can imagine why but, you know\*, why did, what you**  
631           **said, he insisted that you go to church\***

632       **258.    N:    yeah'**

633       **259.    I:    but you just didn't wanna go'**

634       **260.    N:    .. I didn't like it', you know',**

635       **261.    I:    mhm**

636       **262.    N:    every Sunday, I didn't really feel comfortable', and I**  
637           **don't think that was', a rebellion thing for me', cause the church**  
638           **thing is just\*, I just\*, you know, really, truly did not wanna go', I**  
639           **didn't, I didn't see a point in it', and, I certainly did not enjoy it,**  
640           **the only thing I did enjoy was, go and see', you know, my**  
641           **friends', who didn't want to be there just as much as I didn't, you**  
642           **know',**

643       **263.    I:    mhm**

644       **264.    N:    only a few of them did but er' .. and er, we had to go**  
645           **every time the doors were open'**

---

- 646       **265.    I:    really'**
- 647       **266.    N:    mhm', and, it was just'**
- 648       **267.    I:    coughs**
- 649       **268.    N:    yeah and I just', he couldn't comprehend that', you**  
650       **know he couldn't comprehend why', he didn't get why one**  
651       **would not want to go to church'**
- 652       **269.    I:    mhm'**
- 653       **270.    N:    like you know, and er, so he just, you know he said,**  
654       **you know, well just go anyway as long as you're here', you're**  
655       **gonna go to church every single time', and it, I don't know just**  
656       **er .. yeah'**
- 657       **271.    I:    laughs + did you erm', in high school', high school is**  
658       **usually a point of interest for a lot of people', er**
- 659       **272.    N:    yeah',**
- 660       **273.    I:    a time of good things and a time of bad things', what,**  
661       **how was high school for you'**
- 662       **274.    N:    yeah the first like the year', I guess', year and a half I**  
663       **was at, [...] I went to [School H] and, you know like I said I went,**  
664       **very unmotivated', and er, and er', it was still, you know', church**  
665       **church church', and er', and I still I mean I was, I was really,**  
666       **flunking out of school', I mean I was, really doing very bad',**  
667       **yeah and, and when I would get out of school instead of doing**  
668       **my homework, instead I'd go out with the kids and play**  
669       **basketball', or play football and stuff like that', and because I**  
670       **was flunking out of school I couldn't, join any of the, you know**  
671       **like the baseball team or the football team, I couldn't do any of**  
672       **that', and er', I was still, like I said, I didn't fit in', I was, you know**  
673       **I was, kind of', I was [...] yeah I just did er, feel like I didn't have**  
674       **a place and, because I wasn't, a jock or', I wasn't even a nerd**  
675       **you know, I couldn't even get in the nerd clique, you know', or**  
676       **anything like that, I shouldn't have any-, you know I shouldn't do**  
677       **anything', and I really [...] that I didn't have many friends outside**  
678       **of church', and once I moved to my mother's', house', I started**  
679       **doing a lot better in school, and I was a it was a different school**  
680       **altogether', it was, very much', you know, [School H]'s, at least**  
681       **when I went there', it was pretty much, it was, it was all, white',**  
682       **it was all crackers, you know', white guys'**
- 683       **275.    I:    laughs**
- 684       **276.    N:    and er', the school I went to in [City A in South of**  
685       **US]', was a suburb-[City A in South of US]', [School M], it was, it**
-

686 was all more integrated, I, I mean', when I say that, I mean it was  
687 still predominantly white', but you had people from', er, yeah,  
688 black people', you had erm, you had people from er, yeah,  
689 Pakistan', you had people from', you know from Korea you had  
690 all', all these different and we, we had, each year we had like an  
691 all nation's day where you had, you know that the, all the people  
692 from different nations would tell you all about their culture and  
693 they had it set up in the cafeteria, and I', enjoyed that a lot more',  
694 and once I got there', I was, I was a lot more, I became a lot more  
695 accepted', and I, I don't know if it was because my', changed  
696 attitude', or what', I, I definitely felt happier', and I, and I was  
697 happier and I had a, you know I just had a, whole lot of friends  
698 and after that', after I moved to [City A in South of US]', those  
699 three years I went to school there', were, really enjoyable', I  
700 really enjoyed high school after that'

701 277. I: |okay these|

702 278. N: |I was doing| better', you know and I really picked all  
703 my grades up', and

704 279. I: mhm, did you find that erm, there were not so many  
705 cliques, not so many, judgement called, not so many'

706 280. N: well, that

707 281. I: not so many groups for you to fall into'

708 282. N: yeah, I mean there were cliques'

709 283. I: yeah

710 284. N: there were still lots of, there were still lots of cliques  
711 there'

712 285. I: mhm

713 286. N: but you know it was, yeah you're right', maybe it  
714 wasn't as, maybe they weren't as judgmental

715 287. I: mhm'

716 288. N: you know, you couldn't mingle over here with these  
717 guys', and not being, you know, in high school such bullshit'

718 289. I: yeah

719 290. N: and you could mingle over here with these guys and  
720 it's not such a big deal you know'

721 291. I: yeah'

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- 722 **292. N: no one looks down on you', when I, I had parties at**  
723 **my house', you know', like [...] I was, my parents were pretty**  
724 **liberal when I go to [City A in South of US]'**
- 725 **293. I: mhm'**
- 726 **294. N: you know those people, all sorts of people would**  
727 **show up', different, all different groups of, of, of folk and, so**  
728 **yeah that's, yeah it was erm', yeah I really had a good time after**  
729 **that'**
- 730 **295. I: er, when, when did your mother remarry'**
- 731 **296. N: you know I guess', er, when I was seventeen', I, I**  
732 **guess right after I moved to [City A in South of US]' .. they were,**  
733 **they were more or less, you know, they'd been dating and I think**  
734 **they'd just moved in together', and erm', yeah, shortly', yeah,**  
735 **when I was seventeen', yeah, I remember, distinctly'**
- 736 **297. I: were you okay with him'**
- 737 **298. N: oh yeah I was, yeah I was great with him', I, they're**  
738 **divorced now'**
- 739 **299. I: really'**
- 740 **300. N: but er, he was a, I I, he he did a lot for me', you know',**  
741 **[...] made my mother happy and, and er, he, in more [...] he was,**  
742 **he'd really, try to help me out', and do whatever, erm', yeah,**  
743 **whatever it took, and he was, he was he was a good guy', even**  
744 **you know I, as I got older', during my, you know my twenties',**  
745 **my mid-twenties', you know I still enjoyed', you know', spending**  
746 **time with him\*, we'd go to hockey games, we'd go to**
- 747 **301. I: cool'**
- 748 **302. N: did different stuff like that', [...] it was fun',**
- 749 **303. I: was he religious'**
- 750 **304. N: no no,. not at all',**
- 751 **305. I: you think that had a, impact on why you liked him',**
- 752 **306. N: yeah', sure [...] did', you know it was, I was like, let's**  
753 **go to church', he was like', let's go get a beer', watch, you know**  
754 **watch a game or something like that', let's, you know let's just,**  
755 **hang out', you know', let's go to, you know, get something to**  
756 **eat', you know', it was nice', yeah'**
- 757 **307. I: laughs, + okay', so you graduated high school in [City**  
758 **A in South of US]', right'**
- 759 **308. N: mhm'**
-

- 760       **309.    I:     er, you said you tried college for a couple of years'**
- 761       **310.    N:     yeah', erm, I waited until I was about twenty-four I**  
762           **guess', and tried college'**
- 763       **311.    I:     okay, what did you do in between that', between the**  
764           **time'**
- 765       **312.    N:     I guess I just drifted out', I moved in with a, er, my**  
766           **first roommate', we had you know a, we waited tables', at shitty**  
767           **barbecue restaurants', you know', we had a lot of fun', it was, it**  
768           **was a lot of fun'**
- 769       **313.    I:     still in [City A in South of US]'**
- 770       **314.    N:     yeah still in [City A in South of US]'**, then we had a,  
771           **we had a lot of fun and, erm, you know I didn't really want to go**  
772           **to school', and er, to college', or, maybe I did a little bit because**  
773           **all my friends were going, but I was like, I got a couple of years',**  
774           **you know I'm gonna hang out for a year or two', save some**  
775           **money, go to [...] but of course you never do', never did**
- 776       **315.    I:     never quite worked out that way'**
- 777       **316.    N:     [...] no', and er, yeah after that I, I guess', I' .. yeah**  
778           **when I was, when I was twenty one' .. I moved back in with my**  
779           **father\*, that's yeah, when I moved back in with my father'**
- 780       **317.    I:     he's still in [City C in South of US], right'**
- 781       **318.    N:     he's still in [City C in South of US], he, he'd just**  
782           **gotten remarried, they had a bigger house'**
- 783       **319.    I:     okay'**
- 784       **320.    N:     and erm, and to this day I'm not sure why I did that', I**  
785           **guess I was just, I'd gotten into, a rut, about', living here' .. I**  
786           **moved back in with my father and I worked at [big retail store]',**  
787           **Jesus Christ'**
- 788       **321.    I:     laughs**
- 789       **322.    N:     and my mo, and my father and step mother, and erm,**  
790           **by this time he'd, he'd, stopped going to Church of God church',**  
791           **he, because my stepmother was Baptist', [and she]**
- 792       **323.    I:     [wow'] that's an interesting [little con?] right there'**
- 793       **324.    N:     yeah, I don't know which is worse but', they went, and**  
794           **so er, he, he started going to Baptist Church', and erm, and I**  
795           **was like you know and, they had a, you know I just, I need, I**  
796           **guess I just, I don't, I'm really not sure why I, moved in with**  
797           **him\*, but er, when I, when I did it was it was a little different\*, it**
-

- 798 was a different scenario', you know they weren't, you know', I  
799 went to church with them maybe once', but he's, you know',  
800 when I, I mean when I first, you know I was like, you know, is it  
801 okay if I just stay here I'll pa you rent', you know', and he was  
802 like [...] you know, you know you., if you stay here you have to  
803 go to church every day, every Sunday, I was like dad', I'm like  
804 I'm twenty one'
- 805 325. I: yeah
- 806 326. N: I don't like church, and he, somehow he just, he  
807 accepted that', and he became fine with it\*
- 808 327. I: so did, did he become erm, since he wasn't in Church  
809 of God anymore', it seems like the Church of God, where you  
810 take away the Church of God out of your family, it became easier  
811 for you\*
- 812 328. N: yeah',
- 813 329. I: that's just, that's just appearance to me but', did that  
814 happen with your father as well' or'
- 815 330. N: yeah I, I should think he probably became happier  
816 too', he I mean he was still', with the Church when he met my  
817 step mother',
- 818 331. I: mhm'
- 819 332. N: that was a, that was a big' .. that was a big, er  
820 hindrance in their relationship', that she was Baptist and he was  
821 Church of God', and | [...] |
- 822 333. I: |I can imagine', I can imagine'| yeah'
- 823 334. N: [...] broke up once or twice', and er', and they just,  
824 you know they came to', the conclusion I guess that you know',  
825 that he decided that he got to go to that church as long as he's  
826 with her, and they got married', they're still married', this day, I  
827 guess I was eighteen', when they got married', and so'
- 828 335. I: wow'
- 829 336. N: [...] that's pretty good', (laughs)
- 830 337. I: what do you think of her'
- 831 338. N: I like her I mean, she's really good for my father'
- 832 339. I: yeah'
- 833 340. N: and er, but erm, yeah she, I think, she she she, she's  
834 really an honestly nice person', as well'
- 835 341. I: really'
-

- 836       **342.    N:    and er,**
- 837       **343.    I:    (coughs) excuse me'**
- 838       **344.    N:    yeah and, yeah I like her'**
- 839       **345.    I:    did erm', what did he, what did he, cause I thought he**  
840       **was the er**
- 841       **346.    N:    he was yeah'**
- 842       **347.    I:    he was the bible [...] you know the guy'**
- 843       **348.    N:    [...] he still is'**
- 844       **349.    I:    [...] for Church of God though'**
- 845       **350.    N:    yeah he was, you know I don't know I guess he was,**  
846       **he' .. I don't know well, a little part of him maybe realized that**  
847       **..you that religion, his religion wasn't so much', you know didn't**  
848       **mean as much to him as, as this woman did',**
- 849       **351.    I:    okay'**
- 850       **352.    N:    he's still equally religious, don't get me wrong'**
- 851       **353.    I:    oh yeah yeah\***
- 852       **354.    N:    he didn't [...] that, it's just a different, different**  
853       **scenario'**
- 854       **355.    I:    yeah', which erm', which do you like him in better',**  
855       **Church of God faith or the Baptist**
- 856       **356.    N:    I mean really I mean, I, I probably right now he's a lot**  
857       **more mellow', especially, he's older too', at this, I mean there's**  
858       **still,**
- 859       **357.    I:    yeah**
- 860       **358.    N:    they [...] at the church', it's still, by far the most',**  
861       **central\*, point in their life and, they don't have any other life**  
862       **outside of the church\***
- 863       **359.    I:    okay\***
- 864       **360.    N:    they, they have four adopted children', they adopted**  
865       **from [East Europe]'**
- 866       **361.    I:    wow', no kiddin'**
- 867       **362.    N:    I really, they're all related, they're all brother and**  
868       **sister\*, and erm, but you know even with those kids', it's like,**  
869       **kind of the same stuff going on', like with me and my brother it's**  
870       **like they, they don't have any other friends outside of the**  
871       **church', they don't, they go to Christian schools', they go to**
-



- 872 play, you know in Christian sports leagues', yeah, [... sit down  
873 and talk about ... right now] I'll be, you know, I mean, I, I'm just,  
874 you know, I just know that, you know, to listen for a bit it's like,  
875 you catch that everything is, based around the church\*,
- 876 363. I: has a religious overtone'
- 877 364. N: yeah',
- 878 365. I: yeah', erm' .. this these kids, they adopted from [East  
879 Europe]', is that
- 880 366. N: no [East Europe]'
- 881 367. I: oh [East Europe]', erm', how do you feel about that', I  
882 mean have you met them'
- 883 368. N: oh yeah', I have, they, they live in town', you know  
884 [...]]
- 885 369. I: |cool kids'|
- 886 370. N: yeah they're, you know they're very different, I mean,  
887 er, you got, [little brother A] and [little sister A], course they  
888 adopt them and change their names',
- 889 371. I: oh yeah',
- 890 372. N: cause, [...] is so American', but they keep, actually  
891 they keep a little bit of their [East Europe]n names', cause it's  
892 like', their real names are like', [little brother A] and [little brother  
893 A]ka', and they were er, they're spelled with a J, they're they're  
894 twins and I guess they're probably about', ten', right now',
- 895 373. I: okay',
- 896 374. N: and they're really good, you know they, they have  
897 distinct personalities', [little brother A]'s sort of, you know he's,  
898 more analytical', like they're [...] against a brick wall you know,  
899 [little brother A] trying to figure out a way how to get around it',  
900 [little sisterr A] would just bang her head against it, you know'
- 901 375. I: laughs
- 902 376. N: a lot more [spastic?], and there's erm, [...] and [little  
903 brother B], he's erm, I guess he's like six', seven', and he's er',  
904 they got him a little bit later, they got [little brother A] and [little  
905 sister A] when they were about', three years old, and I guess  
906 they got [little brother B] when he was four so he, it's taken him  
907 more time to adjust', but erm, he's just a, he's just a great', he's  
908 a cute kid', you know very, loving and very just you know, just  
909 kind of chilled out', and they just got er, [little sister B]', I forget
-

- 910 her [East Europe]n name', I lost track', she's two', three', she's  
911 three they just got her about a year ago'
- 912 377. I: and they still speak their native tongue', pretty well'
- 913 378. N: no mhm'
- 914 379. I: oh they're pretty much, raised here though right'
- 915 380. N: yeah, yeah', and er, but they're, you know they're all,  
916 er I like them a lot', and whenever we go over there to see them  
917 they're all just, you know', all about', me and [important Person  
918 D]'
- 919 381. I: cool', speaking of [important Person D]', we're getting  
920 there', you see, trying to do this chronologically',
- 921 382. N: yeah'
- 922 383. I: erm', so you moved in with your dad', and, had they  
923 er, had they adopted at this point',
- 924 384. N: no, not yet
- 925 385. I: okay', and they, you said this was when you were like  
926 twenty one',
- 927 386. N: I was twenty one yes'
- 928 387. I: okay', erm', so how long did you live with your father'
- 929 388. N: about six months, five or six months'
- 930 389. I: and you got back on your, back on your feet',
- 931 390. N: yeah', my best friends from er, high school,  
932 [important Person B]', he had some family in er, in [State F in  
933 South of US]', and I was like, he goes, I'm going to move down  
934 there why don't you come with me and I was like, oh hell', you  
935 know'
- 936 391. I: laughs
- 937 392. N: I mean I can't absolutely move down there because  
938 we thought it would just be like, you know when we were, in high  
939 school, every spring break we'd go to [State F in South of US]',  
940 but we could not have moved to more of a shithole', and er
- 941 393. I: laughs, where did you go'
- 942 394. N: it was called [Place D South of US]', as far as family
- 943 395. I: [Place D South of US]'
- 944 396. N: [Place D South of US]', yes', it was in between, er I  
945 should [Beach Place in South of US]', [Beach Place in South of
-

- 946 US], [State F in South of US]', and it was next to [...] but he was  
947 er, it was in between [Place O in South of US]', and [Beach Place  
948 in South of US] Beach\*, which I really enjoyed [Place O in South  
949 of US] and [Beach Place in South of US] Bach but, when you  
950 work and, you know, just for a living and everything like that',  
951 just like'
- 952 397. I: mhm'
- 953 398. N: it was hot', I didn't like it', so I was like we, we already  
954 rented a house', and erm, after six months, no actually I guess I  
955 stayed there nine months\*, I was like I'm out of here too', and I  
956 moved back to', moved to [City A in South of US] for a little bit',  
957 with my mom and then I, finally came back to [City C in South of  
958 US]\*, for the last time'
- 959 399. I: well okay, erm, was it still cool with your mom when  
960 you moved back to [City A in South of US]'
- 961 400. N: oh yeah yeah, my mom, my mom is always the  
962 concept, she's always, you know
- 963 401. I: cool'
- 964 402. N: you know she's always, she's, she's always been  
965 there for me\*
- 966 403. I: okay', what made you leave [City A in South of US]  
967 again to come back to [City C in South of US]', cause you can't  
968 get away from [City C in South of US]'
- 969 404. N: it's like, [...] [State C on West Coast]', [...]
- 970 405. I: it's a good analogy'
- 971 406. N: yeah, I just really don't like [City A in South of US],  
972 there's some things I like about it, I like
- 973 407. I: yeah
- 974 408. N: the fact that I, can get on a, [...] be at a baseball  
975 game', and not too long you know', cause I still like sports'
- 976 409. I: yeah'
- 977 410. N: [...] kind of a guy', and, you know I just like certain  
978 things of it but\*, I like [City C in South of US] more of the fact  
979 that, when you go to [City A in South of US] no one, who lives in  
980 [City A in South of US] is from [City A in South of US]
- 981 411. I: yeah
- 982 412. N: they're all from [[Town MR]?'] and er, when you come  
983 to [City C in South of US], everyone's kind of from here', and
-

984 they, and you know\*, you know, you know everybody', you know  
985 pretty much, and especially, I live in [City C in South of US] and,  
986 everyone knows everyone's name\*, and you know in my job', I  
987 know every single one of my customers by first name'

988 413. I: yeah

989 414. N: sometimes I feel like maybe an old segregation  
990 between my personal life and my work life'

991 415. I: yeah'

992 416. N: cause the people I hang out, you know I just, but it's  
993 er, it's a lot more comfortable to me here and it's cheaper to  
994 live', it's, you know, more cost effective'

995 417. I: okay, so you moved up here, what-how old would you  
996 say you were about that time, like twenty-three, twenty four'

997 418. N: yeah', yeah about twenty four', [...] yeah, something  
998 like that',

999 419. I: okay so, tell me about your life when you moved  
1000 back'

1001 420. N: I was in retail, [...] I was working with [big retail store]  
1002 still, unbelievable, and then I erm, started working with [other  
1003 big retail store]', and I worked there for about four year-actually I  
1004 started- no I take that back, I was still working with [other big  
1005 retail store] before I moved', er, back to [City C in South of US]',  
1006 yeah cause I transferred, actually, I transferred with them, from  
1007 [State F in South of US]', to [City A in South of US], to [City C in  
1008 South of US]\*

1009 421. I: okay'

1010 422. N: and I work there enough to make a living you know ..  
1011 and, I moved on a little bit up the corporate ladder there a little  
1012 bit and, er, and I did that', and er, I had a roommate', erm', I got  
1013 tired, I wanted to live by myself a little bit', and I just [...] I  
1014 worked a lot', and if you work in retail you, you know, there's a  
1015 [...] certain amount you can, the normal person can take', to  
1016 have to get out it so erm, I quit that', job I guess and er, oh I got  
1017 a, I started with [drugstore chain], the drugstore, [...] retail for a  
1018 while', got an assistant manager position there' .. I worked with  
1019 them for a while and er, yeah my twenties just ... after that',  
1020 started going by really quick'

1021 423. I: yeah

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1022 **424. N:** and I erm, had an apartment over here on [Place CH]  
1023 and, working at, [drugstore chain]', then I, and I was making  
1024 pretty good money', you know and I was the happiest, happiest  
1025 in my life', and everything like that', and this is, yeah this is  
1026 before I gave up the God thing that, there is this er, they're going  
1027 to [stunk?] up when I was in [Place R] there was this coffee shop  
1028 every day on my way to work, and [...] Jesus Christ I hate my  
1029 job', you know Jesus', and, [Person J] just kept saying, you  
1030 know she goes, why don't you come work for me', come work  
1031 for me', and I said, no you can't pay me enough you know', I got  
1032 money to make and, bla bla bla and, after about a year', I got  
1033 tired of her asking, and she was, well you get free coffee', and I  
1034 was like so'

1035 **425. I:** here you go', and I quit my job', and I had to move out  
1036 of my apartment and get some roommates', and, you know, you  
1037 make a lot of economic concessions, cause I, I, you know', when  
1038 you start working in a coffee shop you make nothing', but I still  
1039 consider that', besides me and my girlfriend it's the best thing  
1040 that's ever happened to me in my entire life'

1041 **426. I:** really'

1042 **427. N:** I think that job changed my life a lot' too'

1043 **428. I:** nice', that's nice okay so, when did you meet your  
1044 girlfriend'

1045 **429. N:** about', er', I met her, almost five years ago', I guess  
1046 this month five years, we're five years together this month', yeah  
1047 I said I just left', [drugstore chain] to start work at the coffee  
1048 shop', like I said I had to make some, concessions'

1049 **430. I:** yeah'

1050 **431. N:** so I, moved into an apartment with two', people I'm  
1051 still, friends with today, close friends today, and er, [Person S]  
1052 and [Person C]?, and er, we had a three bedroom apartment', in  
1053 [Place R], and [Person C] went to school', with [important  
1054 Person D]', my girlfriend, my fiancée, and er, and [Person C] was  
1055 just, going through a divorce and [important Person D] was just  
1056 going through a divorce, they got married young and, spilt up  
1057 young', and they went to school together and, and er, [Person C]  
1058 goes yeah, he's this Jewish guy I love him\*, he's like, you know  
1059 here's this girl I kind of like you know, a little bit and [...]  
1060 divorced and so, she met us up', one night', and er, and it was  
1061 in, it was right when school started so I guess September', and I  
1062 was like, and er, I could tell her off the [...] we all, met at [...] and

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1063           it was like, yeah probably it was like seven of us you know', and  
1064           I liked her immediately', I could tell that we had definitely a lot  
1065           more in common than her and [Person C]'

1066       **432.    I:    yeah**

1067       **433.    N:    you know it's your roommate'**

1068       **434.    I:    yeah**

1069       **435.    N:    it's your roommate you don't wanna do anything to',**  
1070           **so you know, I was like, you know I'm just gonna, you know',**  
1071           **see what comes of it', and, you know then, they kind of, you**  
1072           **know, he wanted to date her but she didn't really want to date**  
1073           **him', you know, she just wanted to be friends and so', they, kind**  
1074           **of hung out for a little while', and then they stopped', and it was**  
1075           **February, you know the following February, er we got together**  
1076           **she, you know we er, [Person C] got a girlfriend', and it was like,**  
1077           **he was seeing somebody else so, just, we we met up one night',**  
1078           **we just, started seeing each other and we have ever since'**

1079       **436.    I:    ever since, how long', have you been with her'**

1080       **437.    N:    four and a half years'**

1081       **438.    I:    four and half years wow',**

1082       **439.    N:    yeah', that's terrific she's**

1083       **440.    I:    okay'**

1084       **441.    N:    the girl I want to spend the rest of my life with\***

1085       **442.    I:    erm', I just wanna go back just a little bit when you**  
1086           **said erm, said you weren't happy with your life'**

1087       **443.    N:    mhm'**

1088       **444.    I:    right after [drugstore chain]', or, actually during**  
1089           **[drugstore chain]', when you were thinking about the coffee**  
1090           **shop'**

1091       **445.    N:    yeah'**

1092       **446.    I:    and this was around the God time'**

1093       **447.    N:    yeah**

1094       **448.    I:    right'**

1095       **449.    N:    yes**

1096       **450.    I:    was there anything that just made you, just, and this**  
1097           **and it, I know you said this earlier about how this was and of**  
1098           **like, and this is for me maybe more focused but, [I know you tied**  
1099           **?] it into your life now that I know you', the situation at the time',**

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1100           erm , was there anything that just\*, kind of set it off or', was it  
1101           just a built-up you know like, I can't take it anymore and

1102       **451.    N:**    no you know', yeah, I, it was, it was, it was more of a  
1103           build-up', and erm, I mean you're right', I mean I made, you know  
1104           had all these', yeah, actually I wasn't happy in my life for, one  
1105           particular time', it may have been just my change in attitude, you  
1106           know I got a job I finally liked and, wasn't making any money  
1107           and, [...] like that I got a, a job I could meet a lot more people',  
1108           but er, you know it, [...] kind of but it did build up', you know I'd  
1109           been thinking about it for years', you know', and I just  
1110           remembered, you know my [...] you know', sitting in my room,  
1111           sitting outside', writing or something like that', and I just, you  
1112           know I remember just thinking that, I was just mulling it over',  
1113           you know I was thinking about it hard for for, like I said, for  
1114           about a year I really thought about it'

1115       **452.    I:**    how did that impact you during that year\*, did you to  
1116           [...]

1117       **453.    N:**    yeah I mean, it's like, it's hard to do something like  
1118           that', to just quit, a belief you've had for your, whole, you know,  
1119           since you were born'

1120       **454.    I:**    yeah'

1121       **455.    N:**    er you know you just, er once something I remember,  
1122           I just remember making a decision', you know I was in my room  
1123           one night and I just made the decision', you know, I wrote it all  
1124           down too',

1125       **456.    I:**    yeah'

1126       **457.    N:**    yeah I wrote it up', exactly what I was thinking', you  
1127           know why there, for myself you know why there can't be a god  
1128           why it's logical', why it's this and that, and from that point on', I  
1129           just, that was it', you now'

1130       **458.    I:**    yeah

1131       **459.    N:**    I just never, you know like, but but, you know before  
1132           if er, I was running low on gas or something', like that', I'd be  
1133           like, yeah like Jesus, I'd pray please let me get to where I'm  
1134           going or a gas station I'll get gas', after that I'd be, you know, I  
1135           was running low on gas on the freeway it's like, you know'

1136       **460.    I:**    so you started triving into yourself'

1137       **461.    N:**    yeah I started, I started seeing it as, you know it's like  
1138           you know, something good happens to you something bad  
1139           happens to you\*, it's not that God is, punishing you or', or

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- 1140            **awarding you', it's, consequences it's the way life works', when**  
1141            **something bad happens to you like that nine times out of ten**  
1142            **it's, you did it you messed it up, you did do something wrong',**  
1143            **and I started taking, I just, I took more, personal responsibility'**
- 1144            **462.    I:    okay'**
- 1145            **463.    N:    instead of you know, putting everything in, some,**  
1146            **unknown or, unseeable entity', you know'**
- 1147            **464.    I:    mhm**
- 1148            **465.    N:    you know putting stock into that, putting [...] you**  
1149            **know', a lot more stock in myself'**
- 1150            **466.    I:    okay so you saw that kind of as a, I'm not gonna say**  
1151            **wasted effort but', you started taking a more, free will kind of**
- 1152            **467.    N:    yeah yeah'**
- 1153            **468.    I:    kind of thing'**
- 1154            **469.    N:    yeah exactly yeah just, I started, yeah I started**  
1155            **[owning?] up, you know putting all responsibility on myself**  
1156            **instead of anything, like that', you know, cause I'd see, you**  
1157            **know I could see things that happened in life as, as just, you**  
1158            **know', as', the will of God'**
- 1159            **470.    I:    mhm'**
- 1160            **471.    N:    you know certain things happening, and then after**  
1161            **that I started seeing everything as .. consequences of, my own**  
1162            **actions', you know', I could, if I wanted something', bad enough,**  
1163            **you know I started praying you know', please help me get this',**  
1164            **and, [...] trying', I just, you know, I said I want this now I'd really**  
1165            **go out and try to make it happen'**
- 1166            **472.    I:    what is er', [important Person D], when you met her'**
- 1167            **473.    N:    she's atheist as well'**
- 1168            **474.    I:    was she when you met her'**
- 1169            **475.    N:    mhm'**
- 1170            **476.    I:    she was'**
- 1171            **477.    N:    it was one of the first things we talked about, yeah'**
- 1172            **478.    I:    really'**
- 1173            **479.    N:    yeah**
- 1174            **480.    I:    had she, was she raised anything'**
-



- 1175 **481. N: yeah', she was raised erm', er, er', [hang on hang on**  
1176 **hang on'], Jehovah's Witness'**
- 1177 **482. I: uh', interesting'**
- 1178 **483. N: yeah, you guys are gonna have a good talk\***
- 1179 **484. I: yeah actually I think [Person K] is going to meet her'**
- 1180 **485. N: (laughing) okay' (laughs)**
- 1181 **486. I: I wish I could though', it's er er, cause I don't know**  
1182 **much about the faith'**
- 1183 **487. N: yeah', yeah**
- 1184 **488. I: and I think it very interesting, did she ever tell you**  
1185 **anything about it'**
- 1186 **489. N: she doesn't talk a whole lot about it, she's also from**  
1187 **some family that is that lives in, er, [...] but her family is mostly**  
1188 **from [State F in South of US]\*, and erm', but er, she resents, her**  
1189 **religion\*, more than I do if you can believe that'**
- 1190 **490. I: really', did you say you, resented, your religion'**
- 1191 **491. N: yeah I mean I just, the, the particular church I was**  
1192 **brought in, you know I was brought up in', I, I don't, I don't see**  
1193 **how there's .. I don't know how to, I don't [...] I don't, erm' .. you**  
1194 **know , like I said I think that, everyone should do what they want**  
1195 **to do religiously\*, you know', and if I, you know, they're in their**  
1196 **peace', I think that was a, I don't see, a lot of good coming from**  
1197 **that', particular religion', just because, you know like I, said' ..**  
1198 **[given indoctrinating'] you know some of the other people are**  
1199 **gonna say that no one else is right but us', and, all this is, you**  
1200 **know, the smurfs are gonna send you to hell', Harry Potter is**  
1201 **gonna send you to hell', you know I just .. [...] a strong word',**  
1202 **but I feel that sometimes'**
- 1203 **492. I: really'**
- 1204 **493. N: mhm'**
- 1205 **494. I: so you actually', you left the, you left the, you left the**  
1206 **denomination', when you were about eighteen',**
- 1207 **495. N: mhm'**
- 1208 **496. I: but you actually left', any type of personal faith'**
- 1209 **497. N: when I was about twenty**
- 1210 **498. I: with that association of Church of God', when you**  
1211 **were about twenty six'**
-

- 1212 **499. N: yes'**
- 1213 **500. I: right', okay'**
- 1214 **501. N: still even today', er', you know we, I still, see people**  
1215 **from time to time in that religion', as a matter of fact', [...] that's**  
1216 **my brother you know', he's as atheist as I am', but he just er,**  
1217 **yeah I told you he just got married', he married a girl he used to**  
1218 **go to church with back, way back in the day',**
- 1219 **502. I: wow'**
- 1220 **503. N: can you believe that and he hasn't been in that**  
1221 **church in years'**
- 1222 **504. I: so he's in your boat'**
- 1223 **505. N: yeah he's in my boat', but we er, you know we still',**  
1224 **we still see people from church time to time and you know', you**  
1225 **know we all', I don't think', yeah, none of us are still into**  
1226 **religion', but er, but you know we're still', we still talk and we're**  
1227 **still kind of, close to an extend', you know'**
- 1228 **506. I: yeah'**
- 1229 **507. N: he married one girl'**
- 1230 **508. I: yeah, is she, still in the faith'**
- 1231 **509. N: uh uh'**
- 1232 **510. I: she left too'**
- 1233 **511. N: yeah'**
- 1234 **512. I: wow', there isn't a lot of people left then, huh'**
- 1235 **513. N: yeah' (laughs)**
- 1236 **514. I: er, er', when did your, when did your brother get out**  
1237 **of it, are you familiar with this, with this\***
- 1238 **515. N: yeah', I don't know a hundred percent', but', about the**  
1239 **same', same time I did', you know he's, when stopped', he**  
1240 **stopped going to the church as soon as he could as well', like I**  
1241 **said [when I was living here I was having?] a big' .. when I was**  
1242 **living here I was having a big er', erm', conversion sort of, my**  
1243 **conversion thoughts', you know and, trying to make that**  
1244 **decision, you know', [...] the people I talked to', you now, both**  
1245 **my brother and I expected a lot', he's just like, he's like, [...] he**  
1246 **goes yeah', I was like I'm having these thoughts', you know**  
1247 **these thoughts these thoughts', [...] you know I got the same**  
1248 **thoughts', I'm with you a hundred percent', he goes\*, that's what**  
1249 **I found out, er, [...] he he, he was atheist and he didn't, he didn't**
-

- 1250           **believe in God anymore', and erm, and so he we're, we're both**  
1251           **kind of in the same boat on that'**
- 1252       **516.    I:    let me ask you a hypothetical question', erm', let's**  
1253           **say you were raised in, any other Christian denomination', still**  
1254           **Christian'**
- 1255       **517.    N:    yeah'**
- 1256       **518.    I:    do you think that you would be atheist', do you think**  
1257           **that maybe you might have, I know this is all hypothetically'**
- 1258       **519.    N:    yeah**
- 1259       **520.    I:    doesn't really matter but', I mean do you think that**  
1260           **maybe let's say, like your father Baptist'**
- 1261       **521.    N:    mhm'**
- 1262       **522.    I:    erm, by the way, do you know if he's Southern Baptist**  
1263           **or Independent**
- 1264       **523.    N:    you know I don't know'**
- 1265       **524.    I:    you don't know'**
- 1266       **525.    N:    no'**
- 1267       **526.    I:    that's fine', do you think that you'd, be', totally**  
1268           **opposed to the God figure or just opposed to the faith', or the**  
1269           **religion'**
- 1270       **527.    N:    yeah, I think you know', like I said I think', the church**  
1271           **I went to was the worst possible church for me personally'**
- 1272       **528.    I:    yeah I remember you saying that', but I think I would**  
1273           **have, I would have been happier', maybe in another church and**  
1274           **denomination', you know I would have, you know my pro-, you**  
1275           **know er, I probably would have been all happier in another one**  
1276           **but I think it, like I said I never felt comfortable\*, in church', and I**  
1277           **think that I ne-, I think I would have eventually, probably come to**  
1278           **the same conclusion\*, I don't, [...] I don't know [...]**
- 1279       **529.    I:    yeah it's hypothetical'**
- 1280       **530.    N:    but I think', I think I probably, for myself I probably**  
1281           **think I would have come to the same conclusion', nonetheless',**  
1282           **but er, because I'm not comfortable with the idea with the**  
1283           **concept', but er I, erm', the I, I I definitely, hypothetically would**  
1284           **have been happier', in another\*,**
- 1285       **531.    I:    okay\***
- 1286       **532.    N:    religion'**
-

