

**DOCUMENTARY ANALYSIS ON INFORMATION COMMUNICATED ABOUT
BLOOD TRANSFUSION BY THE DOCTRINE OF JEHOVAH'S WITNESSES**

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NOVEMBER, 2021

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE
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**DEPARTMENT OF LIBRARY AND INFORMATION SCIENCE,
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NOVEMBER, 2021

DECLARATION

I, Titilola Abigail MAFE, a postgraduate student of the Department of Library and Information Science, with registration number P18EDLS8820, hereby declare that this dissertation titled: **Documentary Analysis on Information Communicated about Blood Transfusion by the Doctrine of Jehovah's Witnesses**, has been written by me in the Department of Library and Information Science, Ahmadu Bello University, Zaria. All literature consulted in the course of the research work have been duly acknowledged in the text and list of references provided. No part of this dissertation was previously presented for another degree, diploma or certificate at this or any other institution.

Titilola Abigail MAFE

Date

CERTIFICATION

This dissertation titled: **Documentary Analysis on Information Communicated about Blood Transfusion by the Doctrine of Jehovah's Witnesses** written by Titilola Abigail MAFE has met the regulations governing the award of the degree of Masters of Library Science (MLS) of the Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This dissertation is dedicated to the memories of my parents,late Elder Paul Balogun Kolawole Audu and my beloved mother,late mother-In-Israel, Irete Olayemi Balogun Kolawole Audu, who had so much interest in seeing that I succeed in life.

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TABLE OF CONTENTS

Content	Page
Title Page	i
Declaration	ii
Certification	iii
Dedication	iv
Acknowledgements	v
Table of Contents	vii
List of Appendices	x
List of Abbreviations	xi
Abstract	xii
 CHAPTER ONE: INTRODUCTION	
1.1 Background to the Study	1
1.2 Statement of the Problem	3
1.3 Research Questions	4
1.4 Objectives of the Study	4
1.5 Significance of the Study	4
1.6 Scope of the Study	5
1.7 Operational Definition of Terms	5
References	8
 CHAPTER TWO: REVIEW OF RELATED LITERATURE	
2.1 Introduction	10
2.2 Research Paradigm	10
2.3 Social Constructionism	11
2.4 Social Epistemology	14
2.5 Human Information Behavior	18

2.6	Health Informatics	19
2.7	Theory of Normative Behaviour	20
2.8	Previous Studies that Adopted Theory of Normative Behaviour	23
2.9	Summary of the Review	29
	References	30

CHAPTER THREE: RESEARCH METHODOLOGY

3.1	Introduction	33
3.2	Research Method Adopted	33
3.3	Research Design	34
3.4	Population of the Study	35
3.5	Sample and Sampling Technique	35
3.6	Instrument for Data Collection	37
3.7	Procedure for Data Collection	38
3.8	Procedure for Data Analysis	38
3.9	Trustworthiness and rigour of the Study	40
	References	42

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1	Introduction	44
4.2	Document Selection	44
4.3	Document Analysis	44
4.4	Description of Emergent Categories	46
	References	55

CHAPTER FIVE

5.1	Discussion of Findings and Implications	57
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CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1	Introduction	69
6.2	Summary of the Study	69
6.3	Summary of the Findings	70
6.4	Contributions to the Body of Knowledge	70
6.5	Limitation of the Study	71
6.6	Conclusion	71
6.7	Recommendations	72
6.8	Suggestions for Further Study	73
	Bibliography	74
	Appendices	80

LIST OF APPENDICES

Appendix	Page
A Research Questions, Categories and Sub – categories	80
B Coding Template	81
C Selected Documents for Content Analysis	110
D Graphic Summary of Data Analysis	113

LIST OF ABBREVIATIONS

ABU:	Ahmadu Bello University
Et al.:	And Others
Dr.:	Doctor
HIB:	Human Information Behaviour
HIV:	Human Immunodeficiency Virus
JW:	Jehovah Witness
Mal.:	Malam
Mr.:	Mister
Mrs.:	Mistress
Prof.:	Professor
S:	Serial
TNB:	Theory of Normative Behaviour
WHO:	World Health Organisation

ABSTRACT

Information plays a key role in determining the course of action for people over the centuries. Doctrines are built from information codified, continually shared, accepted for truth and applied, capable of shaping human behaviour. Relating with information influences information behavior, capable of affecting how we make sense of current realities. The study investigated the doctrine of Jehovah's Witnesses on information communicated to them about blood transfusion; to achieve this, four research questions were raised as follows: What information are communicated to Jehovah's Witnesses about blood transfusion? How do Jehovah's Witnesses make sense of the information communicated about blood transfusion? What frame of reference do Jehovah's Witnesses apply to make sense of the information communicated about blood transfusion? How does Chatman's theory of normative behaviour explain the refusal of blood transfusion information by Jehovah's witnesses? The study was qualitative premised within the interpretive paradigm, with the Chatman's Theory of Normative Behavior used as a theoretical framework for the study. Documentary analysis method were used to examine thirty-two (32) documents. Inductive approach was employed in analyzing the data realized from the content analyzed from the different sources of information which yielded one hundred and eight (108) narratives. The narratives were organized into Sixteen (16) recurring topics and further collapsed into nine (9) categories to explain prohibition of blood transfusion information by Jehovah's Witnesses. The findings of the study revealed that information communicated to Jehovah's Witnesses was that blood transfusion is prohibited, an injunction to be precise with penalties inferred for potential defaults. The study also found that Jehovah's Witnesses adherents do not entirely have freedom of choice of course of action regarding information communicated about blood transfusion because of the fear of ex-communication from the religious community. The study found that the frame of reference applied by Jehovah's Witnesses in making sense of the information communicated about blood transfusion is strictly doctrinal (that is, only God saves life and not blood transfusion). recommendations were made that health information professionals and other stakeholders should design information programs on resistance to blood transfusion taking cognizance of the worldviews of the Jehovah's witnesses, from understanding the constructs of Chatman's theory of normative behaviour, health information professionals and policy makers should design different and special information programs targeted at addressing doctrinal belief and spirituality issues of Jehovah's Witnesses on issues related to blood transfusion.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Four million eight hundred thousand (4.8) humans die yearly due to scarcity of blood or blood associated issues (Miller Keystone Blood Centre, 2015). The 4.8million mortality rate is greater than 116,000 in World War1 and 400,000 in World War 11(Hedges, 2003). This indicates the importance of being attentive to blood associated issues which includes anemia, hemophilia, blood clots, and blood cancers such as leukemia, lymphoma, and myeloma. One measure followed to lessen the negative outcomes of blood associated issues is blood transfusion, which refers to the procedure of giving blood intravenously immediately into the bloodstream (Blelefeldt, 2009; United States Department of Health and Human Services).

For a long time, people have pressured the vital position of blood transfusion in enhancing fitness and wellbeing (Rubin, 2012; United States Department of Health and Human Services, 2015). In spite of the gain of blood transfusion, a few groups do not subscribe to the concept of blood transfusion, groups as the Jehovah's witnesses. For instance, the Jehovah's Witnesses are of the opinion that blood have no account to be transfused (Doyle 2011, Nwadinigwe, Okwesili, Ogbu and Lekwa, 2014). Thus, medical scholars argued that people in want of blood transfusion because of clinical condition, have to be transfused with blood; in any other case they are in chance to go through ill-fitness such as deformities, extend illness, and might even result in mortality (Brown 2013, Bloom 2014). In spite of those negative outcomes of refusing blood transfusion, the Jehovah's witnesses will instead opt to die than be given blood transfusion. Many researches were performed to lessen the outcomes of refusing blood transfusion (Rogers & Crookston, 2006). These researches have helped in offering intervention programmes like blood monitoring and screening by blood technologist(Doyle, 2011; Durban, 2014). Unfortunately, those

intervention programmes seem to have little effect as numbers of instances of refusing blood transfusion persist. In order to enhance the efficacy of the intervention programme for attractiveness of blood transfusion amongst groups that chronically withstand blood transfusion, researchers have recommended the need to layout an intervention programme from the social norms perspective with regards to fitness statistics system. This is due to the fact fitness statistics is the facts associated with a man or woman's clinical history, consisting of symptoms, diagnoses, tactics, and outcomes. A fitness document consists of statistics such as: a patient's history, lab results, X-rays, scientific statistics, demographic statistics, and notes (American Health Information Management Association, 2020). A patient's fitness statistics may be regarded to compare how the patient's fitness has changed; and the way clinical interventions can alternate fitness outcomes. Blood transfusion is one of the regions in which clinical interventions are wanted which will attain top fitness outcomes. Blood transfusions are generally very safe, due to the fact that donated blood is cautiously tested, handled, and stored. However, there may be a small hazard which maybe an additional slight to intense response to the donor blood. Others are headaches, fever, coronary heart or lung headaches, alloimmunization. Some humans have fitness issues from getting an excessive amount of iron from common transfusions. There is likewise a completely small hazard of having an infectious ailment such as hepatitis B or C or HIV via a blood transfusion. For HIV, that danger is much less than one in 1 million. Scientific studies and cautious clinical controls make the delivery of donated blood very safe. Blood transfusions are among the most common medical procedures in the nation (National Institutes of Health, 2017) Therefore, the significance of designing an intervention programme from the social norms perspective is that issues associated with resistance are behavioural; behaviours are rooted in social norms. The study investigated

the doctrine of Jehovah's Witnesses on information communicated to them about blood transfusion using the social constructionist theory.

1.2 Statement of the Problem

Blood transfusion saves life, it forestalls bleeding, increase low hemoglobin levels and maintains the coronary heart pumping (Rubin, 2012, United States Department of Health and Human Services, 2015). In spite of the blessings of Blood transfusion in saving life, there are segments of the populace that do not accept blood transfusion; the Jehovah's Witnesses do not accept blood transfusion leading to mortality and morbidity (Brown, 2013). Intervention programmes aimed toward encouraging Jehovah's Witnesses to accept blood transfusion consists of: the use of pills that increase blood volume (erythropoietin) or lower post-operative bleeding (antifibrinolytics), devices that preserve blood (intra operative blood salvage and blood sparing interventions), autologous predonation, normovolemic hemodilution and cold surgery (Adler, 2013; World Health Organisation, 2015). However, in spite of those intervention efforts, research indicated that the Jehovah's Witness nevertheless resist blood transfusion (Doyle, 2011; Nwadinigwe, 2014; Shrestha, 2015).

The motive for non-adoption and use of blood transfusion services and information amongst Jehovah's Witness consists of doctrine and beliefs that are primarily based totally on non - secular beliefs (El- Hamamy and Newman, 2011; Chand, Subramanya and Rao, 2014). The non-attractiveness of blood transfusion among Jehovah's Witnesses has resulted to deaths of thousands of Jehovah's Witnesses and morbidities (Brown, 2013). In the twenty first century, no man or woman have to die because of refusal of a service that is beneficial. To lessen the negative consequence, there may be a compelling need to uncover the doctrines of Jehovah's Witnesses on information communicated about blood transfusion from their very own perspective. This would enable information programme

specialist and communication experts to design an effective and efficient information programmes that are suitable for the Jehovah's Witness communities.

1.3 Research Questions

This study sought to address the following questions:

1. What information are communicated to Jehovah's Witnesses about blood transfusion?
2. How do Jehovah's Witnesses make sense of the information communicated about blood transfusion?
3. What frame of reference do Jehovah's Witnesses apply to make sense of the information communicated about blood transfusion?
4. How does Chatman's theory of normative behaviour explain the refusal of bloodtransfusion information by Jehovah's witnesses?

