



An Applied Method for Undertaking Phenomenological Explication of Interview Transcripts

by Stuart Devenish

The author provides a description of the method of phenomenological explication he used in his recently completed PhD dissertation. He details the difficulties he experienced as a new researcher in phenomenology, and provides a record of his journey toward discovering a new and innovative approach to applied phenomenology. Finally, he provides a step by step demonstration of applied phenomenological explication and gives examples from his research.

Introduction

In undertaking first-attempt research in phenomenology at doctoral level, I was faced with the problem of locating an adequate procedure for undertaking the process of phenomenological explication. The sense-data I was seeking to explicate was religious experience which is notorious in its non-availability for requisition and analysis by available social-scientific methodologies. My research was focused around the question: "What changes in belief, attitude and action; relating to God, self and world; took place before, during and after conversion?" It sought to address the lived-experience of converts who were actively engaged in the event-process of conversion, and therefore was required to provide insights into radical changes in respondents' inward affective and attributional states. In short, it sought to understand converts' experiences of meaning-change or epistemological transformation which resulted from the conversion event-process. I quickly became convinced that phenomenology was the methodology most appropriately suited

to access and describe the religious experiences informants divulged in their interviews. I felt that other methodologies from the disciplines of psychology, philosophy and theology were incapable of providing the uncritical acceptance and signficatory insights into the inner perceptions and values of believing souls which phenomenology with its sympathetic re-experiencing could provide. Because I wanted to address respondents' experiences of meaning change in religious conversion, I required a method which would allow me to process transcripts generated from interviews. This meant that the research was a project in *applied* phenomenology and I was in need of a method which would facilitate the application of my program of enquiry.

So *how* was I to apply the process of phenomenological explication to the data my respondents provided in their interviews? It became apparent that a great volume of literature relating to phenomenology as a research methodology was available from a number of

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

disciplines such as the existential, empirical, hermeneutical, psychological and transcendental or classical 'streams' within the wider discipline of phenomenology. Yet very little was available which provided me as a new phenomenological researcher with a detailed step-by-step description of how I should undertake applied phenomenological research. Husserl had focussed entirely on the theoretical and philosophical aspects of phenomenology and left no recognizable formulae for its application to the practical concerns of human experience in everyday life. The 'things in themselves' to which he referred, were it seemed, to be apprehended by an invisible method which he assumed would be automatically imbibed by those who appropriated his methodology. I did not automatically 'catch' the method, but learned over time that I must look to others to gain trustworthy guidance in the realm of the application of phenomenology to its subject material.

But even when I did read the work of other researchers, one of two things occurred: either phenomenologists did their work poorly, in which case the primary data they had gathered remained entirely descriptive in form (indicating that they had failed in their attempts to do what was properly phenomenological); OR phenomenologists had done such a magnificent task of completing their research that I was dazzled by the radical nature of their observations and stated outcomes (in which case they were so successful that I was unable to locate the process they applied in order to bring about their stunning 'unveilings' of universal eidetic structures of the phenomena in question). I was left either with unprocessed data in its confusing 'rawness', or I was blinded by an avalanche of rich statements concerning the underlying stratifications which resulted from the application of intentional and intersubjective intuitions undertaken from within the phenomenological attitude. I felt confused and frustrated. I wrote in my research:

No universality has been achieved in locating a procedural method by which [phenomenological] studies have analyzed their data and arrived at their final explications of the phenomena. Few of them describe fully the steps they took in undertaking their analyses, and one quickly realizes the scarcity of material available to act as a guide for undertaking a practical piece of research of one's own (2002: 150).

After reading large tracts of Husserl's writings I was better informed concerning the veracity of phenomenology as 'first philosophy' and the need for phenomenological analysis, but was none-the-wiser in terms of knowing *how* to undertake the process. In other words, I was able to grasp the *being* aspect of phenomenology, but not the *doing*. As Churchill has discovered, "it is possible ... to articulate a methodology without genuinely knowing how to carry it out" (1990: 47-8). In order to facilitate my research, I realized I was going to have to become very clear about the process of how to apply phenomenological explication as well as the theoretical aspects of phenomenological philosophy, and made the decision to feel my own way towards a model suited to my research. I did so by beginning at the beginning, by borrowing what I felt was necessary from other scholars, and by trusting my own sense of what was needed. Husserl himself admitted to being an 'eternal beginner', and to being someone who learned through the process of writing and re-writing, and it appeared I was going to have to do the same.

I began by reading Don Ihde's *Experimental Phenomenology* (1986) in order to obtain an understanding of how one *sees* in the phenomenological attitude. Next, I read Max van Manen's *Researching Lived Experience* (1990) in order to understand from the 'inside' how the phenomenologist approaches any given phenomena, and what is supposed to happen next. Then I read Clark Moustakas' *Phenomenological Research Methods* (1994) and was greatly helped by the examples he gave of

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

experienced authors addressing a variety of topics from a phenomenological perspective. I also read a number of phenomenologists such as Crotty (1996), Giorgi (1985), Pollio Henley and Thompson, (1997); von Eckartsburg (1989); Polkinghorne (1989); Colaizzi (1973); van Kaam (1959); and Schweitzer (1998). I read the works of authors in the field of the phenomenology of religion such as Eliade (1987) Turner (1979), Cox (1992); Rambo and Reh (1992) and van Staden (1998), and benefitted greatly from their

Of special significance has been a method which Robert Schweitzer developed in his PhD dissertation.² It is an adaptation of Giorgi's phenomenological method outlined in Giorgi's 'Sketch of a Psychological Phenomenological Method' (in Giorgi, 1985: 8-22). In outline, Giorgi's method involves a four-step procedure for phenomenological research as it applies to psychology. Those steps are:

1. Gain a sense of the whole: the idea here is to gain an intuitive overview of the 'whole' of the transcript.

2. Discrimination of meaning units within a psychological perspective and focussed on the phenomenon being researched: the idea here is to adopt a mind-set which

allows the practice of 'discovery' rather than that of 'verification' (as in a logical-empirical research method).

