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# Modal coding as a method of identifying developmental stages of self-knowledge.

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MODAL CODING AS A METHOD OF IDENTIFYING  
DEVELOPMENTAL STAGES OF SELF-KNOWLEDGE

A Dissertation Presented

By

E. JOHN R. GEESINK

Submitted to the Graduate School of the  
University of Massachusetts in partial fulfillment  
of the requirements for the degree of

DOCTOR OF EDUCATION

MAY, 1977

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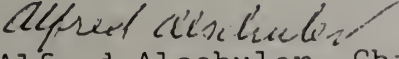
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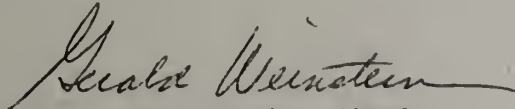
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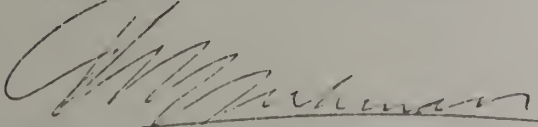
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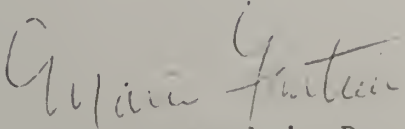
E. JOHN R. GEESINK

Approved as to style and content by:

  
Alfred Alschuler, Chairperson

  
Gerald Weinstein, Member

  
Eric Beekman, Member

  
Mario Fantini, Dean  
School of Education

DEDICATION

To Charlene who taught me,  
primum vivere deinde philosophari

## ABSTRACT

### Modal Coding as a Method of Identifying Developmental Stages of Self-Knowledge

(May, 1977)

E. John R. Geesink, B.A., Gordon College  
Ed.D., University of Massachusetts

Directed by: Professor Alfred Alschuler

The object of the paper is to present a plausible argument that H. Dooyeweerd's philosophical modalities can be used as a coding instrument to discover developmental stages of self-knowledge in written records of unforgettable experiences.

Professor Dooyeweerd of the Free University in Amsterdam distinguished fourteen different aspects or modalities of reality. These modalities are philosophical in nature but share with the developmental stages of hierarchical form of organization.

The stage in the development of self-knowledge are seen as similar to those describing the cognitive development of children. Professors Alschuler and Weinstein, together with the Self-Knowledge Project staff, carry out research in this area.

The records of unforgettable experiences, which are called protocols, are collected by Project staff members.

School children and adults who are willing to participate in the writing of protocols are asked to search their memories for a most unforgettable event; they are then asked to write this event down.

The paper begins by briefly explaining the fourteen modalities. The writer then uses them in a series of tests on protocols written by adults. After each round of coding, the coding instrument is more precisely defined and then tested in the next round. After describing four coding attempts, the writer discusses the philosophical issues related to self-knowledge, memories and developmental stages. In the appendices, the protocols which were used for the coding can be found. The last appendix contains a brief guide for modal coding.

Chapter I describes the first time the writer used the modalities to code fourteen protocols. Using one of the protocols, the coding is shown step by step. A few basic issues about the characteristics of acceptable indicators are raised. The second chapter relates the second coding attempt which used fifteen protocols written by adults. The description focusses on one modality at the time and discusses all the indicators found in the fifteen protocols. It is discovered that four distinct levels can be identified within each modality. A problem is identified; the higher modalities cannot be accurately coded with the present method.



Chapter III discusses a different way of coding which still uses the same modalities as a starting point, but is more adequate for the higher modalities. The new method is called aspect coding and the previous method inventory coding. The two methods are complementary and result in a double score, which is called a modal score. .

A longitudinal coding test is described in the fourth chapter. The protocols are personal documents of the writer which cover a period of ten years. The coding results show an overall increase in self-knowledge.

Chapter V discusses the philosophical issues which kept coming up during the coding attempts. The nature of memories is discussed in relation to the Unforgettable Experience Recalls. Three depth levels of recalls are identified. The self and the different kinds of knowledge are discussed next. Dooyeweerd's views are contrasted with those of H. van den Berg, a Dutch phenomenologist with emphasis on the distinction between naive and theoretical thinking. It is suggested that self-knowledge can increase in three different directions.

Chapter VI sums up the findings. The modalities have held up well in the different tests. It is hoped that the argument has been convincing enough so that others will continue the testing of the modal coding method.

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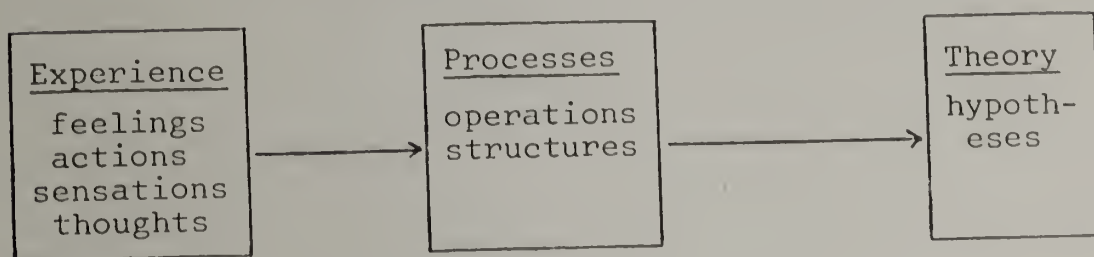
## INTRODUCTION

### The Context

This paper should be considered in the context of the work done in the Self-Knowledge Education Project at the University of Massachusetts. In August of 1973, Alfred Alschuler and Gerald Weinstein wrote the first working paper in which they stated the purpose of the project as "the creation and development of clear, operational definitions of growth in self-knowledge." In subsequent working papers, self-knowledge is split into three analytically distinct components which are graphically represented as follows:

DIAGRAM 1

#### Self-Knowledge



Definitions of the components are given in the third working paper.

Self -- "The self consist of a person's own sensations, feelings, thoughts, and actions." (p. 3)

- Operations -- "Self-knowledge operations are mental actions of differentiating and integrating the content of self, related stimuli and consequences." (p. 4)
- Structures -- "Structures are organized wholes, or assemblies of operations, having certain additional characteristics." (formal logic) (p. 6)
- Hypotheses -- "Hypotheses about one's self consist of verbalized descriptions of the conditions in which specific experience of self occurs and the consequences of that experience." (p. 10)

It is assumed that the development of the structures--leading to ever more adequate self-theory--occurs in stages which have the following characteristics:

1. Stages imply distinct and qualitative differences in children's modes of thinking or of solving the same problem (or of forming hypotheses).
2. These different modes of thought form an invariant sequence, order or succession in individual development. While cultural factors may speed up, slow down, or stop development, they do not change its sequence.
3. Each of these different and sequential modes of thought forms a "structural whole." A given stage-response on

a task does not just represents a specific response determined by knowledge and familiarity with that task or tasks similar to it; rather, it represents an underlying thought organization.

4. Cognitive stages are hierarchical integrations. Stages form an order of increasingly differentiated and integrated structures to fulfill a common function.

The first step in the Project was the development of a diagnostic tool that will determine level of development. The material (protocol) to be submitted to this tool is the "Unforgettable Experience Recall." Project members administer this "test" by asking people to go on a phantasy trip back to their childhood, then to come back and record their most vivid memory. These protocols are then coded according to operationally defined criteria for four self-knowledge stages: elemental, situational, patterned, and transformational. (July '75 paper)

#### The Idea

In the fall of 1974, I participated in the autology class given by professors Alschuler and Weinstein and was struck by the similarity in definition between developmental stages and the philosophical modalities in the works of Herman Dooyeweerd, a professor of Law at the Free University of Amsterdam. I coded fourteen protocols using the modalities

as coding criteria. The results were intriguing--six code-able differences became visible, while the differences of the coding categories used by Loevinger remained intact. This was the beginning.

### The Focus

In this paper, I will attempt to show the relevance of using Dooyeweerd's modalities as a coding tool for the discovery of self-knowledge stages in protocols. The emphasis is on self-knowledge, not on a justification of Dooyeweerd's philosophy in a developmental context. It is hoped that this paper will contribute to the general aim of the project. The comparison of different coding methods may lead to a more accurate definition of the stages of self-knowledge and thus form a solid base for the design of a developmental curriculum.

## C H A P T E R     I

### THE FIRST CODING ATTEMPT

In 1926, Herman Dooyeweerd became professor of philosophy and history of law at the Free University of Amsterdam. His major work, "De Wijsbegeerte der Wetsidee" (The Philosophy of the Concept of Law), was published in three volumes in the years 1935 and 1936. Not until 1953 did the work appear in English under the title, "A New Critique of Theoretical Thought."<sup>1</sup> Central throughout the work is the concept of modalities, their basis, their definition, and their significance. It follows that the explanation given on the following pages will be sketchy at best. The focus is pragmatic in that I will explain those features of the modal structure which have the promise of being useful in our coding task.

#### The Modalities

When reality as it is given in naive, pre-theoretical experience is subjected to the kind of theoretical analysis Dooyeweerd proposes this reality appears to split up into fourteen distinct law spheres, modalities or aspects. These do not refer to the concrete "what" of things and events, but to the "how" of them.

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<sup>1</sup>Herman Dooyeweerd. A New Critique of Theoretical Thought. 4 Volumes. The Presbyterian and Reformed Publishing Company, 1969. Referred to in text with volume and page numbers.



For instance, the historical aspect of temporal reality is not at all identical with what actually happened in the past. Rather, it is the particular mode of being which determines the historical view of the actual events in human society. These events have of course many more modal aspects than the historical. There does not exist a purely historical reality. The same holds good for all other modal aspects. (I,3)

Each modality has its own nuclear moment, its own irreducible kernel. Feeling is the nuclear moment of the psychological modality while thought is the kernel of the analytical modality. Feeling cannot be reduced to thinking or vice versa. Furthermore, the modalities form together an architectonic structure. Each later modality builds on the previous one(s). In Diagram 2 on the following page, the fourteen modalities are shown with the simplest modality on the bottom and the most complicated at the top. The words modality, law sphere and aspect all carry the same meaning. Indicated in parentheses is the nuclear moment of each modality.

### The Architectonic Structure

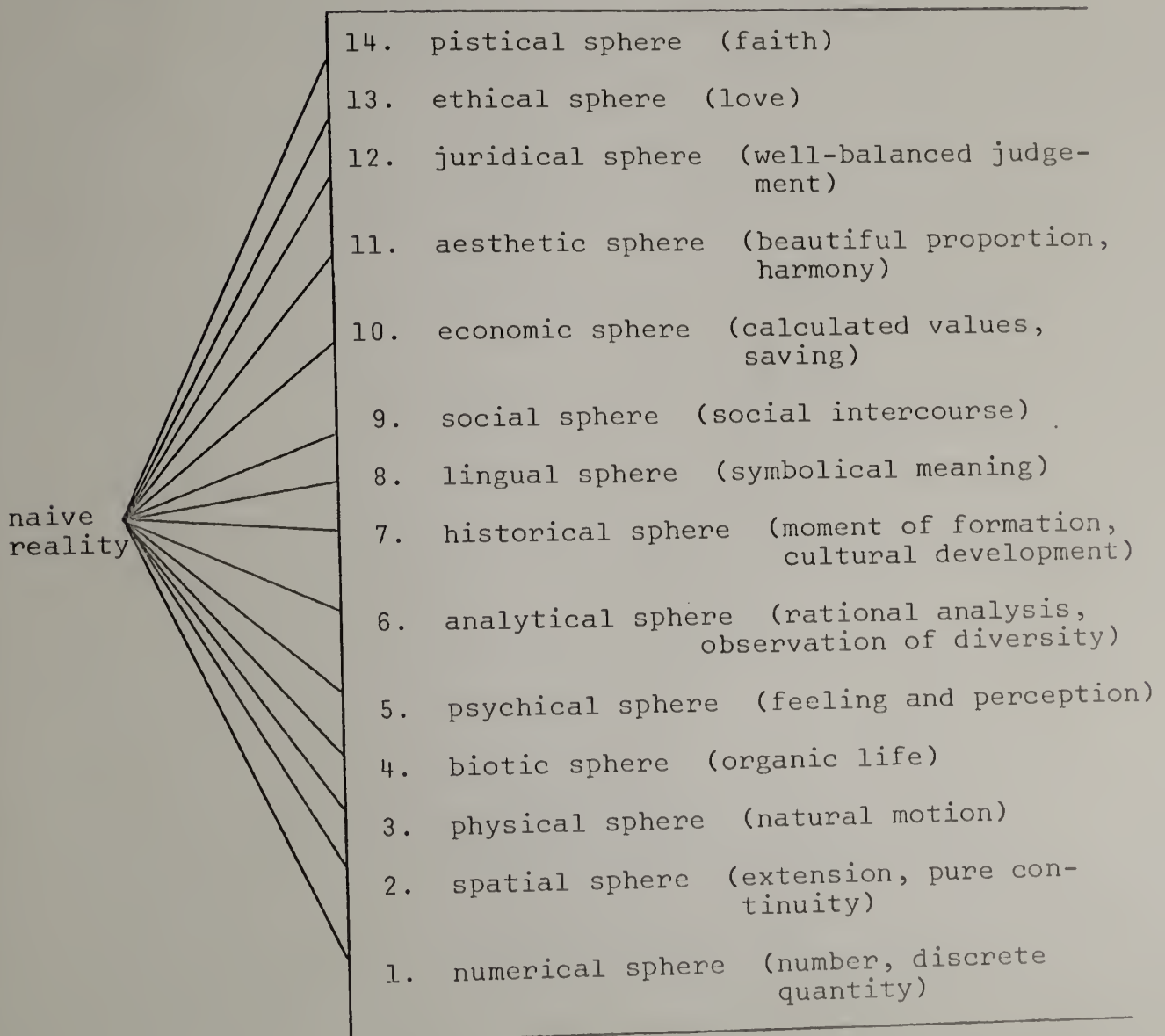
The numerical modality is the foundation of all the other modalities. Every higher modality has a numerical aspect. An animal possesses a number of organs, feeling results from several sensations. Thought is only possible because of a multiplicity of concepts, etc.

The spatial modality is based on the numerical. Numbers leave gaps inbetween them while space is pure continuity

and even though the spatial magnitude of things is expressed in numbers, space is a concept which cannot be reduced to number. Space is the foundation for all the modalities about it. Living space belongs to the biotic modality; cultural sphere is a spatial analogy in the historical modality.

DIAGRAM 2

The Modalities



The physical modality is the first dynamic one; natural motion is its nuclear moment. Natural motion is that of heavenly bodies, of atoms, of those phenomena which are investigated by physics and chemistry and related natural sciences, and is distinguished from intentional motion which results from human power.

The biotic modality contains organic life which applies to plants, animals and human beings. Organic life needs the concepts of number, space and motion but cannot be reduced to it. Vital motion cannot be understood fully under the aspect of motion alone. Organic development and growth are irreducible concepts.

The psychical sphere is characterized by feeling. It is not identical with the biotic or analytic modalities. Every living thing does not possess feeling (plant) nor does every living creature that has feelings participate in the analytical sphere (animal). Feeling builds on the previous modalities; emotion is an affective movement; feeling of space is a spatial analogy.

The analytical modality follows the psychical one. Animals participate in the psychical modality but not in the analytical one. But no creature with an analytical cognitive function lacks feeling. Rational analysis is not restricted to science; it also occurs in naive experience. The analytical modality builds upon the underlying ones. Thoughts move (motion); one needs room to think (space) and a multiplicity

of concepts refers back to the numerical sphere. The brain as a biotic organ forms the organic ground. Perception and feeling provide the materials for logical analysis.

The historical modality follows the analytical one. History is formed by people who have analytical capabilities. Animals do not form history. History is not simply everything that happened in the past. The fact that I smoked a cigar yesterday does not make it history, even though there is an historical aspect to this act if one remembers that people in the Middle Ages did not smoke. The historical modality is one aspect of reality and it is characterized by the controlled formation of a given attitude, structure or formation into something that it would otherwise not have been. All subsequent modalities contain the element of controlled formation.

The lingual modality has as its kernel symbolical meaning and is not restricted to language but includes all symbols and sensory signs which express ideas. The lingual sphere is based on the historical because the former contains the analogy of historical formation in the inner formation of language. This formation occurs, however, according to principles, such as phonological and syntactical ones, which belong to the lingual modality. "That which has a history cannot be an historical phenomenon." (II,223) Concepts such as economy of language and linguistical harmony point towards the following modalities:

--The social modality presupposes the lingual, historical and analytical modalities.

- Social intercourse is its nuclear moment.
- A social aspect exists wherever a human being comes into contact with other human beings; it is the manner of exercising social influence.
- A handshake, a kiss, a salute are all social actions based on a symbolical foundation.
- The social action conveys a meaning.
- In the development of social customs, we see a historical analogy.
- Social intercourse also points towards the aesthetic and ethical modalities.
- Social intercourse can be marred by hatred in which case not only the harmony of life is destroyed but also the social and ethical norms.

The kernel of the economic modality consists of the saving of calculated values. Every commodity has an economic aspect. (Air used to be an example of something non-economic, but that becomes less true every day.)

Since the value of commodities is determined by social intercourse, the economic modality has a strong link with the social modality. The economic modality with its moment of weighing and balance points towards the modalities which follow.

The aesthetic modality is characterized by harmony or beautiful proportion. The artist weighs and balances sounds, colors and words. This process refers back to the economic modality. His ingredients have symbolic significance based in the lingual modality. And while the beauty of a flower is a given, the beauty of art is the result of the artist's formation. This element of formation is an historical analogy.

The juridical modality includes a harmonization of interests and thus refers back to the aesthetic modality. The nuclear moment is a well-balanced judgement "regulating the legal interpretation of social facts and their factual social consequences in order to maintain the juridical balance by a just reaction." (II,129) The word retribution can be used to describe the nuclear moment if it is understood in its neutral sense of "paying back" meaning both just punishment and just reward.

The ethical modality has as its nuclear moment love. The modality is based on the juridical sphere because love signifies a proportionate amount of self-love and love for the other person. The concept "proportionate amount" implies the making of a judgement. Love in its ethical meaning implies the relation to the neighbor and can take on a very rich variety of social forms. "Moral love has a rational foundation though it also has a feeling-substratum. It is not pre-logical as feeling is. It implies personal responsibility and is regulated by a normative standard." (II,160) "There ought to be a moral balance between conjugal love and parental love, between love of one's country and love of foreigners, and in general, between love in communal and inter-individual relations." (II,161)

The pistical modality ( $\pi\iota\sigma\tau\iota\varsigma$  - faith) is the last one; faith is its kernel. As in all modalities, the nuclear moment is not related to a specific content but is an aspect of our

temporal reality. Faith is a border function; it points beyond itself--beyond temporal things--towards its foundation. Faith is the certainty one has concerning what one believes to be the foundation of life and the basis of all things.

### From Modalities to Coding

The architectonic or hierarchical structure of the modalities appears similar to that of the developmental self-knowledge structures. And the other assumed characteristics of developmental structures such as their limited number, their invariant sequence, their relative stability across time, and their similarity across cultures--all of these characteristics are equally descriptive of the structure of the modalities. Had Dooyeweerd been well-known, I might have tried to build a philosophical bridge between the two structures. Instead, I decided to see how the modalities function as coding categories. I will explain that initial attempt in the next section and then, as issues arise, deal with them.

### The First Attempt

My initial questions put to the fourteen protocols in my possession were very simple, especially the ones based on the lower modalities. Can I find the concept of number in the protocol? Yes, all of them had something along that line. To illustrate, I will use one of the two protocols that contained

the highest number of aspects. (Of all the protocols discussed in this paper, I only coded the actual experience recall--the A part--since it allows the writers to express themselves in a relatively free narrative form.)

### Unforgettable Experience Recall (0210720)<sup>2</sup>

I was about sixteen years old, at a party with my current boyfriend, Harry.<sup>3</sup> I remember that it was a small party; the usual group was there--good record player, cheerful. Harry and I had been "a couple" for about six to seven months. He was a bit older than I was--fun to be with, intellectual, not good looking, very sensitive, a poet. We were sitting on the couch when he asked, "Tell me Sue, how did you decide that I was 'The One'?" I responded to that question as if I had been hit in the stomach and had cold water poured over me. I felt a chill--a panic. . . . I hadn't decided that he was 'The One'! A zillion thoughts ran threw my head. "He's not 'The One'; he's only the one at the moment. I'm not going to marry him. I'm not that committed--he's fun, he's lovely, but he's not 'The One'." As I was thinking, my feelings were changing with my thoughts. First the panic, then an aloneness for him--a feeling of our separateness, individuality; an appreciation of his love for me and mine for him. I came back from my thoughts, looked at him and we talked. I tried to tell him how I felt; he was very disappointed. As we talked, he accepted it more. We continued as "a couple" with a new understanding until he left for college.

The first question as to the evidence of the concept "number" found these answers: "sixteen years old," "six to seven months," "a zillion thoughts," "The One," and "First the panic." The word couple seemed to say more about the nature

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<sup>2</sup>The seven digit number on the protocols are used for identification by Project staff.

<sup>3</sup>All names have been deleted in the protocols typed out for the Project, but I have stuck in arbitrary names to make it easier to read the text.



of the relationship than about the fact that there were two (instead of one or three) people. "Older" does translate into a number of years, but is in itself not a number. It seemed more appropriate in the historical modality.

The concept of space was not as easily found. I came up with: "at a party," "on a couch," "college." The answers seemed to relate more to "place" than "space," but that did not worry me very much--after all, space was implied many times. If a thought runs through your head, it does go from one place to another and inbetween is space. Equally, if you can come back from thoughts, you must have traversed some space.

Phrases indicating motion were easier to find: "hit in the stomach," "poured," "ran," "came back," "left for college." I had some doubts about the word changing because it seems to describe more accurately the result of motion than the motion itself. I decided to leave it out.

Organic life belonged to the "stomach" and to Harry, the boyfriend. If I were also to include Sue herself, I would be certain to have this modality taken care of in all protocols using the I form to tell its story.

The psychical modality provided no difficulties. Sue repeatedly speaks quite specifically about her feelings and emotions. I listed: "sensitive," "felt a chill, a panic," "my feelings," "a feeling," "I felt," "disappointed." "Fun to be with" also said something about her feeling, but "fun" is not a feeling so I left it out.

The issue of analytical thinking turned out to be easy as well. The story has the thinking and feeling processes as its main topic. I found: "you decide," "decided," "thoughts ran through my head," "he thinks," "I was thinking," "my thoughts," "from my thoughts." I left out "a new understanding" because understanding is more an end result of thinking than part of the process.

For the evidence of the historical modality, I was looking for something to indicate a moment of formation. We are not told when the relationship began but that it has a "historical" beginning is clear from the fact that she describes Harry as her "current" boyfriend. The evening she describes does create a new beginning in that relationship; namely, that of a couple "with a new understanding" and this relationship was ended when he went to college. The historical aspect of the difficult discussion seemed to be expressed clearly.

The lingual modality was considerably more difficult. Are not all words symbols? Therefore, would any protocol, by virtue of the fact that it was written down, belong to this modality? I decided to look in the text itself for some evidence of conscious symbolic use of words and I found the following: "The One," "a couple," "as if I had been hit in the stomach." I was not very happy with my findings because I felt that the choice was a bit arbitrary. Writing coding criteria for this modality would be difficult.

Marriage as a social institution seemed to supply evidence for the presence of the social modality. With some reservation, I added the phrase, "I'm not that committed," which might indicate the nature of her social relationship. To be committed is certainly not the same as to be in love.

The economic, juridical and pistical modalities did not seem to be represented. For the aesthetic modality, I found the phrase, "not good looking," but unless he had his nose surgically changed, his beauty (or lack of it) was a natural phenomenon and not caused by the works of a human being.

The ethical modality did appear to be represented in the statement, "an appreciation of his love for me and mine for him."

In looking at the whole, I found that the modalities one through nine (numerical-social) were quite well represented, but that beyond that only the ethical modality had something in it. This left ten, eleven and twelve open which, according to Dooyeweerd's scheme, should not happen. I decided to look at the problem from a coding standpoint. If I were to lump the top four modalities into one coding stage, then I would not have to worry about this seeming discrepancy. This decision was made even easier because with the exception of one protocol, none of the others contained anything above the social modality. In diagram form, the results of this first coding attempt is shown in Diagram 3.



The results looked promising. The higher protocols contained all the modalities found in the lower ones and so the architectonic structure was visible in the diagram. It appeared that the philosophical modalities did have some relation with remembered events in that the memory of a bike ride, or drinking beer scored lower than the memory of a deep love. The additional fact that Loevinger's coding system which had previously been applied showed a stage distinction between the first seven and the latter ones and that this distinction remained intact. The grapnel which I had thrown across seemed to have hooked onto something.

The coding of the fourteen protocols had not been quite as simple as I described it above; or rather I had kept it simple by ignoring the many questions which came up. How would I define "awareness" of a modality? What does development mean in terms of modalities? Could there be a connection between Freire's critical consciousness and Dooyeweerd's normative aspect of the higher modalities and how would I discover this in a protocol? And all the questions related to the nature of the self, knowledge, theory, and structures. I decided to do more actual coding to see which questions would persist. But before I could do that, I had to deal with one question which refused to be ignored any longer. When coding a protocol, what can be considered hard evidence of modal awareness?

## Awareness and Evidence

When I was looking for evidence of the analytical modality in the protocol, I used as an example of my first coding attempt, I found "he thinks" but also "as I was thinking, my feelings were changing with my thoughts." The first phrase "he thinks" appears a bit meagre as evidence of an awareness especially compared with the second phrase which is much richer. The protocol writer has backed off so far that she can now observe two processes going on simultaneously--a feeling process and a thinking process. Could I find more of this kind of process awareness in the fourteen protocols? I found "conflicting feelings" and that was all. Clearly, if I were going to use this process awareness as the only admissible evidence, there was no use in continuing my project.

To keep going, I clearly needed to find some good reasons to accept something like "he thinks" as evidence for modality awareness. The text of the protocols did not offer much help. But when I looked at the scoring diagram, a very obvious fact hit me. Even though "I think" appeared to be thin evidence, six of the fourteen protocols I had coded did not contain any form of the word or concept "think". And furthermore, except for one protocol, all the others which contained words like "think" also showed evidence of higher modalities. Since the analytical capacity is a prerequisite for awareness of the aspects above it, since there was evidence

in seven protocols (out of eight) of higher aspects, it would appear that a simple indicator like "I think" might be sufficient. To satisfy my curiosity of why this might be so, I had to go to the other side.

From the philosophical side, the question of awareness was met by seemingly endless explanations, speculations and interpretations. Only a few things were helpful. Dooyeweerd strongly emphasizes that every human being, whether it is cognitively aware or not, functions in all the modalities.

There is no single modal aspect of our cosmos in which I do not actually function. I have an actual function in the modal aspect of number, in space, in movement, in physical energy,<sup>3</sup> in organic life, in psychical feeling, in logical thought, in historical development, in language, in social intercourse with my fellowmen, in economic valuation, in aesthetic contemplation or production, in the judicial sphere, in morality and in faith. In this whole system of modal functions of meaning, it is I who remain the central point of reference and the deeper unity above all modal diversity of the different aspects of my temporal existence. (I,5)

Thus, even the protocol writer, in whose protocol nothing above the biotic modality is found, participates and functions in all of the modalities. To a certain extent, that is obvious because the writer does use his/her senses to observe, uses language to describe the event and recognizes that the event happened in the past. What we look for in a protocol, however, is some evidence that the writer has a cognitive awareness of certain aspects of reality. Put in

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<sup>3</sup>Movement and physical energy both belong to the physical modality.

the form of a question, "From how many (analytically distinct) angles does this person look at life?" Whereby we assume that some evidence of this will be visible, and thus codeable, in an unforgettable experience recall.

The key phrase is "cognitive awareness." This can be the result of both naive and theoretical thinking whereby "naive" thinking is not taken to be inferior to theoretical thinking. In naive thinking, there is a more direct tie between the thinking subject and its objects. The questions posed are practical in nature. The Elemental and Situational Stages, which are presently used in the Self-Knowledge Project, could be described as stages in which evidence of naive thinking is collected. Evidence of theoretical thinking is recorded in the Patterned and Transformational Stages. To observe a pattern or a transformation, the thinking subject has to remove him/herself from the objects of naive thinking. And it is this process of moving away from naive perception that is charted in the succession of developmental stages. The "I think" in our protocol answers the question "What are you doing?" The answer could have been, "I eat, talk, walk, etc." "I think" describes the activity itself and can, therefore, be labelled as "naive". But the other reference to thinking, the phrase, "My feelings were changing with my thoughts," is evidence of theoretical thinking. Both the feeling and the thinking process have been made into the object of thought and neither of these processes is a direct given in naive



thought. But if the thinking subject moves away from the analytical modality, then it should be in the direction of the next developmental stage which, in this case, is the historical modality with its kernel of formation. I believe something of this is visible. The writer indicates when it happened, "As I was thinking." The process is divided into stages, "First the panic, then an aloneness." The idea of formation can be seen in the description of feelings which are being influenced by thoughts. These indicators are not evidence; for the historical aspect, they still belong in the analytical modality but they seem to be reaching the border at the top of the sphere. If there is a movement from stage to stage, then there should also be a movement within each stage. The concept of stages itself has an analogous connection with the spatial modality which has as its nuclear moment pure continuity.

