
The Fossett Framework: A Theological–Anthropological Model of Identity Rupture and Re-Formation

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Identity rupture represents one of the most destabilizing experiences in human life, disrupting relational belonging, narrative coherence, embodiment, and vocational orientation. While theological anthropology has long emphasized the relational and storied nature of the human person, it has offered fewer process-oriented accounts of how identity is reconstituted following profound disruption. This article presents the Fossett Framework as a theological–anthropological model that interprets rupture as an ontological disturbance rather than as a primarily psychological or therapeutic event. Drawing on Christian anthropology alongside interdisciplinary insights from narrative and trauma studies, the Framework articulates four movements—Rupture, Descent, Turning, and Re-Formation—through which the human person undergoes reconstitution rather than recovery. Identity is understood as a dynamic process of becoming, mediated through communal belonging, relational presence, and theological meaning-making. By positioning community as a theological agent in the restoration of personhood, the Fossett Framework contributes a constructive process-oriented account of identity re-formation to contemporary debates concerning relationality, suffering, and human becoming.

Introduction

Identity rupture is among the most disorienting experiences a human being can endure. Whether caused by grief, betrayal, vocational collapse, or the loss of a defining relationship, rupture destabilizes the coherence of the self and fractures the relational bonds through which personhood is ordinarily sustained (Herman 2015; van der Kolk 2014). Theological anthropology has long affirmed that the human person is fundamentally relational, storied, and oriented toward meaning; yet the field has offered fewer constructive accounts of how the self is re-formed when those relational and narrative structures collapse (Kelsey 2009; Volf 1996).

This article proposes the Fossett Framework as a constructive theological–anthropological model for understanding identity rupture and the processes by which the self is reconstituted. Developed through interdisciplinary engagement with psychology and theology, the Framework interprets rupture not merely as emotional or psychological distress but as an

anthropological crisis that touches the deepest dimensions of personhood.

The Framework unfolds in four movements—Rupture, Descent, Turning, and Re-Formation—each illuminating a dimension of the human person's struggle to regain coherence after destabilization. These movements describe how meaning-making, relational presence, and communal participation contribute to the restoration of identity. While drawing on insights from narrative psychology and pastoral theology (McAdams 2013; Ricoeur 1992), the Framework ultimately advances theological anthropology by offering an account of human becoming under conditions of disruption.

This article stands within constructive theological anthropology, arguing that identity rupture reveals the relational, narrative, embodied, and vocational ontology of the human person. While psychological research serves as an interdisciplinary conversation partner, the Fossett Framework is fundamentally a theological account of personhood under disruption. Rupture is approached not primarily as a clinical

phenomenon but as an anthropological event that exposes creaturely dependence, relational fragility, and the need for ontological reconstitution through communal belonging and participation in divine life.

By situating identity rupture within the broader theological understanding of *imago Dei*, relationality, and vocation, this article contributes to contemporary debates about personhood, trauma, and the dynamics of human becoming (Barth 1960; Bonhoeffer 1995).

Methodological Orientation and Development of the Framework

The Fossett Framework is presented as a constructive theological-anthropological model developed through interdisciplinary synthesis rather than empirical investigation. It is not intended as a clinical protocol or predictive theory, but as an interpretive framework that clarifies how identity is destabilized and reconstituted under conditions of rupture. As such, the Framework functions heuristically: it provides a conceptual lens through which patterns of disruption, disintegration, relational reorientation, and re-formation can be recognized across diverse contexts, including bereavement, vocational loss, relational breakdown, and institutional collapse. Its purpose is not to prescribe uniform outcomes, but to illuminate recurring structures of human becoming that emerge when the coherence of the self is disrupted.

The framework does not originate from a single disciplinary method but from the convergence of multiple interpretive streams. Theologically, it is grounded in an account of personhood shaped by the *imago Dei*, relational ontology, and vocational participation in divine life (Barth 1960; Bonhoeffer 1995; Kelsey 2009). Psychologically and narratively, it draws on insights into identity formation, fragmentation, and meaning-making (McAdams 2013; Ricoeur 1992), as well as trauma research that highlights the embodied and relational dimensions of disruption (Herman 2015; van der Kolk 2014). Anthropologically, it engages accounts of rupture and transformation that emphasize the relational and communal constitution of the self.

