

the research method and methodology, which are eidetically reduced. This chapter required the application of holistic eidetic phenomenological reduction to all the data gathered during the interviews with the respondents. The lived experience of each respondent can be regarded as their subjective, lived experience. This lived subjective experience, as articulated by the respondents in each interview, was phenomenologically reduced in order to identify the emerging research themes. The collective subjectivity of their lived experience was processed by phenomenological reduction. The ensuing data was manipulated according to the methodology of phenomenology leading to the development of inter subjective validity. The combined data from all the interviews that was phenomenologically reduced objectifies the research data. There is much discussion about inter subjective validity in the literature. Welton (1999, p. 62) cites Husserl in his discourse on *Phenomenology as Transcendental Philosophy* as espousing that “all that which holds for me myself holds, as I know, for all other human beings whom I find present in my surrounding world. Experiencing them as human beings, I understand and accept each of them as an Ego-subject just as I myself am one, and as related to his natural surrounding world. But I do this in such a way that I take their surrounding world and mine objectively as one and the same world of which we are all conscious, only in different modes”. Van Manen (1990, p. 11) observes that phenomenology is “inter subjective in that the human science researcher needs the other in order to develop a dialogic relationship with the phenomenon, and thus validate the phenomenon as described. Phenomenology is a human science (rather than a natural science) since the subject matter of phenomenological research is always the structures of meaning of the lived world”. The manipulation of the data from each single interview, and then all interviews, was conducted both vertically and horizontally. Eidetic phenomenological reduction is a specified requirement of the method and methodology of phenomenology and is frequently used for research intended for theory creation. The themes that arose from this reduction process are set out in this chapter, and refined in the subsequent chapters. In other words, they inspired the general direction of the research as an entirety and are subsequently distilled into the key chapters of the thesis.

Chapter 4 is devoted to a consideration of the veracity of the falsification thesis. The researcher is indebted to Dickinson (2003) for the inclusion of this chapter. It posed the fundamental question of ‘whether the negotiated settlement did not arise from a simple capitulation to superior power?’ An affirmative answer to this question would have rendered the pursuit of the research superfluous. The secondary and primary research was triangulated using phenomenological reduction on selected primary interviews, and the falsification thesis was repudiated. It is very significant that the falsification thesis was repudiated by a consensus that emerged from what the respondents said, in combination with substantiating evidence that was contained in the empirical literature. In other words, according to the respondents, the negotiated settlement was carefully designed and pre-conceived by what was effectively a calculated decision-making process amongst the former enemies, who had been in conflict about their being, their humanity and the denial of humanity. The process was very complicated and intricate, and the help of the other – the former enemy – was essential to the successful outcome.

Empirical literature that confirms the repudiation of the falsification thesis was consulted in Chapter 4 and triangulated with the primary responses. Chapter 5, on negotiation scenarios, is a theory-creation chapter. It endeavours to offer macro- and micro-political negotiation scenarios that can have both practical and theoretical application. This chapter was inspired by the research in the previous chapter. The clarification of matters which led to the repudiation of the falsification thesis was developed into a theory of negotiation scenarios, with the respondents frequently signalling, in the course of the interviews, the importance of scenario analysis to the learning that took place amongst former enemies. This chapter attempted to clarify the interrelationship between designated negotiation milestones.

Chapters 6 and 7 are interrelated. Chapter 6 represents a thesis of the reality simplifying behavioural typologies that typically accompany deep-rooted conflict. Chapter 7 shows that the hitherto enemies rejected these reality simplifying behaviours. Indeed, they diverted from the pattern of reality-simplifying behaviour which was testified to in Chapter 6 and embraced and assimilated the complexity, chaos and non-linearity of the

socio-political environment. They were able to create structure out of this complexity and organisation out of disorganisation. Three examples will suffice at this juncture. First, the National Peace Accord was established as a structure to de-escalate the mini-civil war that was taking place in the country in the period between 1989 and 1994. Secondly, Joe Slovo conceived of the notion of the 'Sunset Clause' which led to the creation of the Government of National Unity and obviated the development of a deadly counter-revolutionary scenario. Thirdly, the hitherto enemies agreed that a Truth and Reconciliation Commission should be established, in order that the entire population could understand the extent of the gross human rights abuses that had taken place in support of, and in opposition to, apartheid. The intention of the Truth and Reconciliation Commission was to make closure on the past in order to enable South Africans to move on and embrace the future.

The evaluation of the construct of an enemy required that the researcher explore the nature of constructs, the concept of framing, and typologies of conflictive behaviour. This exploration involved integrating Kelly's (1963) construct theory with the notion of framing, formulated by, amongst others, Lewicki, Saunders and Barry (2006), and that is used extensively in the negotiation literature. It would seem as if Kelly's (1963) notion of a construct anticipated the concept of framing. Mitchell's (1989) research on conflictive behavioural typologies was integrated with the research of Kelly (1963) and Lewicki, Saunders and Barry (2006). All these perceptual behaviour typologies have one important point in common: They all embrace stereotyping and simplifying assessments of 'the other', and 'the other's reality'. In this way, the typologies constrict the perceptual reality of the other, because this reality is often too disturbing for the combatants to absorb. The disturbed reality is manifested by both (a) the perceiver's perception of the other and (b) the perceivers's perception of the other's perceptual reality.

Chapter 7 explores how the hitherto enemies adopted diametrically opposite behaviour to that typifying the stereotyping and simplifying perceptual constructs identified in Chapter 6. Chapter 7 shows that the former enemies chose an opposite approach to one based on a contracting or diminishing perceptual reality. The approach they adopted was one that

sought an expansive perceptual reality. They embraced the learning opportunities that arose from the complexity, chaos and non-linearity of the socio-political conflict. This must have been painful from a personal perspective, as it involved the negotiators' willingness to open themselves up to the deepest personal critiques and an energetic devotion to understanding the situation of the other. This is set out in Chapter 7.