1.4 Objectives of the Study

The following objectives guided this study:

1. To document the information communicated to Jehovah's Witnesses about bloodtransfusion.
2. To find out the sense made by Jehovah's Witnesses on the information communicated about blood transfusion.
3. To identify the frame of reference, apply by Jehovah Witness to make sense of the information communicated about blood transfusion.
4. To findthe way Chatman's theory of normative behavior can be used to explainrefusal of blood transfusion information by Jehovah's witnesses.

1.5 Significance of the Study

This study would help in understanding the reasons behind the refusal ofblood transfusion information by Jehovah's witnesses. As such, religious leaders and people who want to

find out more about the Jehovah's witnesses and blood transfusion will benefit from this study, it will help in packaging information through religious perspective. The study also provides an empirical documentation of the kinds of information communicated to Jehovah's witnesses about blood transfusion.

The study was conducted using the Chatman's Theory of Normative Behavior as a lens to better understand the reasons behind the refusal of blood transfusion information communicated to Jehovah's witnesses. This contributes to the growing body of knowledge, specifically in the area of studies that would adopt the Theory of Normative Behavior to study issues related to doctrines. Apart from the people who want to know more about Jehovah's witnesses in relation to refusal of information communicated about blood transfusion, researchers in the field of information management, philosophy of religion, health among others can use this research for their studies. Furthermore, the study can be used to design a useful intervention programme that would suit the knowledge of the Jehovah's Witnesses in relation to their health management behaviour.

1.6 Scope of the Study

This study is limited to the Jehovah's Witnesses in Nigeria who are faced with the doctrine of refusing blood transfusion. The data collected was only from the documents that contained information about Jehovah's Witnesses, who are faced with the doctrine of refusing blood transfusion. This is because the researcher approached many of these people and eventually discovered that based on their beliefs, they are not even allowed to talk about blood transfusion. Hence, the researcher resorted to documentary analysis.

1.7 Operational Definition of Terms

The following terms are defined operationally as used in the study:

Blood Transfusion: A blood transfusion is the transfer of blood or blood products from one person (donor) into another person's bloodstream (recipient).

Doctrine: is a belief, theory, or set of beliefs, especially political or religious, taught and accepted by a particular group.

Information: The ideas pass to Jehovah's Witnesses in relation to blood transfusion

Jehovah's Witnesses: A group of Christian denomination with beliefs different from mainstream Christianity. Jehovah's Witnesses are best known for their door-to-door preaching, distributing literature such as *The Watchtower* and *Awake!*, and for refusing military service and blood transfusions.

Documentary Analysis: refers to the various procedures involved in analyzing and interpreting data generated from the examination of documents and records relevant to a particular study.

Doctrine of Jehovah's Witness: The Jehovah's witnesses base its beliefs and doctrines on the original and expanded teachings of Charles Taze Russell, Judge Joseph Franklin Rutherford, and their successors.

The Witnesses' teachings stress strict separation from secular government. Although they are generally law-abiding, believing that governments are established by God to maintain peace and order, they refuse on biblical grounds to observe certain laws. They do not salute the flag of any nation, believing it an act of false worship; they refuse to perform military service; and they do not participate in public elections. These practices have brought them under the scrutiny of government authorities

The leadership makes no provision for members to criticize or contribute to official teachings and all Witnesses are expected to abide by the doctrines and organizational requirements as determined by the Governing Body. Watch Tower Society publications strongly discourage Witnesses from formulating doctrines and "private ideas" reached through independent Bible research. Members who promote privately developed teachings contrary to those of the Governing Body may be expelled and shunned.

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CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter presents the review of previous studies concerning underlying philosophical assumptions, paradigms, meta-theory and theories in relation to this study. It is presented as follows:

- 2.2 Research Paradigm
- 2.3 Social Constructionism
- 2.4 Social Epistemology
- 2.5 Human Information Behaviour
- 2.6 Health Informatics
- 2.7 Theory of Normative Behaviour
- 2.8 Previous Studies that Adopted Theory of Normative Behaviour
- 2.9 Summary of the Review

2.2 Research Paradigm

A research is guided inside a scholarly paradigm. Paradigm allows scholars with the lens of enquiry. It is described as a set of primary ideals representing the holders' (or researchers') worldview (Guba and Lincoln, 1994). It defines the character of the arena and the connection among people and the encompassing world. Several research paradigms exist positivisms and interpretative. Positivisms paradigm believes in an objective reality. To base inquiry in this method means employing what Lee & Baskerville (2003) refers to as "hypothetico-deductive" logic, intending from fashionable hypotheses to details with the goal of explaining the "actual word". Interpretative on the contrary, believes that a principle will continually belong to the precise setting where it was developed. This approach of qualitative inquiry does not strive for universal laws as it recognizes that the subjective meaning of people's experiences is what matters and shape reality (Lee &

Baskerville, 2003). This research paradigm will guide the researcher to grasp the subjective meaning of information communicated to Jehovah's Witnesses about blood transfusion. An interpretive philosophy appears to be a surprisingly suitable method to apply here, for you to supply an account to take a look at what captures the perspectives of Jehovah's Witnesses about the information communicated to them about blood transfusion. Interpretive studies paradigm explains that understanding is gained, or at the least filtered, through social buildings including language, consciousness, and shared meanings (Klein & Myers, 1999). In addition to the emphasis at the socially built nature of truth, interpretive studies recognize the intimate relationship between the researcher and what's being explored, and the situational constraints shaping this technique. Furthermore, uniform causal links that may be set up to take a look at the natural technological know-how cannot be made in the world of the lecture room wherein instructors and learners assemble meaning. Therefore, the position of the scientist in the interpretivist paradigm is to, "comprehend, provide an explanation for, and demystify social truth through the eyes of various participants" (Cohen, Manion, and Morrison, 2007). Researchers on this paradigm seeks to comprehend and provide an explanation for social phenomenon as opposed to predicting it. Scholars adapting interpretative paradigm have many alternatives of adapting interpretative, one manner is social constructionism.

2.3 Social Constructionism

Social constructionism attracts interest to the truth that human experience, which includes belief is mediated traditionally, culturally and linguistically. That is, what we understand and experience is by no means an immediate mirrored image of environmental situations however need to be understood as selected readings of those situations (Willig 2001). Social constructionism believes that an incredible deal of human life exists as it does because of social and interpersonal impacts (Gergen 1985). The use of a social

constructionist metaphor opens the opportunity for one to remember the manner wherein each human being's social, interpersonal truth is built through interplay with different humans and makes a specialty of the impacts of social realities of people's lives (Freedman & Combs, 1996; Gergen, 1999). The metaphors through which we shape our lives have a profound effect on what we understand and what we do. Adopting a social constructionist worldview gives beneficial thoughts about the 'reality' on how Jehovah's Witnesses assemble meanings on information communicated to them about blood transfusion.

Realities are Socially Constructed. A relevant tenant of social constructionism is that ideals, legal guidelines, social customs are the goods of social interplay (Freedman & Combs 1996). Our shared variations of truth are fashioned through the goings-on between people in the route of their regular lives. Burr, (1995) states that the implication of that is that realities are traditionally and culturally relative. Social constructionists place incredible emphasis on inter - subjective influence and impact on language, family, and lifestyle on the development of the meanings and metaphors through which we stay. From this standpoint, our traditions are sustained through a non-stop technique of producing meaning together (Burr, 1995). This has critical implications on the information communicated to Jehovah's Witnesses about blood transfusion.

If realities are socially built, then the resistance to blood transfusion is rooted in the social practices. The social practices of all life begin, are recreated in the present and finally end. The cap potential and approaches of decoding matters differs in race and region in addition to the cultural practice, and then we say right from the start that there is no universal human nature. Realities are constituted through Language. Perhaps the maximum pervasive effect that the postmodern social constructionist derives from its use of interpretive methodologies primarily is based totally on the version of language and discourse (Sey, 1999). Social constructionism asserts that the language we use constitutes our world and

ideals. It is in language that humanity creates their perspectives of truth. The simplest worlds that we are able to understand are the worlds we proportion in language. Furthermore, language is not always the simplest passive receiving of pre-existing reality however an active, interactive technique (Freedman & Combs, 1996). Language organized into discourses has a tremendous energy to form the manner our experience and behaviors in the world. Language consists of the primary classes that we use to understand ourselves and have an effect on the manner we act as ladies or as men and reproduces the manner we outline our cultural identity (Burman & Parker, 1993). When we speak about any phenomenon (our personality, attitudes, feelings for example), draw on shared meanings. Burman and Parker (1993), state that language produces and constrains that meaning. Meaning does not only reside in the individual's head.

Realities are Organized and Maintained through Narratives. If the realities we inhabit are brought forth in the language that we use, they may be then saved alive and exceeded alongside the narratives we live tell (Freedman & Combs 1996). In effect, we become aware of ourselves through narration (Gergen, 1999). A narrative assist individual makes sense of their experience which includes pleasure and sadness. People live according to these narratives. In view of this, the researcher will explore how Jehovah's Witnesses make sense of the information communicated about blood transfusion. There are no any critical truths in social constructionist worldview, in view that one cannot objectively understand truth all we are able to do is interpret and explore experience. There are many feasible experiential realities (Freedman & Combs, 1996; Gergen, 1999). Knowledge is visible as cost weighted down and subjective, for this reason objective neutrality is impossible. Social constructionism is critical that understanding is taken for granted, as understanding is continued through social practices which might be continuously shifting (Doan, 1997).

The world within which we exist is ruled through establishments which might be socially built through its individuals over many generations (Henning, 2005).

These establishments are our society or lifestyle, and that they set up the ideals, practices, customs, and words that direct our behaviors and give expression to our experiences (Henning, 2005). Reality is subjective as we view it through the lenses bestowed on us through lifestyle (Henning, 2005).

A social constructionist is consequently inquisitive about the normative or grand narratives which might be fashioned through and in flip have an impact on people and against which people measure themselves. It is in part through figuring out the dominant discourse winning in our society and challenging them that new meaning can emerge (Rapmund, 1996).

This leads to explore the frame of reference applied by Jehovah's Witnesses to make sense of information communicated about blood transfusion from social epistemic approach. This approach offers a frame for understandings the knowledge and beliefs of individuals in the context of communal setting.

2.4 Social Epistemology

Social epistemology gives a body for exploring the methods and extent to which knowledge and practices are social. It is concerned with how people assemble knowledge about their truth. This definition suggests that social epistemology take a look at the procedures through which society as a whole seeks to attain an information relation to the overall environment- physical, psychological, and intellectual. Social epistemology simply lifts the subject from the intellectual existence of man or woman to that of the society, nation, or culture.

This technique will assist in understanding the social nature of knowledge in a communal setting. Knowledge is constantly embedded in a few social collective and is subject to cultural assumptions, practices, and power relations running inside that communal setting. Understanding the nature of communal settings plays a vital role in interpreting the factors that influence their life decisions, and how they relate with other worldviews. The Jehovah Witness community have their unique practices which is a popular doctrine practiced by their adherents all over the world.

Jehovah Witnesses

The Jehovah Witnesses (JW) have their roots entrenched in accounts of two books on the pre-history of the Jehovah's Witnesses, the era before the movement became an identifiable body of believers. These focus on the founder-leader, Charles Taze Russell, and his early followers, known as the Bible Students (Knox, 2017). Russell was a haberdasher from Pennsylvania who had sufficient personal wealth to spread his interpretations of the Bible through the distribution (by sale and gratuitously) of literature. After becoming disillusioned with the mainstream Christian churches, Russell turned to scripture for insights into the nature and timing of the second coming (Knox, 2017). In 1852, Charles Taze Russell defected out of a congregational church and became a skeptic after attending bible studies influenced by the teachings of Seventh Day Adventism. He later began his own group who developed a fusion of end-times + individualism. In 1876, he was elected 'pastor' of his own bible study group. Three years later in 1879, some of Russell's views were published in magazines and tracts which eventually led to the incorporation of "Zion's Watchtower & Tract Society". In 1917, a man named Joseph Rutherford took over the organization. It was under his leadership that the term 'Jehovah's Witnesses' was made official in 1931. In 1942, a man named Nathan Knorr took over the organization; and under his leadership Jehovah's Witnesses completed a new bible

translation entitled New World Translation of the Bible in 1961. It became the official bible of Jehovah's Witnesses.