In addition to these interdisciplinary sources, the framework is informed by pastoral and observational encounters with individuals navigating bereavement, vocational loss, relational breakdown, and other forms of identity destabilization. These encounters have revealed recurring patterns in how persons experience

the collapse of meaning, inhabit periods of disorientation, and gradually reconstitute identity through relational presence and shared narrative reconstruction.

Accordingly, the Fossett Framework is best understood as a conceptual and theological heuristic that interprets identity rupture as an ontological disturbance within relational and communal life. It is not intended as a clinical model or empirical theory, but as an interpretive framework that illuminates the processes through which personhood is destabilized and reconstituted. Its aim is to provide a coherent account of human becoming under conditions of disruption, integrating theological, relational, and narrative dimensions into a process-oriented understanding of identity re-formation.

Theological Anthropology and the Human Person

Theological anthropology begins with the conviction that the human person is created, sustained, and understood in relation to God and others. Personhood is not a static essence but a dynamic reality shaped through relationality, narrative, embodiment, and vocation (Kelsey 2009; Coakley 2013).

Central to this understanding is the *imago Dei*, which frames human identity as both gift and calling. The image of God is not merely an ontological marker but a relational and vocational orientation: the human person reflects God through communion, agency, and participation in God's purposes (Barth 1960; Bonhoeffer 1995).

Within this framework, identity is understood not as a static attribute but as a relational and vocational orientation. Identity rupture does not erase the divine image, but it impairs the person's capacity to participate relationally, narratively, and vocationally in the life that image signifies. This distinction invites further clarification of the ontological claims guiding the Framework. The term *ontological disturbance* is used here not to suggest an alteration in the essential being of the human person, but to describe a disruption in the person's lived capacity to participate in relational, narrative, embodied, and vocational dimensions of existence. Personhood, grounded in the *imago Dei*, remains intact as a theological constant; what is destabilized is the coherence through which that personhood is experienced and expressed. Accordingly, *reconstitution of personhood* refers not to the creation of a new essence, but to the

reorganization of identity through renewed relational participation and meaning-making. This process reflects what may be described as *human becoming*: the dynamic unfolding of identity through relational and communal life rather than the recovery of a fixed prior state. Within this framework, *relational participation* names the ongoing process by which persons are constituted and sustained through presence, recognition, and shared life with others. Ontological re-formation therefore signifies a transformation in the lived structure of identity—how the person inhabits self, others, and world—while affirming the continuity of personhood as grounded in divine creation.

Re-Formation therefore involves the restoration of relational capacity and meaning-bearing participation rather than a return to a prior psychological state. The image of God is re-inhabited through renewed belonging, embodied presence, and shared vocation.

The storied nature of the self further illuminates the fragility and resilience of human identity (McAdams & McLean 2013; Ricoeur 1992). Embodiment grounds identity in vulnerability (van der Kolk 2014). Finally, communal belonging provides the relational scaffolding through which identity is affirmed and restored (Baumeister & Leary 1995).

Personhood Under Conditions of Rupture

Identity rupture discloses dimensions of human personhood that often remain implicit during periods of stability. When relational bonds, narrative coherence, embodiment, or vocational orientation are disrupted, the self does not merely experience distress but undergoes ontological destabilization.

From a theological-anthropological perspective, rupture exposes the fragility of creaturely existence and the limits of autonomous selfhood. The loss of narrative continuity suspends the person between a past that no longer holds and a future that cannot yet be imagined. Relational disconnection diminishes belonging, while embodied responses further destabilize the person's sense of coherence and agency.

Rupture therefore functions as an anthropological unveiling, revealing identity as continually sustained through relationship, story, embodiment, and vocation. Restoration consequently requires ontological reconstitution through relational presence, communal witness, and theological meaning-making.

Identity Rupture as an Anthropological Event

Identity rupture unsettles the fundamental structures through which the human person inhabits the world (Herman 2015). From a theological-anthropological perspective, rupture disrupts the relational orientation of the *imago Dei*, fractures narrative continuity, and intensifies embodied vulnerability (Baumeister & Leary 1995; van der Kolk 2014).

Understanding rupture in this way clarifies why identity reconstruction requires more than cognitive reframing. The self must be reconstituted through relational presence, communal participation, and theological meaning-making.

The Fossett Framework

The Fossett Framework articulates a four-movement process—Rupture, Descent, Turning, and Re-Formation—describing how the human person undergoes ontological reconstitution.

1. Rupture

The moment of destabilization, revealing the relational and narrative foundations of identity (McAdams 2013).