## C H A P T E R            I I

### THE SECOND CODING ATTEMPT

The question of evidence for awareness was answered somewhat satisfactorily. I felt a little better about accepting "naive" indicators as evidence of awareness. More important was that I now felt justified in including both naive and theoretical indicators in one and the same modality. I decided to do some more coding.

The set of protocols I used was given to me by the Project staff and had been collected by them. The writers of these protocols are all adults and all active in a variety of religious professions. I mention this so that you will not suspect my choice of examples on the following pages as being biased in an either pro or anti ecclesiastical way. I will present the results of the coding of fifteen protocols; the rest of them did not contain any surprises and would merely have been "more of the same." All protocols can be found in Appendix A. Each protocol is identified with a letter and will be referred to in diagrams and text with this letter.

The questions which I had ignored during the first coding attempt now insisted on answers. I will take Protocol J as an example, and so that you will not have to flip back and forth, I will reproduce this protocol below. Since not

all the problems that I encountered are present in Protocol J (nor in any other single protocol), I will present them afterwards. But first Protocol J:

#### Unforgettable Experience Recall (0613217)

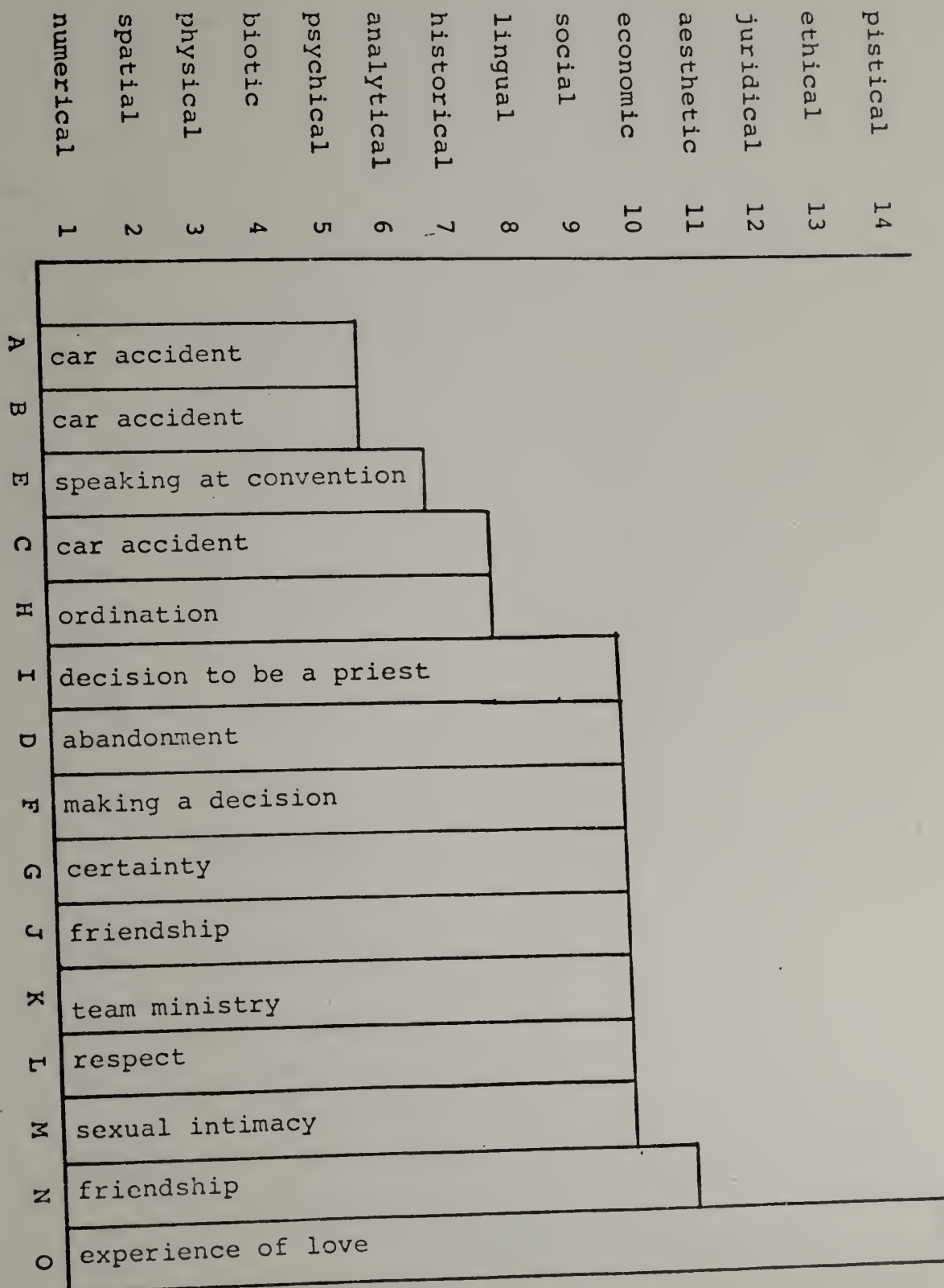
It was an experience of friendship extending over many years. I will focus on one evening. It took place at St. Memorial Seminary. I was a seminarian and I was in theology. In my class was a very bright young man. He was a graduate of Notre Dame and had everything going for him--brain, looks and athletic ability. He was a very fine student on top of all of this. We had taken a special liking to one another right off. Either he had asked me to come over to the monastery gardens or I had asked him--I don't remember which. We walked around the circle, as it was called, for about an hour. We talked about theology and our deep love for knowledge. I really did love philosophy and theology and knew I was rather good in them. The fact that he was interested in what I thought and who I was filled me with delight. I knew I wasn't as good as he was because of my difficulty with language, but the thought processes were good enough to dialogue with him. He was such a tremendous guy; I was overjoyed to be with him and know that he really cared for me as a person. We saw a great deal of each other during our four years of theology and the eight or ten years before his death. The result of this evening was a deep, lasting friendship. It has helped me in many ways, especially in my view of myself. If this guy cared for me and wanted to talk to me and be special friends, I must be okay and a damn good theologian. It was a kind of friendship that was deep, solid and true. His untimely death took away one of the most influential friends I have ever had, but he is still very much a part of me and has as much influence on my life as anyone else.

I will first present a listing of the modality indicators of this protocol. I will then present in diagram form the results of the second coding attempt which will be followed by a discussion of the questions which arose.

1. Numerical -- many, one, one another, four years, eight or ten years.
2. Spatial -- place, circle, monastery gardens.
3. Physical -- come over, walked around.
4. Biotic -- looks, athletic, death.
5. Psychical -- delight, overjoyed.
6. Analytical -- bright, brain, deep love for knowledge, love philosophy, thought processes.
7. Historical -- extending over, before his death, lasting.
8. Lingual -- as it was called, difficulty with language, to dialogue.
9. Social -- a seminarian, a graduate.
10. Economic -- no indicators.
11. Aesthetic -- no indicators.
12. Juridical -- no indicators.
13. Ethical -- cared for me as a person, deep friendship, cared for me, special friends, deep, solid, true.
14. Pistical -- no indicators.

The numerical modality did not give any problems, nor did it in any of the protocols I read. True, some, such as Protocols B, H and O, only contained one indicator, but most had quite a number of them. Protocol A stands at the top with twenty-two indicators.

## DIAGRAM 4

Second Coding Results

With the spatial modality, I had the same problem as in my first coding at empt. I could find indicators of place more easily than space. But even though specific indicators are hard to find, the concept of space is used in many instances. The friendship is spoken of as "extending over many years;" it is stretched out and that requires the concept of pure continuity. The terms "deep love" and "deep friendship" measure the depth dimension and thus refer to space. And when the writer is "filled with delight," he is like a bottle full of good wine.

The next modality also points to issues in this area. The physical modality with its kernel of motion (natural as opposed to man made) has a similar problem. Unless a writer talks about the movement of stars, the sun, the moon or about evidence of the law of gravity, we can only find movement which is characterized by a higher modality. The two indicators in the J protocol "come over" and "walked around" both refer to the motion of human beings, or more specifically, to the motion of their bodies so that this motion is characterized by the biotic modality; similarly, with the phrase "filled me with delight." The concept of filling refers to pure motion; the law of gravity causing the fluid to flow down into a container. But this phrase is again not qualified by natural motion but by the feeling of delight which belongs in the psychical modality.

In looking at all the protocols I coded, I noticed that protocols which scored high were more apt to contain analogical indicators of space and motion than the ones which scored low. Protocols A, B and C ranking respectively 5, 5 and 7, all contained a number of pure motion indicators such as "dropped, landed, rolled, flopped, slid." The topic in all three protocols lend itself well for the use of gravity related motion since they all describe car accidents. In this second coding attempt, I accepted both literal and analogical indicators, accepting the latter if no literal ones could be found.

The biotic modality also shares in the analogical-literal problem. In the J Protocol, we have the word "brain" which appears to be a literal indicator, but it is not. The writer is not referring to "the mass of nerve tissue in the cranium of vertebrate animals" (Webster) but to the fact that his friend knows how to use his brain. It nicely shows the biological foundation of the analytical modality; but for coding purposes, we are left with another analogical indicator.

The word "athletic" refers to physical strength, to muscles, and so comes much closer to being a literal indicator. The word is not one hundred percent pure because it also indicates how these strong muscles are used, especially because "athletic" modifies the word "ability" and therewith points toward sports and competition which has a social significance.

But there are literal biotic indicators in our fifteen protocols. The car accident protocols are full of them: "top of my head," "lower leg," "right thigh," "injured," "bruises," etc. In terms of our earlier discussion about naive and theoretical awareness, these are solid, naive indicators. Only once did I find a write (H Protocol) who had backed off the biotic process far enough to make an observation about "physical growth."

That I put "death" in the biotic modality is a mistake. I guess death made me think first of all of a dead body. But it is wrong to put the death of a human being in this modality. A human being participates in all the modalities and at the time of death, he or she stops functioning in all of them. The mere recording of the fact that someone died cannot be coded. If, however, the protocol writer indicates the significance of this death, then that expression can be coded. The loss of a loved one, the loss of a breadwinner, the loss of a colleague could be coded as belonging respectively to the ethical, economic and social modalities.

In this round of coding, I accepted words such as "friend," "father," "girl," "pastor," etc. as evidence of the biological modality. It was an easy way to take care of this modality. If a person was mentioned somewhere in the protocol, then the evidence was found. At times, this caused me not to look very sharply for more and better evidence. In going back over all the protocols, I discovered better



indicators in almost everyone. Words like "walking," "sitting," "standing," etc. are biotically qualifiable and most protocols contain them. Even in a three-line protocol (0320214) in which the middle line reads, "I had training wheels on my bike and I couldn't reach the pedals," we find the biotically qualified verb "reach". We picture a small child trying to ride a bike which is difficult because its legs are too short.

In all the protocols I have seen, there has always been evidence, literal or analogical, of the numerical, spatial, physical, and biotic modalities. This made me wonder whether these aspects are not so elemental that we would not have a protocol without them. It is indeed hard to imagine a protocol with less than these four. If a complete protocol were to read, "The ball rolled off the table," then the biotic modality would not be included. But the question whether this one line qualifies as a protocol would undoubtedly come up. Perhaps the definition of a protocol could include the presence of indicators belonging to the first four modalities.

There are only four protocols in the twenty-nine I coded in my first and second attempts which do not contain indicators for the psychological modality. Three of these protocols contain only two to four sentences. The fourth one contains twelve sentences. All four were written by children. The fifteen adult protocols all contain psychological evidence and of the rest of this group of protocols,<sup>1</sup> forty-one mention

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<sup>1</sup>In the rest of this paper, these protocols will be indicated by their project number which begins with 0613.

some kind of feeling while only one does not (0613119). In this last protocol, the writer describes the death through fire of his brother's seven children. No feelings are mentioned; the writer describes the scene of the fire and the fact that it was his duty to go and tell his brother what had happened. But in later sections of the protocol, the writer says: "One of my problems had been the inability to express my feelings. . . I feel a need to be more human--to let my feelings out and to manifest them to others." The writer is aware of the fact that his protocol is unusual on this point. I will take this issue up later when discussing Protocol D in the next chapter.

That psychical evidence is so consistently found in the protocols could possibly be attributed to the instructions that are given in preparation for the writing of the protocols. In the instructions, one is specifically asked to think of feelings (Project Working Paper No. 7) and several protocols reflect the instructions quite precisely. The writer of Protocol O uses the question in the instructions to organize his story. He explains in order "the experience," "what led up to the experience. . .," "my thoughts at the time of the experience," "my feelings at the time of the experience," and finally "the results of this experience." Another protocol writer appears to remember the question about feeling but can't relate to it. "I can't remember any particular feeling . . .," and later ". . . the feeling I remember after the

second time was that I had influenced the decision" (Protocol E). In the H Protocol, the writer seems also to repeat instructions when he says, "My thought and feelings during the ceremony. . .," but he then produces quite a list of specific feelings.

If we try to establish the psychical modality as a stage in the development of self-knowledge, we should refrain from specifically asking for feelings. We need to discover if writers on their own speak about their feelings or choose to ignore them in describing their memorable events. By asking about a past event, many writers place the event for us in a "historical" context and use words which could be used as historical indicators. More about this when we get to the historical modality.

Protocol J contains only two words that fit the psychical modality. They are "delight" and "overjoyed". All of the other "second-attempt" protocols contained some evidence, but there is quite a variety in number and quality of indicators and some evidence is problematic.

I already mentioned Protocol E with "I can't remember any particular feeling. . . ." When I coded this protocol, I entered the word "feeling" as evidence. But now after a closer look, it seems very possible that the writer merely repeats the instructions. He certainly does not add anything of his own. When he uses the word "feeling" for the second time, "the feeling. . . was that I had influenced the decision," he

does not actually speak about a feeling. This is not unusual; other protocols also contain examples of this use of the word "feel". "I feel that we were a good complement to one another" (0613100). "I felt that it was the formal beginning of ministry" (0613216). "I felt bound in duty. . . ." (D) The formula for this kind of usage of the word "feel" is "I feel that" followed by a subject and a verb and no mention of a specific feeling in the rest of the sentence. The last example also fits this formula since it can easily be rephrased as "I felt that I was bound in duty. . . ." I decided that the next time I was coding protocols, I would no longer accept the I-felt-that formula as evidence for the psychical modality. As to the repeating of instructions in the text, that is harder to determine; each case would have to be judged carefully.

Protocol A is about six hundred words in length and contains only one reference to feeling. The writer states that he was not "feeling too hot," which he explains with three words: "nerves, fatigue and depression." He is not sure about the last one. I did not doubt the correctness of my decision to label these indicators as evidence of the psychical modality. After all, one does feel nervous, tired and depressed. But there were two issues that made me question the evidence. First, there was the fact that this was the only mention of feeling in a rather long protocol. In contrast, protocol C, which also describes a car accident, contains eight separate feeling indicators in a text of only

approximately 370 words. Even in Protocol B, which is only 140 odd words long, and also relates to a car accident, we find fright mentioned twice. "A" seemed to have very little.

The other issue for me was that each of the three words used to describe the feeling is closely related to the body. "Nerves" refers to how the brain feels. "Fatigue" describes the state of the muscles and possibly that of the brain. "Depressed" could indicate a feeling of hopelessness, sadness or something similar, but there is nothing in the story to confirm this. The writer does not mention that he felt even more depressed after the accident. The medical meaning of the word "depressed" which is "a decrease in functional activity" (Webster) seemed to be more in place. The writer is guessing that his "feeling not so hot" was a contributing factor in his accident. He did not think clearly enough and his body did not respond quickly enough.

The two issues--the single mention of feeling and the body relatedness of the feelings--were very important for me because in this protocol, the psychical modality was the highest one for which I could find evidence and the highest modality in any protocol needs strong evidence. But even though the evidence here was very small and closely related to the biotic modality, it was solid evidence of feeling. The nuclear moment of the psychical modality is feeling and this includes all feelings--from the pain of a wound to the feelings of anxiety. What I had discovered in Protocol A was

evidence close to the bottom of the modality but solid evidence nevertheless.

Protocol F presented a different issue. The writer, though he noticed some "exasperation" in his counselor and "felt the burden" of having to make a decision, describes all other feeling indicator with the word "emotional". We find "emotional time," "emotional problem," "emotional stress," and "emotional stability." The curious thing is that the word "emotional" never is directly owned by the writer. The time was emotional, the problem was emotional, etc. Even in the last line, he says, "I learned to regain emotional stability," which makes emotional stability sound like some rather abstract saintly virtue.

The question that occurred to me was, "What if these 'emotional' indicators were the only ones in a protocol? Could I accept them?" The context would have to help. If the psychical modality were the highest one in the protocol, the issue would be very difficult. Did the writer know what he was talking about or was he only using empty words? (In a later chapter, I will come back to the problem of verbalism and precocious use of language.) At this point, I decided to watch for this phenomenon and use common sense.

In the F Protocol, I found ample evidence of several modalities above the psychical one. The analytical modality, which is the next, contains ten indicators. The major emphasis in the protocol is on the making of a decision. And now

the word "emotional" began to make sense. This writer views everything from an analytical point of view and thus whatever disturbs his rational peace is labeled "emotional". He knows there is something going on inside of him. He describes the results of the (I almost wrote "his") emotional stress. "I lost weight. . . and sometimes found it hard to concentrate on my studies." But he doesn't explore his feelings or seek their source. He stays outside and learns to regain his emotional stability. This stability is the only positive feeling state in the protocol; in this state, feelings cause no problems. I concluded that the writer's words are not empty in the sense of "devoid of meaning," but that the writer did not value the affective side of his life very highly.

Protocol J provided enough evidence for the analytical modality to establish its presence solidly. It was, however, the great variety of indicators which reminded me of two previous ideas. When the question of naive versus theoretical indicators had come up, I had for the first time thought about the width of a modality. If a person moves up on the scale of the fourteen modalities, then there is also a movement from the bottom of a modality to its top (see page eighteen). In view of the fact that the architectonic structure of the modalities is characterized by increased complexity, it seemed reasonable to assume that the top of a modality would be more complex than the bottom. As a result, naive indicators would be below the more theoretical process

observations--i.e., "angry" would come before "my feelings were changing."

The second idea relating to the width of a modality came up during the coding of Protocol A. I decided then that "not feeling too hot" was evidence for the psychical modality, but that it belonged close to the bottom. The reasons for this was not that it is a naive indicator, but that the words explaining the feeling, "Nerves, fatigue and depression," all point towards the previous modality--the biotic one.

Combining the two ideas, I would place naive indicators plus indicators that point to the previous modality(ies) at the bottom of a modality, and theoretical ones and those pointing towards the modalities which follow at the top. I tried this on the J protocol in the analytical modality.

At the bottom end, I placed the word "brain" which, in the protocol, refers to the ability to think. I had already met the word in the biotic modality but decided that it did not belong there because of the way it was used. The tie with the biotic modality is, however, obvious. The word clearly points back and belongs, therefore, at the bottom end of the modality. The word "bright" was a bit more difficult to place. If one thinks of a light beam with a certain measurable intensity as the root meaning of the word, then one is dealing with a natural phenomenon which is investigated by the science of physics. This would make the word "bright",



as used in this protocol 22, refer back to the physical modality, and since the physical modality comes before the biotic "bright" should be placed at the bottom of the analytical modality and "brain" should follow. I decided that although this might be technically correct, it would most likely not make any difference in the coding procedure. Both words point back to previous modalities.

For the middle part of the modality, there are: "I . . . knew I was rather good," "interested in what I thought," and "I knew I wasn't as good." These are the naive indicators; they describe part of the thinking process.

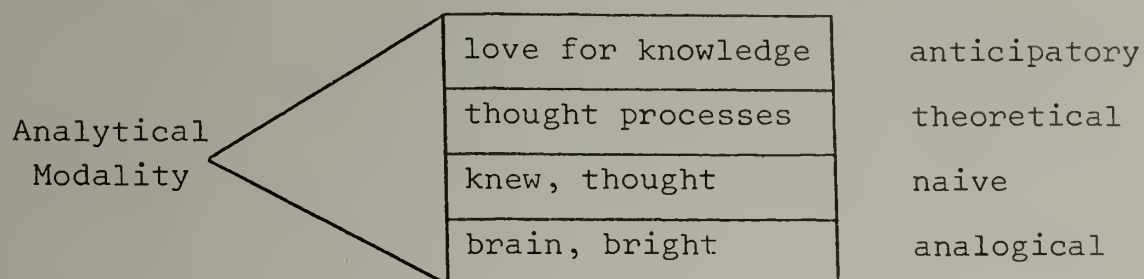
At the next level up, there is "the thought processes" which is a nice indicator of theoretical thinking. The writer is backing off, the indicators move towards the top of the modality.

In this protocol, the highest indicator is "deep love for knowledge," which the writer explains by saying, "I really did love philosophy and theology." He does not use the word "love lightly, but does this mean that the phrase belongs in the ethical modality whose nuclear moment is love? I decided not to put it that high. The writer's concern is not an ethical one; the focus is on knowledge and how much this means to him. "Love for knowledge" is similar to "I felt that. . ."; both use the right words in the wrong context (from a coding point of view). But although the phrase belongs in the analytical modality, it quite clearly anticipates the thirteenth modality.

Thus, we have in one protocol four different levels indicated in the analytical modality. In diagram form, it looks like this:

DIAGRAM 5

The Four Levels Within a Modality



This possible coding refinement was interesting to me but seemed to be of limited use. To make such fine coding distinctions, one needs a very rich protocol and they are rare. Furthermore, I was trying to show the possibility of using fourteen different stages. If I were to divide each stage into four sub-stages, I would have a coding structure with fifty-six stages. I did not feel ready to tackle that task just yet.

When I discussed the psychical modality, I mentioned the problem that the instructions for the writing of the protocol might bias the writer somewhat, and that this might also occur in the historical modality. The instructions ask that one goes back in his/her memory through life step-by-

step, a day, a week, a year, time in school, etc., and then come back to the present with the most memorable event. These instructions help the writer to put the event in a historical context; it helps him/her think of a particular time period or date. The writer of Protocol A remembers the "historical" time quite exactly: "On the morning of Saturday before Thanksgiving, 10:30 a.m., November, 1960. . . ." Others are specific to varying degrees: "Six days ago" (C), "the Sunday after one of my pastors left the ministry" (D), "I was a freshman in college" (G), "About eight to ten years ago" (N), "in seminary days at a time in my life when. . ." (O). These phrases by themselves do not constitute evidence for the historical modality whose nuclear moment is the moment of formation which means for a protocol that the writer indicates that something happened which introduced a new state of being (change in outlook, social status, physical appearance, etc.). The instructions specifically ask for this kind of format. "In this review of your life, I want you to find an event, a significant event, that really seemed to make a difference in making you the kind of person you are today."<sup>2</sup> And the response to the request can be clearly seen in a number of protocols. "Everything in life has meant more since then. . ." (N); "His untimely death took away one of the most influential friends I have ever had, but he is still very much a part of me. . ." (J);

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<sup>2</sup>Working Paper No. 7 by Roy Tamashiro, page 19.

"From the moment of that original call or invitation to this very day when I am now a priest for thirty-five years, has my being a priest ever waivered" (G). These sentences in themselves are very clear evidence for the historical modality, but since they can be seen as answering a specific question, it cannot be determined whether these protocol writers are accustomed to view their lives from the historical aspect.

The coding effort itself was not hampered by this issue. I decided to look at the evidence in the protocols and not worry what had caused it to be there. In the J Protocol, the writer begins by explaining that the friendship he is going to describe was one "extending over many years." A little past the middle of the protocol he breaks the "many years" down into "our four years of theology and the eight or ten years before his death." At the end of the protocol, he explains that his now dead friend "is still very much a part of me." The writer has indicated the moment of formation of the friendship and traced its influence; he is clearly aware of the historical aspect of this friendship.

Some of the other protocols contain indicators that are not as clear. I already mentioned the very exact historical placing of the event described at the beginning of Protocol A ("10:30 a.m. on Saturday before Thanksgiving. . ."), and the somewhat less exact time indicators at the beginning of a number of other protocols. Could these be accepted as naive evidence of the historical modality?

I decided that these time indicators could not be accepted for two reasons. First, the nuclear moment of the historical modality is controlled formation. Dooyeweerd speaks about cultural formation, but we can easily translate the concept in terms of personal history where certain events can be seen as having changed our lives. It is not the event itself that is codeable, but indications in the protocol that the writer sees this event as having a lasting impact on his/her life. Descriptions of the process rather than the mention of single events are codeable. The existence of a date or the indication that the event occurred a certain number of years ago is not an indicator for the historical modality, not even a naive one.

The second reason relates to the purpose of the time indicators such as "six days ago" (C), "About eight to ten years ago" (N), and also "I was a freshman in college" (G). All of these indicate a time period and, therefore, could be indicators of a process; but their context makes it clear that they are not. These indicators measure time from the event which will be described in the rest of the protocol to the moment of the writing of the protocol. They are as it were an aside to the reader, an introduction which helps the reader place the event. These indicators of time do not measure a process occurring inside the unforgettable experience, and so they do not qualify as historical indicators.

The above two arguments helped me decide that time indicators at the beginning of a protocol which merely place the event could not be accepted. That took care of one kind of possible indicators, but the arguments raised another problem. I had insisted on evidence of a process but in the discussion of previous modalities, I had labelled such evidence as "theoretical" indicators--the writer had backed off far enough to observe a process. The question I was left with was, "What are naive indicators for the historical modality?" I would have to find "pieces" of the process.

In Protocol C, the first time indicator is "six days ago" and this belongs to the category I had disallowed as evidence since it merely places the event. Next, I found "my weekly allergy shot." The word weekly does not place the event the way "six days ago" does. It indicates a regularly occurring event over a period of time. The writer "was full of joy looking forward to (his) weekly allergy shot. . . ." The "looking forward" ties this one particular shot into a process, anticipation, shot, anticipation, shot, etc. The idea of allowing a weekly allergy shot entrance to the Historical Modality seemed preposterous. The difficulty was in the word "historical" which did not want to shed its significant-dates-in-the-history-of-men image. But the personal, historical aspect of a human life can be as mundane as an allergy shot, a smile, a broken leg or a flat tire.

In the C Protocol, it is a car accident which ruins the writer's day. He receives some bruises--"Something that in time will heal." I was tempted to use the sentence as a historical indicator. True, the writer is looking forward instead of back, but the idea of something happening in a time process seems clear. But what is the "something" that is going to happen? It is the healing of bruises which is not a historical phenomenon (controlled formation) but a biological one. The sentence belongs in the biotic modality.

The man who caused the accident said "that he had never had an accident before." That statement indicates that the man had looked back over the period which began with his first time behind the wheel of a car and lasted until the time of the accident and in doing so had not found another car accident (if he is telling the truth). I decided to accept the phrase as a (very) naive indicator of the historical modality.

In coding for the historical modality, one thing became clear to me. I could no longer just look for words or phrases, but I had to look at larger units of text. In the psychical modality, one word such as "angry" was sufficient; but in the historical sphere, I needed to check out every time indicator and see how it was used. In the K Protocol, for example, we find two mentionings of an eight-week period--"an eight-week summer parish program" and "My eight weeks at St. Joseph." The writer speaks about the same eight weeks. In the first phrase, the eight weeks only indicate the length

of the program. The number eight belongs to the numerical modality and that ends the coding. In the second mentioning of eight weeks, the situation is different. The writer has made them his own--"my eight weeks"--and then he tells why these weeks were his. "It was my first experience 'on my own'," "It was my first experience in parish work," "This was my first experience working in a team situation." All these firsts change his life; he now has "a much deeper realization that I had a lot to learn about myself. . . a vision of a real parish community." The formation process of the historical modality is clearly visible once the indicators are put together. The words "my eight weeks" by itself say little; they need the rest of the indicators so that they, as a whole, can be seen as evidence for the historical modality. The coding seemed to keep pace with the increasing complexity of the modalities.

In the first coding attempt, I had only found indicators for the lingual modality in four of the fourteen protocols, and all the evidence was a bit thin. I did not have a clear idea what solid evidence for this modality would look like. But that problem was solved during the second coding process. Nine protocols contained evidence and some of it of a theoretical nature.

