In a semi-structured interview, the researcher asks a series of open-ended questions, with accompanying queries that probe for more detailed and contextual data. Respondents’ answers provide rich, in-depth information that helps us to understand the unique and shared aspects of lives, and meanings attributed to lived experiences. With these data, I use the 5-step method of data analysis developed by McCracken for long interviews. In this paper, I offer a detailed description of each step in the analytic process, using examples to illustrate how the steps are accomplished, drawing from several of my previous research projects. I also discuss are other aids to data analysis, such as field notes, analytic memos, reflexive journals, and computer software. Examples of how to utilize each of these aids are given.

Key words: interviews, stages of data analysis, memos, computer software, use of self, reflexivity.

1. INTRODUCTION

In a semi-structured interview, the researcher asks a series of open-ended questions, with accompanying queries that probe for more detailed and contextual data. Respondents’ answers provide rich, in-depth information that helps us to understand the unique as well as shared circumstances in which they live, and meanings attributed to their experiences. When several research questions need answering, the semi-structured, long interview is an ideal way to collect data.

Such an approach produces a considerable amount of textual data for analysis. As a social scientist, the analytic approach that I use consistently is the 5-step method of McCracken (1988) for long interviews. However, I acknowledge that several qualitative researchers have contributed to my understanding of how to analyze interview data. As a novice researcher, I read nearly everything I could find on qualitative data analysis, which to me was and remains the most challenging of all the steps in qualitative research. I also trained in grounded theory analysis with Juliet Corbin.

I read Lofland and Lofland (1995), which helped me to make decisions about types of coding categories to create. I found Ely and colleagues’ (1991) description of how to identify themes in the data particularly enlightening. Miles and Huberman (1994) offered many ideas about structuring and presenting an analysis of one’s data. Finally, I have used some of the exercises recommended by Strauss and Corbin (1998) for the
development of categories by examining their properties and dimensions. As an overarching framework, however, I use McCracken’s process for data analysis.

In McCracken’s monograph entitled *The Long Interview*, he discusses both data collection and analytic strategies. In some ways, his analytic process resembles the open, axial, and selective coding steps of grounded theory (Strauss & Corbin, 1998). However, McCracken’s analytic method presumes that the researcher has used one or more theoretical frameworks to guide development of the research questions and subsequent data analysis. In contrast, the purpose of a grounded theory analysis is to construct new theory as it emerges from the data.

In addition to doing a thorough literature review before constructing one’s interview protocol, McCracken calls for a “review of cultural categories” that is useful both in constructing one’s interview protocol, and in data analysis. This review’s purpose is to “give the investigator a more detailed and systematic appreciation of his or her personal experience with the topic of interest” (p.32). The researcher examines associations, incidents, and assumptions she has about this topic. This is a type of self-reflection and familiarization process carried out so that the researcher can listen better to her respondents. It also helps researchers to recognize assumptions that stem from their own cultural location, thereby enabling them to create some distance from those assumptions that might affect or bias their analysis of interviews.

The use of self in data analysis is crucial. Glaser (1978) and Strauss and Corbin (1998) argue for the development of a theoretical sensitivity to enhance analytic skills. Strauss and Corbin define theoretical sensitivity as qualities of researchers that enable them to grasp the subtleties of meaning of data. Sources of theoretical sensitivity include familiarity with theoretical and research literature in one’s chosen topic, and professional and personal experiences. McCracken (1988) suggests that the researcher “search out a match in one’s experience for ideas and actions that the respondent has described in the interview” (p. 19).

To give the reader an idea of how use of self can work, I shall discuss briefly a study from which I provide illustrations of the use of self and McCracken’s five step analytic process. Among my more recent work was a study of 30 mid-late life women who make quilts passionately. My colleague Cheryl Cheek and I were interested in identity development among these women, who represented three distinct American cultural groups: the Amish of Pennsylvania, Appalachian women, and women of the Mormon faith who lived in the Western U.S. We interviewed each of the women, observed some of them at quilt guild meetings, and examined their quilts. We focused on similarities and differences in their identities and quilts, both within and across cultures.