Rupture names the initial event or realization that collapses the assumed continuity of a person's life. It may arrive suddenly, as in the death of a spouse, or gradually, through cumulative losses that finally overwhelm the self's capacity to adapt. In either case, rupture exposes identity as fundamentally relational and storied. What is lost is not merely a person or circumstance, but the organizing framework through which meaning, belonging, and future orientation were sustained.

Pastoral vignette: death of a spouse

Consider the experience of a woman who loses her husband after decades of shared life. In the weeks following the funeral, she does not simply grieve his absence. She finds herself unable to answer ordinary questions: *Who am I now? Where do I belong? What does tomorrow hold?*

Her days feel unstructured. Familiar routines—morning coffee, shared meals, evening conversations—no longer anchor her sense of self. Friends offer

comfort, yet their presence cannot restore the relational world that has vanished. Even her body participates in the rupture: sleep becomes fragmented, appetite fades, and exhaustion settles in. She describes the experience not as sadness alone, but as disorientation—“like the ground disappeared.”

What has been ruptured is not only attachment, but identity itself. Her role as spouse, companion, and co-narrator of a shared life story has collapsed. The future she imagined is no longer available. She inhabits a space between what was and what cannot yet be envisioned. This dislocation illustrates rupture as an ontological disturbance: the loss of the relational and narrative structures through which her identity had been sustained, leaving the self without its prior coherence.

Workplace restructuring

A parallel form of rupture appears in organizational contexts. A mid-career professional is abruptly laid off during corporate restructuring. The job loss is financially stressful, but the deeper disruption lies elsewhere. Work had provided structure, social connection, and vocational identity. Without it, the person experiences a sudden erosion of purpose and coherence.

Former colleagues disappear overnight. Daily rhythms dissolve. The individual begins to question personal worth and direction. As with bereavement, the loss destabilizes narrative continuity and relational belonging. The person is left suspended between an obsolete past and an uncertain future.

Though one rupture occurs through death and the other through institutional collapse, both expose the same anthropological reality: identity is not internally possessed but sustained through relationship, story, embodiment, and vocation.

Interpretive synthesis

These experiences illustrate why rupture must be understood as an ontological disturbance rather than merely an emotional or psychological event. In both cases, the self loses its organizing center. Relational bonds are severed, narrative coherence fractures, embodied security weakens, and vocational orientation dissolves.

Rupture reveals the participatory foundations of personhood. When that participation collapses, the

self enters a state of suspension. Meaning cannot be quickly reconstructed, because the relational and narrative scaffolding that once supported it is gone.

This is the threshold moment named by the Fossett Framework. Rupture exposes the fragility of human identity and initiates the deeper movements that follow. What emerges next is not immediate healing, but descent—a period in which the person must inhabit loss before any reconstitution of meaning becomes possible.

2. Descent

The period of disintegration and lament reflecting anthropological vulnerability (Lartey 2003).

If rupture names the moment the structure collapses, descent names what follows. It is the prolonged inhabiting of loss, the experience of disorientation without immediate resolution. Descent is not simply sadness; it is the destabilized self learning to exist without the former scaffolding of identity. The future remains obscured. The past feels irretrievable. The present becomes suspended terrain.

Pastoral vignette: prolonged grief after spousal death

In the months following her husband's death, the woman who once managed a full household begins withdrawing from communal life. Invitations go unanswered. Church attendance becomes sporadic. Prayer feels hollow. She describes feeling “numb,” then “angry,” then “empty,” often within the same day.

Well-meaning friends encourage strength or distraction, but neither addresses the underlying reality: she no longer recognizes herself. The roles that once organized her life—partner, confidant, co-decision-maker—have disappeared. Even her body feels altered: fatigue persists, concentration falters, and small tasks feel insurmountable.

This is not regression but descent: a sustained encounter with the collapse of previously organizing structures of identity, in which the self is exposed to its own instability. The self, stripped of former coherence, must confront its fragility. Lament becomes not only emotional expression but anthropological exposure—the realization that identity was sustained through relational participation more deeply than previously acknowledged.

Addiction recovery “bottom”

A similar descent appears in addiction recovery. After a crisis—perhaps a DUI arrest or family intervention—the individual enters sobriety not into clarity but into disintegration. The substances that once numbed or structured experience are removed. Relationships strained by years of behavior remain fragile. Shame surfaces. Isolation intensifies.