Chapters 8, 9 and 10 form a similar conceptual troika to that described in the diadactic thesis-synthesis interchanges of Chapters 6 and 7. Chapter 8 outlines the method and methodology that were assumed by the Truth and Reconciliation Commission (TRC). The members of the TRC considered four types of truth: factual and forensic truth; personal and narrative truth; social and dialogue truth; and healing and restorative truth. These different types of truth guided the Commission in dealing with the lived experience of both victims and offenders. The TRC was fundamentally phenomenological in its methodology. In the case of South Africa, the TRC can be understood as a legislated phenomenological understanding of the lived experience of both victims and offenders. The central point made in Chapter 8 is that the legal ethos on which the TRC was based was an ethos of restorative justice, rather than one of retributive justice. Chapter 9 explores Shriver's (1995) call for a restorative ethos of justice to be developed between enemies, as advocated by the TRC, and triangulates the findings of Shriver's research with the findings derived from the respondents. There is a remarkable convergence between Shriver's call for an ethos of restorative justice and the philosophy of restorative justice that underpinned the TRC. One of the driving forces behind the success of the national transition was the emergence of an ethos of respect and trust between hitherto enemies. Chapter 10 extends the meditation, and explores the negotiation process in terms of Frankl's (1984) belief that the search for meaning is a primary human drive. For Esterhuyse (2004), the search for meaning comes from the fragile and hesitant building of trust. This chapter required a second phenomenological triangulation with the primary research.

Chapter 11 synthesised Chapters 8, 9 and 10 into a thesis. It is a philosophical reflection that was originally inspired by the research of Villa-Vicencio (2005), who asserted that

“ultimately you are the other”. Cartesian logic would have required that the thesis should be counteracted by an antithesis. The ethos of *ubuntu* is different; the thesis is met with a responding synthesis. Cartesian logic and the argument idiom are juxtaposed against the ethos of *ubuntu*. The learning process that emerged from and was galvanised by the TRC saw the Cartesian injunction of “I think, therefore, I am” being transformed into an ancient African injunction of “Because you are, I am”. This encapsulates the African ethos of *ubuntu*. Another way of expressing the juxtaposition of Cartesian logic and *ubuntu* is to see retributive justice, which is often but not exclusively associated with the Western tradition, poised against the restorative ethos of justice, which is often but not exclusively associated with the African tradition. It is the researcher’s view that the dichotomy of retributive versus restorative justice could open a fundamentally important philosophical debate and contextualise African and Western thinking.

Chapter 12 is another theory-creation chapter. It is reliant upon certain constructs developed by Fisher and Ury (1986) and Gharajedaghi (1999), in order to present an understanding of the negotiation principles that underpinned the creation of the appropriate rules of engagement between hitherto enemies. The rules of engagement related to basic questions of when it is appropriate for hitherto enemies to cooperate, to collaborate, to compete, or to conflict. The arbiter of this question derives from a second consideration, namely when is it appropriate to focus on the positions that are presented by the counterparts, and when is it appropriate to focus on the underlying interest that might unite hitherto enemies?

This chapter was inspired by the challenges of trying to understand how the negotiation rules of engagement might be set between the hitherto enemies. The choice of the rules of engagement in negotiations is guided by the understanding that negotiators have of the choices and opportunities for understanding and focusing on interests rather than on their own positions (Fisher & Ury, 1986). Eloff (2004), Meyer (2004) and Ramaphosa (2005) all testified to the value of Fisher and Ury’s (1986) research with regard to the importance of negotiators discovering the underlying consensus of interests on what the positions are predicated. These rules of engagement are used for an in-depth

consideration of Fisher and Ury's (1986) seminal work on the differentiation between positions and interests. Positions can be understood as the negotiation agenda that is presented between the parties. They represent a distillation of a deeper set of interests. Positions are often presented quite rigidly. The reality is that all humans share a common humanity, and that there will be strong overlaps of interests in any deep-rooted conflict. In World War I the Germans and English declared the famous Christmas Truce of 1914, in disregard of the commands of the senior officers. The soldiers who were fighting with one another as declared enemies shared a common suffering. This shared and common suffering can be understood as their shared interests. These shared interests were contrary to the formal position that was taken between Britain and Germany, that they were at war.

Chapter 2: Research Methodology and Method

2.1 Introduction

Phenomenology is an appropriate research method and methodology for researching lived experience, and it was specifically selected because this thesis is concerned with the human science research of the lived experience of key people who were involved in negotiating the political transition in South Africa that took place between hitherto enemies.

It should be noted that only one broad research question was posed to the expert respondents, namely ‘How did it come about that hitherto enemies were able to learn from one another during the national negotiation process?’ This is a complex question. It therefore required an intricate answer. The researcher had to exercise considerable self-discipline in remaining silent during the course of the interviews, and not trying to help when a respondent grappled with his understanding. The researcher needed to be supportive but completely unobtrusive because the respondents were the expert source of knowledge. These concerns are deeply aligned with the philosophy of phenomenology.

The researcher felt that if too many questions were posed, it would clutter and blur the focus of the research. He obviously had many questions that he could have posed, but he had to restrain himself from posing them, because his intrusion would have tended to bias and distort the primordial data. Phenomenology is the study of the life-world pre-reflectively rather than as we conceptualise it and categorise it or reflect on it. The posing of many questions would therefore intrude on the life-world of the respondent, and invert the research from being pre-reflective to becoming post-reflective, which would undermine its *raison d’être* (Caelli, 2001; Georgi, 1985; Moustakas, 1994; Van Manen, 1990).

The theoretical base that was selected for this thesis is phenomenology. This body of philosophical knowledge is used to inform both the research method and methodology underpinning this dissertation.

The philosophical and epistemological positions on which this research is based must, as with all qualitative research, be seen as justification for the methodology chosen by the researcher.

Edmund Husserl was the path-breaking philosopher who inspired and developed phenomenology (Welton, 1999; Hammond & Keat, 1995). In phenomenological research the terms 'methodology' and 'method' are viewed separately. The former refers to the philosophical framework that must be assimilated so that the researcher is clear about the assumptions of the particular approach he or she has selected, whereas the latter refers to the procedure used to carry out the research (Caelli, 2001).

