A Conversational Model for Qualitative Research: A Case Study of Clergy and Religious Knowledge

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A CONVERSATIONAL MODEL FOR QUALITATIVE RESEARCH: A CASE STUDY OF CLERGY AND RELIGIOUS KNOWLEDGE

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This paper describes the qualitative research interview as a conversation designed to gain understanding of the world of research informants. It illustrates the potential of the qualitative research interview when the researcher is able to enter into and maintain a conversation with the research informant as an insider in the latter's community. The paper draws from lessons learned in a case study of a clergy-person's preparation of their Sunday sermon, and proposes an innovative research design model that addresses the validity and reliability concerns related to the methodology. Specifically, this model develops an insider perspective of the phenomenon of study using the process of dialogical inter-subjectivity.

INTRODUCTION

The subject of qualitative research interviews has led to the generation of several metaphors in the literature as a way of explaining the value and validity of this particular research tool. Rubin and Rubin liken the qualitative interview to night goggles that permit the researcher "to see that which is not ordinarily on view and examine that which is looked at but seldom seen". Tanggaard uses a battlefield metaphor, describing the separate discourses of researcher and informant as swords that "cross, touch, ignore, and exclude ... in a negotiation of the meaning of learning". Kvale refers to two metaphors used to describe the qualitative research interviewer: one, as a miner who "digs nuggets of data or meanings out of a subject's pure experiences" and, two, as a traveller who "wanders through the landscape and enters into conversations with the people encountered".
The current paper builds upon the traveller metaphor to propose a model for qualitative research interviews in which the researcher uses maps and a particular method in the discussion of particular topics along the conversational journey. The goal of the journey is to facilitate mutual benefit for the researcher and the informant. Through the conversation, the researcher gains new self-understanding and uncovers taken-for-granted values. Likewise, the informant is given the opportunity to reflect upon, articulate, and clarify particular practices and values hitherto taken for granted as natural elements of the informant’s culture.

The model utilizes dialogical inter-subjectivity, a process designed to seek understanding through a rational discourse and reciprocal critique between those identifying and interpreting a phenomenon. This may take the form of a communicative validation among researchers as well as between researchers and their subjects. The research model described below features a team approach to case study research and evaluation using collegial conversations.

THE NATURE OF THE PROBLEM

The idea for the design model emerged from a doctoral dissertation, which investigated the information behavior of a clergy member engaged in the routine task of preparing weekly sermons. The dissertation research used Dervin’s Sense Making Methodology to understand the thoughts, feelings, and actions of a clergy member located in their individual contexts of time and space. Because the dissertation researcher is also an ordained clergy member, the data collected using semi-structured interviews led to a description of the informant’s life-world with much greater detail than would otherwise have been present had the researcher been the traditionally prescribed researcher: a “disinterested scientific onlooker of the social world”.

There are advantages and cautions associated with insider research. Robert Merton defined the “insider” as “an individual who processes a priori intimate knowledge of the community and its members”. The insider need not be a member of the participant’s organization but does necessarily have a familiarity with the world of the research subject. Hockey saw value in researching peers and familiar settings, in that the researcher did not thereby have to deal with culture shock, enjoyed enhanced rapport with the subject, was able to measure the accuracy of the responses to questions, and was seen by the respondent as empathetic, so much so that the respondent might be inclined to reveal intimate details of his or her life. Harrison, while not writing about insider research in particular, suggests that in qualitative research, reciprocity which affects access, questions asked, rapport, and analysis occurs between reviewer and subject. Eide and Kahn add that there is a therapeutic aspect to a qualitative interview in which both parties believe they can make meaning of a situation. Gunasekara agrees that the research process is interactive, but cautions that the “informed perspective” of the interviewer may influence both observations and interpretations, with Hellawell cautioning the researcher to reflect on his or her own beliefs and values, as well as the research methodology employed.
Doing just that, the authors of this paper, in reviewing Roland’s original interview transcripts, observed instances of over-rapport with the dissertation informant.\(^2\) While over-rapport is a common criticism of insider researchers, the case could be made that the nature of religious knowledge and the roles of faith in the work of the clergy means that those who are insiders in this community can best gain access to and understand the thoughts, feelings, and actions of clergy informants as they perform their roles. The complexity and non-transparency of such roles requires some degree of insider status for the researcher to engage in meaningful conversation with clergy members about their work world and accurately describe the profession to the researcher’s academic community. The advantages of such insider perspective outweigh the adverse effects of over-rapport.

