

A History of Amedeo P. Giorgi's Contributions to the Psychology Department and Phenomenology Center of Duquesne University in his Twenty-Four Years There

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Abstract

With reference to "the signs of the times" (the cultural situation of the 1960's), this chapter first introduces brief histories of Amedeo Giorgi's family and educational background. It then proceeds to his early professional and academic history, which is his Duquesne University years, 1962-1986. The chapter details the recruitment of Giorgi to the University's Psychology Department, his academic schedule, and his direction of dissertations. Reference is made to his dialogue with the intellectual giants Erwin Straus, Aron Gurwitsch, and Stephen Strasser. Concurrent with this dialogue at the time was the evolution of the graduate psychology programs at Duquesne University and this is discussed. Giorgi's chairing of Duquesne's Psychology Department 1966 through 1969 and the evolution of his empirical phenomenological research methodology, as well as his founding of the Journal of Phenomenological Psychology (1970) and his publications and his pivotal role in the founding of the Simon Silverman Phenomenology Center, are presented at this point.

Man's reach should exceed his grasp or what is heaven for.

– R. Browning.

When the 1960's first dawned upon the United States of America, the nation breathed a collective sigh of relief, content to bid farewell to the drab society of the "gray flannel suit" and a culture of the "lonely crowd". Everyone seemed to sense that there was a fresh spirit blowing throughout the land, a spirit of change and renewal, an authentic "Greening of America". Almost overnight, due in part to the influence of the new Humanistic psychology, such words as self-actualization, autonomy, creativity and self-transcendence became the coin of the realm. When good Pope John XXIII sat on the Chair of Saint Peter and John F. Kennedy occupied the Oval Office, the human future seemed opened to infinite possibilities. America was witnessing what Karl Jaspers would call an "axial age", a major shift in the tectonic foundations of the culture,

when all basic assumptions about life and culture could be challenged and many of the old traditions would not survive close scrutiny.

In *The Feminine Mystique*, Betty Friedan (1963) advocated for women's rights; Martin Luther King marched for the civil liberties of Blacks; Mario Savio organized for students; and César Chávez picketed for the rights of immigrant field workers; and "Stonewall" became the icon of gay liberation. The country seemed to resound with the tocsin of the French revolution, "Liberty, Fraternity, Equality", for one and all. "The times they were a-changing" (Bob Dylan), and psychology would not escape the spirit of the new age. Nearly fifty years after joining the new doctoral program in existential-phenomenological psychology at Duquesne University in the Fall of 1962, Giorgi (in press) would recall the times.

Perhaps it was the climate of the 60's, which were just beginning, but we were optimistic that a whole new and revolutionary approach to psychology could be implemented. We wanted to raise foundational questions, root psychology in a different philosophy, redefine it, and then show how the redefinition was superior to what was being practiced by mainstream psychologists. (p. 18)

These dreams of the Duquesne Group (the Faculty who created the original graduate program of a phenomenologically based Human Science psychology) for a new and better human psychology resonated with the hopes of Gordon Allport who had written as early as 1949 of his expectation of a "revolution of American psychological thinking" (as cited in C. Graumann, 1981, p.10). Giorgi (1970), among others, has delineated the historical alternatives to the American brand of natural science psychology. Among the European existential philosophers and psychiatrists, Karl Jaspers as early as 1930 dismissed the psychology of the day as "Entangled in a multitude of indifferent matters of infinitesimal importance [...]" and ending in "nothing more than the embryo of a science" (1951, p.166). Just a few years prior to the outbreak of the Second World War, Husserl, in a prophetic lecture delivered in Prague in 1935, wrote: "the reason for the downfall of a rational culture does not lie in the essence of rationalism itself, but only in its exteriorization, in its absorption in naturalism and objectivism" (1936/1965, p.161). This naturalistic objectivism has dominated scientific psychology from its inception in the laboratories of Wundt, Fechner, and Ebbinghaus. Without attributing malevolent motives to any one individual psychologist or psychiatrist, Aron Gurwitsch (1945/1984) has detected in this naturalistic philosophy seeds of the Nazi racial ideology. Whenever human beings are conceived as objects to be measured and controlled, they become vulnerable to use, abuse and ultimately to disposal.

Following upon the tragedy of the Second World War and the trauma of the Holocaust, Western civilization longed for a new humanism and psychology sought new paradigms to respect the full range of human phenomena. On the American scene, Gordon Allport (1955) pleaded the case for turning from the Lockean passive *homo naturae* to the study of human beings as free and active agents. In 1959, Viktor Frankl, survivor of Adolf Hitler's death camps and a Viennese psychiatrist, took the psychological world by storm with the publication of his book, *From Death Camp to Existentialism* (1959). Based upon his personal experience in the camps, he challenged Freud's theory of "frustrated sexuality" and Adler's "will to power" and insisted that the most profound human motivation is the human "will-to-meaning". Another

typical example of the new psychology found expression in the publication of *Existence: A New Dimension in Psychiatry and Psychology* (1958). With this publication the American public was introduced to existential thought which Rollo May defined as:

[...] the endeavor to understand man by cutting below the cleavage between subject and object which has bedeviled Western thought and science since shortly after the Renaissance. This cleavage Binswanger calls "the cancer of all psychology up to now [...] the cancer of the doctrine of the subject-object *cleavage* of the world. (p. 11)

Giorgi had made the correct diagnosis. It was certainly, at least in part, due to the climate of the 60's that the Duquesne Group could hope for a new age in the history of psychology.

