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Original

A methodological study on the application of Alfred Schutz's theory of relevance in nursing research

—— A comparison with the grounded theory approach (GTA) ——

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Abstract

This study examines whether a research method using Alfred Schutz's theory of relevance is the optimal approach to analyze clinical experiences of nurses. To this end, major features of a research method based on Schutz's theory of relevance were weighed against those of the grounded theory approach (GTA), the most commonly used method for analyzing clinical nursing experiences. A comparison was made of how to deal with data between the relevance-theory approach and the GTA. As a result, it was found that the relevance-theory approach focuses on understanding the study subjects in the realm of their inner horizon, or their subjective meanings (theme, motive, interpretation, etc.), using data, and that GTA places importance on the objective explanation of the subjects by regarding data as external data (events), or the realm of their outer horizon (objective meanings). In short, the two approaches represent 'two sides of the same coin.' Therefore, it is argued that data analysis using the relevance-theory approach is necessary to make GTA-based research results more convincing and evident. It can also be concluded that the relevance-theory approach, which focuses on understanding the subjects (nurses) by exploring the "realms of subjective meaning", is the optimal method for analyzing clinical nursing experiences.

Key words: relevance theory, Grounded theory approach (GTA), Schutz's theory of language, inner horizon and outer horizon, intersubjectivity

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Introduction

The experiences that remain with nurses, such as being deluged with work and thus unable to help a patient and interacting with a patient the nurse was concerned about, must be processed upon reflection. Important research has nurses recount these experiences to fellow nurses. This research identifies nursing knowledge based on these "narratives" in an effort to improve the quality of nursing (Yamanaka 2011, 2012).

Recalling memorable nursing experiences takes one back to when that experience occurred and it places that experience in a new light. Nurses attach new meaning to their experiences as they recall and recount them. In other words, the research that has nurses recount their experi-

ences "restructures nurses' world of subjective meaning and it identifies hidden nursing knowledge."

The current author has used Alfred Schütz's concept of relevance as a constitutional way pertinent to determine research aims. The purpose of the current work, though, is to examine whether the concept of relevance is suited to achieving research aims. Specifically, this work has attempted to ascertain the characteristics of a qualitative method using the concept of relevance by contrast with different types of qualitative method found in other studies of nursing.

I. Summaries of research and methods of analysis using a grounded theory approach and the concept of relevance

A prerequisite for comparing 2 research methods is to provide an overview of these methods and to describe the analytical techniques they entail. A summary of research using the grounded theory approach (GTA) and the methods of analysis it entails will be described first for comparison. A summary of research using the concept of relevance and the methods of analysis it entails will then be described.

1. Summaries of research and methods of analysis involving GTA

GTA is a methodology that seeks to formulate a theory based on data. GTA was first used by Barney Glaser and Anselm Strauss in the 1960s. GTA is an interpretive theory that increases the understanding of social and psychological phenomena (Chenitz et al. 1992).

As a methodology, GTA begins by streamlining collected data by fracturing and parsing those data. Unequivocal concepts are then identified and developed. Several similar concepts that were identified from data are compared. Concepts with the same characteristics are grouped together and initially labeled, thus creating a category. More data are collected and analyzed, and other categories are produced. The way in which categories are related is ascertained, allowing formulation of an initial hypothesis. Once this hypothesis is validated through fieldwork, it becomes the grounds for a theory (Chenitz et al. 1992). A cursory look at GTA would result in its classification as a form of inductive empirical research.

There are 4 versions of GTA: the original version (a qualitative methodology proposed by Glaser and Strauss in 1960), Strauss and Corbin's version, Glaser's version, and modified GTA (M-GTA) (Glaser et al. 2000 Corbin et al. 2012 Kinoshita, 2009). The Strauss-Corbin version of GTA clarified debate over the content analysis of data. Corbin's discussion of that version is described here. Also described are forms of GTAs that modified the conventional method of analysis known as "fracturing data."