Indeed, the obligation to represent research informants conscientiously, accurately, and as unique individuals to the inhabitants of the researcher’s community requires a research model that moves beyond the structured questionnaire interview. Miles and Crush call for an understanding of the interview as an interactive text of dialogue between the researcher and the informant, characterised by an insider status on the part of the researcher. One advantage of the approach is achieving “a degree of depth, flexibility, richness, and vitality often lacking in conventional questionnaire-based interviews.”\(^3\) Portelli asserts that such an approach facilitates the discovery of “not only what people did, but what they wanted to do, what they believed they were doing, and what they now think they did.”\(^4\)

The current research model is based on the recognised value of the insider status of the researcher. It evaluates whether or not it has achieved a depth and richness of conversational dialogue by asking informants to complete an exit interview that consists of prepared questions and is mailed to each informant at the conclusion of the personal interviews. One question asks the informant to relate recollections of moments when he or she thought that the researcher really understood what the informant was saying. The informant replied:

“I felt that the researcher understood the reality and the value of spiritual struggle when we talked about social and economic injustice in a world where Christians—clergy included—are relatively well off and Jesus stood with the poor and oppressed. Another moment of understanding seemed to be in the personal and ecclesiastical struggle over acceptance of gay clergy.”

Taking this approach, informants are also asked to relate any part of the conversational journey that made them feel uncomfortable. In this case the informant related that he never felt uncomfortable, but rather, “I felt at ease with the interviewer and enjoyed the opportunity to converse about the experience of interpreting God’s word to a congregation.”

DeShane established a strong precedent for the necessity and value of insider status in his case study of the folk theology communicated through the preaching of a clergy member in the Pentecostal tradition. “An analysis of this folk theology demands a believer’s perspective to illustrate the important nuances of meaning and understanding presented via the folk theology and shared through the
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esoteric terms and phrases. Likewise, Robertson observes, “The collection of life stories cannot be done well without first acquiring a thorough knowledge of the culture or subculture in which one is working” and that this knowledge is best gained from being a part of the culture under study.

In the current research project, the value of the researcher’s knowledge of clergy culture is articulated in the words of the informant:

“It was advantageous to our communication that the researcher had had a theological education. We could use ‘shortcut terminology’ and still have mutual understanding. ... Our rapport was such that I don’t recall moments when there was a lack of understanding or misunderstanding that was not cleared up by subsequent questions.”

DeShane acknowledged the criticism of so-called “believers’ studies” as little more than testimony masquerading as ethnography and he correctly questioned the easy dismissal of his work based on the argument for objectivity. DeShane effectively argues that objectivity is always a matter of personal opinion as to what is important and “worthy of study and report.” Rosaldo uses “the myth of detachment” to describe the illusion that researchers can somehow become “the emotional, cognitive, and moral equivalent of a blank slate.”

Acknowledging, however, that there can be instances of over-identification and subjectivity, the authors of this paper propose a dual researcher approach. The researchers, as former clergy, are both insiders, but are not homogeneous in their religious beliefs and practices. They share several demographic and experiential attributes in common, but differ significantly in their theological and philosophical profile. This diversity in philosophical attributes within a collegial working relationship facilitates a system of checks and balances in keeping with a rigorous research approach.

Furthermore, the findings from the dissertation research reported here revealed multiple instances of the nuances and understandings of meaning that DeShane mentions as being achieved only through the insider status of the dissertation researcher. A categorisation of these instances appears below as Map Points in the conversational journey of the research model.

THE PURPOSE OF THE RESEARCH AND ITS INTERPRETATIVE FRAMEWORK

The authors define a sermon as a knowledge product created by a clergy member to meet the perceived needs of those who attend worship services. Clergy members select and study a Scripture text, or select a topic, then prepare and deliver a sermon that interprets the Scripture in order to achieve particular goals that the clergy member has for the congregation. Sermons, therefore, are shared knowledge products. A number of people may agree with this knowledge; the sermon might be published in print or electronic format; one or more of those who hear it might test it so that the knowledge takes on the status of fact; or the
sermon may become unjust law or dogma. Sermons are prevalent and influential knowledge products in society and therefore deserve attention from the library and information science field. The primary question that guides the research project is “What is the information seeking and use behavior of a clergy member regarding the interpretation of Scripture for preparing a weekly sermon?” The research project focuses on three particular aspects of the sermon preparation process:

1. The selection of a Biblical text from which to preach,
2. The role of the informant’s contextual situation in the decisions made regarding the interpretive contents and overall direction of the sermon, and
3. The goals that the informant hoped to accomplish with the sermon.