Giorgi's Personal and Educational Background

Amedeo Peter Giorgi was born on July 9, 1931 in the borough of the Bronx, New York City. His parents, Paul and Palma were Italian immigrants and the family lived in an Italian ghetto, a working-class neighborhood with a large extended family nearby. He had one older brother, Louis, who would become a priest of the Archdiocese of Philadelphia and one older sister, Assunta. When he was one year old the family moved to Philadelphia to open a grocery store and his sister Elena was born there in 1940. The move from the Bronx to Philadelphia would inject some troubling changes into young Giorgi's life.

In a personal essay, *Professional Marginalization in Psychology: Choice or Destiny?* (In press), Giorgi wonders about how he came to be what he calls a "marginalized person" and "marginalized psychologist". At some length, he considers to what degree his life and career were shaped by his own free choices and how much by the contingencies of his concrete existence. It seems that ethnic, cultural, religious, and language issues all played a role to set him apart from his peers and evoke a sense of being "different" and "other". His name, Amedeo, was foreign to his peers and even to his teachers. He tells us that "this feeling of being between worlds" continued throughout his education until the time of his doctoral studies.

When Giorgi began his college education in 1949 at St. Joseph's College in Philadelphia, a Jesuit institution, he first chose English as his major, primarily to fulfill a requirement, but also because he felt more inclined to the humanities than to the natural sciences. One day during his sophomore year he asked a fellow student what his major was and he replied "psychology". Giorgi asked him about a good psychology book to read. His response would set the course for the rest of Giorgi's life. "There's a guy named [William] James who wrote a good book on psychology. It should tell you all you want to know" (Giorgi, 1984, p.18). Giorgi scanned the *Principles of Psychology* and liked what he saw. There and then, he made the decision to major in psychology. Ironically, it seems that that would be the last time he would ever hear a substantive reference to James' work throughout his entire education.

The psychology major at St. Joseph College was the cookie-cutter type to be found at all colleges throughout the country at the time. It was basically a natural science approach with large doses of statistics, physiological psychology, scientific methodology and experimental findings. When he began his graduate studies in 1953 at Fordham University in New York City, another Jesuit school, he soon discovered that at the MA and Ph.D. levels the approach would be very

similar to the undergraduate level, but now with an increased degree of specialization. Giorgi completed a dissertation on the psychophysics of vision and was awarded the doctorate in 1958.

In his personal memoir, Giorgi discusses at length how his persistent and profound dissatisfaction with his graduate education in psychology sensitized him to the basic concerns that would inspire his entire career. He confesses that throughout his graduate education he “did not experience a psychological center that was holding things together” (Giorgi, in press, p.9). More and more he reflected upon the fundamental questions confronting the science of psychology; “What is the meaning of psychology? What, after all, is the psyche? How does one delimit the field?” (pp. 8-9). Even to this day, Giorgi struggles to find adequate answers to these questions, while mainstream psychology continues on its merry way, too oblivious even to ask the questions. His experience then reflects the status of psychology still. “It was as though what was called psychology was 90% conglomeration of other fields and 10% psychology – but what was that 10 %?” (p. 9). In this state of disenchantment with psychology, Giorgi departed the halls of higher education. For the next few years, from 1957 to 1960, he worked as project director and research psychologist at Dunlap and Associates in Stamford, CT, engaged mostly in engineering projects related to military systems.

Teaching Career

During a brief tenure at Manhattan College, NYC, Giorgi reports that one day a student drew his attention to the fact that his teaching was a constant critique of his subject matter. Giorgi recognized the validity of the criticism and asked himself if he would continue in “eternal critique” or find a “constructive alternative?” (pp. 15-16). He recalls that about this time, one of his former classmates from Fordham days, Father Edward W. Hogan, C.S.Sp., wrote to him about a colleague at Duquesne University, a young Dutch priest by the name of Adrian van Kaam, C.S.Sp., who made many of the same criticisms of traditional psychology as Giorgi had made. To create an alternative psychology, he had turned to the philosophy and the psychology of the existential-phenomenologists. In their philosophy he had discovered an alternative vision of human being radically divergent from the positivistic philosophy that dominated the American psychology of the day. In 1959 van Kaam would launch a new Masters program in psychology at Duquesne University, a program inspired by the existential-phenomenological approach.

Following up on Hogan's initial news, Giorgi arranged to meet van Kaam in Waltham, Massachusetts, while van Kaam was substituting for Maslow at Brandeis University, who was on sabbatical. Giorgi reports that they talked for many long hours far into the night about phenomenology and psychology. Giorgi (in press) writes, “I asked him whom I should read, and out came another series of unknown names: Husserl, Heidegger, Merleau-Ponty, Sartre, Buytendijk, Gurwitsch, and so on” (p. 17). It was at this first meeting that van Kaam invited Giorgi to join the Duquesne Group to direct the research program based upon a phenomenological perspective. Giorgi was open to the invitation, especially when van Kaam assured him that one could be a phenomenological psychologist without being a clinician, but before formally accepting he needed the assurance that the department would initiate a doctoral program.