As Corbin explained:

> "Analysis can range from superficial description to theoretical interpretations. Superficial description tends to skim the top of data and looks more like journalism than research. It does not challenge thinking, present new understandings, or tell us anything we probably don't already know. More in-depth analysis tends to dig deeper beneath the surface of data (and many journalists are now doing interpretation). It presents description that embodies well-constructed themes/categories, development of context, and explanations of process or change over time" (Corbin et al . 2012).

Analytical tools can be generally divided into 2 types. The first is "asking questions" and the second is "making comparisons." An overview of "asking questions" and "making comparisons" will now be provided.

"Asking questions" allows:

- Thorough examination of data
- Identification of provisional answers
- Extensive familiarity with data

To an extent, asking questions allows a researcher to consider potential answers. This allows the researcher to assume the role of someone else. This in turn allows the researcher to better understand a problem from the perspective of a research participant. Any answers to a question are provisional. Nonetheless, these answers are needed by the researcher to begin thinking about what to look for in data from participants or from similar participants in the future.

"Making theoretical comparisons":

- Helps analysts obtain a grasp on the meaning of events or happenings that might seem otherwise obscure.
- Suggests further interview questions or observations based on evolving theoretical analysis.
- Helps analysts move more quickly from the level of description to one of abstraction

(Corbin et al. 2012).

Comparative analysis is a key aspect of social science research. When categorizing data, data in one category are distinguished from those in some other category by comparison. This allows the identification of elements specific to a category (properties) and the range of their variation (dimensions). In addition, a theoretical comparison propels the researcher to think more abstractly about common and different properties.

What is described above is a process whereby the analytical tools of "asking questions" and "making comparisons" are carefully used to formulate a theory based on data. The researcher's approach to analyzing those data is key, as Corbin stresses:

> Although some analysts claim to be able to "bracket" their beliefs and perspectives toward data, we have found that doing so is easier said than done. We know that we never can be completely free of our biases, for so many are unconscious and part of our cultural inheritances. We find it more helpful to acknowledge that these influence our thinking and then look for ways in which to break through or move beyond them (Corbin et al. 2012).

Phenomenology is the basis for phenomenological reduction[1] that qualitative researchers use. Corbin contends that the meaning of data cannot be grasped with phenomenological reduction. Corbin stresses that the meaning of data can be grasped using the 2 methods mentioned.

A short summary of techniques for analyzing data in accordance with M- GTA will now be provided.

M-GTA differs from other approaches starting with the coding of data. M-GTA analyzes data that a researcher is interested in from among collected data. This analysis generates concepts. Data of interest are limited to data that represent other data, and

data are analyzed from the perspective of someone other than the subject being analyzed (i. e. the research participant) (Kinoshita, 2009). The reason for specifying subjects is because topics for analysis are determined at the same time as a research topic is determined, and because data are viewed in terms of the topic for analysis and subjects. When concepts are generated based on data, 10 data must coincide with 1 concept rather than 1 datum coinciding with 1 concept. A concept should be devised so that it can explain other specific examples. A concept should be devised so that it can explain 10 specific examples rather than only explaining a single example. To that end, "ideal" subjects must be specified (Kinoshita, 2009). Given this step, the degree of abstraction is increased by comparing data with other data. This is what this analytical technique does. In addition, the key to determining the significance of the analyzed data for the researcher is "what he or she feels is most realistic. Thus, the researcher must clearly identify the topic he or she is interested in" (Kinoshita, 2009). Meaning must be interpreted in accordance with the topic the researcher wishes to analyze in line with the topic the researcher is interested in.

As one researcher concluded, the general framework for data analysis "is not analyzing data on an individual level, like in a case study. Instead, all compiled data from multiple participants are analyzed (without touching on individual differences)" (Kinoshita, 2009).

Various forms of GTA have been used in nursing research, though they are subject to the following criticisms. The first is the "fracturing of data," which refers to the coding of data. "Fracturing data" does not adequately respect the individuals being interviewed and it does not adequately depict their stories. This form of coding is blind to the meaning found in the life stories of research participants (Yang, 2007). The objective stance assumed by a researcher hampers the researcher's own reflection (Yamamoto, 2007). Once a researcher has been brought back by a participant's "narrative," that researcher will have difficultly inquiring into the meaning found in that "narrative." This fault is linked to the criticism of "fracturing data."