We examined earlier studies of women quilters, and reviewed research related to mid-late life identity development. Although much is written about women who quilt, there were few studies of women quilters that used a social science framework. The two that were located focused on the collective activities of women who belonged to quilt guilds. One study found that quilting activity contributed to a successful aging process for these women. With respect to identity development in mid-late life, we focused on symbolic interactionism theory, with its notion of role identities that are socially constructed by individuals as they act and react to others’ responses to them.

My review of cultural categories located me mostly as an outsider to the experiences of the women that I planned to interview. As a highly educated, middle-class
woman of Midwestern, urban origin, I had few common experiences with Pennsylvania Amish, Mormon, or Appalachian women. Furthermore, I had sewed but never quilted. In contrast, my co-investigator had grown up in Appalachia, had converted to the Mormon faith, and quilted in her spare time. I suppose my first assumption was that I would view some things dramatically differently than some of my respondents; an assumption that proved only partially true, especially with respect to the role of paid employment in the lives of conservative women who espouse a traditional American lifestyle. Also, I was reminded through this research project that women share both common goals and aspirations that are important to them, regardless of their cultural backgrounds.

In terms of understanding, I felt that my learning curve would be steepest with the Amish women, so I read several books by scholars that have gained access to the Amish communities of Pennsylvania. These books focused on Amish beliefs, values, and practices. In addition, I traveled to Lancaster County, PA with my co-investigator to meet some of the women quilters she had interviewed. These efforts were quite useful in my data analysis process.

I had lived in the southern end of Appalachia for 22 years before moving to Utah, and had come into contact with rural southerners of low or modest income and means. Additionally, my father-in-law grew up on a farm in Eastern Tennessee, near the area from which we drew the sample of Appalachian women. I reflected on his commitment to God, country, family, and frugal spending habits, as well as his stories of childhood on the farm, to sensitize me to the values and standpoints of the Appalachian quilters that we interviewed.

I had some familiarity with Latter-Day Saint values and beliefs before I interviewed the Mormon quilters, because I had been living in a predominantly Mormon environment for the past 4 years. I had made friends with several LDS women, and had observed firsthand their intense devotion to their families and church, plus their need to serve others. I knew that being a member of the LDS faith consisted of much more than attending church on Sunday; it was a way of life in which living one’s faith permeated every action of its members. Adherence to church precepts gave these women a peace of mind that was enviable to a researcher in a high-stress occupation.

Throughout data analysis, I wrote memos to myself to assist with the analytic process. I also drew upon my expertise in individual and family dynamics to help me reflect upon and interpret my own behavior, as well as that of my respondents. Before my academic career, I had been a practicing psychotherapist for 18 years, with extensive training and experience in working with individual adult and family dynamics. I had good understanding of how to probe for contextual data during interviews that would assist me in understanding respondent ideas and themes during the analytic process.

2. THE FIVE STEP ANALYTIC PROCESS

Each step in McCracken’s (1988) process of analysis represents a higher level of generality. The first step begins with reading and reviewing each interview transcript twice; the first time, for content understanding; the second time, for identification of
useful comments noted as observations. In order to carry out this step effectively, I offer
some insights about preparing written transcripts for this initial phase of data analysis.

2.1 Step One

The first step in any qualitative analysis of interview data is to read the transcripts
carefully, making notations in the margins. Although I use a computer software program
as part of my analytic strategy, I still read printed copies of interview transcripts before
entering them into the software’s database. My interview transcripts contain wide
margins for easy note making. I also prefer to break long respondent soliloquies into
individual paragraphs that reflect transitions from one idea to the next. If I did not use a
computer software package, I would insert line numbers onto each page of the transcripts
for ease of reference during the analysis.

Most of my initial transcript margin notations are short phrases that try to capture
what the respondent is discussing in that part of the interview. McCracken calls these
brief notations “utterances” that are not yet considered in relation to other utterances or
ideas in the transcript text. As I read through the transcripts of the 30 women quilters, I
noted several utterances in the margins; including, for example, a sense of
accomplishment, teaching others to quilt, putting a part of oneself in quilts given to
family members, and a strong desire to express creativity. At this stage, the focus is on
sorting out important from unimportant material in the transcripts. I focused primarily on
text that discussed or reflected women’s connections to others for my part of the analysis,
while Cheryl centered her analysis mostly on identity-related issues.