Early sobriety often brings heightened vulnerability rather than immediate relief. The person confronts memories, fractured trust, and an unstable sense of self. Without the coping mechanism that once masked pain, the individual must face the underlying rupture. Identity feels exposed, uncertain, and suspended.

In both cases, descent is not failure but exposure. The protective narratives that once sustained functioning have collapsed. The self stands without its prior defenses.

Interpretive synthesis

Descent reveals anthropological vulnerability. The human person, created for relational participation and narrative coherence, cannot bypass the disintegration that rupture initiates. Attempts to prematurely restore stability often deepen fragmentation, because they ignore the ontological depth of the disturbance.

Within the Fossett Framework, descent is necessary. It names the period in which the self confronts its creaturely limits, its dependence upon communal belonging, and its inability to reconstruct identity through will alone. Embodied fatigue, emotional volatility, and relational withdrawal are not pathologies to be immediately corrected but indicators that the person is inhabiting the reality of rupture.

Only within descent does the possibility of genuine turning emerge. Without descent, restoration risks becoming superficial reconstruction rather than authentic re-formation.

3. Turning

The emergence of meaning-making through relational witness and narrative possibility (McAdams 2013).

Turning does not arrive as resolution. It emerges quietly, often unexpectedly, within the vulnerability of descent. It is marked not by the disappearance of pain but by the first signs that meaning might again be

possible. Turning names the moment when the self begins to orient, however tentatively, toward relationship and future imagination.

Pastoral vignette: relational presence after prolonged grief

Months after her husband's death, the woman receives a visit from a longtime friend who does not offer advice or encouragement. Instead, she sits beside her in silence, listens without interruption, and acknowledges the depth of her loss without attempting to fix it.

In this presence, something shifts. The widow does not feel healed, but she feels seen. Later, she accepts an invitation to a small support group. There, she hears others name experiences that mirror her own disorientation. She begins to articulate her story, haltingly at first. The future remains unclear, but she is no longer entirely alone within it.

This is turning; not a cognitive breakthrough, but a relational re-entry in which the self begins to regain coherence through presence, recognition, and shared narrative space. The self begins to take shape again through being recognized, accompanied, and gently re-situated within a shared narrative.

Mentorship following workplace collapse

After being laid off, the displaced professional reconnects with a former colleague who offers practical assistance—resume review, networking contacts—but also something deeper: affirmation of competence and worth beyond job title.

Through these interactions, the individual begins to imagine new vocational possibilities. The narrative of failure gives way to one of transition. While uncertainty remains, the person re-engages with agency. Identity begins to reorganize around emerging relationships rather than lost roles.

In both contexts, turning is catalyzed not by internal resolve but by external presence. Another person holds space long enough for the self to reorient.

Interpretive synthesis

Turning reveals that identity reconstitution is relational before it is cognitive. Meaning does not arise in isolation but through encounter. The wounded self requires a witness—someone willing to remain present within ambiguity.

Within the Fossett Framework, turning marks the initial movement toward re-formation. Narrative possibility reappears. Relational trust begins to rebuild. The person does not yet inhabit a new identity, but the conditions for becoming are established.

This moment underscores a central claim of the Framework: community functions as a theological agent in restoration. Through embodied presence and mutual recognition, relational spaces reopen pathways for meaning-making. Turning is the threshold where rupture begins to yield to reconstitution.

4. Re-Formation

The emergence of a reconstituted self grounded in renewed belonging, narrative coherence, and vocational clarity (Volf 1996).

Re-Formation names the gradual emergence of a reconstituted self. It does not signify a return to a previous identity, nor does it imply the erasure of loss. Rather, it marks an ontological shift in which the person inhabits a changed reality with new coherence. The past remains part of the story, but it no longer defines the limits of becoming.

Pastoral vignette: inhabiting life after loss

Over time, the woman widowed by her husband's death begins to participate again in ordinary life. She volunteers at a community center, reconnects with friends, and establishes new rhythms in her home. Grief still surfaces, often unexpectedly, but it no longer dominates every waking moment.

She speaks differently about herself. Where once she described only what had been taken, she now names what is emerging: deeper empathy, a quieter strength, a renewed sense of purpose in accompanying others through loss. Her identity has not been restored; it has been re-formed. What emerges is not a return to a previous self, but a reconstituted identity in which loss has been integrated into a new configuration of meaning, relational belonging, and vocational orientation. She remains marked by grief, yet she also embodies a new posture toward life.