After this initial meeting with van Kaam, Giorgi began to read voraciously in the phenomenological literature and to take courses in phenomenology at the New School for Social

Research in NYC. In particular, he was greatly impressed by Aron Gurwitsch, one of Husserl's most loyal and distinguished students. At the time, one of the most important centers for phenomenological thought was the University of Utrecht in Holland where the great Buytendijk had held sway for many years. His successor, Johannes Linschoten, was a visiting professor at Duquesne University in the Spring semester of 1961 and when he went to Philadelphia to give a lecture, Giorgi arranged to meet with him. When Giorgi expressed interest in visiting at the University of Utrecht that summer, Linschoten readily welcomed him. When he arrived, much to his surprise and wonderment, he soon discovered that none of Linschoten's students, or the master himself, was actually engaged in doing phenomenological research. The long and the short of Giorgi's visit to Utrecht that summer of 1961 was his discovery that there did not seem even to exist an empirical research methodology (Letter to Rev. Henry Koren, 1999).

Giorgi's Duquesne Début (1962-1986)

Giorgi joined the Department of Psychology at Duquesne University in September 1962, the very year that the doctoral program in existential-phenomenology began. Within a few years he would enjoy the distinction of directing one of the first two dissertations of the new program, that of Frank Siroky, "The Modes of Awareness of the Other Person Implied in Perception of a Common Task" (1964). Already we can detect in the very title the introduction of the human and personal into empirical systematic research. It was for this very reason that the new program had been established. In the Proposal submitted by the Department to the University administration, the rationale for the new program reads "[...] the psychology specialties and courses have as their focus the human person, seen primarily as a whole" (Smith, 2002, p.36). Forty years after Giorgi's arrival at Duquesne, Smith would write of him that, "He would bring to the department a strength and emphasis for rigorous empirical research following a phenomenological approach and contribute substantially to a sharper focus of the department's program" (2002, p. 39).

Giorgi's Teaching Career

When Giorgi arrived at Duquesne, the doctoral program offered four different sequences from which a student could choose for a concentration: (1) the clinical-theoretical sequence; (2) the clinical-empirical sequence; (3) the empirical-theoretical sequence; and (4) the theoretical-empirical sequence (Smith, pp.37-38). It should come as no surprise that Giorgi's teaching would focus on the empirical-theoretical sequence, since, as he recalls, when first invited to teach at Duquesne, "It was intended that I should work out an integration of phenomenological principles and psychological research, which I finally realized was precisely what I wanted to do" (1984, p. 23).

When Giorgi began his teaching career at Duquesne in the fall semester of 1962, he lectured on the relationship between phenomenology and experimental psychology. The earliest extant record of his course schedule available unfortunately begins only in the 1971-1972 semester. It includes four graduate courses; Qualitative Research, Psychology of Merleau-Ponty, Psychology of Perception, and Integrational Seminar (Annual Report, p. 22). Among the core required courses at the time Giorgi joined the department there was one entitled, Phenomenological Psychology, described as "An introduction to the fundamentals of the phenomenological

approach to psychology and its application to empirical research” (UB, 1962-1963, p. 99; Smith, 2002, p. 38). Based upon this description it is reasonable to assume that Giorgi would have taught this course.

In his various courses, Giorgi tried to work out “methods for doing psychological research along lines that would be consistent with phenomenological philosophical presuppositions” (Giorgi, 1984, p.24). Rather than employ the traditional term "experimental" psychology with its negative connotations of the manipulation and control of discrete variables in a laboratory situation, Giorgi opted to use the term "systematic" to describe his own work. While preserving some of the rigor of the traditional methods in which he had been trained, he wanted to approach his research based upon phenomenological analysis to study the classical issues of learning, sensation and perception, in particular the relationships among the fundamental human phenomena (1984, p. 24).

With these interests uppermost on his academic agenda, it comes as no surprise that Giorgi's course work from his earliest years at Duquesne would include the Graduate Research courses where he could work out the practical and concrete issues involved in the development of an empirical phenomenological methodology, as well as more speculative courses such as the psychology of Merleau-Ponty where more theoretical issues related to research could be explored. Unique to the Duquesne program at the time was a course in Qualitative Research, developed by Giorgi and regularly taught by him during his twenty-four year tenure at Duquesne.

When Giorgi became Head of the Department in 1968, the Duquesne Group created a distinctive process for the doctoral dissertation trajectory. The traditional comprehensive exams were eliminated and replaced with a comprehensive research seminar. In the second semester of their second year all doctoral students were required to write a "Qualifying Paper" for entry into an "Integrational Seminar", designed to demonstrate that each student had indeed selected a significant human phenomenon worthy of being researched for the dissertation. The student had to show how the phenomenon fit within the psychological tradition and how a phenomenological approach could enrich or correct the tradition. At the end of the seminar the student was required to write a "Mock Proposal", and upon approval by the Faculty, this became the student's dissertation proposal. Giorgi regularly conducted this Integrational Seminar in tandem with another faculty member. It was during these early years of his teaching career at Duquesne that Giorgi (1984) discovered the history of an “alternative” or “dissenting” tradition in psychology (pp. 24-25), discussed at length in his book *Psychology as a Human Science* (1970).