Use of oneself is crucial at this stage. As I made notations in the transcript
margins, I began thinking about what the data “set off” in myself. Erik Erikson’s stage
theory of identity development identifies “generativity vs. stagnation” as the primary
developmental task of middle age. I could see already the possibility that for some
women, quilting served as a generative behavior. I bracketed this idea at this stage, wary
of premature closure, but remained interested in testing out this notion later in the
analytic process.

2.2 Step Two

In the second stage of analysis, observations are developed into preliminary descriptive
and interpretive categories based on evidence presented in the transcripts, one’s literature
review, and the theory or conceptual framework used to guide the research. Observations
made in the first stage are extended until the “implications and possibilities are more fully
played out” (McCracken, 1988, p. 45). As I examined my observations in the margins, I
noted that the issue of teaching emerged in several contexts, for example. Some women
taught relatives to quilt, some taught new techniques to others informally in monthly
guild meetings, and several respondents taught others in formal settings, such as
university-sponsored workshops, or scheduled classes and workshops. Those who taught
in formal settings were paid, whereas informal teaching occurred on a voluntary basis.
Our respondents warmly embraced the opportunity to teach their skills; they were eager
to share their knowledge with others. In many instances, they had been taught by older
generations of their families. Again, the notion of generativity, of giving to the next
generation, emerged in my thinking. However, these women taught both their age
contemporaries as well as younger quilters, so if retained, the concept of generativity
would need to be expanded beyond its traditional Eriksonian definition to fit these data.

My next step within this stage was to examine additional transcripts to see
whether this notion of teaching was present in the rest of the sample. While making this
examination, I noticed that the Amish quilters taught other family and church members
their skills in an informal manner, but not on a formal basis, because of religious beliefs
that precluded sponsorship of workshops and classes for pay. They sold some of their
quilts, but never taught quilting to others for pay. For a few of the Appalachian
respondents, teaching occurred in the context of a barter system, in which women that
needed emergency financial assistance would learn to quilt, then the quilts would be sold
to community members to replenish the emergency funds available.

The second stage is the stage in which I begin to work with the computer software
package that I use, QSR NUD*IST. I enter the documents into the system, and write
memos for each of the documents. These memos are derived from my field notes (see
Contact Summary Form), and any thoughts I have had about the respondent since the
date of the interview. Then I begin doing some “free coding,” which usually consists of
creating broad labels and coding interview text to these new codes for further review. In
this software, one does not have to create a hierarchical coding scheme until she is ready
to relate observations to each other.

2.3 Step Three

The third stage of the analytic framework consists of thorough examination of these
preliminary codes in order to identify connections and develop pattern codes. These
observations made in the first two stages are developed in relation to other observations.
I returned to our research question, which was “How are women quilters from three
traditional cultures connected to others, and what role did quilting behavior play in
forming and maintaining those connections?” Thus, I focused on developing
observations about their connections through quilting activities, and came up with the
following outline:

    Connections to Family: giving quilts, making quilts together, teaching other
        family members how to quilt

    Connections to Community: Donating quilts to raise money for community or
        church humanitarian activities, participating in the quilting activities of the Kentucky
        Communities Economic Opportunity Council

    Connections to Friends: giving and receiving social support, self-disclosure,
        spending time together indulging their quilting habits.

Another observation I made was that these women not only enjoyed these
activities, but also they felt a great sense of fulfillment in creating quilts and giving of
themselves to others. Some of them belonged to as many as 4 guilds or bees, or
combination of the two types of groups, and had made friendships in all of them. At this
stage of analysis, McCracken says “a field of patterns and themes should be rising into view” (p. 45). I could see that occurring quite clearly.