- 1287 **533. I: okay, let me ask you erm', some of the conflicts you**  
1288 **had er, you know may not be just\*, [...] conflicts', but you didn't,**  
1289 **like the er, speaking in tongues part'**
- 1290 **534. N: mhm'**
- 1291 **535. I: or, not especially like it but you maybe, personally**  
1292 **thought through it',**
- 1293 **536. N: mhm'**
- 1294 **537. I: your, aspect of it erm', the indoctrination of, of the**  
1295 **kids',**
- 1296 **N. yes'**
- 1297 **538. I: is there any other', any other conflicts you've had or**  
1298 **disagreements'**
- 1299 **539. N: erm'**
- 1300 **540. I: with that particular faith, with the Church of God'**
- 1301 **541. N: yeah' .. yeah, no, those are the two major points I**  
1302 **suppose', and the, you know it was, like I said it was really rigid',**  
1303 **you know', and it was really' .. erm', yeah it was just really, you**  
1304 **know', there was no, not a whole lot of leeway', you know', and,**  
1305 **and er', I just, you know I just, I didn't, I just didn't care for it',**  
1306 **yeah'**
- 1307 **542. I: when did you start erm, getting friends', outside of**  
1308 **the church', was it', when you left your father's', co-control'**
- 1309 **543. N: mhm', that's you know like I said I always had', I**  
1310 **always had friends outside the church, it was, it was just, you**  
1311 **know just if, even if it was no more than neighbourhood friends',**  
1312 **that my father approved of that I could see, yeah', pretty much**  
1313 **after I left', I went [...] and went to live with my mother in [City A**  
1314 **in South of US]', I er, I got a real strong and just had er,**
- 1315 **544. I: yeah'**
- 1316 **545. N: you know like I said, I had a good time in high school**  
1317 **after that'**
- 1318 **546. I: did er, have your parents met [important Person D]'**
- 1319 **547. N: oh yeah'**
- 1320 **548. I: they like [important Person D]'**
- 1321 **549. N: yeah they both do, yeah'**
- 1322 **550. I: yeah'**
- 1323 **551. N: yeah, my parents', they', they both really like her\***
-

- 1324 **552. I: another big question, what kind of wedding', are you**  
1325 **gonna have', Church of God',**
- 1326 **553. N: oh no it's gonna be very untraditional, one of our**  
1327 **friends got er, ordained online and he's gonna marry us'**
- 1328 **554. I: yeah**
- 1329 **555. N: we're getting married at the [...] House actually'**
- 1330 **556. I: oh that's where my er', cousin got married'**
- 1331 **557. N: oh yeah yeah, did they get married inside or out'**
- 1332 **558. I: inside', I think it was, it wasn't raining', but it had the**  
1333 **propensity to rain', so they didn't wanna plan for it', outside',**  
1334 **maybe it didn't rain, it was a beautiful day'**
- 1335 **559. N: yeah yeah**
- 1336 **560. I: actually a beautiful day', er it was a good wedding', it**  
1337 **was a good**
- 1338 **561. N: cool',**
- 1339 **562. I: now', [...] I'm just gonna, what er, do you think' .. that,**  
1340 **what the wider society', especially with pretty much here in [City**  
1341 **C in South of US], [and you can add your?] experience in [City A**  
1342 **in South of US]'**, sees erm', Church of God as legitimate', as a  
1343 **legitimate er, religion, tradition\***
- 1344 **563. N: .. that's probably' .. I'd say probably as legitimate as**  
1345 **any other religion', I don't know that maybe [stretching it'?] ..**  
1346 **[...] me say' .. actually I'm gonna say probably no' .. just the fact**  
1347 **that', if I', were living somewhere else', you know [State N on**  
1348 **East Coast] or [State C on West Coast] or something\*, and I**  
1349 **turned on the TV on the, cause you know you look at the, TV and**  
1350 **[...] Pentecostal religion'**
- 1351 **564. I: yeah, yeah'**
- 1352 **565. N: that's exactly what it was like when I went to church\***
- 1353 **566. I: oh really'**
- 1354 **567. N: you know I turn that on I see that you know', already,**  
1355 **already knowing you know when, if I li-, if I lived somewhere else**  
1356 **and, and had never been exposed to, er, religion', or a church**  
1357 **like that', I'd turn that on and I saw that', going on', I would have**  
1358 **thought what the hell is this',**
- 1359 **568. I: laughs**
- 1360 **569. N: this is just nuts' .. so, yeah being [...] I probably**  
1361 **would not', not consider it\***
-

- 1362 **570. I: so you yourself wouldn't consider it legitimate\***
- 1363 **571. N: yeah'**
- 1364 **572. I: what**
- 1365 **573. N: but I think other people would', yeah', erm' .. pro-'**  
1366 **probably not'**
- 1367 **574. I: you don't think other people would'**
- 1368 **575. N: probably not'**
- 1369 **576. I: okay', erm', do you think there's tension between',**  
1370 **your religious group or, your past', er, religious group', and the**  
1371 **wider society', you think there's tension'**
- 1372 **577. N: yeah', I do', cause of the, society's becoming a little**  
1373 **more', a little [...] you know erm', promoting gay marriage and,**  
1374 **[...] as you and, was becoming a lot more liberal and, I'd say**  
1375 **most religious organisations including my former one', you**  
1376 **know they're, they're, against all that', they're trying', against**  
1377 **you know they feel like they're [...] against them', and erm, just**  
1378 **when you read the ten commandments**
- 1379 **578. I: yeah**
- 1380 **579. N: the whole thing to maybe, the monuments and, and**  
1381 **such', er', they would want eliminate', er God from the pledge of**  
1382 **allegiance', you know', which, I, I think that a lot of religious**  
1383 **groups and that includes my former [...] society', you know',**  
1384 **becoming a lot more liberal and turning against them'**
- 1385 **580. I: so do you think that the authorities of the church and**  
1386 **even the members of the community of the church', feel that's**  
1387 **it's an, a reaction', to', the organization not just, as a cause', as**  
1388 **something they believe personally', outside of the faith',**
- 1389 **581. N: I think they see it as a, a reaction against', against**  
1390 **God and not so much with their particular religious**  
1391 **organisation',**
- 1392 **582. I: yeah**
- 1393 **583. N: but, I think they see it's, you know it's er, you know**  
1394 **that that's, or becoming less godless', you know,. or more**  
1395 **godless I'm sorry'**
- 1396 **584. I: yeah', yeah'**
- 1397 **585. N: more of a godless society',**
- 1398 **586. I: yeah'**
- 1399 **587. N: or nation'**
-

1400 **588. I: okay', well er that kind of wraps that part up, do you**  
1401 **have anything else you'd like to add', as far as your life goes',**  
1402 **erm, and your experiences with the religion\***

1403 **589. N: no',**

1404 **590. I: no'**

1405 **591. N: no**

1406 **592. I: okay' we'll move on to the second part'**

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## Faith Development Interview with Timothy

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- 1       **1. I:     Right. As you reflected on your life what were some of**  
2       **those marker events that really stood out as being particularly**  
3       **important to you in your life?**
- 4       **2. N:     Religiously, or anyway?**
- 5       **3. I:     Anyway.**
- 6       **4. N:     Uhm..I think I started, having really important times, uh, in**  
7       **high school. Graduation, I was you know the star of the choir-the**  
8       **star of drama, uhm those are really important because, it**  
9       **changed who I was socially. I used to be the athlete and y'know**  
10      **the jock and then I turned into the choir..person, the drama**  
11      **person so that-like the junior-senior year of high school was-**  
12      **was very important, in my changing-also became very**  
13      **independent, which is not common for a Mormon girl, y'know**  
14      **they just rely on the parents until they get married and then they**  
15      **rely on their husband. Uhm, I was very independent-I was**  
16      **working since I was fourteen years old, uhm..so at that time I**  
17      **was working full time at a restaurant and I was server and I was**  
18      **very social and outgoing there so, those two years really**  
19      **changed who I was. And then graduation from high school, uh,**  
20      **and then, when I met [husband's name] when I came back from**  
21      **[college B]. And..basically when I left the Church and came**  
22      **down to [city D] with him. Then getting married. And..ever since**  
23      **every day with him..important but the marker events were really-**  
24      **the last one that I can think of, was..marriage, uhm, and then,**  
25      **everything after that has been great. That was probably it.**
- 26      **5. I:     You talked some about your past relationships. Which past**  
27      **relationships were important to you, uhm, both in terms of you**  
28      **know before you left but also after you left?**
- 29      **6. N:     Uhm..my family, always Number One, always. Uh, my**  
30      **friends in high school, junior and senior year..were very**  
31      **important to me. So was my relationship with my choir teacher,**  
32      **who was a...Christian, very..he was a minister at a Christian**  
33      **church, and he would actually have me come sing, a lot, at his**  
34      **church. Which was much to the dismay of my parents, 'cause**  
35      **they really didn't care, they just knew I was going to sing, and I**  
36      **actually thought that church was a joke so it wasn't really, you**  
37      **know, but he was amazing. He really taught me a lot about life**  
38      **and what it was like to, question things and what it was like to**  
39      **live. Y'know the reality of life. So, I really respected him..really**  
40      **respected him-he was an amazing man. Uh, then when I got to**
-



41 college..my friends really, none of my teachers really struck me-  
42 when I was at [College A] I had a few teachers..that were,  
43 amazing uhm, examples to me. Especially-this is kind of funny-  
44 when [husband's name] and I first met we took a marriage and  
45 family class together at [College A], non-religious affiliated, and  
46 the teacher whom I had had before-[ teacher A's name], is like a  
47 seventy year old man that really knows his stuff. [I. and N. laugh]  
48 And he..he likes [husband's name] and I, a lot, and he knew we  
49 were serious, and he found out our ages, he's like, "please, for  
50 me..don't marry until you're older". [I. and N. laugh] And this is  
51 coming from a non-religious source and we're like "mhm,  
52 why?!" So that actually-we studied a lot about statistics, about  
53 the importance of marriage and what you need to do, sexually  
54 and you know, friendship-wise, we studied a lot together.

55 7. I: Interesting

56 8. N: And that was interesting because it was a very non-LDS  
57 perspective, LDS, like they don't even know you-get together,  
58 sex doesn't really matter, nothing really matters except for your  
59 devotion to the Church. You should have your Church, and then  
60 your God, and then, each other. Well [husband's name] and I put  
61 each other way up first (laughs) we always did, and so we took  
62 that together and we really respected that teacher. Very much  
63 so. And uh..I always respected the Prophet, of our Church,  
64 [name indecipherable], uh until I left the Church obviously  
65 (laughing), but before that he was a major source of information,  
66 uhm I respected him [indcipherable] even though I never met  
67 the guy, but I always watched him in general conference which  
68 is two times a year when he speaks to the members of the  
69 Church. Uhm, and, relationships..right now, [husband's name] is  
70 Number One, I have very good friends-maybe three or four at my  
71 job, all female, all very..they're all, maybe, twenty-six to thirty-  
72 one years of age, and they all have very different lives, and  
73 they're all going through things that I..just opened my eyes.  
74 Y'know, they're living with their boyfriends or they're just  
75 married and they're twenty-five-twenty-six..you know they're  
76 starting out just like [husband's name] and I but four years  
77 ahead. One of my friends was married when she was like  
78 seventeen to twenty-one-had two kids, got divorced and now  
79 she's doing great. You know, but different, different, way  
80 different than my friends at [college B]. My friends at [college B]  
81 were all single looking for a guy. They just were. And all my guy-  
82 friends were returned missionaries and looking for a wife.

83 9. I: Right.

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- 84       **10.       N:**     But when I came to [city D], I realized that friendship  
85       was more important than..just religion, just..going through the  
86       motions and saying “hi”, and being polite, it was actual  
87       friendship, speaking about life and what it means to you and  
88       respecting each other. Which was really different than I’d ever  
89       experienced, uh, like my friend [friend A’s name]-I respect her  
90       more..than any other friend of mine that I have ever known. Just  
91       because that she is willing to share such her-you know her life-  
92       and she’s struggling..this reality. You know nothing really  
93       seemed real up until I left the Church. Which is kind of weird, but  
94       I was in a bubble, I didn’t really know about anything going on in  
95       the world-I didn’t really care. But when I came to [city D], and  
96       [husband’s name] and I started getting just, thrown..into life,  
97       here, it was-it was different. It was very different-I started  
98       hearing about all the stuff that was going on in the world-and all  
99       the racism, and all the hate and anger..and how religion..is not  
100      helping. Y’know? And y’know I think I heard somewhere that ,  
101      y’know nine-tenths of all wars have been fought in the name of  
102      God. Stuff like that and it’s-it’s really changed my opinion of life  
103      but..uhm, [husband’s name] is definitely..the only relationship  
104      that I cannot live without. I can live without anyone else, I really  
105      can. I-I’m strong, I can get through anything, but, I cannot live  
106      without him. He’s Number One-he always has been.
- 107      **11.       I:**     How about changes in relationships-we talked about  
108      how..you know, [husband’s name] came into the picture-how  
109      your parents were kind of like, you know, how that really shifted  
110      the dynamic of that relationship? Were there other relationships  
111      that changed either for the better of for the worse-that had a  
112      strong effect on you?
- 113      **12.       N:**     (High-pitched) Yeah+, actually I haven’t brought my  
114      in-laws into this. My mom’s family is not Mormon. They  
115      excluded her from the family, very heavily when she became  
116      Mormon and married my dad. So (cough and a chuckle)+ as you  
117      can imagine when I married [husband’s name], against the will  
118      of my family and I told my relatives that I was no longer Mormon,  
119      they really cling to me..and [husband’s name]-they love us. My  
120      aunt, who I was always very close to, who lived like a block  
121      away, and she-y’know my cousins, my same age, uhm, all of a  
122      sudden..really respected me and for my new life.
- 123      **13.       I:**     Interesting.
- 124      **14.       N:**     It was interesting. And, my whole life I have been told  
125      by my mom that she is a horrible person. Divorced twice, she
-

126 doesn't know the [indecipherable] she's awful. This is her  
127 sister. Yet she's very nice to her face. I never bought that-I was  
128 very confused when I was younger. So when this all happened,  
129 my mom obviously is feeling the torment that all of her siblings,  
130 uhm..(car horn going off close-by )+get to talk to me more I do  
131 anymore. So, uh that relationship really changed and same with  
132 my-uhm, other aunts and uncles on that side of my family and  
133 my Grandma, and uh, when I decided not to go to [recreation  
134 area] without [husband's name], they were so proud of me [l.  
135 laughs] they wrote me letters, they called me, they're like" if you  
136 would've gone we wouldn't have respected you, but since you  
137 stayed we're so proud of you-we love you.." and..actually they  
138 have shown me more support since I've been married than my  
139 family..my close family, which has been really nice. Very nice,  
140 and especially since on of my aunts who lives in [State D] just  
141 got married and she's very happy with her husband, she's never  
142 had kids-she's very career oriented-just like me. You know  
143 [husband's name] and I are having-are planning to have kids,  
144 and we speak a lot more than we used to and she tells me her  
145 stories and, uhm, you know I was always told by my mom that  
146 she was also, this horrible person 'cause she's been married  
147 and divorced, and she is career oriented which is very wrong, in  
148 the Mormon, to be a woman, and to want to have a  
149 career..is..unimaginable-you can't do it-you're supposed to  
150 home raiding your kids. And I just always knew since I was like  
151 twelve years old, twelve-thirteen years old that I wanted to work.  
152 I love work (goes up in pitch). Well I hate sitting back-I hate kids  
153 [l. and N. laugh] I hate sitting back, and letting someone else do  
154 it for me. So that's also been interesting, but yeah, my extended  
155 family, relationships have changed. Uhm, for the worst, actually  
156 for the better also, his family, uhm..he, his mom and dad are in  
157 the middle of divorce. Twenty-five years of marriage..very  
158 Mormon family and they're getting divorced. Which is,  
159 interesting-so I-I think, that is having a major impact on his  
160 siblings, his brothers and sisters, which..drove them out of the  
161 very Mormon phase-I think that they're starting to realize that  
162 there's more to life than just being perfect, and everything going  
163 your way, 'cause their parents after twenty-five years are getting  
164 divorced-they could never imagine it. But now his younger sister  
165 who's sixteen is dating a non-member, and-uh, y'know she has  
166 plans to go to [college B] but, she doesn't want to leave him.

167 15. I: Right.

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168       **16.       N:     Sixteen. His brother, left the Church, after [husband's**  
169       **name]'s example, and he also went on a mission to [European**  
170       **Country]. Uhm, a lot of those relationships, since [husband's**  
171       **name] and I have left the Church have changed for the better. On**  
172       **his side of the family, because, they accept us a lot more**  
173       **(bashing pans cover the rest of the sentence). Because a lot of**  
174       **their family is becoming less strict..and mine is becoming more.**  
175       **So-uhm, that's changed as well. I love his mother. His mother**  
176       **has always loved me, and, his family has always loved me-so-**  
177       **but it's just getting better to the fact that they accept the fact**  
178       **we're out of the Church-at first, like his little sister told him that**  
179       **he was going to Hell if he doesn't come back-she was eight.**  
180       **Uhm, y'know just stuff like that-but know, they realize, that**  
181       **there's more to life than that-it was mostly their dad's influence**  
182       **being soo Mormon-so straight from the Church-and now that**  
183       **they're not living with him, for the past year..it's really changed**  
184       **their outlook and so that's something that they're gonna have to**  
185       **face when they're not they'll be in the Church or not, but..uh,**  
186       **they probably, I can see it. I can see it. But yeah, so other than**  
187       **that my friends at [college B] are practically no longer existent-**  
188       **one of my best friends who still lives in [city C], who didn't go to**  
189       **[college B] but lived up there with me..is now married and she**  
190       **has become a zealot, and it has practically killed our**  
191       **relationship. And I've known her since I was..eight-nine years**  
192       **old. Uhm, then all the other ones really don't bother.**

193       **17.       I:     Right. What about your images of God, growing up**  
194       **and now? How those changed across your life-chapters?**

195       **18.       N:     Well when I was younger I didn't really have a**  
196       **concept, of \*God+. When I was twelve years old I saw Him more**  
197       **as someone that I should be worshipping. When I was sixteen,**  
198       **till like when I went to [college B]..He was more of a friend. You**  
199       **know, I would pray to Him all the time..knowing now that I was**  
200       **speaking to myself. But I really thought of Him as someone who**  
201       **was there, who was always gonna be there and who could**  
202       **answer any questions and could comfort me, and-and you know**  
203       **what? Psychologically, it did. I thought someone was there-I**  
204       **thought someone was looking out for me. And so He was my**  
205       **friend-He was a very good friend, and then, uh..basically I was**  
206       **ashamed.. to talk to Him when I was questioning the Church-I-I**  
207       **was so ashamed, uhm, I didn't even pray-I didn't-just because of**  
208       **the fact that I didn't wanna, y'know, piss Him off. Even though**  
209       **supposedly He Knew, I just felt so horrible, that I could be**

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210           questioning Him. Now..I think I believe in one..not a Christian  
211           one..not the one I was raised with.

212       **19.       I:       Right.**

213       **20.       N:       I don't believe in Jesus. I believe in God. Somewhere**  
214           **I'm hoping, maybe. I have no idea, that's why I'm off sick, I have**  
215           **the flu. But-uhm, yeah, when I left the Church, I felt soo ashamed**  
216           **and I didn't really talk to Him on that account. Then, now, I just..I**  
217           **don't pray-I don't think about it really.**

218       **21.       I:       Right. What kinds of, break-through experiences, sort**  
219           **of experiences of intense joy that affirm your sense of life's**  
220           **meaning or you know those sort of 'ah-ha' moments?**

221       **22.       N:       Uhm...y'now whenever..[ husband's name] and I see-**  
222           **I know this was coming but when we see a Mormon couple..who**  
223           **is unhappy, and who is supposedly living what they should be,**  
224           **and they're on the verge of divorce and stuff, it clarifies to my**  
225           **mind that you don't have to be Mormon to be happy. Any time I**  
226           **see that, whether it's my brothers and sisters which are all on**  
227           **the verge of failing marriages, or my parents, and also vice**  
228           **versa, I have a lot of non-Mormon couples that we, have high**  
229           **respect for and we're friends with, and every time I see them,**  
230           **and their happiness, I say to myself, "look, they're not Mormon**  
231           **and their extremely happy". Uhm (slight ongoing laughter) when**  
232           **ever we go to seminars, that scientifically ..you know disprove**  
233           **the Bible or, you know we were reading this thing the other day**  
234           **that completely dispended-this was a DVD+ also that**  
235           **completely, uh ruled out any sense of truth I Joseph Smith's**  
236           **interpretation of 'the pearl of great price' which is in the Book of**  
237           **Abraham..I felt a huge joy of relief (laughing), because..it's so**  
238           **not true. And that makes me feel good, because I know I'm not**  
239           **living a lie. You know. There are other people who would agree.**  
240           **And also when we hang out with a lot of other ex-Mormons,**  
241           **uhm, hearing their stories, hearing what they've gone through,**  
242           **uh, really, really helped. Really helps. Really helps. Uhm.. I**  
243           **guess any time, religiously, that something is either proven or**  
244           **disproven in non-faith in the Church, is a real big uplifter with**  
245           **me and it's been happening more and more, lately, so..I think**  
246           **that's really good.**

247       **23.       I:       Uhm, sort of the-the flip side of those breakthrough**  
248           **experiences are those moments of crisis where..your sense of**  
249           **life's meaning is like kind of shaken, uhm what kinds of crises..?**

250       **24.       N:       Uhm...number one, any time I think about my family, I**  
251           **think ,what if? What if they're right.. and I'm wrong. And they're**

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252 gonna be together In this wonderful place without me. Uhm..a lot  
253 of times when I talk to them and think about them I kind of  
254 question what if I wrong. Uh, we're just-it pops up-it pops up  
255 sometimes, and I'm not even reading or whatever it just,  
256 sometimes when we're talking about like [indecipherable  
257 phrase] where, are all those things with other friends or family  
258 I..sometimes I learn. Y'know, that's-that's always gonna be in the  
259 back of your head-when you've been raised Fundamentalist and,  
260 y'know quote, brainwashed, that's something-that's really hard  
261 to let go of. So of course it's always going to be popping up in  
262 the back of your head 'what if?' And that's just something I'm  
263 gonna have to live with for rest of my life.

264 25. I: Uhm-you've talked a lot about, uhm, your past  
265 relationship with your parents and a little bit about your present  
266 relationship with them. Is there anything you'd like to add to sort  
267 of, your present relationship with them?

268 26. N: (Very long pause, trying to find words) It  
269 was..bearable up until three months ago. A then my mom and I  
270 had a huge, fight. And uhm, my dad basically told me..he's-he's  
271 not 'telling' me..but, don't come back..to my house. It was a fight  
272 about, religion, obviously. Uhm, she said that she knew, for a  
273 fact that you cannot be happy without children. And she knew  
274 that [husband's name] and I weren't having children, or weren't  
275 planning on it. So that hurt me. And I said how dare you, how  
276 dare you tell that I'm not gonna be happy just because of  
277 something that might have been different in your life. She's  
278 never known a life without kids-she's was pregnant when she  
279 was seventeen..you know she was married..out in the  
280 Temple..pregnant, y'know? So I said how dare you, and we got  
281 into an argument –and my dad has always been the one to-if  
282 someone's hurting my mom-like I told they have a very strong  
283 relationship-if someone is hurting my mom, he will go to her  
284 side (Close to tears), which I respect completely. I've always  
285 loved that about them. Uh, so I left. And my brother have not  
286 spoke since then either-another brother of mine that lives in  
287 [city D], he butted into the discussion, and told me basically  
288 that..I was evil (slight laugh). So-uhm, and he's twelve years  
289 older, than I am, and uh, so that day..my dad told me never to  
290 come back. And, I didn't, but my mom..couldn't handle it-she  
291 called me the day after-"how are you doing? Are you okay?" I  
292 said well yeah , but uhm, are you supposed to be talking to me?  
293 Y'know I was kind of confused. And ever since then they-they  
294 went to my Associate Degree graduation. my Associate Degree

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295 graduation. You know my family just showed up. And that was  
296 the first time that we had spoken in-in a month-really had seen  
297 each other.

298 27. I: Right.

299 28. N: And, that was interesting, it was like 'what are you  
300 doing here?' (slight laugh) y'know? But they all told me that they  
301 were so proud of me and my dad told me he was proud of me,  
302 and it was, huge emotional time. And ever since then it was just  
303 uh, you know off and on go to their house even though we had  
304 disagreements-and y'know we wouldn't go to their house 'cause  
305 we wouldn't go back. But they would come up to our house, or  
306 we'd meet them for dinner, and, y'know my parents and  
307 [husband's name] an' I just got along-my-my dad and  
308 [husband's name], besides the fact that he's not Mormon, get  
309 along better than he..does with any of my brothers, or-or  
310 brother-in-laws. He relates with [husband's name], philosophy,  
311 life..questioning, y'know things like that-he really relates 'cause  
312 he did the-he pushed them a lot when he was younger as well,  
313 and he wasn't active in the Mormon Church for a long time, but  
314 like I said he never had a Calling until now. But-uhm..and then  
315 just one day we went to visit my aunt, on the way to visit my  
316 parents (slight laugh), and my aunt told me that that's what my  
317 mom had said. And my aunt isn't ever one to be trusted, y'know,  
318 I-I know that she exaggerates, and I-so, I called my mom..after I  
319 left the house and I said Mom..tell me the truth, please, God do  
320 not lie to me..I said did you say that I'm not myself around  
321 [husband's name] and that you hope that I leave him to go back  
322 to the Church? And she said "yeah". And we got into kind-of-a-  
323 well I was just furious, and-uh, so, at the end of the conversation  
324 I said you'll never embarrass me again-you'll never hurt  
325 [husband's name] again. I will never speak top you again. And I  
326 hung up on her. That was three months ago and I haven't  
327 \*spoken to her since+. And obviously my dad either,  
328 because..they're together, y'know it's a-it's a unit. Tell that to  
329 one you tell that to the other-it's the same way with [husband's  
330 name] and I-if someone were to say that to [husband's name] I  
331 wouldn't want to be a part of their lives either. So..

332 29. I: You said, you said earlier that your mom-that your  
333 mom had never known a life without kids, that she was.. [end of  
334 side one of tape]

335 30. N: ...baptized just because her mom, felt like that was  
336 she should she should do [I. says, cover your bases], yeah,

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337 cover your bases, exactly. And, she would still say that to this  
338 day. Uhm, all of her siblings were baptized, they just didn't go to  
339 church, ever. So my mom met my dad who was also an athlete  
340 who had been, y'know his parents were full-fledged members  
341 but he was inactive, you know, smoking, drinking, y'know  
342 whatever, not-not, he was just he was a teenager, and-uh he was  
343 very athletic, very popular, and he was in college.. (speaking  
344 slowly).. and my mom got pregnant..and they got married, out of  
345 the Temple. You know, and uh, which was obviously a huge  
346 knock to his side of the family. But not to hers, like I said,  
347 they're not Mormon, they don't care. And then it was like only  
348 eight years into the marriage where they decided..that, for their  
349 kids..they were going to, bring them up in Mormonism...'cause  
350 they didn't want the temptations of this world to be  
351 overwhelming, and they just thought it would be a good moral-  
352 ethical code. And my-to this day my dad told me, you know,  
353 uhm..I explored every other religion and none of them seemed  
354 as good as Mormonism, so I chose that one. It was like, what  
355 basis do you have to choose one because they're better than the  
356 others? Just 'cause they're better doesn't mean it's right. And  
357 the fact that they threw me into the religion without asking me,  
358 without..you know just because they believe in something..so  
359 strongly they're gonna, throw away their daughter, because of  
360 something that they just believe in. So yeah, so my dad and my  
361 mom were not Mormon, they were not, at all, for the first eight  
362 years of their marriage, and then, like I said, my whole life, they  
363 weren't really active anywhere. They, they just..weren't, we  
364 never had family Communion, we never like, we just were a  
365 family, it was better than Mormonism, it was, we didn't need it.  
366 Uhm, we didn't need all the nit-picky little things that  
367 Mormonism threw at our way, but as soon as [husband's name]  
368 and I left the Church, my family..held on, with everything they  
369 had, 'cause I think they really felt threatened that [husband's  
370 name] and I were going to, take them away from their religion.  
371 So now my dad has a Calling, now my, you know my parents go  
372 to church every Sunday, which never happened. They watch  
373 General Conference which never happened. They just, uhm, they  
374 went a complete one-eighty..and my whole life I was brought up  
375 by these parents to be how I was, and then when I just, y'know,  
376 decided not to believe in their religion anymore, they just,  
377 totally, become zealots –it was amazing, if you would've seen  
378 them, it was a one-eighty. If you would have known them before  
379 and after it's insane-all my relatives, all my friends think the  
380 exact same thing like what is wrong with your parents? 'cause

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381 they grew up with me-they knew that they were always the ones  
382 you know supporting me playing soccer, and, you know doing  
383 all these things that weren't Mormon [unidentifiable term], but  
384 now, they won't even, like..go out on Sunday, (spoken in a  
385 whisper) \*which we did all the time+, just things like that.

386 31. I: Right. What other sorts of current-you talked about  
387 [husband's name]- played at (?) [N. replies yeeah], what other  
388 sorts of current relationships are important to you right now?

389 32. N: Uhm, my relationship with my brother..and his wife. I  
390 really have come to rely ..I-I think [brother A's name] and I-the  
391 brother that I'm referring to, have been closest my entire life.  
392 And-uh, I love him, \*you know+ and then for the fact that he  
393 would apologize ..to [husband's name], face to face, and to  
394 apologize to me..was a dream come true. And so, he is probably  
395 the s-most..uhm..my in-laws, my brother's brother who's my  
396 age, and his mom, I consider important-and the same with his  
397 sisters because like I said I'm not very good with children, I'm  
398 the youngest. So, his sister is the youngest twins of six, and I  
399 really want to have a good relationship with them-I want to be a  
400 good role model and it was really hard at first because, here I  
401 was this great person where they had me- I was Mormon, and  
402 then I left the Church, and they kind of, were like, well she's  
403 such a great woman but she left the Church so why is my dad  
404 telling me that she's a horrible person? That now it's-I really  
405 want to show them that, you know, I'm always gonna be there  
406 for them, that I'm a really good friend and they can always come  
407 to us especially now that [family member A's name] has gone  
408 through what she's been through-I've been there, I've had the  
409 non-Mormon boyfriend when I was sixteen years old, you know  
410 going to [college B], he wasn't-I've been there. But I'm sure  
411 different situations. But I really want to be a friend to them. I'm  
412 really trying hard, and-uh, my friendships here, especially three  
413 or four of them at work-[ friend B's name] -[ friend C's name] -[  
414 friend D's name] and [friend E's name], they're my best friends.  
415 Besides [husband's name], obviously-[husband's name]'s on a  
416 whole other level but they are, y'know my friends that I talk to  
417 every day, and they respect me no matter what, they don't care  
418 what religion I am-they don't care what bias I am, they just  
419 wanna be my friend. So they are definitely important-another  
420 friend is [friend A's name].., whom you spoke with that referred  
421 us to you..she's been [husband's name]'s best friend when-  
422 when I was up at [college B], and [husband's name] left the  
423 Church he had nobody. Nobody-not his family, not me, I wasn't

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424 being very supportive , and he met [friend A's name]. And for  
425 that I'll always be [...] she is amazing. So I really wanna keep  
426 that relationship, also with my boss..uhm, he's a great guy-he's  
427 married with two kids and we have a lot of fun together so he-he,  
428 I is a really good relationship, and also with [husband's name]'s  
429 boss. Uh (ironic tone) she's an interesting woman, but she's soo  
430 smart, with finances, I mean she was our [government official]  
431 for eight years, and uh, I think it would be very good to have her  
432 as a friend, you know, she's very wise in some ways. Uhm..the  
433 rest of my siblings, except for the one other brother I speak with  
434 occasionally, I really wish that I still spoke with his father, (close  
435 to tears) and his kids..it's not them, his wife is the sweetest girl,  
436 sweetest girl, not too bright-but the sweetest girl, and I really  
437 wish I could remain friends with her but, you know it's hard, on  
438 my niece and nephew, they have their children.. they would be  
439 nice. Uhm my other sister who lives in [State E] I, I really wanna  
440 keep a relationship with her kids even though I really don't get  
441 along too well with her because she's very strong in the Church  
442 and so is her husband but , I really want to have a relationship  
443 with her children..I think I'll be the cool aunt, y'know I'll never  
444 have children of my own and so I can always [...] and visit them  
445 and, y'know if they're ever doubting the Church or if they, if they  
446 ever, have anything they wanna talk about I never had that,  
447 growing up, I never had someone-I mean my parents were pretty  
448 liberal-I could always talk to them. You know they all have very  
449 religious parents and if they ever get into a bind, or if they ever  
450 have something that they can't tell them..I want them to know  
451 that I'll be there. Mostly with my brother's sister-I mean my  
452 husband's sister. Uhm, our family is still very important  
453 especially with my brother and wife and sister and husband.  
454 Uhm I mean my parents and my brother are the only ones that  
455 I'm really.. frustrated with right now, and that I'm not speaking  
456 to. The rest of my family, uhm, it's pretty- it's pretty good I can  
457 only see things getting better-I just had an hour conversation  
458 with my sister who lives in [city C] the same time I was, and she,  
459 went through Hell, as a teenager-she doubted the Church she  
460 questioned it, she had a non-Mormon boyfriend, infidelity-  
461 everything. But she never (sigh) really researched or questioned  
462 strongly she just did it for the social reasons, and she even  
463 admitted that to me but, I have a feeling that, she and her  
464 husband will always be our friend. So I have a lot of relationship  
465 that I really, really , hold dear, and I really wish my parents  
466 would, y'know.. say they're sorry All that would take, that's all it

467 would take, and a change of mind-set obviously, but that's all it  
468 would take.

469 33. I: What sort of groups or institutions or causes are  
470 important to you?

471 34. N: Oh! ..Uhm. I don't know-lately I've been getting into,  
472 uhm..like Church vs. State groups and,.. associated secular  
473 student groups. I don't think they're that important to me but  
474 the Church vs. State I've just been looking at how, uhm our  
475 world is going, and how the United States especially is handling  
476 laws with the Ten Commandments thing that just went on. I  
477 really thing that'll become an important part of my fight is to, is  
478 to make sure that people like me have somewhere to go, and  
479 where our rights are protected. Uhm, also I very much hold  
480 highly education. I'm part of education groups, uhm, I think  
481 education is extremely important. There's work, all the people at  
482 my job, that's what I do. So it's obviously very important to me. I  
483 try to stay away from groups [I. and N. are laughing. N. says that  
484 was my last mistake.]

485 35. I: Uhm, do you feel that your life has meaning at the  
486 present and what makes life meaningful?

487 36. N: I do. I do believe it has meaning. I try to be the best  
488 wife and friend I can be, and that really holds strong-that gives  
489 me a reason to survive, is for [husband's name]. Uhm, I  
490 personally think that I'm a good person. And if there is a Heaven  
491 or if there is a God, I don't think He's gonna keep me out  
492 because of a religious affiliation but that's just my belief. I live  
493 life still in the hope that there will be a next life and, [husband's  
494 name] and I will be together and it'll be a great place. I still keep  
495 my morals-keep my, you know there's still a meaning, I can't tell  
496 ya-it's completely different than it was when it was Mormon.  
497 Even though I always convinced myself that getting married in a  
498 Temple was my main goal, I always wanted to be a good wife.  
499 Now that I wasn't married in a Temple I realized that marriage is,  
500 such a blessing, it takes work but it's so much easier when you,  
501 you know, so much easier when you realize that it's such a gift, I  
502 don't think I ever would've respected that as much. So I really,  
503 am-I love life. If it's just for myself, I want to succeed, I wanna,  
504 y'know, have a great career, I wanna travel the world-it's such a  
505 beautiful place, and I wanna see people-I wanna see different  
506 cultures. So if there's anything it's exploration. I wanna know  
507 what's out there. Not in the religious sense because (chuckling)  
508 I'm really not interested but just culturally. And since I was born

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509 and raised in a European country I'd love to go back. I'd love to  
510 see what other cultures there are and since [husband's name]  
511 went to [South American Country] on his Mission we want to go  
512 to South America. We want to live outside the United States  
513 and..I don't know I guess my meaning is, Life. Not life after death  
514 but this life, this is my meaning.