Phenomenology aims at gaining a deeper understanding of the nature or meaning of our everyday experiences. Phenomenology asks "What is this or that type of experience like?" (Van Manen, 1990, p. 9).

2.2 The compatibility of phenomenology with the research question

Husserl (1931) developed the philosophy of phenomenology, the fundamental methodological principle of which is reduction. Phenomenological reduction focuses the researcher's attention on uninterpreted basic experience and the quest for the essence of things. In this research the uninterpreted experience of being party to the South African negotiations constituted the primordial experience for the creation of raw data that, through a process of eidetic deduction, was converted into negotiation theory. The reader will notice that the researcher makes consistent use of phenomenological reductions throughout the entire research process. These phenomenological reductions are always clearly identified. They are also very carefully considered in order to discover the essential meaning that the respondents were trying to convey in their utterances as related to the research question.

The phenomenological reductions required that the researcher ask the respondents to relay their lived experiences of learning from hitherto enemies during the negotiations. The research objective was that the respondents would be encouraged to convey this experience without any interruption or intrusion from the researcher in the generation of this primordial data. The intention was for the respondents to experience the phenomenon of learning amongst enemies from their recollections of the experience anew, as they 'lived' it during the different phases of the actual negotiations. This in fact happened. The respondents all vividly relived their experience.

According to Biernal (2001), phenomenology is a philosophy that reflects on the processes by which essential experiences become conscious. This research was therefore concerned about understanding how the experience of negotiation became conscious. The phenomenological reduction of that negotiation experience resulted in the conversion of that consciousness into scientific knowledge. The research therefore focused on how consciousness becomes knowing, which is the core scientific question on which phenomenology is predicated. This research revolved around endeavouring to understand how learning occurred amongst hitherto enemies, through the conversion of a lived experience of deep-rooted conflict, into a scenario of national development.

The imperative for the hitherto enemies to learn was stark and unremitting – war or peace If learning amongst enemies had failed, South African society was sufficiently fragile to have collapsed into a prolonged and degenerative civil war.

The hitherto enemies attempted to regulate interaction by establishing clear agenda-setting processes, setting focused meeting procedures, arranging future sets of meetings, and creating alternative negotiation contingency channels, in case the one that was being used collapsed. For this reason the learning environment was characterised by extreme social tumult and crisis which had to be navigated concurrently with the regular and routine learning interchanges. The learning environment changed with the different phases of the negotiations. There were different routines and ceremonies that were appropriate at the different phases of the negotiations.

2.3 The notion of theme

The construct of theme is used to break down the eidetic reduction of all the interviews into manageable data. Van Manen (1990) advocates useful guidelines and categories for theme analysis, which were incorporated into the research. Recommendations offered by Giorgi (1979; 1985), Van Manen (1990), Moustakas (1994) and Van Kaam (1966) will be critiqued as they pertained to the research method.

Van Manen (1990, pp. 78-79) observes that “[t]he notion of theme is used in various disciplines in the humanities, art, and literary criticism. In literature, ‘theme’ refers to an element (motif, formula or device) which occurs frequently in the text. The term ‘theme’ is often applied in some thesis, doctrine or message that a creative work has been designed to incorporate”. ‘Theme analysis’ refers then to the process of recovering the theme or themes that are embodied and dramatised in the evolving meanings and imagery of the work.

In human science research the notion of the theme may be best understood as an unambiguous and fairly mechanical application of some frequency count or coding of selected transcripts or texts, or some other breakdown of the content or protocol or documentary material. As we are able to articulate the notion of the theme we are also able to clarify further the nature of human science research.

Making something of a text or a lived experience by interpreting its meaning is more accurately a process of insightful invention, discovery or disclosure – grasping and formulating a thematic understanding is not a rule-bound process but a free act of ‘seeing’ meaning”.

Van Manen (1990, p. 79) continued: “Phenomenological themes may be understood as the structures of experience. So when we analyse a phenomenon, we are trying to determine what the themes are, the experiential structures that make up that experience. It would be simplistic, however to think of themes as conceptual formulations or

categorical statements. After all, it is lived experience, and lived experience, cannot be captured in intellectual abstractions”.

Van Manen (1990, pp. 87-88) offered a synthesis of the key elements of themes, which were used as a ‘litmus test’ for the phenomenological reduction of each interview. “Theme is the experience of focus, of meaning, of point. As I read over an anecdote I ask, what is its meaning, its point?” In the interviews a single question was posed, namely “How did you experience that hitherto enemies came to learn from one another during the national negotiation process?” The core question of meaning revolved around this single point and there could be no deviation from it.

Van Manen (1990, pp. 87) submitted that “theme formulation is at best a simplification. We come up with a theme formulation but immediately feel that it somehow falls short; that is an immediate summary of the notion”. This observation made by Van Manen is really insightful, as the researcher experienced a constant sense of dissatisfaction with the simplification. This dissatisfaction perpetuated a process of iterative improvement, which, at a certain stage, had to be brought to a conclusion, otherwise the re-formulation process would have continued indefinitely.

Van Manen (1990, p. 87) posited that: “Themes are not objects one encounters at certain points or moments in a text. A theme is not a thing; themes are intransitive”. The themes were generally not about tangible matters, but fell into intangible categories. They pertained to abstractions of politics, ethics, economics, aesthetics, science and psychology. These negotiations were not readily measurable and quantifiable, as is the case with commercial negotiations for example. Although they are intransitive and intangible they can be understood in a structured manner and the negotiation challenge, as mentioned by Maharaj (2004), was to make the intangibles tangible from a perception perspective.

Maharaj (2004): You have to make the intangibles tangible in your own mind. You need to create tests in your mind. You need to test whether you are right or wrong in your assumptions and you need to know how to address their concerns. Your

concerns are their concerns. My concerns are your concerns. The concerns are the concerns of all. You need to spell out these concerns.