JW subsists today because of how laws shaped society and how minority religions interact with their social and political environment over time. Different countries' have legal structures, codes, and practices which provide varying structural opportunities for minority religions in terms of rights and privileges, fund-raising capabilities, and religious autonomy (Côté, 2007). In France, entities of Jehovah's Witnesses are incorporated as associations with the exclusive purpose of worship, with limited tax exemption, while in Canada, comparable entities acquire legal personality as charities, according to common law definition, with tax exemption and the capacity of being active in four areas: "relief of poverty, advancement of education, advancement of religion, and other purposes beneficial to the community" (Côté, & Gunn, 2005).

On their place as a religion, Cote (2007) states that:

"Jehovah's Witnesses are emblematic of what sociologists of religion call "sects" for two reasons. First, Jehovah's Witnesses see themselves as a congregation of morally qualified believers set apart from worldly society and from compromised denominations. Second, they find in political neutrality—separation of religion from government and absence of involvement in party politics and elections—a sign of their faithfulness to the only true religion" (Côté, 2007).

Doctrine

Jehovah's Witnesses are the followers of a Christian-based religion perhaps best known for their 'door-to-door' evangelising activities. It is a millennialist religion, with followers believing that we are living in the last days and that Armageddon is fast approaching. Jehovah's Witnesses are also known for their refusal of blood transfusions; for not voting or bearing arms; and for not celebrating Christmas, Easter or their own birthdays. In 2017,

there were just over 8.4 million Jehovah's Witnesses in 240 'lands and territories' worldwide(Re: ONLINE, 2019).

They have their codes of beliefs, theology and doctrine. Theology has to do with the study of doctrine; and in particular times and places, doctrine has to do with human beings' experience with divine reality that comes to but also transcends those temporal and spatial specificities(House, n.d.).JW believe in God, whom they refer to as Jehovah, and the complete Bible (the Old and New Testaments which they call the 'Hebrew-Aramaic Scriptures' and the 'Christian Greek Scriptures') as his 'inspired message'. Jesus is believed to be the Son of God and the saviour but not part of a Trinity (Re: ONLINE, 2019). The name, Jehovah's Witnesses, adopted in 1931, is said to identify both their God and their mission – in Isaiah 43:10-12 God says 'you are my witnesses.'

As a deterrence for defaulting against the codes of beliefs, the JW practice of "disfellowshipping" began in the early 1960s. Practically, "disfellowshipping" involves rigid ostracism by fellow Jehovah's Witnesses, (The Watchtower, 1981) cited In: (van Bogaert & Ogunbanjo, 2013). The term "disfellowshipped", similar to that of excommunication, has been changed by the elders to "disassociation" from the fellowship following individual autonomous choice or other evidence offered(van Bogaert & Ogunbanjo, 2013). One such situation that could lead to disassociation is accepting blood transfusion.

Blood Transfusion

The JW identity is seen in their distinctive beliefs and practices which include; not accepting blood transfusions, not celebrating birthdays, and proselytizing through knocking on doors in their neighbourhood. On not accepting blood transfusion, Ariga (2009) expounds the reasons stating that "religious and ethical view of Jehovah's Witnesses is

based on the Bible, which they accept as God's inspired Word". They believe that obeying Bible teachings is vital to their everlasting well-being(Ariga, 2009). Furthermore, they view the Bible commands, 'to abstain from blood' as including the avoidance of blood transfusions and they view blood as sacred, representative of the precious gift of life – Acts 15:28, 29; Leviticus 17:11. They see blood transfusion as eating blood, which negates the injunction about the sacredness of blood.

Blood transfusion, a routine lifesaving procedure, had its origins in many disasters before many aspects of safe transfusion were elucidated. In fact, the opposite procedure, blood-letting, was in use for centuries – an attempt to remove disease causing material from the body and restoring it to the necessary healthy balance of its core components(Nguyen & Desai, 2018).It is against the doctrine of The Watchtower and Bible Tract Society for their followers, the Jehovah's Witnesses, to accept blood transfusions (van Bogaert & Ogunbanjo, 2013). Biblical references, availability of medical alternatives to blood transfusion, patient's right to self-determination (legal) are some reasons(Ariga, 2009) advanced by the JW on their refusal of blood transfusion. This aspect of their doctrinal belief system has been a highly debated issue, with the science of blood transfusion challenged and even legal tussles emanating from split decisions taking during life and death situations especially on medical grounds. The forward and back challenges and counter-challenges has deeply influenced the human information behaviour of the group.

2.5 Human Information Behavior

Information Behavior (HIB) is conceptualized as "the totality of human behaviour when it comes to sources and channels of information, including both active and passive information seeking and information use." HIB is centered on understanding the conduct of humans as they interrelate with information. Drawing from the conceptualization of HIB,

information conduct is defined as: how Jehovah's Witnesses want, seek, search, select, and make sense of information communicated about blood transfusion. It additionally encompasses how Jehovah's Witnesses share information, how they keep away from, resist, use, and/or discard information communicated about blood transfusion. Two components of HIB are discussed in this study: information need, and information sources.

Information need is conceptualized as gap which acts as a barrier to achieving a favored goal. Drawing from Savolainen definition, information need is described in ways Jehovah's Witnesses discover gaps in the information communicated to them about blood transfusion. Information need prompts Jehovah's Witnesses choice for a higher information in their situations. In this sense, identification of information need is an essential step toward figuring out techniques and competencies needed to inspire Jehovah's Witnesses in enhancing their quality of life and wellbeing. For decades, scholars have stressed the benefits of identifying health information needs noting that it has helped patients in coping with health problems. For example, Jehovah's Witnesses can also additionally discover the need for information about blood transfusion and consciously search for information to gain a better understanding. Closely associated with the idea of information need is the perception of information sources that is described as "information channels." There are numerous theories that are authorized in understanding human information behaviour. One of the theories is Chatman's Theory of Normative Behaviour.

2.6 Health Informatics

Health informatics is the exercise of acquiring, reading and handling fitness statistics and making use of scientific standards together with fitness data generation structures to assist clinicians offer higher healthcare. It is about getting the proper data to the proper individual on the proper time. Hasman, Haux and Albert (1996) argues that Health Informatics targets

at enhancing the health system, medical research and training through the methodical evaluation and alertness of statistics. This reduces expenses and improves performance and excellence.

2.7 Theory of Normative Behaviour

The theory of normative behaviour (TNB) by Chatman explains the common or routine events or habitual activities that signify the regular truth of people that share a comparable cultural space. TNB tries to deal with how social expectancies and behavior have an effect on information practice (Burnett, Besant, & Chatman, 2001). The theory of normative behaviour constitutes 4 constructs: social norms, worldview, social types and information practice.

Social norms: refers to an experience of rightness and wrongness in social appearances inside a small world; Small world is described as a social institution wherein “mutual opinions and concerns are reflected by its members and in which the interests and activities of individual members are largely determined by the normative influences of the small world as a whole” (Chatman, 1999).

Social norms, includes the “requirements with which members of a social world comply in order to showcase ideal expressions of public conduct” (Chatman, 2000). These are guidelines, regularly implicit, which shape and standardize conduct. Social norms are the ‘matter of everyday life,’ this imply that social norms play an outstanding position in preserving a small world together. Although performed through an element of control, it permits members of a small world to have an experience of order and balance. Even though the limits of that world are set through social norms, most members feel disinclined to cross them (Chatman, 2000).

Worldview: is a complete philosophy that shapes a frame of ideals about human existence. “Is a system of shared experience that offers an outlook or factor of view” (Pendleton & Chatman, 1998). Chatman (2000) explains that worldview consists of language, values, meaning, symbols-all those things that members of a group jointly hold to be of importance and things deemed trivial or unimportant.

In turn, these outcomes of common customs and understandings of comparable experiences. One’s worldview “can continue to be the equal in the course of one’s lifetime, strengthened through the small world one inhabits, or it can alternate because the small world is expanded, contracted, or in any other case altered.” The value of having a worldview is that it offers a collective technique to the equal value as they input an individual’s awareness. It is the mastering of belief in relation with others that alerts members to be aware of the matters that they need to know.

Social types: a system of generalizations about humans, their roles, and the standard behaviour related to the roles (Pendleton & Chatman, 1998; Chatman, 2000; Burnett, Besant, & Chatman, 2001). Through the advent of social types, members of a group benefit practical clues to the methods wherein to behave, converse, and share information. Social typification can be a recursive manner; those generalized, labeled behaviors can also additionally “supply that individual a signature, which defines what position that individual performs in his social world” (Chatman, 2000).

Pendleton & Chatman (1998) extended the idea of social type to consist of common sense system wherein to create a typology of folks primarily based totally on predictable behaviours. In turn, those behaviors supply that individual a signature, which defines what position that individual performs in his social world. For example, one may be social type called ‘student’, ‘parent’, ‘liar’ and so forth.

Information behaviour: It refers to acting or not acting on available information (Chatman, 2000). This can consist of information use or non-use and information search or avoidance. This idea “connotes a broader view of information in the lives of people” (Pendleton & Chatman, 1998,). As Burnett, Jaeger, & Thompson (2008) note, “within unique contexts, information practices-like different every day activities need to be seen as normative”. Another essential theorist managing the idea of information practice is Wilson (1999) exploring models of information practice: The ‘uncertainty’, ‘project’ it creates a version that depicts the numerous methods to have a look at information practice in light of the information search paradigm.

Chatman (2000) shows five “propositions” that emerge from TNB those are general statements that describe the relationships among the four-primary concepts (social norms, worldview, social types, and information practice). These prepositions can aid successive researchers in describing the small worlds in their subjects. Five prepositions emerge from principle of normative behaviour.

- Social norms are requirements with which followers of a social world comply to showcase ideal expressions of public conduct.
- Members select compliance as it permits for a manner through which to verify what's normative for this context at this time.
- World-view is formed through the normative values that affect how followers reflect on consideration on the methods of the world. It is a collective, taken-for-granted mindset that sensitizes followers to be conscious of certain activities and to disregard others.
- Everyday truth incorporates a perception that followers of a social world do hold interest or interest sufficient to persuade conduct. The manner of placing persons in perfect classes of lesser or superior class may be understood as social typification.

- Human information practice is a construct in which to approach everyday reality and its effect on actions to gain or avoid the possession of information. The preference to determine the best path of action is pushed through by what followers' ideals are essential to help a normative way of life.

2.8 Previous Studies that Adopted Theory of Normative Behaviour

The theory of normative behaviour has been utilized by scholars to look at components of information behaviour in the context of definable social groupings of human beings. Its four constructs have additionally been used to provide an explanation for human information behaviour .

A study conducted by Worrall (2015) used the concept of social norms, social type and information behaviour derived from the theory of normative behaviour to look at the roles virtual libraries play, from a social attitude, as boundary items inside and throughout social worlds, information worlds, and communities. The purpose of the study is to increase understanding of the organizational, cultural, institutional, collaborative, and social contexts of virtual libraries, contexts with critical consequences on users, communities, and information behaviour. The study employs a case study technique and a combined techniques research design, using qualitative and quantitative techniques collectively. The following research questions fulfill the reason of this study within this setting: 1) what roles do Library Thing and Goodreads play, as boundary items, in translation and coherence among the present social and information worlds they are used within? 2) What roles do Library Thing and Goodreads play, as boundary items, in coherence and convergence of recent social and information worlds round their use? The study presents findings on the roles that two virtual libraries and digital virtual book club communities, Library Thing and Goodreads, play in the current and emergent community of their users. Findings additionally identified current use existing technology as a boundary item in most

Library Thing groups, at the same time using virtual library as an emergent site and technology was more common in many of the Goodreads groups. Many of the Goodreads groups additionally featured extra emergent social norms, regularly enforced with the aid of using moderators and energetic organization individuals. Most of the Library Thing groups featured extra emergent social types, with extra social ties present. At least unique sorts of groups seem to exist and be supported: the ones bounded by common norms and technology, and people bounded with the aid of using social networks and social ties.