The J Protocol contains "my difficulty (sic) with language" and "to dialogue." The first is a fine process indicator. The writer finds it difficult to find the right



lingual symbols to express his thoughts. He assures us that "his" thought processes were "good"; his trouble is putting them into words. He is not the only protocol writer in this group for whom the lingual process causes problems. In the G Protocol, the writer describes how he was all alone in a chapel when a voice told him to become a priest. The writer says that he heard "the call, message, invitation, or what have you." None of the words seems to describe his experience adequately. He tries words and then leaves it up to the reader to find some more words. The phrase is not quite a process (theoretical) observation; he would have had to say something like, "I just could not find the right word to describe the experience"--but it is very close.

The writer of the N Protocol also has difficulty finding the right words. He is "trying to express" his faith to his dying friend. The task of giving verbal expression to his belief is, as the writer discovers, not only difficult because he cannot find the right words but also because his faith which he is trying to express is rather small. "Simultaneously, I realized most keenly the poverty of my own faith." The two-sidedness of the problem highlights the symbolic nature of language. The search for words made him more keenly aware of the phenomenon he wanted to express. The fact that he "also grew in faith in the same instance" could mean that his major problem was on the lingual side, but he does not tell us that his growth in faith made his task of expressing it any easier.

Not all the protocols indicate lingual trouble. In "L", the writer talks about a priest who "had the knack of putting things so that one became gradually aware of one's abilities." The priest knows how to use words as a mirror for another person. This is not a purely linguistic feat, but language facility certainly is a contributing factor.

The second lingual indicator in the J Protocol was quickly picked out of the text, but when I started to think about the reason for my "obvious" choice, I encountered some problems. If I picked "dialogue", why didn't I also choose "talk" because both have about the same meaning. And if I accepted "talk", why not also "say" or "speak"? The sequence "dialogue", "talk", "speak" provided the direction of the answer because with the word "speak", I had come very close to the biotic modality. Speech, after all, is based on the presence of vocal cords, tongue, teeth, and lips. Just as these biotic phenomena are the base of speech so speech itself is the enabling capacity for linguistic expression. But speech itself is not subject to linguistic laws which govern the lingual modality. Is "talk" subject to these laws? Now the issue became as complex as trying to explain a spiral staircase without using your hands. If we find "he talks well" or "he speaks well," then these verbs indicate an ability on the part of the speaker to use the language well. But if we find, as in Protocol J--"We talked about theology"--it merely indicates that they used speech instead of writing as a means

of communication. The first example could be used as linguistic evidence; the second could not. Again, as in the previous modality, a single word no longer appeared to suffice as an indicator. We would have to look for contextual clues as to the real meaning of words such as "speak" and "talk".

The decision on the verb "dialogue" was now a bit easier. Thinking about which laws govern dialoguing, I came up with socio-linguistic laws. Dialogue clearly involves two people and indicates contact between them which points towards social intercourse, the nuclear moment of the next modality. But dialoguing also has a strong lingual aspect--the sentences of the two people speaking must relate to each other. And it is not only politeness which dictates that one person speaks at the time, but it is a requirement related to the use of language in a dialogue. I decided to accept "dialogue" as evidence of the lingual modality, even though it is, in a very real sense, a border case.

The 0 Protocol contains one sentence with two interesting lingual indicators. "We literally looked into each other, without speaking verbally, but communicating more genuinely than perhaps I ever had before or ever have since." With the word "literally", the writer indicates the distance between the word symbols and the actual event which in this case is very small. He wants to make sure that we don't understand this looking as a theoretical observation because in this experience, the looking was pre-theoretical, naive. The writer's

use of the word "literally" indicates that he is aware of the varying degrees of symbolic significance of words, and this makes "literally" a theoretical indicator for the lingual modality.

The other indicator in the sentence is "without speaking verbally." I had already decided that the verb to speak does not belong in this modality when it stands on its own. But here it is tied to words, and linguistics does study verbal speech. The phrase is especially interesting because the word "without" takes the verbal away from the speaking, and thus leaves room for other means of symbolic expression. All forms of symbolic meaning belong in the lingual modality. In the L Protocol, we find "shake hands and express my thanks." Here, we have the non-verbal and verbal indicators next to each other. Shaking hands, a kiss, an eye wink are all symbolic acts. That they have a function in human intercourse shows the anticipatory characters of these lingual indicators.

The kind of lingual evidence which I had accepted in the first coding attempt was very scarce in the second set of protocols. Having defined four levels of evidence within the analytical modality, it became easy to see that the lingual indicators in the first coding attempt are all analogical. They take the form of a word, or a few words, set off by quotation marks, or a sentence introduced by "as if". In the protocol I, used to explain the first coding attempt we see both kinds--"'The One'," "'a couple'," and also "as if I had

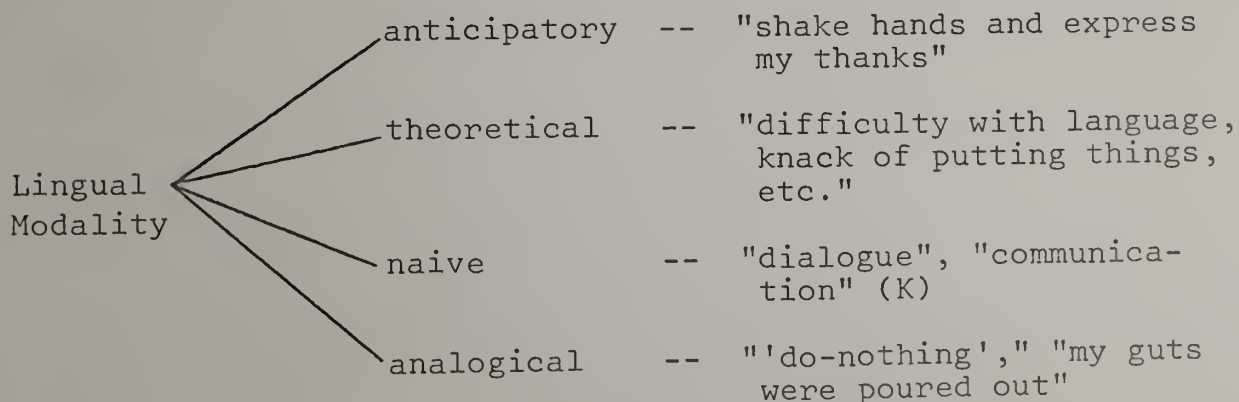
been hit in the stomach." The first two refer back to the numerical modality and the last one to the biotic sphere.

Only three protocols of the second coding attempt contain such indicators. F, M and D each contain only one of the quotation mark type. They are respectively "'crash'," "'moonshine'," and "'do-nothing'." In the D Protocol, we have, in addition: "I felt my guts were poured out; I stood stripped naked to the balls before the congregation." In this one sentence, we have two analogical indicators of the "as if" type; both referring back to the biotic modality. The "as if" is understood from the context since there are no indications in the text that since the writer is either playing Becket or trying to wake up his congregation by streaking.

Looking back over the evidence I had found for the lingual modality, I noticed that all four kinds of evidence were present:

#### DIAGRAM 6

##### The Four Levels Within the Lingual Modality



Out of the fifteen protocols I used in the second coding attempt, eight end with the social modality and only two contain indicators of modalities above the social one. The J Protocol contains two indicators--"seminarian" and "graduate". Both of these I labelled as naive indicators since they do not indicate a social process but do speak about a social role or rank. Almost half of the social indicators are of this kind. I subdivided them into three groups:

1. Indicators of the social role of a single individual, such as "resident-associate," "Spiritual Director," "freshman," etc.;
2. Indicators of the social role of a group such as "priesthood" and "sub-diaconate";
3. Indicators which refer to the initiation ceremony for obtaining a certain social role, such as "ordained", "graduate", "engaged", and "married".

The theoretical indicators in this modality would have to say something about the process of social intercourse. I could only find four of them--three in Protocol K and one in Protocol L. The simplest one is in L: "We worked well together." K is more interesting because the whole recall focusses on how people work together. The writer speaks about his vision of a "dynamic community" and the event he describes is his "first experience working in a team situation." He is frustrated because of the difficulty of "grow(ing) together

as a team." The experience is, nevertheless, positive because it gave him "a sense of the possibilities and problems of team ministry."

The last group of indicators of the social modality are anticipatory; they all refer to social norms and, as such, point towards the juridical modality. Some examples are: "bound in duty" (D), "treated with respect" (L), "obligations" (N), "privileges of marriage" and "propriety" (M).

At this point in my second coding attempt, I began to have some doubts about my coding procedure. Two things were starting to bother me. In the first place, it seemed to become less accurate to use single words or word groups as indicators. In coding for the lingual modality, it had become clear that the context is very important, if not crucial, in assigning an indicator. In the K Protocol, the whole text can be seen as a social indicator because the whole experience deals with team work. The few specific indicators do not seem to do justice to the emphasis the writer gives to team work. The second thing that bothered me was my sense that the naive indicators became less important as I moved up in the structure of the modalities. It did not seem right to say that a particular protocol writer has an awareness of the social aspect of the world because he uses the word "resident-associate." Equally, jumping ahead a little, it did not seem correct to attribute a concern about ethics to the writer who uses the word "love". These issues seemed serious, but I

decided to put them on the shelf until I had finished coding for all the modalities.

In the J Protocol, I could not find any indicators for the economic modality. Looking at the rest of the protocols, I discovered that it was difficult to find them anywhere. No writer speaks about the use of his financial resources. No protocol contains material of interest to an economist. But concepts like calculating and weighing are present. The word "economic" would need to be brought down to a microcosmic level. Dooyeweerd's definition of economy is broad enough to allow this to be done. "Economy demands the balancing of needs according to a plan, and the distribution of the scarce means at our disposal according to such a plan." (II,66) In Protocol N, that process is quite clear in the first paragraph.

About eight to ten years ago, I had become quite desparate with the burden of too much work--teaching full-time plus practically full-time parish work as an assistant--and an increasing inability to contain my emotions. I began taking psychiatric counseling at my own initiative. I had obtained at my request a change of assignment with fewer obligations. So as part of the process of readjustment, I began trying to find a hobby.

The writer indicates that at first, he was unable to balance his need to work and his need to relax. He then plans to put them into balance by obtaining psychiatric counseling and by requesting another job. When he gets assigned to a new job, he reaches a balance; his job has fewer obligations and thus requires less of his energy. His hobby uses up the saved



energy and helps him relax. The economic aspect of human energy is clearly presented in this protocol. It is the only protocol out of the twenty-nine I coded which contains such clear economic indicators, and the only one out of twenty-eight which contains any at all. Also, N is the only protocol which has the economic sphere as its highest modality.

The 0 Protocol's evidence is less complete. The microcosmic, economic commodity is social respect which the writer may lose if he tells about his experience. "I wouldn't want anyone to know because they would think it's queer. . . ." But he also has a need to share the experience. "I want others to know that you can love a person of the same sex in a very real and beautiful way." The writer does not resolve the dilemma; he is aware of his needs and knows the possible cost of satisfying them, but he does not have a plan to deal with the problem.

The aesthetic modality has some clear indicators in the 0 Protocol which is now the only one left of the fifteen protocols I coded in the second attempt.<sup>3</sup> The writer speaks about "the beauty of (his) experience," and that one can love another person in a "beautiful way." Aside from these two indicators which use the word "beauty", the protocol as a whole has an aesthetic quality which ranges from "a warm

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<sup>3</sup>Since the rest of this chapter deals with the 0 Protocol, I would like to suggest that the reader look it up in Appendix A.

sunny afternoon" and "walks in the rain" to "it opened me up to mystery throughout my life." I realized that I could not code this aesthetic quality since there were no specific words in which it was expressed. But it did strengthen the two direct indicators. They are not empty words in this protocol.

The juridical modality caused a bit of a problem at first. There was no mention of legal matters. In the economic modality, I had run into the same problem and had solved it by looking for the economic aspect on a microcosmic level. I decided to do the same here. The nuclear moment of the juridical modality is a well-balanced judgement; and so I would have to look for evidence that the writer sees a balanced judgement as a necessary ingredient in the experience he describes.

I looked at the protocol again and discovered that there is a theme which runs through the whole protocol which deals with the balancing of self-acceptance and acceptance by others. The writer begins the protocol by telling us that he had reached a critical point in his life. He is not very explicit about it but does tell us that the issue was "self-acceptance" versus "going out to others." The issue becomes specific in his relationship with his friend where he tries to judge the willingness of his friend to accept him. The writer had "several experiences with this--my closest friend-- in terms of reaching out, testing his acceptance and he testing

mine." The testing indicates that both of them attempt to reach a balanced judgement.

The main experience of the protocol results in an "acceptance by my friend, acceptance by myself, of myself." The "peace within" which the writer experiences indicates that his judgement of the proper balance between self-acceptance and acceptance of his friend is correct. "I could never be satisfied with less; there's no going back. . . ."

Evidence for the ethical modality was easy to find. The whole protocol speaks about the love of two friends and the impact it has on the writer. They touch each other's face "with a send of. . . love." The writer believes "that you can love a person of the same sex." He describes his love as "love-genuine and pure and sacred." His experience gives him the vision that "there is no limit to possibility of growth and love of people."

So far, the pistical modality had appeared so distant that I had not given it much thought; but in the O Protocol, there seemed to be some evidence. For this modality, I would have to find indicators that show the writer's concern with the center of his life--how it all fits together--or, continuing the line through the center--indications of how his life fits into a scheme which transcends our earthly horizon.

In the very first sentence, the writer describes the experience as a "timeless peering into the eyes of my closest

friend." He continues, "It was as if time had stopped." In the next paragraph, he again mentions time: "Time and space are not clear; for it seemed timeless." The timelessness of the experience, again mentioned in the fifth paragraph, indicates its pistical aspect. All the aspects of human reality are embedded in time; but in the pistical sphere of life, we reach beyond our temporal horizon.

The writer uses strings of words to give expression to the uniqueness of his experience. Some of these words reach high enough to be considered as pistical evidence. The experience fills the writer with "ecstasy", a sense of "mystery" and "awe", and a love which he calls "sacred". But even more clear than single words is the statement that the writer's "deepest self was beginning to appear." This is not seen by him as introspection but as a reaching beyond the self. "It opened me up to God--to mystery throughout my life. It was like being taken to the height of a mountain for the first time."

I had finished my second coding attempt and felt quite good about some of the progress I had made. Acceptable evidence for each modality had been defined more accurately. I had found evidence for all fourteen modalities. Differences of indicators within one modality had been indicated. And most importantly, the modal structure had stood up quite well as a coding instrument. But in spite of all these positive discoveries, there were still too many questions left for me

to feel ready to write a coding guide. I will discuss these questions and their solutions which I tested in yet another round of coding in the next chapter.

## ASPECT CODING

I had shelved three major problems during the second coding attempt and it was now time to take them down. The first problem had come up when I was coding for the psychical modality and had found the word "emotional" used several times in a row. I wondered at that point how I would be able to detect verbalism and precocious use of language in a protocol. The second problem came to light during the coding for the historical modality and discovered that the context plays, at times, a crucial role in determining what is and what is not an indicator. The third problem was that naive indicator seem to lose significance as we go higher in the structure of the modalities. The word "anger" functions as a naive indicator for the psychical modality, but the word "love" is not by itself an indicator for the ethical modality (as in "love of knowledge").

Putting the three problems next to each other, it occurred to me that they have one feature in common. In each case, I had been looking at a single word or group of words. The problem in each case was in properly defining the relationship of the word with its context. Is the word used in a meaningful context or does it stand by itself? What I had been doing so far had been taking inventory of words. This

inventory coding worked quite well with the lower modalities, but with the top ones it became unsatisfactory.

A few times during the second coding attempt I had noticed that a whole protocol seemed to be characterized by a single modality. While coding the K Protocol for the social modality, I had noticed that the whole recall focusses on how people work together. And in looking at the ethical modality in the O Protocol, I mentioned that evidence was easy to find because the whole protocol speaks about the love of two friends. The possibility of seeing a whole protocol as being characterized by one aspect, coupled with the need to evaluate words in their context, led me to the idea of aspect coding.

In the aspect coding process, I would try to determine under which aspect the protocol writer views his recall experience. I decided to use the same fifteen protocols I had used in the second coding attempt because I did not want to discard the results of inventory coding.

Since inventory coding had given quite satisfactory results in the lower modalities, I decided to start with the top modalities and work my way down until I had found the characteristic modality. The first thing I needed to do was define what the topic or theme of each protocol is. Only then would I be able to determine from which angle it was viewed. The topic finding task reminded me of high school where, in the literature class, we were frequently asked to

determine a writer's theme or topic. That part at least would not be difficult.

I started to code the fifteen protocols again. With each protocol I would ask two questions: "What is the topic or theme?", and "Under what aspect is it viewed?" Actually, I made that last question more specific; I would start by asking, "Is the topic viewed from the aspect of faith?", and then I would continue by asking the same question using the modalities below it one at a time until I found a satisfactory answer.

Before going into detail on the aspect coding method, I would like to present the results. In the diagram on the following page, I have arranged the fifteen protocols in their aspect coding order, indicating at the same time through dotted lines how high they scored using inventory coding. The topic of each protocol is written in the columns.

Looking at the diagram, one immediately obvious result of aspect coding is that it brings a significant number of inventory scores down. Seven out of fifteen protocols score lower, losing together a total of fifteen modalities. Protocol D alone loses four. Since D is a bit of a special case, I will use the G Protocol as the first example of aspect coding and will come back to D at the end of the chapter.

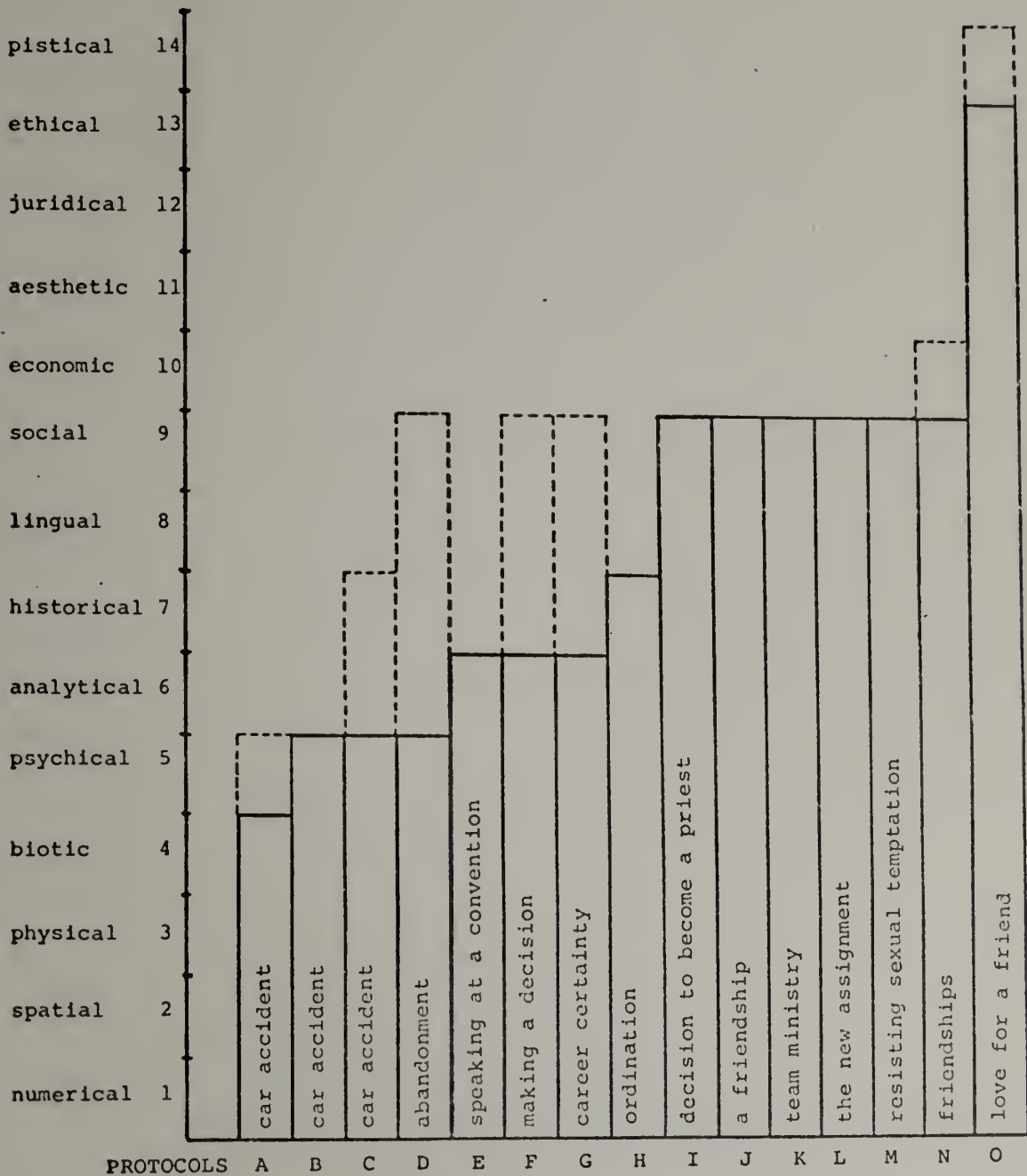
I mentioned Protocol G briefly in the previous chapter under the lingual modality. The writer describes the event of his call to be a priest. He was sitting all alone in the



## DIAGRAM 7

Aspect Coding Results

MODALITIES



Aspect Coding - solid lines  
 Inventory Coding - dotted lines

chapel one evening when he heard a voice telling him, "Be a Priest." That call determined the course of his life. At the time that he is writing the protocol, he has been a priest for thirty-five years and has never doubted his career choice.

The first question that requires an answer in aspect coding is, "What is the topic?" I first wrote down "priestly career," but I changed that. The voice that spoke to him in the chapel could have commanded him to seek any career whatsoever and it would not have changed the story. The next to the last line of the protocol could just as well have read, "From the moment of that original call to this very day when I am now a computer engineer for thirty-five years has my being an engineer ever waived." What is important to the writer is the certainty which followed the call. He enters the chapel with "uncertainty" about his career. He leaves the chapel with certainty--a certainty "which never departed from me; it remained a permanent part of me." And, as quoted above, the certainty never waived in thirty-five years. I decided to call the topic "Career Certainty."

The second question in aspect coding is, "Under which aspect is it viewed?" To answer this question, I started at the top of the modalities and worked my way down. With each modality, I would phrase the question specifically for that modality, often using the nuclear moment of the modality instead of the name of the modality itself. Then, I would try to imagine what a positive answer to the question might look

like. In the protocol, I would then check to see if there were any statements resembling these answers.

The first aspect question I posed to "G" was, "Does the writer view his career certainty from the point of view of faith?" A positive answer would have the writer tell us how the voice in the chapel broke through his own confused reasoning; how the fact that God had called him in such a direct manner had made him realize that his whole life is in God's hands and that his purpose on earth is to serve him. The voice does not cause the writer to speculate about the foundation of life. He says, "I was very undisturbed about what I heard. . . and retired to sleep in my usual fashion."

The next question about the ethical aspect of the experience also lacks an answer in the protocol text. There is no evidence that his career choice was influenced by any kind of love--love for God, his fellowmen or himself. With a topic such as the one of this protocol, the ethical aspect is easily imaginable--as is the faith aspect--but they are both absent.

In the context of a divine calling the juridical aspect also provides a likely point of view. A person receiving such a call could decide to respond to it on the basis that it is right and just to offer one's life to God in "ret-ribution" (in the neutral, nuclear moment sense) for His love. Ethical and juridical issues are always closely intertwined in the Bible. But in our protocol, these issues are not visible.

The aesthetic aspect is not present either. .When I posed each of the aspect questions to the protocol, I "re-wrote" it in my mind for each aspect. Under the aesthetic aspect, I imagined a description of the chapel where I am sitting all by myself. The last rays of the sun projected the deep colors of the stained glass window on the opposite wall. A pattern of reds and blues that moved ever so slightly along the wall until it slowly faded away. I sat up; it almost felt as if I had dreamed off. The candles on the altar flickered. . . .

The economic aspect was at first difficult to imagine with this topic, but then I remembered the N Protocol with its description of how best to spend his energy (fewer obligations and a hobby). A career decision could very well be made on this basis. These are my abilities; how can I best put them to work to reach my objectives without destroying myself in the process? But the protocol writer does not compare alternative career choices and does not calculate the cost of his choice. He gets up and goes to sleep.

A career choice determines the role one is going to play in society. Thus, any description of the career in terms of its contribution to society would be an indicator for the social aspect. The writer of the I Protocol addresses the issue when he says, "My greatest impact to me was that, oh, how much great good I could do for the sick as a priest." The writer of the J Protocol remains silent on this point.

I found it hard to imagine what the protocol would have looked like if it had been described from the lingual aspect. It would mean that the calling were seen as having symbolical meaning. But the call was much too direct. If the call had been described as coming from the contemplations of the symbols present in the chapel, the description could have had a strong lingual aspect. Or if the calling had taken place in dialogue form, as it happened occasionally in the Bible, there would have been a lingual aspect. But none of this is true for the J Protocol.

When I came to the historical aspect, I thought at first that I had found the qualifying aspect. The first sentence of the last paragraph seemed very clear: "From the moment of that original call or invitation to this very day when I am now a priest for thirty-five years, has my being a priest ever waivered." The moment of formation occurred thirty-five years ago and it has influenced the rest of his life. This is true but it is not what the writer emphasizes. The important fact for him is that he has never doubted the correctness of his decision to become a priest. The thirty-five years are mentioned to show the strength of the initial decision, not to indicate how his life was transformed by that decision.

The analytical aspect is determining for the protocol. The writer entered the chapel with uncertainty about his career, but a little later he left with the conviction that he

should become a priest and that conviction was strong enough to carry him through thirty-five years. The voice in the chapel is not a product of rational analysis. The writer is quite explicit that he was sitting in the chapel "without any deliberation or effort to make any decision." But the responses of the writer to the calling are all very "rational". He is undisturbed about the event; he never doubts its significance; he tells his spiritual directors that he has his mind set (intention) on becoming a priest. And today, the writer tells us, "I am as conscious of that experience now as if it just happened to me just yesterday."

I did feel somewhat uneasy with my conclusion that a divine calling to the priesthood was described under the analytical aspect. I kept going over the protocol to search for indicators of faith, love or social motivation, but there are none. Then I questioned the seriousness of the writer. I read his answers to the questions posed after the recall. His last comment is, "As I finish the test, I realize I could have developed an experience which began by a relationship with the opposite sex; and how once this was initiated, it too stayed with me all these years; even today." I concluded that the writer had been serious about his story, that it was internally consistent and that the analytical aspect was the characterizing one.

When I did the aspect coding, I wrote down the results on the same sheets I had used for inventory coding. I knew,

therefore, the highest modality of the inventory coding. It seemed to make sense to start asking the aspect questions on the level of the highest inventory modality. How could a writer describe an event under an aspect without using any words that inventory coding would designate as belonging to that aspect? A reasonable answer seemed to be that this would not be possible. But I decided to test it out, nevertheless. I had noted in the second coding attempt that in the higher modalities, the context became more and more important. While coding the O Protocol for the aesthetic modality, I had found phrases which showed an aesthetic appreciation on the part of the writer; but they could not be coded on their own (see page 55). Perhaps aspect coding would be able to catch indicators that had escaped inventory coding. And so I asked all the questions to all the protocols. But as is clear from the diagram at the beginning of this chapter, aspect coding never discovered a modality higher than the one designated by inventory coding.

The protocols whose score had remained the same did not interest me very much at the time. But the phenomenon of protocols losing modalities posed a number of intriguing questions about the relationship of the two coding methods. Could it be that aspect coding gave the "true" score and that I had simply not been accurate enough in inventory coding? If this were so, would it be possible to refine the coding criteria for inventory coding so that aspect coding would

become superfluous? Or would it be possible that both coding methods provide reliable results, but that the inventory scores above the aspect score have to be seen as first explorations into new territory which will not be fully incorporated until a later time? This would come close to verbalism--words used without a full understanding of their meaning. Finally, if higher inventory scores turned out not to be just coding mistakes but scouts into new territory, could they not also be remnants of temporarily lost territory and as such be indicators of a regression?

I had a closer look at the inventory modalities that were "lost" after aspect coding. They did not turn out to be questionable inventory evidence. In the G Protocol which I used as an example of aspect coding, three modalities were lost. But the evidence for two of them I had previously used as exemplary evidence for their modalities. The linguistic modality contains "the call, message, invitation, or what have you" which I had labelled as an "almost" process indicator. The historical modality contains "from the moment. . . to this very day" which might have been prompted by the protocol writing instructions, but is on its own a good historical indicator. That the writer uses this indicator to emphasize the solidness of his decision does not take away its value as evidence for the historical modality.