The Sense-Making Methodology of Brenda Dervin serves as the interpretative framework for the research project in order to discover the gaps or stops that clergy members encounter in interpreting Scripture for the sermon preparation process. These gaps include initiating the process with the decision to preach from a particular text or topic; particular decisions regarding the content of the sermons; the desired goal(s) for the sermon; and how the contextual situation of the clergy member potentially affects each Sense-Making step in the process. The researchers seek to identify and classify the behavior in which the informants engage in the creation process of religious knowledge and to explore instances in which seminary education, age, experience, denominational socialisation, and doctrinal hegemony may have affected Sense-Making behavior.

Sense-Making Methodology affirms that institutional and individual a priori instruction, socialisation, and hegemony influence thinking and the potential to create ideas, but such traditions may not be enough to bridge every gap that individuals encounter in their journey through time and space. This premise affirms that clergy members must function and travel through life in a mode that requires drawing on individual knowledge, experience and decision making abilities, as well as a belief in things unseen and unproven, which requires faith.

The research project seeks to discover what effect faith has on information seeking and use behavior. Wicks (who made use of his insider status to gain entry, formulate a questionnaire and an interview instrument, and analyse the data he collected from clergy) observed that when a clergy member’s theology intersects with preaching, the likely result is a closed information system. This means that the clergy tend to limit the use of information resources to those that are in line with their theological system, presumably to keep themselves strong in their faith, and to shore themselves up in times of potential doubt.

In addition, Sense-Making Methodology holds that knowledge or information is essentially mappings of reality generated in a particular time and space and formalised by a particular power system. This premise speaks to Wicks’ findings of the influence of the seminary education and indoctrination that prepares clergy for becoming ordained members of a particular denomination. Yet even when clergy members are from the same denomination, speaking on the same topic and doing so at the same point in time, a certain lack of uniformity exists in the interpretation of Scripture.
In his dissertation research, the researcher, Roland, began the study by visiting a number of worship services in search of a potential informant. Following the Service, he made an initial presentation of himself as a doctoral student in a library science program desiring to study the sermon preparation process of clergy members. A second presentation, made by email, articulated that the researcher was an ordained clergy member seeking a potential informant from a denomination with which he did not have prior knowledge or experience. A third presentation with the one clergy member who eventually agreed to participate in the study went into much more detail regarding the life history and context of the researcher in an effort to establish rapport with the potential informant.

During the third presentation, it became apparent that the researcher and the potential informant agreed on several positions of theology and the nature of preaching. In addition, the researcher noted more than a few personal attributes that he held in common with the informant. Both the researcher and the informant shared the traits of ethnicity and gender as white males. Both were first-career clergy members, having progressed in linear fashion from high school, to college, to seminary, and finally to the ministry. Each had at least ten years of ministry experience. During the course of the case study, additional differences and similarities emerged.

While the researcher and the informant shared numerous attributes, it is important to note that the attributes that they did not share, such as current denominational affiliation and childhood denominational affiliation, affected the significance of the shared attributes. Even though both the researcher and the informant attended denominational colleges, earned seminary degrees, and are ordained clergy members, the denominational differences in terms of doctrine, history, and tradition significantly affected the insider-outsider balance in the relationship.

Figure 1. Representation of the insider-outsider balance
Figure 1 represents the insider-outsider balance between the researcher and the informant for the dissertation research. A subsequent study is now underway and it is anticipated that each case study in that research project will generate a similar, but separate, diagram in order to document the insider-outsider relationships and to assist in the analysis of the data for patterns and trends.

THE METHODOLOGY OF THE RESEARCH PROJECT

The case study consisted of five interview sessions that included both unstructured and semistructured components. The dissertation researcher attended three Sunday morning worship services led by the informant. The researcher made an audio recording of the sermon delivered at each worship service. He then transcribed the sermon recording and compared the transcription against the typewritten text of the sermon provided by the informant.