3. Transformation of subject's everyday expressions into psychological language with emphasis on the phenomenon being investigated:

1 Especially chapter 2, 'Dialogue as method: the phenomenological interview', pp. 28-56.

2 Robert Schweitzer, 1983, 'Phenomenological Explication of Dream Interpretation among Rural and Urban Nguni People', unpublished PhD dissertation, Rhodes University.

the sense here is that each natural meaning unit (NMU) should be interrogated for its essential meaning, which is then re-stated by the researcher in terms suitable to the discipline of psychology.

4. Synthesis of transformed meaning units into a consistent statement of the structure of learning: the sense here is that the researcher synthesizes and integrates the insights contained in the transformed meaning units into a 'consistent description of the psychological structure of the event'.

Schweitzer's method³ is an expansion of Giorgi's model and has six stages to it:

Stage 1: Gain an intuitive holistic grasp of the data: where the data, derived from interviews, is read and understood from the participant's point of view, and the data is allowed to 'speak for itself'.

Stage 2: Construct a constituent profile: which requires three steps:

(a) delineation into natural meaning units (referred to as NMUs)

(b) reducing NMUs to central themes (referred to as CTs)

(c) eliminating redundant CTs and reconstituting CTs to form a constituent profile.

Stage 3: Construct a thematic index file from the constituent profiles: which is made up of three further steps:

(a) delineation of the Constituent Profile

3 Most clearly laid out in Robert Schweitzer, "Phenomenology and qualitative research method in psychology", an unpublished research paper presented at Edith Cowan University, Bunbury Campus, May 1998, pp. 20 ff.

(b) identifying Referents within the constituent profile

(c) constructing a Thematic File using a Sorter Card Index System.

Stage 4: Search the Thematic Index File:

(a) the data is combined and treated nomothetically

(b) the referents are used to interrogate the data

(c) clusters are noted within the data

(d) interpretive themes are identified

Stage 5: Arrive at the Extended Description:

(a) the data is interrogated using interpretive themes

(b) a rigorous description of the interpretive themes is given

Stage 6: Synthesis of the Extended Description: where the main themes contained in the extended description are re-presented in a succinct and coherent manner.

The model I have used owes much to Schweitzer's model, but it diverges from it in a number of significant ways. The most notable differences are:

1. I have removed the constituent profile and replaced it with a succinct sub-narrative

2. I have replaced the card sorting index with a numbered 'research key' which enables available word-processing computer software to sort data into similar categories

3. I have removed several steps of analysis (especially Schweitzer's Referents) which I felt to be unnecessarily repetitive

4. I have given the Interpretive Themes an enlarged and more specific function

5. I have applied the use of a concept map in order to determine relationships between interpretive themes

6. I created the formula 'frequency x intensity = priority' for prioritizing themes

7. I have given a place to the important phenomenological steps of 'bracketing' and 'free variation' in order to creatively identify invariant structures of experience

8. I have developed a further step beyond Interpretive Themes called Explicative Themes. The Explicative Themes replace Schweitzer's 'Extended Description', and provide the final statement of eidetic structures and essential features of the phenomena being researched.

Transcript Analysis Method:

I will now introduce the transcript analysis method I applied in my research.

Preliminary Approach:

1. I identified the primary research question which focussed the whole of my research

2. I compiled a list of interview questions designed to evoke responses which adumbrated aspects of my primary research question

3. I established a set of criteria by which to select my informants

4. I located respondents, informed them of the purposes of the study, and obtained their consent

5. I obtained University Ethics approval

6. I undertook the interviews

7. I transcribed the interviews from audio tapes into a typed transcript

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of Rhodes University in South Africa and Edith Cowan University in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

Stage One of Transcript Analysis: Idiographic Mode

1. In an initial analysis of a single transcript, I located categories of meaning which pointed to foundational experiences and meanings related to the research
2. I constructed a research key [*see below] with categories and sub-categories related to the research question. The categories contained in the research key expanded as I progressed through the transcripts
3. I isolated the natural meaning units (NMUs), each containing a single meaning [*see below]
4. I numbered these according to categories in my research key [*see below]
5. I sorted the numbered NMUs into categories determined by the research key using available computer software [*see below]
6. I arrived at abbreviated NMUs by removing extraneous items [*see below]
7. I selected central themes, i.e., themes 'central' to the experiences of participants, taking note of multiple references, (e.g. [x 4]) [*see below]
8. I wrote a phenomenological comment on each central theme in CAPITAL letters to distinguish it from respondents' transcripts [*see below]
9. I placed central themes with my phenomenological comments in numbered boxes for 'ready reference' [*see below]
10. I wrote a succinct sub-narrative of the individual's experience of the phenomenon [*see below]
11. I wrote a descriptive sub-narrative of the individual's experience relating to the interpretive theme/s selected

Stage Two of Transcript Analysis: Commence Nomothetic Mode

1. I collated the succinct sub-narratives and interpretive themes
2. Using a concept map I grouped the interpretive themes together into related 'fields', picturing where they interconnected around the phenomenon being researched
3. I used a formula to rank interpretive themes in order of importance (frequency x intensity = priority)
4. Around the prioritized interpretive themes I collated lesser interpretive themes in such a way that they naturally 'augmented' and 'fed into' them. The resulting meta-themes I called 'explicative themes'
5. I reflected on my own experience of the interpretive themes and made relevant notes. I reflected on my reading of the relevant literature relating to prioritized interpretive themes, and located critical sources
6. The 'explicative themes' formed the penultimate stage of my explicatory method used in this research. Three such themes were placed at the end of each chapter
7. In order to arrive at the explicative themes I placed myself within the phenomenological attitude to allow a 'putting out of action' of what I thought I knew about the topic, and I began a process of creative writing using a process of 'free variation' in order to multiply possibilities
8. I drew on my embodied experience of the phenomena along with references to others' experience in the literature, in order to reformulate my creative writing into a useful piece of phenomenological description which sought to capture the invariant structure of the interpretive theme identified in relation to the phenomenon

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

9. Finally, from the explicative themes at the end of each chapter, I continued the process of distillation into one final phenomenological description at the conclusion of the research, which sought to name the essential structures of the phenomena I was seeking to explicate.