Vocational reorientation after disruption

The professional who lost his job eventually secures new employment, but more significantly, he approaches work differently. He sets clearer

boundaries, invests more intentionally in relationships, and pursues mentoring opportunities. The disruption prompted a reassessment of values and priorities. Success is no longer defined solely by advancement but by meaningful contribution.

Here too, identity has shifted. The rupture becomes integrated into a broader narrative of growth and reorientation.

Interpretive synthesis

Re-Formation reflects the ontological reorganization of the self through renewed relational participation, narrative coherence, and vocational orientation. Healing is not the recovery of a former identity but the emergence of a reconstituted one. The person carries forward the memory of rupture while inhabiting a new way of being.

Within the Fossett Framework, Re-Formation represents human becoming in the aftermath of disruption. Identity is reconstituted through communal belonging and sustained relational presence. The self regains coherence not through solitary effort but through participation in shared life.

This movement clarifies why restoration must be understood theologically rather than therapeutically alone. The person does not simply adapt; they are re-formed through grace mediated by the community. Re-Formation affirms that suffering does not negate personhood but reshapes it, opening pathways toward renewed meaning and vocation. A critical distinction emerges at this point between recovery and re-formation. Recovery, as it is often understood within therapeutic and popular discourse, implies a return to a prior state of functioning—a restoration of the self as it existed before disruption. Such a model assumes that the pre-rupture identity remains the normative reference point toward which healing should aim. By contrast, re-formation reflects a different anthropological and theological account of human becoming. The self that emerges after rupture is not a reinstatement of what was, but a reconstituted identity shaped through the integration of loss, relational re-engagement, and renewed meaning-making. This distinction is not merely semantic but reflects a deeper claim: rupture participates in transformation rather than interrupting it. Theologically, this aligns with accounts of formation in which the human person is not restored to an original static condition but is continually being formed through participation in relational and communal life. Re-formation therefore

names a process in which suffering becomes integrated into the unfolding of identity, not as a detour from becoming, but as one of its constitutive conditions.

For clarity, the four movements of the Fossett Framework may be understood as a coherent process describing the reconstitution of identity under conditions of rupture:

- *Rupture* names the collapse of relational, narrative, embodied, and vocational coherence, exposing the participatory foundations of identity.
- *Descent* describes the sustained inhabiting of disorientation and disintegration, in which the self confronts its vulnerability and the loss of prior meaning structures.
- *Turning* marks the emergence of relational reorientation, where meaning begins to reappear through presence, recognition, and shared narrative space.
- *Re-Formation* signifies the ontological reconstitution of the self, as identity is reorganized through renewed belonging, narrative coherence, and vocational direction.

These movements are not strictly linear stages but interrelated dynamics through which the human person undergoes re-formation. Together, they provide a conceptual map for understanding how identity is destabilized and reconstituted through relational participation and meaning-making.

Rupture and the Transformation of the Self: A Comparative Anthropological Conversation

Recent anthropological work on Christian conversion offers a valuable comparative lens for understanding identity rupture. Scholars examining evangelical movements across diverse cultural contexts describe conversion not merely as religious affiliation but as a profound transformation of the self, often catalyzed by moments of discontinuity they term “rupture.” These ruptures destabilize prior ways of inhabiting the world and initiate processes of reorientation involving embodiment, relationality, and meaning-making (Robbins, Schieffelin, and Vilça 2014).

In this literature, rupture marks a break in continuity that exposes the constructed nature of identity. Conversion is understood as involving shifts in interiority, communication, relational boundaries,

and moral orientation. Individuals encounter a disruption that renders former narratives insufficient, requiring the adoption of new interpretive frameworks through which the self is reconfigured. Anthropologists document how such transformations are mediated through community practices, embodied disciplines, and emerging narratives that reorganize personal and social life.

What is striking in these accounts is the recognition that rupture is not limited to religious experience. Rather, it functions as an anthropological category describing moments when identity becomes unstable and must be renegotiated. The converted self is not simply persuaded cognitively; it is reshaped through relational participation and altered modes of belonging. Rupture thus reveals identity as dynamic and relational rather than fixed.

The Fossett Framework converges with this anthropological insight while extending it beyond conversion contexts. Whereas anthropological analyses primarily describe how rupture reorganizes the self, the Framework offers a constructive account of how reconstitution unfolds across multiple domains of human experience. Bereavement, institutional collapse, trauma, addiction recovery, and vocational loss produce disruptions structurally similar to those observed in conversion: narrative suspension, relational dislocation, embodied vulnerability, and the erosion of prior meaning systems.