Protocol F is similar to G in that both lose the same three modalities after aspect coding. The F Protocol also



deals with the decision to become a priest; but in this case, no voice is heard and the writer relates his personal struggle with the decision. Just before ordination, he "began to waver in the decision" because he feared "the finality of the decision." After consulting his spiritual directors, he decided that "there was no real reason why I should not," and with their help he learned to "live with the decision." The assuredness of the G writer contrast with the indecision of the F writer, but they both treat their choice of the priesthood from the aspect of the analytical modality. The F Protocol contains evidence for the social, linguistic and historic modalities which is quite solid, using the criteria for inventory coding. The social modality contains "Spiritual Director" and "Rector of the Seminary" as indicators of the social role of an individual, "sub-diaconate" and "Priesthood" as indicators of the social role of a group, and finally "ordained" as the ceremony for obtaining a social role. There is only one indicator for the lingual modality. The writer says, "A few days before ordination, I began to "crash". The indicator is an analogical one referring back to the physical modality. The historical modality is indicated by a number of time references and the word "history" itself in: "I had a history of scupulority (sic)."

After looking closely at all the "lost" modalities, I concluded that I had made no coding mistakes by using the indicators for these modalities during inventory coding.

Many of the indicators were solid examples of their respective modalities. Refining the inventory coding rules would not eliminate them. What could be said of the fifteen "lost" modalities is that none of them had indicators of the theoretical or anticipatory kind. The indicators for these modalities are all either naive or analogical ones.

This last discovery made me wonder if we could then say that the characterizing modality in aspect coding is always indicated by theoretical or anticipatory evidence. Checking all fifteen protocols (including the ones that came out the same under both methods of coding), I discovered that this is not true. Often, the aspect coding modality contains more evidence than the other modalities in a particular protocol, but this evidence cannot be qualified by its rank within a modality.

I decided to run one more check on the indicators of the "lost" modalities by comparing them with the indicators in protocols which these modalities had been "confirmed" by aspect coding. I made lists of indicators for the psychical, analytical, historical, and lingual modalities. On the right side, I put the indicators of the "lost" modalities; on the left, the indicators of the "confirmed" ones. There were no differences evident. "Not feeling too hot (nerves, fatigue, depression)" stood opposite "depressed, angry, scared, jumpy." I had to give up the idea that inventory coding rules might be refined so that inventory coding would come up with aspect

coding results. The two ways of coding ask somewhat different questions and receive different answers. Inventory coding lists everything that is codeable in the protocol. Once the coding rules are clear, it becomes an almost mechanical task of sorting words and phrases into distinct groups belonging to a certain modality. Aspect coding concerns itself more with the meaning of the text and seeks to find the modality which the writer emphasizes in his protocol. Whether the inventory evidence above the aspect modality should be seen as tentatively explored territory in the same way that a child tries out words that it doesn't yet know the full meaning of cannot be established with my present set of protocols. A number of protocols from the same person over some length of time might help find an answer to that question.

There remains one question related to the "lost" modalities. Could they not be remnants of temporarily lost territory? Could the "lost" modalities have been lost because the protocol writer experienced a regression? A positive answer to these questions had occurred to me during the aspect coding of the D Protocol. What struck me was that this protocol lost four modalities after aspect coding which is more than any of the others. I decided to have a closer look.

Since the protocol is written in a kind of stream of consciousness style (see Appendix A), I will outline the plot in chronological order. The writer is a resident-associate pastor in a small church where a former nun who is three years

younger than the writer teaches (Sunday school?). She tries to seduce the writer of the protocol, but he rejects her. She then turns her attention to the pastor of the church who is a very close friend of the writer, and succeeds. The pastor leaves the ministry to marry the ex-nun. The writer feels very hurt because the pastor had not confided in him before making the formal announcement. He also feels jealous because the ex-nun is a "very sexy, desirous blond" woman (description used in answering questions after the recall). The congregation is angry at the pastor for leaving the ministry and the writer is angry with the congregation for judging his friend the pastor so severely. The writer then tries to "hurt" the ex-nun by attempting to stop the marriage. He does not succeed. While all of this is happening, the writer's closest colleague is also courting an ex-nun. At a New Year's party, the writer's fellow priests laugh at the story and show no sympathy when it becomes known that the new pastor is a "do-nothing." Later (how much later we are not told), the writer tries to get rid of all his frustrations by having an intense affair with a nun, but he discovers that making love to her only adds to his frustrations. He decides to burry himself in his work.

For coding purposes, I only used the actual recall. But once in a while, a story intrigued me and then I read the answers the writer gave to the questions that are customarily asked after the recall has been written down. In this case,

I became curious to know if the writer had succeeded in overcoming the hurt of these traumatic experiences. Also, since I was checking out the idea of temporary regression, the answers might indicate a repossession of the "lost" modalities. But the writer has not succeeded at the time of his writing down the recall. "Feelings of love, resentment, frustration, hurt, anger, desire to cry and give it all up can be triggered by retelling this episode." The wounds have not yet healed; the feelings are still so real that the writer is tempted to give up his struggle to resolve his painful dilemma. "I know I want to have a woman for my own. I know I cannot cheat the faith and trust of Catholics in my celibacy." He concludes, "I am not together in my priesthood." At the time of the protocol writing, the writer is still in the state in which he found himself during the events he describes. If a case is to be made for regression as an explanation for the four "lost" modalities, the evidence will have to be found in the protocol itself.

Before looking closely at the coding results, I would like to present a clearer picture of the writer and his situation. The writer went to graduate school and now teaches at a school and serves as associate pastor in a small church. He has a very close relationship with his boss, the pastor of the church. They share a vision of a dynamic church community and work hard to move the congregation in that direction. They are successful in their work. Although the writer

is attracted to women, he does not succumb to the temptation to make love when this opportunity is offered to him. His love for his pastor and the success of their work provide him with enough satisfaction. But then this whole balanced scene topples. Where there was closeness before, there is now distance. His pastor is going to leave the ministry and by doing so, he endangers the progress they have made in the parish. On top of that, this man whom the writer feels so close to that he describes their relationship as "soul unity" is now giving his love to the woman whose advances the writer had refused earlier. He is losing twice; his friend who no longer confides in him and the attractive woman who could have been close to him had he not refused her in order to be close to his friend and their work. One can almost hear the writer accuse his friend, "If you had only told me that the parish work and my love for you meant so little, then I might have decided to love this woman." The writer still feels a bond with the woman. He refused her advances, but having faced and discussed these personal issues with her, there still remained a tie of sorts, a kind of irrational, possessive feeling. After his friend and the woman leave his life, it seems that everyone follows them. The congregation curses his friend while he would like them to show understanding. His closest colleague is courting an ex-nun and is therefore not sympathetic to the writer's problem. The archbishop will not allow his friend to become a chaplain which might have saved

him from the woman. His fellow priests laugh at the whole story instead of showing understanding and giving him support. The church authority who assigns a new pastor to the parish does not give him a dynamic new boss. And finally, the nun with whom he has an affair designed to forget all his misery turns on him with her desire to marry him.

The writer is stripped of everything and everyone that had supported him. In a very real sense, his "guts were poured out," and he stands "stripped naked to the balls before the congregation." Everything that had given him courage, everything that he had deeply trusted, has left him. Now that his friend and his work are taken away, his vulnerability becomes visible; his weakness is not intellectual or emotional but sexual--tears, anger and jealousy.

At this point, the writer is quite alone. All he has left are his sexual desires. He knows that that is a dangerous area for him, but in his search for affection, he has no other way to find it. So he plunges into a sexual affair with a nun. It does establish a close relationship for him; the affair is "intense" and sex does liberate him from his frustrations. But there is the other side, too. The nun wants to marry him and that is threatening to him. He would have to give up his work, or more precisely, the idea of regaining a meaningful work situation. Sex itself carries a problem in that it disgusts him. Giving in to his sexual desires makes him feel weak. While he had felt naked in front of the

congregation, he was still in possession of his body; but here with this woman, he felt so weak that "she caught my body, mind and soul." To regain his strength, to reconquer all the lost territory, he needs to withdraw once more. And he does--"deep in my gut and bones, I had the raw animal strength to survive." Like an animal, he licks his wounds and fights for survival, "mangling those whom I feel must be mangled that my life might grow."

The picture with which the writer of the protocol presents us is that of an educated, successful, loving person who, through a series of circumstances, is reduced to an animal fighting for survival. The word "regression" characterizes the process accurately; one only needs to think of Maslow's hierarchy of needs.

My narrative analysis of the protocol with its conclusion that the writer has regressed is not meant to "prove" that this regression is the cause of the loss of four inventory coded modalities after the protocol had been subjected to aspect coding. My search is for a clear definition of the differences between inventory coding and aspect coding. Both coding methods are applied to the same material and both methods seek to discover a structure or structures of self-knowledge which are embedded in the narrative. The coding process is comparable to the taking of aerial photograph which can reveal old river beds or roads that are not easily visible from the surface of the land. Only after taking sufficient distance



do these structures become visible, but once they are known, diggings and ground samples will confirm the existence of the structures. Once the protocol coding methodology has been firmly established, this testing will no longer be necessary; but at this point, we still need to make sure that the coding scheme we use relates closely to the reality of the protocol. A narrative analysis and a coding analysis should give compatible results. In chapter four, I will deal with a number of issues related to the relationship of coded results and the reality described in the protocols. At this point, the focus is on the establishing of a plausible explanation for the loss of four inventory modalities.

When I did the initial inventory coding of the D Protocol, I encountered few difficulties. Up to and including the social modality, there were sufficient indicators for each modality. Beyond that, there was a reference to a Bible text which speaks about judging people and a statement that he loved his pastor. These statements could respectively belong to the juridical and ethical modalities, but I did not think the evidence was solid enough. Besides, there was no evidence for the economic and aesthetic modalities which lie inbetween.

Going over the results of the inventory a second time, now being much more familiar with the content of the protocol, I discovered a few new things. The physical modality contains "moved", "stop", "poured out," "went back," and "bore into." The whole story is here in outline form. The writer and the

pastor moved the congregation towards renewal. When the movement suddenly stopped because his friend left, the writer was as it were caught short, the stop was too sudden. He cried and his guts poured out, and in his anger, he tried to stop the former nun from proceeding with her plans. The reference to the do-nothing replacement of the pastor indicates that it will not be possible to get the same movement going again in the parish. So the writer went back to have an affair which, as it turned out, caught him; he still was not moving. One more time, he shifted gears; this time, he bore into his work in the hope that this would help him to get moving again. The word he uses is "grow" which is qualified by the biotic modality. From concern about the growth (renewal) of the parishioners, the writer is now reduced to concern that his own life may continue to grow.

The psychical modality contains the greatest number of indicators. Ten times does the writer use the word "felt" and only twice does he not directly refer to a feeling. He felt angry and hurt. He felt his guts were poured out. He felt jealousy. He felt consoled by few people and no sympathy. He felt threatened. And finally, he felt deep in his gut the strength to survive. When he says that he "felt bound in duty" to defend his friend, he speaks about a task which he knows he must fulfill. Similarly, when the writer mentions that his friend had not "felt free to talk" with him, this "felt" refers to a decision his friend had made.

Both of these "felts" are more in place in the analytical modality.

The analytical modality is thinly represented; twice a form of the verb "to know" is used. The writer knows that his pastor could function well in the chaplaincy and he knows that the nun could catch him when he felt weak. That there are few analytical indicators in the protocol is understandable. Under the avalanche of emotions, his rationale framework broke down--something which is also visible in the relatively unstructured form of the protocol.

The emotional avalanche also touched the historical modality. The order of the events is often confused, but there are enough pieces left to create a chronological sequence. The writer is aware of the influence certain events have on what follows. His sermon is given "on the Sunday after one of my pastors left," and the topic of the sermon deals with the reaction of the congregation to the pastor's departure. There was a period of about six months between the making of the decision to leave the ministry and the formal announcement of the decision. It is this period of silence on the part of his pastor which hurt the writer.

The indicators of the lingual modality are all of the analogical kind. In the expression "my guts were poured out," the guts refer back to the biological modality and the pouring to the physical modality.

The social modality is well represented in the protocol. The writer's own social role is that of resident-associate. His best friend is the pastor of a small church who "could function well" as a "chaplain in the United States Army." The women mentioned in the protocol are former nuns, ex-nuns or nuns. At the New Year's party, he is laughed at by his fellow priests and the man who will replace his friend is a former seminary professor. Through all his disappointments, the writer almost literally drops out of society and compares himself to a savage at the end of the protocol.

The announcement of withdrawal from the priesthood is termed "formal", indicating a certain socially acceptable form of making the announcement. When the writer decides to give a sermon defending his pastor, he does this because he feels "bound in duty" to do so. He has, in other words, the social obligation to stand up for his pastor.

Beyond the social modality, there are, as I mentioned earlier, some loose pieces. The writer asks the congregation "not to judge the man harshly" and he addresses this request particularly to the people who "openly cursed the pastor for making love." The word "judge" refers to the juridical modality, but as with the "feel", the context is determinative for its proper place. Here, "judge harshly" is the same as "cursed". The writer asks the people not to do this; it hurts him to hear them speak that way about his friend. The text "judge not that you be not judged" does not warn against

making a well balanced juridical judgements, but warns against vindictively condemning people.

The word "love" which hints at the ethical modality is used four times in the protocol. Twice the word is used in the expression "making love" and while this activity quite definitely has an ethical aspect to it, it is not qualified by this modality. Making love is synonymous to having sexual intercourse, and that activity has its roots in the biotic sphere. This leaves us with only two mentionings of love; they are: "I loved him (the pastor) dearly," and "talk with me about his love." We are given the word "love" but not its meaning. It is almost as if we came across "I felt" with nothing added to it. It would be impossible to code unless the context gave us a clue. The context of the word "love" gives us little. The writer does explain that his love for his pastor meant that they "were very close--prom brothers --soul unity was between us," but none of this clarifies the content of this love and thus the statements remain uncodeable.

When I did the aspect coding of the Protocol, I decided that the central theme is abandonment. Nothing else is as central and as real as the writer's increasing loneliness. Everybody leaves him either on their own volition or because the writer pushes them away. When everyone is gone, the writer is even abandoned by several of his social selves so that he only has his animal self left.

The aspect under which the writer describes the abandonment is the psychological one. All the events in the protocol create a psychological reaction in the writer. The silence of his pastor hurt him. The cursing of the parishioners made him angry. The wedding made him feel jealous. The laughter of his fellow priests made him feel rejected. Finally, his sex partner makes him feel crushed, weak and disgusted.

A casual reading of the protocol would be sufficient to come up with the conclusion that the writer is operating on a feeling level. When I did the aspect coding, I had not yet done the narrative analysis; but the large number of psychological indicators I had found during the inventory coding made the psychological modality a good candidate. However, understandable it may be that the theme of abandonment is dealt with from the psychological aspect; it is by no means the only, or even most obvious aspect. When I started asking aspect questions beginning with the faith aspect, I could easily imagine a treatment of the theme from that and several other aspects. The story of Job is a classic example of abandonment; but its characterizing aspect is that of faith. Job manages to rise above his misfortunes while our writer gets buried under them. In the protocol, there is a very small pointer towards the psychological modality; twice the word "soul" is mentioned. The first time, it explains the love the writer feels for his pastor--"soul unity was between us." The second time, it is his soul (along with his body and

mind) which is caught by the nun with whom he has an affair. The ingredients are there for the development of the pistical aspect. The writer had entrusted that a very deep part of himself called "soul" to his friend; but when the latter leaves, tearing up the soul unity, the writer does not know what to do with this deepest part of himself. He does not trust anyone with it; but at the same time, he is too weak to get hold of himself--to hold on to his soul. The woman with whom he has an affair can take his soul away. One can see glimpses of this pistical dilemna of the writer, but he does not explore this dimension.

The ethical aspect is also just under the surface and not difficult to imagine fully developed. The love of the writer for his pastor is destroyed by the love of the pastor for a former nun. For the writer, this unfortunate turn of events could have led him to think about the difficulties of balancing self-love with love for others. But the writer gives up and retreats.

The juridical aspect could have been highlighted had the writer seriously pursued the issue of judging other persons; or the issue of breaking church laws by disobeying the vows of celibacy. The aesthetic aspect is more difficult to imagine. To see harmony in this tumultuous series of events requires distance, and this, the writer has not as yet been able to achieve. The economic aspect would have the writer

take stock of his needs and abilities, and then decide on the most advantageous course of action for him.

The social modality is special in this protocol because inventory coding discovered so many indicators for this modality. But viewing all the social indicators together does not create a picture highlighting the social aspect of the situation. The writer does not speak about conflicting social roles--the social implications of the decision of his pastor and the social consequences of his own actions. And yet the writer is quite aware of the social dimension of life as indicated by the variety of the social indicators in the protocol. Earlier in this chapter, I mentioned that the inventory evidence of all the "lost" modalities were always naive or analogical indicators and never theoretical or anticipatory ones. In the social modality of the D Protocol, we do, however, find these last two kinds of indicators. The writer mentions that he believes that his pastor "could function well in the priesthood" and then specifies that by saying, as "a chaplain in the United States Army." To name a social role or function constitutes a naive indicator, but here, the writer backs off far enough to oversee all the tasks of the role of chaplain and then gives his judgement that his pastor will fulfill these tasks well; and so "function well in the priesthood" classifies as a theoretical indicator. In chapter two, I already mentioned that the phrase "bound in duty" is an anticipatory indicator referring to the juridical modality.



To double check the designation of these indicators and to make sure that I had been consistent in my coding for the social modality, I compared the social indicators of D with those of the seven protocols where the social modality was established through both kinds of coding. The "function in priesthood" in D is similar to the "worked well together" in L, and the "team ministry" in K, while "bound in duty" resembles the "responsibilities" of marriage in M and the "obligations" in N. All protocols contain a number of naive indicators such as role titles, but those are not at issue here. After this comparison, I checked the D indicators against the "lost" indicators of F and G, but the latter are all naive ones which does make the D Protocol special.

From the results of the two coding methods and the narrative analysis, it became plausible that the four "lost" modalities are indicative of a form of regression on the part of the writer. The "lost" modalities in the D Protocol are more firmly established than those of the "lost" modalities of six other protocols. The fact that the social modality contains theoretical and anticipatory indicators points towards an intellectual understanding of the protocol writer of this modality.

From comparison of the narrative analysis with the indicators of inventory coding, the picture of a successful man being reduced to an animal fighting for survival is clearly visible. This man has lost much through the circumstances

he describes in the protocol. Among the things he lost is his ability to function on a level where he once functioned adequately. The word "regression" seems to fit the situation well.

The very close and explicit analysis of the D Protocol had as its aim the clarification of the difference between inventory and aspect coding. The so-called "lost" modalities were of interest as evidence of this difference. In the process of comparing the coding results, the possibility emerged of distinguishing "lost" modalities which could be seen as evidence of explorations of new territory from "lost" modalities which could best be understood as temporarily abandoned territory. This distinction does not help clarify the difference between the two coding approaches, but it does impact on the purpose for which the coding systems are designed; namely, that of designing a developmental curriculum.

When inventory coding indicates evidence above the modality which aspect coding designates as the characterizing one and this evidence can be established as being exploratory, then the strategy for assisting the protocol writer would have to be educational in nature. The teacher would help the student to explore the "lost" modalities beginning with the one following the characterizing one in order to develop a fuller understanding of that expanded dimension of the self. If, on the other hand, the indicators of the "lost" modalities are such that these modalities can best be seen as "lost territory"

and indicative of a regression on the part of the protocol writer, then a different helping strategy would be called for. In the case of the D Protocol, it would seem to make little sense to teach the writer the principles of analytical thinking when inventory coding has already established that he is capable of understanding the social aspect of the world. In this instance, a therapeutic intervention would appear to be called for. Some form of counseling might help him deal with his feelings and help him resolve his conflict so that once again, he would be able to make full use of what he intellectually already appears to possess.

If further tests were to establish a codeable difference between "exploration" modalities and "regression" modalities, the inventory-aspect coding might find applications outside the educational area on which our efforts presently focus.

It was time to take inventory. I had set out to build a bridge between developmental stages and Dooyeweerd's modalities. I had tried inventory coding on two sets of protocols and in that process, I had dealt with a number of issues that appeared to have a chance of getting resolved by more precisely defining coding criteria. Inventory coding had led to aspect coding and both methods appeared to be yielding potentially useful information. It did not seem possible or useful to reduce one method to the other. When I reached that conclusion, I decided to call the combination of the two

modal coding. Modal coding would mean the inventory coding and aspect coding of a protocol. It would yield a double--the D Protocol would score nine to five. The nine indicates the inventory score--the social modality being the ninth and the five indicating the aspect score for the psychical modality.

There was one more thing I could do on the coding side. So far, all the protocols I had used were snapshots of one point in the writer's life. From these, individual differences between protocol writers could be demonstrated, but not the growth of a particular person. To demonstrate that the modalities (or any other coding criteria) can be used to indicate increased self-knowledge, protocols written at different times by the same writer would need to be subjected to coding. I decided to try this longitudinal coding on some of my personal documents. The results documents, which are described in the next chapter.

## CHAPTER IV

### LONGITUDINAL CODING

So far, I had tried out modal coding on protocols, each written by a different adult writer. The coding score differences would not necessarily have to be attributed to different developmental stages of self-knowledge. Since all the protocol writers were adults, age could not easily serve as a differentiating factor. Not that adults cannot increase their self-knowledge, but a persuasive demonstration of the validity of the coding system would be easier to give if the age span of the protocol writers had been wide enough to include children. This not being the case, there remained one other possibility; I would need to find a number of protocols written by the same person over a relatively long period of time.

The Self-Knowledge Project is not old enough to have collected protocols over a significantly long period. I was lucky to find them elsewhere. My parents had saved all the letters I sent them since I left Holland in 1958. I also discovered that a friend still had all the letters I sent her over a period of six years. For the last three years, I had a fairly complete record in the form of a diary. Thus, I had materials available which cover a period of eighteen years.

There seemed to be enough materials--over seven hundred letters and diary entries. The difficulty was to select a number of protocols out of all these writings. The pieces I would select would have to resemble an Unforgettable Experience Recall. They would have to describe a significant event and would have to describe it rather fully. I organized the materials by year and looked at each year separately.

Significant events were not very difficult to discover although there appeared to have been a number of dull years (or at least dull letters). The second criterion--that the protocol described the event fully--was more difficult to satisfy. Especially in the letters to my parents, I found myself often coloring events a pleasant pink so as not to worry them. When I made an initial protocol choice, I checked to see if it was somewhat typical for the particular period. For instance, it would have been possible to select letters from all eighteen years which simply account facts--a trip, a party, a day at school or work. All of these impersonal accounts read the same, somewhat like a tourist guide. Only for the first year in the United States did I choose such a letter as protocol because all the letters of that period were written in that way.

I read all of the writings and selected nine as protocols (see Appendix B). Of course, I cannot claim ignorance about the purpose for which these protocols were to be used, but I tried to be as objective as possible about my choices.

I never coded a letter before accepting it as a protocol and I made my choice without thinking very long about it. If the modalities can be used as indicators of stages of self-knowledge, the coding would have to show this.

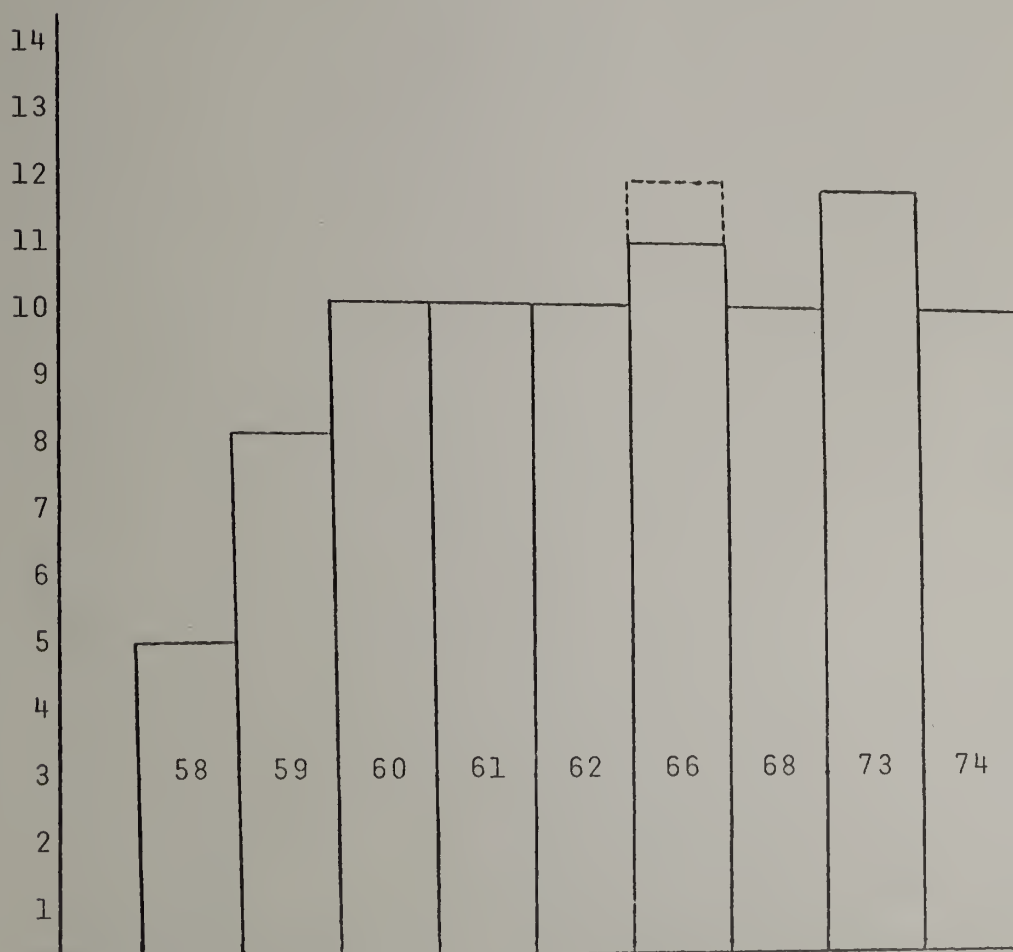
As in the previous chapters, I will first show the results and then discuss them. The protocol numbers in the diagram indicate the year in which the piece was written. Dotted lines indicate an inventory score higher than an aspect score. I was happily surprised with the result. True, the diagram did not show a perfectly orderly increase in self-knowledge, but an overall increase was visible. I decided to look more closely at the coding results.

The inventory coding for the first four modalities did not give any problems. All the protocols contained numbers--the concept of space, words expressing motion and the names of persons or animals. What surprised me was that Protocol 58 did not contain any higher modal indicators. I checked the other letters from that year to see if the protocol was exceptional, but I discovered that it was not. Only twice is the verb "to feel" used--once in connection with sea-sickness and once with home-sickness. Had I coded all the letters of that year, the average score would not have gone up.

Protocols 60, 61 and 62 all ended with the social modality. The unpleasant thought that I had not made any

progress during this year made me wonder whether it would be possible to make distinctions within the modality which might indicate growth within that period. In Protocol 60, I had found indicators mentioning job titles of other persons--bankers, professors and politicians. In Protocol 61, there are indicators which speak about the social role of the writer.

DIAGRAM 8

Longitudinal Coding Results



He speaks about his search for a profession and mentions pastor and youth worker. He further mentions the ceremony of graduation. When he speaks about the possibility of marrying, he does not mention love but speaks about the choice of a "life's partner." This choice is put on the same line as that of a profession. In Protocol 62, there is only mention of a job title, "teacher", but the activity in this role is described. The writer speaks about giving a lecture, teaching a new subject and speaking on a radio program. The rewards for good performance in the role are also expressed in social terms; one student will study more and the writer will receive new opportunities to use his skills as a teacher.

The indicators did not neatly fit the four distinctions I had previously discovered within one modality (analogical, naive, theoretical, and anticipatory). But there is a progression from titles of other people to a concern about one's own career to a description of the activities and rewards of a particular job. Without stretching the terms too much, one could say that there is a movement from naive to theoretical.

At this point, I became curious about the evidence for the social modality in the remaining protocols. In Protocol 66, I had found "diplomatic", "honest", "good friend," and "relationship". All of the indicators are anticipatory in nature. The word "diplomatic" points towards rules for human interaction and refers thus towards the juridical

modality. A diplomat is a person who is expected to be able to make a well-balanced judgement. The other three words all point towards the ethical modality.

Protocol 68 speaks about academic pursuit as the way to obtain a Ph.D. At best, this can be considered naive evidence. But the second part of the protocol speaks specifically about human interaction within a classroom situation. The verbs "sharing" and "manipulating" characterize the interaction. The idea of sharing points towards the economic modality and the word manipulating calls up ethical concerns. Both of these words are, therefore, anticipatory indicators.