515 37. I: If you could change one thing about your life, what  
516 would you change?

517 38. N: The situation with my parents. Everything else is  
518 going great [both laugh] I mean seriously [husband's name] and  
519 I are at the peak of everything-I got accepted to a great school-  
520 he's graduated-I have a great job, I have great friends, you know,  
521 we just got a great deal on a beautiful apartment, we live in a  
522 great area. I think that's the only thing that's suffering that I  
523 would change.

524 39. I.: What sorts of beliefs, values or commitments are  
525 important to you right now?

526 40. N: Uhm...obviously, friendships and marriage. And my  
527 relationship to [husband's name]. But..I'm really strong in  
528 believing that, this world can be a better place. So I'm..have the  
529 belief that somewhere, humans are, you know, good..without  
530 religion, without anything just human nature. And I believe that  
531 this world will be a better place, and, I really-really strongly  
532 believe in being a good person. And to work at it, and to  
533 succeed in whatever you want to do. So I don't know-my beliefs  
534 have switched from..a Supreme Being, and to living my life for  
535 that Being, and to sacrificing everything else that I have for the  
536 Church, to, believing in myself and doing everything I can to  
537 help myself, y'know, and that might seem selfish to some people  
538 but, it's really all you have left when you don't have a Supreme  
539 Being watching over you. I really believe in myself and-uhm,  
540 instead of the Church giving everything I have to that I'll give it  
541 to my marriage. It's really the only thing that matters.

542 41. I: Where, or when I guess, where when do you find  
543 yourself most in harmony with, God or the universe..or?

544 42. N: \*The beach.

545 43. I: Really.

546 44. N: Yeah, it's weird but ever since I was young, and I  
547 actually got to see the beach-'cause in [European country of  
548 origin] there's no beaches [I. repeats, no beaches!]. No beaches,  
549 but-uhm..I just always, felt great when I'm like looking out at the

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550 Sun, just thinking what's out there, and it just has to be a beach.  
551 Whenever I'm there it's amazing.

552 45. I: This next one might be kind of a tricky question but,  
553 what would be your model of mature faith?

554 46. N: Meaning faith without demoting thing, obnoxious?

555 47. I: (Laughing) that sounds like a more mature faith,  
556 demoting and obnoxiousness.

557 48. N: Okay-okay. Mature faith..

558 49. I: Either person or idea or...

559 50. N: (Long pause for thought) I guess-I really can't picture  
560 anyone that I know in having a faith in God that's mature. I'd  
561 probably say what I wish they had, is a faith, so strong that they  
562 understand that it doesn't matter the way people matter. But, it  
563 will stay with you and it's yours, and no one can take it from  
564 you, but you shouldn't have to enforce it on other people. I think  
565 that would probably be the most mature.

566 51. I: Uhm, when you have an important decision to make,  
567 how do you go about making it?

568 52. N: Usually intuition (laughs), I've always had gut  
569 instincts and I've usually always followed them-now granted  
570 when you're Mormon you pray for guidance and you're  
571 supposed to make the decision and ask if it's correct. Usually  
572 you go with what you've decided anyway, because, it's what you  
573 wanted. [I. laughs] It's kind of like an 'uvda' (?) (italics mine;  
574 probably a reference to Fort-Da) but right now, decision  
575 making..I believe in myself, I believe in whatever decision I'll  
576 make probably be the right one. If it's a choice between right  
577 and wrong, or, I don't know, I just..I make it for myself I go with  
578 what I think, I mean I'll usually deduce it intellectually, uh or I'll  
579 research, y'know things like that-I won't just make a stupid  
580 decision but, usually it's just me. Y'know obviously if it has to  
581 do with marriage or [husband's name] then I'll discuss it with him,  
582 but if it's just my decision..I'll just make it.

583 53. I: Right. Do you think that actions can be right or  
584 wrong, if so then what makes an action right?

585 54. N: Boy-that's a tough one, I've been dealing with that  
586 (laughs), I mean I do, but what makes me know is what I'm  
587 conflicted with right now-it's like to me, what is right, why does  
588 that make it right, because that's what I believe, but, I don't  
589 know, uhm..I mean the obvious ones you'd think would be

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590 obvious like do not kill, and y'know be a good person, and if you  
591 make a decision don't drink behind the wheel. Stuff like that.  
592 But, how do I know if that's a right action or a wrong action? I  
593 believe my self personally that those are wrong, but when you  
594 look at it in a more global scope..someone else could think,  
595 y'know I used to think, drinking just socially-just one drink was  
596 just the worst thing you could do..just evil. But now that I step  
597 back, and I se everyone else doing and that it's healthy if you do  
598 it moderately and it's not that major a deal-if you don't get drunk  
599 it's just like drinking anything else. You know I used to think that  
600 was so wrong, but now, I'm like who cares? It's right. So a lot of  
601 things have changed for me over the past few years, but I still  
602 think my-that's how I know that things I believe are wrong are  
603 still wrong. I don't think they'll ever change, like murder and  
604 stealing and rape and just the awful things, but 'gray action', I  
605 think they're a lot more gray areas to me than there used to be,  
606 the issue of homosexuality. I used to think that was soo wrong,  
607 and that, y'know, my Church promoted it..it's the worst evil, but  
608 now that I've got a lot of homosexual friends, and y'know I-I  
609 personally wouldn't do it, but-uhm, y'know they're great people.  
610 And it might not be as wrong as some people say to even ban  
611 their marriage. It's like people-if I was a Mormon, and people just  
612 didn't like us, so it's like Mormons can't marry..how would I  
613 feel? And so, it's really in flux, right now but I used to be really  
614 sure, of everything-everything was black and white when I was  
615 in the Church but now, a lot of things are gray. A lot of things  
616 are in the gray area.

617 55. I: Are there any actions that you'd say are right under  
618 any circumstances? A sort of universal moral opinion?

619 56. N: Honesty. Tell the truth, no matter what. Uhm,  
620 [...]....universally I would just think, honesty, uhm, 'cause if you  
621 get into situations, like if you go to school or if you should get  
622 married, or I mean it's different for everybody.

623 57. I: Do you think that human life has a purpose, and what  
624 is that purpose?

625 58. N: Y'know, I used to say that, it's for the next life but I  
626 don't really believe in that anymore. And I was thinking maybe  
627 it's for the future generations..well we're not gonna be around  
628 (chuckles) to see it so, I think human life's responsibility, is to  
629 make this world a better place. I just think that, live your life the  
630 best you can and, and that's the reason you're alive.

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- 631       **59.     I:     What does death mean to you-what happens to us**  
632       **when we die?**
- 633       **60.     N:     Y'know honestly it kind of scares me, now. Uhm, I**  
634       **used to be fearless, I used to be like 'Hey, if you die you go to**  
635       **Heaven.. you're with all the people you love..so what could be**  
636       **better? But now that I don't believe in an afterlife, it's really**  
637       **scary to think that once you're dead your dead. It's very scary to**  
638       **me. And-uh, a lot of people have that opinion and it doesn't**  
639       **really bother them-it just makes them more appreciative of this**  
640       **life. Which I haven't really gotten the mind-set for yet, I'm still**  
641       **kind of hope'n in the next one. (Laughter) So I'm kind of scared, I**  
642       **don't think there's general whatever, I more scared that there's**  
643       **gonna be nothing. And if there's a judgment I think I'll be on the**  
644       **safe end, but if there's not..if there's nothing I don't know how**  
645       **[...]**
- 646       **61.     I:     Okay. Do you consider yourself a religious person?**
- 647       **62.     N:     No. (laughs)**
- 648       **63.     I:     What does it mean to be religious person?**
- 649       **64.     N:     In my opinion it's to belong to a religion. An-uh.. no**  
650       **religions that I've ever seen or ever heard of are.. acceptable to**  
651       **me. I think religious.. even if you really in it or not-if you really**  
652       **believe in a religion, I think your religious. If you believe in God**  
653       **you don't have to necessarily be religious, in my opinion, I just**  
654       **think you have to be, a believer in God. Religious has to be more**  
655       **a religion, and I'm definitely not. (laughs)**
- 656       **65.     I:     I sort of knew the answer to that. [N. responds with**  
657       **'yeeah!'. I. says 'very clever'. N. again says yeah.]+ Uhm, are**  
658       **there any religious ideas or symbols or rituals that are still**  
659       **important to you?**
- 660       **66.     N:     (long pause) Life after death. Still hold'n on to that. I**  
661       **really am..if it's anything it's hope...and it's probably really**  
662       **immature hope, I mean there's no evidence of it whatsoever. But**  
663       **it makes me feel better, just to think that there might be,**  
664       **something. Uh, religious rituals? No, they scare me. God!, you**  
665       **should've seen what we had to do..ahh! What other things**  
666       **besides rituals?**
- 667       **67.     I:     Uhm, religious ideas, symbols or rituals.**
- 668       **68.     N:     God, our religion was so symbolic I threw everything**  
669       **out. Uhm, CTR rings, [...] Thr Rod-the whole teachings-**  
670       **Scriptures, posters of the Temple-posters of Jesus, I mean..soo**  
671       **materialistic, and yet it claims the exact opposite. Uh, I would**
-

672 say...besides life after death, and obviously the good morals in  
673 the religion-but those aren't really religious to me they  
674 just..morals-I think anyone can have good morals without  
675 joining a religion. Ah, not really, rituals and the ideas are pretty  
676 much gone (laughs)

677 69. I: Fair enough. You said that you don't really pray  
678 anymore but do you participate in any other sort of spiritual  
679 disciplines like meditation, or..

680 70. N: No

681 71. What is sin to your understanding?

682 72. N: Again, I know it's not universal it's just me.. but,  
683 when you ...] when you do harm to others, unnecessarily ..when  
684 you lie..uhm I'm not saying these are abominable sins..but-uh,  
685 when you, kill an abortion doctor 'cause he's doing something  
686 you don't agree with, when you kill other people, just the overall  
687 being bad, in the universal sense of the word if there is one. I  
688 don't think the gray areas are that important, I mean if you're  
689 really doing something that you shouldn't be doing, that's  
690 sinning, not so much as a sin as a religious term but I just think  
691 that you're not doing what you..what's best. I don't think you're  
692 gonna get punished for it..but-uh..I think you should be in this  
693 life. Definitely, I think if anyone has control then we do, we're  
694 here..but sinning in a religious sense it's very, very literal term.  
695 Everyone-I mean sinning to someone is drinking caffeine..yet  
696 another person 's sinning is not putting lamb's blood on your  
697 door. So different, but to me I just think you're sinning if you're  
698 doing something you know in your heart is wrong. So I guess  
699 everyone..sin is nor like to me, certain things, it's you who  
700 thinks something is wrong and you know it's wrong.

701 73. I: How would you explain the presence of evil in this  
702 world?

703 74. N: I just think human nature has a very evil side, and I  
704 used to think it was Satan..that's what we were taught..doing  
705 anything bad it's because Satan is pushing you that way. And I  
706 think it's a lot easier, to push back on something else that's  
707 causing you to do something- it takes all of your responsibility,  
708 completely out of the question-you don't have to, worry about  
709 your responsibility or anything-it's someone else doing it for  
710 you. Horrible way of looking at things, I mean you should be  
711 responsible ..but I definitely think evil is here..uh, I've seen it in  
712 the truest form..uhm, I just think It's that side of human beings  
713 that..I think it's genetic or..y'know in our DNA, because it's in

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714 our nature, human nature but I definitely think it's here.  
715 Definitely think it's here.

716 75. I: If people disagree about a religious issue, how  
717 should those conflicts be resolved?

718 76. N: Most would say don't talk about it. And sometimes I  
719 agree..because sometimes you just can't come to an  
720 understanding..cannot come to an understanding-if it's a  
721 religious issue, that you want to change someone's mind  
722 about..I would probably say just don't discuss it, because you  
723 can't change someone else's mind. But if it's an issue that  
724 people are just wanting to discuss..I think you should full-  
725 fledgedly put out your opinion. So maybe 'cause I hoping that  
726 opinions..people will listen. Something, something will trigger  
727 their thought. So I think that if it's going to into an argument of  
728 your trying to convince someone of a religious issue, you  
729 shouldn't discuss it, or if you do be very generous, and  
730 understand if you're pushing the boundaries-but if it's just an  
731 issue that people are asking about in curiosity, I think you  
732 should..put your opinion out there, fully. Y'know if it's not a like  
733 a heated debate, it's just a discussion, I think you should  
734 discuss it with a full heart and if you can't..you know it shouldn't  
735 have to be resolved if it's just a discussion. But if you're with  
736 someone and you can't resolve it I'd just say stop.

737 77. I: Are there any questions you thought I would ask and  
738 didn't or wish I had asked and didn't, or anything you would like  
739 to add to your story or anything that struck you when you were  
740 doing the tapestry exercise?

741 78. N: Yeah, I.. through [husband's name] and through  
742 reading some different stories I've come to believe that  
743 Mormonism is a very fundamentalist group, and I've read some  
744 books comparing fundamentalists to cults, and the.. similarities  
745 or differences between them. And I really came to the  
746 conclusion that Mormonism is an organization ..that will  
747 brainwash you and will-it's more of a..I'm not angry towards it I  
748 just wish that people would see it for what it is But it's very  
749 interesting-if you had any idea-I don't know if you grew up in a  
750 fundamentalist religion or not, but fundamentalist religions are  
751 so hard to get out of. And I think people need to respect that and  
752 I don't think-I think that more and more people are starting to get  
753 out of fundamentalist religions..but-uhm, Mormonism is so..so..it  
754 teaches good things sometimes but the basis of what it's trying  
755 to do I think is horrible. So just for the record's sake if you are

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756           **doing anything about religion that I think Mormonism is just**  
757           **like.. any other fundamentalist religion in quote like structures. I**  
758           **would say it can't be a cult by definition because it has too many**  
759           **people..but..if there's one thing that I really don't like.. Is**  
760           **Mormonism..and I don't like other religions either but, just**  
761           **because I was brought up to believe something, and just finding**  
762           **out it was just a lie..really upsets me. But other than that, I think**  
763           **you've covered everything, and I've spoken about everything.**

764           **79.       I:       Well good, then that concludes this interview still**  
765           **October the 25th, 2003**

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## Narrative Interview with Tom

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1. I.: Oh no, its ok, go ahead and just start.
  2. T.: Yeah one to five, I was born in [west coast city A], moved up to [west coast city B] area, down to [American country A] where I lived for six months attended [American country A] school.
  3. I.: Mm.
  4. T.: Up to [west coast city C] and that's up by [west coast city D] for three years then over to [African country A] for six years then back to [west coast city D] another location and went to high school there, then air force for four years uhm, do you want locations on that?
  5. I.: If you want to offer them. It's up to you.
  6. T.: Uh.. training uh.. up in [Midwestern state A], stationed in [east coast state] then over to [Southeastern Asian country A] during the Vietnam War for a year and finished off in [desert city A]. Then.. came uh, went back up North, [west coast city D] area briefly until I was asked to come on down here to [west coast city E] and work for [west coast company].
  7. I.: Mhm.
  8. T.: In computers and moved into one house, stayed there for five years, got married, moved into the house that I'm in now in '74 and that's where I've stayed. I stopped moving. Uhm... so that's location, let's see do you want me to give you a brief overview on all this stuff?
  9. I.: Well, yeah-yeah just how those things changed because uh...
  10. T.: Ok... (thinking) [American country A] time and prior to that was poor, uh [west coast city D] time and after that.. sort of ok.
  11. I.: Which uh, domain are you talking about?
  12. T.: As far as place and uh, place geographic and economic.
  13. I.: Ok.
  14. T.: Uhm, financially, middle of the road nothing special. Key relationships.. uhm.. an important relationship was my mother's relationships before I was born uhm.. she had already lost a husband and a father of her first child and her first child was kidnapped, then she married my father uhm.. had me and my sister and then two more girls whom she adopted out.
  15. I.: Mm.
-

- 38       **16.**       T.: And then when we left [American country A], that was  
39       the last time I saw my father. So by the time I was six, she had  
40       lost three kids and three husbands. Emotionally in baaaaad  
41       condition.
- 42       **17.**       I.: Right.
- 43       **18.**       T.: But in order to remain sane, she just went, totally numb.  
44       And she had adopted the kids out because she just figured there  
45       was no way she could raise them, give them a health you know,  
46       up bringing.
- 47       **19.**       I.: Right.
- 48       **20.**       T.: And so one went on to become uh a [profession A]  
49       working for the court system in [east coast city A] to determine  
50       legal competency to stand trial.
- 51       **21.**       I.: Right.
- 52       **22.**       T.: And the other one trained to be a concert [musician]  
53       and then decided that she'd rather raise kids then spend all her  
54       time at the [music instrument].
- 55       **23.**       I.: Right.
- 56       **24.**       T.: Uh, so they both turned out very well, but I didn't know,  
57       I didn't know, I didn't even know either one existed until I was in  
58       my forties.
- 59       **25.**       I.: No kidding.
- 60       **26.**       T.: Yeah, just so little communication.
- 61       **27.**       I.: Right.
- 62       **28.**       T.: That even when my brother was born, I was about ten at  
63       that time, I didn't even know my mother was pregnant. Just-
- 64       **29.**       I.: Right.
- 65       **30.**       T.: No communication.
- 66       **31.**       I.: Nothing ever mentioned.
- 67       **32.**       T.: Yeah. And... so, ok my father.. could love his  
68       motorcycles couldn't love people. So no emotional connection  
69       there. The man she married when we went to [ African country  
70       A] in '54.. was, is still is, genius.
- 71       **33.**       I.: Mm.
- 72       **34.**       T.: Uh, the guy was invited to work on the Manhattan  
73       project in his early twenties.
- 74       **35.**       I.: Wow.
-

- 75       **36.     T.: Yeah, just awesome.     But again, emotionally**  
76       **disconnected. And I didn't find out until many years later that he**  
77       **was a closet alcoholic.**
- 78       **37.     I.: Mm.**
- 79       **38.     T.: Functional, totally functional but kept himself numb**  
80       **with the alcohol. So he never lost his temper.**
- 81       **39.     I.: Hm.**
- 82       **40.     T.: No kind of abuse what so ever, but just no real**  
83       **emotional connection.**
- 84       **41.     I.: Right, right.**
- 85       **42.     T.: Either, so I grew up in an emotional vacuum. And that's**  
86       **important I think.. to recognize why I became one of Jehovah's**  
87       **Witnesses. I was looking for structure-**
- 88       **43.     I.: Right.**
- 89       **44.     T.: That I never really had. Uh.. key relationships.. I've just**  
90       **sort of gone through that, other then.. I was married in 1971 to**  
91       **one of Jehovah's Witnesses uhm.. who was a very sharp lady,**  
92       **pretty, blind.**
- 93       **45.     I.: Mm.**
- 94       **46.     T.: Born with glaucoma, totally blind by the time she was**  
95       **four I think it was.**
- 96       **47.     I.: Mhm.**
- 97       **48.     T.: But being the only child uhm.. she was given a lot of**  
98       **attention, especially by her mother. Her father not so much**  
99       **because he was a horse man so he traveled year round. A third**  
100       **of the year he would be here in [west coast city E] a third of the**  
101       **year down in [west coast city F] with the horses, a third of the**  
102       **year living out in a [west coast city G] with the horses, so he**  
103       **wasn't there two thirds of the year.**
- 104       **49.     I.: Right.**
- 105       **50.     T.: Mom and daughter, extremely close. Her mom was**  
106       **there as she went through college, providing those eyes for her.**
- 107       **51.     I.: Mm.**
- 108       **52.     T.: So.. a bit of disjunction there. Uh, and... let's see, what**  
109       **all do you want to know? Ok, users and directions of the self-**  
110       **here you can record not only how you spent your time but also**  
111       **what you thought you were doing at that time (reading from**
-

- 112 **tapestry sheet) oh, ok this is for each of the different segments**  
113 **of time?**
- 114 **53. I.: Mhm (as in yes).**
- 115 **54. T.: Uhm, do you know what might save a little bit of time**  
116 **here? Uhm, I wrote this in 1997 and titled Can Civilization**  
117 **Survive, gives a brief bio.**
- 118 **55. I.: Mhm.**
- 119 **56. T.: Of the important stuff in my spiritual life.**
- 120 **57. I.: Ok.**
- 121 **58. T.: If you want I'll make you a copy of it.**
- 122 **59. I.: Well, that's be cool.**
- 123 **60. T.: Unfortunately this is the only one I've got right now.**
- 124 **61. I.: Ok. But it would also be helpful to just give kind of like a**  
125 **brief verbal overview to talk about- maybe you can use that kind**  
126 **of remind yourself\***
- 127 **62. T.: Lets see\* Uhm... mostly clear on up through high**  
128 **school I was just living.**
- 129 **63. I.: Mhm.**
- 130 **64. T.: Surviving, uh as far as I can see normal life, I didn't**  
131 **know anything different.**
- 132 **65. I.: Right.**
- 133 **66. T.: However, uhm.. iiiin the last couple of weeks of high**  
134 **school I asked myself, "what are you doing [self reference]**  
135 **you're going out there on your own now." And I had no interest**  
136 **whatsoever in college cause I didn't know where I wanted to go.**
- 137 **67. I.: Mhm.**
- 138 **68. T.: So... I decided that happiness was my number one goal,**  
139 **priority. But realized, couldn't have that without peace. And**  
140 **there was not peace in the world. Uh, I had lived in [American**  
141 **country A], I had lived in [African country A], I had traveled a**  
142 **whole bunch, and I knew that there wasn't peace in the world.**
- 143 **69. I.: Yeah.**
- 144 **70. T.: You know, besides my reading and I was an**  
145 **omnivorous reading leader in those days. Uhm.. and so..**  
146 **science being pretty much the perspective through which I**  
147 **looked at everything, I said every thing around me works**  
148 **harmoniously together but virtue of the quote, laws of nature.**
-

- 149       **71.       I.: Mhm.**
- 150       **72.       T.: And so there must be some laws or principles that a**  
151           **man needs to be living by in order to live harmoniously together.**
- 152       **73.       I.: Mhm.**
- 153       **74.       T.: Obviously they don't know what they are.**
- 154       **75.       I.: Right.**
- 155       **76.       T.: So uhm, that became my life goal, to search out what**  
156           **those principles were and then teach, teach humanity. And**  
157           **having gotten that far uhm.. I asked ok what's beyond that? And**  
158           **decided that being in harmony with the entire universe was the**  
159           **ultimate goal.**
- 160       **77.       I.: Right.**
- 161       **78.       T.: You know, I wouldn't be able to live beyond that. So,**  
162           **that's what I set out to do. Uh, during the course of the next**  
163           **three and a half years, I did my reading, my research. And, I**  
164           **gradually identified what I called the "four pillars of civilization"**  
165           **uhm, as being government, economy, religion, and education.**  
166           **Years later I decided that education wasn't a pillar by itself**  
167           **because that was foundational to the other three.**
- 168       **79.       I.: Mm.**
- 169       **80.       T.: But each of those was independent.**
- 170       **81.       I.: Right.**
- 171       **82.       T.: And I identified the principles upon which they needed**  
172           **to be founded in order to work in humanities best interest. And I**  
173           **recognized.. also, what those institutions where actually**  
174           **founded, the principles they were actually founded on.**
- 175       **83.       I.: Mhm.**
- 176       **84.       T.: Aaand, just lost all hope.**
- 177       **85.       I.: Mm.**
- 178       **86.       T.: Because I recognized there were a hundred and eighty**  
179           **degrees out of place from what they needed to be.**
- 180       **87.       I.: Mhm.**
- 181       **88.       T.: And there was no way of getting them from where they**  
182           **are to where they needed to be.**
- 183       **89.       I.: Mhm.**
- 184       **90.       T.: And there was nothing I could do, that wasn't going to**  
185           **be undone by the systems.**
-

- 186 **91. I.: How old were you during all of this, this-**
- 187 **92. T.: I was twenty-one, by the time I got that. And so.. uhm,**  
188 **having gotten out of the air force came on down to [west coast**  
189 **city E], I was working for [west coast company], working nights.**  
190 **And uhm, so I was there when the Jehovah's Witnesses came**  
191 **around knocking on my door.**
- 192 **93. I.: Mm.**
- 193 **94. T.: And I had been thinking thaaat my attitude towards the**  
194 **bible, Christianity, really wasn't fair because I had totally given**  
195 **up on looking toward Christianity for answers.**
- 196 **95. I.: Mhm.**
- 197 **96. T.: Because they were the source of World War I and World**  
198 **War II-**
- 199 **97. I.: Right.**
- 200 **98. T.: And, they were the ugliness behind the inquisition-**
- 201 **99. I.: Mhm.**
- 202 **100. T.: As well as the crusades, and I didn't want to know that.**  
203 **But.. that stage in '68 I was thinking that I hadn't read the bible**  
204 **myself and I was judging the bible based on what the people**  
205 **where doing.**
- 206 **101. I.: Mm.**
- 207 **102. T.: And that wasn't fair.**
- 208 **103. I.: Right.**
- 209 **104. T.: Cause I really didn't know what was there. And so I**  
210 **really ought to get into it, and read it but.. I'm in total despair not**  
211 **motivated to do much of anything `any way-**
- 212 **105. I.: Right.**
- 213 **106. T.: And so to tackle this huge book, just wasn't happening**  
214 **then. So when the Jehovah's Witnesses ah, said "hey we're**  
215 **helping people to get to know the bible from Genesis to**  
216 **Revelations, so come one in"**
- 217 **107. I.: Right.**
- 218 **108. T.: Started studying with them.. and in the course of**  
219 **studying, I saw in the bible.. those very institutions that I had**  
220 **recognized as being the killers of civilization. And they were**  
221 **founded on the right principles.**
- 222 **109. I.: Mm.**
-



- 223 **110. T.: The government was founded on the right principle, the**  
224 **economy was founded on the right principle, the religion was**  
225 **founded on the right principle.**
- 226 **111. I.: Mhm.**
- 227 **112. T.: And the bible provided one other thing, a way of**  
228 **transitioning from this old system, to the new system that's**  
229 **done right.**
- 230 **113. I.: Right.**
- 231 **114. T.: And it was on that basis that I shifted from Atheism,**  
232 **which is what I grew up as, and Atheist, to believing in God.**
- 233 **115. I.: Mm.**
- 234 **116. T.: So.. from 1970 when I was baptized up until uhm.. 2002,**  
235 **the 4th of July when the disfellowshipped me, I was one of**  
236 **Jehovah's Witnesses in good standing.**
- 237 **117. I.: Mm.**
- 238 **118. T.: And, it provided an excellent uhm, environment in**  
239 **which to really get into the scriptures because it's a**  
240 **fundamentalist religion.**
- 241 **119. I.: Right.**
- 242 **120. T.: Bible is the bottom line. Uhm... I gradually got to the**  
243 **point though, where that was no longer working for me.**
- 244 **121. I.: Mhm.**
- 245 **122. T.: Because while it was and excellent transitional stage**  
246 **because it's very left brained oriented, they're very legalistic.**
- 247 **123. I.: Right.**
- 248 **124. T.: And very, these are the facts you know blah-blah. By**  
249 **virtue of that imbalance, they are `not real heart oriented.**  
250 **They're brain oriented.**
- 251 **125. I.: Mhm.**
- 252 **126. T.: And so they're missing spirit, they're missing**  
253 **relationships, and I was hungry for that more and more and**  
254 **more.**
- 255 **127. I.: Yeah.**
- 256 **128. T.: And just not finding it there. Went to all the different**  
257 **Elders looking for answers, and uhm, as I got more and more**  
258 **frustrated uhm.. I settled down and I read through the bible three**  
259 **times in the course of four years.**
-

- 260 **129. I.: Mm.**
- 261 **130. T.: Looking for, where is the problem here? Is it me, is it**  
262 **the Elders? No. And uh, began seeing significant differences,**  
263 **important differences in what they were teaching and what the**  
264 **scriptures where saying. Not so much in terms of, their words,**  
265 **but rather in the emphasis. So that for instance, while they**  
266 **speak of God as father, they don't refer to him very often that**  
267 **way.**
- 268 **131. I.: Mm.**
- 269 **132. T.: Mostly it's Jehovah.**
- 270 **133. I.: Right.**
- 271 **134. T.: Where as what I saw in the scriptures, was that while**  
272 **God is referred to as father as a [title]-**
- 273 **135. I.: Mhm.**
- 274 **136. T.: Eight times in the Hebrew scriptures. Jesus referred to**  
275 **him constantly as father.**
- 276 **137. I.: Right.**
- 277 **138. T.: Almost a hundred and twenty times in the book of John**  
278 **alone.**
- 279 **139. I.: Mm.**
- 280 **140. T.: And about two hundred times in the Greek scriptures.**  
281 **And, he's not known as Jehovah or Yahweh or Yavah or**  
282 **whatever the pronunciation is in the `Greek scriptures at `all.**
- 283 **141. I.: Right.**
- 284 **142. T.: Until, some manuscripts that were oh, first published in**  
285 **the 1300's but more in the 15-1600's there are some references**  
286 **where the translators where taking first just versus that were**  
287 **quoted from the Hebrew scriptures that had God's name-**
- 288 **143. I.: Mhm.**
- 289 **144. T.: And they were sticking God's name in the Greek**  
290 **scriptures in those quotes.**
- 291 **145. I.: Right.**
- 292 **146. T.: And some of the later manuscripts where it just speaks**  
293 **about God, where somebody felt, no this ought to be Jehovah.**
- 294 **147. I.: Right.**
- 295 **148. T.: But not in anything earlier then the 1300's.**
-

- 296 **149. I.: Mhm.**
- 297 **150. T.: So.. I saw that the New World translation is quite**  
298 **misleading in that way.**
- 299 **151. I.: Mm.**
- 300 **152. T.: And that.. what Jesus was doing was shipping us over**  
301 **from the legalistic system to a relational system.**
- 302 **153. I.: Mm.**
- 303 **154. T.: Based more on skill.**
- 304 **155. I.: Right.**
- 305 **156. T.: And in Galatians 2:19 particularly, kept jumping out at**  
306 **me. Where Paul says, “it is no longer I that am living, but the**  
307 **Christ within me and my faith in Him” And I said, I want that.**  
308 **And.. it just became a driving force.**
- 309 **157. I.: Mm.**
- 310 **158. T.: And I knew there was no way I was going to find that**  
311 **within the organization.**
- 312 **159. I.: Mhm.**
- 313 **160. T.: And as I began sharing with a few other Jehovah’s**  
314 **Witnesses what I was finding, that eventually got back to the**  
315 **Elders and some of it would have eventually would but I gave it**  
316 **no thought.**
- 317 **161. I.: Right.**
- 318 **162. T.: Uhm, and they eventually brought me in, gave me a**  
319 **warning, and I kept doing it because I was sharing truth.**
- 320 **163. I.: Right.**
- 321 **164. T.: And they, brought me in again, and said “did you say**  
322 **this and this and this?” and I said “yes” and I brought out what I**  
323 **just told you about finally finding a relationship with our father**  
324 **and I had also finally gotten a sense of what the ransom .. was**  
325 **all about. These are huge.**
- 326 **165. I.: Right.**
- 327 **166. T.: I might as well have told them I did my dishes today as**  
328 **far as how much impact it had on them.**
- 329 **167. I.: Yeah.**
- 330 **168. T.: What they wanted to know was do I believe in the quote**  
331 **[something slave] and... I told them.. I cannot see in the**  
332 **scriptures that, that term should be applied only to a very small**
-

333           group of men as you do. I don't see any reason why that can be  
334           applied to the entire group of Christians.

335   **169.**     I.: Mhm.

336   **170.**     T.: And once I had said that it took them five minutes to  
337           decide if they needed to disfellowship me or not. And so ended  
338           that major chapter in my life.

339   **171.**     I.: Mm.

340   **172.**     T.: And, unlike most who are disfellowshipped, who feel all  
341           of a sudden you know, cast out of the life boat, for me it was a  
342           sense of relief.

343   **173.**     I.: Mm.

344   **174.**     T.: Uhm... I didn't do anything other than my normal  
345           reading for about six months in that point and then a friend  
346           invited me to [local congregation]. Who.. base everything they  
347           do on a concept of grace. The [opposite] of the environment in  
348           which I had been living.

349   **175.**     I.: Right.

350   **176.**     T.: Which is very judgmental, very controlling with fear.  
351           And so this was such a huge breath of fresh air. And they've  
352           got a very good recovery program.

353   **177.**     I.: Mm.

354   **178.**     T.: You know, headed up by [church leader A] and I jumped  
355           into that with both feet. And uh.. its made a huge difference.  
356           Early on, a fellow there from the [local congregation] decided  
357           that you know, I was somebody that he could really take a liking  
358           to and he pointed me to two books, Wild at Heart by John  
359           Eldridge, and My Up Most for His Highest by uh, Oslo Chambers.  
360           Are you familiar with either one of them?

361   **179.**     I.: The first one I recognize but the second one not.

362   **180.**     T.: Ooooooh, well it has raised my sense of what it means to  
363           be a Christian to a whole new dimension. Its been a classic,  
364           since it was first published in 1917 uh, it copyrighted in 1935 I  
365           think it was, it was here in this- published in this country in 1975  
366           I think.

367   **181.**     I.: Mhm.

368   **182.**     T.: And it's a daily devotional.

369   **183.**     I.: Mm.

---

370 184. T.: And he is sooo focused on Jesus and he points out  
371 how `everything else in your life is secondary. And it's just been  
372 truly, truly outstanding. I love it, I go through that thing, I  
373 highlight it with four different colors, you know, identifying  
374 different things, I cross references in it. I did that just this  
375 morning. So.. Let's see. That bring us up to the present.  
376 Marker events, I guess that sort of text on that. Events or  
377 conditions in society... the uh, marker events. 1963 November  
378 25th, marker event, John F. Kennedy shot, I can tell you exactly  
379 where I was.

380 185. I.: Mm.

381 186. T.: And what I was doing. Uhm, that was a [water shaved]  
382 year. As far as the spirit of the whole country in this concern..  
383 because J.F.K. was a young, extremely charismatic leader and  
384 he provided hope, for the uh.. the generation that was born in  
385 that place.

386 187. I.: Mhm.

387 188. T.: And when, well he was a bright light, a bright turning  
388 light. Uh, during what was pretty much, it was still the Cold War  
389 at that time.

390 189. I.: Mhm.

391 190. T.: Uh, nuclear bombs where not, didn't weigh as heavily  
392 on everybody's mind as they had in the 50's when we were  
393 taught to climb under, under the tables and desks or what have  
394 you yeah, but it was still there. And, as I said, he was a bright  
395 shinning light, we're moving out of that. He played a significant  
396 role, of course a decade later Gorbachev finally uh, threw in the  
397 towel.

398 191. I.: Mm.

399 192. T.: And Russia was gone. But he was that light. And when  
400 he died... it was a major low to this sense of confidence that  
401 people had. And that was the hippie era as well, during which  
402 there was a lot of uh... the suspicions about the government  
403 where growing. And, I guess that point sort of marked really a  
404 turning point in confidence in the government. Today, nobody's  
405 got confidence in any government.

406 193. I.: Right.

407 194. T.: You know, we know politicians are liars you know and  
408 they're out there doing their job but-

409 195. I.: Right.