The researcher and informant met in the office of the latter on the Monday of each week to conduct the interviews. The sessions began with the researcher recording the informant articulating, without interruption, how the sermon from the previous day had come to be. The informant provided such details as why he selected particular Scripture texts, how certain themes developed, and what he hoped to accomplish with each sermon.

During the semi-structured portion of the interviews, the researcher and informant listened to the audio recording of the sermon together. At particular points in the sermon, the researcher stopped the playback to ask prepared questions relating to particular points in the sermon. The informant’s answers usually led to additional, unprepared questions. Two additional semistructured interview sessions were necessary to follow up on particular questions that arose from the data during the course of the research project.

The semi-structured interviews proved to be the most valuable for data collection and affirmed Wurman’s observation that a conversation is more complex than writing because a conversation reflects how we think. By listening together to a recording of the sermon as presented from a written text during the worship service, the researcher and informant were able to stop the recording at various points in order to have a conversation about the sermon text. In this manner, the researcher asked questions that facilitated the informant sharing the tacit knowledge of the sermon situation he could not present in the written text of the sermon. The similarity and differences of religious upbringing and ministerial experience informed the questions asked by the researcher and enabled the informant to share the rich details of his life story. As described below, many of these questions, particularly the follow up questions would not have been asked by a researcher who did not share religious upbringing and ministerial experiences with the informant. Only a researcher with an understanding of the subtleties and facets of theological issues, doctrinal positions, and denominational and congregational dynamics could achieve the depth of the conversations conducted during the dissertation research.
MAP POINTS IN THE CONVERSATIONAL JOURNEY

Analysis of the research interview transcripts revealed a number of key situations in the conversational journey of the case study. Some of these situations, or Map Points, describe situations when the conversational journey came to a fork in the road and either the researcher or the informant took the lead in guiding the journey in a particular direction. The research steered the journey to particular paths or followed the lead of the informant based on his knowledge of the subject area due to his insider status. Such decisions resulted in a greater depth and richness of the research findings than would have been the case with a researcher from outside the clergy profession. Other Map Points describe situations when the researcher allowed the conversational journey to go in a particular direction but failed to question or follow up on a particular statement made by the informant and thus missed particular opportunities for additional insights. Still other Map Points describe situations in which the informant took the lead in such a way as to guide the journey in a particular direction. A sampling of the roles played by the research and informant are illustrated below. The researchers anticipate that more roles will emerge as the research project continues.

Map points: the researcher as learner and the informant as expert

The most common and frequently occurring of the Map Points were those framing the researcher as learner and the informant as expert. Because the researcher had limited knowledge of and prior experience with the church denomination of the dissertation informant, there were many situations in the conversational journey in which the researcher sought to learn the finer details of denominational history, doctrine, and tradition. The questions of the researcher put to the informant in the situation of “Expert” covered topics such as denominational doctrine, theology, policy, and structure, and issues in the area of Biblical languages and church history.

In one sermon, the informant spoke on the power of music and advised that people need to pay attention to the influence that the music they listen to has in their lives. Near the end of the sermon, he noted:

“I am not saying only to listen to Christian music or classical music. I am not saying that all. I am not saying that it is not possible to glorify God with any popular forms of music such as rap or hip-hop, whether it is soft rock or hard rock or the music that happened to be popular back in the days when I grew up.”

The statement intrigued the researcher because it went against the doctrine of the conservative denomination of his own upbringing. The researcher assumed that the conservative denomination of the informant’s childhood might have taken a negative position regarding rock music. However, during the interview, the informant as expert taught the researcher as learner that the basic Lutheran attitude is that all things have the potential to glorify God and there is nothing inherently evil about particular forms of music. He informed the researcher that
the early Lutheran movement used the melodies of popular tavern songs, but changed the lyrics in order to educate illiterate people on “the basic principles of salvation by the grace of God.” The songs were effective because at that the time of the Lutheran reformation, church music was seen as “having been taken away from the people and isolated into choirs of monks and was no longer the property of the people.”