In the fall semester of 1967, upon the sudden resignations for personal reasons of both the Chair and Associate Chair of the Department, Giorgi found himself catapulted into the Leadership of the Department overnight. In his first Annual Report as Chair, he described the Aims of the Department as follows:

The aim of the graduate program [...] is essentially to prepare scholars for both academic and professional careers [...] It is not a pragmatic, professionally oriented program...Rather, it is academically oriented, stressing the importance of psychological theory and its philosophical assumptions [...] The department has the intention of continuing and strengthening the basis of its world-wide reputation, namely, its unique program in existential-phenomenological psychology (1967-1968, p. 16).

Giorgi continued as Chair until the spring of 1969 when he took his first sabbatical leave. He spent this sabbatical as a Visiting Resident Scholar at the Institute of Psychology, University of Aarhus, Denmark. During this sabbatical, Giorgi was disappointed to discover that he still could not discover anyone who was actually doing empirical phenomenological research. Faced with the lack of an empirical phenomenological methodology, upon his return to the United States, Giorgi determined to commit himself to remedy this situation. In the context of his course on Qualitative Research, he took upon himself the immense task of working out not only the concrete steps of a truly empirical methodology, but he also articulated a theoretical justification and rationale for it based upon phenomenological principles. This qualitative analysis method relied upon the demarcation or discrimination of meaning units culled from the descriptions of lived experiences provided by the subjects of the research to reveal the structure of the phenomenon. In the works of Husserl and Merleau-Ponty, Giorgi found the theoretical grounding for his original methodology and their insights would influence the form his methodology would take.

Giorgi's Major Duquesne Publications

Each of the following major Duquesne publications by Amedeo P. Giorgi are introduced by the respective title.

– *Psychology as a Human Science: A Phenomenologically Based Approach* (1970):

During his 1969 sabbatical in Aarhus, Denmark, Giorgi spent a considerable amount of time working on this book. It would be his seminal contribution to an "alternative" or "dissenting" approach to psychology. The title itself reflects his long-held conviction that a new direction was possible for psychology and that an alternative vision could enjoy a productive future. Giorgi would argue the case that to revision psychology, to liberate it from its thrall to a natural science approach, it was imperative to adopt a human science approach. By adopting the natural science approach, mainstream psychology had either distorted, or covered over, the original and basic experiencing of the primordial ground of our human existence, namely, what Husserl had called the *Lebenswelt* or Life-world.

It had now become the task of a human science psychology to reawaken the originating basic experience of the life-world to ground the new psychology. Only a descriptive approach could allow the phenomena to speak for themselves, but since every experience suggests more than what actually appears a rigorous interrogation of the phenomenon would be required to reveal what still remains in shadow. Giorgi's presentation of his concept of "approach" clarifies the most basic issue at stake in the development of a human science psychology. He writes,

By approach is meant the fundamental viewpoint toward man and world that the scientist brings, or adopts, with respect to his work as a scientist, whether this viewpoint is made explicit or remains implicit (p. 126). [...] approach [...] is a place where psychological theorizing and the theorizing concerning metapsychological or even philosophical issues can take place. (p. 127)

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As a human science psychologist, Giorgi fully grasped the significance of the basic phenomenological insight that there exists an essential mutual relationship between the human being and the human world, thus binding up the wounds inflicted by the Cartesian dichotomies. Applying this insight to empirical psychology, he wrote that “behavior must not be seen in the context of the movement of a “thing” or the “dynamics” of an object or even as the response of an organism, rather the primacy is with the behavior itself, i.e., the relation between man and world of which behavior is but an expression or manifestation” (p. 159). It was also in this book that Giorgi articulated the essential relationships of approach, method and content involved in all psychological research (p.125). In addition to this ground-breaking book, another fruit of Giorgi’s 1969 sabbatical at the University of Aarhus was a trip to Sweden where he met Jan Bouman, a Dutch existential psychologist who directed an existential psychotherapy clinic in Stockholm. Giorgi would invite him to deliver a graduate course at Duquesne and some years later the executors of his estate would donate his personal library to the Simon Silverman Phenomenology Center at Duquesne University.

– *Duquesne Studies in Phenomenological Psychology*. A. Giorgi, C. Fischer & E. Murray. (Eds.). Vol. I (1971):

Under Giorgi’s indefatigable leadership, the Department of Psychology launched this series to “communicate to our colleagues as well as to those who would study psychology something of the flavor of our orientation at Duquesne University” (p. V). The Duquesne Group was involved in an original project that was often misunderstood and at times even ridiculed as nothing more than armchair psychology. They understood their own project as rooted in honorable philosophical and psychological traditions, but involving a fresh synthesis of both. Situating their work in the historical context of the young department, the editors of this volume wrote,

Through his [van Kaam’s] singular effort the project to found psychology as a human science received its original conception as well as its initial impetus. However, the further development and articulation of the enterprise has been an expression of the entire department. (p. VI)

This first volume is a concrete expression of that common effort. It is, as well, a demonstration of Giorgi’s prodigious productivity at this point in his career.