This citation from Maharaj (2004) anticipates the exposition on positions and interests that is explored in Chapter 12. These concerns about making the intangibles tangible can be understood as the unrefined elements of themes and tentative indicators of how learning took place amongst enemies, which will later be converted into the chapters of this thesis. Van Manen (1990, p. 87) makes the general observation that “[t]heme is the form of capturing the phenomenon one tries to understand. Theme describes an aspect of the structure of lived experience”. Van Manen (1990, p. 88) proposes that “theme is the needfulness, or desire to make sense”. This need to create sense required the development of an attitude of respect towards the respondents and reverence for the information that they shared. Creating sense required an attitude of perseverance in order to understand everything that the respondent was communicating. The realisation and attribution of sense and meaning would not be readily evident and would have to be sought, and might indeed require inspired thinking and reflection by the researcher.

Van Manen (1990, p. 88) holds the view that “theme is the sense that we are able to make of something”. The ability to make sense of the interviews took a great deal of time and introspection. It required continual meditation and reflection on the part of the researcher. It necessitated that the researcher should actively engage with the entire communication process. Discovering themes was a dedicated task.

Van Manen (1990, p. 88) makes the general assertion that “theme is the openness to something”. The discovery of theme required receptiveness on the part of the researcher. It required that the researcher actively listen to every word and utterance of the respondent. It required a passion for the topic and a total commitment to the burning question. It necessitated an attitude of wonderment in the subject.

The researcher found that Van Manen’s (1990) notion of insightful invention, discovery and disclosure does not arise from a structured learning process. The learning process is usually ambiguous and unstructured. The researcher had to manage this resultant

ambiguity as a given corollary to the research endeavour. Sometimes the learning between hitherto enemies was quite structured, but it was more often than not irregular. The irregularity was a direct reflection of the socio-political upheaval that was prevalent at the time.

Van Manen (1990, p. 88) submitted that “theme is the means to get at a notion.” The discovery of ‘theme’ is therefore a vital aspect of the phenomenological method. Van Manen (1990, p. 88) also asserted that “theme gives shape to the shapeless”. This is a profound observation, and probably can only be learned through the reality of the research experience. Van Manen (1990, p. 88) made the point that “theme describes the content of the notion that we are trying to understand. Theme is always the reduction of a notion”. Van Manen’s assertion that theme is inevitably a reduction of a notion, might only reflect one dimension of the truth, because the phenomenological reduction of the notion often results in its expansion to general experience. In other words, it could be a reduction or an expansion of a notion.

Moustakas (1994, pp. 12-13) defers to Van Kaam (1966, p. 14) who posited that “a preconceived, experimental design imposed on the ‘subjects’ of an experiment, and statistical methods may distort rather than disclose a given behaviour through an imposition of restricted theoretical constructs on the full meaning and richness of human behaviour”. A preconceived experimental design would have inhibited the discovery and identification of themes. It would also have limited the life span and durability of the research.

Van Kaam (1966, p. 295) proposes that “[you] can open [yourself] to the phenomena themselves in either a critical or uncritical way. The critical method of observation implies the use of the phenomenological method. This method leads, ideally, to the type of description and classification of phenomena which can be affirmed by experts in the same field. Research performed in this way is pre-empirical, pre-experimental, and pre-statistical; it’s experiential and qualitative. It sets the stage for more accurate empirical investigations by lessening the risk of premature selection of methods and categories; it is object centred rather than method centred. Such preliminary exploration does not

supplant but compliments the traditional methods of research available to [you]”. This research is pre-empirical, pre-experimental and qualitative. Phenomenology is therefore an appropriate research framework for it.

Giorgi (1985, p. 60) suggests that phenomenological research should be conducted at two levels: “Level I, the original data, is comprised of naïve descriptions obtained through open-ended questions and dialogue”. The researcher assumed a naïve and almost *tabula rasa* approach to the interviews. The research question was completely open ended, and the researcher encouraged the respondents to address it without his commentary and observations. He did offer a carefully summary and interpretation of the meaning of what the respondents had communicated at the end of the interview. This summary and interpretation of meaning was based on the notes that he kept of the interview. This commentary related to the question of how it came about that hitherto enemies were able to learn from one another during the national transition.

Giorgi (1985, p. 60) continues: “On Level II, the researcher describes the structures of the experience based on reflective analysis and interpretation of the research participant’s account or story.” Giorgi (1985, p. 151) asserts furthermore that by “adopting a strictly descriptive approach, we can let the phenomena speak for themselves, and when we discover that whatever appears suggests in its very appearance something more which does not appear, which is concealed ... the given that is the appearance of phenomena is ‘directionality’, a direction is offered or a significance is held out which we pick up and follow, or turn away from”.

The researcher experienced Giorgi’s view as being rather idealised. His experience was that this type of research demands that the data should speak for itself, but the empirical tradition demands equally that the researcher eventually speaks for the data as well. The data conveys the essential meaning, and this meaning is expressed by the researcher. It is reciprocal and dialectical.

Moustakas (1994, p. 13) suggests that “the aim is to determine what an experience means for the persons who have had the experience and are able to provide a comprehensive

description of it. From the individual descriptions general or universal meanings are derived, in other words the essences are structured from experience”.

2.4 The emergence of the initial research themes

This research abided by Van Manen’s (1990) notion of the hermeneutic discovery of research themes.

All the research themes identified here are complex matters. The only theme that did not emerge from the respondents was the matter of the falsification thesis. The emerging research themes were:

- the construct of the enemy;
- inter-subjective validity – the interrelationships and eidetic contributions to knowledge that emerged from the respondents;
- negotiation scenarios;
- learning amongst enemies;
- Cartesian logic and the retributive ethic of justice versus restorative justice and the african ethos of *ubuntu*;
- learning in situations of complexity;
- rules of engagement; and
- positions versus interests.

2.5 Difficulties associated with phenomenology as a research method

The difficulties associated with phenomenology as a research method are discussed below because, had they had not been circumvented, they would potentially have become severe limitations of the research.

Caelli (2001, pp. 274-275) offers useful guidelines to persons who intended engaging in the challenge of phenomenological research. Her experience is cited quite extensively in this section of the thesis, because a failure to heed her advice would have undermined the

quality of the research. Also, her reflections resonated constantly with the experience of the researcher.