A study conducted by Landry, (2014) to decided how time stress and emotion have an impact on people's information behaviour whilst accomplishing excessive stakes selection-making in the domestic shopping domain. Additionally, the study examined Chatman's Theory of Normative Behavior (Chatman, 2000), and the study found that Chatman's Theory of Normative Behavior explains excessive stakes deciders' information behaviour, however demonstrates boundaries concerning the "information behaviour" aspect of the theory. The study used qualitative methodology. carried out 33 semi-dependent interviews using a timeline approach and carried out eight observations with participants from the Seattle, Washington metropolitan area. Participants blanketed homebuyers and domestic shopping for stakeholders consisting of actual property agents, creditors and escrow agents. Data had been gathered from April 2012 via March 2013. The following questions had been raised: What degree does the interplay of time stress and emotion have an impact on people's information behaviour whilst engaged in excessive stakes selection-making? How do high stakes selection makers revel in information whilst the selection is made under time stress? How do high stakes selection makers revel in information whilst a selection is emotionally charged? How efficiently does Chatman's (2000) Theory of Normative Behavior provide an explanation for people's information behaviour whilst making excessive stakes choices? How do Information Grounds (Fisher, Durrance, Hinton, 2004)

emerge and assist people's information behaviour whilst making excessive stakes choices? The study identified two specific information behaviors among findings information use by proxy and changing one's regular information behaviour. The findings spotlight the effectiveness of Chatman's Theory of Normative Behavior for explaining people's information behaviour whilst engaged in high stakes selection-making at the same time as pinpointing the constraints of Chatman's information behaviour definition. The study additionally underscored the supportive nature of deciders' Information Grounds in addition to times wherein information behaviour went unsupported. The insights and hints arising from this study are probable advantages to the field, as structures may be evolved to help people's information behaviour whilst choices are emotionally charged or whilst deciders are forced to make selections under extreme time stress.

Musa (2013) applied Chatman's (2000) TNB to study and discover the social and cultural elements in resistance to polio immunization information in Kano. The purpose is to offer sparkling and greater insights into the phenomena of resistance to polio immunization information. These insights might also additionally guide future actions by public or non-public agencies charged with supplying polio-precise information on immunizations and the remaining removal of polio in Kano State. Using the constructionist view of truth and Chatman's (2000) TNB, the following questions had been raised: What are the motives for resistance to polio immunization information in Kano State, Nigeria, and how do these compare to those identified by Renne (2010) in Zaria, Kaduna state, northern place Nigeria? How does Chatman's (2000) theory of normative behaviour and her standpoint on social norms, worldview, social type, and information practice provide an explanation for resistance to polio immunization information in Kano State, Nigeria? What human information practices exist which are related to resistance to polio immunization information in Kano State, Nigeria?

The researcher adopts content evaluation method; this study adopted system for coding and figuring out issues from the chosen posted content applicable to the motives for resistance to polio immunization information in Kano State. According to Elo & Kynga (2008), issues in content material evaluation can provide an explanation for a phenomenon or construct a model.

The findings of Musa (2013) shows the social and cultural elements applicable to polio information resistance in Kano as follows: suspicion of Western nations; they positioned polio as a lower health priority; suspicion of the polio vaccines; mistrust of the Western health care system; issues about the management of polio immunization services; and the poor notion of promoters of polio immunization services. Findings interpreted using Chatman's theory shows that for there to be a sustained attractiveness of polio immunization information, there should be alternate way that information is communicated in the peculiarities of the social norms and worldviews of the discourse groups.

In Kano, the health ideals of local Kano citizens seemed to persuade strongly the social norms present at the time of this research. Such ideals set requirements of treating ailments and accepting orthodox health care services. What follows is an outline of the conflicts bobbing up among local requirements of remedy and accepting orthodox health care services. Conflicts in remedy behaviors or ideals about remedy are in part chargeable for the resistance to polio immunization information in Kano. The significance of understanding small world in Chatman's theory of normative behaviour additionally compares and contrasts small world and information grounds as contexts of everydayinformationseeking and sharing. More specifically, the focal point is on spatial and social elements constitutive of small world and information grounds. The study used qualitative method, the following research questions was asked in the study; 1) In which

approaches do the constructs of small world and information grounds specify the spatial and social elements constitutive of the context of everyday information seeking and sharing? 2) How are the relationships among spatial and social elements characterised in the above constructs? The findings of this study discovered that each tactic share interest in the numerous styles of co- presence of human beings as a fundamental element that allows or constrains information seeking and sharing. Second, both Chatman and Fisher dedicate interest to the features of the locales as places that afford face-to-face conversation.

Third, both approaches share interest in the social types as constructs that offer clues about the relevance of individuals as sources of information. However, the variations among the constructs of small world and information grounds appear to be extra sizeable than their similarities. The construct of small world places the fundamental emphasis on normative constraints of information seeking and sharing; the need to conform with the norms created by insiders is the fundamental motivation. Similarly, the norm of face saving occupies an imperative place. Overall, small worlds are depicted as particularly closed places whose inhabitant are sure to stay there for an extended time. Because of the dominant impact of insiders' views, the inhabitants are suspicious of information furnished from outsiders. Burnett and Nocasian (2008), using Chatman's (2000) TNB to study how people have interaction with information in a digital world. Burnett and Nocasian tested a print-primarily based totally digital network that interacted in the pages of the Romanian magazine Formula As which specializes in publishing letters from its readers. To study Formula As, they used Theory of Normative Behavior (Burnett, et al., 2001), which describes the approaches wherein Small Worlds defines social groupings yoked collectively with the aid of using shared issues, pastimes, behavioral norms, and approaches of handling information, assemble coherent collective identities to preserve their social contexts and interactions. Using the four fundamental ideas of Chatman's TNB:

Worldview, Social Norms, Social Types, and Information Behavior. Formula As started e-book in 1991 as a small, print-most effective, Romanian, standard hobby magazine, combining a focal point on fitness with social and political testimonies in addition to home and ecological issues. In the succeeding years, the magazine has turn out to be a main e-book to be had each in print and on line, concentrated on Romanians at home and abroad, with more than eight million readers worldwide. Owned and edited (with the help of an article staff) with the aid of using poet and creator Sanziana Pop, Formula As emphasizes interplay among its readers with the aid of using functioning mainly in its on-line version as a moderated asynchronous dialogue board, highlighting letters to the editor in preference to standalone articles.

Formula As functions as a sort of digital network. As is the case with a few well-set up computer-mediated groups (consisting of the WELL), its readers are bodily separated and scattered over big geographical regions without a built-in actual-time interplay. Rather, the Formula As network of readers keeps itself via the continued mediation of texts, that are infused with recognizable markers of affective and network-orientated bonds among the magazine's readers. As in different digital groups, Formula As texts are flexibly and publicly available for participants in the discursive area of the magazine.

The Formula As network differs from many regular digital groups not only because it makes use of a hybrid of print and CMC to connect its participants, however additionally due to its popularity as an edited magazine. Still, the Formula As network constitutes a textually-mediated Small World, created from individuals who share a selected set of common interest and popular modes of interplay.

Within its limits-its editorially mediated, asynchronous, distributed, and text—most effective structure-this Small World keeps its very own sturdy shared experience of meaning and values.

In conclusion, the Formula As network, as mediated in its publicly exchanged texts, actually functions in the parameters defined with the aid of using the Theory of Normative Behavior. Its publicly seen activities embodied as texts in the magazine's pages exhibits a selected Worldview, in addition to precise units of Social Norms, Social Types, and Information Behaviors

2.9 Summary of the Review

The chapter expounded the differences between the philosophical assumptions, positivisms and interpretative research paradigms. The paradigm adopted for the study was interpretative paradigm which believes that the subjective meaning of people's experiences is what matters and shape reality. Social constructionism perspectives were explored which believes that a great deal of human life exists as it does due to social and interpersonal influences. The chapter also discussed Chatman's theory of normative behaviour as theoretical framework for the research and studies that adopt the theory from variation of field were reviewed. Majority of the reviewed studies that applied theory of normative behaviour were conducted outside Nigeria. However, this study adopted a qualitative methodology to explore the information behaviour of Jehovah's Witnesses on the information communicated to them about blood transfusion. This is the gap the researcher filled.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology adopted for this study. It is divided under the following sub-headings:

- 3.2 Research Method Adopted
- 3.3 Research Design
- 3.4 Population of the Study
- 3.5 Sample and Sampling Technique
- 3.6 Instrument for Data Collection
- 3.7 Procedure for Data Collection
- 3.8 Procedure for Data Analysis
- 3.9 Trustworthiness and rigour of the study

3.2 Research Method Adopted

Research method may be described as a manner of thinking and a manner of reading social realities (Straus and Corbin, 2008). It refers to a version to conduct research in the context of a selected paradigm. It contains the underlying units of ideals that guides a researcher to pick out one set of research techniques over another. There are essentially three styles of research technique this is qualitative, quantitative and mixed. Due to the interpretative role of this research, the study adopted qualitative research technique. Qualitative research approach, according to Denzin and Lincoln (2003), includes an interpretive, naturalistic method to its subject matter; it tries to make experience of, or, to interpret, phenomena in terms of the meaning people deliver to them. Provide deeper knowledge of social phenomena (Silverman, 2010). The purpose of this study is to provide an explanation on the

doctrine of information communicated to Jehovah's witnesses about blood transfusion. Qualitative research was selected as a paradigm to facilitate this reason.

Qualitative approach is right in the of subjective perspectives of people via interview or document. It aims to collect an in-intensity knowledge of human subjective perspectives and the motives that govern such perspectives. The researcher adopted qualitative research as it allowed experiences to be provided, non-public emotions expressed, and the technique of believe building. It appreciates the holistic way of existence which include social aspect, cultural aspects (conventional fitness belief, values, norms believe) life style and behaviour, which quantitative research cannot do as well.

3.3 Research Design

Research design is related to the research method which the researcher intends to acquire and examine data. There are numerous research tactics under qualitative technique, which include: case study, phenomenology, critical pedagogy, ethnography, feminism, postmodernism etc” For this study, content analysis research design was used a qualitative case study research design was used to explore the research problem. According to Lincoln and Guba (2002) a qualitative case study is a “structure that makes use of conventions of narratives to discover insightfully and evocatively issues with which the researcher has intellectually wrestled with, as a way to challenge, empower and assist reader recognize a challenging case in new manner.” Yin (2014) defines a qualitative case study as an empirical inquiry that investigates a current phenomenon inside its real-existence context, particularly while the limits among phenomenon and context are not clearly described. Therefore, qualitative case study as research design permits for an in-depth examination of events, phenomena, or different observations inside a real-existence context for functions of investigation, idea improvement and testing, or sincerely as a device for learning

(Merriam, 1998)..Qualitative case study approach was appropriate for this study due to the fact that it permits the researcher to develop classes and understand a challenging case surrounding the information communicated to Jehovah's witnesses about blood transfusion.