In addition to all the ordinary activities that occupy a university professor, such as teaching, committee meetings, researching, directing dissertations, Giorgi not only completed the book previously discussed, but he was also engaged in working out his new methodology, lecturing in the States and abroad, chairing the department and about to found a new journal, when he undertook to serve as the senior editor of this new series. Volume 1 contains four of his articles; (1) *Phenomenology and Experimental Psychology I* (1965); (2) *Phenomenology and Experimental Psychology II* (1966); (3) *Experience of the Subject as a Source of Data in a Psychological Experiment* (1967); and (4) *A Phenomenological Approach to the Problem of Memory and Social Learning* (1967). All four articles were originally published in the *Review of Existential Psychology and Psychiatry*, as indicated by the dates and they express some of Giorgi’s early efforts to revision and redirect traditional psychology along the pathway of a human science. Giorgi’s project was without doubt influenced by his personal contact with

Stephan Strasser while he was a visiting professor at Duquesne University and his collaboration with him as Editor of the Psychological Series of the University Press which published a number of Strasser's books, including *Phenomenology and the human sciences* (1963).

It was also in 1971, following discussions between Dr. Giorgi and Father Edward L. Murray, C. S. Sp., the Chair of the Department at the time, that the Department initiated an original program known as the "mini-course". The "mini-course" was a one credit offering conducted over one weekend and taught by renowned scholars who supported the concept of psychology as a human science. The list of these "mini-course" professors over the years included Paul Ricoeur, Mircea Eliade, Peter Berger, Jay Lifton and Jan van den Berg. At this time, the Department also launched a program to invite distinguished scholars to offer three credit summer courses. This list over time would include such phenomenological luminaries as Johannes Linschoten, Erwin Straus, Stephan Strasser, Hubertus Tallenbach, and Viktor Frankl. Thanks to these two singular course offerings, the graduate students enjoyed the opportunity to learn from some of the most prominent phenomenological thinkers of the day.

– *Journal of Phenomenological Psychology: Studies in the Science of Human Experience and Behavior*, Vol. 1, No. 1 (1970):

At the time Giorgi began his academic career at Duquesne, 1962, van Kaam served as the editor of the *Review of Existential Psychology and Psychiatry*, an ideal forum for the publication of Giorgi's earliest phenomenological papers. With a change in the orientation of the Journal, van Kaam withdrew from the editorship and this forum ceased to be available. Faced with the reality that a journal no longer existed for the publication of scholarly articles in phenomenological psychology, Giorgi approached Simon Silverman, the owner of Humanities Press, and asked him if he would be willing to fund a new journal. Receiving an affirmative response, Giorgi began his planning just at the time he was planning to spend his 1969 sabbatical at the University of Aarhus.

During this sabbatical, he made every effort to meet as many European phenomenologists as possible, including Carl Graumann whom he had met on an earlier visit in 1961. Graumann was now the Chair of the Department of Psychology at the University of Heidelberg. When Giorgi invited him to serve as a coeditor, he readily agreed and proposed that the journal publish articles in French and German as well as English. Giorgi acceded to this proposal and then invited Georges Thines, the Chair of the Department of Psychology at the University of Louvain-la-neuve to cover the French flank. Upon the death of Simon Silverman in November of 1984, Giorgi became the sole editor and the Journal began to publish only in English (see Giorgi's article, "The Origins of the Journal of Phenomenological Psychology and Some Difficulties in Introducing Phenomenology into Scientific Psychology", 1988).

The first issue of the journal appeared in the Fall of 1970 and in the Editorial, Giorgi set forth its aims and policy.

The journal is dedicated to the aim of approaching psychology in such a way that the entire range of experience and behavior of man as a human person may be properly studied. The priority is placed on the fidelity to the phenomenon of man as a whole and all aspects that are studied must be mindful of their human relatedness. (p. 5)

The first issue included a book review by Giorgi of Buytendijk's *Some Aspects of Touch*. Giorgi would continue to edit the journal for the next twenty-five years when he would turn over the editorship to Dr. Frederick Wertz of Fordham University. The journal remains to this day the flagship publication for phenomenological psychology and has served over the years as the major outlet for the scholarship of the graduates of Duquesne's program in phenomenological psychology.

– *Duquesne Papers in Phenomenological Psychology: Student Manuscripts*. E. Murray & A. Giorgi (Eds.). Vol. I (1974):

In his history of the graduate programs of the Department of Psychology at Duquesne University, Smith (2002) wrote that “Popularity is no guarantee of quality and statistics alone can never capture the true academic caliber of a graduate program. Still, they can suggest the status of its reputation and how it is evaluated by others” (p. 60). A mere eleven years after the inauguration of Duquesne's doctoral program, Misiak & Sexton (1973) had christened it “the capital of phenomenological psychology in the New World” (p. 62). In the year prior to the publication of these *Duquesne Papers*, the Department was swamped with over 1,500 inquires and almost 350 resulted in completed paid applications. Very often these applicants would inquire how they could learn more about the programs and educated non-professionals also expressed interest in existential-phenomenology. To respond to these two interests, Giorgi and Murray decided to publish a selection of graduate students' course work. Thus, there occurred the birth of the *Students Manuscripts*.