Caelli (2001) states that, in her experiences of phenomenological research, “in the initial phases of the study, it would be fair to say that the process of interpretation in phenomenological work was little understood. Only after data collection had begun, and there was a high degree of immersion in those data, did the realisation start to form that frequently data gave an ‘atmosphere’”. This is true of the researcher’s experience. He conducted his first interview with Crocker (2003) and could not conduct an eidetic reduction on it at that time because there was no comparative raw data to contextualise it. The same applied to his experience of the interview with Van Heerden (2004). It was only after seven or eight interviews had been conducted that the researcher could come to terms with the patterns and atmosphere of the data and start contextualising the research.

Caelli (2001) observes that Merleau-Ponty (1945/1962) maintained that what was said and what was meant were not the same thing. Caelli (2001) asserts that the researcher will gradually learn the science of interpretation and the skills of its implementation. The researcher learnt the science of interpretation and the skills of implementation as he went through the fields of the study. He gradually gained confidence with the method and methodology as the research progressed and he became increasingly immersed in the phenomenological research process of grappling with understanding why it came about that hitherto enemies learned from one another during the national negotiated transition.

Caelli (2001, p. 274) acknowledges that “it was only after many episodes of trying to discover the sense of the words, hesitations, or incoherencies in the data and seeking to clarify the sense made of particular passages with the participant that I recognised that this was interpretation in action”. This acknowledgment resonated with the researcher’s own experience.

Caelli (2001, p. 274) showed that “later, after intense reflection, writing, and rewriting about the phenomenon that there emerged within her another, deeper level of interpretation and understanding”. The researcher had a similar experience time and time

again. Eventually the data started showing distinctive clarity and meaning. For the researcher this clarity occurred after about eight interviews had been conducted and subjected to a phenomenological reduction. Caelli (2001, p. 274) commented thus on the emergence of meaning: “This was when I started to see that there are flows and patterns in the data that relate to each other in ways that seemed incommensurable. However, before this stage could be reached, a considerable number of challenges had to be overcome. These challenges are I believe caused by a lack of clarity in much of the phenomenological literature”.

Caelli (2001) provides a useful assessment of the nature of phenomenological research which will be cited in full because these can be understood as potential limitations on the research. The researcher could identify precisely with Caelli’s (2001) reflections cited here. Caelli (2001, p. 275) asserts that “this means that beginning researchers are placed in an extraordinary indeterminate position, because they are required to make judgments about the phenomenological literature for which they are in no way prepared. First, they must be sure that the studies by which they clarify their approach are judiciously informed by the particular philosophical approach that they have chosen to pursue. This is a very tall order indeed for researchers engaging a new mode of inquiry because it requires that they fully comprehend the intricacies of phenomenology, before they can be reasonably expected to do so. When undertaking a phenomenological project, new researchers soon discover that the notion of method is not advanced as such (Crotty, 1996; Husserl, 1931). It is the task of each phenomenological researcher to navigate the abundant and conflictive literature in phenomenology, and articulate an appropriate process, or method for achieving the aims of a particular project. Notwithstanding this requirement, there exist few sources that offer concrete direction. The situation has arisen because of the unique nature of phenomenology and its derivation from, and inextricable involvement in, the philosophical movement from which it arose. Because phenomenology is first and foremost philosophy, the approach employed to pursue a particular study should emerge from the philosophical implications inherent in the questions. Each differing philosophical approach grew out of a particular view of what it means to be human and to be in the world, and thus carries with it the assumptions about

the nature of being human and the nature of the world in which we live. In research such as I was undertaking where both the participants and I sought to describe primordial experiences, it must be all those involved in the research process. Primordial experience cannot be described unless I, as well as the participants, attempt to put aside our assumptions of the phenomenon and the interpretations that occurred to us subsequently”.

The human world views that punctuate this research include amongst others the ethos of restorative justice, Shriver’s (1995) emphasis on creating an ethic between enemies, the search for trust and meaning as a fundamental human need, and the creation of a ‘common purpose’ in the midst of a chaotic socio-political environment.

Caelli’s (2001) comment that “the researcher is placed in an extraordinary indeterminate position” resonated with the personal experience that accompanied the pursuit of the question. This sense of indeterminacy was intensely felt especially in the early stages of this research. The iterative re-interpretation of the data gradually engendered ever deeper levels of understanding about the learning that took place amongst hitherto enemies during the negotiations.

The philosophical methodology of phenomenology and the method of phenomenology have to be placed in a complementary position with respect to one another. The weakness of phenomenology arises in the method rather than the methodology. Particular attention has therefore to be devoted to ensuring that the method that has already been referred to is robust and provides concrete direction.

2.6 Justification for the use of the single case study method

The decision to conduct this research as a single case study was informed by three such studies on political negotiation and negotiation-related issues in Chile, Ireland and the Middle East. Horne (1990) conducted an excellent case study of the counter-revolution in Chile in 1971. Mitchell (1999) was personally involved in the Northern Ireland peace process and he offered a perceptive insight to this case. Aggestam (1999) assessed the Israeli-Palestinian negotiations from 1988 to 1998. This research was highly appropriate

to this study. Ross (2004) conducted a broader study on the search for peace in the Middle East. He, like Mitchell, was a key participant in the process. This is complementary to Aggestam's research and together they are regarded as offering a united theme. The decision to conduct a single case study was also clarified by Thornberry (2004), who conducted an insightful study of Namibia's independence process.

Yin (1994) specified five indicators for the desirability of the use of the case study as a research strategy. Four of his criteria match with the decision to use this technique in this thesis. These are:

- the complex causal links within the primary data that could not be processed or measured through survey or experimental strategies;
- the need to describe interventions in the real-life situation in which they occurred;
- the fact that the situation in which interventions are being evaluated has no single set of outcomes; and
- the possibility that the study could involve meta-evaluation.

Furthermore, Yin (1994, p. 1) posits that case studies are the preferred research strategy when 'how' or 'why' questions are being investigated, when the boundaries between phenomena and their context are not clear, and "when the researcher has little control over events, and when the focus is on a contemporary phenomenon within some real-life context". As Yin's (1994) conditions have an obvious application to this research the use of the case study would seem to represent a good fit.