The second criticism of GTA concerns the direction in which it leads the formulation of a theory based on data. GTA aspires to formulate a "general theory" (the same is true of "discipline-specific theories" as well). This attribute constrains an actor's multidimensional reality and it tends to lead to ordinary meaning being overlooked in linguistic activities (Yamamoto, 2007).

A third criticism of GTA is that it focuses on the handling of statements by participants. This flaw is embodied in the term "fracturing data," which is how data are coded. The problem of intersubjectivity between the participant and researcher, i. e. how the researcher treats statements put by the participant, is not taken

into account. In a normal conversation, both parties exchange perspectives with one another as they talk. However, this "I & thou" dialogue , developed from the view of the general thesis of reciprocity of perspectives (Schutz), is missing in GTA. An examination of these aspects in conjunction with the purposes of the current author's research has led to a conclusion. Intersubjectivity between the participant and researcher may not be apparent. If the role that language—including indication, sign, symbol, and so on—plays in this intersubjectivity is not known, restructuring of the participant's world of subjective meaning is not possible. In addition, merely "fracturing" recounted nursing experiences as "data" will preclude restructuring of the world of subjective meaning.

Based on the aforementioned discussion, the criticism that GTA does not take intersubjectivity between the participant and researcher into account is significant. GTA focuses only on the handling of statements by participants. The issue lies in the researcher's perception of the role played by a participant's statements. Because of this context, GTA does not explore a participant's "inner horizon"[2], i. e. the participant's world of subjective meaning, that is hidden in data. Data from participants consistently serve as the participants' "outer horizon," and they are viewed as externalized data. Nevertheless, a beholder's "outer horizon" must be delineated in order to explore the beholder's "inner horizon." In this sense, GTA is considered useful.

In summary, GTA examines a selected event in accordance with a research topic and it collects qualitative data. GTA also conceptualizes those data by substituting words for events in an effort to determine causes and effects. Moreover, GTA selects concepts in accordance with a research topic and it determines and structures central concepts. This leads to the formulation of a theory. Methodologies are used to inductively explain the process of those events or phenomena.

2. Summaries of research and methods of analysis that analyze data using the concept of relevance

Schütz put forward the concept of relevance. A methodology using this concept can presumably overcome the aforementioned flaws of GTA. A methodology using the concept of relevance might overcome these flaws by restructuring the beholder's world of subjective meaning to potentially allow identification of hidden nursing knowledge. This topic will now be discussed.

To understand Schütz's concept of "relevance," one first needs to understand Schütz's theory of language (Schütz, 2006). Thus, Schütz's theory of language will be described and then the concept of relevance will be explained.

(1) Schütz's theory of language

In order for research to examine what people are saying, we inevitably have to deal with the question of "what is language." A substantial clue to the answer to this question is concealed in our everyday life This is because we use language every day. A readily understood example is "heartbreak," which we all experience when we are young. Recall an instance of "heartbreak." Can all of the emotions of anguish, frustration, and loneliness associated with "heartbreak" be expressed in words? The answer is "No." What about the blossoming of love into the blissful experience of marriage? Can those emotions be expressed in words? Again, the answer is "No." Language does not allow us to fully express our experiences, so what does language do for people? Let us look into this question further.

Language is unable to express all of my subjective experiences, but it is a unique tool that allows those experiences to be conveyed to others. Language serves as a tool for communication to bridge the gap between you and me, i. e. intersubjectivity[3]. When my thoughts (subjective experiences) are conveyed via the spoken "I" or the written "I," all of the language used is common knowledge. In a face-to-face meeting, however, "my expression," "my mood," or "gestures" can be used to convey my thoughts (subjective experiences) to others with greater force than language. The issue is being unable to convey "what I am experiencing right now" to others because of language (Sato, 2008). Let us now think about settings for conversations.