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- 410       **196.     T.: Who looks up to them?**
- 411       **197.     I.: Right.**
- 412       **198.     T.: Very few anymore. But John F. Kennedy, that wasn't**  
413       **the case. They were the authority, they were the security**  
414       **blanket. Uhm.. I guess it was sort of that earlier time from**  
415       **thence forward as well that uhm, yeah I guess more in the 70's**  
416       **that... the security of having a career was beginning to erode.**
- 417       **199.     I.: Mhm.**
- 418       **200.     T.: It was a time of civil unrest as far as the blacks where**  
419       **concerned. They were finally beginning to get some rights.**  
420       **Uhm.. but the erosion of.. confidence in the system-**
- 421       **201.     I.: Mhm.**
- 422       **202.     T.: Was going away.**
- 423       **203.     I.: Mhm.**
- 424       **204.     T.: And that's a major disableizer in civilization is that kids**  
425       **don't have hope.**
- 426       **205.     I.: Right.**
- 427       **206.     T.: It was also a time... when sexual morals where**  
428       **beginning to deteriorate. Drugs became more prominent in the**  
429       **70's/80's that got the head lines for quite awhile. And then it just**  
430       **became over whelming so the whole concept is really fighting it,**  
431       **and it went underground.**
- 432       **207.     I.: Mhm.**
- 433       **208.     T.: And it's not the leading topic anymore.**
- 434       **209.     I.: Right.**
- 435       **210.     T.: But its still.. it's an undercurrent that contributes to the**  
436       **deterioration of society and the fact that we are in what's now**  
437       **called the Information Age, really leads a lot of people into**  
438       **gossiping, and that's hurting. Oh, we're looking at marker**  
439       **events.**
- 440       **211.     I.: Mhm.**
- 441       **212.     T.: Mm. The first twenty-two years was nothing but moves,**  
442       **never stayed in one place more then three years.**
- 443       **213.     I.: Why was your family moving so often?**
- 444       **214.     T.: A lot of different reasons. Uhm, I don't know why they**  
445       **moved up into the [west coast city B] area after leaving [west**  
446       **coast city H] when I was two or so. We did move down to**
-

447 [American country A] because of poverty. Uhm, we moved up to  
448 [west coast city C]... my mother had gotten a job up there,  
449 working with the US geological survey. There she met [  
450 husband 2]... uh, with whom she had a child. And then moved  
451 to [African country A] of course, to marry him.

452 215. I.: Mm.

453 216. T.: He was working there as the uhm, head of the  
454 environmental health laboratory for the air force. So... he was  
455 the chemist in charge of making everything was making sure  
456 everything was ok not only on that base that I was living, but all  
457 the air force bases in uhm, European area. First three years I  
458 was there, we were there. I went to a French school. Then  
459 [African country A] got its independence from France and the  
460 commander decided that everybody would be safer on base  
461 cause now that the natives have their freedom they might to  
462 wild.

463 217. I.: Right.

464 218. T.: By the way, do you want to check and make sure the  
465 volume level is ok, that I'm speaking loud?

466 219. I.: It should be ok.

467 220. T.: Ok. Uhm.. we came back state side, I guess when that  
468 assignment was over.. uhm, did three years in high school,  
469 finished that off. Got into excellent physical shape, almost won  
470 the state competition in wrestling, and my last year was uh,  
471 sports all year round. And that was important to me because at  
472 five, four I was smaller than most of the girls in high school at a  
473 hundred and ten pounds I was definitely the light weight among  
474 the guys.

475 221. I.: Mhm.

476 222. T.: And so, while I was really smart.. did carry five sports  
477 all through high school. I didn't seem to mean anything and  
478 uhm, in sports I could distinguish myself. Although none in my  
479 family ever came to watch me or to do anything. I had uh, two  
480 sisters and a brother. One sister a year younger than I am, a  
481 sister nine years younger and a brother ten years younger than I  
482 am. But, I was always pretty much a loner, in the family. Uhm,  
483 my wife left me in '75 and uhm, that was quite a blow because.. I  
484 knew that once I got married which I did at age twenty-five or  
485 something like that, it was going to be forever.

486 223. I.: Mhm.

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- 487       **224. T.: And that's what Jehovah's Witnesses believe also, they**  
488           **take the [literal mandate] very seriously.**
- 489       **225. I.: Mhm.**
- 490       **226. T.: And she had been raised as one of Jehovah's**  
491           **Witnesses, and we were spiritually strong. So when she left, it**  
492           **was quite a blow. Uhm.. it wasn't until she finally divorced me**  
493           **uhm, that I gave up hope of putting that marriage back together.**
- 494       **227. I.: Where you separated for a period before?**
- 495       **228. T.: '75 to '78. No communication. But.. I ah, though I didn't**  
496           **like it, I didn't blame her because, I realized that I was**  
497           **emotionally unavailable. My heart was just shut down. I had**  
498           **uhm, been pretty numb all my life but at the end of high school**  
499           **as I faced the rest of the world, I said to myself that the only way**  
500           **I was going to be able survive out there was to outthink it.**
- 501       **229. I.: Mm.**
- 502       **230. T.: And emotions could get in the way of that.**
- 503       **231. I.: Right.**
- 504       **232. T.: Both good and bad emotions, either one.**
- 505       **233. I.: Mhm, right.**
- 506       **234. T.: And so I totally shut down. That lasted about three,**  
507           **three and a half years and when finally realized that I was going**  
508           **in the wrong direction, that I really- feeling is an innate part of**  
509           **me and I need it to-**
- 510       **235. I.: Mhm.**
- 511       **236. T.: Be aware of things. And so since that time in '67 maybe**  
512           **late '66, it's just been constant work to open up. Uhm, that job is**  
513           **not done yet.**
- 514       **237. I.: Mhm.**
- 515       **238. T.: But, I was very much a controller, not abusive but I just**  
516           **had to be in control of everything.**
- 517       **239. I.: Right.**
- 518       **240. T.: I had to make sure everything was ok. And so I**  
519           **understood that and knew that there was not point in my getting**  
520           **married again until I resolved that.**
- 521       **241. I.: Mm.**
- 522       **242. T.: Images of God... the first twenty-one years, no image of**  
523           **God, I was Atheist.**
-



- 524       **243.     I.: Right.**
- 525       **244.     T.: Uhm... from the time I began studying the bible up to**  
526       **the present time, I guess I've had a mixed image but it's**  
527       **intellectual.**
- 528       **245.     I.: Mhm.**
- 529       **246.     T.: It's not a heartfelt- no I can't say that. I don't feel an**  
530       **intimate relationship with God even at this stage of the game.**
- 531       **247.     I.: Mhm.**
- 532       **248.     T.: I know my whole, the whole arena relationships is sort**  
533       **of a blank for me and that's one of the things that you know,**  
534       **he'll work it out in his own day and time, but its coming.**
- 535       **249.     I.: So, was that image pretty consistent, I mean, cause you**  
536       **spent you know twenty years Atheistic and then thirty years**  
537       **essentially as part of the Witnesses. Was it pretty consistent**  
538       **through out your time in the Witnesses?**
- 539       **250.     T.: Mhm, yeah. Uhm... there's very definitely a connection.**  
540       **There's uhm... I finally applied the word philosopher to myself I**  
541       **guess in my late twenties I recognized you know, this is what I**  
542       **do. I try to figure out how things work, the big picture.**
- 543       **251.     I.: Mhm.**
- 544       **252.     T.: Uhm... and I have at least intellectually, shifted from my**  
545       **original purpose of uhm, being in harmony with the whole**  
546       **universe to being in harmony with God, cause that will**  
547       **accomplish the other.**
- 548       **253.     I.: Mhm.**
- 549       **254.     T.: (long pause) Centers of value, what were the person's**  
550       **objects, institutions, or goals that formed a center of your life at**  
551       **this time? Record only the one or two most important ones.**  
552       **(reading from tapestry) well that's kind of nice. What is**  
553       **becoming... shifting into number one spot is it's a process its**  
554       **getting there is making my relationship with Jesus, absolute top**  
555       **priority.**
- 556       **255.     I.: Mhm.**
- 557       **256.     T.: I suspect that, the reason that I had got now will be**  
558       **fulfilling that vision will be a part of the process of developing**  
559       **the relationship. Uh... in the book Wild at Heart, Eldridge quotes**  
560       **another author who says "don't look to man, to man's needs to**  
561       **figure out what you're career is going to be, instead look to what**  
562       **your passions are because what man needs is passionate now"**
-

563 and then mentioning reading that just totally changed the  
564 directions of his life.

565 257. I.: Mhm.

566 258. T.: Closed the book, walked off, applied for graduate  
567 school, became an author etc... but then he asked, "what are  
568 your passions?" and this was last August and I really pondered  
569 it. And recognized first that the wilderness is my passion, I'm  
570 passionate about that, being out there. I love the animals, I love  
571 the plants, I love the geology, I love being out there, I love  
572 learning, I love relating. The second thing I'm really passionate  
573 about is teaching. And the third think I'm really passionate  
574 about is God's ways.

575 259. I.: Mm.

576 260. T.: And I looked for more, but that was it, those are my  
577 three passions. And so, what am I going to do with that? And  
578 with prayer and meditation, finally began seeing that the thing to  
579 do is set up a series of seminars taught out in the wilderness  
580 using the wilderness as a part of the instruction.

581 261. I.: Mhm.

582 262. T.: Teaching people God's ways. And, what came to the  
583 floor was the power of, the power of faith, the power of prayer,  
584 power of hope, power of goodness, the power of kindness, the  
585 power of community, the power of solitude, the power of- and I  
586 went on to list about three dozen different things like that.

587 263. I.: Mhm.

588 264. T.: And so... series of articles published on each of those  
589 subjects, I eventually turned that into a book as well as a  
590 curriculum. And publishing those things would uh, provide the  
591 opportunity to bring together a team to do it as well as the  
592 students who wanted it.

593 265. I.: Mhm.

594 266. T.: But to be out in the wilderness, uhm... working on each  
595 of the items you know and the wilderness providing the  
596 challenges that require that they have this power in order to be  
597 able to succeed.

598 267. I.: Mhm.

599 268. T.: So that's the base of it. And... I know that it's going to  
600 come to accomplish the Lord's will as I rely more and more on  
601 him. This is his, this is his project.

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- 602       **269.     I.: Mhm.**
- 603       **270.     T.: So, the relationship was going to have\* just as I go**  
604           **through the work he wants to go through. Lets seeeee... I guess**  
605           **I've sort of touched on the centers of value as I've gone along.**  
606           **Authorities... I have always been pretty independent.**
- 607       **271.     I.: Mhm.**
- 608       **272.     T.: And so, I've never really looked to others as a center of**  
609           **authority except the bible.**
- 610       **273.     I.: Mhm.**
- 611       **274.     T.: I always, any philosopher that I read, any principles that**  
612           **is say "yeah, that's good" I always go back to the bible. But**  
613           **where is it in the bible? How does it say it there? So that's my**  
614           **only real authority. Uhm, just a couple of days ago, I was**  
615           **watching a Kung Fu movie and the Chinese are big into destiny,**  
616           **and good fortune.**
- 617       **275.     I.: Yeah.**
- 618       **276.     T.: Which I always pretty much ignore. But uh, Tuesday**  
619           **morning when I woke up, I woke up with the thought, I have got**  
620           **a destiny. But I immediately went to the scriptures, where does**  
621           **it say that? And it doesn't, but it does say (side A of tape one**  
622           **ends)**
- 623       **277.     T.: What the scriptures to say is that we have the**  
624           **inheritance and I was rolling that through my head and thought**  
625           **to myself. Ok, go check so I opened up the bible to Hebrews 9,**  
626           **where it talks about that and sure enough... and that gave me a**  
627           **larger context for myself.**
- 628       **278.     I.: Mm.**
- 629       **279.     T.: This... I saw that my inheritance is to be served by and**  
630           **to serve Christ.**
- 631       **280.     I.: Mhm.**
- 632       **281.     T.: My inheritance is life willing. This morning I realized**  
633           **I've got another inheritance also. The inheritance from Adam,**  
634           **which is death.**
- 635       **282.     I.: Mhm.**
- 636       **283.     T.: And it's my choice, I can take either one... and run with**  
637           **it.**
- 638       **284.     I.: Right.**
-

- 639 **285. T.: But, that got me connected in an emotional way or on**  
640 **an emotional level with Christ and to being in harmony with the**  
641 **universe thing.**
- 642 **286. I.: Mhm.**
- 643 **287. T.: And that so, it's no longer just intellectual.**
- 644 **288. I.: Right.**
- 645 **289. T.: And now its very much a matter of working in harmony**  
646 **with the division that he's given me and I've hired a.. a uh,**  
647 **career coach you might say to help me work with this project.**  
648 **He's a, psychologist that attends [local congregation] also.**
- 649 **290. I.: Mhm.**
- 650 **291. T.: And so he can look at it from a scriptural point of view.**
- 651 **292. I.: Mhm.**
- 652 **293. T.: And uh sooo, I reviewed with him these insights that I**  
653 **just now shared with you, just his weeks insights and- in My Up**  
654 **Most for His Highest, which by the way, I very, very highly**  
655 **recommend, uhm.. there are plenty of people who just read it**  
656 **year after year after year after year.**
- 657 **294. I.: Mhm.**
- 658 **295. T.: Cause it's so awesome. Uhm.. I went on back through**  
659 **this months text and comments, and put together a number of**  
660 **different thoughts that had been brought out in each, each of the**  
661 **days that uh, yesterday's said that when we hear the voice of the**  
662 **Lord, we need to just recklessly abandon ourselves to that**  
663 **object, whatever it is we've heard do it, totally convict to it.**
- 664 **296. I.: Mm.**
- 665 **297. T.: And given my history of being in control. And this is**  
666 **sort of scary, but.. it opened up a door.**
- 667 **298. I.: Mhm.**
- 668 **299. T.: This is the right way to go.**
- 669 **300. I.: Right.**
- 670 **301. T.: Just totally throw myself into this. I just uhm, finally**  
671 **wrote the first article which has to do with the Light and Jesus**  
672 **and starting off with John like before.**
- 673 **302. I.: Mhm.**
- 674 **303. T.: Uhm.. did that uh, a couple of weeks ago and I've been**  
675 **refining it since then. So the process has begun, where I've just**
-

676           **been sort of edging into it and now I see no, you can't just edge**  
677           **into it anymore. Its time to go whole soul.**

678   **304.     I.: Yeah.**

679   **305.     T.: And I was reading just this morning Mathew 6 where**  
680           **Jesus says to "don't worry about what you're going to eat or**  
681           **drink or put on, the father takes care the lilies in the fields and**  
682           **feeds the sparrows" and so that's what I got to do, just let go of**  
683           **that concern.**

684   **306.     I.: Mhm.**

685   **307.     T.: And he'll handle it. Ok, any questions you have? I**  
686           **think I've covered everything on here.**

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## Faith Development Interview with Tom

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1 1. I.: Uhm... actually I have a whole set of questions uhm, to go to  
2 uhm.. cause we want sort of the first part of the interview to  
3 beee kind of open ended so that you can address whatever you  
4 know, whatever you want, and kind of- but first what you see as  
5 most important, that kind of stuff, and then uhm, we can go back  
6 and uh, fill in those things that- some of the things that you  
7 already addressed but there may be things that we want a little  
8 bit of clarity on and that sort of thing.

9 2. T.: Ok.

10 3. I.: Uh, you spoke to some of your past, to some of the past  
11 relationships uhm, like with your ex-wife and your mom, are  
12 there any other relationships that strike you as being particular  
13 significant in your uhm, development?

14 4. T.: Well, with both my fathers, they're significant by virtue of  
15 having being just about null. And so not willful neglect but  
16 neglect, the emptiness nonetheless.

17 5. I.: Right.

18 6. T.: That's significant because it leaves me with an emptiness,  
19 left me with a real difficulty as seeing God as my father.

20 7. I.: Mhm.

21 8. T.: Because my awareness of what a father is a presence that  
22 does nothing.

23 9. I.: Mhm.

24 10. T.: And... shifting that relative to a father who is out of  
25 sight and works indirectly-

26 11. I.: Right.

27 12. T.: Has been a challenge.

28 13. I.: Right, right.

29 14. T.: Major challenge.

30 15. I.: Uhm... so that leads me to another question that in  
31 terms of changes of relationship that you know you kind of work  
32 to change the idea of what father had meant in order to  
33 understand God, are there other relationships that have  
34 changed significantly in your life that maybe, uhm, served as a  
35 marker event uhm, if you related with your mom one way and  
36 that changed as you grew older of if there where other uhm,  
37 people, maybe even in the Jehovah's Witness uhm, that you

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- 38 related with one way and then that started to change which  
39 made how you felt change?
- 40 16. T.: Nothing really comes to mind.
- 41 17. I.: Mhm.
- 42 18. T.: And, the reason that, that's probably true is because I  
43 never really felt close to anybody.
- 44 19. I.: Yeah.
- 45 20. T.: Uhm, I've never `felt that I had any friends.
- 46 21. I.: Mhm.
- 47 22. T.: Doesn't mean I didn't, or I didn't feel it-
- 48 23. I.: Right.
- 49 24. T.: And so just being able to connect there have never  
50 been real connections that couldn't be broken.
- 51 25. I.: Right.
- 52 26. T.: Emotional bonds.
- 53 27. I.: Mhm.
- 54 28. T.: Uhm... so people can come and go in my life and that's,  
55 that's just all part of the scream of things. That's what I grew up  
56 with.
- 57 29. I.: Right, right.
- 58 30. T.: Clear on up into my early twenties.
- 59 31. I.: Mhm.
- 60 32. T.: People constantly changed, in and out, here, gone, no  
61 real connections.
- 62 33. I.: Right.
- 63 34. T.: And sooo unfortunately, that's the pattern then that I'm  
64 accustomed to.
- 65 35. I.: Mhm. Ok, uhm, how about uh... crisis growing up,  
66 where there any uhm.. really major events that you thought  
67 where pretty crisis?
- 68 36. T.: Uhm... I'm going to mention- well I did mention now the  
69 matter of uh, the depths to which I was exposed.
- 70 37. I.: Mhm.
-

- 71 **38. T.: And while it sure didn't seem like any crisis at the time,**  
72 **nonetheless, it seems that it had a major affect on my**  
73 **perspective.**
- 74 **39. I.: Yeah.**
- 75 **40. T.: As far as depth is concerned and another one, which**  
76 **again.. didn't seem to me what I label as major traumatic now,**  
77 **nonetheless I think had a very important impact but in an**  
78 **unexpected way. While I was there in [American country A], I**  
79 **was accused of having stolen a fifty cent piece from [person A],**  
80 **the lady of the house.**
- 81 **41. I.: Mm.**
- 82 **42. T.: And, in order to get me to confess that I had really done**  
83 **that, which I hadn't, I got it out of- it was in the lining of my**  
84 **sister's jacket that I had been wearing and I found it down there**  
85 **you know, it has slipped through a hole in the pocket and that's**  
86 **where I found it and as a five year old, immediately went across**  
87 **the street to the store and loaded up. (laughing)**
- 88 **43. I.: Right, absolutely.**
- 89 **44. T.: Uhm, but uh, she said that I stole it off of her machine,**  
90 **her sewing machine. I hadn't, and the way of getting me to**  
91 **confess this was to.. hang me. And so that was all arranged and**  
92 **what bothered me about that, was not that I might die.. but the,**  
93 **all of the little uhm- well a rope is, is harry and those things are**  
94 **stiff.**
- 95 **45. I.: Mhm.**
- 96 **46. T.: And so, those where you know, pricking me and that**  
97 **was bothersome, but what was more bothersome was that she**  
98 **was forcing me to lie.**
- 99 **47. I.: Mm.**
- 100 **48. T.: And that was, that was a major turning point for me.**
- 101 **49. I.: Mm.**
- 102 **50. T.: That I had to lie.**
- 103 **51. I.: Right.**
- 104 **52. T.: Now, I didn't now whether I would or wouldn't die but**  
105 **that-**
- 106 **53. I.: Right.**
- 107 **54. T.: You know, I didn't want it but-**
- 108 **55. I.: What do you mean, when you say that she hanged you?**
-



- 109       **56.       T.: Ok, well the house was set up.. the house was in an L**  
110       **shape and then the uh, the other side was formed by a wall that**  
111       **went around to form a square on the inside.**
- 112       **57.       I.: Mhm.**
- 113       **58.       T.: Ok, so a board was but across diagonally between two**  
114       **of the sides. And then a rope thrown over it.**
- 115       **59.       I.: And then they- she put your-**
- 116       **60.       T.: Put the noose around my neck, then uhm, started**  
117       **pulling.**
- 118       **61.       I.: Until you-**
- 119       **62.       T.: Until I was up on my tippy toes and finally decided I to**  
120       **tell her what she wanted to hear.**
- 121       **63.       I.: Wow. Those kinds of things happen a lot?**
- 122       **64.       T.: I don't know. Are you talking about in [American**  
123       **country A]?**
- 124       **65.       I.: I'm talking about in your life.**
- 125       **66.       T.: No, no other then my father, motorcyclist, that was his**  
126       **life.**
- 127       **67.       I.: Mhm.**
- 128       **68.       T.: His motorcycles. One day uhm, now again I am five**  
129       **plus, uhm, winter time, Christmas vacation, I wasn't going to**  
130       **school it was vacation. The first day of vacation.**
- 131       **69.       I.: Right.**
- 132       **70.       T.: But my father said "off to school"-“but the school is**  
133       **closed”-“you're going to school”-“there's no reason” so he got**  
134       **on his motorcycle and was driving me in front of the motorcycle,**  
135       **that was the way he was going to run me down.**
- 136       **71.       I.: Right.**
- 137       **72.       T.: And I finally decided, hey if that's what he wants ok. So**  
138       **I walked on across to the school and he took off and I turned**  
139       **around and walked back.**
- 140       **73.       I.: Mhm.**
- 141       **74.       T.: So.. but again, I don't remember that as being**  
142       **particularly traumatic.**
- 143       **75.       I.: Right.**
-

- 144 76. T.: But still at the same time, you know, I guess it must  
145 have had some kind of an affect.
- 146 77. I.: Right.
- 147 78. T.: But other than that there was any thing you know-
- 148 79. I.: Yeah. Uhm-
- 149 80. T.: Spankings of course, but that's standard.
- 150 81. I.: Right. You've mentioned that you know growing up and  
151 even in the Witnesses that you didn't have a lot of close  
152 relationships, are there any current relationships that are  
153 valuable to you?
- 154 82. T.: Yeah, there are uhm, there is [female name P] who  
155 uhm... is in her mid thirties, she's a teacher, pretty, single but  
156 finally she has hooked up with a guy. Uhm, and so she's been  
157 seeing a lot of him and spending a lot less time with me.
- 158 83. I.: Yeah.
- 159 84. T.: So if she really enjoys spending time with me uhm, in  
160 her eyes I'm way too old for her, so nothing is going to happen  
161 there which is ok. But uhm.. that one hurts.
- 162 85. I.: Yeah.
- 163 86. T.: And the fact that, that close relationship is, is breaking.  
164 Uhm, in addition to the time that we spent talking, we enjoy  
165 running together as well.
- 166 87. I.: Mm.
- 167 88. T.: Uhm, that's one. The fellow who introduced me to My  
168 Up Most for His Highest and Wild at Heart by John Eldridge, uhm  
169 a very warm caring person.
- 170 89. I.: Mhm.
- 171 90. T.: And as I mentioned earlier, just really took me to heart.  
172 Uhm, he found a wife and got married and he's of course very  
173 interested in her.
- 174 91. I.: Yeah.
- 175 92. T.: So that one seemed, that relationship is not what I was  
176 enjoying before. There is another fellow, [friend A], uhm, who  
177 loves me as much as I love him. Uhm, be he was going with a  
178 girl, that relationship finally fell apart. And he hasn't really been  
179 returning my calls. I don't know what the reason is for that.
- 180 93. I.: Mm.
-

- 181 **94. T.: So... other than that. Oh, I guess the three**  
182 **relationships that are important uhm, are the three people to**  
183 **whom I've been a mentor for about eleven or twelve years.**
- 184 **95. I.: Mm.**
- 185 **96. T.: As I'm seeing now, it's been a co-dependent**  
186 **relationship for all three of them.**
- 187 **97. I.: Mm.**
- 188 **98. T.: Uhm.. let's see [friend B] is in his late thirties, [friend C]**  
189 **is about fifty, [friend D] is in his early forties. Uhm, but as I have**  
190 **learned to set boundaries, to detach.. uhm, to quit rescuing, to**  
191 **quit giving them good advice so to speak, the relationship was**  
192 **changing of course.**
- 193 **99. I.: Mm.**
- 194 **100. T.: And it's interesting that each one of them is changing in**  
195 **its own different way. [friend A] has always been pretty**  
196 **independent anyway.**
- 197 **101. I.: Mhm.**
- 198 **102. T.: So that one isn't really changing a whole lot, other than**  
199 **a bit less communication. Once or twice a week now, instead of**  
200 **three or four times a week. Sometimes it will go a couple of**  
201 **weeks before, before I get up on it.**
- 202 **103. I.: Right.**
- 203 **104. T.: [friend C] loves me, she would love to have me, ask her**  
204 **hand in marriage.**
- 205 **105. I.: Mm.**
- 206 **106. T.: That's not going to happen and she knows that, it's not**  
207 **a problem. She and I go over the daily devotion every day.**  
208 **Uhm, as I've cut down and told her that I'm not enjoying the**  
209 **monologues anymore. She's taking that to heart. But in this**  
210 **last week I realized that they were really becoming irritating to**  
211 **me, and I figured out why after, after a week or so. I had always**  
212 **been listening to find out, ok where's the problem, how can I**  
213 **help, how can I rescue?**
- 214 **107. I.: Right.**
- 215 **108. T.: But now I had cut out of that side of the formula and I**  
216 **was just getting the monologue.**
- 217 **109. I.: Right, right.**
-

- 218 **110. T.: It didn't (laughs)- and it bothered her a little bit but she**  
219 **got it.. you know, and she and I can talk it out.**
- 220 **111. I.: Right.**
- 221 **112. T.: Then so things have gone on smoothly. [friend D] on**  
222 **the other hand raised an extremely dysfunctional family of**  
223 **Jehovah's Witnesses and I uhm, have been cutting down on all**  
224 **of the advice and also not letting him control me, cause he's**  
225 **very much a controller.**
- 226 **113. I.: Mhm.**
- 227 **114. T.: And uhm, that one is not splitting gently.**
- 228 **115. I.: Yeah.**
- 229 **116. T.: And that one is- he, he slaps back when, when he**  
230 **doesn't get what he wants.**
- 231 **117. I.: Right.**
- 232 **118. T.: So those are the three relationships that are changing.**
- 233 **119. I.: Yeah.**
- 234 **120. T.: I had two roommates. I've considered my house sort of**  
235 **a haven for healing for many years.**
- 236 **121. I.: Yeah.**
- 237 **122. T.: I've had many men in there that are there until they get**  
238 **up on their feet and then they're gone, to move on.**
- 239 **123. I.: Right.**
- 240 **124. T.: But these two, one an alcoholic, the other uhm**  
241 **disabled.. uhm, has one lung, but was in the midst of his manic**  
242 **depressive circumstances when I met him.**
- 243 **125. I.: Mhm.**
- 244 **126. T.: And I pointed out what it was that he was dealing with**  
245 **and that Lithium Dehydrate was the solution so he went off to a**  
246 **doctor and went through all the exams and got the stuff and he**  
247 **said it helped him finally settle down and stabilize, but.. I don't**  
248 **know how familiar you are with bipolar disease. It can wreck a**  
249 **person's life because they can never depend on themselves.**
- 250 **127. I.: Mhm.**
- 251 **128. T.: They never know when they're going to go hay wire.**
- 252 **129. I.: Yeah.**
-

- 253 **130. T.: And he became bipolar in his late teens, so he never**  
254 **had stability.**
- 255 **131. I.: Right.**
- 256 **132. T.: And so it really undermined his sense of how to get**  
257 **anywhere.**
- 258 **133. I.: Right.**
- 259 **134. T.: Or do anything with himself, and I finally told him that**  
260 **uhm, I was still in- I was just in the process of getting myself**  
261 **going and that I just couldn't handle his vegetating on my front**  
262 **couch-**
- 263 **135. I.: Right.**
- 264 **136. T.: Anymore. So I finally moved him out gave- you know, it**  
265 **was all done very gently.**
- 266 **137. I.: Right.**
- 267 **138. T.: Now he didn't like it but I gave him plenty of time to**  
268 **work things out like other arrangements etc... and [friend A]**  
269 **went a few months later, after I had given plenty of warning as to**  
270 **what I needed in this house, there's no alcohol.**
- 271 **139. I.: Right.**
- 272 **140. T.: And not coming in drunk. And uhm... he finally moved.**
- 273 **141. I.: Mm.**
- 274 **142. T.: So those were changing relationship, getting out of the**  
275 **co-dependent mode.**
- 276 **143. I.: Mm.**
- 277 **144. T.: Uhm, all of the other relationships I've got are pretty**  
278 **casual. Got quite a few acquaintances over at [local**  
279 **congregation].**
- 280 **145. I.: Mhm.**
- 281 **146. T.: Uhm, I've been on a number of mission trips down to**  
282 **[American country A], so I'm developing friendships there or at**  
283 **least acquaintances. Uhm.. and a lot of acquaintances from the**  
284 **classes that I've been taking, that some of which I am now**  
285 **beginning to be a co-facilitator. So I'm not living in a void.**
- 286 **147. I.: Right.**
- 287 **148. T.: But at the same time, there aren't any real close**  
288 **relationships.**
- 289 **149. I.: What kind of classes are you- like where at?**
-

- 290       **150.**    **T.: Uhm, over at [local congregation].**
- 291       **151.**    **I.: Oh, ok.**
- 292       **152.**    **T.: Uhm, they're generally about ten to twelve weeks.**  
293       **Wounded By Shame Healed By Grace, a lot of [name GL]**  
294       **[Healing You're Father Wound] uhm, Boundaries by [... Cloud],**  
295       **are you familiar with him?**
- 296       **153.**    **I.: Yeah.**
- 297       **154.**    **T.: Right now I'm going through Co-dependent No More,**  
298       **uses [...] book. That was what I was going to be reading for my**  
299       **next assignment. Uhm... series of classes like that.**
- 300       **155.**    **I.: Mhm.**
- 301       **156.**    **T.: Very beneficial.**
- 302       **157.**    **I.: Well it sounds like [local congregation] has been a good**  
303       **institution, or one that you identified well with, are there other**  
304       **groups uhm, or institutions that uhm are important to you?**
- 305       **158.**    **T.: No, no. This is it, I know its not going, or I don't think**  
306       **its going to be my permanent home though.**
- 307       **159.**    **I.: Mm.**
- 308       **160.**    **T.: Because they and I have a different point of view on**  
309       **infinity. And while I don't have a problem with their believing in**  
310       **the trinity, they have a problem with my not believing in the**  
311       **infinity.**
- 312       **161.**    **I.: Right.**
- 313       **162.**    **T.: Uhm, from my perspective I've got very, very solid**  
314       **grounds for believing the way I do.**
- 315       **163.**    **I.: Mhm.**
- 316       **164.**    **T.: And I haven't yet seen anyone who could fight me, good**  
317       **solid scriptural grounds for believing in the trinity. But that's**  
318       **not to say they don't have their reasons.**
- 319       **165.**    **I.: Mhm.**
- 320       **166.**    **T.: But, from a practical point of view, pragmatics... I don't**  
321       **see... uhm, as far as my relationship with the father and the son**  
322       **is concerned. I don't see, that I am short changing them or**  
323       **changing myself.**
- 324       **167.**    **I.: Mhm.**
- 325       **168.**    **T.: By not believing in it.**
- 326       **169.**    **I.: Right.**
-

- 327 **170. T.: Uhm, I am shortchanging myself as far as how fully I**  
328 **can participate in their activities because they will never have**  
329 **me as a leader, as a teacher.**
- 330 **171. I.: Yeah.. right.**
- 331 **172. T.: Uhm, but Jesus is my head, and I figured he knows**  
332 **exactly what I believe and what I don't believe and how he wants**  
333 **to use me. So I don't concern myself with it. This is just more**  
334 **in-between times so to speak. Like the thirty years with JW's**  
335 **was an in-between time during which things got accomplished.**
- 336 **173. I.: Mhm.**
- 337 **174. T.: It lead me to the point where I was ready for [local**  
338 **congregation]..**
- 339 **175. I.: Mhm.**
- 340 **176. T.: Cause I could not have gone to [local congregation].,**  
341 **back in '68 cause I was far too left brained. And over at [local**  
342 **congregation]., while, for the most part they're scripturally**  
343 **accurate, I would say eighty percent of the people don't even**  
344 **bring a bible, which is really weird to me.**
- 345 **177. I.: Mm, I would think that- yeah.**
- 346 **178. T.: That's not an emphasis for them.**
- 347 **179. I.: Right.**
- 348 **180. T.: Their emphasis is providing an environment which**  
349 **people can come to Christ and not feel Christ.**
- 350 **181. I.: Right.**
- 351 **182. T.: And they do a great job at that. So as far as other**  
352 **groups are concerned, no-no real other groups. The other major**  
353 **activity in my life is my running. I won a couple of gold medals**  
354 **at the Senior Olympics last year.**
- 355 **183. I.: Cool.**
- 356 **184. T.: And uhm, going to be putting together a group that**  
357 **teaches kids who are at risk to run, five/ten K races.**
- 358 **185. I.: Right.**
- 359 **186. T.: To eventually up to marathon length. And so that will**  
360 **be an important group.**
- 361 **187. I.: Yeah. Uhm... what makes life meaningful to you?**
- 362 **188. T.: My vision.**
- 363 **189. I.: Mhm.**
-

- 364 **190. T.: Uhm, a major primary drive up to this point has simply**  
365 **been healing.**
- 366 **191. I.: Mhm.**
- 367 **192. T.: To where I was capable of doing stuff that I am now**  
368 **beginning to do.**
- 369 **193. I.: Yeah.**
- 370 **194. T.: Uhm, but apparently there's been enough healing taking**  
371 **place that I can now move on and be of much greater service.**  
372 **So, my vision of teaching in the wilderness, teaching religious**  
373 **leaders or Christian leaders.**
- 374 **195. I.: Mhm.**
- 375 **196. T.: The various men that serve the Holy Spirit. That's what**  
376 **gives me meaning in my life. And things like going on down to**  
377 **[American country A], working on the drug rehab center out**  
378 **there about ten miles outside of town.**
- 379 **197. I.: Mhm.**
- 380 **198. T.: That's a good thing uhm, my running, what I'll be doing**  
381 **there. That's a good thing, pretty solid- sort of like adjuncts.**
- 382 **199. I.: Mhm.**
- 383 **200. T.: To the real focus. They're supportive.**
- 384 **201. I.: If you could change one thing about yourself or your life,**  
385 **what would that be?**
- 386 **202. T.: That's an on going process. Uhm... the measure of**  
387 **intimacy that I have with God.**
- 388 **203. I.: Mhm.**
- 389 **204. T.: That relationship...**
- 390 **205. I.: Are there any beliefs, values, or commitments that seem**  
391 **important to your life right now?**
- 392 **206. T.: Yep. Doing all of the growing in power and in wisdom**  
393 **and faith that is necessary to accomplish this.**
- 394 **207. I.: Mhm. Where do you find yourself in the most harmony**  
395 **with God, or in the most communion with God?**
- 396 **208. T.: In the wilderness.**
- 397 **209. I.: Is there a particular spot that you go? I didn't know if it**  
398 **was mountains, desert-**
- 399 **210. T.: Mountains, mountains primarily. Mountains, woods-**
-



- 400       **211.     I.: Mhm.**
- 401       **212.     T.: Mountains is the big one.**
- 402       **213.     I.: What is it about the mountains that...**
- 403       **214.     T.: Uhm, there's a power in mountains that I think is the**  
404           **major attraction, just the massive solidity of it all.**
- 405       **215.     I.: Mhm.**
- 406       **216.     T.: Uhm... but on more conscience level, a more emotional**  
407           **level is the plants, the flowers, getting to know them, getting to**  
408           **know what they look like, what they feel like, what they smell**  
409           **like. Uhm... the exercise of it. Like I've hiked to [local mountain]**  
410           **and back a couple of times. Solitude.. when there I'm in sync.**  
411           **Uhm, with people around, I always feel out of sync, but on the**  
412           **mountains I don't have people around. Other than the**  
413           **occasional Pepsi can or coke can or whatever you know, that,**  
414           **that's out with the rest.**
- 415       **217.     I.: What your model either a person or an idea, of mature**  
416           **faith? What does mature faith look like to you?**
- 417       **218.     T.: I'm just beginning to put that together. Uhm, just in the**  
418           **past few months have I finally moved over the line between**  
419           **teenager and adult. Uhm, I was talking with [church leader A]**  
420           **who's head of the uhm, Recovery Ministry over there at [local**  
421           **congregation]. Yesterday I had lunch with him and kind of**  
422           **brought him up to date on what's happening in my life.**
- 423       **219.     I.: Right.**
- 424       **220.     T.: Its been quite a number of months sense we've spoken**  
425           **and I was thinking about where did that transition happen, and I**  
426           **realized that it was sometime in the course of giving up, trying**  
427           **to be responsible for other.**
- 428       **221.     I.: Mhm.**
- 429       **222.     T.: Giving up to rescue them, and just focusing in on the**  
430           **responsibility for myself and letting them have the responsibility**  
431           **for themselves.**
- 432       **223.     I.: Mhm.**
- 433       **224.     T.: Somewhere right in there is when that happened. So**  
434           **uhm... [Male name PD], are you familiar with him?**
- 435       **225.     I.: Mm (as in no).**
- 436       **226.     T.: Seven Habits of Highly Successful People, said if you**  
437           **want to make small changes in life, work on your habits. If you**
-

438 want to make uhm, what's the word that I want... anyway huge  
439 leaps, work on your paradox.