2.4 Step Four

The fourth stage of analysis involves a determination of basic themes by examining clusters of comments made by respondents and memos made by the researchers. Ely and associates (1991) define a theme as “a statement of meaning that runs through all or most of the pertinent data, or one in the minority that carries heavy emotional or factual impact” (p. 150). At this point in my analysis, I had created a preliminary coding scheme in my software program, and coded specific passages from each interview to one or more codes. I now printed out “reports” of all data that I had attached to specific codes, and read them carefully. I deleted coded passages that did not seem to fit the code well, which becomes a sort of reliability check. I also added passages overlooked earlier that seemed to fit these specific codes well. I looked for more connections among the codes, something that linked them to become a theme. I also reread field notes and analytic memos to assist me in thematic development. In the quilting study, I decided that 4 codes seemed to fit the basic criterion of generativity, namely, activities that promote the welfare of younger generations. However, my definition of generativity would encompass both vertical and horizontal relationships. Quilters could exhibit generative behavior with their age peers and community, as well as with younger persons. The forms that generative behavior took in my analysis included teaching, building bonds with others, leaving a legacy for others, and reaching out to one’s community. Also in this stage, I created a separate theme that I called friendship.

2.5 Step Five

The final stage examines themes from all interviews across such groupings, to delineate predominant themes contained in the data. These predominant themes then serve as answers to the research questions, and form the basis for writing up the data. At this point, I checked my emergent themes against the data. McCracken noted that at this stage, a researcher discusses the general properties of thought and action in the group being studied. My themes, stated from respondents’ viewpoints, read as follows: a) Quilting enables me to contribute to the welfare of other generations and to my peer group, and b) I have made good friends through quilting with them over time. It was evident from non-verbal gestures, as well as comments, that making such connections to others was quite fulfilling for these women, although Amish respondents never directly spoke in those terms. Because they must exhibit humility at all times, talk focused on oneself is extremely limited, or omitted altogether.

Once I had made these analytic conclusions, Cheryl and I began writing a paper about them that will be published this summer (Piercy & Cheek, in press). We titled it “Tending and Befriending: The Intertwined Relationships of Quilters.” It was a joy to write. I had many, many data quotes to illustrate key concepts and themes.
3. AIDS TO DATA ANALYSIS

3.1 Field Notes

I write notes after every interview I conduct. Additionally, when conducting a multi-site study with a co-researcher, we both write up notes of our experiences in the field and impressions of the group of respondents we have interviewed. I also have kept a journal during several studies, and some of the entries pertain to experiences with or reactions to certain participants. The purpose of these aids is to give additional input to the analytic process. I make a practice of reading the field notes before and after an initial reading of each interview transcript.

As a template for field notes of each person interviewed, I have adopted Miles and Huberman’s (1994) Contact Summary Sheet. A blank copy of this sheet is contained in Appendix A. At times, I have written notes that exceeded the space on this form, or dictated my impressions into the tape recorder, so that they will be included in the transcript of the interview. But I like the compactness of this form, and its way of shaping interviewer thinking about the issues and themes that emerged. It also is a way to record concerns with the interview’s structure, or limitations to the data that were created by some aspect of the interview process. Sometimes the content of these forms are incorporated into analytic memos that are entered into the computer software package that I use, QSR NUD*IST.

The following is an example of the contents of a contact summary form used in a study of quality home health care from the perspective of nurse’s aids, elderly clients, and their family caregivers (Piercy, 2000). The content focuses on an aide that I interviewed. It was written in two stages: the impressions [a-d] and themes sections were written on the day of the interview, but the observations and remainder of the impressions section were written after I had interviewed others, and exhibit the effort to connect the content of this interview to those of others, thereby shaping the emerging coding scheme.

Contact Summary Form

“A” was the first person I interviewed. My impressions were that she was a
a) dedicated employee who has a grip on what she needs to do and does it [she “stays in the moment” and doesn’t allow herself to be distracted]
b) has superior ‘people skills’: an example of this is that she knows how and when to encourage her clients to take responsibility for their relationships with their family members, instead of getting involved in this issue herself.
c) a person willing to go the ‘extra mile’ for her clients in order to “make life as doable in the home as possible.”
d) is highly committed to her clients, which came through in the DEPTH of the answers she gave to my questions.