Right now, whatever I am talking to you about (assuming you are someone I am talking to) is a conversation about what is being experienced right now. Looking at my personal experiences is behavior known as reflection. In other words, this means looking at previous experiences. However, I can follow the course of "your experiences" as you talk. Conversely, you can follow the course of "my experiences" as I talk. As I follow the course of "your experiences" while you talk, I must pay attention to "your expression," "your mood," and "gestures" so that I can see what your "narrative" means to you. I am probably trying to understand your experiences as I interpret their meaning. When you listen to "my experiences" as I talk, you similarly must pay

attention to "my expression," "my mood," and "gestures." You are probably trying to understand my experiences while interpreting their meaning. You and I constantly cycle through the attachment of meaning (assumption of meaning) and interpretation of meaning as we continue to talk. Sometimes we do this quite accurately and sometimes we misunderstand or misperceive what is said (Sato, 2008). You and I are not simply exchanging words that we expect to be interpreted verbatim. Instead, we listen and interpret the words we hear somewhere in our brains. This behavior is how we converse in the everyday life- world.

Having with this in mind, I cannot convey all of my experiences to you because of language. However, you are not simply hearing my words. Instead, you are interpreting their meaning. This probably provides a close approximation of my experiences. However, the reverse can also be said. I can look at your experiences and you can look at my experiences. I can look at experiences that are of no interest to you. Schütz described this behavior as "you and I are in a specific sense 'simultaneous'... we 'coexist'... our respective streams of consciousness (Bergson's stream of consciousness) intersect." Language plays a role in the intersubjectivity between you and I; language expresses the intersection between you and I. Language arises at the intersection between you and I. At that intersection, you and I trade places by changing perspectives. As we do so, we continue to assume and interpret meaning via an expressive schema. This schema depicts "the objective meaning-context of language," or "Under given circumstances, how will people react?" as Weber put it.

The true form of conversation that we normally engage in can thus be expressed in words. Work to do so is believed to increase mutual understanding. When people's narratives serve as research materials, merely determining the words they say involves symbols of language, i. e. linguistic analysis, which tends to lead to the problem of assumed conclusions (Sato, 2008). In other words, deciding that the meaning expressed by language expresses everything a speaker wishes to say is a mistake.

Schütz's concept of relevance will be described next. Motivational relevance is an important part of everyday conversation as was described earlier. Motives can be divided into in-order-to motives and because motives.

(2) The concept of relevance

In phenomenological terms, relevance is synonymous with intentionality. "Relevance" can be used to express the nuances of what is currently of interest, what is relevant, or what an actor is currently conscious of. The intermediate level of consciousness that everyone has can be discerned using 3 types of relevance: topical, interpretive, and motivational. The phenomenological concept of time can be roughly sorted into 3 strata. There are 3 layers or levels of temporality, known as: 1) objective time (worldly time), 2) immanent time (pre-empirical time), and 3) absolute time (pre-phenomenal time)[4]. Immanent time in 2) is a level we have difficulty noticing. Schütz devised the concept of relevance as a way to conceive of this time (Schütz, 2006). Underpinning the concept of relevance is Schütz's theory of action. An action is an intended act that is carried out as planned. If this act is to be completed in the future, then it will be determined in conjunction with temporality. Once that act is complete, however, the meaning attached to planning prior to the act will change. Moreover, a completed act can be reflected upon countless times once it becomes an event of the past. The simplest way that an act can be interpreted by an actor, such as reflection, is the motive for that act.

A unique feature of the concept of relevance is that it ascribes 2 different motives to an actor. As mentioned earlier, these motives are "in-order-to motives" and "because-motives." The former refers to the future. This motive is "in-order-to" achieve an aim or goal. The latter refers to the past. This motive involves some reason why an actor took an action, which is usually expressed as "because..." Thus, actions are governed by intentions and planning (this includes in-order-to motives). An in-order-to motive is a future situation where an intended act will be carried out. That intent is governed by a because-motive. An in-order-to motive is an inclusive part of the act itself. In contrast, a because-motive requires special reflection over a past act. What follows is an excerpt of Parsons' Theory of Social Action from Alfred Schutz.