The interview design used an open interview design, in which each participant was interviewed in three 1-hour sessions. It sought to do the following:

Interview 1:

- provide an ethics statement and obtain a cooperation signature build a relationship through a mutual flow of information
- obtain general information to build an overview of informant's lifeworld

Interview 2:

- obtain specific information concerning religious experiences
- obtain specific information concerning religious beliefs
- obtain specific information concerning changes in beliefs and experiences

Interview 3:

- re-visit responses from interviews one and two
- apply probing questions to specific areas to elicit further information
- tidy loose ends and express my appreciation at their participation.

Because I asked my participants repeatedly to re-visit and re-describe their conversion experiences from different perspectives and vantage points during the interviews, when it came time to process their written transcripts I found a morass of material which sometimes contained a single reference to an event or experience, but usually contained multiple references to intersecting events and experiences. Explicating this chaos of raw data was extremely difficult. I felt like the proverbial fisherman caught un-tangling his knotted line rather than catching fish. I needed something which would group related material together in an ordered and meaningful fashion, *and* which would enable me to view it topographically in its temporal flow. Not only that; in interviewing my seven co-participants in three 1-hour interviews, I had produced some 230 pages of transcript. Whichever system I used, it must have the facility to manage and process a large body of raw data meaningfully.

The 'research key' was the first part of the solution to my problem. I conceived it during my initial unravelling of the pilot studies and later developed it into its mature form as I sought to isolate and highlight themes and experiences which occurred in respondents' transcripts. As I progressed I saw the potential the research key had for 'sorting' the data-by means of the 'sort' capability of my existing computer software-into categories I had selected and placed in the research key. The categories I selected were determined by the focus of the primary research question, and by occurrences of themes and experiences which emerged from the pilot explication. These were further clarified and fine-tuned in the early stages of the actual research. While the use of the research key was initially demanding, its later use was simple and not cumbersome. It enabled me to complete the management, processing and handling of a large and complex body of data with ease. Because it was designed to interrogate the process of transformation which was temporally dynamic, I built a before-during-after taxonomy into my

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of Rhodes University in South Africa and Edith Cowan University in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

research key which will not necessarily apply to every piece of research, but which was uniquely suited to my research. The research key I developed is:

Research Key:

1. Pre-Conversion:

1.1 childhood/upbringing

1.2 specific events recalled

1.3 search for meaning/truth

1.4 encounters with Church/God/Bible

1.5 important people/influences

1.6 lifestyle elements

1.7 marriage and family

1.8 sense of self

1.9 beliefs about God and world

2. Conversion Event:

2.1 period of preparation

2.2 life-issues

2.3 contact with Bible/Church/Christians

2.4 sense of repentance and sorrow

2.5 encounters with God/Jesus/Holy Spirit

2.6 self-awareness

2.7 changes of any kind

2.8 sense of self

3. Post-Conversion:

3.1 changed actions

3.2 changed attitudes

3.3 changed beliefs

3.4 sin and repentance

3.5 work/family/friends

3.6 perceived benefits

3.7 particular issues/events

3.8 God/Jesus/Church/Holy Spirit

3.9 Bible/prayer/revelation

3.10 embodied experience: emotion, sensation, posture, time

3.11 sense of world/evil/suffering

3.12 awareness and perception of change

4. Issues for the Co-Researcher to develop later:

5. Special: issues which require particular attention:⁴

The research key offered one component of an integrated and composite procedure which enabled me to achieve my goal. The other component was an innovation I gleaned from Sarah Gregory in her Honours thesis entitled 'A Phenomenological Investigation of Suicide', Queensland University of Technology (2000). I was impressed with it because it gave a short-hand 'ready-reference' system which facilitated the accessing and handling of large quantities of

⁴ Categories 4 and 5 were areas of special concern for which no correlation with other elements was immediately obvious. These categories were designed so that dedicated time could be given at a later stage to developing their significance and explicating them further.

text from a phenomenological perspective. An example of this from my own research is as

follows:

QuickTime™ and a
TIFF (LZW) decompressor
are needed to see this picture.

Diagram 1: Gregory's innovation for phenomenological explication shown from my research.

This kind of methodical 'distillation' was further assisted by the writing of succinct sub-narratives which allowed me to explore a person's

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](#) in South Africa and [Edith Cowan University](#) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

experience while encapsulating the primary interpretive themes, such as in the following example:

Mark 45 Biographical Narrative: Mark was an only child, whose parents were divorced. His family were not religious in any way. He experienced a religious encounter at age 12 in the company of friends. They went into a community hall where a Pentecostal mission was under way. The boys were called to the front for prayer, and each of them were “slain in the Spirit.”⁵ Mark called it “an amazing experience.” At age 21 he attended a number of Catholic charismatic services where he subsequently made a religious commitment. The commitment dissipated through a “lack of support.” Mark then began in earnest to search for the “truth”, by exploring the Buddhist and Hindu faiths. Now married and experiencing marital conflict, Mark suggested Church-attendance as a possible solution to the conflict. His wife began attending Church regularly. She and the Rector invited Mark to attend. He did so and for six months he listened to Bible reading and preaching. He commenced reading the Bible for himself. Through reading the Bible he learned of the existence of God and the possibility of forgiveness of sins and a direct relationship with God through faith in Christ. He was surprised to encounter a merciful and relational God who expressed a disarming interest in Mark.