3.4 Population of the Study

Population is very critical in any study. According to Ifidon, and Ifidon, (2007) population is a group of people or object from which data is collected. Similarly, Tuckman (2011) outline research population as a well-described series of individuals or objects recognized to have comparable traits. All people or gadgets inside a sure populace typically have a common, binding traits or trait. However, because of the large population, researchers regularly cannot take a look at every individual the region due to the fact it is far too highly-priced and time-consuming. This is the motive why researchers depend upon sampling strategies.

However, for the purpose of this study, documents that contained information about Jehovah's Witnesses with regards to blood transfusion have been used.

3.5 Sample and Sampling Technique

In research a representative portion of the population can be selected as sample for the research. Sampling is largely a technique wherein researcher uses to discover people/factors for a study (Sprenkle & Piercy, 2005). Sampling in qualitative research is purposive in preference to randomly (Tashakkori & Teddlie, 2003). Purposive sampling results in extra intensity of facts from a smaller variety of cautiously decided instances (Mason, 2002; Patton, 2002). Describing a functional sampling strategy, Patton (1990) said that purposive sampling lies in choosing information-rich instances (phenomena) for study in depth. Information-rich instances are the ones from which possible one can learn a great

deal about issues of central importance to the purpose of research, numerous different authors have additionally provided typologies of purposive sampling strategies (Kuzel, 1992; LeCompte & Preissle, 1993; Miles & Huberman, 1994; Patton, 2002). As an end result of the several elements that could decide sample size in qualitative studies, many researchers advocate what constitutes a enough sample size. Morse (1994), advocate 30-50 sample size. While Creswell, (1998) advised 5-25 sample size. Moreover, Bertaux, (1981) said that 15 is the smallest sample sizes in all qualitative research.

Contrary to all of the above scholars' idea, Bryan, (2013) advised that there are no any precise policies for the determination of sample sizes in qualitative research but, alternatively the qualitative researcher is anticipated to attain data saturation. Data saturation method the cap potential in which the researcher recognize that primarily based totally on every question asked, there have been no any thrilling new information, ideas, issues or styles rising from the participant (Ritchie, Lewis and Elam 2003; Bryan, 2013).

Therefore, in this study, purposive sampling technique was used in which Thirty - two (32) documents were selected based on the saturation of the data that is, the point at which no new information was being elicited from the documents.

Criteria for selection of documents:

Documents weredecided primarily based totally on distinctiveness and availability using the following criteria:

1. The documents report the reasons for the prohibition of blood transfusionby Jehovah's Witnesses in both qualitative or narrative format.
2. The documents report the challenges encountered by medical experts in the treatment of Jehovah's witnesses.

3. The documents report issues associated with Jehovah's Witnesses and Blood transfusion the use of criteria in choosing documents in this study is in accord with the recommendation supplied by Merriam (1988) and Creswell (1998), who mentioned that researchers should delineate the standards for their sample selections. Furthermore, adopting standards in sample guarantees the sample in the study meets predetermined standards, thereby supplying a degree of quality assurance (Miles and Huberman, 1994).

3.6 Instrument for Data Collection

In every research, data collection is paramount. Aina (2004) defined instrument as device that is used to acquire data. In addition he stressed that the number one characteristic is to allow a researcher to acquire dependable data which will later be analyzed. For the purpose of this study, documents which include Watchtower Bible and Tract Society publications, journals, textbook, and dissertation have been used as instruments, in which data were collected. The use of documentary sources refers back to the evaluation of documents that incorporate facts about the phenomenon under study (Austin & de Jong, 2008; Bowen, 2009). Payne and Payne (2004) describe the documentary approach as the strategies used to categorize, investigate, interpret and discover the constraints of physical sources, maximum normally written documents whether or not in the non-public or public domain. Documentary sources offer what Scott (1990) characterizes as mediated access rather than proximate access (Scott, 2006; Bowen, 2009). Mediated or oblique access is essential if past behaviour should be inferred from its material traces, and documents are visible signs of what has occurred at some preceding time. This source aided the researcher to discover issues associated with the prohibition of blood transfusion by Jehovah's Witnesses.

3.7 Procedure for Data Collection

The data necessary for achieving the objectives of this study was collected using documentary sources. The researcher approached a few persons (each Online and physically) that the researcher presumed to fit the profile for participation in the study, this was to source for volunteer participants. Even though the participants had been briefed on the description, nature and purpose of the study in addition to the method and standards for participation. The participants refused to voice out the information they have about blood transfusion. The researcher thereby resorted to documentary sources.

3.8 Procedure for Data Analysis

In this study, inductive approach was used for data evaluation. Thomas (2003) said that the technique is a “easy and simple method for deriving findings (themes, concepts) from raw data through distinct readings of the data transcripts.” Using this approach, the researcher decided the crucial themes, and decided on the data to support, describe and derive meaning from these. The accrued information was very well examined, then from the narratives, open codes were derived, then the open codes were grouped and positioned in sub-categories. The sub-categories were grouped into associated sub-categories, then they were categorized. The categories were then advanced round themes for the study and evaluation carried out with the intent to interpret the meanings inherent in the accrued narratives.

The process of inductive evaluation as defined by Thomas (2003) and followed in this study is as follows.

1. Preparation of raw data files (data cleaning). Raw data files (narratives that answered the research questions had been positioned in a 60- page Microsoft word document) which was then transcribed from the picture mode to editable word document.

2. Close studying of the textual content

The transcribed data (textual content) was examined numerous times to gain knowledge of the content, then they were separated into exclusive Microsoft Word documents in keeping with the study's research questions and themes covered within the textual content highlighted. Related narratives were identified. And a short note indicated as clue to the research question each narrative addressed. The applicable texts highlighted were then recorded using Microsoft Word 2016.

3. Creation of subcategories

Categories or themes were identified and described within the context of the study. In this process, applicable narratives were examined severally to become aware of relationships (with the intent on grouping associated codes and the way they differed). From every narrative, open code(s) were drawn using words of the participants. Some narratives that contain more than one meaning were coded multiple times. Also, the open codes were scrutinized and associated open codes identified and grouped collectively to form subcategories.

1. Overlapping coding and uncoded textual content

Thomas's inductive approach allows for segments of textual content to be coded into a couple of class and a few textual contents might not be coded into any classes if the researcher views them as inappropriate to the research's aims and questions. Overlapping codes were scrutinized and refined to lessen the quantity of class labels to those who exceptional constitute the important key themes of the research.

4. Continuing revision and refinement of category system

This very last degree of the inductive process entails merging common classes, attempting to find contradictory factors of view and new insights, and choosing suitable quotations that carry the core theme of every class. Related subcategories, may be delivered collectively to form a class. The classes were then narrowed into the themes. Wass, (2013) “found that choice of key quotations for every theme assisted in similar refinement of the classes. This process is beneficial to identify any further areas of overlap and decision-making about textual content that is not steady with the research aims and questions.

The study is a qualitative content analysis of documents from exclusive sources (jw.org, Awake Magazines, Watchtower Bible and Tract Society publications, Newspapers, YouTube documentaries, Newsletter reports, journals and associated blogs) about issues associated with blood transfusion by Jehovah’s Witnesses. It includes narratives about the varieties of information communicated to Jehovah’s Witnesses about blood transfusion; the sense made by Jehovah’s Witnesses about the information communicated to them about blood transfusion; the frame of reference applied to make sense of the information communicated about blood transfusion and how does Chatman’s theory of normative behaviour explain the refusal of blood transfusion information by Jehovah’s witnesses.

3.9 Trustworthiness and rigour of the Study

Trustworthiness relies on how the research process has been achieved and the way in which the findings constitute the experiences of the participants. Certain techniques may be used to enhance trustworthiness, however they ought to be congruent with the philosophical underpinnings of the study. Qualitative or Quantitative research ought to be open to critique and evaluation. The essence is to evaluate the worth of a study – the steadiness of its technique, the accuracy of its findings, and the integrity of assumptions made or conclusions reached (Long & Johnson, 2000). Rigor in qualitative research has to do with the potential to decide if the conclusions drawn by researchers are trustworthy which

makes them comparable to validity and reliability in quantitative research. Trustworthiness is all about establishing the followings:

Credibility: is how confident the qualitative researcher is in the reality of the research study's findings.

Transferability: is how the qualitative researcher demonstrates that the research study's findings are relevant to different contexts. i.e. comparable situations, comparable populations, and comparable phenomena.

Conformability: is the degree of neutrality in the research study's findings. In other words, this means the findings are primarily based totally on participants' responses and not any latent bias or personal motivations of the researcher. This entails ensuring that researcher bias does not skew the interpretation of what the research participants stated to shape a certain narrative.

Dependability: is the extent that the study could be repeated by other researchers and that the findings could be steady.

Therefore, the trustworthiness of this study was established using the standards above.

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CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter presents the data collected, analysis, discussion and interpretation of the result. It is presented as follows:

4.2 Document selection

4.3 Document analysis

4.4 Description of emergent categories

4.5 Discussion of the Findings and Implications

4.2 Document Selection

The documents were selected from different authoritative sources, indicating diverse opinions and perspectives on the subject matter. The perspectives presented varied insights into the complex position, social, religious and cultural disposition of the Jehovah's Witnesses on the acceptance or rejection of blood transfusion. The sources used were from Watchtower Bible and Tract Society publications, journals, textbook, and dissertation.

4.3 Document Analysis

Having carefully selected the documents for this study, they were read through, re-read and severally revisited. The researcher adopted the analytic inductive process, as described by Creswell (2013) and Musa (2013). The process implores working back and forth between themes and the narratives until the research has established a comprehensive set of themes. Consequently, in the course of perusing those documents selected, the researcher highlighted clauses, phrases, sentences and passages that clearly depicted instances of the type of information communicated to Jehovah's Witnesses about blood transfusion, how Jehovah's Witnesses made sense of information communicated about blood transfusion and the frame of reference Jehovah's Witnesses apply to make sense of information

communicated about blood transfusion and how does Chatman's theory of normative behaviour explain the refusal of blood transfusion information by Jehovah's witnesses.

From the documents analysed, one hundred and eight (108) narratives were derived from a 60 -page Microsoft word document (coding template), depicting four key issues; these are (1) What information is communicated to Jehovah's Witnesses about blood transfusion? (2) How do Jehovah's Witnesses make sense of information communicated on blood transfusion? (3) What frame of reference do Jehovah's Witnesses apply to make sense of information communicated on blood transfusion? (4) How does Chatman's theory of normative behaviour explain the refusal of blood transfusion information by Jehovah's witnesses?

The narratives were highlighted and recorded in the coding sheet as open codes. The open codes were collapsed according to related codes resulting into nine (9) topics as classification sub-categories. The classifications of sub-categories further produced nine (9) emergent categories.

The 108 narratives from the document were analysed using the iterative analysis described by Musa (2013). The 108 narratives were analysed by research questions.

The first research question attempted to uncover the information communicated to Jehovah's Witnesses about blood transfusion. The analysis came up with three categories reflecting the information communicated to Jehovah's Witnesses which are (1) Information that blood transfusion is prohibited (2) Information on health concerns (3) Information on quality alternatives to blood transfusion

In respect to the second research question the analysis revealed three categories indicating how Jehovah's Witnesses make sense of the information communicated to them on blood

transfusion; (1) Acceptance, conforming and acting on information that blood transfusion is prohibited (2) Information communicated by Watchtower modifies everyday life. (3) Not accepting and conforming to information about prohibition of blood transfusion leads to excommunication and dis-fellowship.

The third research question reflects the narrative related to the frame of reference Jehovah's Witnesses apply to make sense of information communicated to them on blood transfusion; (1) Only God saves life and not blood transfusion (2) Doctrine (3) To secure eternal life (Salvation).