> It must be added that neither the chains of in-order-to motives nor those of because-motives are chosen at random by the actor performing a concrete act. On the contrary, they are organized in great subjective systems. The in-order-to motives are integrated into subjective systems of planning, a life plan or plans for work and leisure, plans for "what to do the next time," timetable for today, the

necessity of the hour, and so on. The because-motives are grouped into systems which are appropriately treated in the American literature under the title of "social personality." The self's manifold experiences of its own basic attitudes in the past, as they are condensed in the form of principles, maxims, and habits, but also of tastes, affects, etc., are the elements for building up such systems which can be personified by the actor (Sprondel et al. 1980).

Schütz described the meaning of action thusly

> "What are the differences between such a theory of motives and the system developed by Professor Parsons, and what is the advantage of a theory of motives? First of all, it can be stated that the theory of motives outlined above is strictly limited to the subjective point of view and does not contain any objective element. That is to say, exclusively subjective facts are describable from this point of view in exclusively subjective terms. Nevertheless, these subjective terms can be typified and used as a scheme of interpretation by both the partner of the actor within the social world and by the scientific observer himself" (Sprondel et al. 1980)

Schütz described similar acts thusly

> "human activities can be made understandable only by showing their in-order-to or because motives. This fact has its deeper reason in that I am able to understand other people's acts while living naively in the social world only if I can imagine that I myself would perform analogous acts if I were in the same situation as the Other, directed by the same because-motives or oriented by the same in-order-to motives" (Sprondel et al. 1980).

In accordance with the aforementioned passages, an attempt will now be made to analyze recounted nursing experiences. If nurses recount unfavorable experiences, in-order-to motives or because-motives should not be introduced into the situation for nurses to reflect upon. Instead, in-order-to motives or because-motives should be proposed to encourage success. In addition, this approach allowed classification of (nursing knowledge), i. e. "Under these circumstances, the presence of an in-order-to motive or because-motive like this would allow more effective nursing." Such a concept may provide new findings that underscore the scientific nature of qualitative research and counter skepticism over its generalizability.

The three forms of relevance, topical, interpretive, and motivational (Schütz, 1996), will now be discussed.

We "think nothing of" the everyday circumstances we are "familiar with," and we do not question what seems natural. If, however, "an unanticipated problem" suddenly occurs, those familiar circumstances can change. Those circumstances can be divided into "aspects related to a problem" and "aspects unrelated to a problem." Schütz viewed this sudden change in consciousness as arising due to "relevance"—a conscious display of selective intent or direction of attention to a selected object. "Aspects related to a problem" represent "topical relevance." Once an issue (topic) manifests in the consciousness, the actor will try to understand that issue and interpret it by drawing on all prior experience and knowledge. This is "interpretive relevance." Last, we select an option that we expect to effectively resolve the issue (topic). This decision is guided by our "motives," i. e. relevance. These "motives" can be differentiated into 2 types. An in-order-to motive guides action based on future intent. A because-motive stems from previous experiences that corroborate that motive (motive context has previously been discussed). The information that is analyzed using these 3 types of relevance represents people's intermediate level of consciousness. In simple terms, this is the beholder's "world of subjective meaning." Thus, the beholder's "world of subjective meaning" is a realm that neither the beholder nor an observer is readily aware of.

Ⅱ. Handling of data in the social sciences: Explanation and Understanding

1. The outer horizon and inner horizon of data and explanation and understanding

When the outer horizon is analyzed, the conclusions reached with GTA explain the theory of an event's causality and the process of that causality. In contrast, a study design that analyzes data using the concept of relevance explores the inner horizon of data. This is "the world of meaning felt and sensed by the actor, i. e. the beholder's "world of subjective meaning." Such an approach reveals a realm that neither the

actor nor the observer is readily aware of. GTA treats data as something external to (separate from) the actor, while the concept of relevance treats contrasting data, i. e. it explores the inner horizon of data.