Mark 45 Conversion Narrative: The moment of Mark’s decision to become a Christian was quiet and unobtrusive. The date was March 15, 1998. He recalls the moment clearly as he “laid everything on the line” before God. He renounced his past life and friends as “totally worthless”, and gladly embraced the godly life. He was sitting at home alone praying. He began weeping and experienced a raised heart rate.

⁵ They fell unconscious on the floor under the influence of the Spirit. “Slaying in the Spirit” continues to be practiced by Pentecostal and Charismatic Churches in Australia today.

Some kind of act of commitment and relational “knowing” took place. Which had spiritual import. He felt himself to be a “real sinner”; but “when he [God] converted me all of a sudden I became a changed person.” Soon afterwards, he said to his wife while reading the Bible, “listen to this, this is absolutely spot on and totally true.”

The interpretive themes I discussed in relation to Mark are: ‘questing after truth’, ‘separation from past life’, ‘the call of holiness’, ‘life of prayer’, ‘weeping as a religious act’, ‘witnessing to faith’, and ‘the sanity of believing’.

I selected 7 interpretive themes for each participant. This meant I had identified 49 interpretive themes which offered themselves as nodal reference points in the experiences of participants and invited further explication and interpretation. These were further distilled into 44 interpretive themes through several themes being placed together, such as ‘service as expression of faith’ being placed with the more prominent theme of ‘acts of worship and service’, and ‘the communicability of faith’ was placed with ‘witnessing to faith’. Two further interpretive themes were added to give a voice to other emergent themes which I felt were present in respondents’ reports but were not represented in the existing interpretive themes; these were ‘world as passing away’, and ‘conversion’. The interpretive theme of conversion was something of an interpolation on my part, as it was itself the contextual ‘meta-theme’ which provided the overall horizontal context in which the meaning-change I was seeking to understand occurred. Yet I felt it was important to give it a ‘voice’ in the research. The adjusted interpretive themes were then sorted-with the assistance of a fellow researcher-into related headings and assigned to one of the chapters which was to form the substance of the explication process in the later chapters of my dissertation. Those chapters were headed, The World (chapter 5), The Self (chapter 6), The Christian Religious Tradition (chapter 7), God or The Sacred (chapter 8), and

The Mind in Religious Conversion (chapter 9). In the table diagram which follows, each chapter is laid out under its heading and the interpretive

themes which comprise the substance of that chapter's research interests are listed.

QuickTime™ and a
TIFF (LZW) decompressor
are needed to see this picture.

Once I had located the interpretive themes which would form the skeletal framework for each chapter, the process of writing was made easy. I simply discussed each interpretive theme as it was encountered through the experience of the respondent, and supported it by the experiences of saints and mystics throughout history who had something to say about that particular interpretive theme. This interplay between the experience of a contemporary believing soul, a historic archetypal actor, and elements of phenomenological analysis such as can be found in Robert Sokolowski *Introduction to Phenomenology* (2000), is what characterized the pattern of my writing. Often I felt I knew

something about the subject-area, but chose to treat everything-in the required phenomenological manner-by bracketting that knowledge and seeing the phenomena and its stratifications *as if for the first time*. A further useful technique I used was to address the human actor's embodied and physiognomic, experiential component of the phenomenon in order for me to 'see' it with fresh eyes.

It took me a long time to overcome the fear that if I failed to locate *the* proper phenomenological system for explicating respondents' transcripts then I would somehow have failed. Pollio, Henley and Thompson (1997: 28) draw on the

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

etymology of the word ‘method’, and describe it as a composite of the Greek words *hodos*, referring to a path or a way, and the word *meta*, across or beyond. Given this foundation, my rendering of the meaning of ‘method’ is to traverse that path most suited to deliver one to one’s chosen destination. The three things which helped me to take risks and innovate a method suited to my research were Husserl’s repeated assertion that he himself was an eternal beginner; Robert Schweitzer’s willingness to allow the use of any method which successfully achieved its goal; and the strong conviction that I had something to contribute in my chosen field of study. According to Heidegger, the trick in phenomenological explication is “not to listen to a series of propositions, but to *follow the movement of showing*” (cited by Churchill, 1990:51). The ‘movement of showing’ alluded to is that process which uncovers and unveils essential features of the phenomena being researched as elements within consciousness.

Having overcome my fears, I launched into the process making use of the ingenuity on which Australians pride themselves. The steps which caused me most difficulty and delay were steps 3 to 7 of Stage One of the transcript analysis in the idiographic mode. I was not alone—the phenomenology research group with whom I met fortnightly spent 2 years discussing this. Let me demonstrate my application of these steps using text from my interview transcripts:

36. Identify natural meaning units (NMU) by isolating phrases which have a single meaning in a respondent’s protocol, using the return key on the computer⁷:

Qn: Would you say that God made himself known to you in any particular way?

6 These numbers accord with the numbers in the Transcript Analysis Method, Stage One, given above.

7 The material is from real interviews from my research.

Ans: Through reading the Bible actually. That was how it happened with me; through reading the Gospels. At first I didn’t read the Bible from front to back, as you would a book. I was advised to read the New Testament, which I did and I think that was the main reason. Some kind of truth; something just hit me like... I can’t explain exactly. But it was definitely a knowledge that this is right, this is the truth. I felt sure that is the right way to go. To turn over my life to God and to Jesus.

Qn: Would you say that you were searching for something at the time?

Ans: I think I’ve been searching all my life. Really. When I was a child I used to spend a lot of time... Mainly to get away from my home situation... I don’t know. But I used to spend a lot of time in the Library. We had a place called Y-; which is near B-. Ahm; I used to spend hours and hours there. In fact I’d go there in the morning and I’d spend all day there (laughter). And only remembered recently, one book that became overdue for some unknown reason, it didn’t get back to the Library anyway I might say, and it was *All Men are Brothers* by Mahatma Ghandi. And I think there has always been that spiritual side to me, there’s been that searching search for God. That I’ve got no idea what I was searching for exactly, but its true to sat I’ve been searching.