– *Duquesne studies in Phenomenological Psychology*. A. Giorgi, C. Fischer & E. Murray. (Eds.). Vol. II (1975):

This volume extends the intent of Duquesne's Department of Psychology to familiarize interested colleagues and students with the nature of its programs in existential-phenomenological psychology. In their Introduction, the editors ask the most urgent question for all of psychology, still unanswered by mainstream psychology to the present day. “What is it about being human that it is possible for psychological phenomena to appear to us as they do” (p. 10)? The key to the answer is, of course, to be found in Husserl's notion of the intentionality of consciousness. Along these lines, this volume holds a place of major significance in the history of empirical phenomenological psychology, containing as it does two groundbreaking articles by Giorgi. The first, “Convergence and Divergence of Quantitative and Qualitative Methods in Psychology” (pp. 72-81), presents for the first time in print his original empirical qualitative methodology (pp. 74-75). While demonstrating the distinctive features of his own methodology, he is still able to detect in the parallelisms between quantitative and qualitative methods the possibility of surpassing the prevalent bias in favor of exclusively quantitative analyses (p. 79).

In his second article, “An Application of Phenomenological Method in Psychology”, Giorgi turns to the phenomenon of learning in everyday life to illustrate his methodology at work. The question of interest is what constitutes this type of learning? Leading into the actual description of the research project, he reminds us that what most interests the phenomenological researcher are the structures of consciousness. This observation reflects the fact that he had discovered in the works of Husserl and Merleau-Ponty the theoretical justification for the methodology. What

makes the phenomenological approach so worthwhile is how it enables the researcher “to gain direct access to meaning by interrogating the qualitative aspects of phenomena” (p. 102).

– *Duquesne Studies in Phenomenological Psychology*. A. Giorgi, R. Knowles & D. Smith (Eds.). Vol. III (1979).

Following the design of the first two volumes, Vol. III organizes its contents into three parts. Part I, as in the previous volumes, explores theoretical issues in psychology, psychotherapy and psychological research. In this section there are two articles by Giorgi, “Phenomenology and Psychological Theory (pp. 60-80) and “The Relationship Among Level, Type, and Structure and Their Importance for Social Science Theorizing: A Dialogue with Schütz” (pp. 81-96). The articles in Part II present studies of psychological topics based upon data obtained from descriptions of the life-world, for example, qualitative studies of lived-space in early childhood and one on the experience of being criminally victimized. A distinctive feature of this volume is Part III, which for the first time in the series contains articles on hermeneutical phenomenology and psychology.

– *Duquesne Studies in Phenomenological Psychology*. A. Giorgi, A. Barton & C. Maes (Eds.). Vol. IV (1983).

Volume IV brings this series in human science psychology to a close. Like its predecessors, it is divided into three parts. Part I focuses on clinical and therapeutic issues, an area somewhat little addressed by the series until now. In Part II the authors explore themes related to the interface between hermeneutics and phenomenological psychology and in Part III a fresh heading appears, “Systematic Psychology”. As mentioned earlier, this term was adopted by Giorgi to substitute for the traditional term, “Experimental”, in order to bypass the negative connotations of manipulation and control. In addition to an article by Giorgi, “The Importance of the Phenomenological Attitude for Access to the Psychological Realm” (pp. 289-221), we also find articles based upon their dissertations by two of Giorgi’s students. F. Wertz presents the results of his doctoral research in “Revolution in Psychology: A Base Study of the New Look School of Perception” (pp. 222-243), and C. Aanstoos presents his work in “A Phenomenological Study of Thinking” (pp. 244-256). In their Introduction to this volume the editors expressed their pride in what the Duquesne Group had accomplished over the past twenty-five years to develop and promote existential-phenomenological psychology and they reiterate the commitment of the Department to continue its efforts to refound psychology as a human science. In the fall semester of 1984, Giorgi was on sabbatical at the Institute of Pedagogy of the University of Goteberg, Sweden where he continued to work on his Merleau-Ponty book and deliver lectures and seminars.

– *Phenomenology and Psychological Research*. A. Giorgi (Ed.). Pittsburgh, PA: Duquesne University Press (1985):

In the Preface, Giorgi recapitulates in a few pages his long journey from his days as a graduate student in psychophysics and his struggle to transcend his dissatisfaction with the deficiencies of traditional psychology as a natural science. While expressing appreciation for its rigor and systematic strength, he laments its narrow worldview and incapacity to address adequately human phenomena. It was only in phenomenology, he reminds us, that he finally

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discovered “the foundational framework that would enable psychologists to study in a genuinely scientific way the complex processes of human psychological phenomena” (p. VIII).

There are two articles by Giorgi in this volume. “Sketch of a Phenomenological Method” (pp. 8-22), is a demonstration of his qualitative research methodology applied to the study of a concrete learning situation. In his second article, “The Phenomenological Psychology of Learning and the Verbal Learning Tradition” (pp. 23-85), he makes the case for his methodology as both scientific and phenomenological at the same time. It is a lengthy article, substantive and complex, at both the theoretical level and praxis levels, but it does lay out a clear and cogent scenario of where Giorgi’s phenomenological journey had led him after twenty-four years of ground-breaking psychological work at Duquesne University. Even at this point in his pioneering career, Giorgi acknowledged with modesty the immensity of the task he had undertaken, when he wrote, “[...] it should be noted that much more work, both theoretical and practical, will have to be done before I feel fully satisfied and all the problems and complications have been worked out” (p. 1).