The next two protocols (73 and 74) also contain anticipatory evidence. In 73, there is "striving competitively" which points towards the economic modality. In Protocol 74, there is mention of commitment which carries both juridical and ethical implications.

In considering the social indicators of all the protocols, I concluded that some progression is discernable from Protocol 60 with only naive indicators to Protocol 66 with solid anticipatory evidence. The protocols which follow all contain indicators of this nature.

Since evidence above the social modality is frequently less precise in that there are no single words which can be used as indicators, I decided to look at the progression of the final coding scores. I was happy to have discovered

a general upward trend, but felt the need to explain the relapses. There was also a broader issue; coding results, in order to be valid, would have to be reasonable--they would need to make sense. Modal coding seeks to chart the process of people broadening their world through increased self-knowledge. It should, therefore, be possible to submit the protocols to a narrative analysis which would make the modal coding results at least plausible. During this analysis, it would also be possible to discuss the specific coding results. I decided to see what would happen.

Protocol 58 tells about my first Christmas in the States. I had arrived by boat in New York in early September. In a very real sense, this was the beginning of a new life. I was overwhelmed with new facts; just how they fitted together I did not know. There was still much to be learned and understood. All the letters of that first year are full of factual accounts of different events. It seems that the external world was so exciting that there was little time for introspection. The word "homesick" is mentioned somewhere, but it is not further described. Seen as Memorable Experience Recalls, the letters do not indicate that feelings were of any particular significance; the focus was external.

The next protocol was written at the end of the first semester. The new facts, although still abundant in all my letters, had settled sufficiently for me to look at them as a whole and compare them to a different set. The protocol

reports the answer to a question I had posed myself: "Should I react to this new environment in a Dutch way or in an American way?" My answer was, "Simply be an American with the Americans." Just what is meant by that is not explained, and it is therefore not possible to code this answer. What is new in this protocol is not only the distance from the facts, but also the perspective under which the two ways of life are viewed. This perspective is clearly historical. "For a long time, I was leafing through my photo album, forcing myself to think back about the good old days. The good old days refer to the last year in Holland and the "long time" to the first few months in the States. A decision was made which introduced a new state of being. The immigrant changed from an "exotic being" to an "American".

Protocol 60 begins with a story about a Thanksgiving dinner, then mentions income being made from the giving of lessons. So far, all of it is rather factual. New is the social evidence mentioned in the description of the people attending the dinner. The mentioning is rather emphatic since only the roles are described. "There were bankers, professors, politicians, etc." Politics is mentioned as the topic of their conversations. In the second half of the protocol, there is a summing up of all the benefits of now being in this social environment. "I have nearly everything I desire." This everything is explained as having a freshly starched shirt every other day, daily meals made from the

very best ingredients, and an income of fifty dollars per week. These achievements all have a financial side, but this does not qualify them as economical indicators since there is no mention of the weighing of needs. The emphasis is a social one which is indicated in the next to the last line, which reads: "This house reminds me of 'Deer Park', not that it looks the same but it has the same atmosphere." The reference is to the villa of my grandparents which had always been a symbol of prosperity and social achievement to me.

The first three protocols chart the course of a young man in his new environment. At first, he is overwhelmed by all the new experiences; then he groups them and compares them with a previous set, making a decision as to which would influence him the most, if that's what happened to him subsequently. Finally, he begins to settle into the social scene of his new environment; not yet in a very active way, but at least enjoying what comes towards him.

In Protocol 61, plans for the future are described. These include the choice of a profession and a "life's partner." The coding of this protocol did not discover evidence above the social modality, and yet this protocol differs significantly from the previous one. The young man who was passively enjoying the social environment in which he found himself now becomes active. College graduation makes planning for the future a necessity. Several options are considered (not all mentioned in the protocol)--continuing studies in

English literature, studying psychology or doing graduate work in German literature. The option of doing something else than study is not considered since it was necessary to be enrolled in a university in order to get a visa. The last line shows clearly the emphasis on the social aspect of life. "These coming months will decide my life's partner and my profession; and these two things are major things in any man's life."

While Protocol 61 speaks about motives and prerequisites for the choice of a particular job, the next protocol relates what happened after the choice had been made. The giving of a lecture on a playwright results in praise and appreciation which strengthen the resolve to continue in that direction. The social modality still qualifies the protocol, but to the purely rational considerations about job suitability has now added the satisfaction of receiving positive feedback about one's performance. ". . . these things just seem like indications that I really should become a teacher."

In the period between Protocol 62 and Protocol 66, the correctness of the choice of profession began to be doubted. The underlying tensions are described in Protocol 73. Pressure also resulted from the fact that a renewal of the visa required one to stay enrolled in the university. At the time the 66 Protocol was written, pressure had become very great. At the same time, the pressures to continue the studies were also very strong. I had already made a large time investment and I would certainly disappoint my parents if I were to quit.

Protocol 66 speaks about an attempt to resolve this difficult situation. The work side of life could not be changed, so a different world was created--"the creative world of images." In this world, order and harmony could be discovered through the lens of a camera. In inventory coding, the aesthetic indicators abound. Aspect coding, however, brings the score down. The events of the protocol as a whole are not seen from the aspect of beautiful proportion and harmony. The aesthetically pleasing world is, as it were, invented as a refuge. The writer knows that this world is not as real as the "external" world; he writes, "cameras do lie!"

Two worlds are put opposite each other. The external world which requires one to be diplomatic and which contains many bothersome things and people. The internal world is creative, has order and is meaningful; one can feel confidence in one self. God is seen as the creator of this world and his closeness is experienced in it. Inside this creative world, the other world looks somewhat unreal; it is a mere "projection screen." The weighing against each other of these two worlds with the intention of being able to feel free--"to speak out about everything"--seems more characteristic than the aesthetic aspect.

The confidence expressed in the earlier protocols has been lost. The career choice of becoming a teacher and the encouragement from performing this job well are no longer relevant. Even though studies are still pursued which will

lead to the original goal, there now is an emotional distance. The drive to reach the goal has slowed down to an almost complete stop.

When in Protocol 68 one reads: "My life hangs on pictures like a coat hangs on a hanger--take away the hanger and the coat dropts," then it is clear that the movement has stopped completely. The "creative world" did produce any energy; only the tension between the two world remains. In the 61 Protocol, there is an expectation that within a short time, both career and marriage partner will be decided upon. Now, seven years later, the career "seems light years away," and other people do not seem to be important anymore. Life hangs on a coat hanger. The writer hides inside and has no desire to communicate with others: "I felt good, warm, and inside--it felt so nice inside that I had no desire to share." The other people in the protocol are described as boring--people to be laughed at and compared to dumb cows. In the previous protocol, people were described as a source of bother; but here, they only serve as amusement. The drop in the coding score seems to coincide with an actual retreat from the world.

The 73 Protocol records a breakthrough which occurred three years previously. The Übermensch and the boulevardier represent the two worlds. A discovery is made that underneath these two selves there is a "ME" which no longer wished to be tied to the expectations of others, but wished to belong to itself. The external world had always been defined



as a world in which the expectations of others played a dominating role. The internal world was created to escape from this domination. The escape was never successful because this world was a lie--it was a product of the reaction against the external world; as such, it could never be truly creative.

The weighing and calculating has ended. No solution for satisfying the desire of the self to be free could be found in the two choices that presented themselves. The "ME" that appeared during a personal growth lab was different from the Übermensch and the boulevardier which had fought each other for so many years. The discovery of the ME underneath "opened up a whole new scene form." A true balance and harmony has been reached. This new found harmony seemed best characterized by the aesthetic modality.

The young man who, in Protocol 62, had expressed enthusiasm about the pursuit of his career and who then gradually lost all interest and began to live in a world of pretense, now seemed to have solved his problem. Like most solutions to personal problems, this solution turned out to have a relatively short life span. Protocol 74, written one year later, drops two modalities after modal coding.

Commitment seemed an important part of the solution in Protocol 73. Its last line reads: ". . . there is no fear when I say that I am committed to that process of liberating growth." In the 74 Protocol, the value of making a commitment as a way to get rid of fear is discounted. Commitments

are not flexible enough to deal with the constant change. "A commitment is made on the basis of where I know myself to be and how I see the facts, but both can change." The year-old answer is no longer an answer.

In Protocol 73, personal growth is said to be "as essential as breathing to me;" but the following year, the writer complains that he "can never breathe easily." He feels tied by patterns in his behavior and mentions the one of always living at the very limit of his finances. These patterns produce tensions and fear and give an unfree feeling.

Since the patterns mentioned in the protocol (and in the continued text of a diary entry) are all social ones--such as spending money, making friends, etc.--I had no difficulty determining that the social modality qualifies this protocol. When I first read it, the frequent mentioning of the word "scared" reminded me of the D Protocol which I discussed at length in the previous chapter. The psychical modality does not characterize the 74 Protocol. The word "scared" is used to collect a number of instances when this feeling was experienced. The instances are then analyzed while the fear is no longer of importance.

How to explain the movement from Protocol 73 to 74? In the 73 Protocol, the personal growth lab helped the author resolve the tension between two sides of his life. The solution was in the concept of a ME. This dialectic process was called "personal growth" by the writer. He had experienced

one step--a very significant one to be sure--but had then equated the one step with the whole process. There was probably more, but it would be more of the same.

In the 74 Protocol, the one step does not work anymore and thus the process is thought to have failed. There is still a feeling that there is such a thing as freedom, but there is no clear way to get there. The patterns are in the way and anxiety creeps in. The single, liberating event of Protocol 73 now needs to be re-thought in terms of deeply ingrained behavior patterns. In a very real sense, the writer is forced back--back to the drawing board--to find a new solution.

### Conclusion

The coding results and the narrative analysis seemed to complement each other. The coding was a relatively straightforward matter. I used the coding guide in Appendix C. The narrative analysis of the protocols revealed a process which is supported by the rest of the written materials of the sixteen year period. While this longitudinal coding attempt does not provide us with solid evidence of the validity of modal coding, it does show that modal coding can be applied in a longitudinal direction and does produce results which match the results of a narrative analysis. Further tests on real protocols and executed by others than the writer

of the protocols would have to be done to prove the true value of modal coding.

During each coding attempt, a number of issues had come up which I had put on the shelf. I had taken those issues down which I hoped would get resolved if I did some more coding. Now I felt that I needed to deal with the issues that were left on the shelf, or to stay with the bridge image, I would have to do to the philosophical bank and see if there was a possibility of strengthening the bridge from that side.

## C H A P T E R            V

### THE PHILOSOPHICAL ISSUES

The philosophical bank looked a mess. Bridge building materials were left in one big pile. When I tried to pull something out, the whole pile came with it. Everything seemed connected to everything else. I began to untangle the materials and after some time, I ended up with about a dozen different ones. I arranged them from basic materials such as the nature of memories and of the self to more general ones, such as the normative aspect of modalities and the cultural basis of stages. I will deal with them in that order.

In discussing the philosophical issues related to modal coding, I will draw heavily on two men. The first one is Dooyeweerd because it is on the basis of his modalities that I have constructed a coding system. The second one is J. H. van den Berg who is professor of Psychiatry at the University of Leiden and an eloquent proponent of historical psychology. Historical psychology postulates the changeability of human life and seeks to discover which manner of life and thinking necessitates the fundamental ideas in a particular era.

While the ideas of both men are new and exciting, their writing styles make it difficult to summarize their positions on any one point. Dooyeweerd expounds his ideas by

first giving a preliminary or provisional statement of them which is often not defended until a one-thousand pages have passed. In the interval, he compares each stage of the development of his philosophy to the positions of virtually every major thinker from Thales to Russell. It requires dogged determination to put the pieces of Dooyeweerd's views in a clear order, but it is possible. Van den Berg's style is very different and yet similar. He develops his ideas by telling a series of anecdotes and stories. None of these are complicated and this can give the reader the impression that the ideas are simple to grasp. But when one seeks to summarize them or tries to find a quotation that sums up the ideas, there is little to hold on to. For this reason, I will at times retell some of his stories. This is especially appropriate since van den Berg's style is not just a literary device but an essential part of his ideas.

#### Memories and the Protocol

All during my several coding attempts, I had accepted the protocols--the Unforgettable Experience Recalls--as valid repositories of self-knowledge. Now I needed to look for an answer why this may be so. Two directions for the search of an answer appeared. In one direction, a more precise description of self-knowledge might lead to an answer. In the other direction, an answer might become visible by

considering the nature of memories. I decided to begin with the latter.

Not long ago, I spent a few days with my parents. One afternoon, while they had gone out for an afternoon walk, I took one of the family photo albums out of the bookcase. I made myself comfortable on the couch, a cup of tea within reach on the table. I opened the album and flipped the title page over. I smelled the odor of the old cardboard pages and all of a sudden I felt myself sitting on the same couch many years ago. My father, in his dark blue suit, was sitting next to me sharing the album with me. His arm around me, his voice explaining the pictures. . . . The impression lasted only a brief moment, but it had been present in all its vividness and detail--my legs straight in front of me on the couch, my checkered knee socks, my father's stiff white collar, the light just on us, and the darkness of the rest of the room. The experience startled me a bit; it had come unexpectedly and had disappeared all too soon. I tried to bring the experience back by recalling all the details of the scene. I even tried smelling the album, but nothing helped. The memory had moved beyond my reach.

It was not the first time that such a startling memory has come to me. Smells, views and tactile experiences all had triggered similar flashes. But now I was thinking about the nature of memories and the flash brought up more questions than answers. One thing is certain; I cannot make

that memory reappear. When it does happen, the smell, sound, and view seems to sneak past my analytical faculty to fetch the memory. When I focus my mind on the memory, it disappears and cannot be brought back.

In order to be able to produce a protocol, we need a memory that can be reached. The instructions ask us to go on a trip and find an unforgettable experience. We wonder off, guided by the words of the test administrator, looking for a memory. Where do we look? Where is this memory?

Jean Cocteau, in the published fragments of his diary,<sup>1</sup> describes in the chapter on memories how he returned as an adult to the street where he had spent a great deal of his childhood. He wanted to recapture as much as possible, and remembered how he used to walk very close to the houses and let his hand trace the walls. Cocteau decided to try it. Thinking of his childhood, he let his hand touch the walls as he walked down the street. The result was disappointing--nothing much happened. But then he realized that, as a child, he had touched those walls much lower. So he returns and tries again. This time bending down so his hand would be at the same height as it was when he was a child. He closes his eyes and walks along the street, touching the walls of the houses just as he used to do on his way to school. Now

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<sup>1</sup>Jean Cocteau. Journal d'un inconnu. Paris, 1953, p. 165; quoted by van den Berg in Metabletica. Callenbach, Nijkerk, 1956, p. 223 FF.



something does happen. "Just like the needle picks up the melody from the record, thus I obtained with my hand the melody of the past. I rediscovered everything--my cape, the leather of my school bag, the name of my friend and the one of my teacher, certain sentences which I used to say at that time, the sound of the voice of my grandfather, the smell of his beard, the smell of the dresses of my sisters and of the dress of my mother."

After relating Cocteau's experience, van den Berg asks: Where are the memories which Cocteau rediscovered situated? I will paraphrase van den Berg's answer.

Only one answer seems possible: the memories which Cocteau found were situated in his brain. Only he could not reach them at first, but with the help of his hand tracing the wall, he gained access to the engrams in his brain which contain these particular memories. Without the brain, no memories. This observation is doubtlessly correct just as thoughts are not possible without phosphor. But phosphor is not the thought itself; it is only a precondition. Without vocal cords, no speech. Nevertheless, vocal cords are not speech. Speech makes use of lungs and vocal cords. Thus, a memory uses memory stores in the brain in the same way that thoughts make use of phosphor and the evening stroll makes use of leg muscles.

Cocteau does not write "when I let my hand slide along the wall, the memories awoke inside of me." Neither does he

write "when I touched the wall, I gained entrance to the engrams in my mind." He writes "just like the needle picks up the melody from the record, in that same way, I obtained my memories. My finger picked up the melody of my youth--out of the wall." The question as to where the memories reside has found an answer here: the memories are in the wall, even though engrams must supply some help.

As a poetic statement, it may make sense to say that the memories are in the wall; but can we take this seriously? When the bricklayer built the wall of the house, the memories were not in the wall. Even today, if you or I were to trace the same wall with our hand--doubtlessly with little expectation--we could only end up with a dirty hand. The wall which contains the memories does not belong to us. It only belongs to Cocteau.

So far, van den Berg; but I will use Cocteau's wall a little longer. If the same wall had been used by a group of boys as a goal for their soccer game--chalk lines drawn on the wall--and as adults, they had a reunion and visited the wall. The wall with its memories of soccer games now belongs to a group of people. If Cocteau's wall had a memorial plaque on it in honor of some famous person who used to live in the house, then that wall would belong to every tourist who read the plaque. "Did you see the house where George F. lived?" "Oh, yes, we took the bus tour on Tuesday and stopped at the house to take pictures."

The wall is clearly not one wall; it is the tourist wall, the soccer wall and Cocteau's schoolboy wall. The tourist wall is closest to all of us; the soccer wall is at some distance. If we can see the goal outlines, we can imagine the game without much difficulty. Cocteau's wall is very far removed from us--so far that we cannot reach it at all.

The Unforgettable Experience Recall--where is the memory situated? Where do we go to look for it? The tourists let the bus take them a short distance to the wall with the plaque. If I read the guide book, I too would have seen their wall. The soccer players move away farther--no bus for them--they have to walk on their little boys' legs. I stay behind--I don't know their wall, but I know the rules of the game and I remember my bruised knee and coming home late for dinner. Cocteau also walks out of the recall room. He must have taken a sudden turn somewhere because I don't see him anymore. Not until he writes down the story of his wall do I know where he was.

The fifteen protocols which I used for modal coding, except for one, all fall in the tourist and soccer categories. The tourist category contains three car accidents and one convention. We can read about the event in the "guide book" protocols. "I had left St. Frances of Rome Rectory, 2119 Patins Street, Louisville. . . ." (A). "In going up a hill seven miles from Elizabethtown, Kentucky. . . ." (B). "About seven

miles from my parish on a curve" (C). "I was in about the same place each time, halfway down on the right side of what was to me a fairly large hall. . . ." (E). The protocols relate events that occurred on a public road or a public place. If we follow the instructions, we can visit the exact place and had we been there at the time of the accident (event), we would have shared the observations.

The soccer category contains the greatest number of protocols. The events recalled in these protocols are: joining the priesthood, ordination, friendship, teamwork, and a party. Only priests, the friends in the friendship experience, the team mates, and the participants of the party can directly relate to the events. For others, there is a distance which is bridged by similar experiences. While few experience the anointing of hands, the prostration, the promise of obedience, the saying of the promito and Adsum, many of us have experienced the ritual of job interviews or the initiation into a club. And while friendship does not mean talking about philosophy and theology (J), or model railroading (N), we all have experienced the sharing of personal interests with a friend. The protocol writer in the soccer category has moved away from us by relating a personal event, but he is still close enough for us to know the rules and understand the experience.

Only one protocol (O) falls in Cocteau's wall category. No guide book can indicate the place: "Time and space

are not clear, for it seemed timeless." Neither can we relate to the event through familiar game rules: "No one could understand this. . . ." The writer has disappeared out of sight. Only when he returns and tells us about it do we learn where he was. The writer was so far away from us--and, therefore, so close to himself--that he is afraid to tell us about it. "I wouldn't want anyone to know. . . it would kill me for anyone to profane this experience by lack of understanding."

The learnings the writers receive from their experiences also fit the three categories. The tourist category yields self reflections dealing with bumps on the head, scrapes on the lower leg, and bruises on the right thigh (A). In the soccer category, we find protocols which mention how a particular friendship helped the writer conclude that he must be okay (J), and how a team work situation helped the writer to know that he had done the best he could (K). In the O (Cocteau) Protocol, the writer had a new insight about himself, "my deepest self was beginning to appear."

We all have easy access to the scrapes and bruises and we all can, after some reflection, come up with an event that gave us greater self-confidence. But the "O" writer is alone when he tells us about the emergence of his deepest self. What are we to think of? Even for him, it was "like being taken to the height of a mountain for the first time."

During the coding of the car accident protocols, the thought had occurred to me that there might be a relationship between a protocol topic and the ranking of the protocol. I dismissed the thought because it seemed quite possible to describe a car accident in such a way that it includes thoughts about the juridical, ethical and even pistical modalities. I could be true, but the coded protocols do not show this. There does appear to be a relationship between the topic chosen and the ranking of the protocol. The tourist category ranks consistently lower than the soccer category and the one Cocteau protocol outranks all others.

The way to describe the topic-ranking relationship appears to be through the concept of distance. The more public the recalled event, the closer it is to all of us and the lower it scores. The more private the remembered experience, the farther away it is from all of us and the higher it scores. This is not strange because the distance from others means closeness to oneself. Al Alschuler refers to this when he says: "The people most in touch with their selves need least to make contact with others. Peoples' voices only drown out one's inner voices."<sup>2</sup> At the same time, distance from others opens up the possibility for genuine closeness and sharing. In Alschuler's words, "Make other people superfluous so that you can go to them full, not begging." (emphasis mine)

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<sup>2</sup>Al Alschuler. "The Transcendent Self," unpublished paper, 1971.

Earlier in this section, I asked: Where do we look for the memory? An answer now suggests itself: as far away as we can from the room in which we receive instructions; as far away from the person giving the instructions; and as far away from the others participating in the test. That answer is not very startling. The instructions try to make it happen. The lights are off so that visual contact with the room is limited. You are even asked to close your eyes, and if you follow the voice of the administrator, you will survey large parts of your life. None of this ensures, however, that the trip will be far. The darkened room, the newness of a phantasy trip and a thousand other things can prevent one from walking very far. Some protocols say a little about the length of the trip. "'Unforgettable Experience' immediately brought to mind my most unforgettable experience" (H). The search for the experience did not lead very far. It sounds almost as if the protocol writer took the title for his composition, ran through his engram library and pulled out an experience with that title. The writer of the E Protocol did not even wait for the instructions to be given. He read the title "Unforgettable Experience Recall" and then "after some frantic thinking," came up with his story. What caused him to be frantic he does not tell us.

The writer of the C Protocol also does not go very far. "The experience that, at this moment, stands out mostly in my mind is an automobile accident I had six days ago."

Of course, the length of his trip is not measured by the six days but by the "tourist" topic he chose. He comments on his search when he answers one of the questions customarily asked after the recall. He says, "I have a difficult time thinking about different experiences; maybe I think nothing too outstanding has happened in my life." For this writer, "unforgettable" meant "outstanding" and since he did not feel he could find such an event anywhere in his life, he walked as far as his car accident. It would have to do.

My concern is that we obtain a protocol that is a true indicator of the writer's self-knowledge. When a writer has not gone very far, when he is just looking for a suitable topic in his library, when he just hangs around a public place, or runs to his friends--is that because he cannot go any further at this time, or because for any one of a thousand reasons just decides not to walk as far as he or she can? The question is not very important if we believe that the topic itself does not matter much because the codeable items lay hidden in the rational organization of the materials and in the expressions of feeling. But if, as was evident in the protocols I used for coding, the topic does matter. If the place where the memory was found does influence the ranking of the protocol, then the question of actual versus possible distance does matter.

The issue becomes very serious once protocols are actually used as tools for assessing what people need to learn.



A single protocol might be an insufficient base. Perhaps adding some phrasing of the question: "Where did your trip go and how did you find your experience?", might give the coder some insight in this doubtlessly difficult issue.

In the beginning of this section, I mentioned the smell of an old photo album as the place of a memory. In Cocteau's case, it was the wall which contained the memory and released it through the stroking hand. The smell, the wall and all the things which contain our memories are somewhat capricious. It is difficult, if not impossible, to make them yield our memories, and frequently we do not know in which things they are hidden. It is unlikely that any of these "memory things" are present in the room where the recall is administered. Our search for the unforgettable experience has to be more predictable. After the phantasy trip, we are to come back with one. It is our minds which travel, search, examine, and weigh. The protocol is a product of a trip of the mind. For our purposes, that needs to be so because in the protocol, we search for knowledge of the self. How far has the self travelled? How much understanding has it gathered? Where is it heading for next? The ideal protocol will give an account of the farthest trip the writer has made so far and, in this account, will lie the answers to these questions which we may discover through careful coding.

But is that true? Can we expect to discover the present state of the protocol writer's self-knowledge in an account of a past experience? Does an Unforgettable Experience Recall provide data about the limits of one's present self-knowledge? If a recall is seen as a replay of past data stored in engrams, the answer to the question will have to be negative.

The taperecorder which records and plays back data is a useful model to study the storing and retrieving of nonsense syllables, but it is too simple a model to explain an unforgettable experience. What made the experience unforgettable? Recording at a higher volume?

The past which the protocol instructions try to evoke is a past which is still alive and therefore unforgettable. It is a past that still has meaning--a past as it appears now. "The past has a task. As long as this task is not completed, the past will appear in the form of this task, however hard we may try to prevent this from happening."<sup>3</sup> It is this past--the past as it appears now--the past with a task to perform which the protocol instructions seek to evoke and our coding system tries to analyze.

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<sup>3</sup>J. H. van den Berg. De Psychiatrische Patient. Callenbach; Nijkerk, 1963, p. 79. My translation.

## The Self and Self-Knowledge

During the inventory and aspect coding of the protocols, I had assumed that the modalities which Dooyeweerd proposes are indeed useful as indicators of self-knowledge. The coding was not just an intellectual game matching personal stories with philosophical categories. I did have an intuition--a naive idea--that a connection was possible. The actual coding showed that the protocols and the modalities are at least compatible. It is now time to explain why this may be so.

Since the modalities are Dooyeweerd's, the first definition of self which I will consider is also Dooyeweerd's. We need to keep in mind though that Dooyeweerd's definition does not have a pedagogical intentionality; his orientation is philosophical. Once I have stated his philosophical definition, I will need to translate it in such a way that it can be of use in our search for self-knowledge structures.

Dooyeweerd places the self on the border line between time and eternity. Looking in the direction of time, the self is the point where all our temporal functions come together; in the other direction, the self is a window--though made of milk glass--on to timelessness. The self is mysterious. "The central I, which surpasses the temporal order, remains a veritable mystery. As soon as we try to grasp it in a concept or definition, it recedes as a phantom and

resolves itself into nothingness."<sup>4</sup> It is not the self which is nothing but concepts and definitions are inadequate to grasp it. In his New Critique, Dooyeweerd explains:

. . . the self is the concentration point of all my cosmic functions. It is a subjective totality which can neither be resolved into philosophical thought nor into some other function, nor into a coherence of functions. Rather it lies at the basis of all the latter as their presupposition. (I,5)

The self even escapes a psychological formulation.

When psychology speaks about self-feeling, self-impulse, self-love or egoism, self-preservation, self-control, self-observation or introspection and so on, it can mean only psychological phenomena which manifest themselves in a concentric direction to the ego. But the ego itself escapes every attempt to grasp it in a psychological view. The human ego expresses itself in the entire temporal human existence, but recedes as an intangible phantom as soon as we try to localize it in our temporal experience." (II,115)

Dooyeweerd's description of the undefinable self reminds me of Castaneda's description of the nagual. Carlos questions don Juan:

"If the tonal is everything we know about ourselves and our world, what then is the nagual?"

"The nagual is the part of us which we do not deal with at all."

"I beg your pardon?"

"The nagual is the part of us for which there is no description--no words, no names, no feelings, no knowledge."<sup>5</sup>

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<sup>4</sup>H. Dooyeweerd. In the Twilight of Western Thought. Presbyterian and Reformed Publishing Company, Philadelphia, 1960, p. 173.

<sup>5</sup>Carlos Castaneda. Tales of Power. Simon and Schuster, New York, 1974, p. 126.

Carlos is not willing to leave the subject alone; later he tries again:

I argued that the "tonal" may be called Empirical Ego found in one's passing stream of consciousness or experience, while the Transcendental Ego was found behind that stream.

"Watching, I suppose," he said mockingly.

"That's right. Watching itself," I said.

"I hear you talking," he said, "But you're saying nothing. The nagual is not experience or intuition or consciousness. Those terms and everything else you may care to say are only items on the island of the tonal. The nagual, on the other hand, is only effect."<sup>6</sup>

The ego, which Dooyeweerd describes, will not yield knowledge, nor will don Juan's nagual. But both the ego and the nagual have an effect, express themselves in temporal human existence or tonal. It is there we must look to find a definition of self-knowledge compatible with our pedagogical goals.

While not much can be said about the self, much can be said about its expressions within our temporal horizon. Dooyeweerd distinguishes several dimensions of the horizon. These horizons are a priori structures which allow our analytical mind to discover order in our experiences. It is this discovery of order which can properly be called self-knowledge.