As follows:

Qn: Would you say that God made himself known to you in any particular way? <RETURN>

Ans: Through reading the Bible actually. <RETURN>

That was how it happened with me; through reading the Gospels. <RETURN>

At first I didn’t read the Bible from front to back. As you would a book. <RETURN>

I was advised to read the New Testament, which I did. <RETURN>

Some kind of truth; something just hit me like... I can't explain exactly. <RETURN>

But it was definitely a knowledge that this is right, this is the truth. <RETURN>

I felt sure that is the right way to go. To turn over my life to God and to Jesus. <RETURN>

Qn: Would you say that you were searching for something at the time?

Ans: I think I've been searching all my life. Really. <RETURN>

When I was a child I used to spend a lot of time... <RETURN>

Mainly to get away from my home situation... I don't know. <RETURN>

But I used to spend a lot of time in the Library. <RETURN>

We had a place called Y-; which is near B-. <RETURN>

Ahm; I used to spend hours and hours there. <RETURN>

In fact I'd go there in the morning and I'd spend all day there (laughter). <RETURN>

And I only remembered recently, <RETURN>

one book that became overdue for some unknown reason, <RETURN>

it didn't get back to the Library anyway I might say, <RETURN>

and it was *All Men are Brothers* by Mahatma Gandhi. <RETURN>

And I think there has always been that spiritual side to me, <RETURN>

there's been that searching search for God. <RETURN>

I've got no idea what I was searching for exactly, <RETURN>

but its true to sat I've been searching. <RETURN>>

4. Number each NMU according to the categories established in the research key:

2.5 [God made himself known to me] through reading the Bible actually [adjusted]

2.3 through reading the Gospels

2.3 I didn't read the Bible from front to back, as you would a book

2.3 I was advised to read the New Testament [adjusted]

2.7 some kind of truth; something just hit me like... I can't explain exactly

2.7 it was definitely a knowledge that this is right, this is the truth

2.6 I felt sure that is the right way to go...to turn over my life to God

1.3 I think I've been searching all my life, really

1.7 when I was a child I used to spend a lot of time away from home in the Library [adjusted]

1.7 I used to spend hours and hours there

1.7 I'd go there in the morning and I'd spend all day there

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

1.5 I only remembered recently...one book that [influenced me- adjusted]

1.7 t was *All Men are Brothers* by Mahatma Ghandi

1.3 I think there has always been that spiritual side to me

1.3 there's been that searching for God

1.6 I've got no idea what I was searching for exactly

1.6 its true to sat I've been searching

5. Using existing computer software sort the NMUs into related groups established in the research key:

1.3 I think there has always been that spiritual side to me

1.3 I think I've been searching all my life, really

1.3 there's been that searching for God

1.5 I only remembered recently...one book that [influenced me- adjusted]

1.6 its true to sat I've been searching

1.6 I've got no idea what I was searching for exactly

1.7 I'd go there in the morning and I'd spend all day there

1.7 I used to spend hours and hours there

1.7 t was *All Men are Brothers* by Mahatma Ghandi

1.7 when I was a child I used to spend a lot of time away from home in the Library [adjusted]

2.3 I didn't read the Bible from front to back, as you would a book

2.3 through reading the Gospels

2.3 I was advised to read the New Testament [adjusted]

2.5 [God made himself known to me] through reading the Bible [adjusted]

2.6 I felt sure that is the right way to go...to turn over my life to God

2.7 it was definitely a knowledge that this is right, this is the truth

2.7 some kind of truth; something just hit me like... I can't explain exactly

Stage Two: Underline those phrases which make themselves known as emergent themes:

1.3 I think there has always been that spiritual side to me

1.3 I think I've been searching all my life, really (x1)

1.3 there's been that searching for God (x2)

1.5 I only remembered recently...one book that [influenced me- adjusted]

1.6 its true to say I've been searching (x3)

1.6 I've got no idea what I was searching for exactly

1.7 I'd go there in the morning and I'd spend all day there

1.7 I used to spend hours and hours there

1.7 was *All Men are Brothers* by Mahatma Ghandi

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of Rhodes University in South Africa and Edith Cowan University in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

1.7 when I was a child I used to spend a lot of time away from home in the Library [adjusted]

2.3 I didn't read the Bible from front to back, as you would a book

2.3 through reading the Gospels

2.3 I was advised to read the New Testament [adjusted]

2.5 [God made himself known to me] through reading the Bible actually [adjusted]

2.6 I felt sure that is the right way to go...to turn over my life to God

2.7 it was definitely a knowledge that this is right, this is the truth

2.7 some kind of truth; something just hit me like... I can't explain exactly

6. Select themes which appear to have an invariant and primary referential character. These are the 'Explicative Themes' which will be discussed at length in the main body of the research.

I think there has always been that spiritual side to me

I've been searching all my life (x4)

I've got no idea what I was searching for exactly

[God made himself known to me] through reading the Bible [especially the Gospels]

I felt sure that is the right way to go...to turn over my life to God

it was definitely a knowledge that this is right, this is the truth

some kind of truth; something just hit me

Discussion

In my view, the process of phenomenological explication is essentially a process of distillation, where on the one hand topics and texts which are un-related to the research question are removed from the research, and on the other statements and core-themes which fall within the selected parameters of the research question are increasingly brought into view. This latter facility is a process of hyper-extension of the subject-area chosen by the researcher, continually brought into consciousness as instantiations, adumbrations, attestations and unveilings of underlying structures which reveal themselves as eidetic 'residuums' once the *epoche* and reduction have been applied. Having gone through the process of exclusion and intensification, the concluding stages are reached, where the essential structures of an experience are stated in discursive and exploratory discussions of the explicative themes. As stated above, the interpretive themes I discussed in relation to Mark were: 'questing after truth', 'separation from past life', 'the call of holiness', 'life of prayer', 'weeping as a religious act', 'witnessing to faith', and 'the sanity of believing'. I will provide my discussion of 'weeping as a religious act' from my research in order to give an example of the kind of writing required at the Interpretive Theme level.