“A” sees herself as a “servant to others,” and views her work as a learning experience. This work as a learning experience was also mentioned by “C” (aide 3) in her written responses to my requests for feedback about the interview I did with her. “A” is upbeat and positive; these qualities were frequently mentioned by aides, family caregivers and clients alike as important to a good home care experience.
Themes from this interview:
1. people need love
2. feelings (strong at times) DO develop in these working relationships; it’s hard to keep them from affecting your work with clients
3. older persons need to feel important and experience joy
4. there’s a point at which the aide decides what kind of relationship she’s going to have with her patients. “A” decided to “go as far as I could go.”

Observations
1. “A” got emotional when she discussed giving affection to elderly clients—she appeared ready to cry
2. “A” had many ideas about how home health care should be done, but foremost was the importance of hiring the right people (a theme echoed by others) “you need people who feel it is an ‘honor’ to do this job.” SELECTIVITY IN HIRING PERSONNEL

As a second example of field notes, the following passage is excerpted from the notes written by my co-investigator in the quilting study I discussed earlier. It became the impetus for the paper we co-wrote on relationships among quilters. In addition, because I interviewed my participants after Cheryl had completed her interviews and written these notes, I was able to test these ideas among the sample of Mormon quilters that I interviewed. In addition to documenting similar behavior among Mormon quilters, the use of these field notes allowed me to probe the meaning of these behaviors from respondent’s perspectives.

It is not unusual for a quilt top to be handed down from mother to daughter, or even great-grandmother to grandmother to mother to daughter before it is finally quilted. The resulting quilts are then passed on to children and grandchildren. There is a real tying together of generations with quilts. There is a horizontal interweaving also as friends quilt for friends, people make friendship quilts for those they want to honor (for example, a pastor of a church) . . . They may put a message in it, a date, or the name of the family that it is coming from.

3.2 Analytic Memos/Journaling

Like most qualitative researchers, I memo myself (and my co-authors) extensively during the analytic process. There are many ideas that come to researchers in the course of reading over data, and these ideas need to be written down so they can be incorporated into analyses. Ely and colleagues (1991) define memos as “conversations with oneself about what has occurred in the research process, what has been learned, the insights this provides, and the leads these suggest for future action.” (p. 80)

Some of my best analytic memos are contained in the journals I keep while I am working in the field. Journaling is a powerful way to attend to oneself and to practice reflexivity during research projects. Thompson (1992) maintains that personal experience should be used when working to generate new knowledge. Our hunches and insights as researchers are useful in the service of data analysis. Many qualitative researchers have addressed the need to be reflexive during all phases of the research
process (Hertz, 1997; Reinharz, 1997; Van Maanen, 1988; Wasserfall, 1997). Hertz (1997) defines reflexivity as having a ongoing conversation with oneself about experiences while simultaneously living in the moment. It involves a continuous process of self-analysis.

I like to focus on my reactions to respondents during the data collection and early analysis process. My reactions to certain participants assist me when posing questions during the analysis process, and in assigning meaning to my reactions during data collection. For example, near the end of an interview with the grandson of an elderly care recipient, I felt uncomfortable about a portion of our interaction that focused on his felt responsibility for initiating discussions with siblings about parent care. In field notes written just after the conclusion of the interview, I recorded his reaction and response as well as my reaction to him. As I reread the field notes and the interview transcript during data coding, I got an insight into what had transpired between us, then wrote about it in my journal. What had occurred between us was the following: I had challenged a statement of his that the oldest child in a family usually felt the most responsibility to begin discussions about parent care, using my own family as an example. He attributed my response to the fact that the oldest child in my family (me) was female, whereas the oldest child in his family was male. He then said that the sexes were different; men were logical and examined the broader picture, while women were emotional and focused on smaller details. This last statement of his contradicted a non-committal answer he had given me to an earlier question I posed about whether or not men or women were better suited to providing care to older parents, thus, giving me valuable data. As a novice researcher, however, I felt uncomfortable that I had challenged his comments so directly. In my journal, I wrote the following:

Looking back on this now, I see that I departed from my customary stance of neutrality in response to my participants’ answers. Had I not responded as I did [challenging his remark], I wouldn’t have gotten as much information as I did regarding his beliefs about gender differences, an area that I was interested in exploring in this study. Sometimes it pays to be provocative!