4.4 Description of Emergent Categories

This section presents the description of emergent categories based on the research questions used as follows:

Research question one: What Information are communicated to Jehovah's Witnesses about Blood transfusion

The first research question sought to understand the information communicated to Jehovah's Witnesses about blood transfusion. Accordingly, findings revealed three information communicated; Information that blood transfusion is prohibited, Information on health concerns, and Information on quality alternative to blood transfusion. These categories are described below:

Information that blood transfusion is prohibited: This category discusses responses related to the information communicated to Jehovah's Witnesses that blood transfusion is prohibited; which is based on their interpretation of Genesis 9:4; Leviticus 17:10; Deuteronomy 12:23; Acts 15:28, 29, that commands them to abstain from blood. The category is however, divided into the following sub categories explained below:

Doctrine: This sub-category uncovers where the Jehovah's Witnesses situate their reasons for refusal of blood transfusion. It emerged as the underlying reason why Jehovah's Witnesses refuse blood transfusion even at the point of death. These are ascertained by the following narratives.

"Jehovah's Witnesses **do not accept transfusions of whole blood or the four primary components** of blood namely, red blood cells, white blood cells, platelets, and plasma. They also **do not donate or store** their own blood for transfusion" (Larson, 2006).

Also, the Bible prohibits ingesting of blood, Christians should not accept blood transfusions, Christian should not donate blood, should not store their own blood for transfusion. "For the life of every sort of flesh is its blood because the life is in it. Leviticus 17:14".

Belief and Spirituality: This sub-category also emerged from the narratives related to the information communicated to Jehovah's Witnesses about blood transfusion. This is further seen in their belief and exercise of spirituality that "Jehovah will turn His back on any one who receives blood transfusion and the person will lose eternal salvation.

This is clearly stated in this narrative. *It is their deep-seated religious conviction that Jehovah will turn his back on any one who receives blood transfusion. "Thus, Jehovah witnesses regularly refuse transfusion for themselves and their children."*

Information that blood transfusion is dangerous to health and wellbeing: other than information that blood transfusion is prohibited, information on health concern is identified as another major information communicated to Jehovah's Witnesses about blood transfusion. This necessitate the refusal of blood transfusion by Jehovah's Witnesses. This category is sub-divided into three sub – categories which includes: Concerns about HIV and Hepatitis, Blood borne diseases, Immune system reactions. These three subs – categories are explained in the following paragraphs:

Concerns about HIV and Hepatitis: this sub-category reveals that following the discoveries of HIV in the 80s, members of Jehovah's Witness communities feel that since HIV is a blood infection disease, this could be transfused unnecessarily in the course of trying to save lives. This equally applies to hepatitis. Hence, the need for the caution to every serious member of this community: *"that most deaths and illnesses yearly are often due to the presence of serum hepatitis in blood."*

Blood Borne Diseases: narratives revealed it is on record that there exists blood borne diseases that human beings are susceptible to being infected with in the process of blood transfusion. As such members of the community are strongly warned against any form of transfusion if they must avoid transfusion transmissible infections.

"And let a transfusion enthusiast with a savior complex mentality ponder the fact that on many occasions, transfusion do harm, spread disease, and frequently cause death which is not publicized" (Larson, 1951).

Immune System Reaction: Also, it was discovered that the information communicated to the Jehovah's Witnesses is that aside from the transfusion transmissible infection that occurs in the process of blood transfusion; there is a danger that could be experienced or encounter in the immune system reaction. As such, Jehovah's Witness community has warned their members against blood transfusion in any form.

"And let a transfusion enthusiast with a savior complex mentality ponder the fact that on many occasions, transfusion do harm, spread disease, and frequently cause death which is not publicized" (Larson, 1951).

Information on other alternative to blood transfusion: This category also depicts the information communicated to Jehovah's Witnesses about blood transfusion. Two sub-

categories emerged from this category this includes: Auto transfusion for Jehovah's Witness Patients and Innovations in Medicine.

Auto-Transfusion for Jehovah's Witness Patients: this sub-category explains the information communicated to Jehovah's Witnesses about blood transfusion. Given the Jehovah's Witness stance on blood transfusion, the community's policy on blood transfusion allows for an auto transfusion, in surgical operations. This has therefore; provide surgeons and anaesthesiologist with special ethical and medical considerations. Following advancement in technology; the community accepts auto transfusion, using the extracorporeal circulation during cardiac surgery because the continuity between the collecting venous side and the arterial reinfusion port is maintained. Hence, conventional auto transfusion devices, such as haemonetics cell savers (Haemonetics, Munich, Germany) are being used for the sake of members of this community in surgical operation. However, not all of them accept the use of this device, because according to them the continuity of blood is not maintained.

“We seek the best possible medical care for ourselves and our families.” “When we have health problems, we go to doctors who have skills in providing medical and surgical care without blood.”

Innovation in Medicine: Another sub – category that emerged is the innovation in medicine which has brought about quality medical care for the Jehovah's Witnesses community. The consequence is that innovation in medicine has brought about selected physician that can tackle health issues in emergencies (Durban and Szczepiorkowski, 2014). *“Skilled physicians can help one who has lost blood and so has fewer red cells.”* Once volume is restored, doctors can administer oxygen at high concentration. This makes more of it available to the body and has often had remarkable results. *“They are offering*

more personalized treatment, limiting transfusions based on careful assessment of need, and ultimately improving patient care.’’

Research Question Two: How do Jehovah’s Witnesses make sense of information communicated to them about blood transfusion?

The second research question sought to reveal how Jehovah’s Witnesses make sense of information communicated to them about blood transfusion. Three types of information were communicated to Jehovah’s Witnesses about blood transfusion and these are: (1) Information that blood transfusion is prohibited (2) Information that blood transfusion is dangerous to health and wellbeing (3) Information on other alternatives to blood transfusion.

These categories are explained below:

Acceptance, conforming, and acting on information that blood transfusion is prohibited: this category discusses the sense made from the information communicated to Jehovah’s Witnesses about blood transfusion. The category however, has one major sub-category based on the narratives; which is outright refusal of blood transfusion which is discussed below:

Outright Refusal of Blood transfusion: this sub-category entails the sense made by Jehovah’s Witnesses from the information communicated to them about blood transfusion. From the narratives, it was discovered, that they made sense from the information communicated about blood transfusion that they must accept, conform and act on the information communicated to them about blood transfusion by the Watchtower society. Furthermore, emphasis is laid to them that refusing blood transfusion is a non-negotiable religious doctrine and not a medical one. Members of this community have realized that their stance on blood refusal at any point cannot be compromised. And that, this refusal of blood, even at the point of death, is a clear demonstration of their faith in God; the owner

and giver of life. As far as they are concerned, blood is sacred and only belongs to God. Hence, its sanctity should not, and must not be compromised.

“ The Watchtower has drilled and grilled us that our stand on blood is NON-NEGOTIABLE ”. Emma Gough 22, collapse shortly after giving birth naturally, but despite losing a lot of blood, she refused the offer of a lifesaving blood transfusion because of her faith.

Information communicated from Watchtower Tracts and Bible Society modifies everyday lives of members

This category depicts the sense made from information communicated to the Jehovah's Witnesses about blood transfusion, from the narratives, it was discovered that even though some members of the Jehovah's Witnesses are accepting the information communicated willingly, others are accepting because they have no option, it is a doctrinal issue an average individual member of the community having become a member compromises his/her freedom to exercise his right to everyday life; even though he has the inalienable right to live without hindrances. The only life he now knows, lives and exercises are those the Watchtower allows; that becomes his language, culture, belief and doctrine. He is seriously punished by the elders, if he does otherwise. In case of an emergency that requires blood transfusion therefore, he is duty bound to refuse blood, but should choose to die instead.

“A Jehovah's Witness is not merely a member of the religion, it is their language, culture and identity, all you are, your friends and family, all you know.”

The category has one major sub-categories based on the narratives:

Imposing the right to refuse blood transfusion by parents on their children: this sub-category also reveals adherence to doctrinal value which is a sense made by Jehovah's Witnesses that as parents, who are irrevocably committed to keeping and adhering to the tenets of the community should know that even though blood transfusion “may result in the

immediate prolongation of life, that this could be at the cause of eternal life for a Christian/Jehovah's Witnesses.'" Given this conviction therefore, parents in this community, not only refuse blood for themselves, but aggressively ensure that their children are encouraged to refuse it under any circumstance.

"Witness parents are expected not only to prevent their children from undergoing a blood transfusion, but even to prevent family pet from receiving blood."(Larson, 2000).

Not accepting, conforming and acting on information that blood transfusion is prohibited will lead to excommunication and dis-fellowship: this category discusses the sense made from the information communicated to Jehovah's Witnesses about blood transfusion. From the narratives, it was discovered that the watchtower society consistently levies religious sanctions against witnesses who receive blood transfusion forcing witnesses to decide between possible death and ex-communication or dis-fellowship. Jehovah's Witnesses believe everything written by the Watchtower is from God, and is not to be questioned. Any member who takes blood transfusion flouts the organization's command. Consequently, such member is automatically excommunicated and dis-fellowshipped. By reason of this excommunication and dis-fellowship, such a member is regarded as being "dead."

For the fear of being shunned from the congregation by dis-fellowship or ex-communication, a Jehovah's Witnesses will not accept blood transfusion even at the death.

"The receiver of a Blood transfusion must be cut off from God's people by excommunication or dis-fellowshipping."(Larson, 2002).

Research Question Three: What frame of reference do Jehovah's Witnesses apply to make sense of information communicated on blood transfusion?

This research question depicts narratives related to the frame of reference Jehovah's Witnesses apply to make sense of the information communicated to them about Blood transfusion.

The following information are communicated, Information that blood transfusion is prohibited, and Information that blood transfusion is dangerous to health and wellbeing, Information on other alternatives to blood transfusion. This consists of three categories: only God saves life and not blood, doctrine and to secure eternal life. These are presented and discussed below:

Only God saves life and not blood transfusion: this category entails their frame of reference on information communicated about blood, they believe that it is "only God that saves life", and not blood transfusion, God sees blood as the representation of life. This is based on Leviticus 17:14, which says, *for the **life** of every sort of flesh is its **blood** because the **life** is in it*. Consequently, the bible commands Christians to "abstain from blood" in Acts 15:29. Jehovah's Witnesses believe that it is not possible to abstain from blood and accept blood transfusions. As such, they have consistently refused blood transfusions in whatever form.

Doctrine: this category explores the motive behind refusing to accept blood transfusion, it spurs their action to vehemently refuse blood transfusion even at the point of death. Refusing blood transfusion is a doctrinal stance that is non-negotiable as a Jehovah's Witness.

"The life of all flesh is in the blood thereof, whoever eats it shall be cut off Lev 17:10,16 and abstain from the meats offered to idols and from blood Act 15:28-29" They believe

that the Jehovah witness who accepts blood transfusion is showing lack of faith and will be judged accordingly by God (Jehovah's Witnesses, 2017).

To secure eternal life/Salvation: this category also depicts a key understanding of the frame of reference applied by Jehovah's Witnesses to make sense of information communicated about blood transfusion which is the promise of paradise and their loyalty towards the Society and Jehovah God. Jehovah God promises people eternal life however, according to Jehovah's Witnesses, this eternal life is only obtainable for people God approves of.

"Jehovah witnesses believe blood transfusion may result in the immediate and very temporary prolongation of life, but at the cost of eternal life for a dedicated Christian." This means that if a Jehovah's Witness would accept a blood transfusion although he is aware of the fact that God disapproves, he could lose his chance of eternal life.

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CHAPTER FIVE

5.1 Discussion of Findings and Implications

The findings of this research are discussed by research questions as follows:

Information communicated to Jehovah's Witnesses about blood transfusion. Three types of information are communicated to Jehovah's Witnesses: (1) Information that blood transfusion is prohibited (2) Information that blood transfusion is dangerous to health and wellbeing (3) Information that there are other alternatives to blood transfusion.