Weeping as religious act

Mark has experienced episodes of uncontrollable weeping at transitional stages in his spiritual journey. There have been four occasions which Mark identified as being unusually intense and meaningful. The first was at the conversion moment itself when he describes himself as giving himself "personally to the Lord." At that time he "broke down and cried ... I just lost the plot." He describes his weeping as an "emotional outpouring" which he was unable to stop. Following the tears he experienced himself as feeling "totally released", like "God has washed me all over." He puts the cause of the weeping down to a deep repentance, a feeling "very sorry

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

for my sins, and the life I had been leading.” Subsequent times of weeping have occurred especially during worship and prayer while sitting at home alone. On the occasion of Mark’s conversion he was listening to a worship song entitled ‘Hymn’, whose words read:

(Verse 1) Oh refuge of my hardened heart, Oh fast pursuing lover come;

as angels dance around your throne, my life by captured fare you own.

(Chorus) Oh gaze of love so melt my pride, that I may in your house but kneel;

and in my brokenness to cry, spring worship unto Thee.⁸

Mark described the moment as a realization of some sort in which the tears “just started coming and I began crying.” He experienced weeping as an “endless stream of tears”, after which he felt emotionally cleansed, contented and “completely healed.” The healing was not a physical healing; rather he had previously experienced himself as being “in pain ... on the inside of my heart and mind.” On another occasion he was strumming his guitar and singing a worship song entitled, ‘Jesus what a beautiful name’; and asking God to reveal himself saying, “God show me that you’re there.” Without warning Mark began to weep, describing the tears as coming on like a flood. “I just had to stop playing; I just prayed after that ... it lead me into prayer.” No vision or “booming voice” accompanied the experience, but instead an “incredible peace” overwhelmed him, and he “wept and wept.”

Underlying the experience of Mark’s weeping there rests a number of substrate themes which contributed to his transformational experience and are therefore important to the phenomenological analysis. Each of these substrate themes relate to identifiable transition

⁸ Jars of Clay, from the 1997 album “Much Afraid”.

points between states of existence in the human religious journey. The first is Mark’s weeping as his finite, dependent human response to God as the utterly ineffable Being who inexplicably offered the life of his divine Son in a vicarious death on Mark’s behalf, resulting in a stay of execution on Mark’s life. The statements of unconditional and costly love-contained within the myth-like account of the biblical narrative-are completely overwhelming, and defy any locution which might present itself as anywhere near adequate. Here the human self is put under obligation by a Greater Self beyond any capacity to make repayment. The exorbitant debt is felt to be forgiven in its entirety by an elevated personage so that the response is at once a statement of embarrassment, of gratitude, and of enormous relief. The weeping is an anoetic locution expressed by Mark’s spirit through his body as a kind of ‘sounding-board’ for the soul, in the same way that a musical instrument conveys the tune ‘instrumentally’ from within a musician’s being into the outward atmosphere. The expression is one which goes beyond rationality because it expresses more than the mind alone can say. The second theme is the transformational tension-point between the natural attitude and the phenomenological or transcendental attitude. Hart stated that most religion takes place within the natural attitude (in Embree *et. al.*, 1997: 599). Mark’s bouts of weeping occurred at points of liminal transition or at the critical junctures in his spiritual journey toward an existence which was only grasped in a prescient and prehensive mode. Yet the religious believer has access to their inward meanings and desires by means of a maieutic ‘knowing’. This higher order knowledge of one’s own knowing represents the transcendental ego of the phenomenological attitude. Mark knew what he wanted in the natural attitude. When he achieved it, his response was an extraordinary response coming out of the transcendently self-aware *magister internus*. An elevation of the self was taking place through the dramatic crisis of a new birth into a higher order of existence.

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of Rhodes University in South Africa and Edith Cowan University in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

The third substrate theme is that of the resolution of tension, in which Mark experienced his weeping as a cathartic lustration which enabled the expression of the release of his prior guilt, fear and anxiety, and resulted in his feeling washed, released and given over to God. This deep level resolution was conveyed to him by means of an awareness of the strange nature of the weeping; Mark identified the tears as being abnormal in their lack of an identifiable cause, their duration (lasting approximately 30 minutes in each case), the immediacy of the weeping, the complete lack of sadness which normally accompanied his tears, and the resultant sensations of an “amazing peace and contentment” which follows. The result was his awareness that he had achieved his goal of solving the problem of his personal and religious crisis, and was now a ‘new being’ whose status before his own conscience and in the presence of God had changed. His longing and desire as empty intentions had been exchanged into an ‘actuality’ in which he felt himself to have achieved the goal of his longing; namely the appropriation of God as the object of his highest value, and subsequently the deliverance of his soul through radical surrender. The tears then can be described as the sign of the resolution of the tension, and his arrival into the status of a grace-dependent disciple after the gruelling trial of the liminal rite of passage. [End]

Finally, an example of an Explicative Theme will be given here from my research. An Explicative Theme is applied at the nomothetic mode, therefore the structures referred to apply not simply to the experience of one individual, but to everyone who encounters the phenomenon being discussed as a repeated eidetic structure and universal essence within the experience. This text followed the interpretive theme given above (‘weeping as religious act’) in chapter 8 which was headed, ‘The Self in the Presence of the Sacred: the God who Fascinates’. I placed three such explicative themes at the end of each chapter.