2.7 Data collection and analysis

Primary interviews were conducted with key negotiators and decision makers. The research question that was posed during the interviews was purposefully formulated in a general fashion. This is because phenomenology rejects the notion of tightly framed pre-conceived hypotheses. Such notions are regarded as constituting an intrusion on the research question.

In addition documents and secondary literature were triangulated with the primary research. In the case of this research the focal point for exploration was the phenomena that made the learning between former enemies possible in the course of the South African constitutional negotiations.

2.8 The study sample

On the occasion when the researcher initially defended his doctoral research proposal before a senior research committee at the University of Witwatersrand, he was informed that they had unanimously approved of it. It was made clear that there was consensus as to the obvious value of the research topic. The research committee, though, expressed one deep and far ranging reservation: a concern about whether the researcher would be able to fulfil his undertaking to discover the expert study sample that he intended soliciting. As he progressed with the initial phases of the research in pursuit of the primary sample, he realised that this research committee were indeed correct in their expressed reservation.

In 2003 he was only able to secure two interviews. In 2004 he conducted nine interviews. It started becoming much easier to secure the interviews as he progressed, because the snowballing expert sampling technique meant that the respondents advised him increasingly on the contact details of the other potential interviewees. The respondents themselves also started discussing the research with one another. In 2005 the balance of five interviews were conducted, exceeding the targeted 14 interviews.

The members of the study sample were all senior people and were widely dispersed around the country and the continent of Africa. Only one interview was conducted out of Africa, and that was with Crocker (2003) in the USA. The researcher sought to interview respondents who were expertly involved in actually negotiating and creating the transition. He sought to interview key players from different sides of the political spectrum. He sought respondents who had been seriously at odds with one another (including at war with each other). Their diaries were busy and they were usually unavailable for months in advance. It took almost nine months to secure an interview with Archbishop Desmond Tutu. Mac Maharaj was equally difficult to pin down. Cyril

Ramaphosa holds directorships on boards of many different companies, and Roelf Meyer seemed to be continuously on the move. It was really difficult to locate Neil Barnard and Mike Louw. One interview led to the next, as is the intention of the snowballing expert sampling technique. Eventually three more persons were interviewed than was originally agreed upon. The extra interviews were conducted because of a need to compensate for lapses and gaps in prior interviews. It was also felt that three interviews were necessary to address the Truth and Reconciliation Commission dialogue.

Eventually, after the researcher had gained the respondents' consent to be interviewed, each interviewee displayed enormous generosity with his knowledge, experience, insight and time. All the respondents, without exception, enjoyed the interview immensely. They appreciated the fact that the researcher was able to move into their world with understanding and insight. Without exception all respondents were completely committed to the research topic and deeply fascinated by it.

After many trials and tribulations, the researcher was indeed able to establish a truly remarkable research sample by using the snowballing expert sample technique.

2.9 The respondents: a synopsis of their respective roles in the negotiations, the dates, times and places of interviews

The first interview was with Professor Chester Crocker, who was the United States Assistant Secretary for Africa Affairs from 1981 to 1989. Crocker designed the policy of 'constructive engagement'. This interview took place at Georgetown University, Washington DC on 5 August 2003 at 09:00. Crocker was central to the design of the South African military withdrawal from Angola and the independence of Namibia. The second interview was with Mr Neil van Heerden. Neil van Heerden was the key South African negotiation counterpart in the military withdrawal from Angola and the independence of Namibia. This interview took place in the head office of the South African Foundation in Parktown, Johannesburg on 7 October 2003. Van Heerden served as South Africa's ambassador in Bonn West Germany in the early 1980s. He was part of

De Klerk's '*Kombuiskabinet*' ('Kitchen Cabinet') who met informally on Saturdays to discuss policy matters, and was involved with the CODESA negotiations up until 1994.

The third interview was with Professor Theuns Eloff. Professor Eloff conceived and designed the structure of the National Peace Accord. This was a unique achievement in recent political history. Violence and unrest were reaching outrageous levels in South Africa in the early 1990s. Churches, business community and labour unions, through the Consultative Business Movement (CBM), established a Church-Business-Labour Secretariat which was able to bring down violence to 'manageable levels' so that political negotiations could progress between the hitherto enemies. Without a National Peace Accord there would have been no hope of a political settlement. Eloff was also a member of CODESA's secretariat. The interview with him took place in Hatfield, Pretoria on 13 February 2004. In August 1987 Eloff joined a group of brave and independent Afrikaners who met with the ANC in Dakar, Senegal, to explore the possibility of achieving a negotiated settlement. He was ostracised for this display of independence by PW Botha himself, the Dutch Reformed Church and the University of the Orange Free State, who rescinded his doctoral registration. He came to the fore again in the early 1990s when he provided the secretariat for CODESA and the CBM.

The fourth interview took place with Mr Roelf Meyer, the chief constitutional negotiator for the South African government. This interview took place at Mr Meyer's home in Menlyn, Pretoria on 1 March 2004. Mr Meyer played a central role in the national negotiation process between the National Party and the ANC. He, together with Mr Cyril Ramaphosa, the ANC's chief negotiator, formed a vital partnership which proved central to the successful negotiation outcome.

The fifth interview was conducted with Mr Colin Coleman, who was on the secretariat of CODESA and a member of the Consultative Business Movement. He performed many important duties, which included setting up the Kissinger Mediation and contributing to the achievement of agreement on the date of the first non-racial democratic election in South Africa. This interview took place at the Head Office of Goldman Sachs in Sandton, Johannesburg on 8 March 2004.

The sixth interview was with Professor Washington Okumo in Nairobi, Kenya. This interview took place on 7 April 2004. Professor Okumo proffered his services to the ANC, NP and IFP on the occasion when the mediation on Inkatha had broken down about the contended matter of the election date during 1994. He had to act as an interlocutor between Inkatha, the ANC and the National Party, after the mediation involving Kissinger had broken down. Professor Okumo's intervention was successful.

The seventh interview was arranged with Mr Dave Steward, who is President De Klerk's speech writer. Steward had an insider's view on the entire negotiation process, starting with the Namibian and Angola settlements, extending to the formation of the Government of National Unity. This interview took place in the offices of the FW de Klerk Foundation in Platteklouf, Cape Town on 19 April 2004.