440 227. I.: Mm.

441 228. T.: When you change your heroes-

442 229. I.: Right.

443 230. T.: What goes on in your life? And... this book, My Up  
444 Most for His Highest, is really getting me focused in on my hero.  
445 Uhm... so, to look at him more and more closely is what I want  
446 to do to define maturity.

447 231. I.: Mhm.

448 232. T.: Uhm... of course I didn't see it in my father or my step  
449 father. Uhm... not that they weren't successful in their own  
450 rights, buuuut maturity has to do with taking care of our  
451 universal responsibilities.

452 233. I.: Mhm.

453 234. T.: In my explanation. To.. contribute everything to the  
454 body of Christ that I am designed to contribute in a stable way.

455 235. I.: Mhm.

456 236. T.: Uhm... and to be open to receiving everything from the  
457 body that I am supposed to be receiving.

458 237. I.: Right.

459 238. T.: So maturity in its simplest form, is allowing [...] flow of  
460 the Holy Spirit. I guess that's my definition.

461 239. I.: When you have an important decision to make, how do  
462 you generally go about making it?

463 240. T.: Prayer, prayer and meditation and somewhere in the  
464 course it will come to me.

465 241. I.: How... how or when did you sort of come to that model  
466 of decision making?

467 242. T.: (long pause for thinking) I don't know, its been so  
468 gradual [interviewer name], because.. I grew up uhm...  
469 extremely left brained. Personal decisions, personal work it out,  
470 figure out the logic of it, and come to the conclusions. And  
471 parallel with all of that was an intense fear of faith because my  
472 understanding of faith was blind faith.

473 243. I.: Mhm.

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- 474 **244. T.: What I saw in Hebrews 11:1 is that we need foundation**  
475 **for our faith. We need evidence.**
- 476 **245. I.: Mhm.**
- 477 **246. T.: And as I came to understand that I began to open up to**  
478 **something more than just what I could see, measure, analyze,**  
479 **etc.**
- 480 **247. I.: Mhm.**
- 481 **248. T.: And... growing accustomed to that, allowing myself to**  
482 **go in that direction has been a very long process.**
- 483 **249. I.: Mhm.**
- 484 **250. T.: Uhm.. but I understood- I guess why back even as far**  
485 **back as 1969 that my heart was totally shut down, but heart is**  
486 **what I needed in order to be able to do all this stuff.**
- 487 **251. I.: Right.**
- 488 **252. T.: And I didn't have a clue, how do I get the heart to open**  
489 **up the heart?**
- 490 **253. I.: Yeah.**
- 491 **254. T.: But I just decided somehow I just got to have it. The**  
492 **scriptures say, "ask and ye shall receive" that's what I am going**  
493 **to do. Initially though, the answers, the healing balm so to**  
494 **speak was so slow in coming I didn't even know it was there.**
- 495 **255. I.: Mhm.**
- 496 **256. T.: Uhm, I've sense estimated it was once every three or**  
497 **four months you know that- and so it took years before that**  
498 **process speeded up enough and there had been enough healing**  
499 **and enough faith to allow myself to heal more rapidly. Uhm,**  
500 **until eventually I was seeing inside our little ship once a day.**  
501 **And with time, the size of the ship has increased. Uhm, till there**  
502 **are major ones like this one I was just telling you about. I've**  
503 **gotten a place in the universe. So, to answer your question of**  
504 **how and where-**
- 505 **257. I.: Yeah.**
- 506 **258. T.: It's just been a very gradual process.**
- 507 **259. I.: Mhm.**
- 508 **260. T.: But its gotten to the point where I know my logic, my**  
509 **analytical abilities as good as they are, are not the way to make**  
510 **my decisions at all.**
- 511 **261. I.: Right.**
-

- 512 **262. T.: Not that I'm not in the habit of doing that still every**  
513 **once in awhile but I know its- I've got to check against prayer.**
- 514 **263. I.: Yeah. Uh, I get a sense from you that you definitely**  
515 **think that there are right and wrong actions in the world. Or if**  
516 **not, what makes an action right or wrong, or is there not a right**  
517 **or wrong?**
- 518 **264. T.: In JW land there are very definite rights and wrongs.**
- 519 **265. I.: Yeah.**
- 520 **266. T.: Myyy, perspective uh, is changing. One simply be**  
521 **recognizing that these single most important uh, concept is**  
522 **relationship-**
- 523 **267. I.: Mm.**
- 524 **268. T.: With Christ.**
- 525 **269. I.: Mhm.**
- 526 **270. T.: And as I improve errors, my relationship with Christ**  
527 **improves, the relationship with the father improves.**
- 528 **271. I.: Mhm.**
- 529 **272. T.: Uhm, real simple. Actions, and action that maybe right**  
530 **in this circumstance can be wrong under that circumstance.**  
531 **Today it's right, tomorrow it's wrong.**
- 532 **273. I.: Mhm.**
- 533 **274. T.: And I define right and wrong in terms of what's going to**  
534 **accomplish whatever the given goal is for that moment or that**  
535 **situation. So, day and night, each one of them is right, if you're**  
536 **trying to read a book, night doesn't work. Uhm, there are things**  
537 **you do at night that you don't do during the day time so.. the yin**  
538 **and yang diagram-**
- 539 **275. I.: Right.**
- 540 **276. T.: Really expresses it very well. So right and wrong, in**  
541 **one sense most of it is relevant, but God is the ultimate definer**  
542 **of right and wrong and so... the bottom line is, am I doing what**  
543 **is pleasing in his eyes at this moment? Not judged by some**  
544 **persons' standards.**
- 545 **277. I.: Mhm. So then, I understand that then and say are there**  
546 **right and wrong goals in the world? If actions are judged**  
547 **according to how they reach the goal, a particular goal-**
- 548 **278. T.: Well, again this goes back to who's defining the goals.**
- 549 **279. I.: Mhm.**
-

- 550 **280. T.: And... always right and wrong can be defined in terms**  
551 **of whatever the goal is. Now, men have a lot of goals that lead**  
552 **to death.**
- 553 **281. I.: Mhm.**
- 554 **282. T.: As the Proverbs say. Personal death or death of others.**
- 555 **283. I.: Mhm.**
- 556 **284. T.: Uhm, so they may be doing what is right, that moves**  
557 **them towards their goal.**
- 558 **285. I.: Mhm.**
- 559 **286. T.: But is it right in God's big perspective, maybe, maybe**  
560 **not. The scriptures of course tell us that we want to be in**  
561 **harmony with God.**
- 562 **287. I.: Mhm.**
- 563 **288. T.: But the same time, the scriptures say let the wicked go**  
564 **on being wicked. So if they're out there killing people,**  
565 **apparently that's the right thing in God's point of view.**
- 566 **289. I.: Mhm.**
- 567 **290. T.: They identify where they stand and that's part of God's**  
568 **way of doing it.**
- 569 **291. I.: You said that.. most things or nearly everything is**  
570 **relative that you know in terms of what goal a person is seeking.**  
571 **Are there any actions that are always right?**
- 572 **292. T.: (thinking pause) Never given that any thought but my**  
573 **guess is that maybe the only actions that are always right is**  
574 **total reliance on God-**
- 575 **293. I.: Mm.**
- 576 **294. T.: Through Christ.**
- 577 **295. I.: Do you think that there are any moral opinions that**  
578 **people should agree on?**
- 579 **296. T.: (thinking pause) Well we're talking about two groups of**  
580 **people. We're talking about those who rely on God and those**  
581 **who don't. And those who want to be in harmony with God will**  
582 **agree on certain moral points of view.**
- 583 **297. I.: Mhm.**
- 584 **298. T.: Those who don't, doesn't matter whether they do or**  
585 **don't, they're going to do whatever they want and the Christian,**  
586 **the Christ follower needs to do what Christ has him to do at that**
-

587 moment in his life given which will be subject to where he is in  
588 his life course, what resources he's got available to him. You  
589 know, etc-etc.

590 299. I.: Mhm.

591 300. T.: So, should they all agree? Paul said that "Ye should all  
592 be in agreement of one mind, one mind of thought, not split  
593 apart like the nations are" so yeah. Uhm.. Christians will agree  
594 on what the scriptures say, we need to carry one another's  
595 burdens but not one another's loads.

596 301. I.: Mhm.

597 302. T.: Uhm, we need to carry out the law of Christ, which is  
598 love. There are a whole- that's the fundamental, love God with  
599 you're whole heart, mind, soul, and strength and love your  
600 neighbor as yourself.

601 303. I.: Mhm.

602 304. T.: Uh, Christ followers would all agree on that.

603 305. I.: Mhm.

604 306. T.: Uhm, there's plenty of room for diversity as far as how  
605 do you do that.

606 307. I.: Mhm.

607 308. T.: But fundamental principles are there in their place.

608 309. I.: How would you describe the purpose of human life?

609 310. T.: I can only see that with in one context. Uhm... to  
610 accomplish whatever it is that God designed us to be and we  
611 can only do that by learning to fear the voice of God and obey it.  
612 (side B on tape one ends)

613 311. I.: You've mentioned that you think that there's a plan for  
614 our lives, the idea of destiny.

615 312. T.: Mhm.

616 313. I.: Uhm, inheritance and that sort of thing. Uhm, do you  
617 think that we're affected by a power or powers beyond our  
618 control?

619 314. T.: Oh, absolutely.. absolutely. We are... (laughs) for  
620 instance, we have no control over our genetic makeup. Uhm,  
621 our temperament, our personality yes, but not our temperament.

622 315. I.: Mhm.

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- 623 **316. T.: Uhm.. we are also affected by the chaos around us,**  
624 **uhm... so yeah, we're affected by.. lots of things we don't have**  
625 **control of. We have of control in some measure to how we react**  
626 **to those things.**
- 627 **317. I.: Mhm.**
- 628 **318. T.: But.. some things we can bring about a change, a lot of**  
629 **things we can't.**
- 630 **319. I.: Right. What does death mean to you? And what**  
631 **happens to us when we die?**
- 632 **320. T.: Cease to exist according to Ecclesiastes 3:18,**  
633 **Ecclesiastes 9-10 all thoughts cease, no actions, no memories,**  
634 **zero. Until the resurrection, between death and that time, point**  
635 **in time there's nothing.**
- 636 **321. I.: Mm.**
- 637 **322. T.: And I mentioned three chapters or three verses in**  
638 **Ecclesiastes but there are a number of other references as well.**
- 639 **323. I.: Mhm.**
- 640 **324. T.: That support the idea.**
- 641 **325. I.: Do you consider yourself a religious person? And what**  
642 **does that mean to you?**
- 643 **326. T.: That's, that's the important question.**
- 644 **327. I.: Mhm.**
- 645 **328. T.: Uhm, I'll say yes because religion is ordinarily**  
646 **associated with believing in a creator.**
- 647 **329. I.: Mhm.**
- 648 **330. T.: And yes, I believe in that. Uhm... I don't consider**  
649 **myself to be a member of any particular group.**
- 650 **331. I.: Mhm.**
- 651 **332. T.: I think of myself as Christian, or Christ follower.**
- 652 **333. I.: Mhm.**
- 653 **334. T.: So not Baptist, not Catholic, not etc-etc.**
- 654 **335. I.: Right. Are there any religious ideas or symbols or**  
655 **rituals that are important to you or have been important to you?**
- 656 **336. T.: No symbols, not rituals... I consider those to be man**  
657 **made aids but I don't find them in the scriptures.**
- 658 **337. I.: Mhm.**
-

- 659       **338.     T.: Other than Paul, refers to the cross-**
- 660       **339.     I.: Mhm.**
- 661       **340.     T.: A number of times, uhm, my feeling is that it's the cross**  
662       **is often used as a charm with magical qualities of its own.**
- 663       **341.     I.: Right.**
- 664       **342.     T.: Which is.. works against the people who believe in it.**
- 665       **343.     I.: Mhm.**
- 666       **344.     T.: Uhm... as far as rituals are concerned, we do have in**  
667       **the scriptures to keep the memorial, other than that, we have no,**  
668       **no instructions. The Israelites had plenty of instructions.**
- 669       **345.     I.: Mhm.**
- 670       **346.     T.: But Christians do not. And the cross should be**  
671       **recognized... not in terms of something physical.. but rather in**  
672       **terms of its significance, that it represents a transition.**
- 673       **347.     I.: Mhm.**
- 674       **348.     T.: From life to death, to life.**
- 675       **349.     I.: Mhm.**
- 676       **350.     T.: And we don't need a physical reminder for that if we're**  
677       **focused on Christ. So if nobody wore a cross and nobody had**  
678       **any little fishies on their car, that would probably be a good**  
679       **thing.**
- 680       **351.     I.: Mhm.**
- 681       **352.     T.: In my opinion.**
- 682       **353.     I.: Depending on the goal you're trying to reach.**
- 683       **354.     T.: Right, right.**
- 684       **355.     I.: Uhm, what kinds of spiritual disciplines do you**  
685       **participate in?**
- 686       **356.     T.: Prayer, meditation, attending services over at [local**  
687       **congregation] uhm... reading the bible, researching, writing-**
- 688       **357.     I.: Mhm.**
- 689       **358.     T.: Those are the main ones.**
- 690       **359.     I.: How do you understand sin?**
- 691       **360.     T.: It's a missing the mark, its imperfection, its most**  
692       **primarily I guess the simplest way of defining it is being out of**  
693       **harmony with God and the consequence of that is death.**
-



- 694 **361. I.: Mm. Do you believe that evil exist in the world?**
- 695 **362. T.: Oh yeah, absolutely. And not only in the world but in**  
696 **heaven as well, and I'm not just talking about demons, the**  
697 **scriptures talk about God's doing evil.**
- 698 **363. I.: Mhm.**
- 699 **364. T.: Uhm, do you differentiate between evil and wicked?**
- 700 **365. I.: How would you differentiate between them?**
- 701 **366. T.: Ok, evil is causing pain, causing destruction.**  
702 **Wickedness is unrighteousness.**
- 703 **367. I.: Ok, so how do-**
- 704 **368. T.: The disregard of God's laws.**
- 705 **369. I.: How do you explain the presence of evil and wickedness**  
706 **in our world?**
- 707 **370. T.: I can give you what the scriptures say.**
- 708 **371. I.: Mhm.**
- 709 **372. T.: As far as my own appreciation is concerned, I leave it**  
710 **blank. The scriptures say Satan, misled Adam, of course Eve**  
711 **then Adam uhm, and in consequence of that is that every one**  
712 **inherits sin and death.**
- 713 **373. I.: Mhm.**
- 714 **374. T.: Uhm... Peter talks about, watch out for the devil that is**  
715 **you know coming after people like a roaring lion to devour them.**  
716 **Uhm... I don't see that as an individual spirit creature that's**  
717 **coming out you know looking at individuals and sitting on your**  
718 **shoulder and you know whispering bad things in your ear.**
- 719 **375. I.: Mhm.**
- 720 **376. T.: Or anything on those lines, but rather, just as God's**  
721 **love, is for the most part manifested in very indirect ways. He's**  
722 **given us air to breath, flowers to you know bring us joy, you**  
723 **know many other things that contribute to our life, to give to life,**  
724 **to support life. So Satan has done things that undermine that.**  
725 **And that's what gets- what's a question of what is life oriented**  
726 **vs. death oriented. That which adds to life is good, that which**  
727 **takes away from life is bad, sort of. (laughs)**
- 728 **377. I.: Mmmm, caught yourself.**
- 729 **378. T.: Now it's the yin and yang thing again. But for a really, a**  
730 **simple definition, that's what it is. It's what is good promotes**  
731 **life, what is bad takes away from life. Uhm, and the**
-

732            **disobedience.. gets a person out of harmony with God, out of**  
733            **harmony with life.**

734            **379.     I.: Mhm.**

735            **380.     T.: And then it's gone. So, we've got two levels that we**  
736            **need to look at now because we've got a life that we've inherited**  
737            **from Adam with all of the associated attitudes and ignorance**  
738            **and that life actually has to die.**

739            **381.     I.: Mhm.**

740            **382.     T.: And that's a good thing.**

741            **383.     I.: Mhm.**

742            **384.     T.: Where as when... we squash the spirit of God, that's not**  
743            **a good thing.**

744            **385.     I.: Right.**

745            **386.     T.: Cause Jesus said uhm, if you uhm, trip up one of these**  
746            **little ones, you'd be better off with a mill stone around your neck**  
747            **and cast into the sea.**

748            **387.     I.: Mhm.**

749            **388.     T.: So, again it's a question of context.**

750            **389.     I.: If people disagree about a religious issue, how do you**  
751            **think religious conflicts can be resolved?**

752            **390.     T.: (laughs) Uh... with a lot of prayer and grace. If they can**  
753            **be resolved at all. A lot of forgiveness... In order to resolve**  
754            **religious differences there needs to be on the part of both**  
755            **parties, a desire to serve Christ. And a faith in his willingness**  
756            **and ability to be the light and then.. a lot of prayer as I**  
757            **mentioned and an appreciation that uhm, sometimes because of**  
758            **coming from different backgrounds it may take a lot of work to**  
759            **resolve those differences, but there has to be flexibility. And**  
760            **humility that allows one to recognize "I haven't got all the**  
761            **answers".**

762            **391.     I.: Mhm.**

763            **392.     T.: And that needs to exist on both sides, and then each**  
764            **one needs to be looking out for the well being of the other.**

765            **393.     I.: Mm.**

766            **394.     T.: Not to force the well being on the other.**

767            **395.     I.: Right.**

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- 768 **396. T.: But to make it available and to be willing to wait for the**  
769 **other person to get it in their own time and ways.**
- 770 **397. I.: Are there any questions that I didn't ask that you wish I**  
771 **had?**
- 772 **398. T.: That's a great question. (thinking pause) Your**  
773 **objective, ultimate objective is to provide an environment in**  
774 **which reconciliation can take place?**
- 775 **399. I.: My ultimate objective as a person, or as in this project?**
- 776 **400. T.: In this project.**
- 777 **401. I.: Uhm.. the research... maybe used for a variety of**  
778 **reasons. The reason that I'm involved with it and the reason**  
779 **that the team I'm with is involved with it, is to clarify issues of**  
780 **religious fundamentalism, conversion and de-conversion so that**  
781 **we can understand people on both sides of the fence.**
- 782 **402. T.: And your objective for understanding people on both**  
783 **sides of the fence is?**
- 784 **403. I.: It's an end to itself.**
- 785 **404. T.: Ok.**
- 786 **405. I.: Pragmatically that may play out as in creating better**  
787 **support groups-**
- 788 **406. T.: Mhm, ok. Can we turn that off for a second?**
- 789 **407. T.: (tape comes back on) Yeah, a good question to ask**  
790 **would be, how do you view what Paul said in Ephesians chapter**  
791 **4 I believe it is, that deals with the body of Christ? And a picture**  
792 **or an illustration that he uses in Romans 12, I Corinthians 12,**  
793 **and Ephesians 4, but in Ephesians 4 he talks about the different**  
794 **parts that there are different parts of the body and Christ is the**  
795 **head of the body and he makes all the parts work harmoniously**  
796 **together. How do you think he does that, is the question.**
- 797 **408. I.: Mm.**
- 798 **409. T.: And are different religious views different members of**  
799 **the body?**
- 800 **410. I.: Yeah. And what's your view on that?**
- 801 **411. T.: My guess is yes. Just as a liver is extremely different**  
802 **than an eyeball, it has different jobs to do. I cannot conceive of**  
803 **what it means to do with light.**
- 804 **412. I.: Mhm.**
-

- 805 **413. T.: And like wise, it's not the eyeball's job to make**  
806 **enzymes or proteins and so it hasn't a clue as to what that liver**  
807 **is doing down there. And if the two happen to communicate**  
808 **with one another, they can beat each other up because they're**  
809 **not like one another or they can accept, they can have faith that**  
810 **Christ knows what he is doing.**
- 811 **414. I.: Mhm.**
- 812 **415. T.: That he made both of them with their own individual**  
813 **jobs to do and leave them alone to do the jobs.**
- 814 **416. I.: Mhm.**
- 815 **417. T.: And so for instance, Jehovah's Witnesses are very**  
816 **good at providing an environment in which you can learn the**  
817 **scriptures. That doesn't happen at [local congregation].**
- 818 **418. I.: Right.**
- 819 **419. T.: It's just not an issue.**
- 820 **420. I.: Right.**
- 821 **421. T.: [local congregation] however is very good at providing**  
822 **an environment which you can feel free to be yourself.**
- 823 **422. I.: Mhm.**
- 824 **423. T.: However broken you are. That doesn't happen amongst**  
825 **Jehovah's Witnesses.**
- 826 **424. I.: Right.**
- 827 **425. T.: Those who come into the organization looking to be**  
828 **rescued from whatever damage they've received, will find that if**  
829 **they are too badly damaged, they're just sort of side lined.**
- 830 **426. I.: Mm.**
- 831 **427. T.: Never really main streamed. Uhm.. I've benefited from**  
832 **both. What other types of organizations are there? What other**  
833 **jobs are there to be done? I don't know what all they are. But I**  
834 **know Jehovah's Witnesses do a great job going door to door**  
835 **and making scriptures available to people that would never see**  
836 **them otherwise.**
- 837 **428. I.: Mhm.**
- 838 **429. T.: Where as [local congregation], does little of that.**
- 839 **430. I.: Mhm.**
- 840 **431. T.: They do have some outreach programs but now they**  
841 **are not world wide as the JW's are.**
-

- 842       **432.     I.: Mhm.**
- 843       **433.     T.: And not as effective as in teaching the scriptures.**
- 844       **434.     I.: Mhm.**
- 845       **435.     T.: But, they're doing a different job, and so what other**  
846       **jobs are there, I don't know. But I do know that to judge is to go**  
847       **contrary to scripture, and its destructive. Ok, other questions**  
848       **that would be useful to ask, another question might be, how**  
849       **important is reconciliation? Uhm.. Paul said, "I've been given**  
850       **the ministry of reconciliation" and the very concept of**  
851       **reconciliation by its nature means that changes are going to**  
852       **take place. I don't know, you might as a question about what**  
853       **kind of environment do we need in order for changes to take**  
854       **place.**
- 855       **436.     I.: Are there certain qualities in that environment that you**  
856       **think would be useful?**
- 857       **437.     T.: One, generally whoever is leading the group uhm,**  
858       **needs to have a heart of reconciliation himself, a desire**  
859       **fundamental to his nature to enable the people to be reconciled**  
860       **one another, to learn how to love one another. And, that**  
861       **includes learning how to not judge. And to grow in concern for**  
862       **one another. And then there's lots of little things that are a part**  
863       **of that whole process but those are the fundamentals-**  
864       **forgiveness is an essential. I believe it was Peter who said "now**  
865       **that you've learned the truth, love one another from the heart"**  
866       **uhm.. that needs to be held up as a shining start to be reached**  
867       **for.**
- 868       **438.     I.: Mhm.**
- 869       **439.     T.: So, learn how to love our enemies. Now there's a**  
870       **process that's not going to come easily, it's going to require**  
871       **education and its going to very much require a safe environment**  
872       **or support group.**
- 873       **440.     I.: Mhm.**
- 874       **441.     T.: That can allow a person to be hurt and heal and grieve**  
875       **and forgive. And... I don't think that there are many of us that**  
876       **haven't been hurt, so we need that.**
- 877       **442.     I.: Mhm.**
- 878       **443.     T.: I think I've run dry of questions. I don't know if those**  
879       **seem like they would be helpful or not.**
-

880  
881

**444. I.: They might be. Well with that, I think we can conclude this.**

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## Narrative Interview with Viviane

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- 1 1. I: Ja, äh Sie möchten ein Interview nehmen, ein narratives  
2 Interview. Und äh ich wollt Sie einmal nach- äh ich wollt Sie  
3 einmal fragen, äh Sie waren früher bei der Landeskirche, jetzt  
4 sind Sie intwi- inzwischen in einer Freikirche, äh wie war das für  
5 Sie, der Übergang?
- 6 2. X: .. Ähm- ja. Also es war eigentlich gar kein Übergang (räuspert  
7 sich) + im Sinne von, dass es-.. es ging eigentlich nur über  
8 mehrere Jahre hinweg. Ich hab mich mit vierzehn in der- in der  
9 Landeskirche hab ich mich taufen lassen, als alle Anderen sich  
10 haben confirmieren lassen. In der evangelischen Landeskirche.  
11 Und ähm dann bin ich da noch- teilweise noch ab- nach der  
12 Taufe bin ich dann noch in die Jugendgruppe gegangen,  
13 samstagsabends. Ein halbes Jahr vielleicht, dann bin ich nicht  
14 mehr hingegangen. Weil ich mich da mit den Leuten nicht  
15 verstanden hab. Und ähm.. dann bin ich gar nicht mehr in den  
16 Gottesdienst gegangen. Vielleicht ab und zu noch. Unterm Jahr  
17 und dann an Weihnachten noch. Und dann mit ähm-.. ja,  
18 vielleicht mit, muss ich gerade überlegen, ähm.. mit siebzehn  
19 bin ich dann das erste Mal in ne Freikirche- ne Freikirche  
20 gegangen. Weil meine Eltern da hingegangen sind. Und dann  
21 haben sie gesagt, ich soll mal mitkommen und mir das einfach  
22 anschauen. Wie das dort ist. Das war ne freichristliche  
23 Gemeinde. Und ähm- ja, dann hat mir das eigentlich ganz gut  
24 dort gefallen. Und dann bin ich öfter zum Gottesdienst mit  
25 hingegangen. Irgendwann dann gar nicht mehr. Und ähm- ja,  
26 aber wie war der Übergang für mich? Es war eigentlich jetzt-..  
27 ich hab-.. also meine- der Grund, warum ich in die Kirche  
28 gegangen bin, lag jetzt nicht daran, dass ich früher immer in die  
29 Landeskirche gegangen bin und dann hat mir' s dort nicht mehr  
30 gefallen. Und bin dann in die- in die Freikirche gegangen,  
31 sondern.. das waren eigentlich-.. ja, meine Eltern haben mir  
32 gesagt, ich soll doch mal mitkommen und mir das einfach  
33 anschauen, wie das in der- in der Freikirche ist, und ich probier  
34 das mal aus, und dann hab ich gesagt, ja, ok. Mach ich. Und  
35 ähm.. dann bin ich in der Freikirche geblieben und.. das ist dann  
36 auch meine- meine Gemeinde zuhause in [Stadt A, in  
37 Süddeutschland] ist auch noch diese Freikirche. Und hier in  
38 [Stadt B, in der Mitte von Deutschland] gehe ich ähm in versch-  
39 geh ich ab und zu mal in die Landeskirche, zum Gottesdienst  
40 sonntagsmorgens. Und ab und zu mal in ne- in ne Freikirche, das
-

- 41 ist ver- unterschiedlich. Ja, also ich weiß nicht, ob das schon  
42 reicht. (lacht)
- 43 3. I: Ähm... bei der Landeskirche, wie haben Sie sich da vielleicht  
44 gefühlt, so bei der-
- 45 4. X: Wie ich dort gefühlt habe? Also hm-... also ich möchte nicht  
46 über die- über die Landeskirche herziehen oder so und schlecht  
47 über die Landeskirche oder so reden. Aber es war ähm.. hm- ich  
48 war- ja, wie soll man sagen? Die anderen Konfirmanden, die da  
49 sich auch haben konfirmieren lassen, das waren eigentlich alles  
50 meine Klassenkameraden aus der Grundschule. Die ich halt von  
51 dort kannte. Und mit denen hab ich mich zum Teil verstanden  
52 und zum Teil nicht verstanden. Wie das halt so ist, in der  
53 Pubertät. (lachend) Mit den einen kommt man zurecht, mit den  
54 anderen nicht. + Und ähm dann in dieser Jugendgruppe hab ich  
55 mich nicht so wohl gefühlt, weil ich da einfach, ja, mit den  
56 Leuten einfach nicht so klar gekommen bin, aber das lag jetzt ,  
57 denk ich, nicht an der- ich weiß nicht, woran es lag. Ob's an der  
58 Landeskirche lag oder nicht. Also wenn ich jetzt in die [Name A,  
59 Name einer Kirche]kirche hier geh, in die Landeskirche, in die  
60 evangelische, in- in [Stadt B, in der Mitte von Deutschland],  
61 dann fühle ich mich.. wohl. Da ist es in Ordnung. Ja.
- 62 5. I: ... Und äh bei der Freikirche, gibt es da irgendwelche Faktoren,  
63 die Ihnen besonders gefallen haben oder so?
- 64 6. X: Hm.. es war lockerer. Und die Leute waren offener... Und- also  
65 damals. Wenn ich die beiden Kirchen von zuhause da  
66 vergleiche. Und-.. ja, die Lieder waren moderner. Die  
67 Lobpreislieder waren lockerer und.. die Leute haben geklatscht  
68 und standen beim Singen auf und es war lebendiger. Und.. es  
69 war nicht so voll- ja, es war nicht verkrampft, sondern es war  
70 locker. (leise) Genau.
- 71 7. I: Es gab also keine starren Formen (leise) oder?
- 72 8. X: (verneinend) Hmhm, + genau. Obwohl die Formen in der  
73 Landeskir- Kirche auch nicht.. wirklich starr waren, also es war  
74 ein bisschen lockerer, ja.
- 75 9. I: ... Also das war praktisch der Unterschied. Also bei der äh  
76 Landeskirche ist äh- das ist halt unterschied- ist- es ist halt  
77 unterschiedlich zu der- zu der Freikirche- der Freikirche. Haben  
78 Sie sich mehr oder weniger gefühlt und- dadurch dass Sie-
- 79 10. X: Ja, die- die- die Gemeinde in der Freikirche, die  
80 Menschen waren äh- waren- also die Gemeinde in sich war  
81 lebendiger. Der Gottesdienst war lebendiger, und ähm.. lockerer
-



82 und einfach, das war- das war der Unterschied, aber ähm-.. ja...  
83 Das war nicht der Grund dafür, dass ich ähm von der..  
84 Landeskirche in die Freikirche gegangen bin. Sondern der erste  
85 Anstoß, warum ich in die Freikirche gegangen bin, war, dass  
86 meine Eltern zu mir gesagt haben, ich soll doch mal mitkommen,  
87 da findet ne Taufe statt, so ne richtige Unterwassertaufe, ich soll  
88 mir das doch mal anschauen, weil ich das nicht kannte, bis  
89 dahin. Und die haben gesagt, da findet das wieder mal statt, und  
90 ich soll doch einfach mal mitkommen, um es zu sehen. Und ähm  
91 deswegen bin ich das erste Mal mitgegangen, in die Freikirche.  
92 Nicht, weil ich die Landeskirche doof fand, oder so. Und dann  
93 hat mir' s da gefallen, und ich hab da- meine Eltern sind dann  
94 immer weiter in den- in den Gottesdienst in der Freikirche  
95 gegangen, dann bin ich ab und zu mal mit. Und irgendwann, als  
96 ich dann- ich hab dann irgendwann selber entschieden, dass ich  
97 jetzt hingehen möchte, und das hat aber dann damit  
98 angefangen, dass ich halt angefangen hab, mit Jesus zu leben.  
99 Und dann war das mein Beweggrund, warum ich in diese  
100 Gemeinde gegangen bin. Genau. Und weil ich da dann-..  
101 (abgehackt sprechend) wie ne geistliche Heimat hatte. + Und  
102 deswegen bin ich in diese Freikirche dann gegangen. (leise)  
103 Genau. + Weil ich da dann Leute hatte, mit denen ich zurecht  
104 komme, mit denen ich reden konnte, die mich verstanden haben,  
105 die-.. ja, mit denen ich mich befreundet hab und so. Deswegen  
106 bin ich dann in der Freikirche geblieben.

107 11. I: Und äh hat sich Ihr Gottesbild verändert?

108 12. X: Seitdem ich in der Freikirche bin?

109 13. I: Mhm.

110 14. X: Hm... hmm.. also... hm das ist jetzt schwer zu sagen,  
111 weil das Gottesbild, das setzt sich bei mir zusammen aus dem,  
112 was meine Eltern mir beigebracht haben, weil die Christen sind.  
113 Oder was ich da mitbekommen habe. Dann das was ich im- im  
114 Konfirmandenunterricht und ab und zu im Kindergottesdienst  
115 mitbekommen habe, in der Landeskirche. Und dann kommt  
116 dazu, e- das was ich in der Freikirche gelernt habe. Und das hat  
117 sich eigentlich nicht widersprochen. Sondern ähm mein  
118 Gottesbild hat sich eigentlich weiterentwickelt, und- so wie es  
119 sich jetzt auch noch weiterentwickelt und wie ich Gott oder  
120 Jesus immer mehr kennen lerne, so hab ich ihn damals auch  
121 schon mehr kennen gelernt. Also da war jetzt kein-.. speziell bei  
122 meiner Landeskirche war kein Unterschied zu- von der Lehre  
123 zum- oder kein grundlegender Unterschied, in der Lehre, zur- zur

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- 124 Freikirche. Sondern- ja. Ist immer noch der- der gleiche  
125 Kernpunkt eigentlich, dass Jesus das Wichtigste ist, am  
126 christlichen Glauben. Und dass es darauf ankommt, was er  
127 getan hat, am Kreuz, und was er irgendwie für jeden Menschen  
128 möchte. Hm... was war die Frage jetzt gerade noch mal?
- 129 15. I: Ob sich Ihr Gottesbild irgendwie verändert hat, seitdem?
- 130 16. X: Ob sich das halt verändert- ja, ich denke, es hat sich  
131 verändert... Ich denke, es hätte sich auch verändert, wenn ich  
132 nicht in die Freikirche gegangen wäre, sondern weiter in der  
133 Landeskirche geblieben wäre. Ähm... aber es hat sich eigentlich  
134 weiterentwickelt, ja, und es entwickelt sich immer noch weiter.  
135 Also verändert sich immer noch, sozusagen. (leise) Ja.
- 136 17. I: Und hat sich Ihr- Ihr Zugang zu Gott verändert?  
137 Gebetsform, vielleicht.
- 138 18. X: Also mein Zugang zu Gott.. hat sich verändert. Was  
139 aber, denk ich, nicht an der- an der Gemeinde lag, sondern..  
140 daran, dass- dass Jesus mir begegnet ist, und dass- dass Jesus  
141 das gemacht hat und nicht irgendwie- es ging nicht von-  
142 (offenbar irgendeine Störung, die abgewartet wird).. also... hm...  
143 ja. + Also- mir wurde in der- in der Freikirche bewusster, dass  
144 ähm ich persönlich angesprochen bin. Im christlichen Glauben.  
145 Und dass ich-.. ja, dass ich- dass ich-.. ja, hm (sich fragend) aber  
146 hat sich jetzt mein Zugang zu Gott verändert? + An dem Punkt,  
147 wo ich dann angefangen hab, also konkret zu sagen, ich möchte  
148 mit Jesus leben, ab da hat sich mein- ja, hat sich der Zugang  
149 eigentlich drastisch verändert, weil ich dann wusste, ich- ich  
150 kann mit- über alles mit ihm reden, und es gibt nichts, was ich  
151 ihm verheimlichen brauche, so. Ja.. Ja, aber- also-.. ja.
- 152 19. I: Vielleicht hat sich das Gebet auch verändert, also ich  
153 kenne das von- von den Freikirchen, dass man da jetzt frei wird,  
154 und das sagt, was- also was- äh was man gerade sagen möchte  
155 und keine-
- 156 20. X: Also ich hab in der- in der- in der Landes- im  
157 Gottesdienst oder?
- 158 21. I: Im Gottesdienst, aber auch so. (leise) Vielleicht zuhause.
- 159 22. X: Also.. ich hab das in der Landeskirche, mit Gebet, hab  
160 ich nicht so richtig mitgekriegt, da hab ich einfach noch nicht äh  
161 so gebetet, in der Gruppe. Aber ich weiß nicht, wie das- also das  
162 war halt phh bei mir als- als Kind und Teenager so, aber wie das  
163 jetzt in der Landeskirche für die Erwachsenen war, das weiß ich  
164 nicht, aber ich denke, dass die auch nicht nur Vaterunser
-

165 gebetet habe, sondern auch kon- also mit- mit ihren Anliegen  
166 vor Jesus kamen, und jetzt nicht irgendwie vor- bestimmte  
167 Gebete nachgesprochen haben, sondern auch selber frei  
168 gebetet haben, aber dass ich selber angefangen hab zu beten,  
169 hat für mich erst in der Freikirche angefangen, aber weil ich  
170 einfach zu dem Zeitpunkt, wo ich angefangen hab, konkret mit  
171 Jesus zu reden, ähm in der Freikirche war. Es kann auch sein,  
172 dass das in der Landeskirche passiert wäre. Weil das ist ja jetzt  
173 immer so der Vergleich zwischen Landeskirche und Freikirche.  
174 Und ähm- ich würde- also es gibt- ja. Es gibt, denk ich,  
175 Unterschiede auch bei Landeskirchen. Die einen sind irgendwie-  
176 ja, sag ich mal,.. erweckt, und da- da ist- ist Le- Jesus lebendig  
177 und da- da glauben die Leute an Jesus und leben ihr Glauben,  
178 und das ist ihnen sehr wichtig und es gibt Landeskirchen, wo-  
179 wo nicht Jesus im Mittelpunkt steht, sondern andere Dinge, und  
180 ich denke, ja, also- (lachend) ich denk, in der Landeskirche, + wo  
181 ich war, stand Jesus auch noch im Mittelpunkt. Ja.