– *Qualitative Research in Psychology*. (1986). P. D. Ashworth, A. Giorgi & A. J. J. de Kooning (Eds.). Pittsburgh, PA: Duquesne University Press.

Obviously, this is the first publication we come across where Giorgi did not serve as the major editor. Even though, it still serves as a fine tribute to his lifelong work as the premier figure in the area of qualitative research. In his Introduction, the senior editor acknowledges Giorgi’s trailblazing endeavors to develop and advance qualitative research in psychology. The book consists of the “Proceedings of the International Association for Qualitative Research” and includes one article by Giorgi, “Theoretical Justification for the Use of Descriptions in Psychological Research” (pp. 3-22). In this article Giorgi touches on the heart of the matter when he writes that “a phenomenologically grounded science uses a descriptive approach in order to obtain the facts of a given experience in order to clarify their meaning” (p. 8).

"Meaning" is a key word here. The human science researcher, employing a qualitative methodology, unlike the traditional psychologist, is not so much interested in discovering the "causes" of the experience or how to "explain" it, but rather wishes to elevate the experience to a higher level of clarification by the explication of its fuller meaning. Still, following the trail blazed by Husserl, Giorgi demonstrates that the qualitative researcher can be present to meanings “as directly as pointer-readings can reveal numbers” (p. 19). Beyond question, this article is required reading for anyone seriously interested in understanding qualitative research with a phenomenological orientation. It is rare, and perhaps unique, in the psychological literature to find one article where such topics as the "meaning of experience", "behavior", and the "psychological" itself are so richly explained.

The Simon Silverman Phenomenology Center at Duquesne University

Spiegelberg (1972) would write of him, “Without Straus, phenomenological psychiatry in America would have remained a "promissory" intention without live "fulfillment". In more than one sense he is today its most vital embodiment” (p. 262). Giorgi would have met Straus, probably for the first time, when he attended the First Lexington Conference organized by Straus and presented in 1963. In 1965 at the Third Lexington Conference on The Phenomenology of

Memory, Giorgi participated with Straus on a panel discussion. Due to these initial contacts with Giorgi and other Duquesne faculty members, Straus would be invited to Duquesne to teach a graduate course in the Fall of 1963 and the Spring of 1970. Over the coming years, the Duquesne University Press would publish all five volumes of the Lexington Conferences.

Given this rich association with the Duquesne Group, when word reached the Duquesne campus that Straus had died on March 20, 1975, Giorgi decided at once to attend his funeral. Straus would have been pleased with this decision for he also knew of Giorgi from personal correspondence with the great Dutch phenomenologist, F. J. J. Buytendijk. In a letter of July 1, 1969, Buytendijk had written to Straus of a visit from Giorgi, “a young psychologist very involved in phenomenology” (Struyker-Boudier, 1988, p. 87), and in a letter dated September 14, 1971, he informs Straus that he has received the first issue of the *Journal of Phenomenological Psychology* edited by Giorgi (p. 87).

After the funeral of Straus on May 22, Giorgi met with Mrs. Straus to express his sympathy and pay his respects. At this meeting she asked him if he would like some of her husband’s books which she was distributing among his friends and colleagues. It seems like an inspired moment when Giorgi suggested that she might want to consider keeping his library intact and donating it to some university, perhaps Duquesne (A. Giorgi, personal communication, October 11, 1994).

Upon his return to Duquesne, Giorgi met with the University Librarian and was able to convince him to accept the library of Straus as a special collection. Giorgi then returned to Lexington with Fr. Edward Murray, C.S.Sp., Chair of the Department of Psychology at Duquesne, to seal the agreement with Mrs. Straus. Not only did she agree to donate the library, but her husband’s manuscripts, personal files and manuscripts as well, and even his office furniture which he had been able to retrieve after his flight from Germany in 1938. After a follow-up meeting with the University Librarian and considerable private pondering over the matter, Giorgi decided, “Why not just make it a Phenomenological Center”?

Since the Philosophy Department as well as the Psychology Department enjoyed solid reputations in the area of phenomenology, Giorgi invited John Sallis, a renowned Heideggerian scholar at Duquesne, to work with him as the Co-director of the new Center (A. Giorgi, personal communication, November 11, 1994).

As Giorgi envisioned it, the purpose of the Center would be “to contain all the literature on phenomenology, in all of the original languages and wherever it infiltrated” (A. Giorgi, personal communication, May, 2002). From its beginning, Giorgi decided that the Center should be a “Live Center”, not merely a repository of books, but an active sponsor of new publications, lectures and symposia.

The Administrative Council of the University officially established the Center at its regular meeting on April 29, 1980. Once the Straus library actually arrived at Duquesne in February of 1977, Giorgi faced the challenge of finding the funds to support the Center, especially its “Live” activities. He immediately thought of Simon Silverman, who had already proved to be a good friend in the past when Giorgi was seeking funds for his new journal. When asked, Silverman readily agreed to be the *bon ange*. As an expression of appreciation and gratitude, there was universal agreement that the Center be named in his honor, “The Simon Silverman Phenomenology Center”. Giorgi worked tirelessly to promote the Center and singlehandedly acquired the Archives of E. Straus, A. Gurwitsch, and S. Strasser that now grace the Center, as

well as the Jan Bouman Collection. With the able collaboration of Dr. Richard Rojcewicz, he initiated in 1983 the first Annual Spring Symposium of the Center.