The reasons why Jehovah's Witnesses prohibit blood transfusion is because they feel it is dangerous to health and wellbeing. Jehovah's Witnesses believe that blood transfusion can result in HIV transmission, hepatitis, blood borne diseases and immune system reactions.

In order to prevent infections from blood transfusion Jehovah's Witnesses gave alternatives. For instance, Jehovah's Witnesses opined that the (1) volume expanders, like Gelofusine can be used as replacement of blood when a significant amount of blood is lost due to extreme hemorrhage, trauma, dehydration, or a similar event. (2) Growth factors like hematopoietic are used to boost red blood cell, white blood cell, or platelet counts. (3) Intra-operative or post-operative blood salvage are procedures used sometimes to "salvage" or save blood by collecting it with a special machine and giving it back into the patient.

However, the alternatives provided to the Jehovah's Witnesses on blood transfusion so far, there is no real substitute for human blood. But researchers are working to develop a liquid that can carry oxygen and replace blood, at least for a short time, in certain situations. Some products being tested can do some of the work of red blood cells, such as carrying oxygen to tissues, but cannot replace the many other functions of human blood.

In regard to the belief of Jehovah's Witnesses on prohibiting blood transfusion some Christians like the Catholics and Baptists are of the belief that refusal of blood transfusion

is not in the Bible, one of the reason given by Jehovah's Witnesses on the prohibition of blood transfusion is the Biblical injunctions in regards to this, the Catholics and Baptists are of the opinion that it is a misinterpretation of the Biblical injunction (Nwadinigwe, Okwesili, Ogbu and Lekwa, 2014). They further stated that the Watchtower Society is using its doctrine to interpret the Bible, rather than using the Bible to inform its doctrine.

Similar to the Christians like the Catholics and Baptists opinion that blood transfusion is not the same as eating of blood, health practitioners are also of the same opinion that receiving a blood transfusion is not the same as eating blood. Food is "eaten," either through oral consumption or intravenous infusion, while blood transfusions, on the other hand, is simply the replenishment of an essential substance that is normally resident in the body.

The umbrella body of health practitioners in the world, the World Health Organization (WHO) has put in place a national quality assurance program as established national standards for the collection, testing, processing, storage, and distribution of blood and blood products, therefore, there is no basis for refusing blood transfusion which is a lifesaving procedure.

The danger associated with blood transfusion is real, however in the 21st Century there are a lot of strategies put in place to ensure that blood transfusion is safe. One of which requires that all blood product should be screened for a number of viral or bacterial contaminations before they are used (Bradbury and Cruickshank, 2000).

In spite of the safety measures put in place, there are still cases in which some health workers have compromised the safety standard and those transfused ended up contracting diseases, a case in point is India where 2,234 people were infected with HIV through transfusions.

However, whatever the argument is either for or against blood transfusion, blood transfusion has been agreed to be a life saving measures (Chand, Subramanya and Rao, 2014).

From an informational perspective, prohibition of blood transfusion by Jehovah's Witnesses can be described as strongly rooted in belief and indoctrination. Indoctrination refers to the process of inculcating a person or group with ideas, attitudes, cognitive strategies and a set of beliefs without questioning them. It is done through constant information sharing and information analysis. Indoctrination cannot occur without information dissemination. The process of information dissemination through indoctrination follows the following sequence: the softening up stage, internalization stage and consolidation stage.

Sense made by Jehovah's Witnesses on information about blood transfusion

Three types of information were communicated to Jehovah's Witnesses about Blood transfusion and these are: (1) Information that blood transfusion is prohibited (2) Information that blood transfusion is dangerous to health and wellbeing (3) Information on other alternatives to blood transfusion. This section discusses how Jehovah's Witnesses make sense of each of the three-information communicated to them first starting with the information that blood transfusion is prohibited.

Information that Blood transfusion is prohibited: There are two fundamental ways in which Jehovah's Witnesses make sense of information concerning prohibition of blood transfusion: the first are those who belief that every Jehovah's Witnesses must by all means accept, conform and act on the information that blood transfusion is prohibited, while the second are those who agree that blood transfusion should not be prohibited. Those who conform to the information on the prohibition of blood transfusion are of the view that refusing blood is a non-negotiable doctrine for a Jehovah's Witnesses, accepting

information about prohibition of blood transfusion has modified their everyday life, while refusing to accept, conform and act on the information that blood transfusion is prohibited will lead to excommunication and dis-fellowship.

Secondly, those who do not conform to information about prohibition of blood transfusion believe that information on the prohibition of blood transfusion should be relaxed and not enforced. Among these are the dissident Witnesses known as Associated Jehovah's Witnesses for Reform on Blood (a Jehovah's witnesses) who states that there is no biblical basis for the prohibition of blood transfusions and seeks to have some policies changed.

Similarly, a medical adviser to a Jehovah's Witnesses, has raised issues including what he claims to be coercion of members to refuse transfusions, doctrinal inconsistency, exaggeration of the dangers of transfusions and the use of outdated medical beliefs by the Watch Tower Society.

Therefore, some Jehovah's Witnesses members are of the opinion that information about prohibition of blood transfusion should be relaxed and not enforced. Other instances, of Jehovah's Witnesses members favouring relaxation of the doctrine about the prohibition of blood transfusion involve series of letters written between 1998 and 2003 by a Watchtower appointed official who wrote to the Jehovah's Witnesses leaders arguing that blood transfusions should not be prohibited by church doctrine (Benson 1995). Some members of Jehovah's Witnesses who do not conform to the information about the prohibition of blood transfusion decide to accept blood products secretly away from the prying eyes of Jehovah's Witnesses elders.

Another sense made from information communicated that blood transfusion is prohibited is that Jehovah's Witnesses must show loyalty to refuse blood transfusion out of fear of excommunication. Ex - communication is an institutional act of religious censure used to

deprive, suspend, or limit membership in a religious community or to restrict certain rights within it. This is confirmed by Muramoto (1999) who says that the threat of being classified as a disassociated Witness and subsequently shunned by friends and relatives who are members coerces Jehovah's Witnesses to accept and obey the prohibition on blood transfusions.

From an informational perspective, the sense made by Jehovah's Witnesses on information given to them on why blood transfusion should be prohibited is related to the principle of selective distortion. Selective distortion refers to the tendency of people to interpret information in a way that will support what they already believe. The Jehovah's Witnesses are of the opinion that refusing blood is a non-negotiable doctrine for a Jehovah's Witnesses, while accepting blood transfusion will lead to ex-communication and dis-fellowship.

To change their mind set, there is the need to go through the principle of selective distortion to know what type of information strategy to be communicated to them which will enhance a better stance on the issues of blood transfusion for a Jehovah's Witnesses.

Frame of reference Jehovah's Witnesses apply in making sense of information communicated about Blood transfusion

The third research question sorts to understand the frame of reference the Jehovah's Witnesses apply in making sense of the information communicated to them about blood transfusion.

Frame of reference refers to a point of view, or the lens through which we see things. It can also be described as perspective, context, criteria, or a set of values. In this sense Jehovah's Witnesses use the 3 lenses as frame of reference to make sense of the information communicated to them about the prohibition of blood transfusion:

(1) That blood transfusion cannot save life, only God saves life, (2) That the prohibition of blood transfusion is a cardinal principle of Jehovah's Witnesses as stated in the WT Bible and Tract doctrinal document and that (3) respecting God by abstaining from blood is far more rewarding than accepting blood to prolong life temporarily and miss eternal life (securing eternal life).

In regard to the belief that only God saves life and not blood. Jehovah's Witnesses are of the opinion that God sees blood as the representation of life. This is based on a verse of the Holy Scriptures in Leviticus 17:14, which says, *for the **life** of every sort of flesh is its **blood** because the **life** is in it. Consequently, I said to the Israelites: You must not eat the **blood** of any sort of flesh because the **life** of every sort of flesh is its **blood**. Anything contradictory to this and Watchtower society information is out rightly rejected.*

Additionally, another frame of reference Jehovah's Witnesses apply in making sense of the information communicated about blood transfusion aside only God saves life and not blood transfusion is doctrine. Doctrine is the worldview by which we govern our lives.

Jehovah's Witnesses are so indoctrinated that they would rather die than accept blood transfusion. In order to prevent being administered blood transfusions while unconscious, each Witness is required to carry a card that states that the direct that no blood transfusions be administered to me, even though others deem such necessary to preserve my life or health. This is in accord with my rights as a patient and my beliefs as one of Jehovah's Witnesses. The doctors and hospital of any damages attributed to my refusal. This document is valid even if it is binding upon my heirs or legal representatives.

Similarly, related to being indoctrinated is securing eternal life which serves as another frame of reference for refusing blood transfusion. As a Jehovah's Witnesses, respecting God by abstaining from blood is far more rewarding than accepting blood to prolong life temporarily and miss eternal life. Jehovah witnesses believe blood transfusion may result in

the immediate and very temporary prolongation of life, but at the cost of eternal life for a dedicated Christian.

Ultimately, all these 3 beliefs inform their standards and values to refuse blood transfusion. They are totally sold out to the doctrines and belief of the Watch Tower Society and are ready to sacrifice their life, in other words, preserving eternal life/salvation.

Theoretical Interpretations of the Findings using Chatman's TNB

Understanding the social and cultural dynamics of information behavior with reference to the small world was well explained using the Theory of Normative Behavior by (Chatman, 1999). The theory provides a framework with which the dynamics can be examined. Chatman (1999) defined a small world as “a community of like-minded individuals who share co-ownership of a social reality”. Chatman's Theory of Normative Behavior uses four constructs to explain why communal members behave in a certain way, specifically why and how members in a social group refuse to use information that appears beneficial to them. In this sense, Chatman's theory can be used to explain why Jehovah's Witnesses accept information on blood transfusion and why they resisted information about the benefits of blood transfusion, the reasons why members of Jehovah's Witnesses apply or fail to apply information in the context of small world setting.

The four constructs of CT are: social norm, worldview, social type, and information behavior. The following sections explain the findings of the study using the four constructs (Social Norms, Worldview, Social Type and Information Behavior).

Social norms: Social norm is the first construct of Chatman's Theory of Normative Behavior, it refers to the standards with which members of a social world comply to standard in order to exhibit desirable expressions of public behavior” (Burnett, Besant and Chatman, 2001). The purpose of social norms according to Chatman (1999), is to provide a

collective sense of direction in communal setting. In particular, Social norm establishes standards and codes of behavior (Chatman, 2000) as is obtainable within the Jehovah's Witnesses community, the community refuses blood transfusion even at the verge of death. The elders of the Jehovah's Witnesses community establish this sense of standards of behaviors through education, informing their members on the dangers (and the attendant punishments) of accepting blood transfusion using information disseminated to the people. In order to prevent Jehovah's Witnesses members from getting information that contradict the prohibition of blood transfusion, The Jehovah's Witnesses strongly encourage members to use information from their information sources. This is to ensure that information from other sources does not corrupt the Jehovah's Witnesses members on prohibition of blood transfusion and in the course of time influence their thinking processes and actions regarding doctrinal values they have entrenched in the minds of their members. Therefore, Jehovah's Witnesses establish standard of behaviors for Jehovah's Witnesses which become a social norm for members.

Therefore, it can be inferred that Chatman's concept of SN is an important theoretical exposition that explain the behaviors of Jehovah's Witnesses refusal to accept blood transfusion even on the verge of death since social norm influences behavior including information behavior. In the context of this study, Chatman's social norm construct provides a frame for explaining the information behaviors of Jehovah's Witnesses member's refusal of blood transfusion. Chatman's concept of SN argued that people resist information because of their belief. Consequently, the belief system of Jehovah's Witnesses is rooted in the dictum that acceptance of blood transfusion is dangerous. Therefore, any information that encourages the acceptance and injection of blood transfusion is seen as in conflict with the Jehovah's Witnesses believe system and therefore that information will be rejected out rightly.