182 23. I: Und äh wie meinen Sie Jesus, äh wie er Ihnen begegnet,  
183 oder?

184 24. X: (die Frage wiederholend) Jesus einem begegnet, wie  
185 mein ich das? Ähm-.. tja, (lacht) + (lachend) ich hab- +.. äh wie  
186 soll ich das sagen, wie soll ich's beschreiben? Hm. Er begegnet  
187 mir jetzt auch noch. Wenn ich bete, dann- dann weiß ich einfach,  
188 dass ich- dass ich mit Jesus rede und dann hab ich die  
189 Gewissheit, dass er mir antwortet und ähm- ähm-.. ich kann  
190 darüber- in der Bibel steht, kann ich glauben und ich kann  
191 glauben, dass Jesus für die- für die- für die Sünden der  
192 Menschen gestorben ist und ich kann- ich kann, dass was in der  
193 Bibel steht,.. verstehen, das heißt irgendwie, Jesus offenbart  
194 sich oder Gott offenbart sich mir da. Und ich ähm-.. es ist nicht  
195 ein Verstehen, mit meinem Verstand, und au- sondern- und auch  
196 nicht mit meinen Gefühlen oder so, sondern ich hab im Inneren  
197 ne Gewissheit, ne innere Gewissheit, dass- dass das was da  
198 steht, wahr ist und dass- dass- ja, dass- ja, das ist dieses, dass  
199 Jesus mir da begegnet und sich mir offenbart in dem, was da  
200 steht, dass ich es praktisch-.. ja, es gibt kein anderes Wort als  
201 ähm dass ich ne Gewissheit habe, dass das stimmt, irgend- also  
202 dass- nicht, dass ich das mit meinem Verstand weiß, oder mit  
203 meinem Gefühl fühle, sondern ich hab einfach ne Gewissheit, ne  
204 innere. Ja. Das ist.. das Eine. Und.. das Andere ist- hm-.. ich hab-  
205 ja, ich hatte es, seitdem ich.. da in diesem  
206 Konfirmandenunterricht war. Ähm hab ich dadurch eben  
207 mitbekommen, dass ähm wenn man mit anfängt- also das

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208 Taufen bedeutet, ich bekenne vor der Gemeinde, dass- dass ich  
209 mit Jesus leben möchte, und dass Jesus der Herr in meinem  
210 Leben ist, und dass ich das was- dass ich das annehme, für  
211 mich, dass er für mich gestorben ist. Das bekennt man mit der  
212 Taufe vor der Gemeinde. Und das hab ich- und die Konfirmation  
213 ist dann die Auffrischung von der Taufe, und.. in dem  
214 Konfirmandenunterricht, den ich dann da besucht habe, ähm...  
215 gab's einmal dieses Bild, dass, angenommen, wenn Jesus lebt,  
216 dass dann- da- wie das Leben ist wie ein Auto, und dann, wo  
217 sitzt Jesus in diesem Auto? Sitzt Jesus da im Kofferraum? Nein,  
218 auf'm Rücksitz? Nein, auch nicht auf dem Beifahrersitz, sondern  
219 Jesus sitzt am Steuer und hat sozusagen das in der Hand alles.  
220 Und ähm-.. ja, und dann war ich erstmal ziemlich geschockt und  
221 hab mich dagegen gesträubt und hab mir überlegt, ho, das will  
222 ich gar nicht. (lacht) + Dass Jesus bestimmt, wo ich hingeh.  
223 Und was ich mach, und was in meinem Leben passiert, so. Und  
224 ähm.. dann hat mich das ziemlich lange beschäftigt, von  
225 vierzehn, bis ich dann neunzehn war. Das ist immer dieses, dass  
226 Jesus d- so der- der Herr ist im Leben, und so, hab mich echt  
227 ziemlich damit auseinandergesetzt und hab aber ziemlich wenig  
228 darüber geredet, sondern hab mich innerlich damit viel- es hat  
229 mich gestresst, und es hat mich ähm- ja,.. irgendwann auch mal  
230 genervt. Und ähm ich wusste dann irgendwann, ok, entweder-  
231 ich wusste es auch so irgendwie immer, dass- dass entweder  
232 man lebt- sagt, ich lebe mit Jesus, oder ich- ich lebe nicht mit  
233 Jesus. Und ich- entweder ich lebe ganz mit Jesus und sag, ja,  
234 jetzt ist er Herr in meinem Leben, oder ich sage, Jesus ist nicht  
235 der Herr in meinem Leben. Und was dazwischen gibt's nicht,  
236 was dazwischen ist so wie, wenn ich sage, Jesus ist nicht der  
237 Herr in meinem Leben. Und ähm.. dann.. hab ich irgendwann  
238 beschlossen, weil ich nicht sagen konnte, ja Jesus sei nun der  
239 Herr in meinem Leben, hab ich gedacht, ok, ich sag jetzt nein,  
240 Jesus ist nicht der Herr in meinem Leben, ich sag tschüs.  
241 Sozusagen, ich will nicht, ja. Ich will nicht mit dir leben, Jesus.  
242 Hab sozusagen so ne Entscheidung getroffen. Dann hatte ich ja  
243 ne ziemlich schwere- na ja, ne ziemlich schlimme oder harte  
244 Phase, irgendwie. Weil ich mich von meinem Freund getrennt  
245 hab und weil mir es ziemlich schlecht ging, dabei. Und äh ich  
246 mich danach ziemlich einsam und leer und so gefühlt habe. Und  
247 ähm dann ähm-.. ja, lag ich (lachend) eines Abends in meinem  
248 Bett und hab + dann mir überlegt, dass ich aus diesem  
249 Gedankenkreislauf, dass ich mich jetzt von ihm getrennt habe,  
250 von- von meinem Freund, und ähm.. dass ich gerne die- die- die  
251 Folgen von der Beziehung- ich möchte die ganz raus haben, aus

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252 meinem Leben, ich möchte nicht irgendwann später wieder.. ja,  
253 daran erinnert werden, oder dass wieder alte Gefühle  
254 hochkommen oder so, das möchte ich einfach nicht. Und ich  
255 möchte, dass das irgendwie- auch diese Leere weg ist und dass  
256 ich- dass ich- dass ich wieder Liebe haben kann, und dass es  
257 mir wieder gut geht, dass sich meine Gedanken um diesen  
258 Freund drehen. Ähm und ich dadurch rauskomme aus diesem  
259 Gedankenkreislauf. Dann hab ich irgendwann gedacht, ok, wenn  
260 das wirklich stimmt, dass Jesus Leute heil macht, und dass-  
261 dass Jesus Menschen liebt, und dass Jesus Leute mit seiner  
262 Liebe ausfüllt, dann möchte ich das auch haben. Und da hab ich  
263 dann gesagt, Jesus, ok, wenn das wirklich stimmt, dann mach  
264 das bei mir bitte auch. So. Hab ich gesagt. Und.. dann.. hatte ich-  
265 ja. Gewissheit, dass ich zu Gott kommen darf und ähm.. dass  
266 Jesus mich liebt und dass ich einfach so zu ihm.. rüber gehen  
267 kann, irgendwie. Ja, und- und.. dass ich- und dann hatte ich  
268 auch von Herzen hatte ich so' n Ja, ich möchte mit Jesus leben.  
269 Und das ist seitdem, muss ich sagen, bin ich Christ, und.. da,  
270 würde ich sagen, ist mir Jesus zum ersten Mal so richtig  
271 begegnet. Ja. (lacht)

272 25. I: Und seitdem haben Sie auch die Gewissheit, dass das  
273 was in der Bibel steht, auch alles stimmt?

274 26. X: Also hm.. seitdem.. würde ich sagen,.. ähm kann ich  
275 das- kann ich- sprich, äh kann ich Jesus verstehen, kann ich  
276 Jesus' Stimme verstehen und- oder Gottes Stimme verstehen.  
277 Oder jetzt- ist keine- keine- keine Stimme, die man hört, sondern  
278 das ist so' n- wie so ne Gewissheit und Frieden auch, den man  
279 in sich hat und dann dadurch, hm- seitdem würde ich auch  
280 sagen, dass ähm.. ich- also ich kann nicht immer, wenn ich in  
281 der Bibel lese, alles verstehen. So ist es nicht. Sondern es sind-  
282 ich denke, dass ähm mir Gott ab und zu mal- also dass Gott mir  
283 immer dann, wenn er denkt, dass es richtig ist, mich- sich mir in  
284 der Bibel offenbart in bestimmten Bibelstellen. Das kann sein,  
285 ich lese eine Bibelstelle hundert Mal. Und beim hunderteinsten  
286 Mal verstehe ich wirklich, worum es geht. Und ich hab diese-  
287 diese Erkenntnis, sozusagen, von Gott.. Und ähm- ja, genau.  
288 Seitdem, würde ich sagen, hab ich dieses so, dass ich [...]- das  
289 so erkenne, sozusagen. Als ich Jesus- seitdem ich mein- Jesus  
290 mein Leben so gegeben habe, ja. (leise) Genau.

291 27. I: Das war mit siebzehn?

292 28. X: Das war dann mit- mit neunzehn.

293 29. I: Neunzehn.

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- 294       **30.       X: Ja, mit neun- zehn. Mhm.**
- 295       **31.       I: Etwa- also seitdem sie schon in der Freikirche waren?**
- 296       **32.       X: Da war ich schon in der Freikirche. Also ich bin zwei**  
297       **Jahre, bevor das ungefähr an- bevor das- (lachend) sozusagen**  
298       **dieses Ereignis war, + ähm bin ich in die- in die- in die Freikirche**  
299       **gegangen. Bin dann- aber unregelmäßig- dort hab ich mich ab**  
300       **und zu mit den Jugendlichen getroffen, zum Hauskreis, und**  
301       **dann haben wir da auch in der Bibel gelesen und Lieder**  
302       **gesungen und- dann bin ich ab und zu zum Gottesdienst mit,**  
303       **und dann bin ich mal ganz lange Zeit nicht hingegangen, dann**  
304       **bin ich mal wieder hingegangen. Genau. So war das. Aber dann**  
305       **mit neunzehn.. hab ich dann mich sozusagen für Jesus**  
306       **entschieden, ja.**
- 307       **33.       I: Und ähm Sie meinten, Ihre Eltern wären schon (leise) da,**  
308       **bevor Sie dazu gekommen sind.**
- 309       **34.       X: Also meine Eltern sind auch Christen, ja. Die waren**  
310       **früher immer in der Landeskirche zum Gottesdienst gegangen,**  
311       **und irgendwann sind sie dann eben in diese Freikirche**  
312       **gegangen und-.. genau.. Da bin ich dann durch ihre- durch die**  
313       **Idee meiner Eltern und durch den Anschluss meiner Eltern bin**  
314       **ich zum ersten Mal hingegangen und bin dann auch immer**  
315       **wieder hingegangen. Weil sie gesagt haben, ich soll doch mal**  
316       **mitkommen und gucken und- sie haben mich nicht gezwungen**  
317       **oder so, sondern sie haben einfach gesagt, ich- wenn ich**  
318       **möchte, soll ich doch mal mitgehen. Und das wäre bestimmt**  
319       **auch mal wieder ganz interessant, und haben mich ermutigt**  
320       **(lachend) sozusagen, mitzugehen.**
- 321       **35.       I: Und ähm diese Freikirche.**
- 322       **36.       X: Ja.**
- 323       **37.       I: Äh ist die mehr baptistisch oder charismatisch oder?**
- 324       **38.       X: Charismatisch.**
- 325       **39.       I: Charismatisch.**
- 326       **40.       X: Mhm.**
- 327       **41.       I: Also richtig- also charismatisch oder?**
- 328       **42.       X: Ja, ok, das ist jetzt auch schwer, das so- ähm wenn man**  
329       **keinen Vergleich hat, wo wir jetzt beide von reden, es fängt nun**  
330       **mal- was heißt, richtig charismatisch? Also ähm-.. da wird Wert**  
331       **gelegt auf die- auf die Geistesgaben, falls dir das was sagt und**  
332       **ähm auf-.. ja. Aug Geist- ja, auf die Geistesgaben, auf den**
-

333 heiligen Geist wird großen Wert gelegt. Das macht, denk ich,  
334 auch ne charismatische Gemeinde aus. Ich (lacht) + kenn mich  
335 jetzt auch nicht so super aus, in diesen Dingen, so dass ich da  
336 jetzt die qualifizierteste Antwort geben könnte, aber- ja... Das ist  
337 schon-.. also es gibt in der in der Gemeinde auch so was wie  
338 Zungengebet oder Zungenrede, falls dir das was sagt. Und-  
339 (unsicher) ja. Das-.. ansonsten ja, eher charismatische  
340 Gemeinde.

341 43. I: Auch Handauflegen gibt's da?

342 44. X: Ja.

343 45. I: [Krankenheilung] oder so was?

344 46. X: Also Kranke werden schon- hm- ja. (zögernd) Gibt's  
345 auch.. (leise) Äh +.. also.. ich weiß jetzt nicht, ich kann jetzt keine  
346 konkreten Beispiele benennen, wo wirklich Kranke geheilt-  
347 doch, da sind- da sind Kranke- ich kann- ein Beispiel kenne ich  
348 sogar, wo- wo ein Mädchen geheilt wurde, von einer Krankheit.  
349 Aber ich hab das selber nicht mitgekriegt und ähm- aber es wird  
350 schon für Heilung gebetet, und es ist ja nicht so, dass immer,  
351 wenn man für Heilung betet, die Heilung auch eintritt. Ja. Weil  
352 Gott das dann bestimmt. Oder- (lacht) + sieht irgendwie, da  
353 mach- was macht oder was nicht macht. Wie das dann genau ist  
354 und wie Gott das entscheidet, weiß ich auch nicht. Aber ähm.. es  
355 wird für Heilung gebetet, und es werden ja auch Hände  
356 aufgelegt, ja.. Genau.

357 47. I: Also ist das schon ein anderer Zugang, so zu- zum  
358 Glauben. Bei dieser Freikirche.

359 48. X: Hm- (lacht) + ... Also.. es ist halt nicht- ich kann's nicht  
360 genau sagen. Also hm.. der Zugang zum Glauben ist auch in  
361 dieser Freikirche Jesus. Ja? Diese Kirche besteht, weil da- weil  
362 da Jesus für die Menschen [...] ist, und weil die Men- weil die  
363 Basis der Menschen, die sich dort treffen, Jesus Christus ist.  
364 Und die Basis der- der- der- der Landeskirche ist auch Jesus  
365 Christus. Nur ähm wie-.. alles andere, was sich da noch abspielt,  
366 in der Gemeinde, das sind eben-.. ich weiß nicht, ob in der- in  
367 der Landeskirche nicht auch ähm für Heilung gebetet wird,  
368 mittlerweile, oder damals. Das- das weiß ich nicht, weil ich da  
369 nicht so' n Einblick hatte, weil ich in der Landeskirche nicht so  
370 drin war, in der Gemeinde, weil die.. mich da auch gar nicht so  
371 sehr interessiert hat, deswegen kann ich da jetzt eigentlich gar  
372 nicht soviel zu sagen. Ob das jetzt-.. ja... Es war so, dass in der  
373 Landeskirche es nicht so persönlich war, in der Freikirche war  
374 es aber persönlicher, und ich- und den Kontakt zu den Leuten

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375 war persönlicher, und da waren Beziehungen da. Und dadurch  
376 hatte ich auch einen einfacheren Zugang zu dem Glauben, weil  
377 ich da Fragen stellen konnte. Weil ich gemerkt hab, ich kann  
378 meine Fragen zu meinem Glauben da stellen, weil ich Leute  
379 wusste- kannte, oder wusste, mit wel- zu welchen Leuten ich  
380 gehen kann und ich Fragen stellen kann. Und in der  
381 Landeskirche haben- dachte ich noch, ähm man- man stellt  
382 keine Fragen.. Ob das nun an der Landeskirche oder an mir lag,  
383 (lachend) das weiß ich nicht, das ist schon so lange her, das  
384 kann ich gar nicht sagen. + Da gibt es sicher auch welche, die  
385 auch in der Landeskirche da Fragen stellen konnten und den  
386 Zugang hatten. Bei mir war es halt so, dass ich.. dort keine  
387 Fragen stellen wollte und vielleicht auch einfach noch.. noch  
388 nicht jemand- noch nicht soweit war einfach, dass ich da Fragen  
389 stellen wollte und- und- so, ja. Weil ich da ja nur war, bis ich  
390 vierzehn oder fünfzehn war, und danach bin ich da gar nicht  
391 mehr hingegangen. (leise) Genau.

392 49. I: Also die Landeskirche hat Sie sozusagen nicht so richtig  
393 angesprochen?

394 50. X: .. So- ja. Damals hat mich es nicht so sehr  
395 angesprochen. Was aber, denk ich- na ja, weiß ich nicht. Liegt-  
396 lag an der Landeskirche und an mir. (räuspert sich)

397 51. I: Würden Sie heute zur Landeskirche gehen? (leise) [...]

398 52. X: (leise) Ja. + Ja. Ich geh manchmal hier in [Stadt B, in der  
399 Mitte von Deutschland] in die Landeskirche, in die evangelische,  
400 zum- zum Gottesdienst, weil ich den Gottesdienst dort sehr gut  
401 finde und sehr ansprechend finde und da.. ja, das finde ich gut,  
402 da ist auch die Gemeinschaft da und.. da wäre die- wären, denk  
403 ich, auf jeden- ist es auf jeden Fall möglich, Fragen auch zu  
404 stellen und- und einfach.. ja, Kontakt, also mit den Leuten an-  
405 Beziehungen zu bauen und sie kennen zu lernen und so, auf  
406 jeden Fall. Aber dadurch, dass ich hier in der Uni in der SMD bin,  
407 hab ich da die meisten Freundschaften und Beziehungen zu  
408 Christen und dann.. da ist die Gemeinde nicht so- ist nicht mein  
409 primäres ähm- na ja, wie würde ich sagen, mein primäres  
410 Christenumfeld. Sondern- also ist nicht die- die Leute, mit denen  
411 ich Beziehungen und Freundschaft hab, und die mich gut  
412 kennen, sondern die Leute, die mich gut kennen, sind die Leute  
413 hier in der SMD. Und zur Landeskir- oder sonntags zum  
414 Gottesdienst geh ich einfach nur zum Gottesdienst. In die  
415 Gemeinde. Und da wechsle ich auch, mal die eine, (lachend) mal  
416 die andere. + (leise) Genau. + Also einmal die Landes- und

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- 417 einmal die charismatische oder pfingstlerische Gemeinde hier in  
418 [Stadt B, in der Mitte von Deutschland]. Genau. (räuspert sich)
- 419 53. I: Und in Ihrer Heimatstadt, würden Sie da in eine  
420 Landeskirche gehen?
- 421 54. X: Also ich würde da durchaus wieder mal in die- die  
422 Landeskirche gehen. Und ich habe mir auch schon überlegt, ob  
423 ich mal wieder in die Landeskirche gehe, wo ich mich damals  
424 hab taufen lassen. Muss ich mal sehen, ob ich das mal wieder  
425 mache. (leise) Ja.
- 426 55. I: Und dann vielleicht anders umgestalten so, verändern?
- 427 56. X: (nachdrücklich) Nee. + Also ich glaub, ich würde die  
428 Gemeinde nie verändern wollen.
- 429 57. I: Mhm.
- 430 58. X: Die da ist. Also das ist überhaupt nicht mein ähm- mein..  
431 Anliegen im Moment, dass ich die Gemeinde (lachend)  
432 verändern wollte + oder so. Nee, also ich denke, dass wenn man  
433 Gemeinde verändert und wenn da sich was tut, dann.. mache ich  
434 das, wenn Gott es möchte. Und nicht, wenn ich mir das in den  
435 Kopf setze. Oder mir denke, dass es jetzt dran wäre, für die,  
436 wenn ich denke, dass das für die dran- für die Gemeinde dran  
437 wäre, sondern ich mache es dann-.. also die Menschen haben ja  
438 da auch noch ein Wort mitzureden und die- ja, also- (lacht) +  
439 das- im Moment ist mein Platz hier in [Stadt B, in der Mitte von  
440 Deutschland], und-.. also mein Platz, den ich denke, dass ich ihn  
441 von Gott habe, so. Oder dass er mich hier haben möchte. (leise)  
442 Genau... + Ich weiß nicht, ob ich jetzt so genau auf die Fragen  
443 geantwortet hab oder(lacht) + ob (lachend) das zu schwammig  
444 war. + (lacht)
- 445 59. I: Sicher nicht.
- 446 60. X: Ok.
- 447 61. I: .. Äh dann wollte ich Sie gern noch zu den.. Gaben-  
448 Gaben des heiligen Geistes [...] befragen. Äh wie war das jetzt  
449 äh für Sie persönlich, äh haben Sie da jetzt Hände auferlegt-  
450 aufgelegt?
- 451 62. X: ..Kau- aufgelegt bekommen.
- 452 63. I: Oder auf- also beides.
- 453 64. X: Also-
- 454 65. I: [...]
-

- 455 **66. X:** Es sind zwei verschiedene Sachen, Geistesgaben und  
456 Hände aufgelegt bekommen. Erstens. Und ähm also die Hände  
457 aufgelegt bekommen, hab ich schon, also das ist, glaub ich, ja  
458 beim Beten oder so, ganz normal. Es wurde auch schon für mich  
459 für Heilung gebetet. Ähm und mit den Geistesgaben.. hm..  
460 (räuspert sich) + da müsste man sich einfach mal anschauen,  
461 was sind jetzt Geistesgaben und ähm.. da hab ich, denk ich,  
462 auch schon das erlebt, dass- also Geistesgaben gekriegt  
463 bekommt man.. entweder manche kriegt man dauerhaft von  
464 Gott, wie zum Beispiel.. das Sprachengebet. Und das hab ich,  
465 das kann ich. Oder das bewirkt der heilige Geist bei mir. Und  
466 ähm andere Geistes- Gaben oder Charismen, nennt man die ja  
467 auch, ähm die gibt Gott einem in bestimmten Situationen, wenn  
468 man sie braucht. Wenn's nötig ist, wenn- dann stattet Gott die-  
469 also Christen oder seine Kinder damit aus, damit sie in  
470 bestimmten Situationen einfach- ja,.. ausgestattet sind, mit dem,  
471 was sie brauchen, weil Gott alle äh- seine Kinder damit aus- dem  
472 ausstattet, was sie brauchen. Und da-.. zum Beispiel auch  
473 manchmal so mit so was wie-.. wie- wie Weisheit oder  
474 Erkenntnis. Ja. Das hab ich auch schon erlebt.
- 475 **67. I:** Und mit-
- 476 **68. X:** Handauflegen?
- 477 **69. I:** Mhm.
- 478 **70. X:** Also die Hände wurden mir schon auch aufgelegt. Also  
479 es ist ja auch- was versteht man unter Handauflegen, muss man  
480 ja auch immer sehen ähm. Handauflegen ist, wenn man..  
481 jemanden beim Beten die äh Hand auf die Schulter legt oder  
482 sonst wo auflegt, und ähm dann für bestimmte Dinge betet, es  
483 wurde bei mir schon für Heilung gebetet. Ähm- ähm und.. auch  
484 sonst, wenn Leute für mich beten, legen sie mir manchmal die  
485 Hand auf. Oder wenn ich vielleicht bete, dann lege ich auch  
486 manchmal andern Leuten die Hand auf. Das ist schon so, ja.
- 487 **71. I:** Auf den Kopf oder auf die Schulter?
- 488 **72. X:** Auf den Ko- Kopf hab ich schon erlebt, und die Schulter  
489 hab ich erlebt, ja... (leise) Ja.
- 490 **73. I:** Und ähm dieses äh Sprachengebet, meinen Sie?
- 491 **74. X:** Ja.
- 492 **75. I:** Haben Sie dann äh... seitdem Sie in der Freikirche sind.
- 493 **76. X:** Äh das hab ich bekommen. Na gut. Da wurde für mich  
494 gebetet, dass ich es bekomme. Ähm-.. genau. Da hat.. einer von
-

495 den- von den.. Mitarbeitern und einer von den Ältesten da hat für  
496 mich gebetet und ähm.. hat in- in Sprachen für mich gebetet und  
497 hat mir die Hand aufgelegt, und dann hatte ich das  
498 Sprachengebet auch sozusagen. Äh danach konnte ich in- in  
499 Sprachen beten, ja. Aber das hatte ich nicht automatisch,  
500 seitdem ich in der Kirche war, sondern das hat- es war eben da  
501 einmal... in einem Gottesdienst hat er gefragt, ähm-.. oder das  
502 war an einem- an dem [Ladenleit?] Wochenende. Da war- ich war  
503 als Jugendleiterin mit drei andern neu in der Gemeinde. Haben  
504 wir mitgearbei- angefangen mitzuarbeiten, und dann war ein-  
505 war ein Ladenleitwochenende, wo alle Leiter von der Gemeinde,  
506 also Hauskreisleitung, Gemeindeleitung, und wir Jugendleiter  
507 durften auch mit. Ähm einfach mitgegangen sind, und dann hat-  
508 wurde da für uns vier neue Jugendleiter gebetet, und ähm dann  
509 hat der eine eben gefragt, ob jetzt einer von uns vieren das- das  
510 Zungengebet noch nicht hat oder das gerne haben möchte. Und  
511 ähm dann hatte ich das noch nicht, ich dachte aber, ich hätte  
512 das gerne, hab mich aber nicht getraut zu fragen. Und dann bin  
513 ich am Sonntag drauf im Gottesdienst zu ihm hin und hab  
514 gefragt, ob ich es immer noch haben könne, und dann hat er  
515 gesagt, ja, er könnte für mich beten und dann hab ich das. (leise)  
516 Genau. + (lacht) + Und dann war's so. Ja.

517 77. I: Also gleich nach dem er für Sie gebetet hat?

518 78. X: Also ich hab dann- ja, er hatte mich- für mich gebetet,  
519 und ich hab dann nicht sofort beim- mit- mit- mit Sprachengebet  
520 angefangen, sondern ich hab dann- bin dann mit dem Auto nach  
521 Hause (lachend) gefahren, und hab + dann ge- mir überlegt, ja  
522 eigentlich müsste ich das jetzt haben, das Sprachengebet, weil  
523 er für mich gebetet hat. Ich glaube, dass- dass ich das jetzt habe  
524 und ähm.. dann hab ich mir überlegt, ja, Jesus, was ist jetzt?  
525 Kommt jetzt irgendwas oder kann ich jetzt den Sprachengebet  
526 und hab das einfach probiert, und dann hat das geklappt. Ja.  
527 (lacht) + (leise) Dann hatte ich das. Ja.

528 79. I: Und äh gibt es eine bestimmte Funktion bei diesem  
529 Sprachengebet?

530 80. X: Zu was es dient?

531 81. I: Mhm.

532 82. X: (zögernd, unsicher, abgehackt) Das dient zur +  
533 Erbauung desjenigen, der das Sprachengebet hat. Zur  
534 persönlichen Erbauung dient das. Und manchmal, wenn es  
535 ausgelegt wird, dann- oder wenn es laut in der Ge- in der Bibel  
536 steht, wenn- wenn's laut vor der Gemeinde im- in Zungen

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- 537 gebetet wird, dann muss es ausgelegt werden. Das heißt, ein  
538 Anderer in der Gemeinde, der bekommt von Gott eine  
539 Auslegung für dieses Sprachengebet und kann praktisch-  
540 versteht praktisch, was das Sprachengebet heißt, und dann  
541 ähm.. wird es der Gemeinde gesagt, was- dann praktisch  
542 ausgelegt. Was das bedeutet.
- 543 83. I: Also wenn das jetzt ausgelegt werden muss, dann ist es  
544 wahrscheinlich unverständlich.
- 545 84. X: Also das Sprachengebet- genau, das- das ist- da- da  
546 betet man in einer.. einem selbst fremden Sprache. Da kommen  
547 Worte aus dem Mund, die man selber nicht versteht. Ja. Und-  
548 also das- (leise) ja.
- 549 85. I: Und äh wie ist das mit der Atmosphäre da in der  
550 Freikirche?
- 551 86. X: Mhm.
- 552 87. I: Ähm... so' n- so' n Raum, wie- wie sieht der Raum da  
553 aus? Also-
- 554 88. X: Wie der Raum aussieht?
- 555 89. I: Also der f- äh Landeskirche ist wahrscheinlich alles weiß  
556 gestrichen und gibt's einen Altar oder so, aber bei- in der  
557 charismatischen Kirche-
- 558 90. X: In der charismatischen Kirche? Also ich finde das  
559 relativ- ich finde das unwichtig, wie der Raum aussieht, ähm  
560 aber wie sieht der Raum aus? Ähm da ist ein heller Boden,  
561 weiße Wände, graue Stühle und mittlerweile neue Stühle, die  
562 sind blau. Und aus Ho- und- und- und so' n graues Holz,  
563 angemalt, und dann hängt vorne ähm ein Kreuz und ein  
564 (lachend) Tageslichtprojektor steht da, + und dann hängt noch  
565 paar Bilder an der Wand. Das ist ein Raum in einem- in einem  
566 Bürogebäude. Oben drin, großer Raum mit- und dann ist das der  
567 Gottesdienstraum, und dann ist da noch die Küche. Und dann  
568 Jugendräume und Kinderräume, die äh haben farbigen Teppich  
569 und- (leise) genau.
- 570 91. I: Und äh gibt's irgendwie ein Begrüßungsteam oder so  
571 was, wenn man reingeht? Wird man da schon empfangen?
- 572 92. X: Hm ja-
- 573 93. I: Oder?
-

- 574 **94. X: Also meistens ist jemand da, der Hallo sagt. Obwohl**  
575 **dass ja in der Landeskirche auch so ist, dass da immer an der**  
576 **Türe jemand steht und jedem die Hand gibt und Hallo sagt.**
- 577 **95. I: Und äh gibt es da vielleicht- also mit- da so mit Liedern,**  
578 **[mit denen man empfangen wird?]? Gibt es dann äh Musik,**  
579 **irgendwie eine Band oder so was?**
- 580 **96. X: Also in der Freikirche war da-.. genau, da war ne Band**  
581 **mit, die-.. die- die Musik gespielt- also keine Orgel, sondern**  
582 **Klavier und ähm Schlagzeug und Gitarre. Und man- und**  
583 **Querflöte, manchmal nur Klavier und Gitarre, und Querflöte,**  
584 **oder manchmal auch nur Gitarre und Querflöte, je nach dem,**  
585 **wann die Leute Zeit hatten zu spielen. Aber in der Landeskirche**  
586 **war es damals auch schon so, dass es einmal im Monat einen**  
587 **Gottesdienst gab, der nicht in der Kirche stattgefunden hat,**  
588 **sondern im Gemeindehaus, wo auch ne Band mit Musik gespielt**  
589 **hat und-.. also die die Lobpreislieder gespielt hat und so. (leise)**  
590 **Ja.**
- 591 **97. I: ... Und äh was meinen Sie zu diese Gaben da? Dürfte das**  
592 **vielleicht jeder Christ haben? Oder jeder Mensch gar?**
- 593 **98. X: Also diese Geistesgaben, die kann nicht jeder Mensch**  
594 **haben. Die können nur Menschen haben, die zu Jesus gehören,**  
595 **und die an Jesus Christus glauben. Denke ich. Und ähm.. dann**  
596 **steht in der Bibel, dass die-.. die, jetzt muss ich schnell**  
597 **überlegen.. Also ich denke, die kann jeder haben, jeder Christ,**  
598 **jeder, der den heiligen Geist hat, kann die Geistesgaben haben,**  
599 **weil es eben Gaben vom Geist sind, vom- vom heiligen Geist**  
600 **gegeben werden.. Und die aus dem Geist ähm praktisch**  
601 **praktiziert werden, aus dem- durch den heiligen Geist.. Und**  
602 **ähm.. aus dem menschlichen Geist, durch den heiligen Geist,**  
603 **werden die praktiziert. Und ähm... ja, also, ich denke, das kann**  
604 **jeder Christ haben, muss aber nicht... Ich weiß es gerade nicht**  
605 **genau, wie es- (lachend) wie es in der Bibel steht, + da müsste**  
606 **ich nachgucken. Ähm.. also die- die Gaben dienen eigentlich zur**  
607 **Erbauung der Gemeinde und des Leibes. Ja.. Und der Gemeinde**  
608 **von Christi, und die einfach den- ja, zur Erbauung, genau.**
- 609 **99. I: .. Ja.. Und äh wie ist das äh Verhältnis zu Ihrer**  
610 **Landeskirche? Also da wo Sie.. getauft worden sind.**
- 611 **100. X: Wie es-**
- 612 **101. I: Verhältnis jetzt aussieht. Ist-**
- 613 **102. X: Also-**
- 614 **103. I: Gibt es vielleicht Streitigkeit oder?**
-

- 615 **104. X:** Es gibt keine (lachend) Streitigkeiten, nein. Also + es ist  
616 halt- ich war das letzte Mal dort, vor sechs oder sieben Jahren.  
617 Die Landeskirche ist auch in- in der Nähe von [Stadt A, in  
618 Süddeutschland], wo ich eben herkomme, und als ich damals  
619 von der- von der Landeskirche in die Freikirche gewechselt bin,  
620 gab's auch keine Streitigkeiten. Da. Also zwischen mir und der  
621 Landeskirche gibt es äh keine Streitigkeiten, nee. Das ist  
622 eigentlich- da ist eigentlich gar kein Verhältnis, da ist gar keine  
623 Beziehung. Zu da. Weil ich eben da nicht mehr hingehge und-  
624 und- ich kenne nur noch manche Leute da, und manchmal treffe  
625 ich die auch und dann verstehe ich mich gut mit denen, aber ich  
626 hab da jetzt nicht mehr so den.. persönlichen Bezug zu. Weil ich  
627 da gar nicht mehr hingegangen bin, schon seit Jahren.
- 628 **105. I:** Und hat sich Ihr Verhältnis von ähm- zu Ihren Eltern,  
629 irgendwie verändert? Seitdem Sie in der Freikirche sind.
- 630 **106. X:** Also seitdem ich erst- mein Verhältnis- das Verhältnis zu  
631 meinen Eltern hat sich.. nicht verändert, als ich in die Freikirche  
632 gegangen bin, sondern äh das äh Verhältnis zu meinen Eltern  
633 hat sich eigentlich verändert, seitdem ich.. (lachend) äh von  
634 zuhause ausgezogen bin + und ähm auch.. in der Zeit, nachdem  
635 ich praktisch angefangen hab mit Jesus zu leben, hat sich mein  
636 Verhältnis zu meinen Eltern verändert. Es hat sich- es ist  
637 erstmal.. ja. Noch mal ähm-.. ich hatte mich immer- ziem-  
638 ziemlich mit meinem Vater schon in die Haare bekommen und-  
639 und gestritten. Und irgendwann hab ich dann eben besch-  
640 gemerkt, dass es so irgendwie nicht weiter geht und dass ich  
641 das nicht mehr möchte, sich über- mit meinem Papa so zu  
642 streiten. Und ähm dann hab ich-.. aber das war dann, nachdem  
643 ich Christ geworden bin. Das lag nicht an der Freikirche, dass  
644 sich das Verhältnis zu meinen (zögernd) Eltern + verbessert hat  
645 oder verändert hat. Sondern das lag an- an mir und daran, wie  
646 ich mich verändert hab. Aber die Veränderung ist jetzt nicht  
647 unbedingt.. primär auf die- auch die Lan- auf die Freikirche  
648 zurückzuführen, sondern darauf, dass ich angefangen hab, mit  
649 Jesus zu leben. Das wäre so das Wichtige. Ja.
- 650 **107. I:** Sind Sie Ihren Eltern dankbar, dass.. sie Sie in eine Fr-  
651 Freikirche eingeladen haben? (leise) Vielleicht.
- 652 **108. X:** Hm... also- ja, also eigentlich schon. Erstmal bin ich  
653 meinen Eltern... ja, dankbar dafür, dass Sie- (lacht) + ja. Kann  
654 ich- muss ich mei- muss ich Gott dankbar sein, dass meine  
655 Eltern Christen sind, aber ähm.. ja, es ist schon- also wenn ich  
656 im Nachhinein drüber nachdenke, ist schon ziemlich gut, dass
-

657 sie mich damals mitgenommen haben, weil ich das sonst nicht  
658 kennen gelernt hätte.