At this point in its history, 2008, the Center holds in excess of 20,000 volumes, plus 2,000 filed and indexed articles related to existential-phenomenology, a complete set of the Husserl Archives, the Moser transcripts of Heidegger's Marburg lectures, and F. J. J. Buytendijk's *Pensée Repensée*. Thanks to the initial vision and action of Giorgi, the Center contains the largest collection of existential-phenomenological literature worldwide.

Retrospective

Giorgi's academic and scholarly career at Duquesne University from 1962 to 1986 amply demonstrates his monumental contributions to psychology as a human science. As a young academic, he had appeared on the American psychological scene at a moment in history when the science of psychology had lost its soul to Freudian instinct theory and its mind to the tyranny of Skinnerian S-R behaviorism. However, "the times they were achanging", and many psychologists perceived an urgent need for psychology to change with them.

Throughout his career, Giorgi would find himself always on the frontline and down in the trenches in this effort to revision psychology and direct it away from its naturalistic orientation toward a more human science future. From the outset, he faced two immense challenges. Erwin Straus (1952) once expressed the first task when he wrote, "To regain the genuine theme of experiencing we will have to remove the historical debris under which it is buried at present" (p. 315). Straus would clarify his meaning when he wrote "of the urgent task to rediscover once again the problem hidden through familiarity in the life world or obscured through scientific interpretation" (1974, p. 89). To respond to this challenge, in his early work, Giorgi engaged in a critique of the naturalistic approach that had shaped psychology from its birth. Beyond this critique, his primary goal from the beginning was to restore the "human to human" psychology, both at the theoretical and praxis level. This major goal flowed naturally from his long-held conviction that "When it came to genuinely human problems that had to be solved at a properly human level, psychology was no better than common sense" (1984, p. 21).

To promote his positive agenda for a renewed psychology, Giorgi would find strong support in the philosophy of Husserl, especially with his notion of the intentionality of consciousness. Here was the riposte to the psychologists so enchanted with the models of physics and chemistry. Today, we could add neurology and genetics. None of these can ever serve as adequate models for psychology, for as Giorgi (1984) points out, though they all involve materiality, only consciousness and experience, "while embedded in materiality, always transcend it" (p. 30). Sartre's notion of situated behavior and Merleau-Ponty's notion of structure also contributed mightily to Giorgi's project for a human science psychology. Influenced by their insights, he would write, so contrary to traditional psychology, that "it is not the organism itself that is the sufficient condition of constituting the proper object of psychology, but rather the organism in relation to a situation [...] the situation as it is for the organism" (1984, p. 21).

At the level of praxis, Giorgi's empirical qualitative research methodology has taken on the status of a holotype for all empirical phenomenological research. In addition to the actual concrete steps of the methodology, he made a major contribution to empirical research in psychology when he articulated the major co-constituents of the total research process, namely:

“(1) The constitution of the research situation; (2) the constitution of the data; (3) the constitution of the data analysis procedures; and (4) the constitution of interpretive and communicative procedures” (1975, p. 74).

In the Introduction to her encyclopedic work, *Phenomenology World-Wide* (2002), Dr. Anna-Theresa Tymieniecka extolled “phenomenology as the inspirational force of our time” (p. 1). Giorgi would be the first to acknowledge the profound influence of that force in his own life and in his own work. In a previous quoted citation in this essay, Spiegelberg (1972) once said of Erwin Straus that without him, “phenomenological psychiatry in America would have remained mostly a promissory "intention" without live "fulfillment" [...] he is today its most vital embodiment” (p. 262). We can say with equal justice that without Giorgi, human science psychology and empirical-phenomenological research may well have remained only a promissory intention without live fulfillment. He remains their most vital embodiment to this day.

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Gregory Zilboorg, in his *History of Medical Psychology* (New York, 1941), claimed that medieval medical practitioners were afraid to look into either normal or abnormal psychology and that the mentally ill were frequently regarded either as possessed by a devil or as witches. Introductory texts have occasionally taken this argument several stages further, claiming that the mentally ill in the Middle Ages were liable to be tortured or burnt at the stake as a consequence of the belief that they were possessed by a devil. Historians of psychology in the later twentieth century did not substantiate A history of Giorgi's contributions to the Psychology Department and Phenomenology Center of Duquesne University in his twenty-five years there. In T. F. Cloonan & C. Thiboutot (Eds.), *Les Collectifs du CIRP: Vol. 1. The redirection of psychology: Essays in honor of Amedeo P. Giorgi* (pp. 233-247). Montreal, Quebec, Canada: Interdisciplinary Circle of Phenomenological Research, University of Quebec at Montreal. *The phenomenological method in psychology* *The handbook of humanistic psychology: Theory, research and practice*. Jan 2014. S Churchill.Â Montreal, Quebec, Canada: Interdisciplinary Circle of Phenomenological Research, University of Quebec at Montreal. *Cartesian Meditations*.