The Knowability of God

Phenomenological analysis cannot begin its task—as theology does—by beginning with a presupposed commencement-point which assumes the existence, character or will of God. It must, as Westphal states:

Deliberately set[ting] aside the question of the truth or falsity of claims about God’s existence in order to focus attention on the ways he is present to human experience, regardless of whether that presence is to be taken as veridical perception or some kind of illusion (1987: 4).

Laycock’s attempt to instigate a phenomenological theology begins with the statement that he is not seeking out “God *simpliciter*, but ... God as *appearing*: the *God-phenomenon*” (1988: 233). He reminds us that the central problem of philosophy for Husserl is the “problem of God” (*ibid*: 9); and that Husserl’s primary interest in God was in “describing the *experience* of God” while treating as inadmissible beliefs concerning “God and the divine nature” because they were to be bracketed as part of the phenomenological method (*ibid*:19). For phenomenology, the priority in the human-Divine encounter is always the religious encounter ‘*as experienced*’ by the human percipient. Thus in this analysis we are not concerned with the ‘God of the philosophers’ mentioned by Pascal, nor with the ‘God of the theologians’ (Farley, 1975; Marion, 1991), but with the God who is the object of the worship of the believing soul. As Scheler would have it:

The God of religious consciousness ‘is’ and lives exclusively in the religious act, not in metaphysical thinking extraneous to religion.... The God of religion is the god of the saints and the god of the people, not the cerebral god of the ‘intellectuals.’ The fount of all religious truth is not scientific utterance but *faith* in the words of the *homo religiosus*, the ‘holy man’ (1960: 134).

At some point prior to conversion and thereafter, God has already made his presence felt within the

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

consciousness of the religious believer. That is to say, he is presently *being* experienced and is the primary consideration within the noema-noesis relation of the religious intentionality. For the believing soul (Scheler's 'holy man'), God *does exist*; his power, presence and purposes have arrested the believer and caused a transformative change within his or her very being.

The knowability of God for the respondents in this research is beyond question: for them God is knowable. Janice was able to state with clarity and conviction, "I've stopped thinking; I *know* now!" The doxastic certitude of faith reflected in this statement is paralleled by Jung's statement in an interview on BBC radio: "Suddenly I understood that God was, for me at least, one of the most certain and immediate experiences ... I do not believe; I know. I *know*" (cited by Kelsey, 1978: 119). The question 'in what way is God knowable?' must remain unanswered until the discussion in Chapter 9. What is important here is how respondents' knowledge of God changed over time.

This notion of change recalls the research question in its triangulated format: What (1) changes in belief, attitude and action (2) relating to God, self and world (3) took place before, during and after conversion? In each case respondents underwent a change in their God-image. That change invariably began with a proto-theology formed by a kind of naive, uninformed and socially sculpted *volksgeist* or folk-theology. It imagined God as overly transcendent, disinterested, and either judgmental or impotent. Following the drama of conversion however, respondents uniformly believed something altogether different. Now, God is imminent, compassionate, merciful and omnipotent. What steps did respondents go through in order to arrive at this radically new perspective?

Whitehead has suggested an evolution within the religious consciousness in its journey toward a

knowledge of the Divine. He characterized the journey toward God as involving a three-step journey of transformation. "Religion ... runs through three stages, if it evolves to its final satisfaction. It is the transition from God the void to God the enemy, and from God the enemy to God the companion" (1927: 6). This transformative change in the God-image is accompanied by a change in the human component of the 'God-phenomenon'. These changes in belief, it would appear, are based on experiences of the Divine which bring about a radical change in perspective. Jamie began his religious 'career' believing that "it was a story; to me God was just God, supreme, Lord over all; my judge." This stage corresponds to Whitehead's formulation of "God as void." The next phase in Jamie's journey of faith saw him existing in mortal fear of God; fear of condemnation, and fear of being cast into Hell. He describes himself as being "fearful of death because I feared judgement." This corresponds with Whitehead's formulation of God-as-enemy. Next, there was the God as 'companion' or friend phase. An example of this in Jamie's immediate post-conversion experience was his sense of being "rescued" by a Saviour, by whose agency he came to see Christianity as "life-saving. It is the very essence of life." His "running from God" became (in Samantha's terms), a "running to him." Bailey speaks of the moment of 'nuclear fission' in human consciousness (1998: 11). This stage can be represented by the tacit-moment of soul-negotiation where the self's transcendental wisdom negotiates within its-self-because of the impossibility of the impasse it has encountered-the costs and benefits of going over to the enemy, and on making the decision to do so, draws up the 'terms of settlement' required for the transaction.

The ways in which God is known are the imaginative, the relational and the experiential. Each of these have their own forms of rationality and are consistent with other less metaphysical components of the quotidian human life. The

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.edithcowan.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

imaginary is provided by the mythical world of the biblical narratives, in which the scene is set for the existence of a number of key factors in the Christian religious worldview. They are the elements of original sin, of God's gracious dealings with a people called after his own name, and of the possibility of forgiveness and incorporation into the largesse of a gracious and merciful Father who calls lost sinners to himself. Macneile Dixon, in his 1944 Gifford Lecture, makes the following statement concerning the place of imagination in human spirituality:

If I were asked what has been the most powerful force in the making of history, you would probably judge me of unbalanced mind were I to answer, as I should have to answer, metaphor, figurative expression. It is by imagination that men have lived; imagination rules all our lives. The human mind is not, as philosophers would have you think, a debating hall but a picture gallery (cited by Dillistone, 1945: 105).

Within the human imagination however, God is experienced as a *relational* Being who, in the person of Jesus, not only shares our humanity and knows the struggles of mortality, but who has been appointed "mediator" by God. He intercedes for us before the Father, and as the Christ-figure breaks through the barriers of time and distance and intersubjectively "speaks" to the soul in need of deliverance and mercy. For the recent Christian convert however, God is known through an *experiential* encounter through moments of answered prayer, provision of guidance, a 'word' from God through the Bible, encounters with God through hierophany, circumstantial coincidences which are interpreted as God's providence, and the irruption of the sacred through dreams, prayer and through times of corporate worship. It is through such transcendent 'brushes' of imagination, rational encounter and felt experience that converts feel they 'know' God as someone whose presence is meaningful for their lives [End].