The handling of data in the social sciences will now be discussed. Particular attention will be given to how data were viewed by the interpretive sociologist Max Weber and the phenomenological sociologist Schütz.

"Sociology is the science which attempts the interpretive understanding of social action in order thereby to arrive at a causal explanation of its course and effects" (Weber, 2005). This passage is from Weber's Basic Concepts in Sociology. The term "understanding" in this passage and the term "explanation" represent the fundamental characteristics of Weber's theory of sociology. Weber devised these concepts because he was unsatisfied with research on human action that explained the cause-and-effect relationship leading to events externally. If an event (action) occurred because of an actor, beginning to understand that actor's motive would allow people to understand the event. One example would be an incident where someone cut out huge portions of the book The Diary of Anne Frank. Assuming that we are finally close to identifying the culprit, why the culprit committed the offense is crucial, regardless of whether the cause-and-effect relationship behind the offense can be explained. If the culprit's motive or rationale is not known, people will probably not be able to understand the incident. Weber focused on understanding "the motives behind actions by individuals involved in an event" as a way to overcome this problem.

Schütz contended that "data in the social sciences are already structured for everyday life as lived by ordinary people. In other words, the nature of these data will not change even though social scientists are seeking far-ranging objectivity based on data from humans." Schütz also said that "science is always an objective context of meaning, and the theme of all sciences of the social world is to constitute an objective meaning-context either out of subjective meaning-contexts generally or out of some particular meaning-contexts" (Schütz, 2006).

What Weber and Schütz were trying to say is that the social sciences should not merely explain people's actions through the law of causality. In order to understand actions as an event, the social sciences must instead delve into the realm of subjective meaning, e. g. what was the motive behind an actor's act. Elucidation of this motive will provide evidence of that social action for the first time, i. e. that action can be understood. Looking at a grounded theory as a technique to analyze social action from this perspective indicates that this technique provides an explanation of social action based on objective viewing by an observer. A technique that links data from an actor to "the realm of subjective meaning" is not chosen. Ambiguity still remains. Analysis must not stop at the outer horizon of data in order to provide evidence of the results of research using a grounded theory. "Ordinary people behaving in a natural attitude " as Schütz saw it, have "common-sense knowledge." An actor's inner horizon can be explored via this knowledge. This necessitates a transition to the realm of subjective meaning.

One study was selected from among those that have used GTA. Data from that study were used to ascertain the beholder's "world of subjective meaning" using the concept of relevance. The question of whether or not this approach yielded evidence that supplemented the original study's conclusions was also examined.

2. An introduction to the literature and its reinterpretation

A study found that "positive awareness" among nurses providing terminal care facilitated subsequent changes in attitude. The current work sought to ascertain what "positive awareness" was in that study. This work also sought to supplement the original study's conclusions.

The study was .Naoko Onishi's "Positive awareness"and the process of attitude changes in nurses providing terminal care" (Onishi, 2009).

Onishi's study "sought to ascertain 'positive awareness' and the process of attitude changes in nurses providing terminal care." Nurses with an interest in terminal care were recommended to the researcher by superiors or colleagues. Nurses participated in an interview. In total, there were 30 nurses, 26 of whom worked on a general ward of a public or private hospital in suburban areas in Kanto and 4 nurses who worked at a visiting nurse's station. The study's findings were as follows:

> The data obtained were analyzed. Behavior of nurses providing terminal care was largely divided into 2 categories. When patients exhibited speech or behavior related to death, some nurses sought to distance themselves from the patient psychologically

or via their actions. When patients exhibited such behavior, some nurses sought to interact with them and refrain from avoiding them. The former was designated Avoiding Death while the latter was designated Not Avoiding Death. This study also focused on the change from Avoiding Death to Not Avoiding Death. A factor causing that change was a nurse's Positive Awareness. Factors that were found to encourage Positive Awareness were Experience in Clinical Practice, Viewing Experiences as Learning Opportunities, and Incorporating Experiences in One's Life Story (Onishi, 2009).