The eighth interview was with Dr Neil Barnard. Dr Barnard was the director of the National Intelligence Service in South Africa. He played an important role in many aspects of the transition. The most crucial were perhaps the secret prison conversations with Nelson Mandela, who was incarcerated at that time. Barnard was subsequently involved in the entire negotiation process, up to and including the formation of the Government of National Unity in 1994. This interview took place at the Chameleon Restaurant in Platteklouf, Cape Town on 19 April 2004.

The ninth interview was with Nobel Prize Laureate Archbishop Emeritus Desmond Tutu. Archbishop Tutu was involved in so many aspects of the quest for democracy in South Africa that it is difficult to ascertain where to begin. He co-chaired the establishment of the National Peace Accord with another respondent, Mr John Hall. He also chaired South Africa's Truth and Reconciliation Commission. This interview took place at Johannesburg International Airport on 17 September 2004.

The tenth interview was with Mr Fanie van der Merwe. Mr Van der Merwe was involved in the secret prison conversations with Mr Nelson Mandela, together with Dr Neil Barnard and Mr Mike Louw. His involvement extended right through the process until the agreement was reached on the final constitution. Mr Van der Merwe offered an

insightful 'insider view' to the researcher on the entire negotiation process. This interview took place at the headquarters of the Independent Electoral Commission in Pretoria on 23 September 2004. Mr Van der Merwe developed an important working relationship with Mr Mac Maharaj, his negotiation counterpart from the ANC in the period between 1990 and 1994.

The eleventh interview was conducted with Mr Mac Maharaj, who had spent years imprisoned on Robben Island with Nelson Mandela. Mr Maharaj was a key negotiator and intellect behind South Africa's constitutional settlement. He wrote the post-amble to the Interim Constitution and established the basic terms of reference of the Truth and Reconciliation Commission. His relationship with Mr Van der Merwe proved to be conducive to the successful negotiation outcome. This interview took place at Hyde Park, Johannesburg on 27 October 2004.

The twelfth interview was with Mr Mike Louw, who was initially the first Deputy Director General, and then later the Director General of the National Intelligence Service during the late 1980s and early to mid-1990s respectively. Mr Louw was, like Dr Neil Barnard, involved in the secret prison discussions with Nelson Mandela and the ANC in exile in Switzerland. This interview took place at Hatfield, Pretoria on 18 March 2005.

The thirteenth interview was with Professor Willie Esterhuyse. Professor Esterhuyse is a professor of philosophy whose interest is in the power of conversation and the creation of trust. He was central to the Mells House conversations that took place in England. These conversations shadowed the official national negotiation from 1989 to 1994. The conversation constituted a type of think-tank that paralleled the national transition in South Africa. He also arranged the first conversations between the ANC leadership in exile and the National Intelligence Service in Switzerland. He accepted the intermediary role of the go-between who set up these fundamentally important meetings that allowed the secret prison conversations to be painted onto a larger national canvas and later be distilled into the new constitution. This interview took place on 11 March 2005 at the Stellenbosch Business School, Cape Town.

The fourteenth interview was with Mr Cyril Ramaphosa. Mr Ramaphosa was the chief constitutional negotiator for the African National Congress. Mr Ramaphosa was, prior to this, the general secretary of the National Union of Mines, the largest trade union in Africa. He has had vast experience in trade union negotiations and was able to transfer the relevant aspects of this knowledge onto the political negotiation stage. Mr Ramaphosa had the trust and support of Nelson Mandela. As noted above, he and his negotiation counterpart, Mr Roelf Meyer, came to be emblematic of the successful negotiation outcome. This interview took place at Sandton, Johannesburg on 12 May 2005.

The fifteenth interview was with Dr Fazel Randera, who was a commissioner on the Truth and Reconciliation Commission. He offered an interesting insight on the construct of the enemy during the course of the interview. This interview took place at the head office of the Chamber of Mines in central Johannesburg on 8 July 2005.

The sixteenth interview was with Professor Charles Villa-Vicencio. Professor Villa-Vicencio co-edited a book entitled *Apartheid is a Heresy* with Professor John de Grushy in the mid-1980s. This book caused great controversy in the Dutch Reformed Church, the importance of which cannot be overstated. It was an excellent case for proving that there was no moral basis for apartheid and the apartheid state. The controversy was exacerbated by South Africa's isolation at the time, which included severe restrictions on access to information. The World Alliance of Reformed Churches (meeting in Ottawa) adopted a statement on "Racism and South Africa" that labelled apartheid a "theological heresy" and suspended the membership privileges of the Nederduitse Gereformeerde Kerk and the Nederduitse Hervormde Kerk. This interview took place at the Institute for Justice and Reconciliation in Cape Town on 31 October 2005.

The seventeenth and final interview was with Mr John Hall. Mr John Hall co-chaired the meeting (together with Archbishop Desmond Tutu) that resulted in the formation of the National Peace Accord. He chaired the secretariat of this body. He 'project-managed' the process that resulted in the subsidence of the violence throughout the country and allowed the political negotiations to be brought to a successful closure. His contribution

was particularly important between 1992 and 1994. This interview took place at Morningside, Johannesburg on 15 December 2005.

All the respondents were male, although there was no explicit intention to secure a male-only sample. The snowballing sampling technique resulted in the researcher being directed to males by the other respondents. It is conceded that this could perhaps be a limitation of the study, but the limitation is countered by the fact that the sample is matched for sex.

Fifteen of the respondents were South Africans and one was Kenyan. In other words, sixteen respondents were African. Professor Chester Crocker was the only non-African in the sample. His inclusion as a respondent was justified by the significance and value of his contribution in Angola, Mozambique and Namibia as a curtain raiser to the national transition.