Conclusion

In concluding, I think it is of importance to make two final statements.

The first is that no procedural method, no matter how practical or applied, can replace the need for a careful understanding of the theoretical basis of philosophical phenomenology. As scholars making use of the phenomenological methodology, it is important for us to have a proper understanding of the philosophical *methodology* which underlies and informs our research. Therefore theoretical issues of apperception, intentionality, intersubjectivity and eidetic reduction which allow the disclosure of objects within consciousness within the noematic horizon to be attended to and elaborated, must attract our attention and interest. But we must also have a practical means by which these elements can be isolated from the raw data as instantiations of the phenomena being addressed and brought to the foreground in the phenomenological horizon. According to Churchill (1990: 47) it is not important in what order the student of phenomenology learns the practical method or the theoretical methodology. In teaching phenomenology for use in psychology, his preference is often to begin with practical method which then throws up material which requires deeper methodological analysis. Phenomenology according to Churchill is "a way of seeing, rather than as something seen" (*ibid*: 55). This statement provides a timely reminder that no technique or device can stand in the place of a working knowledge of philosophical phenomenology as a science of consciousness as described by Husserl. However as was stated earlier, having the rudiments of a methodology does not guarantee that any researcher knows how to apply them. This highlights the importance of matching a practical method which can be linked to a critical methodology, as I have been discussing in this article.

My second statement relates to the kind of energy and perseverance one must invest in the

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of Rhodes University in South Africa and Edith Cowan University in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

phenomenological process. At a critical point in my research where my zeal and persistence were about to escape me, MacDonald provided me with tremendous encouragement. In a discussion which compared 'philosophical conversion' with religious conversion, he speaks of the phenomenological procedure as being:

Never impervious to the recrudescence of further doubts and aporias, but must overcome each on the way toward a foundation which will permanently secure further inquiries from skeptical assault. It is the unique trait of philosophical conversion then, that it does not banish from the outset the occurrence of further doubts, that it must incessantly begin again. It is "hard labor," it requires "strenuous efforts" (2000: 236).

This process of searching for truth, as described by MacDonald, does not exclude the "irruption of

temptations and seductions", but often involves the thinker in being exhausted through being involved in the constant struggle to put aside his or her habitual opinions so as to arrive at a statement of the truth of a phenomenon through a phenomenological study of its attestations. The motto I wrote and kept above my computer during my research was:

Patience and diligence in attending to the phenomena leads to clarity and the discernment of its true essence.

About the Author

Studert Devenish is a PhD student at Edith Cowan University's South West Campus (Bunbury). He can be contacted via e-mail at S.Devenish@ecu.edu.au.

References

- Churchill, Scott D. 1990. 'Considerations for teaching a phenomenological approach to psychological research', *Journal for Phenomenological Psychology*, 21: 46-67
- Colaizzi, P.F. 1973. *Reflection and research in psychology* Dubuque, Indiana: Kendall/Hall
- Cox, James L. 1992. *Expressing the sacred: an introduction to the phenomenology of religion*, Harare: University of Zimbabwe.
- Giorgi, Amedeo (Ed.) 1985. *Phenomenology and psychological research* Pittsburgh: Duquesne University Press
- Idhe, Don. 1986. *Experimental phenomenology: an introduction*, Albany, New York: State University of New York Press
- MacDonald, Paul, S. 2000. *Descartes and Husserl: the philosophical project of radical beginnings*, Albany, New York: State University of New York Press
- Moustakas, Clark. 1994. *Phenomenological research methods*, Thousand Oaks: Sage Publications
- Polkinghorne, Donald. E. 1989. 'Phenomenological research methods', in Valle, R.S. and Halling, S. (Eds.) *Existential phenomenological perspectives in psychology*, New York: Plenum Press, 41-60
- Pollio, Howard R., Henley, Tracy B. and Thompson, Craig J. 1997. *The phenomenology of everyday life*, Cambridge: Cambridge University Press
- Schweitzer, Robert. 1983. *A phenomenological explication of treating interpretation among rural and urban Nguni people*, unpublished PhD dissertation, Rhodes University
- _____. 1998. 'Phenomenology and qualitative research: method in psychology' unpublished research

The Indo-Pacific Journal of Phenomenology (IPJP) can be found at www.ipjp.org.

The IPJP is a joint project of [Rhodes University](http://www.rhodes.ac.za) in South Africa and [Edith Cowan University](http://www.ecu.edu.au) in Australia. This document is subject to copyright and may not be reproduced in whole or in part via any medium (print, electronic or otherwise) without the express permission of the publishers.

paper, presented at Edith Cowan University, Bunbury Campus

van Manen, Max. 1990. *Researching lived experience: human science for an action sensitive pedagogy*, (SUNY Series in the Philosophy of Education, (Ed.) Philip L. Smith) London, Ontario; State University of New York Press

Van Staden, Johann. 1998. *A phenomenological study of the Christian experience of God*, unpublished MA dissertation, Department of Psychology, University of Zululand

Van Kaam, A. 1959. 'Phenomenal analysis: exemplified by a study of the experience of "really feeling understood"', *Journal of Individual Psychology*, 15/1:66-72

_____. 1966. 'Application of the phenomenological method', in Van Kaam, A. (Ed.) *Existential foundations in psychology*, Lanham, MD: University Press of America

Von Eckartsberg, Rolf. 1998. 'Existential-phenomenological research' in Ron Valle (Ed.) *Phenomenological inquiry in psychology*, New York: Plenum Press, 21-62.