The behaviors of Avoiding Death and Not Avoiding Death mentioned in the paper will now be described. Accounts of 4 nurses mentioned in the paper have been selected. These accounts provide examples that can readily be compared.

Nurses Avoided Death, i. e. they "imagined dealing with terminal patients was distressing (when just starting the job)." After 10 years of experience, however, they Did Not Avoid Death, as exemplified by the following remark:

"Aren't there some patients who know they're going to die? Aren't there some patients who seem like they want to die or who talk about dying? At times like those, I don't try to stop caring. I think it's better if we both face reality instead of avoiding it (Onishi, 2009)."

The aforementioned data indicate how nurses described the meaning that they attached to their behavior with patients. As Schütz would put it, the above statement has already been interpreted by a nurse. The current work interpreted the meaning of this statement and it explored relevance to nurses. This work also attempted to describe their world of subjective meaning and determine the realities of Positive Awareness among nurses. Capitalized terms indicate interpreted meaning.

- "When I talk to some patients, they tell me they're going to die soon" (topic). In those instances, I take care to tell the patient that he or she is not going to die soon and I do not avoid that patient."
- "When a patient says something like that and I tell him or her that he or she is not going to die soon, the patient tends to feel isolated" (because motive (1) with regard to a topic); I suffer pangs of regret, i. e. I avoid the patient" (because motive (2) with regard to a topic)
- "I don't avoid the patient (in-order-to motive (1) with regard to a topic), which is good for both me and the patient"

Positive Awareness was identified based on the "world of subjective meaning" for nurses. In brief, the broad strokes of "positive awareness" were:

- "When a patient announces that he or she may die soon (topic), I don't want the patient to feel isolated (because motive (1) with regard to a topic)"
- "I don't want to feel regret (because motive (2) with regard to a topic)"
- "I will not avoid the patient (in-order-to motive (1) with regard to a topic)]

In the current author's view, the conclusions that can be drawn from Onishi's study are as follows. "Results revealed that Positive Awareness was associated with the transformation from Avoiding Death to Not Avoiding Death by nurses. Positive Awareness was encouraged by Experience in Clinical Practice, Viewing Experiences as Learning Opportunities, and Incorporating Experiences in One's Life Story. In addition, awareness of and attachment of positive meaning to Experience in Clinical Practice, Viewing Experiences as Learning Opportunities, and Incorporating Experiences in One's Life Story helped encourage Positive Awareness among nurses providing terminal care. Positive Awareness also helped to improve the quality of terminal care."

Let us assume that encouraging Positive Awareness among nurses is crucial to improving the quality of terminal care. If Positive Awareness were analyzed using the concept of relevance, then its specifics could be revealed. The reader would then understand the realities of the category referred to as Positive Awareness.

The research paper's conclusions have already been described, but the import of the information in those conclusions is not readily expressed. The paper's conclusions are only confined to mention identification of the causes and results of events and an explanation of the direction of future research. Analyzing the inner horizon of data allows the details of Positive Awareness to be indicated for the first time. This provides evidence substantiating the paper's conclusions.

Ⅲ. Discussion

In the current paper, methodologies using GTA and the concept of relevance have been compared. These methodologies differ considerably in how they handle data. The fundamental reason for this difference is in how they view "language." The role that "language" plays in human society may need to be discussed when performing qualitative research. At the current time, however, qualitative research that uses people's narratives as materials tends to handle those narratives as data. In research using GTA, an interpretive approach can be used in part. Such an approach, however, precludes other researchers from interpreting that data. As a result, the study's conclusions are causal and explanatory. However, the study cannot answer the question of how those results came about. The current paper has described how the beholder's world of subjective meaning" was explored in a study using GTA. This approach resulted in the description of more specific findings, which, in turn, allowed the details of that study to be more readily understood. This was achieved by drawing on and supplementing 2 methodologies, i. e. GTA and the concept of Relevance.