659 109. I: Haben sich Ihre Eltern verändert, seitdem sie in der  
660 Freikirche sind?

661 110. X: (leise, verneinend) Mhmh. + Die sind schon seit, glaub  
662 ich, dreißig Jahren oder noch länger Christen, und die haben  
663 sich nicht großartig verändert, seitdem die in der Freikirche  
664 sind. Also... die sind ähm nebenher auch noch in- ja, wie soll ich  
665 sagen? Also in- auch in der christlichen- in einer christlichen  
666 Gemeinschaft, die nennt sich Marburger Kreis. Und ähm da  
667 treffen sich- das gibt- den Marburger Kreis gibt's in ähm- in  
668 Deutschland, in Österreich und der Schweiz. Und da treffen sich  
669 die Menschen aufgeteilt in Deutschland in Regionen und in  
670 Bezirke, und die treffen sich da auch zu Hauskreisen. Das heißt,  
671 die treffen sich einmal die Woche, immer die gleichen Leute, bei-  
672 .. bei dem Hauskreisleiter, und dann treffen die sich da und  
673 haben Gemeinschaft, lesen in der Bibel, singen Lieder, tauschen  
674 sich aus, wie es ihnen geht und so. Und.. ähm da sind die seit  
675 zwanzig, fünfundzwanzig Jahren. In diesem Marburger Kreis.  
676 Das heißt, die haben eben immer diese Hauskreise,  
677 deutschlandweit, in jeder Stadt gibt es äh einen oder zwei oder  
678 drei. Und äh da gibt's noch Tagungen, wo praktisch- oder  
679 Tagungen, das sind wie-.. da geht's einfach eine Woche lang um  
680 ein bestimmtes Thema, zum christlichen Glauben. Genau. Und  
681 in diesem Marburger Kreis sind meine Eltern drin, eben zwanzig  
682 auch- zwanzig, dreißig- ja, zwanzig Jahre, fünfundzwanzig Jahre  
683 ungefähr. Und ähm.. das ist eigentlich bei meinen Eltern der  
684 Punkt, wo sie den meisten Kontakt und den engsten Kontakt zu  
685 anderen Christen haben. Und.. deswegen denke ich, dass jetzt  
686 die Freikirche sie nicht so- ich se- ich hab- ich sehe noch keine  
687 Veränderung. Also ne drastische Veränderung. In ihrem Leben.  
688 Dass sie- dass ich sagen könnte, seitdem sie in die Freikirche  
689 gehen- (offenbar eine akustische Störung).. ähm hätten- hätten  
690 die sich so.. drastisch verändert oder so, also der Glauben von  
691 meinen Eltern ist immer noch der gleiche wie davor.. Das- sie  
692 glauben an Jesus Christus, seit dreißig Jahren ungefähr, beide.  
693 Das ist unterschiedlich bei beiden, aber sind circa dreißig Jahre  
694 und da hat sich nicht viel geändert, an dem Glauben. Seitdem  
695 die in der Freikirche sind. Sondern das ist immer noch der  
696 Gleiche.

697 111. I: Und vielleicht auch so [...] äh Gaben bekommen?

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- 698 **112. X:** Hm das weiß ich nicht. Also die- die Geistesgaben, zum  
699 **Beispiel die Gabe, dass sie was erkennen, das haben sie**  
700 **bestimmt manchmal. Ähm.. aber jetzt die Zungen- Gabe des**  
701 **Zungenredens haben sie, glaub ich, nicht. Nein.**
- 702 **113. I:** ... Ähm wie ist das Verhältnis zu anderen äh Menschen in  
703 **der Freikirche? Haben Sie da bestimmte Freundschaften?**
- 704 **114. X:** In der Freikirche, zuhause? Ja, ich hab da  
705 **Freundschaften geknüpft. Da. Mit den Jugendlichen. Das sind**  
706 **meine Freunde.. Und ähm mit denen ich halt.. jetzt noch ab und**  
707 **zu (lachend) telefoniere, weil ich so weit weg bin. + Oder so,**  
708 **und mit denen ich mich auch treffe, wenn ich nach Hause gehe,**  
709 **und wenn ich in die Gemeinde gehe, dann- dann unterhalte ich**  
710 **mich, wenn ich im Gottesdienst bin, unterhalte ich mich mit**  
711 **manchen von den Älteren auch, die da in der Gemeinde sind.**  
712 **Ja... (leise) Genau.**
- 713 **115. I:** Äh gibt's da auch Hauskreise?
- 714 **116. X:** In der Gemeinde in- gibt's Hauskreise, ja. Und da war ich  
715 **früher auch im Hauskreis. In der Zeit, wo ich eben-.. ja. In der**  
716 **Gemeinde war und Christ gewesen bin, und auch schon davor,**  
717 **ja. Jetzt nicht mehr, weil ich ja nicht mehr da wohne.**
- 718 **117. I:** Und äh was machen Sie so, in der- in der Freikirche?  
719 **Außer dem äh- bereiten Sie was vor, haben Sie eine bestimmte**  
720 **Funktion?**
- 721 **118. X:** In der Freikirche? (etwas ungeduldig) Ja, ich mach da  
722 **jetzt nichts mehr, weil ich jetzt ja nicht mehr da wohne.**
- 723 **119. I:** Aber jetzt äh davor, was- was haben Sie da-
- 724 **120. X:** Was ich da gemacht hab? Ähm.. wir haben da zu viert,  
725 **vier Jugendliche, wir hatten da Jugendarbeit, sozusagen,**  
726 **angefangen. Und äh wir haben da eben ein Abend in der Woche,**  
727 **ein Jugendabend, oder einmal im Monat haben wir einen**  
728 **Jugendabend gemacht, wo wir für die jüngeren Jugendlichen**  
729 **zwischen dreizehn und siebzehn oder achtzehn, neunzehn, ähm**  
730 **da haben wir Lobpreis gemacht, und hatten ne kurze Predigt und**  
731 **haben- ja, danach noch gemeinsam gegessen. Und da haben wir**  
732 **dann ab und zu mal so' n Abend vorbereitet. Ja.**
- 733 **121. I:** Also richtig mit Gebet da?
- 734 **122. X:** (leise) Mhm. + Ja.
- 735 **123. I:** ...Dann wollte ich noch mal zum äh- Ihrem Verhältnis zu  
736 **Jesus nachfragen, weil Sie Jesus jetzt oft erwähnt haben, äh-**
-



- 737 **124. X: Mhm.**
- 738 **125. I: Hat sich Ihr Jesusbild verändert, seit der Zeit, seitdem**  
739 **Sie aus der Landeskirche (leise) weg sind?**
- 740 **126. X: Hmm ja. Also... halt ab dem Punkt, wo ich dann da..**  
741 **angefangen hab mit Jesus zu leben, hat sich mein- also es hat**  
742 **sich eigentlich.. hm das Bild von Jesus.. hat sich ergänzt,.. hat**  
743 **sich- dass was ich in der Landeskirche gelernt hab, hat sich**  
744 **nicht mit dem widersprochen, also mit dem was ich in der**  
745 **Freikirche erfahren habe. Ähm aber seitdem ich eben jetzt mit**  
746 **Jesus lebe und- lerne ich Jesus immer mehr kennen und- und**  
747 **erfahre mehr über ihn und erfahre, dass- hm dass was in der**  
748 **Bibel steht, über Jesus, in meinem Leben real, immer mehr und**  
749 **immer öfter real wird. Und ähm-.. ja. Also früher war halt mir**  
750 **Jesus nicht so wichtig wie er mir jetzt wichtig ist. Früher waren**  
751 **mir andere Dinge wichtiger, und jetzt ist mir-.. also auch noch-**  
752 **mir sind manchmal jetzt auch noch Dinge- andere Dinge**  
753 **wichtiger als Jesus, aber so der Grundkonsens ist eigentlich**  
754 **schon, dass mir Jesus ziemlich wichtig ist. Ja.**
- 755 **127. I: Ist er Ihnen jetzt näher geworden?**
- 756 **128. X: Ja. Aber das kommt durch die Beziehung, die ich mit**  
757 **ihm angefangen habe und- ja. Auch wieder nicht durch die**  
758 **Freikirche, sondern es kann auch sein, dass- es gibt auch**  
759 **Menschen in der Landeskirche, die ne Beziehung mit Jesus**  
760 **anfangen. Genau.**
- 761 **129. I: Aber die Landeskirche hat Ihnen doch noch irgendwie**  
762 **durch äh anderen Formen der- mehr oder weniger geholfen.. Ne**  
763 **andere Beziehung mit Jesus anzufangen?**
- 764 **130. X: Die Landes oder die Freikirche?**
- 765 **131. I: Die Frei- äh die Freikirche. (leise) Natürlich**
- 766 **132. X: (ungeduldig) Ja, + das lag, glaub ich, nicht an den**  
767 **Formen oder an den- an der Andersartigkeit der Freikirche,**  
768 **sondern es- ja, weiß ich nicht. Es lag an den Menschen, die ich**  
769 **da getroffen habe, und es lag daran, dass Jesus einfach mich da**  
770 **bewegt hat und da in mein- mein Herzen gemacht hat und mir da**  
771 **begegnet ist und wann Jesus mir begegnet, kann ich als Mensch**  
772 **ja nicht- kann ich nicht festlegen, also das macht Jesus, wenn er**  
773 **möchte. Ich kann Jesus darum bitten, und dann passiert was**  
774 **oder es passiert nichts. Ähm aber meistens passiert eigentlich**  
775 **was, wenn man Jesus darum bittet, dass er einem begegnet. Na,**  
776 **eigentlich immer. Und ähm- aber.. ich denk auch, dass man jetzt-**  
777 **das alles-.. was ich jetzt gesagt habe, das kann man- das war bei**
-

778 mir so, und das kann man aber nicht auf- auf alle anderen  
779 Christen oder so weiter projizieren oder verallgemeinern, ähm  
780 und ich denke auch, dass man, was ich über Freikirche gesagt  
781 hab oder über Landeskirche, das kann man alles nicht  
782 verallgemeinern, sondern das sind alles- hängt von der  
783 einzelnen Gemeinde ab. Und ähm- (Störung durch eine  
784 Frauenstimme, die fragt, ob es noch lange dauert und den  
785 Seminarraum für sich beansprucht) + Würde nicht sagen, dass..  
786 in allen Landeskirchen ne- dass keine Landeskirche in  
787 Deutschland oder keine- ja, keine landeskirchliche Gemeinde  
788 ähm.. nicht lebendig ist, sondern es gibt solche und solche, und  
789 genauso gibt es- ja, und genauso gibt es auch Freikirchen, denk  
790 ich, bei denen de- bei denen Dinge schief laufen und wo Dinge  
791 falsch laufen und wo ähm-... ja. Und also dann noch zu den  
792 Dingen, die ich jetzt zu mir gesagt habe.. Also man kann das  
793 auch nicht verallgemeinern oder ver- hm...klar, Sie machen jetzt  
794 die Studie und- und- und wollen das dann auswerten, was ich  
795 gesagt habe, aber es ist- also ich glaube,.. man kann es nicht  
796 verallgemeinern, und es ist bei jedem Einzelnen so individuell  
797 und das- das wird bei jedem Menschen immer anders sein, die  
798 Geschichte mit- mit- mit ihm und mit- mit Gott oder mit Jesus,  
799 und.. da kann man, glaub ich, kann man- also ich glaube  
800 persönlich, man kann da gar keinen Grundkonsens festlegen,  
801 man- den einzigen Grundkonsens, den man festlegen kann, ist  
802 wenn jemand mit Jesus anfängt zu leb- zu leben, verändert sich  
803 sein Leben grundlegend. Und das ist das Einzige, was sich  
804 wahrscheinlich bei allen, die anfangen (lachend) mit Jesus  
805 leben, + anfangen mit Jesus zu leben, verändert und- aber Gott  
806 begegnet den Einzelnen, ob Landeskirche oder ob- ob  
807 Freikirche, hoffent- ich denke, man kann es nicht  
808 verallgemeinern, und man kann auch keine Grundzüge, wie Gott  
809 handelt oder so, rausnehmen, weil.. man Gott nicht ähm in  
810 irgendwelche.. Kisten pferchen und zwängen kann und in  
811 irgendwelche ähm Bestimmungen und irgendwelche  
812 Grundkonsense oder so. Kann man, denk ich nicht, weil er das-  
813 weil man das- das Handeln Gottes nicht irgendwie fest- ähm ja,  
814 festlegen.. kann, nur insoweit, wie es in der Bibel steht, wie Gott  
815 ist und wie seine Liebe ist. Das steht fest, aber wie er dann  
816 handelt und warum er so handelt, das kann man, glaub ich,  
817 nicht.. festhal- zwar festhalten kann man's, aber man kann es  
818 nicht.. vorherbestimmen und man kann's nicht ähm, wie soll ich  
819 sagen, .. hm... als- ja- Gott hat- es ist einfach so, Gott handelt  
820 so, weil er so handeln möchte. Und aus keinem anderen Grund,  
821 und das- wir Menschen werden nie den hundertprozentigen

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- 822           **Einblick in alles, was Gott tut, bekommen. Weil das viel größer**  
823           **ist als wir alle. Ja. Und weil wir das gar nicht begreifen würden.**  
824           **Ähm- ja.**
- 825           **133.    I: Da fällt mir eine Frage ein.. Hätten Sie Jesus- Jesus**  
826           **gebeten äh, dass er Ihnen begegnet, auch wenn Sie in der**  
827           **Landeskirche geblieben werden, also kennen Sie auch diesen**  
828           **Gedanken?**
- 829           **134.    X: Wahrscheinlich schon, ja. Also ich- ich weiß es nicht,**  
830           **deswegen- i- wenn ich in der Landeskirche gewesen wäre, hätte**  
831           **mich das Thema wahrsch- wenn ich weiter da in den**  
832           **Gottesdienst gegangen wäre, in die Jugendgruppe, hätte mich**  
833           **das Thema wahrscheinlich weiterhin beschäftigt.. ich weiß es**  
834           **nicht, ich kann es nicht sagen, weil ich- ja. Ich weiß es nicht. Es**  
835           **war eben so bei mir, und.. auch' s- wenn's anders-.. in- ich nicht**  
836           **in die Freikirche gegangen wäre, kann's sein, dass in der**  
837           **Landeskirche Jesus mir über- mehr begegnet wäre oder ich das**  
838           **gewollt hätte, mehr. Kann aber auch nicht sein.**
- 839           **135.    I: Das ist-**
- 840           **136.    X: Keine Ahnung. (lacht) + Ja.**
- 841           **137.    I... Äh ich danke Ihnen vielmals für das Interview.**
- 842           **138.    X: Ja, gern geschehen.**
- 843           **139.    I: Vielen Dank.**
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## Narrative Interview with Viviane

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- 1 1. I: Ja, wir machen ein FDI- Interview zur Glaubensentwicklung.  
2 (leise) Und fangen mal an.. Wenn Sie über Ihr Leben  
3 nachdenken, können Sie es in unterschiedliche Abschnitte  
4 einteilen? Also angenommen es wäre ein Buch, äh welche  
5 Kapitel müsste es enthalten?
- 6 2. X: Ok. Ähm... ja, der erste Abschnitt wäre.. meine- ja, so mein  
7 erstes bis.. fünftes oder viertes Lebensjahr. Da hab ich mit  
8 meinen Eltern in [Stadt A, in Süddeutschland], in der Stadt  
9 gewohnt. Dann sind wir umgezogen, ähm nach-.. na, in- auf den  
10 Dor- in ein Dorf oder [Dorf A, in Süddeutschland] nach [Dorf A,  
11 in Süddeutschland]. Das ist zwanzig Kilometer weg von [Stadt A,  
12 in Süddeutschland]. Da war ich dann- ja,.. in der Grundschule..  
13 Das waren dann bis- von meinem sechsten bis zu meinem  
14 zehnten.. Lebensjahr, oder elften, ich weiß es nicht genau. Und  
15 dann.. meine Zeit in der ähm Realschule, von elf bis.. hm-... da  
16 muss ich nachdenken. Bis- bis siebzehn. Ähm obwohl ich die..  
17 Zeit in der Realschule auch noch mal einteilen würde, in äh- so-  
18 ja, in einen ersten Teil und einen zweiten Teil. Und der erste Teil  
19 hört auf, bei der- ja, hm-.. bei der achten Klasse. Da wurden  
20 dann meine- meine Freundinnen immer wichtiger, bis zur  
21 zehnten Klasse. Und dann.. ähm bin ich ins  
22 Wirtschaftsgymnasium gegangen. Von ähm siebzehn bis..  
23 zwanzig. Und da würde ich auch noch mal aufteilen, in äh.. die  
24 elfte, die zwölfte und die dreizehnte Klasse. Ähm und die elfte  
25 Klasse, ja, war so ein Eingewöhnen. In der zwölfte Klasse hab  
26 ich dann meinen Freund kennen gelernt, und hatte da ne  
27 Beziehung mit dem. Bis Mitte zur dreizehnten Klasse, und dann  
28 war das Abitur. Dann nach dem Abitur hatte ich ein Jahr, in dem  
29 ich.. verschiedene Sachen gemacht hab, zuerst hab ich.. ähm  
30 ungefähr fünf Monate lang drei verschiedene Praktika gemacht.  
31 Dann bin ich- hab ich nichts gemacht, hab gearbeitet, und dann  
32 war ich noch zwei Monate in Südamerika in Urlaub. Danach hat  
33 dann eigentlich ein-.. da müsste eigentlich schon fast ein neues  
34 Buch anfangen. Weil ich dann nach [Stadt B in  
35 Westdeutschland] gegangen bin, zum Studieren.. Ja, und in dem  
36 Abschnitt befinde ich mich jetzt immer noch.
- 37 3. I: .. Welche Ereignisse sind rückblickend besonders bedeutsam  
38 für Sie?
- 39 4. X: Vom ganzen Leben?
- 40 5. I: Mhm.
-

- 41 **6. X: Ok. Soll ich da die Sachen nehmen, die ich gerade**  
42 **aufgeschrieben habe, oder? Auch. Also die Ereignisse.**
- 43 **7. I: Also die Ereignisse.**
- 44 **8. X: Ok. Das erste richtig wichtige Ereignis war ähm, dass mein**  
45 **kleiner Bruder geboren wurde, als ich [X]Jahre alt war.**  
46 **Neunzehnhunderteinundneunzig. Dann äh-.. ja, das nächste**  
47 **wichtige, wirklich wichtige Ereignis war dann mein**  
48 **Realschulabschluss. Weil ich- weil sich mit dem entschieden**  
49 **hat- hat, ob ich ähm gut genug bin, um aufs**  
50 **Wirtschaftsgymnasium zu gehen, und da hab ich dann mir**  
51 **einfach nämlich Mathematik ausgesucht, wo ich ziemlich viel**  
52 **gelernt habe, damit ich da ne Zwei bekomme, damit ich-**  
53 **(Aussetzer des Tonbands) [...] + in den Hauptfächern eine Drei,**  
54 **sondern in einem Hauptfach auch eine Zwei habe. Um einfach**  
55 **einen besseren Schnitt zu haben, um aufs**  
56 **Wirtschaftsgymnasium gehen zu können. Ähm das hab ich auch**  
57 **geschafft. Hab dann ne sehr gute Matheprüfung gemacht, und**  
58 **hab dann meine- die Note zwei bekommen, in- in Mathe, damit**  
59 **ich-.. ja, und dann bin ich aufs Wirtschaftsgymnasium eben**  
60 **gekommen. Hm das nächste wichtige Ereignis war dann, denk**  
61 **ich so, die Zeit im Wirtschaftsgymnasium, in der Oberstufe. Die**  
62 **zwölfte und die dreizehnte Klasse, als ich meinen Freund hatte.**  
63 **Ähm... ja, und dann,.. nachdem ich mit dem Freund nicht mehr**  
64 **zusammen war, hab ich angefangen mit- mit Jesus zu leben, ist**  
65 **auch ein ziemlich prägnantes Ereignis.. Also das- ziemlich das**  
66 **wichtigste, eigentlich. Und.. dann äh- und das nächste wichtige**  
67 **Ereignis wäre, dass ich nach [Stadt B in Westdeutschland]**  
68 **gegangen bin. Vor einem Jahr.. Genau.**
- 69 **9. I: .. Gibt es in Ihrer Vergangenheit Beziehungen, die Ihre**  
70 **persönliche Entwicklung entscheidend beeinflusst haben?**
- 71 **10. X: Ja.**
- 72 **11. I: Welche?**
- 73 **12. X: Ich denke an die Beziehung zu meinem Vater, die**  
74 **Beziehung zu meiner Mutter, hm... das- ja, das Familienleben..**  
75 **Hm meine frühere beste Freundin in der Grundschule und im**  
76 **Kindergarten und zu- bis zur sechsten Klasse. Dann... ne gute**  
77 **Freundin, die ich äh so ab der neunten Klasse hatte. Dann die**  
78 **Beziehung zu meinem damaligen Freund. So mit-.. ähm**  
79 **neunzehn war das. Nee, achtzehn. Ähm... (sehr lange Pause) +**  
80 **ja, und jetzt so zu.. verschiedenen.. andern Christen, .. zu denen**  
81 **ich ne enge Beziehung hab. Die mich gut kennen, und.. die ich**  
82 **auch gut kenne, ja.**
-

- 83 13. I: ... Erinnern Sie sich an Veränderungen in Beziehungen,  
84 die einen entscheidenden Einfluss auf Ihr Leben oder auf Ihre  
85 Ansichten hatten?
- 86 14. X: ... Ähm.. ja, also das war meistens- nee, meisten nicht,  
87 aber bei der einen- bei der besten Freundin aus der Grundschule  
88 und aus dem Kindergarten, die ist in die Brüche gegangen. Und  
89 die ist dann irgendwann, sechste Klasse, kaputt gegangen. Die  
90 hat wohl ziemlich bedeutende ähm.. Wirkungen so gehabt.  
91 Verletzungen und so. Und ähm... (zu sich) Veränderungen. + Die-  
92 das Ende der Beziehung zu dem schon damaligen Freund. War  
93 so ziemlich-.. also hat mein Leben komplett verändert. Weil ich  
94 danach angefangen hab, ähm mit Jesus zu leben... Dann hat  
95 sich die (ansatzweise lachend) Beziehung zu Jesus + zur  
96 gleichen Zeit auch verändert, weil ich da ähm ja, angefangen  
97 hatte, Be- ziehung zu Jesus zu haben.. Also ne persönliche  
98 Beziehung. Hm.. und dann äh.. die- ja, die Beziehung zu meinem  
99 Vater hat sich... so mit-.. na ja, so' n halbes Jahr, bevor ich nach  
100 [Stadt B in Westdeutschland] gegangen bin, hm.. hab ich mit  
101 dem Dinge geklärt und Dinge besprochen, die mich an ihm  
102 aufgeregt haben und verletzt haben, und ab dem Moment-.. oder  
103 hab ihm diese Dinge erzählt und gesagt, und ab dem Moment  
104 hab ich mich mit meinem Vater auch besser verstanden.  
105 (räuspert sich) + Ähm... ja.
- 106 15. I: ... Wie hat sich Ihr Gottesbild, wie hat sich Ihre  
107 Beziehung zu Gott im Verlauf Ihres Lebens, in den  
108 unterschiedlichen Phasen Ihres Lebens verändert?
- 109 16. X: Mhm. Ok. Ähm also bis ich vierzehn war,... war Gott so'  
110 n- der war einfach da. Den gibt's, davon bin ich ausgegangen,  
111 weil meine Eltern auch Christen sind. Und ich das immer so  
112 mitbekommen habe, dass es Gott gibt und dass es Jesus gibt  
113 und dass Jesus Gottes Sohn ist. Mit vierzehn, im  
114 Konfirmandenunterricht, hab ich dann gemerkt, dass Je- da-  
115 dass es mehr bedeutet. Dass es nicht nur Jesus gibt, sondern  
116 dass ich entweder ne persönliche Beziehung zu Jesus habe  
117 oder nicht, und auch dass ich entweder ein Leben mit- mein  
118 Leben mit ihm führe oder nicht.. Ähm... dann hatte ich mehrere  
119 Jahre, sechs oder fünf Jahre, wo ich.. so ne schwan- immer hin  
120 und her geschwankt bin, zwischen ich möchte mit Jesus leben,  
121 ich möchte nicht mit Jesus leben. Mir das halt überlegt habe.  
122 Ähm und dann mit neunzehn, als ich konkret angefangen hab  
123 mit Jesus zu leben, mir das sehr wichtig wurde, ähm... ja-.. da  
124 hat sich mein- seitdem.. geht mein Gottesbild immer mehr dahin,  
125 dass- dass Jesus Christus eben für mich gestorben ist und auch
-

126 für alle anderen Menschen gestorben ist. Dass er mich liebt,  
127 dass eine- sich die persönliche Beziehung zu mir sehr wünscht.  
128 Und zu der- sich danach sehnt, und dass ich mich danach auch  
129 sehne. Und ähm... ja. Es wird eigentlich immer-.. na, wie soll ich  
130 sagen, ähm früher hatte ich ein sehr strenges Gottesbild und  
131 hatte da- das Bild von einem strengen Gott, und im Moment wird  
132 das immer ähm liebevoller und äh mehr so' n Vaterbild, und der,  
133 der mich beschenken möchte und der mich sehr gut kennt und  
134 der eben barmherzig und gnädig ist, das wird- mein Bild  
135 verändert sich- also ich erfahre Gott immer mehr als so einen  
136 Gott. Genau.

137 17. I: Und was bedeutet Gott äh heute für Sie?

138 18. X: Äh heute bedeutet- ja, Jesus ist eigentlich so meine- der  
139 Sinn meines Lebens. Ja. (lachend) So kann man' s ganz kurz  
140 sagen.

141 19. I: Und was heißt der Sinn des Lebens?

142 20. X: Ähm ja, Jesus ist- ist- also ich bin geboren worden, weil  
143 Gott mich haben wollte, weil er mich geschaffen hat, weil er  
144 mich genauso wollte wie ich bin. Und.. hm... Jesus hat- oder- ja,  
145 Gott hat ein äh- ein Weg, ein Plan für mein Leben. Der hat- ja,  
146 der-... ja, er ist so die- die richtungs-.. gebende- na ja, wie soll  
147 ich sagen, Autorität in meinem Leben vielleicht. Oder ist die  
148 rich- das richtunggebende Element in meinem Leben.. Und  
149 wohin gehe ich ähm als Nächstes, was mache ich als Nächstes,  
150 ähm.. zum Beispiel hab ich meinen- meinen Studienort so  
151 gewählt, wie.. ich dahin äh wollte, weil ich dachte, ich möchte  
152 dahin, dass- wo Jesus mich haben möchte, wo Gott möchte,  
153 dass ich studiere. Oder was ich studiere... Und... er ist der, der  
154 mir die- die Sehnsucht, die ich habe, ausfüllt und der mir  
155 Frieden, inner- inneren echten Frieden gibt. So, ja.

156 21. I: .. Gab es in Ihrem Leben Momente intensiven Glücks  
157 oder Durchbrüche, die den Sinn Ihres Lebens gefestigt oder gar  
158 verändert haben?

159 22. X: Ähm ja. Erstmal der Anfang zu der Beziehung zu  
160 meinem damaligen Freund.. Und dann, als ich angefangen habe,  
161 konkret mit Jesus zu leben.. Ja. Und.. dann gibt's immer wieder-  
162 .. seitdem ich mit Jesus lebe, gibt's immer wieder Momente, wo  
163 ich ähm.. Jesus sehr intensiv erlebe und erfahre, und.. festigt  
164 sich dann sozusagen.. mein Glaube immer.. tiefer, und- und das  
165 macht- äh weil ich zweifel auch manchmal an meinem Glauben  
166 und- und- und frag mich, ob's das wirklich noch bringt, und- und  
167 ob das wirklich noch Sinn macht, mit Jesus zu leben. Warum tue

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168 ich das überhaupt noch, hab ich da noch Bock drauf, eigentlich  
169 kann ich's doch auch lassen. Ähm... und zwischendrin mal- also  
170 es kommt- ich hab nicht immer die Hochphasen mit Jesus, aber  
171 wenn ich mal wieder so ne Hochphase habe, und manchmal  
172 sind das einfach Momente, und nur ganz- ganz simple  
173 Ereignisse, die mich aber- wo ich dann auch solche Glücks- und  
174 Durch- Glücksgefühle oder- oder Durchbrüche habe, ähm die ich  
175 fühle. Ähm.. ja.. Obwohl das jetzt nicht heißt, dass.. ähm- ja. Also  
176 ich denke, es festigen mich auch.. die andern Seiten, die  
177 Phasen, wo ich jetzt keine Durchbrüche oder Glücksgefühle-  
178 also kein- für mich so konkret wahrnehmbaren Durchbruch  
179 habe, oder wo ich keinen wirklich so konkreten Glücksmoment  
180 hab. Oder so. Genau.

181 23. I: ... Haben Sie Krisenzeiten oder Zeiten des Leidens und  
182 der Enttäuschung erlebt, oder Zeiten, in denen Sie keinen Sinn  
183 in Ihrem Leben gesehen haben?

184 24. X: Hm ja-

185 25. I: Was ist damals mit Ihnen passiert?