Before explaining the horizons, a word about their a priori nature. Dooyeweerd writes as a philosopher. Out of

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<sup>6</sup>Op. cit., p. 140.

his carefully constructed complex philosophical framework, he concludes that the dimension of the horizon are a priori structures. To agree or disagree with his conclusion would require that one follow his whole argument--all two thousand pages. For our purposes, this is not necessary. But it is important to remember that the horizons are seen as a priori structures which allow our minds to discover order. The structures are not constructs of the mind. A change of mind does not make the structures disappear.

In the Self-Knowledge Project, the main focus is on the identification of structures. In working paper No. 4, Alschuler says: "Don't be misled by our focus on self-knowledge for the time being. It is simply a more convenient, amenable route to the identification of structures. . . . We are interested in the structures that are manifest in both experience and self-knowledge" (p. 15). This search is pursued through the design of a coding system which will discover these structures in the protocols. And the protocols are responses to "self-knowledge elicitors. . . which yield responses relevant to the coding categories for self-knowledge."<sup>7</sup> There is a movement back and forth of defining and redefining of hypothesizing and testing. This paper also participates in this movement with its testing of a coding system. And now, in this chapter, an examination of that system. If

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<sup>7</sup>Roy Tamashiro. Self-Knowledge Project Working Paper No. 7, p. 1.

structures are real, they should be discoverable from both sides. Piaget sees structures in this way:

Structures are not simply convenient theoretical constructs; they exist apart from the anthropologist, for they are the source of the relations he observes; a structure would lose all truth value if it did not have this direct connection with the Facts.<sup>8</sup>

Don Juan makes the same point when he shares with Carlos the last piece of the sorcerers' explanation:

. . . reason is merely reflecting an outside order, and that reason knows nothing about that order; it cannot explain it; in the same way, it cannot explain the nagual.<sup>9</sup>

Dooyeweerd, too, makes this point when he says, "The cognitive subject does not create the horizon of his experience himself" (II, 556).

Of course, stating that there is an order, that there are structures or horizons, is not the same as accurately defining them. Dooyeweerd is very cautious at this point. When he speaks about one of the horizons, the one of the modalities, he says:

In fact, the system of the law-spheres designed by us can never lay claim to material completion. A more penetrating examination may at any time bring new modal aspects of reality to the light not yet perceived before. . . . Theoretical thought has never finished its task (II, 556).

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<sup>8</sup>Jean Piaget. Structuralism. New York: Harper and Row Publishers, 1970, p. 112.

<sup>9</sup>Op. cit., p. 270.

The task of theoretical thought itself keeps changing. Horizontally, it may be different from culture to culture, and vertically, it will change with historical, cultural development.

Any one who thinks he has devised a philosophical system that can be adopted unchanged by all later generations shows his absolute lack of insight into the dependance of all theoretical thought on historical development (II, 556).

While particular theoretical insights, be they empirical or philosophical, may change, the truth remains that they occur within a horizon which is constant. Dooyeweerd believes in "the necessity of a subjective a priori insight into this horizon as a pre-supposition of special science" (II, 556).

I have spent some time discussing the a priori nature of structures because I strongly believe that the philosophical side of coding, and thus of structures, can make a genuine contribution to empirical search for these structures. We need a vision of what to look for because we cannot search for something we do not know.

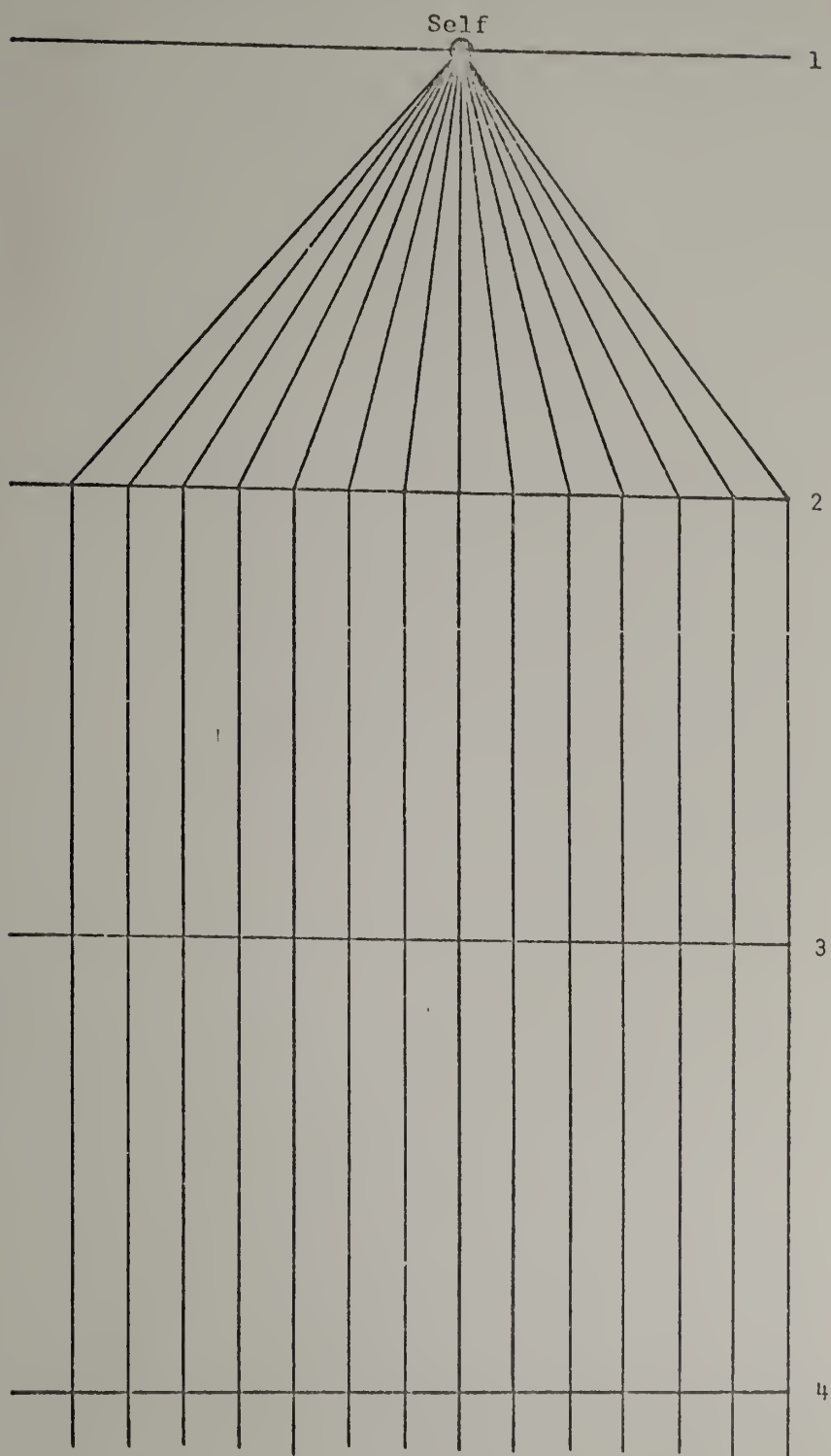
### The Horizons of Human Experience

The four horizons can best be explained with the help of Diagram 9 on the following page:



DIAGRAM 9

The Horizons of Human Experience



Dooyeweerd calls the first horizon the transcendent one. The self lies on it and serves as our window onto eternity which lies to the left of the horizon. On the right side of the horizon lies the temporal. "All human experience, both in the pre-theoretical and in the theoretical attitudes, is rooted in the structure of the transcendent unity of self-consciousness" (II, 560).

The temporal horizon is the second one. Cosmic time is its qualifying feature. Dooyeweerd used the word "cosmic" to indicate that the term does not refer to a specific definition, or experience of time, but to a structure dictated by time as opposed to timeliness. All human experience is characterized by the fact that our lives are lived within time. The forms of time are many; within each of the modalities, time has its own particular form. For example, in the physical modality, time takes the form of mechanical duration. In the biotic one, it has the form of organic development. And in the analytical modality, time takes the form of logically prior or posterior. Each modality has its particular form of cosmic time; but all modalities are enclosed within the temporal horizon.

. . . all our experience of reality in its modal and typical diversity is cosmically bound to time. Not to time in a specific (theoretically isolated) aspect, but to time in its cosmic all-sidedness: to time which is the foundation of all the modal law-spheres, and which maintains them in their continuous meaning coherence (II, 552).

The third a priori structure of human experience is the modal horizon. We are already familiar with this horizon since the modalities used in the coding are part of it. The fourteen horizontal lines in the diagram represent these modalities. It is important to remember that Dooyeweerd does not present his fourteen modalities as the only possible a priori structures. His claim is, however, that the modal horizon "has a constant determining character as to all the changing concrete facts" (II, 556). Or stated more explicitly:

The modal aspects in their functional structure are consequently the determining, necessary conditions of all modal individuality in which temporal reality reveals itself within the law-spheres concerned. For this reason, they can be called the modal a priori conditions of all individuality of meaning (II, 553).

To illustrate this point, Dooyeweerd uses the experience of watching a sunset.

The individual sensory impression of a sunset that I experience at this moment may pass away in time, but the psychical modus in which this impression is objectified cannot be transitory in this sense. For this modality belongs to the functional structure of reality, and, as such, also to the a priori horizon of all human experience (II, 554).

The last horizon encompasses the structures of the things of concrete experience, events, social relationships, etc. and is called the plastic (mouldable) horizon. Dooyeweerd discusses these structures of individuality of temporal things at great length and devotes all of the third volume to this subject. Since, for the coding purposes, the modal horizon is of primary importance, I will be brief here.

The basic idea of the plastic horizon is that "the things of concrete experience are not the products of the synthetic formation of a chaotic sensory matter by means of abstract forms of thought and intuition" (II, 559). Individual things possess a structure although this structure differs from that of the modalities.

The modal dimension encompassed by the cosmic temporal horizon is the same for all things. But the plastic horizon of structural individuality is varied according to types which are different for each of the various groups of things, and in which things in turn appear, change their forms, or are changed in form, and vanish (II, 558).

The diagram of the four horizons suggests through its form an analogy which shows the relationship of the horizons. From the side of the nagual, a beam of white light falls on the self which lies on the transcendent horizon. The self acts as a prism; it breaks the white light into the colors of the spectrum. The beams of different colors scatter widely until they fall on the temporal horizon, which, like a lens, focusses them and sends them along orderly, parallel paths. The modal horizon does not change the beams; it names the beams grouped according to the primary colors of the spectrum. Finally, the beams hit a multitude of reflecting and constantly changing surfaces which belong to the actual things and events which make up our experiences in this world.

The analogy can also help to make the a priori nature of the modal horizon clear. The modalities are like the primary colors of the spectrum. These colors cannot be defined

by reference to other colors. Roy Clauser, in a paper on Dooyeweerd, states:

We may, in some sense, define shades of the primary hues by stating something of their relations to one another; and we can always point to them. But any discursive methods of accomplishing either of these will always have to assume the meaning of the primary color-term in an analogous way to that in which any discursive definition of an aspect has to assume the meaning of its qualifying term (its focal meaning). Even the statement of how one shade relates to another will require knowledge of the primary-hue terms since these relations will have to be given in terms of how closely a shade approaches toward, or is mixed with those of another hue. So it seems to me that primary colors, like aspects, cannot be discursively defined without circularity, and that the meaning of both depends upon a basic intuition.<sup>10</sup>

The light analogy illustrates two other points. First, the fact that the self cannot be defined in a concept because a concept has to draw on the modalities. The color white of the self cannot be achieved by mixing the primary colors. The second point is that the modalities do in no way limit our experience. An indefinite number of color shades and hues are possible, but all of them consist of a certain combination of the primary colors. The modalities, like the primary colors, enable us to see this rich diversity of phenomena.

The horizons that interest us most in the light of coding are the modal and the plastic horizons. The modal horizon, because it has the promise of being able to serve as a coding system and the plastic horizon because much of what

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<sup>10</sup>Roy A. Clauser. "Transcendental Critique, Ontological Reduction and Religious Belief in the Philosophy of Herman Dooyeweerd," Unpublished paper, 1972, p. 69.

is recorded in a protocol, is of a concrete, pre-theoretical nature and thus belongs to the plastic horizon. In our attempts to examine protocols in an effort to discover structures, we move from the plastic horizon to the modal one. This movement can be characterized by the term "knowledge". To use the color analogy, if we can discover all the primary colors that make up a particular hue, we have obtained knowledge about that hue. Our search for self-knowledge, though, is considerably more complex than the analysis of colors which takes place within the science of physics. This science occupies itself with the first three modalities only (numerical, spatial, physical), while we, in our search for self-knowledge, have to concern ourselves with all fourteen modalities. I will now seek to answer the question of how these modalities relate to the self and self-knowledge.

Since the transcendent self cannot be defined, no transcendent-self-knowledge is possible. Our analytical faculty simply cannot cope in an area that lies behind it. Perhaps the transcendent self can be reached along mystical paths, but then it can only yield a self-experience, not self-knowledge. In the Project's working paper number four, Alschuler relates some of John Lilly's experiences and then remarks: "His 'self-knowledge' of these states of consciousness (responds their stimuli and consequences) seems strongly undeveloped and idiosyncratic by comparison to his rich descriptions of the experiences themselves" (p. 12). It is

possible that a search for the self in what Dooyeweerd calls the foundational direction primarily yields experience. Don Juan tells Carlow, "We interpret any unknown expression of the nagual as something we know; in this case, the nagual might be interpreted as a breeze shaking the leaves."<sup>11</sup> Our analytical faculty, which serves us well within our temporal horizon, starts to lose its effectiveness once it passes the temporal horizon until it reaches the transcendent horizon where it ceases to be useful. "Whenever the nagual prevails, even if it is only for an instant, there is no way of describing the feeling that the body experiences."<sup>12</sup>

However intriguing the mystical search for the transcendent self is, it is not my intention to pursue this goal here. The transcendent self does, however, have an important function in our search for an operational definition of self-knowledge. The transcendent self serves as a warning against placing the self within the temporal horizon. That role is crucial in our search because it helps us avoid the danger of reducing the self to one or more of its functions. A reduced self can only yield a small amount of self-knowledge.

For example, the view that a human being consists of a body within affective and cognitive capacities would constitute a reduction. Only three modalities are represented in

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<sup>11</sup>Op. cit., p. 190.

<sup>12</sup>Op. cit., p. 230.

this view. The other modalities are seen as belonging to these three. The numerical, spatial and physical aspects are subsumed under the biotic aspect to which the body belongs. The eight modalities above the analytical one are divided between the psychical modality where the affective capacity belongs and the analytical one where the cognitive capacities are located. The division might look something like this: The historical, lingual, social, economic, and juridical aspects are assigned to the analytical modality; the ethical and pistical aspects to the psychical modality and the aesthetic aspect might be split between the two. Everything has its place; the world is clean and orderly. But the order is deceptive. The multicolored, ever-changing phenomena of our world have been reduced to only two colors. The reality of the other aspects lies within us. As Don Juan explains to Carlos, "The tonal of your time calls for you to maintain that everything dealing with your feelings and thoughts takes place within yourself."<sup>13</sup>

The above example in one form or another is prevalent in Western philosophy and psychology. Pavlov reduces a human being to a series of reflexes. Freud sees the self as a product of its genetic past. The behaviorist elevates behavior as the only significant feature. And cognitive developmentalists ignore the affective aspect. The point I wish to make

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<sup>13</sup>Op. cit., p. 132.



here is not that it is improper to limit one's field of research, but that this limitation so often leads to a reduction of the self. When it is our concern to discover as much of the self as possible, we should be cautious not to limit the self by using a reductionist concept of this self.

While all our experiences fall within the modal horizon and thus participate in all the modalities, this does not, of course, lead automatically to knowledge. We need to reflect on our experiences before knowledge becomes possible. We need to analyze them, observe diversity within them and draw conclusions from them. This process of obtaining knowledge can take several forms, each yielding a particular kind of knowledge.

Dooyeweerd mentions two kinds of thinking--naive thinking and theoretical thinking. The distinction is a general one in philosophy, but while naive thinking is usually thought inferior to theoretical thinking, Dooyeweerd believes them both to be of value and closely related.

The difference between the two kinds of thinking results from the different structural horizons to which they belong. Naive thinking occurs on the plastic horizon of our experience, while theoretical thinking belongs to the modal horizon. I mentioned earlier that the relationship of these two horizons is of importance to our present goal of relating protocols to coding categories. The two kinds of thinking can throw some light on that relationship.

Dooyeweerd usually speaks about naive experience rather than naive thinking. The reason is that on the plastic horizon, no theoretical distinctions are made. The analytical function does not have the prominence it has on the modal horizon.

In total structure of naive experience, the logical aspect is joined with the non-logical aspects in an indissoluble coherence. Consequently, the logical aspect is conceived of as an inherent but implicit component of concrete reality itself (I, 42).

Of course we think, but our thinking is not conscious of itself. It is directed towards the concrete reality of our everyday life.

The naive process of concept-formation is not directed toward the modal aspects but toward things or concrete events as individual totalities (I, 41).

Characteristic of naive concepts is that they are based on sensory perception. The question, "How do you know that that is a dog?" can be answered pre-theoretically with, "Anyone can see that!"

The tie between naive thinking and sensory perception is the one that has led many philosophical systems to deny the value of this kind of thinking. How can thinking directed to constantly changing things be true thinking? Dooyeweerd lists some of the attempts that have been made to explain away the changing nature of things.

One theory interprets it in terms of a transcendental formation of sensory material by means of the concept of substance, as a category of relation; another relates it

to a metaphysical concept of substance; a third considers identical thing-hood as a product of fantasy--a fictitious union of merely associated sensory impressions; a fourth views it as a constant system of functional relations (III, 28).

But Dooyeweerd observes that "naive experience implicitly takes exception by persisting in its pre-theoretical conception of things, events and social relationships" (III, 28). It is like saying: "Whatever you say about the movement of heavenly bodies--when I watch a sunset, the sun goes down."

Even though naive experience is a very basic and direct kind of experience, it is itself subject to change. The practical results of scientific research change the plastic horizon and thus our naive experience. Dooyeweerd mentions "telegraph, telephone, trains, aviation, the technical application of gas" (III, 31) as examples. A city without cars, a house without electric lights and a landscape without telephone poles present a different reality to the senses than the environment most of us are used to. Scientific knowledge can produce things and events which open and enlarge our plastic horizon, but it cannot destroy our naive experience of the world.

Naive experience, although apparently simple, is in no way childlike. Our naive experience is to a larger extent determined by the society we live in. An eskimo can see nine different kinds of snow which are invisible to us. And, to stay with this example, an eskimo child will have to learn to see the different kinds of snow. Dooyeweerd remarks:

Naive experience is doubtless first formed by social praxis. It is, therefore, a fundamental error to seek the pure pattern of this experience in infants who have not yet learned the practical function of things and events in social life. Experience in its proper sense presupposes a sufficient development of the typical act-structure of human existence and a practical acquaintance with the things of common life which is not acquired by animal instinct (III, 32).

When our experiences, which take place on the plastic horizon, are submitted to theoretical thought, they break up into the theoretically distinguishable structures of the modal horizon. Theoretical thought occurs when our analytical faculty breaks out of the coherence of naive experience and places itself opposite the non-logical elements of our experience. It is as if our analytical function which in naive experience stood on one line with all the other aspects now has taken a few steps forward; has turned around and subjects the line up to its theoretical thought. The coherence has been destroyed. The indissoluble unity of our experience is broken up analytically. The result is a theoretical thought focusses on one particular aspect of our experience, it is forced to ignore the whole in which the aspect occurs. Dooyeweerd is almost apologetic about the effects of theoretical thought:

In logical analysis, the aspect which is opposed to the logical is distinguished theoretically from the remaining aspects. Consequently, if we designate the opposed aspect by the symbol "x" and the remaining aspects by the symbol "y", then "x" will also stand in an antithetic relation to "y". This theoretical antithesis does not correspond to the structure of empirical reality. It is a consequence of the necessary theoretical abstraction of the modal aspects from cosmic time. This latter links up

the aspects in a continuous coherence of meaning and can never be eliminated from reality. (I, 39)

Dooyeweerd describes reality as offering resistance to theoretical thought because any abstraction means the destruction of coherence. Dooyeweerd, throughout the development of his philosophical arguments, keeps emphasizing the unity present in the reality of our experiences. The very first sentence of the New Critique states this clearly:

If I consider reality as it is given in the naive pre-theoretical experience, and then confront it with a theoretical analysis, through which reality appears to split up into various modal aspects, then the first thing that strikes me is the original indissoluble interrelation among these aspects which are for the first time explicitly distinguished in the theoretical attitude of mind. (I, 3)

Even the rather skeletal description--that I have given above--of theoretical and naive thinking draws to a considerable extent on Dooyeweerd's own philosophical terminology. Doing this will, I hope, help establish the relationship between these two kinds of thinking and the modalities which I used as coding categories. But while it may help establish relationships within Dooyeweerd's system, it is not the clearest way to explain the more common usage of the terms. The difficulty lies not in my summary but in the way Dooyeweerd uses language. Roy Clouser, in his paper on Dooyeweerd's philosophy, remarks:

For in writing (and overseeing the translation of) this work, Dooyeweerd has combined the tactics of inventing

a new vocabulary, using traditional philosophical jargon and adapting ordinary language. The result is a set of neologisms which may sometimes be confusing, terms of ordinary language used in a specialized way without first undergoing explicative redefinition, and the utilization of Kantian, existentialists, or phenomenological terms that don't mean what Kant or Heidegger or Husserl meant by them.<sup>14</sup>

To explain the outside-the-philosophical-system meaning of naive and theoretical thinking, I will draw on a monograph on visual perception by van den Berg. In the sub-title, the author uses the words "verstaan" and "verklaren" which in English can best be translated by, respectively, "to understand" and "to explain." In the monograph, van den Berg attempts to explain the difference between understanding and explaining visual perception. But the two methods of gaining knowledge are applicable to other subjects as well, and it is their close resemblance to naive and theoretical thinking which makes them of interest here.

Van den Berg uses "to explain" in the sense of "the obtaining and the possession of insight through a putting-together of elements," and "to understand" in the sense of "the obtaining and the possession of insight through a presentation of the whole, without the use of

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<sup>14</sup>Clouser, op. cit., Introduction, p. xxi.

these elements."<sup>15</sup> The etymology of the two English words shows meanings very close to these definitions. "Explain" comes from the Middle English "explanen" which means "to make level." When I ask that something be explained to me, I am in effect asking that that which is "beyond" me be brought to my level. One colloquial form of a request for an explanation is, "Break it down" which means: "What you are saying is too complex. Break it up into smaller pieces and show them to me where I can see them. Then you build the thing up again."

The word "understand" comes from the Old English "understandan" which means "to stand under or among." A person engaged in this activity does not retire to a philosophical or scientific ivory tower to view the scene from a theoretical distance. This person simply stands among the phenomena of the world and somehow understands.

To illustrate the difference between these two roads to knowledge, van den Berg uses the story of a father who is walking with his little son.<sup>16</sup> It is a warm day and the child complains that he/she is thirsty. Dad promises a soda as soon as they see a place to buy one.

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<sup>15</sup>J. H. van den Berg. Zien-Verstaan en verklaren der visuele waarneming. Callenbach, Nijkerk, 1973, p. 5. (Translated: Seeing - Understanding and Explaining a Visual Perception.)

<sup>16</sup>van den Berg, op. cit., pp. 6-7.

A little later, they came to a cafe which offers the possibility of a cool drink. The boy wants to go in but the father, looking at his watch, says that it is too late. The child is disappointed. He/she screams that he/she is thirsty and then begins to cry. Why the tears? Van den Berg explains:

For a person who wants to understand, this question does not pose a problem with this simple--almost too simple--example. The totality of the whole scene--heat, thirst, father-and-child, promise, refusal-- makes the combination of disappointment and tears immediately comprehensible, understandable, even self-evident. One only has to tell the story.

The situation is quite different for the person who wishes to explain the tears of the child. Again, van den Berg:

"Explaining," according to the definition, means to build up out of elements. In the above example, we can distinguish several elements: the words of the promise, the meaning of these words as they are recorded in the memory of the child, the associations on that meaning with other meanings of other words, the once learned association of drinking and thirst, and so forth. By combining these kinds of elements, it is possible to arrive sooner or later at their result which is called tears which then have been explained.

Somewhat playfully, the author then suggests such a combination of the elements:

The promise--this information transmitted through vibrations in the air--creates a particular situation of nerve stimulation which can be localized in the brain, and which we usually label with the word "expectation". The expectation, which is connected to



a number of meaning centers whose location in the brain can also be determined, is negated by means of another message. Through association, this resulted in a stimulation of the center of tear secretion, after which, voila, the tears became visible to the world.

Van den Berg acknowledges that this explanation is not only somewhat incorrect but it is also much too simple. The explanation of "understanding" was also too simple. But that is not important. "Here it is only important to note that both are possible--to understand and to explain. Both are legitimate."

What Dooyeweerd calls "theoretical thinking" comes very close to van den Berg's use of "to explain". Both start with an experience, which they then take apart into theoretical (scientific) pieces with which they illustrate the existence of a structure which lies underneath the original experience.

Understanding relates closely to naive thinking. Both leave the experience intact. There is an obviousness to this mode of thinking. The "standing among" is illustrative of Dooyeweerd's analytical function which, in naive thinking, stays in the row of modalities and does not step out.

The two modes of thinking--explaining and understanding--relate to each other in a similar way as do theoretical and naive thinking. Both modes use physical reality and experience as their data base. The influence

which moves from naive to theoretical, from understanding to explaining is rather obvious. What you see is what you think about.

The influence which the theoretical mode has on the naive mode is less obvious though no less real. What you think is what you see just does not ring as true as the other way around. I believe that for our understanding of the nature of coding categories and self-knowledge that this direction of influence is very important. I have hinted at the relationship when I quoted Dooyeweerd in saying that social praxis influences naive experience. I will now clarify the point with the help of two examples.

Peter Farb, in his book Word Play, discusses at some length how people belonging to different speech example ties in well with our light-color analogy.

The way people talk about the color spectrum, and even perceive it, varies from one speech community to another; although all human eyes see the same colors because colors have their own reality in the physical world.<sup>17</sup>

I will continue with Farb's example in a moment. First, however, we need to have a closer look at this first sentence. Farb says that people perceive colors differently even though their eyes all see the same colors. Eyes see

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<sup>17</sup>Peter Farb. Word Play: What Happens When People Talk. Bantam Books, New York, 1975, p. 196.

the same and at the same time, those same eyes see different things. That is not clear unless the eyes are different eyes. If we use the two modes of thinking, we can indeed define a difference between the eyes. The perceiving eyes are the eyes used in naive experience, while the seeing eyes are "theoretical" eyes. The latter are eyes as they appear in the school books of anatomy, and the colors that they observe are those belonging to physics. The eyes that see colors differently are the eyes of the woman who is looking for a rug that matches the color of her couch. They are the eyes of a painter mixing his oils to paint a sky over his landscape. These eyes function in a whole and are active on our plastic horizon. They are our understanding eyes. The difference which Farb attributes to language lies in the different modes of thinking.

Farb continues by providing some examples of the different divisions used to deal with the phenomena of color. In a diagram,<sup>18</sup> which I have reproduced on the following page, Farb shows three divisions: one made by English-speaking people, one by the Shona people of Rhodesia, and one by the Bassa people of Liberia. The number of names available for the different colors does not indicate that only colors by these names are perceived.

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<sup>18</sup> Farb, op. cit., p. 197.

## DIAGRAM 10

The Different Names of Colors

English:

red	orange	yellow	green	blue	purple
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Shona:

cipsuka	cicena	citema	cipsuka
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Bassa:

ziza	hui
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Combinations such as greenish-blue can be used to identify inbetween hues. But the above diagram does show that the possibilities for indicating shades of color are greater in English and Shona than in Bassa. Farb concludes that "the colors that a speaker 'sees' often depend very much on the language he speaks."<sup>19</sup>

All people share the rainbow with all its colors. It is theoretical though, which splits these colors up in

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<sup>19</sup> Ibid., p. 199.

a somewhat arbitrary way. Once these split-out colors are identified, their names can be taught to the children who then see these colors in their naive perceptual experience of--for instance, the rainbow.

Farb's example shows the relationship between naive and theoretical thinking on a contemporaneous base. The color differences belong to people of our time. They are different from each other because they participate in different cultures. My next example shows the historical changes that occur in what we perceive.

Van den Berg has chosen a medical example to illustrate how our naive perception is changed by theoretical thought. The topic is the hearing of the heart beat. It seems a surprising example. We have but to put our ear to someone's chest to hear it. Van den Berg explains that this hearing had a historical beginning. I will paraphrase his narrative (also from his monograph on seeing, pages 46 through 48).