This particular interchange happened because of the researcher’s insider knowledge of conservative religious upbringing, and yet it did not result in a compromise of the data collection. Rather, it resulted in a deeper quality of data that dispelled an assumption made by the researcher and it positioned the informant to educate the researcher. Additional benefits included early indications of two themes that would become more prominent throughout the research project: the informant’s use of church history as an information resource for sermon preparation and his passion for social justice. These themes were apparent to the researcher, in part, due to his insider status as a clergy member.

Map points: the researcher as skeptic and the informant as believer

The researcher asked the informant to describe his normal routine for sermon preparation. The informant related an ideal process of particular tasks on certain days of the week, but noted that his weekly schedule is seldom ideal and that the main factor in sermon preparation is “how the Holy Spirit happens to be speaking to you at that particular week.” He proclaimed his belief that “the Holy Spirit is involved in sermon writing and that the Holy Spirit does not always work in the same way.” This introduction of the concept of the Holy Spirit allowed the researcher, as skeptic, to ask how the informant knew it was the Holy Spirit speaking to him.

The informant’s response to the question speaks to the importance of the researcher’s insider status in the case study. Rather than interpreting the question as an attack on his beliefs and becoming defensive, the informant chuckled, and acknowledged that this was a tricky question. He then alluded to the nature of the researcher-informant relationship by prefacing his answer with “We know” or, in other words, “You and I know” or “those of us in the church, yourself included, know” and then proceeded to refer to historical problems around the question. There was an implicit assumption on the part of the informant that the researcher had previously dealt with this question himself and was aware of the different facets to the question. He did not feel a need to ask for clarification as to what the researcher meant by the question.

Map points: the researcher as confessor and the informant as seeker

A significant number of the dissertation interviews were devoted to the issue of homosexuality and the possible ordination of homosexual clergy members. The informant raised the issue and described himself as terribly divided and at odds with himself on this issue. He spoke about a “terrible waffling back and forth” in his search for an answer. Of “being torn” between his feelings and his intellect, of discovering within himself a “most uncomfortable kind of split
personality." The researcher as confessor pushed the informant as seeker to explain how homosexuality is different from any other human conditions that the church has come to tolerate and view as acceptable in its members, such as being divorced. The researcher would argue that the informant would probably never have shared the depth and intensity of this conversation with a researcher who was not also a clergy person and who had undoubtedly struggled with the same feelings of self-doubt and seeming hypocrisy.

Map points: the researcher as inquisitor and the informant as defender

In the final interview of the case study, the researcher raised the homosexuality issue again, but this time in the role of the Researcher as Inquisitor, who sought to learn if the informant was struggling with this issue to the same degree as the leadership of his denomination. The researcher asked the informant what his reaction would be if the denomination decided to ordain practicing homosexuals as clergy members. His response indicated a high level of discomfort with the question as it was prefaced with a long and ponderous “okaaaaay” and “sometimes you don’t know until you are actually confronted with the situation.” He then proceeded to articulate that the authority of Scripture would carry more weight with him than would a denominational decision. The Researcher as Inquisitor reminded the Informant that he had previously indicated that Scripture did not provide him with a definitive answer to the issue. The Informant as Defender countered with an explanation that God has yet to give a definitive answer on this issue and that it may take hundreds of years before God gives an answer. The researcher realised that he had pushed as far as the informant was willing to go on the issue and he brought the interview to a close.

Map points: the researcher as sympathiser and the informant as evangelist

The informant occasionally articulated frustration with clergy members he categorised as “American evangelicals” for their particular interpretations of Scripture. The researcher’s upbringing was deeply rooted in the evangelical tradition and, while he left the evangelical tradition of his childhood nearly 30 years ago, he is not so removed emotionally and intellectually that he could have used his insider knowledge of evangelicalism to push the informant to analyse and explore the extent of this seeming generalisation. The situation presented an opportunity to get a measure of the informant’s awareness of the subtle differences within the evangelical tradition, which is far from a coherent and unified movement within Christianity, but the researcher lapsed into identifying and agreeing with the informant’s frustration in an example of over-rapport. Researcher 2 noticed that lapse when he read an early manuscript of the dissertation, and called Researcher 1’s attention to it. This led to subsequent conversations about the nature of evangelicalism, showed the value of the dual researcher approach, and made both authors aware of the Map Point identified here. The situation led to a failure to push the informant on these views, but the over-rapport did not nullify the research project, as explained below.
From birth through his college years, the researcher grew up in a denomination that would fall within the informant's categorisation of those who occasionally misuse the apocalyptic literature. Consequently, early in the research project the researcher found himself in a delicate situation: needing to maintain objectivity while dealing with negative emotions generated by childhood memories. The design of the research project attempted to avoid such a situation by selecting an informant from a denomination other than one the researcher had experienced in his past. However, the design failed to account for the possibility that the issues the informant had with this particular category of clergy members would emerge as a major theme of the research project. The situation provided an unanticipated benefit in that it gave the researcher the opportunity to ask the informant to explain how his interpretation of Scripture is different from those he considers to be misinterpreting Scripture.