A second journal entry from a different research project gave me analytic insight into the meaning of quality home health care to an elderly couple struggling to stay together at home. It also provides insight into an issue with which qualitative researchers frequently struggle; namely, how much to push respondents’ personal issues in order to obtain data that exceeds the structured interview questions or planned probes.

Yesterday I drove to a western county to interview the primary family caregiver of a man with Parkinson’s disease and heart problems. She was an articulate woman, 76 years old, who had been married to her husband for 57 years! She had moved from a long time home to this far suburb of a Midwestern American city to be near her son and daughter-in-law. She is struggling with her husband’s care, which gives her little sleep at night, because she does not want to institutionalize him. Putting him in a nursing home would loosen the bond between them, as well as constrain her finances considerably (from what she described, he would go in as a Medicaid patient, so she’d have less money to live on herself). She is making excellent use of home health care (she has either a Physical Therapist or a Nurses Assistant out to her home 5 days a week), in the hopes that her spouse’s condition will improve enough to keep him at home.
I was deeply touched by her plight and her raw exposure of emotion [tears, sob] when describing her efforts to care for her husband. I have struggled somewhat during this project with the decision of whether or not to pursue the emotion-laden issues that interviewees bring up. I have consciously decided not to pursue them when they have not directly addressed the research question. I also admit to some fear that opening up auxiliary issues not directly related to home health care might offend the respondent or the agency I have been working with, and compromise a future working relationship. I suppose that another concern has been that I would be taking advantage of respondent vulnerability to pursue issues not directly related to the research questions. How have others dealt with these issues?

3.3 Use of Computer Software in Data Analysis

Computer software is a useful tool for management and analysis of large amounts of qualitative data, and it can be used in all stages of analysis. Because most of my research projects have involved long interviews with 30-45 participants, I have found such software invaluable for organizing my data for analysis, as well as building and modifying a coding scheme.

Weitzman and Miles (1995) describe several purposes for using computer software. They include: keeping text in an organized database, coding, making field notes, search and retrieval of text, content analysis, data display, memoing, and theory building. Some software programs include only some of these features, while others include all of these features.

I was interested working with a code-based, theory building program. At the time I began examining software programs (1995), there were only two of these marketed in the U.S.: ATLAS-TI and QSR NUD*IST. I chose the latter, in part, because it was easier to obtain a demo version at that time. I have been pleased with QSR NUD*IST, and recently purchased a copy of the 6th version. When I work with others on research projects, I like to compare my coding schemes with theirs, and QSR NUD*IST allows multiple coders to work simultaneously, periodically merging their work.

After interview documents are entered into the program, and memos for these documents are created, the coding process can begin. QSR NUD*IST allows researchers to develop and code material without the use of the coding tree via a system called free codes. In the early stages of analysis, creating free codes, which can be moved later into the tree-shaped coding scheme, is very useful for the development of key concepts, with their properties, dimensions, and other contextual aspects.

The coding tree itself allows as many “branches” as one wants to create. Sometimes I have organized these branches by research question, but the limbs of these branches follow McCracken’s analytic process, with its emphasis on establishment of pattern codes and themes. As an example of two steps in the process, I draw from my study of quality home health care. In this study, I was interested in the types of relationships that form between nurse’s aides and their elderly clients. I have displayed here an early code I called closeness, which was created under the branch entitled relationships/behaviors.
Later in the coding process, I reorganized and expanded this coding scheme to reflect connections between the friendships that developed between elderly clients and nurse’s aides, and the cognitive, affective, and behavioral processes that characterized them. In QSR NUD*IST, the revised scheme looked like this:

**Figure 1:** Components of the Concept of Closeness in Relationships between Elderly Home Care Clients and Nurse’s Aides