Both methodologies were supplemented. The most important aspects of a study using GTA, for example, are the "narratives" of actors and data. These narratives and data were analyzed using the concept of relevance, resulting in the identification of their attributes. This, in turn, allowed the study's results to be understood. If qualitative data on the "narratives" of actors, i. e., the outer horizon, are missing, then the beholder's inner horizon cannot be explored. There are 2 processes, the process of explaining an actor's "narrative" and the process of understanding that narrative. These processes allow the reader to understand those narratives. In other words, the 2 processes allow the reader to understand narratives. The first explains what is recounted in narratives in accordance with what is said—this process does not touch on the meaning that subjects attach to their narratives. In the second process, the researcher listens to "narratives" and interprets their meaning to understand them.

Weber's interpretive sociology rests on the twin pillars of "empirical validity" and "evidence." Weber's theory must also demonstrate "adequacy" on 2 levels, "causal adequacy" and "meaning adequacy." The steps mentioned earlier are predicated on these twin pillars of interpretive sociology (Yoshida, 2005).

The concept of relevance's place in social science research will now be considered. The current author used the concept of relevance to ascertain the beholder's "world of subjective meaning" based on "narratives" of nurses. This work sought to examine relevance, which actors themselves are not readily aware of. This work did not merely explain analyzed information. Rather, it allowed that information to be understood by the reader. This is where unseen "intersubjectivity" between an actor and the reader came into play. If the perspective is changed, a methodology using the concept of relevance can play a role in identifying "intersubjectivity" between an actor and society.

As Schütz contended, people's narratives are already structured as part of their actions and they have already been interpreted by actors. If those aspects are not taken into account and data are external to (separate from) an actor, the actor's intent will be overlooked. This aspect must be considered when qualitative research is conducted in the future.

Notes

1) Phenomenological reduction:
This term means the basic behavior of bracketing one's preconceptions and assumptions and striving to "somehow enter" the world of the individual who is recounting his or her narrative. This behavior is also referred to as "adopting an individual's point of view and concentrating on his or her feelings and thoughts at the time."

2) Inner horizon:
The inner horizon of an object refers to aspects that will be revealed distinct from perceptions of the object. An analysis of the inner aspects that are revealed is referred to as explicative observation (Kida et al.2000).

Outer horizon:
Edmund Husserl viewed the world as a "horizon," and the world we live in is the largest horizon. Individual objects have an "outer horizon." If that outer horizon were broadened to its maximum size, that horizon would be the world we live in. In other words, following "instructions" for individual objects to their maximum extent results in specification of the world we live in (Tani, 1998).

Based on the above attributes, the inner horizon refers to a beholder's subjective world, while the outer horizon conversely refers to the environment external to an actor.

3) Intersubjectivity:
Intersubjectivity is an interaction produced when multiple subjective perspectives are combined (as a "we" rather than as one new subjective perspective). In Edmund Husserl's phenomenology, this interaction plays particularly important roles: it facilitates social relations among people and it also provides the basis for the objectivity of objects (Kida et al. 2000).

4) Temporality:

Tani defined 3 strata of temporality, as are indicated in this paper. We remember, recollect, and recall the distant past and the past, resulting in what is known as (1) objective time. As an example, "Yesterday morning, I talked with Ms. A." Looking back at and remembering the past and recalling a certain setting results in this temporality.

Recollection and recall are predicated on "one event preceding another" among the "items" being recollected and recalled. This is what is known as (2) immanent time, or "pre-empirical time." This time has a structure (the present is supported by the past or retains a grip on the past; living for the future means "living in the moment") that corresponds to the structure of consciousness (intentional experiences), i. e., grasping of the present—primary impressions—protention. "I'm trying to remember what Ms. A and I talked about; if I can't remember, I won't be prepared for work I have to do now. Why can't I remember yesterday's conversation? The answer is because I was blind-sided by other matters and didn't listen closely." Finally becoming aware of time passing results in this temporality.

Last is (3) pre-phenomenal time. This time involves settings where intentionality is limited. This temporality is structured to bring the flow of time to a halt (Tani, 1998).

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