THE RESEARCH DESIGN

The success of a research agenda based on this project will depend upon the willingness of a diverse group of participants to share personal beliefs and doubts, struggles and victories, joys and fears, trusting that their perspective will receive due respect and tolerance from the researcher and other research participants. The desired result is a number of qualitative data sets, which explore in depth and detail the unique perspectives of a small group of clergy members selected to represent a cross-section of the profession by denominational affiliation, theology, education, age, gender, and experience. The anticipated richness of the data will reflect the diversity of the research team and the study group. Bartunek and Loius note that

“Parties to a study come with unique experience histories, including their education, socialization, career paths, and previous involvement in the specific setting under study. The more diverse the experience histories of the individuals composing a research team, especially in terms of their relationship to the setting, the more diverse should be their perspectives on and potential interpretations of any particular observed event there.”

The research team is composed of two faculty members in the field of library and information science who are also ordained clergy. They are distinct in their philosophical and theological positions, as cited earlier - one of the clergy team members remains active in local church work and self-identifies as evangelical in doctrine and a believer, and the other clergy member is minimally involved in local church work and self-identifies as a secular humanist. Both members of the team are trained researchers in library and information science, and bring insider status to the project because of their past and current identification with church ministries, while maintaining some differences in theological or spiritual perspective. This combination of personnel contributes to validity and to dialogical inter-subjectivity through rational discourse and reciprocal critique of each other's research interviews and interpretations of the data. Discourse and critique occur in conversations between researchers and in collaborative written
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The research project aims to conduct 10 to 12 case studies per year for three years. The team members anticipate that the case studies will consist of a broad representation across the clergy profession. The selection of potential case study informants will consider such variables as age, education, gender, denominational affiliation, and theological doctrine. Both researchers will conduct the case study interviews and each will interview a cross-section of the informant pool. The research project aims to create a detailed profile of the researcher-informant balance with a graphical representation similar to Figure 1 for each case study. In some instances, the researcher-informant balance will reflect a high degree of insider status for the researcher and in other instances, it will not. The research project seeks to develop a wide variety of researcher informant balance profiles for detailed analysis of the effect of insider status on the research process and interpretations of the data.

Included in the conversation between the researchers conducting the case studies will be the selection of potential informants in an ongoing process designed to create a diverse pool of informants. The researchers will approach potential informants as a team with the invitation to participate in the research project. Once a potential informant agrees to participate, the researchers will develop a researcher-informant profile and decide which researcher will conduct the case study according to the data collection needs of the research project. Each researcher will conduct exit interviews with each other’s informants.

CONCLUSION

In conclusion, concerns within the academic community regarding the objectivity of a researcher with insider status are valid. However, the potential gain in the depth and breadth of understanding the informant’s world far outweighs the concern for objectivity, especially when the design of the research project addresses the concern in a systematic manner. The authors have proposed a testable design model for qualitative research that addresses potential concerns regarding possible bias with the subject matter and over-rapport with case study informants, so as to establish and maintain research project credibility. Indeed, the dissertation research project, which effectively served as a test case for the design model, explored the subject matter to a depth of detail and obtained a richer data set than a researcher of outsider status could have accomplished.

NOTES


4. ibid p65.


9. P Eide and D Kahn ‘Ethical Issues in the Qualitative Researcher-Participant Relationship’ *Nursing Ethics* 15(2) 2008 pp199-207.

10. C Gunasekaia ‘Pivoting the Centre: Reflections on Understanding of Qualitative Interviewing in Academia’ *Qualitative Research* 7(4 November) 2007 pp461-471.


17. DeShane op cit p104.


22. Wicks op cit.