**Figure 2:** Friendship Processes of Elderly Home Care Clients and Nurse’s Aides

Reports of all coded data at each specific code [termed node by the software’s developers] can be generated by this software to improve coding accuracy, discover new patterns and themes, and as tools for discussion of evolving coding schemes and interpretations of the data. I like using these reports to check my coding for accuracy. I frequently revise data coding after reading early reports. I also have given these reports to co-investigators for a reliability check of my own coding. Once we have read these reports, we discuss differences in how we have [or would have] labeled data, and revise coding accordingly. Finally, these reports contain the data that are used as evidence in the form of quotations to illustrate the key findings of the study. Often, these lengthy passages must be reduced in length for presentation in a 20-30 page paper. Appendix B contains a shortened version of a data coding report from QSR NUD*IST.
4. CONCLUSION

Analysis of data generated from in depth interviews is time-consuming and challenging, but very rewarding. Investigators learn so much about the lived experience of respondents and the meanings that they attach to everyday or extraordinary life events. McCracken’s 5 step process for analysis of long interviews provides a suitable structure for both novice and experienced qualitative researchers to follow. Use of analytic aides such as computer software, field notes, and reflexive journals enhance analysis, and can contribute to ensuring that the final coded product is both valid and reliable, or as some qualitative researchers say “credible and confirmable” (Guba & Lincoln, pp. 242-243).

5. REFERENCES

6. APPENDICES

6.1 Appendix A: Contact Summary Sheet

Contact type: Site: __________
Visit: __________ Contact Date: __________
Phone: __________ Today’s Date: __________
(with whom) Written by: __________

1. Impressions from the contact:

2. The main issues or themes that struck you in this contact:

3. New or remaining target questions for the next contact with this (person, family)

4. Concerns:
6.2 Appendix B: Coding Report From Qsr Nud*Ist

SR N6 Full version, revision 6.0.
Licensee: Kathleen W. Piercy.


REPORT ON NODE (6 2 3 1) '~/self-disclosure'

************************************************************************
(6 2 3 1) /friendship/processes/behavioral/self-disclosure
*** Description:
incidents of self disclosure between client and aide
+++ ON-LINE DOCUMENT: AIDE10
++ Document Description:
*INTERVIEW WITH Aide 10
+++ Retrieval for this document: 4 units out of 1255, = 0.32%
*10:
++ Text units 544-547:
friends. It's easy, really easy, to get quite involved with them. They tell you all their problems or tell you about their families and what's going on with their families. And, I think just good friends would be the
++ Text units 826-829:
We talk a lot about her different friends and what they are doing. She asks me about my kids a lot. She loves to hear about my boys and what they are doing and what they've done during the week. She talks a lot about her friends and their lives
**+ Text units 878-878:
We've gotten closer, just by getting to know each other more.

+++ ON-LINE DOCUMENT: AIDE12
++ Document Description:
*INTERVIEW WITH AIDE 12
+++ Retrieval for this document: 7 units out of 1422, = 0.49%
*12:
++ Text units 454-455:
she doesn't really cling or need that. We talk, and we talk about her children and when she raised them and stuff, and we have a
++ Text units 826-829:
We talk a lot about her different friends and what they are doing. She asks me about my kids a lot. She loves to hear about my boys and what they are doing and what they've done during the week. She talks a lot about her friends and their lives
++ Text units 878-878:
We've gotten closer, just by getting to know each other more.
going there, it's so much fun. She'll just sit and talk to me and tell me about certain things.

me a little bit, just some days she just shuts down and talks to me and I'm just like I hope I can sit down and talk to somebody, just make their day. She's just a great person. I

she doesn’t have any daughters. It’s just real fun because we talk about just everything that’s gone on in each others daily routine or just what’s going on in each others lives. I really enjoy going to R,

Pleasant. Like I said, we were able to sit and talk about personal things. She told me about her ex-husband and the things she went through as a single parent. So we had a good relationship. We talked a lot.

Some days I'll go in and we'll be talking about a subject of her's, you know her life, her husband or something about my life that hurts or something and we'll just cry together because we're so close. When I think of her I
And I do ask about the children. I ask about her. And once in a while she tells me that they take the children out somewhere and I'm glad she does because then I feel like somebody's communicating with me from the outside world. But I say she...