In 1600, the English doctor, William Harvey, went to Padua to hear the famous Professor Fabrizio Acquapendente. What struck him most was Fabrizio's demonstration that the valves in the veins all open in the direction of the heart. At that time, Harvey came to the revolutionary conclusion that blood moves only in one direction, and that it does not flow back and forth as Galenus, as all doctors after

him had believed. Before 1616, Harvey, combining this conclusion with several others, reached the certain conviction that blood circulates in the body and that the heart is its power source. The heart is a pump which continuously pushes blood through the body.

Harvey published his discoveries in 1628. In this publication, the reader can find the remark that the pump, which is the heart, beats audibly. That was new. In all of the medical literature from before 1928, including that of the Greeks and Romans, no mention is made of an audible heart beat. The literature has been thoroughly researched on this point. Van den Berg writes:

If this causes some astonishment, still stranger are the reactions of Harvey's contemporaries to the audible heart beat. To show this, I open, in my imagination, the critical monograph which the Venetian doctor Parisanus published in 1635 as an attack on Harvey's book.

Parisanus totally rejects Harvey's discovery. He uses the issue of the audible heart beat to ridicule Harvey. Because, writes Parisanus, who has ever heard a heart beat? "We, here in Venice, certainly not; we must be a bit deaf, which makes that we cannot comprehend what Harvey means, until such time, but this we do not expect that he will lend us his ear."

What are we to think of this statement, which one (in Latin) can literally read in Parisanus' work? Parisanus was not stupid. Nor were his colleagues of which not one tried to defend Harvey's discovery of the audible heart beat. It is possible that these medical scientists really did not hear a heart beat? There can, in my opinion, be no other explanation.

To the question, what it was that Harvey actually heard, van den Berg responds:

The heart. Certainly, but with the word heart is that which he heard not correctly indicated. He hears a pump. That no one had heard before for the very simple reason that no one had ever thought about the heart as a pump.

Van den Berg adds that this hearing of a pump is only possible because the hearer sees a pump in his mind. "Without that seeing, there is no hearing of the heart as a pump. That hearing is seeing. That seeing is hearing."

Both examples clearly show that the hearing and seeing of naive experience is influenced by theoretical thought. Both examples are simple, but their implications are radical. With the Farb's color example, I hear myself thinking: "Unfortunate these Basa people. Only two colors. What a drab world. But they'll catch on. Through contact with the outside world, they will soon learn about all the other colors." What I am doing in that inner monologue is:

1. Setting my own six (English) colors as the standard; and
2. Considering these six colors as being identical with Reality.

To Murray's heart-beat discovery, I hear myself say: "Well, those were the early days of scientific discovery. There were a lot of things they did not know about

yet." In thinking that I consider the present state of knowledge as the only valid one, all the previous discoveries simply lead up to what we know now--the truth.

But if for a moment I do not consider myself as the "center of the world," then my own knowledge and experience takes on a different character. What I experience, what I see and hear is not reality; it is some objective sense--a reality which is the same for everyone. My naive experience of the world, as well as my theoretical knowledge of it, is in a very real sense determined by the period of history in which I live and the cultural environment that is my home. There is no escape possible. What I see is what I know and what I know is what I see.

So far, I have discussed thinking in general, but when this thinking--be it theoretical or naive--is turned towards one's own experiences, it can result in self-knowledge. Here, too, the two modes of thinking will result in two different kinds of knowledge. Naive self-knowledge relates to our everyday, practical experiencing of the world, while theoretical self-knowledge relates to the constants in our ever-changing experiences.

Naive self-knowledge is the product of naive thinking directed towards the self as it is experienced. The form in which this knowledge is recorded is that of a narrative telling others what happened to me--an experience



is told. What makes that account of an experience a reflection of self-knowledge? First, the account relates what has happened to the writer of the protocol. The experience is a personal one. It is not a recitation from a chapter of a history book. Second, the experience which happened in the past has the characteristic of being unforgettable, which indicates that it has personal significance. There, an element in the experience which continues to be active in the life of the writer is not finished yet. Third, the writers, in recounting their experiences, show us how much of the world they have personally experienced. How many colors do they see? Can they hear the heart beat?

Thus, the idea of naive thinking and naive knowledge makes a personal story into an expression of self-knowledge. By submitting this story to inventory coding, we literally take inventory of the writer's world. The modalities are used to sort out the pieces and the hierarchical structure of the modalities allows us to see how large the protocol writer's world is.

Theoretical self-knowledge is different in nature, although not better or higher than naive self-knowledge. Both kinds of knowledge are needed. In theoretical self-thinking, the experience is split up into elements pertaining directly to the self and non-self elements. This self-element can be moved around from one aspect to the

self to another. The body can be considered the self-element at which time the other elements can be a car, feeling, mother, a chair, the sun, etc. The choice of self-elements is endless. We can choose a particular mood as self-element, or our inability to save money, or our passion for music, or our ability to tell jokes. But, in each case, the thinking process is the same. One aspect of the self is chosen as self-element and the rest of the world is put in an antithetical relation to it. Once this theoretical separation is accomplished, theoretical self-thinking seeks to understand the relationship between the self-element and those other elements which appear to influence it. Has such a connection been made, then it can be said that self-knowledge has resulted.

The establishment of a connection between a self-element and another element does not mean that the self-knowledge is correct. Several factors made a true connection difficult. One, the self-element has to be properly defined. There are many reasons why we may not be able or may not want to acknowledge a self-element. The Johari window is illustrative of this fact. Second, the element or elements which are put in antithetical relation to the self-element need to be correctly defined. Paulo Freire's stages of consciousness are defined in such a way that the lowest stage represents a situation where the incorrect non-self elements have been chosen,

while in the highest stage the non-self elements have been correctly identified.<sup>20</sup>

A third difficulty in discovering a true connection lies in the establishing of a causal relationship. To do this properly, one needs enough data and a well-developed analytical ability.

In terms of Dooyeweerd's philosophy, the difficulty of obtaining true self-knowledge can be explained as the difficulty of observing the true structures behind our experiences. If we were to see love as merely a psychological function--a feeling--we would not be able to obtain true self-knowledge because we would not see the ethical dimension of our life. Similarly, if we were to consider cognitive development as the result of biological development of the brain, we would deny our analytical function. True self-knowledge means defining real elements and assigning their relationship to the correct structures.

In the protocols which I have coded--and the many others which I have read--there are comparatively few instances mentioning or giving evidence of theoretical self-knowledge. I labelled the evidence as process or theoretical indicators. One example is "contain my emotions"

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<sup>20</sup> Paulo Freire. Education for Critical Consciousness. Seabury Press, New York, 1973, p. 75. In the lowest stage, fate or God are put opposite the social and economic self-element.

in the N Protocol. The writer says that he found it difficult to contain his emotions. The word "emotions" is a collective name for a number of different feelings in the same way that "trees" is a word for a number of oaks, beech trees and linden trees. The use of a collective name is not an indicator of theoretical thinking. But the writer speaks about "containing" his emotions. The (unmentioned) self-element is here--his body. The antithetical elements, which as this example shows can be other parts of the self, are the emotions. The word that expresses the relationship between the two kinds of elements is "contain". A naive form of expressing the experience would be something like: "I cried frequently and often felt nervous."

In coding the protocols, I have lumped naive and theoretical indicators together. In inventory coding, both of them are recorded under the proper modalities. Aspect coding tries to determine at what level in the hierarchy of aspects the writing is functioning; but it does not distinguish between the two kinds of indicators. For measuring one's progress up the scale of the modalities, the difference does not appear to be crucial. It seems quite possible that a protocol would contain nothing but naive indicators and yet reach the top modality.

The value of distinguishing theoretical thinking from naive thinking lies in the fact that it permits us to

consider protocols which contain nothing but a personal narrative about something as ordinary as a car accident as valid repositories of self-knowledge.

Yet, even during the coding, it had bothered me that I could not make use of the distinction between theoretical and naive indicators. I still have not found a way, but it led to another discovery. While I was drawing the diagram representing the four horizons of human experience, a thought hit me: Could there not be several directions in which our self-knowledge develops?

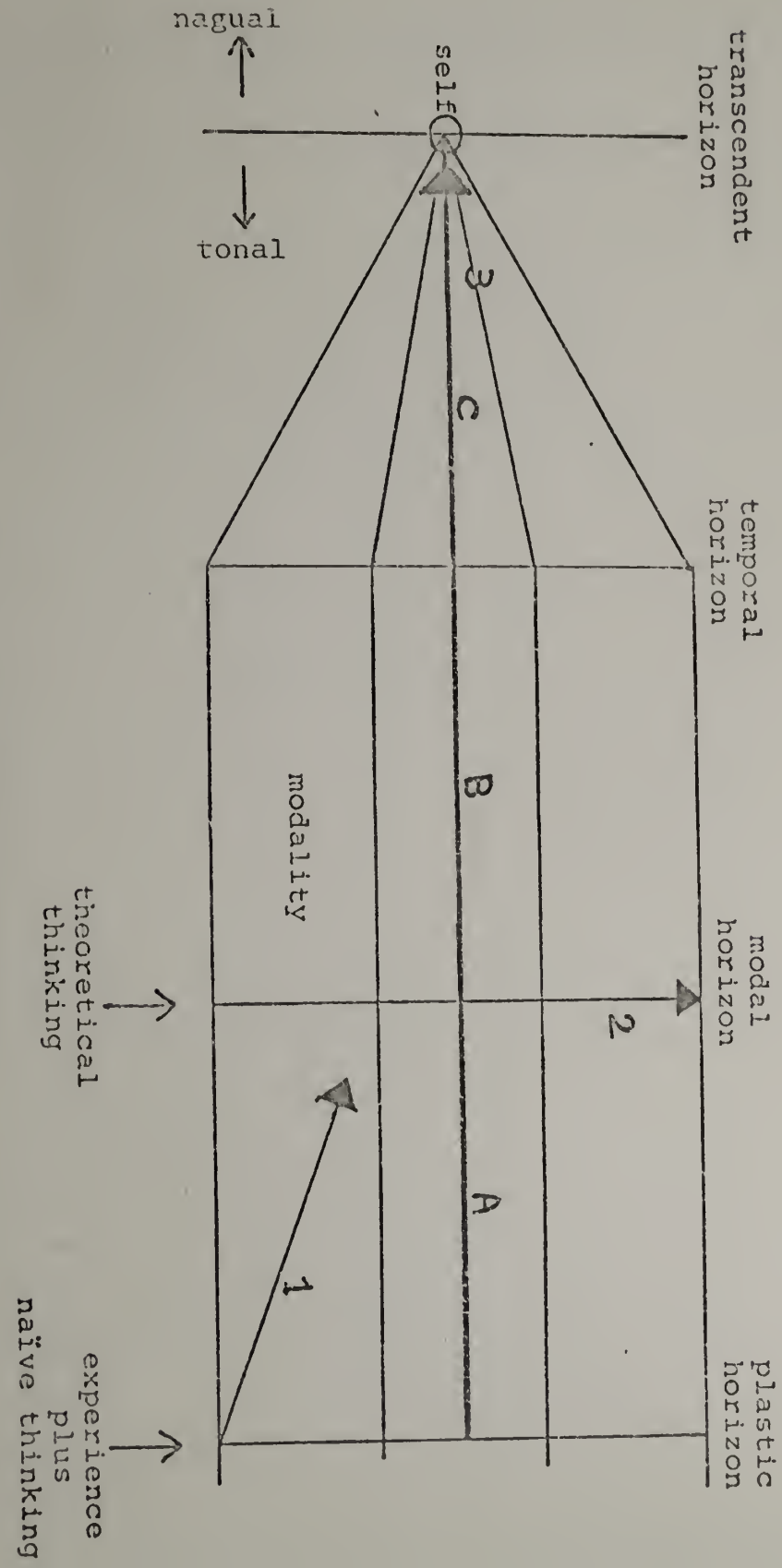
When I thought about this question, three theoretically distinct directions occurred to me, each contributing something to self-knowledge. In the process of working the idea out, I found myself summarizing much of what I have presented in this chapter. To illustrate the three directions, I will use a simplified form (only three modalities shown) of the diagram showing the horizons.

In the first direction, self-knowledge is increased by concentration of all the phenomena belonging within one particular modality. One might, for example, wish to learn all there is to know about one's affective functions.

In the second direction, self-knowledge develops through an increasing knowledge about more and more of the different aspects of experience. I drew the line on the modal horizon which means that the self-knowledge

DIAGRAM 11

The Direction of Increased Self-Knowledge



would be obtained through theoretical thinking, but it seems equally possible that this movement occurs on the plastic horizon where the "understanding" kind of thinking has its place.

In the third direction, self-knowledge increases in the direction of the transcendent self. This occurs in three stages:

1. Self-knowledge increases through an ever greater awareness of the structures which lie underneath our experiences. This process requires theoretical thinking.
2. The modal structures discovered in number one are now considered in their coherence within the temporal horizon. The question is, how do the different structures fit together? The thinking required here is also theoretical but philosophical in nature.
3. The question here is, how do we transcend time and get in touch with our transcendent self? Theoretical thinking is not capable of covering this distance and it is highly questionable if not theoretically impossible that once this distance has been covered through some mystical mode of movement that this trip will contribute to our store of self-knowledge.

One does not choose to follow one direction or another. The distinction is but theoretical because all three directions lead to the self. The expressions of the self are so numerous and varied that we cannot hope to discover more than but a few of them during our life-time.

While I was thinking about the relationship of the three directions towards self-knowledge, I remembered Don Juan's explanation of the tonal as an island. This image led to what follows--in it, the major pieces of my philosophical thoughts have found a place.

In front of me, I saw an island rising out of the dark waters. The island had the shape of a volcano and appeared flat at the very top. On one side of the mountain, large steps were carved out of the dark, grey rock. When I came closer, I noticed that the steps were actually a series of plateaux--some as wide as a hundred yards. On each plateau, there appeared to be a different kind of vegetation. Several were distinguished through brilliantly colored flowers. On these giant steps, I noticed a large number of people. Some wandered around one level examining the plants, looking down onto the lower levels or just sitting with their backs against a tree. Others seemed in a hurry to get to the top of the mountain. They would run across a plateau and frantically climb the eight-foot height that separated it from the next level. Some of them lost their footing and fell back. But there were also those who paced themselves and calmly made their way to the top.

On the flat surface on the top of the mountain, there were a number of what looked like thrones made of stone. All of them faced the steps. A number of them were empty. What struck me most, however, was the pose that those who occupied the thrones assumed. Without exception, they rested their elbows on their knees and their heads were supported by their hands.



The top of the mountain held some more surprises. A short distance behind the last throne stood on a pedestal a giant sundial whose diameter must have been nearly two hundred feet. And whereas the whole mountain consisted of grey colored rocks, the area behind the sundial consisted of a white marble-like stone. The almost stinging whiteness of the rock made it difficult to judge how far behind the dial the large door was situated. This door resembled that of an Italian cathedral--large, massive covered with metal strips. I could not see anything on either side or above the door; everything was black. For a moment, I thought that a sudden storm had reached the island, but this was not so. I could see the horizon clearly. The darkness which I had seen was only visible around the door.

I had hoped to see the door opened so I could get a glimpse of what was beyond, but I did not see anyone go through the door. Only much later did I meet someone who claimed to have opened the door. But his account of what he had seen was very confused and I am not sure how much credence to give to it.

## SUMMARY AND CONCLUDING REMARKS

My exploration of the philosophical side of modal coding made me feel optimistic about its potential usefulness as a pedagogical tool. I had begun my coding with only a very incomplete notion of what the modalities actually were. I had acted on little knowledge and much intuition. But a closer examination of the context of the modalities made me feel that the philosophical materials had helped strengthen the bridge between the psychological side and the philosophical side of coding.

The bridge is not strong enough yet to be opened for traffic but it will support more than one person. Much work still needs to be done, especially on the coding side. It would be of great value to have other people try out the coding categories on different protocols. This would help to test and refine the coding rules.

More coding of protocols and the development of coding definitions that provide statistically reliable results are the next steps. After that, a number of steps suggest themselves. Obtaining two protocols written at

different times (a span of one week to a month) by the same person would help check the accuracy of coding for basic structures. Interviewing people after their protocols have been coded and discussing their score with them might serve as a check and provide new insights. And then would come the exciting task of developing educational programs for each of the modalities. But that is a step which takes me beyond my present horizon.

The just mentioned steps would serve to develop the concept of modal coding, but there is another direction in which steps can be taken. In the beginning of this paper, I expressed the hope that modal coding might make a contribution to the goals of the Self-Knowledge Project. Perhaps some of the building materials I have used in this paper can be used in the Project, and perhaps this would change the present form of modal coding. Knowing from my own experience how rich the results can be of thinking together, this too is an important step.

In closing, I would like to summarize the major points of this paper. In the first part of the paper, I used Dooyeweerd's philosophical modalities as self-knowledge coding categories and tried them out on a number of Unforgettable Experience Recalls. The first tests indicated that the modalities held up well as coding categories. The hierarchical order of the modalities remained visible in

the coding scores of the protocols. It appeared possible to classify indicators within the same modality with reference to their place within that modality. From top to bottom, they were called anticipatory, theoretical, naive, or analogical indicators. The significance of this classification could not be established.

The fact that single indicators seemed less satisfactory as evidence for the higher modalities led to aspect coding. The method used earlier was then called inventory coding. Aspect coding determines the major topic of a protocol and then seeks to discover under which aspect this topic has been described. Since inventory coding and aspect coding complement each other, I used the term "modal coding" to describe the coding process whereby a protocol is first submitted to inventory coding and then to aspect coding.

As a result of aspect coding, some protocols "lost" some of their inventory modalities. I suggested two possible reasons: One, the modalities are preliminary explorations in new territory. Two, they are truly lost as a result of some form of regression.

Many of the protocols contained psychological indicators and some historical ones that seemed to have been written down in direct response to the protocol writing instructions. For reliable coding of these modalities, this should be avoided.

In the second part of the paper, we began with an examination of the nature of memories and their function in protocols. There appeared to be a relationship between the topic of the protocol and its ranking. The more public (less private) the experience, the lower the score would be.

Next, a number issues relating to the self, to knowledge and finally to self-knowledge were discussed. The self appeared to be inaccessible to knowledge. The expressions of the self are, however, open to being known. They were shown to pass through a number of horizons, each, among other things, characterized by a certain mode of thinking. Experience takes place on the plastic horizon and is grasped by naive thinking. Theoretical thinking abstracts elements out of the experiences and classifies them according to their underlying structures. In Dooyeweerd's system, the fourteen modalities are seen as these basic structures.

Since the self functions in all modalities, we have to be cautious of reductionist definitions of the self since this would limit the amount of self-knowledge we would be able to discover in the protocols.

The large amount of influence which theoretical and naive thinking have on each other strengthened the notion that a relatively simple experience recall can nevertheless be seen as a valid coding source for self-knowledge.

Some questions which came up in the course of this paper could not be answered. They are:

- Can the sub-classification of indicators within a modality be put to some use in establishing the amount of self-knowledge present in a protocol?
- Would recall instructions that avoid mentioning feelings and history still give us rich protocols?
- What is the significance of the "lost" modalities? What are they indicative of?
- Can we firmly establish and then define the relationships between the topic of a protocol and its ranking?
- Are Dooyeweerd's modalities useful in different cultural environments?
- Is one direction of self-knowledge development more responsive to pedagogical stimulation than another?

It seems as if this paper has raised more questions than answers. Perhaps that is true for the whole area of self-knowledge. The search for its structures is still very new. We are still circling wide. Asking the right kind of questions may be a true contribution at this point in our search.

The search for theoretical knowledge which may be put to practical use is exciting in itself; but in the search for the structures of self-knowledge, I cannot persist in a scientific stance. It touches me as a person who strives to understand himself and the world. At times, this pursuit brings joy; often, too, it is difficult. But, however it feels at a particular moment, it is well worth it. In Hesse's words:

Instead of narrowing your world and simplifying your soul, you will have to take more and more of the world. Yes, finally all of the world--into your painfully widened soul--so that in the end you will find reset.  
(Steppenwolf)

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A P P E N D I X    Λ

Protocol A (0613052)

On the morning at 10:30 a.m., Saturday before Thanksgiving, 1960, November, I was driving in a 1959 black two-door VW (bought, used--220,000 miles on it, the previous June at 25th, from an insurance salesman, Don (?) Fields, who loves VW's and had taken excellent care of it) on highway Ind. 62, vs. 460 in Southern Indiana west-bound on an "s" curve, approaching the little Blue River, at an excessive rate of speed (the sign warning of the curve was a posted 35 mph; I was probably traveling around 60 mph), attempting to stay with a black Plymouth, around a 1955 model, being driven by a white male around 40 years or older. (I would gain on the curves, but lose on the hills and straightaways.) I had left St. Frances of Rome Rectory, 2119 Patins Street, Louisville about an hour earlier, not feeling too hot (nerves, fatigue, depression?), and was on the way to St. Anthony, Indiana, by way of St. Meinrad Monastery to ask Fr. Benedict M. to preach the mass the next day, and Mt. Vernon (west of Evansville) to pick up Sister Brenda, Mom's Sister, a benedictine nun, for the celebration of my grandparent's Jake and Sarah E's golden wedding anniversary. The actual accident happened so quickly. I'm not too sure just what, or how, but here goes: Having successfully driven through the first part of the curve (to the right?), I was attempting to turn back to the left, when, due to either or both, right rear wheel dropping off the right shoulder onto the grass, or the excessive speed, the rear end "broke loose" to the right. As the car headed to the left, crossing the east-bound lane in a sweeping slide sidewise and backwards (that fence should have been on my left and here I was looking at it on my right!!)--dropped off a six-foot embankment, landed on the right front wheel, rolled through the fence at the bottom of the embank-

ment, up-side-down, and (four-foot wire and wooden fence post) sideways so that after the initial impact on the right front wheel, the car then landed on the top left rear, then completing a complete end-over-end flip, landing on its four wheels fifty feet or so into the field as I fell out of the right passenger door, sitting on the ground, was realizing that I was up-side-down, and saying, "DAMN IT", realizing that I had pulled a good "bu-bu". The only damage to me, besides the bump on the top of my head (which I did not notice until the next day) and some good scrapes on my lower legs was one good bruise on my right thigh, front, about midway between my knee and hip, probably from the impact with the steering wheel which, along with my gripping it at the bottom (at about seven and five o'clock with both hands) bent it a bit out of shape. There were no seat belts. The fellow driving the black Plymouth must have seen it all through his rear view mirror as he came back to check on me--"Are you hurt?" Contributing factors to the accident: I was just getting the feeling of what a "'59 VW would do, how it handles and, as I learned later, has a tendency to "tuck under" (the inside rear wheel) in a tight and fast curve.

I continued on to St. Anthony by way of a friend of Grandpa's who drove to where I picked up my grandfather. In an old 1950 Chevy, we drove to Jasper Hospital for a checkup, then to Mt. Vernon, and back to St. Anthony; then to St. Menrad for the night.

The only thing I lost (besides the damage to the VW--\$752.00) was a St. Christopher Metal.

Protocol B (0613210)

I remember an automobile accident that I was in. It was very frightening at the time. I went on a sick call. The roads were damp, but not slick. On returning, I found that the roads were covered with ice. In going up a hill seven miles from Elizabethtown, Kentucky, my car slid over on the left side of the road. A county dump truck was coming toward me. I knew we were going to have a collision. I couldn't get on the right side of the road. The collision occurred. My car was turned around. I called the police. They checked my driver's license. I was excused because my sliding car was unavoidable. The man driving the truck was not seriously injured, although he became frightened. I was not seriously injured. My car had to be sold for junk.

Protocol C (0613094)

The experience that, at this moment, stands out mostly in my mind in an automobile accident I had six days ago. For some reason, it made such an impression on me that at this time it comes into my mind very frequently and especially as more people hear about it. They question me about it. Maybe it is good that they do and I talk about it so that the experience does not depress me too much, and that I get to feel sorry for myself.

It was a Tuesday, rainy morning and it was my day off. I was full of joy, looking forward to my weekly allergy shot and then be on my way home to eat breakfast with my elderly parents. About seven miles from my parish, someone ran into me on a curve, since they were on my side of the road. The accident totally destroyed my automobile, and I came out of it with some good bruises and golts-- Something that in time will heal. The other person was not injured but it did hurt his car also. He said his brakes failed and that he was sorry, and that he had never had an accident before. Before I got out of my car (I was covered with glass), I wondered if I was hurt, and also I was a little angry at the other driver because of his carelessness. By the time I managed to get out, I discovered that he was also probably scared so why get angry with him and tell him off. Someone called the State Police and we went through the formalities during which time I also found out that he had no insurance. This did not set too well with me, but what could I say to change the situation? Then I turned the matter over to my insurance company.

The results of the experience are varied. I have evil thoughts every so often about this fellow. I see that

if I wished, I could use it as a toil of sympathy with my parishioners. I dread all the paper work one has to go through as a result of an accident, etc. It has made me a little jumpy every time I meet a car in a curve, also. I thank God that it was not worse because if you look at the car, you can see that I could have easily been laid up for a long time or even killed.

Protocol D (0613071)

Preaching the sermon on the Sunday after one of my pastors left the ministry to marry a former nun who taught at the very small parish in which I was resident-associate. I felt bound in duty at the liturgy to try to ask people not to judge the man harshly. I loved him dearly--we were very close--pram brothers--soul unity was between us and we had moved the very small parish a long way towards renewal. I was preaching from the text "judge not that you be not judged. . . ." People in church were arguing--I was crying (and it was an older, less affectionate type of parishioner who attended Sunday Mass). I felt strongly angry that many people openly cursed \_\_\_\_\_ for making love, and my anger was expressed. I felt deeply, very deeply hurt that for some six months prior to his formal announcement of leaving, he had not talked or felt free to talk with me about his love and desire to leave ministry. I felt my guts were poured out. I stood stripped naked to the balls before the congregation. I felt some jealousy in that the woman he married was three years my junior, and had tried to make love to me and seduce me. I refused her and after the trauma of \_\_\_\_\_ leaving, tried to hurt her--stop her from marrying my pastor whom I knew could function well in priesthood and a chaplain in the United States Army (post refused him by Archbishop who "needed" him in the small parish). I felt consoled by a very few people in the parish since many had been hurt by the whole courtship which occurred at the same time my closest colleague was courting an ex-nun. He taught at \_\_\_\_\_--the school I taught at and went to grad school with me!

I was further smashed by my fellow priests who laughed at \_\_\_\_\_'s leaving when we gathered for a New



Year's Party and laughed at me for having to continue on living under his replacement--a former seminary prof generally known to be a "do nothing", I felt no sympathy and lots of rejection/abandonment from my fellow priests.

I felt threatened later as I went back to a more intense affair with a nun--same order--who wanted me to marry her. Sex was liberating from my frustrations, but disgusting and crushing after the pleasure, knowing that she caught my body, mind and soul when I was weak. I felt deep in my gut and bones that I had the raw animal strength to survive in my purpose, even though I was abandoned, hurt, abused, and mad. Like a savage, I bore into more work, burying my wounds, trying to be tender to the fellow, mangling those whom I feel must be mangled that life (my life) might grow.

Protocol E (0614018)

The event was the original convention of NSA. I was there as a college rep. It is really a double event. I was in about the same place each time--half-way down on the right side of what was to me a fairly large hall. It was full or almost full. I was sitting next to a fellow named H\_\_\_\_\_ B\_\_\_\_\_ from Kentucky. I got up to speak, protesting what I thought was a move by the convention managers to favor the work of one committee over the others in regard to formation of what became NSA. I was literally booed off the floor. Later on in very similar circumstances, I had a talk on the necessity of grass roots representation and was, I think, the first to get applause. I can't remember any particular feeling after the booing except that I had lost. Likewise, the feeling I remember after the second time was that I had influenced a decision.

Protocol F (0613077)

The experience I have in mind was the occasion of making a very important decision in my life--that of becoming and being ordained to the subdiaconate (twenty years ago). It was an emotional time for me because of the finality of the decision. I had always (six years) in the Major Seminary been very close to my Spiritual Director, and he helped me together with the Rector of the Seminary to see me through and live with the decision.

I had a history of scrupulosity and have been known to be a conscientious person. As the time approached to be ordained, I began to waver in the decision. Sometimes I thought that I had it all worked out satisfactorily; that is, to be ordained; then other times I wasn't so sure. A few days before ordination, I began to "crash". My Spiritual Director had given me all the objective reasons of my fitness for the Priesthood. He had known me very well, had helped me through scrupulosity, and had tried to settle me before in this decision on Priesthood.

A couple of days before ordination to Subdiorconate, I approached him again with my indecision. Again, he gave me no reason to think that I should not be ordained. With what I thought was some exasperation with me, he left it all up to me to say "yes" or "no". I felt the burden.

I went to the Rector also. He questioned me--if there was something I had in my heart that I was not facing up to that should cause me to not go ahead. I knew of nothing.

I chose to continue toward Priesthood, seeing that there was no real reason why I should not and thus concluding that this was God's will for my life.