Four key negotiators were included in the research. They reported directly to Nelson Mandela and F.W. de Klerk respectively. These key negotiators were Cyril Ramaphosa and Mac Maharaj, who represented the ANC, and Roelf Meyer and Fanie van der Merwe, who represented the National Party government. Two members of the national negotiation CODESA secretariat were interviewed. They were Theuns Eloff and Colin Coleman. Their role was non-partisan and their task was to assist in project managing the negotiations into existence. Two key members of the National Intelligence Service were interviewed, namely Dr Neil Barnard and Fanie van der Merwe. The early pre-negotiation phase of the process was covered by the inclusion of Neil van Heerden, Chester Crocker and Dave Steward. Two independent brokers were included, namely Professor Willie Esterhuyse, who brokered the secret meetings between the NIS and the ANC in Switzerland, and Professor Washington Okumo, who entered as an informal mediator with Inkatha when there was a deadlock on the proposed election day. Finally, three respondents were included because of their contribution to the Truth and Reconciliation Commission. They were Archbishop Desmond Tutu, Professor Charles Villa-Vicencio and Dr Fazel Randera.

The researcher was unfortunately unable to secure interviews with Nelson Mandela and FW de Klerk. Nelson Mandela was extremely difficult to access. The researcher requested Mr Cyril Ramaphosa to assist him in this regard, but it did not eventuate.

2.10 Conclusion

The research question has been stated, and the philosophical method and methodology that underpinned it has been contextualised. An outline of the chapters has been offered, in order for the reader to gain a basic appreciation of the structure of this thesis and its conceptual focus.

The research sample has been introduced, albeit schematically, at this juncture. Shortcomings and limitations have been specified.

Chapter 3: Inter-subjective Validity: An Initial Depiction of the Key Emergent Themes

3.1 Introduction

Chapter 3 is the first chapter that is completely devoted to primary research. The observant reader will notice that it is written in a very different style from the preceding chapters, which are reliant on an orthodox secondary research format. It provides a distilled representation of the workings that will later inform the entire research project. It is a data analysis chapter and provides the reader with an insight as to how the subsequent chapters were derived and synthesised. The researcher contemplated including it as an addendum or annexure because of its structural nature, but decided against this, because it is important that other researchers should understand this chapter derivation and synthesis process, if they are to replicate the research design in other domains.

Chapter 3 reveals the basic iterative process of discovery of the research themes that emerged from the eidetic phenomenological reduction. This process is analogous to an orchestral warm-up before a concert, with the remainder of the chapters constituting the musical script. People (respondents), themes (concepts) and time are all addressed simultaneously. It is impossible to do this neatly and sequentially. Neatness and sequence will be offered in the subsequent chapters. This chapter provides an overview of how the chaotic complexity of the original data was distilled into the organised complexity of the themes.

This chapter is the first synthesised enactment of an overall eidetic reduction that combines the aims of the research, the research method and the methodology, which are, in turn, triangulated with the respondents' feedback. It consists of a holistic eidetic phenomenological reduction of all the respondents' feedback. The chapter required manipulating a discrete phenomenological reduction of each interview in the first instance. These separate interviews then needed to be integrated into a phenomenological reduction of all the interviews as a whole. This was done in order to achieve 'inter-

subjective' validity. The manipulation of the data from each single interview, and then all interviews, was conducted both vertically and horizontally. The manipulation of the data to achieve inter-subjective validity was a time-consuming, draining and exhausting effort. The eidetic phenomenological reduction is a specified requirement of the method and methodology of phenomenology that is frequently used for theory creation research.

Chapter 3 is a significant fulcrum of the thesis, and inspired the general direction of the research as an entirety. The observant reader will notice that it contains all the research themes that permeate the entire thesis. These themes are later distilled into the key chapters. This is not coincidental or happenstance.

This chapter will provide a holistic insight into the entire scope of the primary research. It will provide a condensed insight into each respondent's essential contribution to the research. It is to be expected that persons unfamiliar with the method and methodology of phenomenology might find the change in writing style in this chapter compared to that in the previous two chapters to be quite startling. There are few references. The language usage is distilled and simple. It relates to the respondents' ontological or lived experience.

The research process was at an advanced stage when this chapter was written. It could not have been otherwise. All 17 of the primary interviews had already been conducted and subjected to a phenomenological reduction. This fact is mentioned here because the early placement of this chapter in the thesis could create a misimpression that this process of seeking to understand the inter-subjective validity occurred early on in the research process. It took place just over two years after the research process had officially begun, when it was far in advance. This misimpression about the sequence of the research and where this chapter fits into that sequence needs to be clarified in order to prevent confusion amongst persons who might be attempting to research similar questions, using a similar methodological design, in other countries around the world.

This change in style referred to above is specifically related to the fact that this chapter consists of the phenomenological reduced primary research, which was clarified by the second step described below.

The first step in addressing the data was enacted on the data long before the integrated holistic eidetic phenomenological reduction of all the respondents' feedback was integrated in order to achieve inter-subjective validity. This device was intended to simplify the presentation of data from the perspective of the reader. A decision was reached not to clutter this chapter with superfluous data that would prevent the reader from gaining a holistic understanding of the entire research project.

The central features of the phenomenological method that were contained in the first step that were followed are specified below. These are outlined by the citation from Giorgi (1985, p. 91): "The researcher reads the entire description of the learning straight through to gain a sense of the whole." This was done in the case of each interview transcript, many times over.

Giorgi (1985, p. 83) advises that "next, the researcher reads the same description more slowly, and delineates each time that a transition in meaning is perceived with respect to the intention of discovering the meaning. From this procedure the researcher obtains a series of 'meaning units' or constituents". Giorgi's counsel in this regard was adhered to with respect to all the interviews. Giorgi (1985, p. 83) specified that "the researcher then eliminates redundancies and clarifies, or elaborates to himself, the meaning of the units he just constituted by relating them to each other and to the sense of the whole". The researcher performed this task and described it as the inter-subject phenomenological reduction. The intervention comprised the horizontal and holistic analysis of all the responses, as mentioned previously.

For Giorgi (1985, p. 83) the next step for the researcher is "to reflect on the given units, still expressed essentially in the concrete language of the subject. The researcher comes up with the essence of the situation for the subject. Each unit is systematically interrogated for what it reveals. The researcher transforms each unit when relevant into