186 26. X: ... Also ich hatte die Phase, in der die- die Freundschaft  
187 zu meiner Freundin in die Brüche gegangen ist, in der sechsten  
188 Klasse. Die war sehr schwer für mich. Weil ich eigentlich- mir  
189 diese Freundschaft sehr wichtig war, aber von der- es einfach  
190 ging kaputt, weil wir uns- Meinungsverschiedenheiten hatten  
191 und auseinander gelebt hatten, und irgendwie sie in eine andere  
192 Richtung gegangen ist als ich. Und das- ist ja meistens so in der  
193 Pubertät, das war- war schwer für mich. Da hat mir aber meine-  
194 meine Familie starken Halt gegeben, und da hab ich nicht an den  
195 Sinn meines Lebens gezweifelt, so hab ich da noch nicht  
196 darüber nachgedacht... Und dann hm... ja, Zeiten, wo ich  
197 vielleicht auch gelitten habe, war- war mal meine Schulzeit. In  
198 der ich meinen eigenen Erwartungen nicht- nicht gerecht wurde  
199 und-.. auch den- wo ich oft dachte, den Erwartung meines-  
200 meines Vaters nicht gerecht wurde. Das waren dann ab und zu  
201 so Phasen, wo es mir richtig schlecht ging. Hm und dann die  
202 richtig große Krisenzeit war, als ich diese Beziehung zu meinem  
203 damaligen Freund beendet habe, da ging's mir.. so schlecht, wie  
204 in mein ganzes Leben noch nicht. Ähm.. da hab ich auch-.. ja, da  
205 hab ich wirklich keinen Sinn mehr in meinem Leben gesehen.  
206 Als ich- als die Beziehung beendet war und ich da keinen..  
207 Freund mehr hatte. Hm... ja. Da hab ich zum ersten Mal so  
208 richtig bewusst gemerkt, irgendwie- was hat- oder hab mir

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- 209 bewusst überlegt, was hat mein Leben eigentlich für einen  
210 Sinn... (leise) Genau... Äh die zwei, oder?
- 211 27. I: Also hm wie gesagt, was ist damals mit Ihnen passiert,  
212 und welchen Einfluss hatten diese Erfahrungen?
- 213 28. X: Ähm.. ja, dann- als ich diese Beziehung da- als ich die  
214 richtige Sinn- Krise sozusagen hatte, da hab ich dann mir  
215 überlegt, was hat mein Leben noch für einen weiteren Sinn. Und  
216 da bin ich dann, ja, (lachend) auf Jesus gekommen. +
- 217 29. I: (leise) Ja. + Wenn wir nun die Gegenwart betrachten, äh  
218 wie würden Sie Ihre Eltern beschreiben?
- 219 30. X: Also seitdem ich in [Stadt B in Westdeutschland] bin,..  
220 und nicht mehr zuhause wohne und auch nur sehr selten  
221 zuhause bin. Ähm... kommt mir nur in den Sinn, (lachend) dass  
222 ich die besten Eltern habe, die man haben kann. + Und dass ich  
223 sie sehr liebe. Ähm sie sind sehr-... beide sehr verschieden und  
224 sehr.. ähm.. wie soll ich sagen?.. Man kann sie sehr gut um Rat  
225 fragen.. Weil sie sehr vernünftig sind und- aber nicht ähm- nicht  
226 konservativ, sondern sie denken nach, sie- sie ähm-.. ich kann  
227 mich mit ihnen unterhalten. Das bringt- also sie sind wirklich  
228 überlegt und.. nicht- es ist ihnen nicht alles gleichgültig. Also sie  
229 haben- sind nicht gleichgültig, sondern sind ähm-... ich merke,  
230 dass ich ihnen wichtig bin, und sie sind mir wichtig. Wie würde  
231 ich sie noch beschreiben? (leise) Hm.. + ja, (lachend) sie sind  
232 toll. + (lacht) + Ähm... manchmal rege ich mich auch über sie  
233 auf, weil sie so kompliziert sind und-... ja... Sie geben mir auf  
234 der einen Seite oft Halt, und auf der anderen Seite rege ich mich  
235 aber auch mal auf, über sie. Weil sie- weil sie Dinge anders  
236 machen wie ich und- hm.. ja. (lacht)
- 237 31. I: ... Und äh wie ist Ihre Beziehung zu Ihren Eltern jetzt?
- 238 32. X: .. Ähm ja, sie ist- also seit ich in [Stadt B in  
239 Westdeutschland] bin, ist die Beziehung relativ gut. Ja, also es  
240 ist.. sehr persönlich, und es ist (zögernd) trotz der + Entfernung  
241 und der- dem wenigen Sehen ist es ne sehr- ne enge  
242 Beziehung.. Ja, weil ich mit meinem Vater und auch meiner  
243 Mutter über... Probleme reden- rede und- und- und über  
244 persönliche Dinge rede und reden möchte und.. ich ge- erfahr  
245 immer mehr die-.. lerne sie immer mehr kennen. Und- und erfahr  
246 auch immer mehr über ihre A- über ihre Probleme. Und lerne sie  
247 dadurch immer mehr kennen. Ja.
-

- 248 **33. I: .. Hat sich Ihr Bild von Ihren Eltern im Laufe der Jahre**  
249 **verändert? Also wenn es solche Veränderungen gegeben hat,**  
250 **woran hat's dann äh gelegen?**
- 251 **34. X: Hm. Also die letzte Veränderung oder die- ja- nee. Die**  
252 **viellei- letzte Veränderung im Bild meiner Eltern, die ist wohl**  
253 **zustande gekommen durch den- durch den Umzug, ähm durch**  
254 **meinen Umzug nach [Stadt B in Westdeutschland]. Und dann in**  
255 **diesem Jahr hatten meine Eltern einen Autounfall, da hat sich**  
256 **mein Bild noch mal verändert, von meinen Elt- also von**  
257 **meinem.. Vater und von meiner Mutter auch. Ähm (sich fragend)**  
258 **welche Ereignisse noch? + .. Als mein Vater mir in der- in der**  
259 **Realschulzeit ähm- in der Abschlusszeit geholfen hat. Für**  
260 **meine.. (zögernd) Matheprüfung zu lernen und mir Dinge erklärt**  
261 **hat. Ähm hat sich mein Bild von ihm verändert. Und gefestigt**  
262 **und gestärkt. Und hm-.. und wenn ich-... wo hat sich mein Bild**  
263 **noch verändert? ... Eigentlich immer- also in der zweiten Zeit**  
264 **zwischen sechzehn und zwanzig hat sich das.. immer dann**  
265 **verändert, wenn es einen Konflikt gab.. Zwischen mir und**  
266 **meinen Eltern.. Und.. wenn man sich darüber dann**  
267 **ausgesprochen hat und.. den Konflikt geklärt hat, dann hat sich**  
268 **das Bild meistens geändert. Oder ergänzt. Ja.**
- 269 **35. I: ... Gibt es andere Beziehungen, die Ihnen bedeutsam**  
270 **erscheinen? Also das kann sich auf alle wichtigen Menschen**  
271 **beziehen, also auch solche, die nicht mehr leben.**
- 272 **36. X: Also meine.. beste Freundin in der Grundschule. Dann**  
273 **hat ich- dann eben dieser Freund.. Ähm.. den ich damals hatte,**  
274 **ein Jahr lang.. Dann.. ne gute Freundin von mir, die ich ab der..**  
275 **neunten Klasse hatte und habe, und dann eine sehr gute**  
276 **Freundin, mit der ich in die- zuhause in dieselbe Gemeinde**  
277 **gegangen bin. Mit der ich-.. ja. Immer noch sehr gut befreundet**  
278 **bin. Dann eine- noch eine Freundin, die in der Zeit, als ich mit-..**  
279 **die Beziehung zu meinem damaligen Freund beendet habe, sehr**  
280 **viel für mich da war und Zeit für mich hatte... Und dann hier in**  
281 **[Stadt B in Westdeutschland] zu verschiedenen.. Christen habe**  
282 **ich ne sehr enge Beziehung. Die sind auch wichtig für mich. Die**  
283 **Leute. Und so für mein Leben, dass sie mi- dass sie für mich**  
284 **sehr persönlich, sehr tiefgehend wichtig sind. Hm.. und dann**  
285 **mein- mein jüngerer Bruder war auch sehr- sehr- immer sehr**  
286 **wichtig für mich. Weil der Bruder, der so- fast so alt ist wie ich,**  
287 **ist nicht- hat nicht so ne große Rolle in meinem Leben wie der**  
288 **jüngere. (leise) Ja.**
-

- 289 37. I: ... Mit welchen Gruppen, welchen Einrichtungen,  
290 welchen Anliegen oder Projekten identi- identifizieren Sie sich?
- 291 38. X: Ähm.. also ich identifiziere mich mit-.. mit Christen, ja.  
292 Mit anderen Christen, die- denen Jesus wichtig ist, die mit Jesus  
293 leben. Mit, wenn man jetzt Gruppen nimmt, die Hochschul-SMD,  
294 die Studentenmission Deutschland.. Hier in [Stadt B in  
295 Westdeutschland] identifiziere ich mich mit der SMD mehr als  
296 mit der SMD deutschlandweit, mit den anderen Gruppen.  
297 Dennoch ist da auch ne Identifikation da, irgendwie. Ähm.. das  
298 als Gruppe und dann aber noch als- als- als Menschen- Gruppe,  
299 ja. Christen eigentlich auf der ganzen Welt... Und mit wem  
300 identifiziere ich mich noch? Mit- mit Studenten. Weil ich an der  
301 Uni bin und studiere... Ja.
- 302 39. I: Warum sind Ihnen diese Gruppen wichtig?
- 303 40. X: Hm die Christen sind mir einfach wichtig, weil sie das  
304 Gleiche glauben wie ich, und weil-.. ja, weil da einfach- ja, da ist  
305 Gemeinschaft und da ist- ich weiß, dass wir zusammen gehören,  
306 in gewisser Weise. Und dass da ähm- dass wir das Gleiche  
307 glauben und dass wir an Jesus Christus glauben, und dieser  
308 Glaube an Jesus Christus, der verbindet. Ähm und.. mit diesen  
309 Menschen.. erlebe ich äh-.. ja. Die erlebe ich auch Jesus, und  
310 das ist sehr- sehr wichtig, ja.
- 311 41. I: ... Spüren Sie, dass Ihr Leben einen Sinn hat? Was gibt  
312 Ihrem Leben Sinn?
- 313 42. X: Ähm also ich spüre nicht immer, dass mein Leben  
314 einen Sinn hat.. Ich weiß wohl, dass mein Leben einen Sinn hat.  
315 Dennoch zweifle ich- äh auch oft an diesem Sinn. Hm.. und wenn  
316 mir et- meinem Leben etwas Sinn gibt, dann ist es Jesus.. Der  
317 gibt meinem Leben eigentlich immer Sinn. Aber manchmal  
318 zweifle ich daran. Auch wenn es dennoch dann so ist, in dieser  
319 Zeit, wo ich zweifle. Ähm.. dann äh hat mein Leben auch  
320 dadurch einen großen Sinn, dass ich in der SMD mit arbeite.  
321 Also [quasi?] am Reich Gottes mit arbeite.. Mich da einsetze und  
322 einbringe und-... ja.
- 323 43. I: ... Wenn es etwas gäbe, was Sie an sich oder an Ihrem  
324 Leben ändern könnten, was würden Sie am liebsten ändern?
- 325 44. X: (lachend) Ich hätte gerne mehr Zeit. + (lacht) + Oder  
326 anders rum, ich würde gerne... ähm-.. im Moment würde ich  
327 gerne-.. ja... selbstbewusster sein und.. meine Zeit-.. ja, meine  
328 Prioritäten... besser.. mir setzen können und meine Zeit besser  
329 einteilen können. Ja.
-

- 330 45. I: ... Gibt es einen Glauben, gibt es Werte oder  
331 Verpflichtungen, die Ihnen in Ihrem Leben gerade jetzt  
332 besonders wichtig sind?
- 333 46. X: Mein Glaube eben, an Jesus Christus und..  
334 Verpflichtungen, die mir gerade jetzt besonders wichtig sind, ja  
335 meine Arbeit in der SMD. Ist in gewisser Weise eine..  
336 Verpflichtung, dennoch- obwohl ich es freiwillig tue und mir sehr  
337 viel Spaß macht, aber es ist eine wichtige Verpflichtung für  
338 mich, im Moment, ja.
- 339 47. I: Und wie sieht es mit Werten aus?
- 340 48. X: .. Ah- ich hab nicht so viele ähm Werte, die ich jetzt  
341 benennen würde, sondern das sind ähm- ja, eben mein-... mein  
342 Glaube, und im Endeffekt sind mir auch die Wert- ja, die Werte  
343 von meinem Glauben sind mir sehr wichtig. Also jetzt zum  
344 Beispiel... eben- ja. Nächstenliebe oder.. dass Jesus Christus  
345 jeden einzelnen Menschen liebt und.. dass ich diese Liebe  
346 eigentlich gerne weitergeben möchte. Oder dass in mir Jesus  
347 ist, der-.. weil er in mir ist, kann ich diese Liebe weitergeben.
- 348 49. I: .. Wann oder wo haben Sie das Gefühl, mit Gott oder mit  
349 dem Kosmos in Einklang zu sein?
- 350 50. X: .. Ähm eigentlich hab ich-... also- ähm.. hm das Gefühl,  
351 dass ich- dass ich mit- mit- mit Jesus im Einklang und mit Gott  
352 im Einklang bin oder mit dem Kosmos, hab ich schon mal relativ  
353 selten. Dennoch weiß ich und ich glaube, dass ich Frieden mit  
354 Gott habe. Und dass ich Frieden mit Jesus habe, weil ich glaube,  
355 dass Jesus Christus für mich gestorben ist. Und folglich habe  
356 ich den- ja-.. weiß ich und glaube ich, dass ich immer, egal wo  
357 ich bin, Einklang mit Gott und mit Jesus habe. Ich muss dazu  
358 nichts tun. Sondern.. er hat mich erwählt, und deshalb bin ich  
359 erlöst, sozusagen. Und er ist für mich gestorben, und es gilt ab  
360 dem Moment, wo ich es glaube, wo ich es annehme, im Glauben,  
361 bis in alle Ewigkeit. Deswegen bin ich in Einklang mit Jesus,  
362 sozusagen. Und.. alles andere, wo ich das Gefühl habe, dass-  
363 dass es nicht so ist, da täuscht mich mein Gefühl, weil mein Ge-  
364 mein Glaube sich nicht nur durch das Gefühl bestimmt. (leise)  
365 Ja... + Oder ja, der Glaube wird nicht vom- ist nicht ausschlag-  
366 nein, das Gefühl ist nicht ausschlaggebend für meinen Glauben,  
367 das Gefühl ist auch nicht die Grundlage für meinen Glauben,  
368 sondern die Grundlage vom Glauben ist Jesus Christus, ja .
- 369 51. I: ... Wie sieht Ihr Ideal reifen Glaubens aus? Also gibt es  
370 eine Person oder eine Philosophie, an der Sie sich orientieren?
-

- 371 **52. X:** Ja, das Ideal von meinem (lachend) Glauben ist mal  
372 wieder Jesus Christus, irgendwie. + Ich dachte das ganz oft oder  
373 i- also ist so. Ähm i- weil er war ohne Sünde, und er war perfekt,  
374 und er ist heilig, weil er Gott ist, und das ist wohl das Ideal- oder  
375 das- ähm.. wo ich irgendwann hinkommen.. werde, denke ich, in  
376 der Ewigkeit. Ich werde dann (lachend) noch immer nicht +  
377 Jesus sein, aber ich werde ähm-.. ich denke, dass- dass man  
378 nach dem- irgendwann nach dem jüngsten Gericht werde i-  
379 glaube ich, dass ich da Jesus sein werde. Und bei Gott sein  
380 werde. Und ähm.. da wird dann alles, was jetzt noch auf der Erde  
381 so ist und nicht göttlich erscheint und nicht heilig erscheint, das  
382 wird dann nicht mehr dort sein... Sondern da wird, wenn man' s  
383 mal so nennt, alles perfekt sein, sozusagen. Da wird wirklich  
384 alles perfekt sein, und da wird vollkommener Friede und  
385 vollkommene Liebe äh für immer sein. Und das ist so das  
386 (lachend) Ideal, + was ich glaube,.. sein wird und wo ich dabei  
387 sein- glaube, dass ich dabei sein werde.. Ja, aber ähm-.. und das  
388 ist auch in gewisser Weise ein- ja, es ist auch ein dahin leben.  
389 Zu diesem Ziel.. hin leben, und mein Leben verändert sich in  
390 diese Richtung. Also es verändert sich- mein Ziel ist es ein- dass  
391 sich mein Leben in diese Richtung- dass ich Jesus immer  
392 ähnlicher werde,.. ja das ist mein Ziel in meinem Leben. Auch,  
393 ja... (leise) Hm?
- 394 **53. I:** ... Wenn Sie eine wichtige Entscheidung zu treffen, wie  
395 gehen Sie dann gewöhnlich vor? (leise) Können Sie mir  
396 vielleicht ein Beispiel dafür nennen?
- 397 **54. X:** Hm also erst mal drücke ich mich vor der Entscheidung.  
398 Und ähm gehe eher chaotisch vor. Wenn ich dann merke, dass  
399 ich mich jetzt endgültig- dass ich mich jetzt wirklich langsam  
400 entscheiden muss, weil die Zeit drängt, zum Beispiel, dann-..  
401 nee, oder anders rum, von Anfang an, wo die Entscheidung fällt,  
402 frage ich danach, was Jesus möchte, und was- was Gottes.. Ziel  
403 ist und was er damit so- was er dazu denkt... Und dann.. hm... ja,  
404 suche ich mir die Anhaltspunkt, die für diese Entscheidung  
405 wichtig sind... Manchmal schreibe ich auch etwas dazu auf.  
406 Manchmal schreibe ich mir auch für und wider auf. Hm.. oder  
407 was spricht für das Eine, was spricht für das Andere.. Ähm und  
408 dann- zum Beispiel bei meinem- bei meiner Entscheidung und  
409 der Suche nach einem Studien- Platz ähm hab ich irgendwann-  
410 ich hatte die Vari- die Möglichkeit, zu- ich hab mir immer  
411 überlegt, BWL, Psychologie, [Studienfach A, pädagogischer  
412 Bereich], eins von diesen Fächern möchte ich gerne studieren.  
413 Irgendwann war es dann nur noch [Studienfach A,
-

414 pädagogischer Bereich] und BWL, weil ich dachte Psychologie  
415 ist mir doch zu-.. zu schwer, und da komme ich mit meinem  
416 Notendurchschnitt auch gar nicht rein, also hab ich auch die  
417 Bedingungen, die für die-.. für das eine- also für Psychologie ge-  
418 von außen an mich gestellt sind, hab ich- muss ich- hab ich-  
419 schaue ich erst mal, ob die- ob ich die erfülle oder nicht. Ähm..  
420 und... dann hab ich mir verschiedene BWL- und VWL-  
421 Vorlesungen an- in Universitäten und Fachhochschulen  
422 angeschaut, um zu sehen, ob mir das gefällt. Und habe Praktika  
423 gemacht. Um.. äh- ja, zu sehen, wie mir der Bereich gefällt. Wie  
424 die- mir die Bereiche gefallen, und dann hat mir am Besten der  
425 [Studienfach A, pädagogischer Bereich]bereich gefallen, und  
426 dann hab ich irgendwann gesagt, ok ich.. mach jetzt  
427 [Studienfach A, pädagogischer Bereich] und dann habe ich mir  
428 Universitäten im Internet angeschaut.. An denen man  
429 [Studienfach A, pädagogischer Bereich] studieren kann und hab  
430 ähm.. mir durchgelesen, auf der Homepage oder auf den  
431 Homepages, wie-.. wie der Studiengang aufgebaut ist und was  
432 die Inhalte sind genau, und um was es genau geht und.. dann  
433 hab ich mich an verschiedenen- in verschiedenen Städten  
434 beworben. Und hab gesagt, das wird dann- von einem werde ich  
435 eine Zusage bekommen, und das werde ich dann nehmen. Ja..  
436 So war's, ich hatte dann nur von [Stadt B in Westdeutschland]  
437 ne Zusage, und in der- in dem Zusammenhang hab ich dann  
438 auch gesagt, ok, ich hatte mich an ähm vier oder fünf  
439 Universitäten beworben und hab dann zu Jesus oder zu Gott  
440 gesagt, ja, also ich bewerbe mich jetzt an den verschiedenen  
441 Stellen und.. er soll bitte machen, dass ich an die Universität  
442 komme, wo ich- wo er mich haben möchte. Und ähm wo mein  
443 Platz ist, und ähm wo ich hingehen soll. Weil ich denk, das kann  
444 ein Gott machen, dass man nur von- dass man von bestimmten  
445 ähm ne Zusage bekommt und von anderen nicht. Oder das  
446 macht Gott nicht, aber Gott weiß das ja schon- weiß das schon  
447 viel früher und viel vorher, was alles sein wird und was..  
448 passieren wird, und deswegen ja,.. hab ich ihm da eigentlich  
449 vertraut, dann- dass das was dann kommen wird, richtig sein  
450 wird. Genau. So war's bei der Entscheidung über den  
451 Studienplatz.. Und bei anderen Entscheidungen, da zögere ich  
452 das Ende der Entscheidung immer ziemlich weit hinaus, und  
453 dann.. überlege ich mir oft, was ist jetzt sinnvoll zu tun... Und oft  
454 versuche ich dann- merke ich, wie ich mich davon abhängig- wie  
455 ich abhängig davon bin, was andere Menschen über die  
456 Entscheidung denken und versuche dann aber, den Aspekt, was

- 457           **Andere über mich denken, über meine Entscheidung denken,**  
458           **heraus zu nehmen, weil es dann wesentlich einfacher ist. Ja.**
- 459       **55.       I: .. Wenn Sie ein besonderes schwieriges Lebensproblem**  
460           **lösen müssen, an wem oder woran würden Sie sich orientieren?**
- 461       **56.       X: Ja. Ich würde mich orientieren an-.. an Jesus, an**  
462           **anderen Christen, an meinen Eltern. Ja.**
- 463       **57.       I: Glauben Sie, dass Handlungen eindeutig richtig oder**  
464           **falsch sein können? Ähm falls das- falls das so ist, äh wann ist**  
465           **eine Handlung richtig?**
- 466       **58.       X: (unsicher) Hm... ähm... + also für mich ist eine**  
467           **Handlung.. dann richtig,.. wenn sie Gottes Willen entspricht..**  
468           **Und wenn ich Gottes Willen mal nicht so genau kenne.. und**  
469           **nicht so genau weiß, was er jetzt möchte und nicht so genau**  
470           **weiß- und das dann nicht so ran festmachen kann und mir da**  
471           **unklar bin, darüber, dann ist ne Antwort- eine- ne- ne- na, eine**  
472           **Handlung richtig oder falsch ähm-.. hm, das ist schwer.. Das**  
473           **hängt dann von der Situation ab.. Wo zum Beispiel ne**  
474           **Entscheidung.. richtig- wo ich die dann- die kann ich- ich kann**  
475           **das meistens nur in der Situation sagen, ich kann jetzt nicht so**  
476           **allgemein sagen, was- wann Handl- an was sich das festmacht,**  
477           **dass Handlungen richtig oder falsch sind. Ich mach's von der**  
478           **Situation abhängig, und dann im Endeffekt auch davon,.. was**  
479           **Jesus getan hätte... Ja.. Und dann mache ich's auch an meinen-**  
480           **ja, ich kann da ganz meine ähm-.. die fallen mir jetzt gar nicht so**  
481           **sp- spontan ein, welche Entscheidungs- oder Handlungs- äh**  
482           **oder welche Anhaltspunkte ich da persönlich habe. Ob etwas**  
483           **falsch oder richtig ist. Dass es viel geht um den Umgang. Mit**  
484           **anderen Menschen. Wenn es Handlungen [von?] anderen**  
485           **Menschen sind, ob ich den legitim finde, und der macht sich**  
486           **ganz- ja, der macht sich ganz oft daran- eigentlich meistens**  
487           **daran fest, was Jesus getan hätte. Ja.**
- 488       **59.       I: ... Gibt es Handlungen oder Handlungsweisen, die**  
489           **grundsätzlich richtig sind, unabhängig von irgendwelchen**  
490           **Umständen?**
- 491       **60.       X: .. Ähm... ich denke, wenn man-.. was sind**  
492           **Handlungsweisen? ... Ja, ich denke, wenn-.. wenn jemand so**  
493           **handelt wie Jesus getan hätte, weil er das tut, .. weil er mit Jesus**  
494           **lebt und eine persönliche Beziehung zu Jesus hat, und weil**  
495           **Jesus in ihm ist, dann finde ich das richtig.. Grundsätzlich,**  
496           **eigentlich. Ja, grundsätzlich. Wenn jemand, wenn Menschen**  
497           **sich versöhnen und ähm einander wirklich vergeben,.. finde ich**  
498           **das richtig... Und das ist unabhängig von- ja, von Umständen.**
-

499 **Ob ich jemandem vergebe oder nicht. Weil das ist- also ich**  
500 **denke, ... das hat Jesus getan, und das ist das Allerwichtigste,**  
501 **was wir untereinander tun können. Obwohl ich denke, dass-**  
502 **dass.. wirkliche Vergebung nur geht, wenn man Jesus kennt..**  
503 **Hm... und andere Menschen so akzeptieren wie sie sind, weil**  
504 **Jesus sie so akzeptiert wie sie sind, ist auch eine absolute ähm**  
505 **richtige Handlungsweise oder Vorgehensweise, weil- glaube ich**  
506 **und- ja. Die unabhängig ist von den Umständen. Von den- von**  
507 **der Person, von meiner Lage, von mir, von- vielleicht von dem**  
508 **Problem der Person, vom Aussehen, von Äußerlichkeiten, von**  
509 **der Art oder den Umständen, in denen ich mich befinde.. Ja.**

510 **61. I: Und gibt es moralische Grundsätze, über die wir uns alle**  
511 **einig sein sollten?**

512 **62. X: Ja, ich fände es schön, wenn alle Menschen sich**  
513 **gegenseitig akzeptieren würden und sich vergeben würden und**  
514 **dass ein einfacher Fall würde und dass nicht so schwer für uns**  
515 **Menschen wäre. Das fände ich toll, aber.. ich denke, da werden**  
516 **wir nie hinkommen. (lacht) + .. Aber gibt es moralische**  
517 **Grundsätze, über die wir uns alle enig sein sollten? Das ist**  
518 **schwer, weil es das nie geben wird. Und deswegen kann ich da**  
519 **also auch nicht so sagen. (leise) Ja.**

520 **63. I: ... Glauben Sie, dass unser Leben als Menschen einen**  
521 **Sinn hat? Also wenn ja, äh worin, glauben Sie, besteht der?**

522 **64. X: Ja, ich glaube, dass er in Jesus Christus besteht. Dass**  
523 **Gott der Schöpfer ist und dass Gott sich jeden Menschen, so**  
524 **wie er auf der Erde ist, gewünscht hat und also ihn- ja, ihn**  
525 **geschaffen hat und dass wir dazu geschaffen sind,**  
526 **Gemeinschaft mit Gott zu haben und.. das ist sicher das**  
527 **Größtmögliche.**

528 **65. I: .. Gibt es so etwas wie einen Plan für unser Leben?**

529 **66. X: Ja, das denke ich auch.**

530 **67. I: Wird unser Leben von einer höheren Macht oder höheren**  
531 **Mächten beeinflusst?**

532 **68. X: Ja, das denke ich auch, von unsichtbaren Mächten. Von**  
533 **den- (lacht) + ja, von bösen und finsternen Mächten und von ähm**  
534 **guten Mächten, kann das, denk ich, beeinflusst werden. Ich**  
535 **denke, es gibt Gott und es gibt den Teufel und ähm in der**  
536 **unsichtbaren Welt passieren Dinge, das glaub ich auch, das-**  
537 **davon gehe ich aus, das erlebe ich auch. Ähm... und unser**  
538 **Leben wird.. von einer höheren Macht, ja, beeinflusst. Und**  
539 **manchmal gibt's ja zum Beispiel auch Naturkatastrophen.. Ob**

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540 **Gott die jetzt macht oder ob die einfach so kommen, aber es**  
541 **sind auch höhere Mächte und höhere Gewalten. Wo man als**  
542 **Mensch überhaupt keinen Einfluss darauf hat, und zum Beispiel**  
543 **Lawinen gehen vom Berg runter oder Hochwasser oder**  
544 **Waldbrände, die kann man- das sind- ja, Waldbrände nicht, aber**  
545 **Hochwasser zum Beispiel, das sind höhere Mächte, die kann**  
546 **man nicht- das passiert und- oder Erdbeben, diese Dinge**  
547 **passieren, und die kann man nicht aufhalten, und da ist man als**  
548 **Mensch hoffnungslos.. verloren und aufgeschmissen mit. Nee,**  
549 **hoffnungslos nicht, aber.. man kann es nicht aufhalten, man**  
550 **kann die bebende Erde nicht festhalten, zum Beispiel, ja.**

551 **69. I: ... Was denken Sie (räuspert sich) + über den Tod? Äh**  
552 **was passiert mit uns, wenn wir sterben?**

553 **70. X: Also über den leiblichen Tod denke ich.. irgendwann..**  
554 **stirbt jeder Mensch. Ist dann leiblich tot. Und lebt dann- der Leib**  
555 **liegt dann im Grab. Aber ich denke, dass die Seele nach dem**  
556 **Tod- [du da?]- ja, nach dem Tod weiter lebt. Und der Geist nach**  
557 **dem Tod weiter lebt. Meiner, weil ich an Jesus Christus glaube,**  
558 **und ich denke, dass alle die ähm.. Jesus Christus auf der Erde**  
559 **bekennen und ihm nachfolgen, die wird er im- im Himmel, am**  
560 **Tag des jüngsten Gerichts, wenn sich alle dafür rechtfertigen**  
561 **und für alle ihre Handlungen und alles, was sie getan und**  
562 **versprochen haben, rechtfertigen müssen, vor Gott,**  
563 **(Handy klingeln) ähm, glaube ich, dass ähm die Einen werden**  
564 **daz- (Ende Seite 1) Ok, äh ich denke eben, dass die Einen**  
565 **werden in der Ewigkeit bei Gott sein. Und da wo Frieden ist,**  
566 **sein. Und.. die Anderen, die eben Jesus nicht auf der Erde**  
567 **schon gekannt haben und ihm nachgefolgt sind, die werden dort**  
568 **sein, wo das Zähneknirschen ist, so steht's in der Bibel. Wo**  
569 **Elend und Zähneknirschen sind. Ja. Hm... ich denke, es gibt**  
570 **noch den-.. ja, für mich als Christ gibt es noch einen anderen**  
571 **Tod. Praktisch, ich denke, dass ich hm.. nicht leiblich, aber in**  
572 **meiner Seele und mein alter Mensch, den ich- der ich war, bevor**  
573 **ich angefangen hab, mit Jesus- mit Jesus Christus zu leben,**  
574 **ähm.. der ist gestorben, und dann wurde ich wiedergeboren,..**  
575 **und habe den heiligen Geist ähm und se- seitdem lebe ich mit**  
576 **Jesus. Ähm... deswegen denk ich, dass ich, wenn ich sterbe,**  
577 **leiblich wird sich für mich nicht viel ändern, weil mein Geist**  
578 **dann.. weiterleben wird, bei Gott. Und deswegen- ja.. Praktisch**  
579 **hat die- die Ewigkeit hat für mich schon angefangen mit dem-**  
580 **mit dem-.. mit dem Tod meines alten Menschen, sozusagen,**  
581 **meines- dem Menschen, der noch nicht mit Jesus Christus**  
582 **gelebt hat. Und äh- mit dem- mit dem neuen Leben, mit dem**

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- 583 **Leben mit Jesus Christus hat die- die Ewigkeit für mich**  
584 **angefangen und geht bis in Ewigkeit. Genau.**
- 585 **71. I: ... Halten Sie sich für religiös, äh gläubig oder spirituell?**  
586 **Und was bedeutet das dann für Sie?**
- 587 **72. X: Ja ich halte mich für gläubig. Und das heißt eben, dass**  
588 **ich für Jesus- dass Jesus Christus- dass ich an Jesus Christus**  
589 **glaube und dass Jesus Christus für mich gestorben ist und dass**  
590 **das die absolute Wahrheit in meinem Leben ist. Ja.**
- 591 **73. I: Und religiös?**
- 592 **74. X: Hm.. ja, ich würde- mich jetzt von den drei Wörtern**  
593 **religiös, gläubig und spirituell, würde ich mich als gläubig**  
594 **bezeichnen. Also nicht als religiös oder so, weil da muss man**  
595 **erst definieren, was ist religiös und ähm religiös ist nicht- ist für**  
596 **mich nicht Christsein, sondern ich würde mich als.. gläubigen**  
597 **Christen äh- verst- verstehe ich mich, und als frommen Christen**  
598 **der an- einfach an Jesus Christus glaubt, für den das Leben mit**  
599 **Jesus Christus wichtig ist, ja.**
- 600 **75. I: ... Gibt es religiöse Vorstellungen, Symbole oder Rituale,**  
601 **die Ihnen wichtig sind, oder die Ihnen wichtig gewesen sind? Äh**  
602 **wenn ja, welche sind das und warum sind beziehungsweise**  
603 **waren sie für Sie wichtig?**
- 604 **76. X: Ja, es gibt religiöse Vorstellungen, die wichtig sind für**  
605 **mich.. Und die sind immer noch wichtig für mich. Das ist eben,**  
606 **dass Jesus.. Christus (lachend) für mich gestorben ist, + für die**  
607 **Sünden der Menschen gestorben ist und die Menschen liebt. Ja.**  
608 **Aber das habe ich ja gerade (lachend) auch schon die ganze Zeit**  
609 **immer gesagt, + im Endeffekt. Ja.**
- 610 **77. I: Und äh Symbole. Zum Beispiel Kreuz oder Taube. (leise)**  
611 **Oder so.**
- 612 **78. X: Also das- ist jetzt nicht vom- von den Symbolen**  
613 **abhängig, mein Glaube. Das Kreuz ist wohl ein Symbol. Und-**  
614 **und steht für, Jesus Christus ist am Kreuz gestorben. Aber das**  
615 **ist jetzt nicht so äh, dass ich nur mit einem Kreuz glauben**  
616 **könnte, und das hat nicht so ne- ja.. Es geht nicht ums Kreuz,**  
617 **sondern um- um Jesus Christus, und dass Jesus Christus am**  
618 **Kreuz gestorben ist. Ja.**
- 619 **79. I: ... Äh beten Sie, meditieren Sie oder üben Sie in einer**  
620 **anderen Weise Ihre Spiritualität aus?**
- 621 **80. X: Ja, ich bete. Und rede.. mit Jesus und.. mal mache ich**  
622 **das- oft mache ich das inten- ja. Wenn ich- nehme ich mir Zeit**
-

623 dafür, das- mach das zuhause, in meinem Zimmer. Wo ich meine  
624 Ruhe habe und wo ich alleine bin. Mit Jesus, und da..  
625 Gemeinschaft mit Jesus haben kann und- aber auch wenn ich  
626 jetzt so durch die Uni laufe oder wenn ich in der Bahn sitze, rede  
627 ich auch mit Jesus und bin äh eben in Gedanken mit Jesus da  
628 am Reden.

629 81. I: .. Was ist Sünde? Was verstehen Sie darunter?

630 82. X: Ähm Sünde, darunter verstehe ich, das was die Bibel  
631 darunter versteht, und das ist die Trennung des Menschen von  
632 Gott. Ja.. Also.. Sünde. In der Bibel wird unterschieden zwischen  
633 der (sehr betont didaktisch und die Worte gewählt) Sünde und  
634 den Sünden. Und die Sünde ist das einfach, was jeden- was  
635 Menschen.. von Gott trennt. + Und das kommt daher, dass Adam  
636 und Eva von dem Baum der Erkenntnis gegessen haben, weil  
637 sie nicht gehorsam waren. Und daher, denk ich, ist jeder Mensch  
638 erst mal bei seiner Geburt von Jesus getrennt. Und erst wenn er  
639 Jesus Christus als seinen persönlichen Erlöser, Retter und..  
640 Gott annimmt, und glaubt, dass er für ihn gestorben ist, dann..  
641 dadurch- und die Vergebung von Jesus annimmt, dadurch- und  
642 daran glaubt, dass diese Vergebung des- [...] genau diese  
643 Sünde, mit diesem Tod am Kreuz geschehen ist. Und dass die  
644 Versöhnung des Menschen mit Gott am- durch Jesus Christus  
645 am Kreuz geschehen ist, wer das glaubt, ich denke, dem ist  
646 dann die Sünde vergeben. Und ähm.. für den wird das im Leben  
647 wahr... Und (wieder sehr didaktisch betont) die Sünden + sind  
648 Dinge, die ich tue, die.. nicht.. dem entsprechen, was Jesus  
649 Christus getan hätte. Ja.

650 83. I: .. Ähm wie erklären Sie das Böse in der Welt?

651 84. X: Hm. Ja, wie erkläre ich das Böse in der Welt? Ähm..  
652 ähm jetzt das- das- die- alles Böse, was es in unserer Welt gibt  
653 oder ähm dass es den Teufel gibt?

654 85. I: Also das Böse (leise) in der Welt.

655 86. X: Was in der Welt ist, Krieg und so was.

656 87. I: Mhm.

657 88. X: Oder- oder- oder Räuber oder was auch immer.

658 89. I: Mhm.

659 90. X: Ich denke, das kommt daher, dass- in der Bibel steht,  
660 wir leben in einer gefallenen Welt. Diese Welt ist nicht perfekt.  
661 Sondern die ist unvollkommen. Weil die Menschen, die in dieser  
662 Welt mit leben, getrennt sind von Gott.. Genau. Daher, kommt,

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663           denk ich, das Böse in der Welt. Weil jeder Mensch- weil die  
664           Menschen aus sich heraus nichts Gutes im Sinne von der Bibel  
665           und im Sinne dessen, was Jesus wirklich getan hätte, nichts-  
666           nichts- diese- nicht diese guten Dinge, die Jesus getan hätte,  
667           machen. Und vollbringen können. Aus ihrer eigenen Kraft..  
668           Ähm.. weil- weil sie eben unvollkommen sind. Ja.

669           **91.        I: .. Wenn Menschen sich über religiöse Fragen nicht einig**  
670           **sind, äh wie können solche religiösen Konflikte gelöst werden?**

671           **92.        X: Wenn Menschen sich über religiöse Fragen nicht**  
672           **einigen- einig sind, hm. Ähm.. also wenn das jetzt zum Beispiel..**  
673           **zwischen- wenn es ein- ein Christ und ein Moslem miteinander**  
674           **diskutieren und sprechen und sich nicht einig werden, ich**  
675           **denke, dann werden sie sich.. nicht einig werden können. Sie**  
676           **werden sich nicht einig, weil sie sehr unterschiedliche Dinge**  
677           **glauben. Dann ist da einfach eine Kluft da.. Sie werden sich erst**  
678           **einig, wenn der Eine das von dem Anderen annimmt und glaubt.**  
679           **Oder der Andere es von dem Anderen. Der Andere es von dem**  
680           **Einen.. glaubt. Ähm und ansonsten wenn es unter Christen**  
681           **religiöse-.. religiöse Fragen gibt, die nicht gelöst werden**  
682           **können, dann müssen sie einfach in die Bibel schauen, und da**  
683           **gucken, was da steht und.. ähm.. daran glauben und- und sich**  
684           **anschauen, was Jesus für sie getan hat. Und wenn zwischen**  
685           **Christen und anderen religiösen.. Gemeinschaften, Gruppen,**  
686           **Religionen Streit besteht, dann wird es da keine Einigung,**  
687           **niemals, geben. Denke ich, weil.. die Bibel einen**  
688           **Absolutheitsanspruch hat und weil Jesus sagt, dass er der- die**  
689           **Wahrheit, der Weg, die Wahrheit und das Leben ist, und.. wer**  
690           **das glaubt, der- der glaubt das und für den kommt nichts**  
691           **anderes in Frage. Denke ich und.. da wird's keinen Sinn machen,**  
692           **sich auf ein Kompromiss zu einigen, den wird es, denk ich,**  
693           **niemals geben.**

694           **93.        I: ... Ich bedanke mich bei Ihnen für das Interview.**

695           **94.        X: Ja.**

696           **95.        I: Vielen Dank.**

697           **96.        X: Gern geschehen.**

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