Living with this decision was an emotional problem because there were doubts as to whether I should have had made the decision under emotional stress. I lost weight (not to any serious degree) and sometimes found it hard to concentrate on my studies. But with continuous support from my Spiritual Director, I learned to regain emotional stability.

Protocol G (0613050)

I was a freshman in college--a member of the football team. The season was over for football. I had uncertainty about my future career. One Saturday evening, before the first academic semester, I made a visit to the chapel. While sitting there in complete silence and solitude, without any deliberation or effort to make any decision, and completely unaware, I heard not audible but unmistakable the call, message, invitation, or what have you-- "Be a Priest." I could not believe it had happened to me, and I believe that I turned around to observe who was being addressed, only to learn that I was the only person present.

I was very undisturbed about what I heard. I left the chapel a little while later and retired to sleep in my usual fashion. It seems that call, invitation or what have you (lingered) never departed from me; it remained a permanent part of me. Some time later, I spoke to one of my professors about my desire to be a priest. Then I shared this intention to be a priest with other spiritual directors.

From the moment of that original call or invitation to this very day when I am now a priest for thirty-five years, has my being a priest ever waivered. I am as conscious of that experience now as if it had happened to me just yesterday.

Protocol H (0613225)

"Unforgettable experience" immediately brought to mind my most unforgettable experience--my ordination to the priesthood. What led up to this occasion was a long period of dreams, of time--of time so far back that it is impossible to remember when the dream began. It was a time of training, of formation, of discipline for a young boy to become a good Catholic and eventually a priest. At fourteen years old, I went to the seminary, admittedly with fear and apprehension. It was a long period of work, study, formation of deep, long-lasting friendships, development of native talents, worry, (even anxiety) accumulation of a wealth of information, physical and spiritual growth. Then, finally, the "day"!

The entire ordination is still quite vivid, but particular moments are more striking: the anointing of my hands, the prostration, the promise of obedience to the old archbishop with his deep, piercing eyes looking into mine, his squeezing of my hands laid in his, my "promito", my "Adsum".

My thoughts and feelings during the ceremony just about ran the gamut of human emotions: exultation, joy, peace, fear, trepidation, excitement, a touch of sadness. It was a great moment of fulfillment of a dream come true; but still the moment was tainted by the fears of what was to come--of wondering if it would work out the way it should; of where I would be assigned. Still the happy dreams of wonderful things to come would pass through my head. It was truly a happy, crazy experience.

Protocol I (0613204)

The most unforgettable experience that I had was when my mother died of cancer of the lungs. She had been ailing for about one and one-half years, hoping and praying for a miracle of God. She wanted to live because she felt that after having ten children, she had six at home to bring up. This was not God's will because she died in a chair at home, realizing that the end of her life was imminent. My dad was called at the Post Office at 10:00 a.m., telling him of my mother's condition. I happened to be near the Parish Rectory and my Pastor saw me and told me that my mother was near death. He and I drove one and one-half miles to my home. He forgot the holy oils and I drove him back to the Church to get them. When we arrived, my mother was dead. During this time, I had decided to study for priesthood. My greatest impact was that oh, how much great good I could do for the sick as a priest! I was drafted out of college to serve in the army. After I left the army, I went to two colleges, not knowing exactly the field of my interest, and at the same time having this haunting desire in the back of my mind to become a priest. It was at a retreat near Omaha, Nebraska that the Retreat Master told me that I should go to the Seminary and give it a try. He said that if it were God's will, I would become a priest. Prior to my mother's death, when I was in high school, my pastor gave me the thought of becoming a priest. He said that I had the necessary talent and background for being a priest of God. He really supported and encouraged me in every way, even though I was in college before entering the Seminary.

This experience, coupled with the fact that I had an uncle on my mother's side of the family who was a priest of this Archdiocese and who was killed in World War II seven months before my mother's death, was more influence on my becoming a priest. I wanted, somehow, to take his place in the vineyard of Christ.



Protocol J (0613217)

It was an experience of friendship extending over many years. I will focus on one evening. It took place at St. Memorial Seminary. I was a seminarian and I was in theology. In my class was a very bright young man. He was a graduate of Notre Dame and had everything going for him--brain, looks and athletic ability. He was a very fine student on top of all this. We had taken a special liking to one another right off. Either he had asked me to come over to the monastery gardens or I had asked him-- I don't remember which. We walked around the circle, as it was called, for about an hour. We talked about theology and our deep love for knowledge. I really did love philosophy and theology, and knew I was rather good in them. The fact that he was interested in what I thought and who I was filled me with delight. I knew I wasn't as good as he was because of my difficulty with language, but the thought processes were good enough to dialogue with him. He was such a tremendous guy, I was overjoyed to be with him and know that he really cared for me as a person. We saw a great deal of each other during our four years of theology and the eight or ten years before his death. The result of this evening was a deep, lasting friendship. It has helped me in many ways, especially in my view of myself. If this guy cared for me and wanted to talk to me and be special friends, I must be okay and a damn good theologian. It was a kind of friendship that was deep, solid and true. His untimely death took away one of the most influential friends I have ever had; but he is still very much a part of me and has as much influence on my life as anyone else.

Protocol K (0613069)

In the spring of 1969, I volunteered for an eight-week summer parish program in New Orleans sponsored by the Archdiocese of New Orleans called "Witness '69". The program entailed eight weeks of parish work in the areas of census or recreation, primarily. In February of 1969, Fr. John and a Sr. Barbara came to my seminary in Cincinnati (Mt. St. Mary's) to solicit volunteers for their summer program. I was attracted to it for several reasons:

1. I was in my first year of theology and felt that I should, by now, be having some pastoral experience during the summer.
2. I was tired of my summer job and was looking for something better, especially something related to priesthood.
3. I was attracted to New Orleans since I had never been there.

My eight weeks at St. Joseph the Worker in Marrero La was a learning experience, sometimes very stimulating and sometimes very frustrating. It was my first experience "on my own" away from home and my seminary friends; and I found out that I could cope with a new situation and meet new people. It was my first experience in parish work and found out that I did like parish work. Through the tremendous example of the priests there ( ), I was instilled with a vision of the dynamic community a parish could be. This was my first experience working in a team situation (myself plus three other seminarians and two sisters, besides the priests).

I saw many possibilities of team ministry, but I experienced painful frustration that comes from lack of communication, unwillingness to work through conflicts, and the unwillingness or inability to make time to pray and grow together as a team.

I was appointed a director of a day camp for about one hundred and fifty children (ages six through twelve), and I felt much frustration in a job I didn't have training for. But I also felt a certain satisfaction in knowing I did the best I could.

The results of this experience included a much deeper realization that I had a lot to learn about myself and working with others before ordination--a vision of a real parish community and a sense of the possibilities and problems of team ministry.

Protocol L (0612154)

August, 1961 -- 28th day

The setting was my first move as a priest. I came to St. Mary's R.C. as a newly ordained priest in June of 1958. There were many reservations going through my mind--not as if this is what I wanted, but in reference to the years of training and the many things that were important! Many of these were filed away (in mind) as doctrine to be tested, not in a critical sense but as to their importance --period. I knew nothing about St. Mary's or its pastor so they were not perceived ideas of how things were going to be. He was a great man--treated all priests with a respect I'll never forget. We worked well together; being unsure of myself, he had the knack of putting things so that one became gradually aware of one's abilities and very much aware of priesthood and people.

The notice came for my move in August of 1961--a one-week notice. I was very anxious, in a good way, about the new assignment--high school work. I recall there were no feelings of regret at the time of moving. I didn't feel it was necessary to bid long or emotional farewells. I wasn't really stepping out of their lives--only moving out of their locale.

So the experience that shook me was that after all was loaded and packed, I turned to ( ), my pastor and boss for three years, to simply shake hands and express my thanks for three great and happy years.

I no sooner got the words out of my mouth and he broke down and cried like a baby. In his choked-up voice, he simply said, "( ), the red carpet will always be out. Come back and visit."

Then I left for the 160-mile ride to my new assignment.

I remember the feelings of wonder at this very sincere and open farewell. As I reflected on this, I realized how much I'd changed. There was a confidence in moving that was not there in the first ride to R.C.

I knew I could do the job in high school; and I guess, most important, I realized that people could like (love) me for being me.

I no longer feared being disagreeable with or even rejected, but saw in this someone else who more than likely knew himself and had the confidence and conviction for his reflective thought.

Protocol M (0612155)

As a young freshman college student, I was invited by a senior seminarian to accompany him to a fourth of July celebration about twenty-five miles from home. The celebration had gone into the evening when we arrived, and there was a general atmosphere of mirth and festivity--some of which was due to the presence of "moonshine" which, at that time, was illegal.

At the celebration, there was dancing under the skies and stars and the people were mainly young. At some time during the evening, the seminarian met a former girlfriend and made arrangements to take her home. This girlfriend had a sister present at the event and after some discussion, this girl, despite her engagement to be married, consented to be my date for the remainder of the evening.

After we arrived at the home of the girls, both of us couples occupied different rooms in their home. It was the first time in my life that I was alone, late at night, with a girl who was willing to give me the privileges of marriage without the responsibilities. For some reason or another--training, fear or what not--I resisted the temptation to intimacy successfully.

After a few hours of togetherness, we decided to leave the place and go home. In driving home, we found dense fog--so much that we had to drive very slowly. The result was that I got home after sunrise and just in time to go to work on my summer job which was construction.

I knew and detected that this staying out late disturbed my parents, but nothing was said until a day later when my father talked to me about the incident and questioned the propriety of what had happened in view of my intention to be a priest. He advised me to reconsider my intention and have no hesitation to change my mind. But he also expressed a warning that no matter what direction I went woman-wise, I should make up my mind not to spend time nor money with loose women.

Protocol N (0612166)

About eight to ten years ago, I had become quite desparate with the burden of too much work (teaching full-time plus practically full-time parish work as an assistant and increasing inability to contain my emotions). I began taking psychiatric counseling on my own initiative. I had obtained, at my request, a change of assignment with fewer obligations. So part of the process of readjustment was beginning to try to find a hobby. I eventually returned to an adolescent interest in model railroading. I sought out other rail fans in the area that I was transformed to. I found a warm welcome from one, in particular--( ). Our friendship developed. I became, in a period of three years, the greatest experience of friendship I have ever known, in spite of the fact that he belonged to no church, was married and had no college education. Shortly after a trip across the ( ) to visit me when I was eventually transferred (again), he took sick. I went to see him several times--at home and in the hospital--and gradually began to realize he might not recover. He had leukemia--I found out later. The last time I saw him was in the hospital and his wife and mother were there. We had talked for a while, partly alone, about all he had hoped to do. He wanted to know about everything I was doing which was hard for me to think about. Finally, a nurse reminded us that I should leave and I said goodbye and turned to go. Suddenly, ( ) said, "wait a sec, ( )." Then he asked me to pray with him. I was sure now that he would die, but did my best to help him trust in God, understanding him and doing His best for him, trying to express my belief that God would. Simultaneously, I realized most



keenly the poverty of my own faith. I also grew in faith in the same instance. I was one of his pall bearers, and after the funeral, in the months ahead, I found myself in the position of the one person his widow seemed to lean to most for support. Previously, I had not cared much for her, partly, at least, because she was short and over weight. Gradually, however, we became very close--so close that we toyed with the idea of marriage. She became very attractive to me--much to my surprise--but also to my delight. She was the first girl or woman I ever felt comfortable with and a joy to be with. Eventually, after dating for about a year, ( ) herself suggested that I should best continue to be a priest. She finally married someone else, and I went on. Everything in life has meant more since then, in spite of not finding any two other people quite as great.

Protocol 0 (0613099)

The experience--a timeless peering into the eyes of my closest friend. It was as if time had stopped. We literally looked into each other--without speaking verbally but communicating more genuinely than perhaps I ever had before or ever have since. The experience happened in seminary days at a time in my life when I was at a critical point in my growth in terms of self-acceptance--going out to others, relating to others on a deep level.

The experience took place in his room in the seminary. It was a warm sunny afternoon--I don't know what time of the year. Time and space are not clear for it seemed timeless. We looked into each other in silence.

What led up to this experience was, I guess, all of my life experience which funneled toward this peak. More specifically, what led up to this experience were several experiences with this--my closest friend--in terms of reaching out, testing his acceptance and he testing mine. We each seemed to sense within the other the desire to be close, to share friendship, spirituality, good times, and sometimes child-like bursts of spontaneity such as walks in the rain.

My thoughts at the time of the experience: "I have never experienced anything like this; it's almost ecstasy." No one could understand this--two guys sitting face to face, touching each others' faces with a sense of mystery, awe, respect, and love. I wouldn't want anyone to know because they would think it is queer. It

would kill me for anyone to profane this experience by a lack of understanding. At the same time, I would like to be able to share the intensity, the beauty of this experience. I want others to know that you can love a person of the same sex in a very real and beautiful way.

My feelings at the time of the experience: "warmth, acceptance by my friend, acceptance by myself, of myself--love-genuine and pure and sacred, excitement, intense joy, peace within; awe, ecstasy, timelessness, hope, a sense of self-worth; joy at being able to communicate deeply, profoundly, without words; free from inhibitions."

The results of this experience: a confidence I had never had before; that I am worth something; I can go out to others on a deep level. I felt an excitement about life and other people and myself that I had never had before. I was opened up--freed--my deepest self was beginning to appear. I could never be satisfied with less--there is no going back; there is no limit to possibility of growth and love of people. It opened me up to God--to mystery throughout my life. It was like being taken to the height of a mountain for the first time.

A P P E N D I X      B

Protocol 58

Monday and Tuesday, December 23<sup>rd</sup> and 24<sup>th</sup>, I worked for the school, scrubbing classrooms, etc. Wednesday morning, I slept late and then went with a Divinity School student to Brockton where Janet's parents live. In the evening, we had a real Swedish meal with knackbrod and sil (herring with onions) and a lot of other things. There were about twenty-six people. From Sharon, I received a beautiful black belt. At 11:30, we started for Philly. (Rob and I had taken a nap before this.) Janet slept during the drive, but I stayed awake to keep Rob awake. We drove at eighty to ninety KM over excellent roads. It was a clear night. At 5:00 a.m., we stopped "somewhere" and had breakfast at the home of Rob's friends, then we continued. At 7:00 a.m., we reached Philadelphia. Rob and I slept until 9:00 a.m.--breakfast, presents. I received a towel, a pair of socks and a tie-pin with the Gordon crest on it.

Protocol 59

Well, this was the first semester here in the States, and frankly, I have become just like an American during this time. I'll explain what I mean by that: For a long time, I was constantly leafing through my photo album, forcing myself to think back about the good old days. I resisted everything that was American, but now I have discovered that it is much healthier to LIVE here. Simply be an American with the Americans. You are then directly accepted and you are no longer considered as an exotic being. During the last few days, I have talked with more people than in all the time before. Naturally, I will always remain a Dutchman, but the difference is that I no longer tenaciously cling to it.

Protocol 60

Last Thursday was Thanksgiving. We had thirty-seven guests over for dinner--all family of Mrs. D. It was very nice. There were bankers, professors, politicians, etc. First there was a cocktail party and then dinner. Mrs. D. worked in the kitchen together with her old mother. The dinner was quiet. Afterwards, everybody put on old clothes and played football in the dunes at the bottom of our hill. There were many young people and I had a very nice time. On Friday, I slept late, and today I did the same. Last night, we had dinner from 9:15 to 11:15--an old-fashioned dinner. We talked about politics. It was funny; some were in favor of Kennedy and others of Nixon. Today, my two French students came over from 2:00 to 4:00 for their lesson. This evening, M was home for a while and we both watched TV. My lessons have increased so that I now teach ten hours per week and that five dollars per hour makes fifty dollars per week. That is really tremendous. I have nearly everything I desire. Every other day, I can put on a freshly starched shirt. No more worries about my laundry or about meals. The meals here are tops and I mean tops. Only the very best ingredients are used. When I now go to the snackshop at school, I have no longer a need to buy something expensive because at home I can get it for free. This house reminds me of "Deerpark"--not that it looks the same, but it has the same atmosphere. I am really happy that I came here. I could not have been luckier.

Protocol 61

Now I would like to talk with you about my studies and plans for the future (everything, of course, with a Deo Volente in front of it!). My plans have been many, and I have changed them many times. Quite often, I have thought that I should not tell you all my plans because they change too often, but now I will give you the complete story starting after graduation or actually a little earlier.

As you know, when I left Holland, I was going over to study theology here. I would not become a regular pastor but maybe a youth worker for students or something like that. Well, after one year, I felt that I should study English literature for various reasons. So I graduated with a B.A. in English and felt, and still feel, good about that. Then I became interested in Psychology of religion and started thinking in that direction. I spoke to Dr. F., our president, about it and it became clear that it would be very hard for me to get a degree in that area because I did not have a background in Psychology. I examined some of my motives for wanting to study it and found that my interest had been partly created by a personal need to know more in this area.

This is really my most important year. Actually, most things should be clear before 1961 is over. I want to thank you for your prayer because if I ever needed the Lord's guidance, it is now. These coming months will decide --my life's partner and my profession and those two things are major things in any man's life.



Protocol 62

I gave another lecture in class yesterday about Buchner. The kids were actually enthused about it. One girl came up to me and told me that she really wanted to read the play now that I had spoken about it. You know - that is the highest praise anybody can give you. I don't say these things to brag because I have nothing to brag about--I did not make myself--but these things just seem indications that I really should become a teacher. Prof. B. (in whose class I gave the lecture) was so impressed that he is now investigating whether I could teach intermediate German at B.U. next year. He also asked me if I would be willing to speak about any German author I wanted on his radio program. I do not have time to do that now, but I told him that I would be glad to do that next fall. It is only two weeks before finals, so I really have to hit the books.

Protocol 68

Now and then I get tired of being diplomatic and I just would like to be honest (that is to say, speak out) about everything. A walk to the beach and/or the writing of a letter to a good friend does help. But I also found out this weekend that many things don't bother me anymore because I have my own world of beautiful music, good books, and above these, the creative world of images which I try to capture with my camera. With that little box, I can create and order a whole new beautiful world (cameras do lie!); and then, above all, those things (and through them as well) stands my relationship with God which gives it all its meaning and beauty, and which gives me a self-confidence which nobody can take away. He made me the way I am and if others don't like it, then that is their problem (if at times I don't like myself, then that is, of course, my own problem: but God usually helps with such problems). More and more, I believe that life is not just something outside from us; it is inside and the world around us as a projection screen.

Protocol 73

I grew up with two ideals: One, to become a Nietzschean Ubermensch; and two, to become an artistic boulevardier. My father, a proper Dutch banker, ascribed Wagnerian majesty to the first ideal and encouraged me to strive hard and competitively. The second ideal came to me more softly from my dark-eyed mother whose mysterious family roots reached into the heart of a Hungarian gypsy tribe. Thus, I spent my school days learning about the world of commerce, and my spare time painting country scenes under the tutelage of a French landscape painter.

For a very long time, my life swayed back and forth under this strange duality. I would throw myself into the pursuit of one ideal until the other would no longer put up with the neglect and demand attention. Then I would come about and give all my attention to the neglected one--until . . . there seemed to be no way to combine the two. I learned much about both sides, but my growth as a total person moved with the speed of a rocking horse.

Three years ago I got tired of it. To get the two sides together, I went to a personal growth lab. I learned in that week that it is alright to be weak. That discovery opened up a whole new scene for me. I started to discover a ME underneath the Ubermensch/boulevardier, which no longer wished to live up to the expectations of others. First, I whispered it to myself; then I cautiously tried it out on others; and now I can say it confidentially--"I am my own man." Personal growth has taken on a freeing dimension. It has become as essential as breathing for me; and there is no fear when I say that I am committed to that process of liberating growth.

Protocol 74

It occurs to me that I am frequently a scared man. As a child, I was scared to go into a store to buy something. In Manchester, I was scared of the landlady and seldom really felt at home. About Leominster, I wrote "West of Fort Devens seems like exile." When I drove to Bridgeport for the first time, I remember thinking, "I'm adding territory to my Lebensraum." I am very scared to make decisions and usually let events happen to me. I felt that my weakness lies in the fact that I do not commit myself but I find that analysis non-productive. To get into UMass, I wrote that I was committed to three things: personal growth, fighting racism and college teaching. Already, the first seems to have changed the other two. A commitment is made on the basis of where I know myself to be and how I see the facts. But both can change. I do not want to change. Sometimes, I feel that there is a freedom in which I could stand, but I am tied. At the same time, I tie myself in many ways. Maybe that's all there is. There is no reason why I should be in debt; yet I always overspend. I can never breath easily; there are always loans to be paid off. If I don't break this pattern, I could own a million and still feel as anxious about money as I do today.

A P P E N D I X      C

## Guide to Modal Coding

### General

Modal coding consists of two coding methods--inventory and aspect coding--which are applied to an Unforgettable Experience Recall or similar piece of narrative which is called a protocol. Inventory coding is best done first. Each coding method yields a score so that a modal score is a double one with the first number indicating the inventory coding score.

Both parts of modal coding are based on the fourteen modalities (aspects of reality) which Herman Dooyeweerd has defined. These modalities are hierarchically structured which makes them suitable for coding purposes. So far, it appears that the first four modalities--number, space, motion, and biotic life--are so basic that without their presence, no true protocol can be said to exist.

The basic approach in modal coding is to search a protocol for indicators of the different modalities. These indicators can consist of a single word ("angry" as an indicator for the psychological modality) or, as is often the case with the higher modalities, the indicator consists of a whole phrase. The protocol is scored by the number of the highest modality for which evidence has been found.

It has been possible to distinguish four levels of indicators within one modality. This coding refinement does not, at present, influence the final score. The four distinctions can, however, help in determining the correctness of an indicator for a particular modality. From bottom to the top, levels are:

1. Analogical indicators, one which refers to the previous modality;
2. Naive, or literal indicator;
3. Theoretical indicators, one which shows process understanding;
4. Anticipatory indicator, one which points towards a higher modality.

Examples of these levels are below, under the Analytical Modality.

## Inventory Coding

Until the coder is thoroughly familiar with the definitions of the modalities, it might be best to look for indicators of one modality at the time, beginning with the lowest one. Since most protocols are not very long, this should not be a problem.

Below are the names of the fourteen modalities with the concepts that characterize them:

1. Numerical (number, discrete quantity)
2. Spatial (extension, pure continuity)
3. Physical (natural motion)
4. Biotic (organic life)
5. Psychological (feeling)
6. Analytical (rational analysis, observation of diversity)
7. Historical (moment of formation, cultural development)
8. Lingual (symbolic meaning)
9. Social (social intercourse)
10. Economic (calculated values, saving)
11. Aesthetic (beautiful proportion, harmony)
12. Juridical (well-balanced, judgement)
13. Ethical (love)
14. Pistical (faith)



The modalities one-by-one:

Numerical Modality -- 1

The concept of numbers is characteristic for the indicators of this modality.

Examples: six days, double, a couple of days, first, 10:00 a.m., many, 1969.

Spatial Modality -- 2

In most protocols, the concept of space will be expressed by an indication of place. Frequently, also space will be used figuratively. Both kinds of indicators are acceptable.

Examples: large hall, Evansville, in my heart, near Omaha, in the area.

Physical Modality -- 3

Strictly speaking, only mechanical (non-man made) motion belongs in this modality, but motion caused by human beings belongs in an analogical way and this can also be used as an indicator.

Examples: corssing, rolled, going up, ran into, poured out, went to, drove, walked around.

Biotic Modality -- 4

The forms of organic life are many. In protocols, the mentioning of an animal or other person, a reference to parts of the body, or activities of the body, or things that happen to the body all qualify

as evidence for the modality.

Examples: grandparent, knee, injured, bruises, grow, lost weight, sleep, cancer, young boy.

#### Psychical Modality -- 5

The whole spectrum of feelings from a hurt finger to a feeling of anxiety belongs in this modality. If the instructions for the writing of a protocol include specific questions about feelings, evidence will easily be found. Do not accept the words "I felt that. . . ," if this is followed by a thought.

Examples: fatigue, pain, angry, a feeling of regret, emotional stress, undisturbed, confidence, contain my emotions.

#### Analytical Modality -- 6

Evidence of thinking and analyzing establishes this modality. The most common indicators are forms of the verbs to think and to know, but the range is wide. As mentioned above, indicators within one modality can be divided into four kinds. (This does not influence the present coding method.)

Examples: analogical indicators (refer to previous modality)--brain (biotic), a good head (biotic); naive indicators--I thought, a decision, I chose, concluding, deliberation, waived, wondering, not knowing; theoretical

indicators--reflective thought, preconceived ideas, a critical sense, thought processes; anticipatory indicators (refer to higher modality)--love of knowledge (ethical).

### Historical Modality -- 7

Evidence of this modality consists of indications that something occurred which introduced a new state of being (change in outlook, social status, relationship, etc.). Indicators are usually whole phrases rather than single words. Naive indicators merely show pieces of a process while theoretical indicators reveal the whole process. Not acceptable as evidence are single dates which merely serve to place the event described in the protocol in relation to the time of the recall.

Examples: naive--never had an accident before, six months prior, twenty years ago, sometime later, long period, during this time, extending over. (The context of these indicators needs to support the process nature of these naive indicators.); theoretical--from that moment to this very day, for the first time in my life, life has meant more since then, he is still very much a part of me, a friendship extending over many years.

Lingual Modality -- 8

The giving of symbolic expression to thoughts and feelings by putting them into words or translating them into non-verbal signals constitutes evidence for the linguistic modality. The lowest level indicators are words put in quotation marks to indicate that they are somehow special.

Examples: "do-nothing", dialogue, difficulty with language, communication, express thanks, knacks of putting things, trying to express my belief, speaking verbally.

Social Modality -- 9

Social indicators ideally describe forms of social interaction but in their naive form they merely indicate social roles of an individual or group. The more process-oriented indicators describe social ceremonies--ways of working together. Some indicators refer to social norms and point towards the juridical modality.

Examples: priest, freshman, subdiaconate, dynamic community, formal announcement, to graduate, ordination, treated with respect, engaged to be married, privileges of marriage, propriety, obligations.

Economic Modality -- 10

Evidence for this modality will show that the protocol writer is aware that needs have to be weighed so that limited resources may be applied to satisfy the greatest need. As much as a paragraph may be needed as indicator.

Examples: too much work, which leads to emotional problems, which in turn leads to psychiatric counseling plus less work and a new hobby, after which the emotional problems disappear.

Aesthetic Modality -- 11

Beautiful proportion and harmony are characteristic of this modality. In the sequence of modalities, it builds on the economic modality with its balancing lines and colors. Indicators in a protocol will show an awareness of beauty in the sense of harmony. The word "beautiful" by itself does not serve as an indicator.

Juridical Modality -- 12

Indications that a balance judgement is made qualify as evidence for this modality. No single words serve as indicators. The weighing of the pros and cons of a particular action may be the theme of the whole protocol.

Ethical Modality -- 13

Love for another person forms the essence of the ethical modality. The word "love" is not by itself sufficient as evidence since it can have too many meanings. Love in the ethical modality needs to be expressed as a relationship between self-love and love for others. Ethical love implies personal responsibility and is regulated by a normative standard.

Pistical Modality -- 14

This modality deals with faith, a concern with the center of one's life, an attempt to make all the pieces of existence fit into a coherent whole.

NOTE: From the economic modality on, the value of inventory coding begins to decrease and it becomes less easy to give examples. There are two reasons for this. One, single word indicators are no longer sufficient to establish the modality. Evidence is to be found in larger pieces of text or even as a theme throughout the whole protocol. Two, few protocols which have been coded so far contain evidence for these modalities. It may, however, not be necessary to refine the inventory coding rules since aspect coding is designed to cover the top modalities adequately.

### Aspect Coding

In aspect coding, the coder determines under which aspect (modality) the protocol writer views his/her recall experience. The coding consists of two parts. First, the topic or theme of the protocol needs to be established (car accident, death of grandfather, deep friendship, etc.). Second, the question is asked, "Under which aspect is it viewed?" Beginning with the pistical modality, one should ask, "Is the topic viewed from the aspect of faith?" The coder should go down the list of modalities until a satisfactory answer is obtained.

Example: A friendship between two people may be described from a number of aspects. If it is seen as an experience in which two people discover the ultimate meaning of life, the friendship is seen under the pistical aspect. If the friendship is described as an experience which makes one see the harmony and beauty in life, then the aesthetic aspect is characterizing for the protocol. And if the friendship leads to an invitation to become a member of the country club, the social aspect is dominant.

### Scoring

In inventory coding, the score will consist of the highest modality found in the protocol. It should be noted that there must be evidence for all the modalities below the highest one. In aspect coding, the score is determined by the number of the qualifying modality. This score may be lower or the same as the inventory score. So far, no aspect score has been higher.