In each case, rupture initiates a sequence not unlike that observed in anthropological studies of conversion. Individuals enter descent, confronting vulnerability and disintegration; they encounter turning through relational witness and emerging narrative possibility; and they move toward re-formation as identity is reconstituted through renewed belonging and vocational orientation. What differs is not the structure of rupture but the interpretive horizon within which restoration is understood.

Anthropological literature primarily analyzes rupture descriptively, tracing how cultural systems facilitate self-transformation. The Fossett Framework builds upon this insight by offering a theological-anthropological account of restoration following rupture. It conceptualizes re-formation not merely as adaptation but as ontological reorganization mediated through communal presence and theological meaning-making. Identity is not reconstructed through individual effort alone but reconstituted through participation in shared life.

By placing rupture within a broader account of human becoming, the Fossett Framework contributes a constructive dimension to existing anthropological conversations. It affirms that rupture exposes the relational foundations of personhood while also naming the pathways through which coherence can re-emerge. In doing so, the Framework bridges descriptive anthropology and theological anthropology, articulating how disrupted selves are restored through grace-infused relational processes that transcend any single domain of experience.

While anthropological accounts of rupture provide rich descriptive analyses of how selves are transformed within particular cultural and religious contexts, they do not typically offer a constructive account of how identity is reconstituted following disruption. The Fossett Framework extends this conversation by moving beyond description toward a theological-anthropological articulation of re-formation as a relational and ontological process. In doing so, it not only affirms rupture as a fundamental feature of human becoming, but also clarifies the conditions under which coherence may re-emerge through relational participation, communal presence, and meaning-making grounded in theological anthropology.

Contributions to Theological Anthropology

The Fossett Framework contributes to theological anthropology by offering a process-oriented account of identity re-formation under conditions of rupture. First, it conceptualizes rupture not as a primarily psychological or emotional event, but as an ontological disturbance that disrupts the relational, narrative, embodied, and vocational coherence through which personhood is lived. Second, it articulates identity not as a fixed essence to be recovered, but as a dynamic process of becoming, in which re-formation emerges through the integration of loss rather than a return to a prior state. Third, the Framework locates the work of restoration within relational and communal participation, positioning community not as a secondary support but as a theological agent through which personhood is reconstituted. Finally, it reframes healing as re-formation rather than recovery, emphasizing that the self is not restored to what was, but is reconstituted through renewed participation in shared life.

While Kelsey emphasizes identity grounded in divine address and Volf highlights reconciliation

through relational embrace, the Fossett Framework attends specifically to the anthropological dynamics of rupture that render the person unable to meaningfully receive divine address or inhabit relational reconciliation without prior reconstitution. By naming these dynamics, the Framework extends theological anthropology's account of becoming by articulating how personhood is reconstituted when relational, narrative, and vocational structures collapse.

By engaging anthropological accounts of rupture and self-transformation, the Fossett Framework extends theological anthropology beyond descriptive analysis to offer a constructive model of identity re-formation across bereavement, institutional loss, trauma, and vocational disruption.

Conclusion

Identity rupture exposes the relational fragility of the human person across pastoral, institutional, and personal domains. The Fossett Framework offers a theological-anthropological account of re-formation through Rupture, Descent, Turning, and Re-Formation, demonstrating that identity reconstitution is not merely psychological recovery but ontological transformation.

By integrating lived experience with interdisciplinary insight, this article has shown how disrupted selves are reconstituted through relational participation and renewed narrative coherence. In conversation with anthropological accounts of rupture and self-transformation, the Framework advances a constructive model of human becoming that extends beyond religious conversion to encompass bereavement, vocational loss, trauma, and identity destabilization.

Human becoming unfolds not in isolation but through grace-mediated participation in shared life. Rupture does not interrupt the formation of identity; it reveals the conditions under which identity is always being formed. The Fossett Framework affirms that restoration emerges relationally, as persons are re-formed through community, meaning-making, and renewed vocational orientation.

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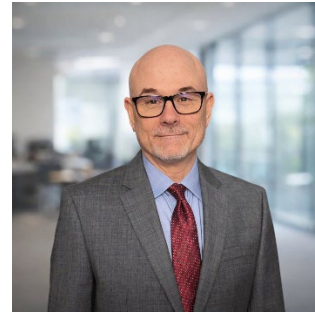
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