Worldview: Worldview is the second construct of Chatman's theory of normative behavior. It refers to collective beliefs and shared understanding held by small world group (Chatman, 1999). Worldview is a comprehensive philosophy that shapes a body of beliefs about human-life. Worldview is seen as a "system of shared experiences that provides an outlook or point of view" (Pendleton & Chatman, 1998).

From Chatman's concept of worldviews, it refers to Individuals 'common understandings' and individuals 'common understandings' impact behaviors including information behavior. The common understanding of Jehovah's Witnesses in regard to the prohibition of blood transfusion is that whoever accept blood transfusion will forfeit eternal life in this sense, any information that encourages acceptance of blood transfusion is viewed with distaste and is synonymous to telling a Jehovah's Witnesses to forfeit eternal life.

Similarly, apart from communal understanding Chatman's (2000) concept of worldview also refers to worldview as embedded in language, values, meaning, symbols-all those things that members of a group jointly hold to be of importance and things deemed trivial or unimportant. Worldview provides a sense of belonging in communal setting. Communal members having same worldview approach issues uniformly (Burnett, Besant, and Chatman, 2001). From Chatman's concept of worldview as referring to all those things that members of a group jointly hold to be of importance and things deemed trivial or unimportant, we can infer that for Jehovah's Witnesses what they consider important is prohibition of blood transfusion.

In this context, the worldview of the Jehovah's Witnesses has deep impact on the behavior of her members, including information behaviors as they refuse out rightly to discuss or get new information about blood transfusion. The study reverted to documentary sources after so many failed attempts to get any of the Jehovah's Witnesses members (even family and friends) to share their perception on the issue. The concepts of Chatman's worldview

explain the Jehovah's Witnesses member's information behavior. For instance, evidence from the documents consulted and the refusal to share information with non-Jehovah's Witnesses members on blood transfusion show their loyalty to their community's collective shared beliefs and understanding, as any other course of action or belief is seen as an abomination.

Social types: Social types is the third concept of Chatman's (2000) theory of normative behaviour that can be used to explain the prohibition of blood transfusion by Jehovah's Witnesses. Chatman's concept of social type refers to the ways in which individuals are perceived and labelled in a social setting. Therefore, in the spirit of Chatman's concept of social type the prohibition of blood transfusion by Jehovah's Witnesses can be said to be rooted in stereotyping at three levels: first Jehovah's Witnesses labelled those who accepted blood transfusion as going contrary to the scriptural injunctions. As a result, Jehovah's Witnesses considered and labelled those accepting blood transfusion as either not belonging to Jehovah's Witnesses or if they do belong to Jehovah's Witnesses, they will be reported and a disciplinary committee will be set up if found guilty, such member will be punished by ex – communication. Secondly, on the other hand Chatman's theory explains the prohibition of blood transfusion from other Christians, other Christians have labelled Jehovah's Witnesses as misinterpreting the scripture and therefore a way should be identified for Jehovah's Witnesses members to see the other side of the interpretation of blood transfusion in the Bible. Consequently, Jehovah's Witnesses judged or anticipated the behaviours of members who associates with non – members of Jehovah's Witnesses with the mind-set that they would be influenced to change their belief on the issues relating to their doctrines including blood transfusion, this may have explained why Jehovah's Witnesses are not encouraged to associate with non-Jehovah's Witnesses member.

Similarly, members of Jehovah's Witnesses who accept blood transfusion are labelled and dis-fellowshipped.

Another concept of social type is the labelling of Ex-Jehovah's Witnesses as apostate by members of Jehovah's Witnesses group because the Ex-Jehovah's Witnesses spoke out against the group's rules including the prohibition of blood transfusion even if it will cost their life.

Information behavior: Information behavior is the fourth construct of Chatman's (2000) theory of normative behavior. Information behavior are the ways individuals use or do not use information in a group. Broadly, information behavior describes the many ways in which communal members interact with information, in particular, the ways in which people seek and utilize information. In this sense, the construct of information behavior by Chatman provide a frame for understanding how individuals identify the need for information, seek for information and how people make sense of information.

Jehovah's Witnesses demonstrated information behavior in response to issues relating to blood transfusion in the following ways: they study information on blood transfusion, they seek information related to blood transfusion, and interpret the information as well as repackaging the information in their publications. This may explain why Jehovah's Witnesses reject information outright as long as it is not from their sources.

Similarly, Jehovah's Witnesses seek and utilize information that are within the Jehovah's Witnesses publications on issues relating to blood transfusion. Consequently, the Jehovah's Witnesses resist other sources of information about blood transfusion because they believe that Watchtower is the sole agency that God is using, the sole information source, as such, apart from the Watchtower publications, other sources of information should not be trusted by Jehovah's Witnesses members.

In this context, the information behavior of Jehovah's Witnesses and how Jehovah's Witnesses interact with information has been deeply impacted, in particular the ways in which Jehovah's Witnesses seek and utilize information. Therefore, there is a need to introduce another means of information dissemination process which will influence the information behavior of the Jehovah's Witnesses to adopt or at least become aware of new sources of information relating to issues on blood transfusion.

This is to make sure that information from other sources does not infiltrate the information behavior of Jehovah's Witnesses members on prohibition of blood transfusion and in the process influence their perception of issues relating to blood transfusion. This may explain why Jehovah's Witnesses elders have instructed that discussion on blood transfusion should be avoided by members, instead such issues should be referred to higher authorities or significant orders who are authorized to take charge of such discourse.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary, summary of the major findings, contributions to the body of knowledge, conclusion, recommendations and suggestions for further studies. They are presented as follows:

6.2 Summary of the Study

The study explored the information communicated to Jehovah's Witnesses about blood transfusion. This research from the first chapter, introduces the problems from which this research arose. The research problem gave rise to the following research questions: What information is communicated to Jehovah's Witnesses about blood transfusion, what sense do Jehovah's Witnesses make on the information communicated to them about blood transfusion and what frame of reference do Jehovah's Witnesses apply to make sense of the information communicated to them about blood transfusion and how does Chatman's theory of normative behaviour explain the refusal of blood transfusion information by Jehovah's witnesses?

Chapter two focused on the review of previous studies that are related to the present study. The review was done in line with the four objectives which guided this study. It was carried out using Chatman's theory of normative behaviour as a guide.

Chapter three presents the research method adopted for the study, population, sample and sampling technique, instrument for data collection, procedure for data collection, procedure for data analysis as well as trustworthiness and rigour of the study.

Chapter four presents the data collected, analysis of the data, discussion as well as interpretation of the data. This was done using thematic analysis for meanings and answers to be extracted. The chapter is organised based on the objectives that guided this study.

Chapter five gives an explanation on the discussion of findings and the implications using the research questions.

Finally, chapter six presents the summary, summary of the findings, contributions to the body of knowledge, conclusion, recommendations and suggestions for further studies.

6.3 Summary of the Findings

The study found the following regarding information communicated to Jehovah's Witnesses about blood transfusion;

1. It revealed that the information communicated to Jehovah's Witnesses was that blood transfusion is prohibited, an injunction to be precise with penalties inferred for potential defaults.
2. The study also found that JW adherents do not entirely have freedom of choice of course of action regarding information communicated about blood transfusion because of the fear of ex-communication from the religious community.
3. The study found that the frame of reference applied by Jehovah's Witnesses in making sense of the information communicated about blood transfusion is strictly doctrinal (that is, only God saves life and not blood transfusion).
4. The findings of this study conform to the constructs of Chatman's Theory of Normative Behavior, in areas like common understandings and beliefs, sharing of similar customs, share mutual opinions, and concerns. Also, it establishes standards and codes of behavior as is obtainable within the Jehovah's Witnesses community, the community refuses and forbids transfusion of blood even in the face of death, and this poses a concern to the health practitioners and society at large.

6.4 Contributions to the Body of Knowledge

The findings from this study make contributions to the literature of information communicated to Jehovah's Witnesses about blood transfusion in the following ways:

1. To the best of knowledge of the researcher, this study is the first to provide conceptual constructs to the study of resistance to blood transfusion by Jehovah's Witnesses.
2. The study provides an empirical documentation on the information communicated to Jehovah's Witnesses about blood transfusion.
3. It contributes to the understanding of the underlying tenets behind the refusal of blood transfusion by Jehovah's Witness even at the verge of death.
4. The researcher used the Chatman's Theory of Normative Behavior to better understand the refusal of blood transfusion by Jehovah's Witnesses, thereby exploring their social reality.

6.5 Limitation of the Study

In the course of conducting the fieldwork phase of this research, the researcher encountered some key challenges. The first challenge was that of the reluctance and non-compliance to the ethics and schedules of the work by the prospective participants, who were not willing to participate in the study. That led to the delay in meeting up with the required period of conducting the research. This led the researcher to revert to documentary sources after so many failed attempts to get any of the Jehovah's witness members (even family and friends) to share their perceptions on the issue. The second challenge encountered by the researcher was sourcing of the documents online, the slow network service provision, buying of data and epileptic power supply were all bottle necks encountered.

6.6 Conclusion

The life and death debate about blood transfusion and the JW community will continue. This is because the realities of non-JW members will always conflict with the way JW adherents make sense of the information disseminated and expected rationality of when the question of life and death arises. Religion, doctrines and belief systems regardless of

particularity of order has in many shaped our realities as humans. Making sense of information received is greatly influenced by our frames of reference regarding the matter in question. Attempts to understand why the JW community will seek to decide against supposed rational choices when faced with life and death circumstances has continually confounded non-members. With some insights into the presence of threats of dissociation, inherent dangers of accepting blood transfusion as stated by the JW community and availability of alternatives to blood transfusion, a difficult journey to understand a seemingly irrational choice to ignore sound information continues to mystify non-adherents. People hold on to truths and beliefs that they have become accustomed to, and has come to define their social, cultural and religious standing within the society. Men as products of habit regardless of new information have been known to stick to old traditions and practices. However, a higher number of dissenting voices are basing their argument on the context and situation at the point in time and if the persons are rational enough at the time to make such weighty decisions when faced with life and death scenarios.

6.7 Recommendations

Based on the findings and conclusion in this study, the recommendations are as follows:

1. Health information professionals and other stakeholders should design information programs on resistance to blood transfusion taking cognizance of the worldviews of the Jehovah's Witnesses.
2. To address the issues of resistance to blood transfusion by Jehovah's Witnesses, health professionals must understand the sense made by the Jehovah's Witnesses in relation to information concerning religious, social and cultural dynamics of their doctrines, belief and spirituality and design an information program that will focus on addressing these dynamics.

3. Having known the frame of reference of the Jehovah's Witnesses, government and health professionals should introduce an inclusive and close participatory health programs for Jehovah's Witnesses which would involve them in formulating policies that addresses concerns about their health and well-being.

4. The Chatman's Theory of Normative Behavior can be used in any area where understandings and beliefs of people are to be explored on issues in the society.

6.8 Suggestions for Further Study

Based on the literature reviewed in this study, the researcher suggests the following for further study:

1. Doctrine, belief and spirituality have been major hindrances to accepting blood transfusion information and the transfusion itself by Jehovah's Witnesses. Researchers should further explore the underlying outcome in relation to acceptance of information about blood transfusion and the transfusion itself by the Jehovah's Witnesses.
2. The risks of contracting HIV and Hepatitis, Blood borne diseases, and Immune system reactions has been identified as major concerns. There is the need to further conduct research on physical expectations in relation to acceptance of information about blood transfusion and the transfusion itself by the Jehovah's Witnesses.

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Appendix A

Research Questions, Categories and Sub – categories

RESEARCH QUESTIONS	CATEGORIES	SUB - CATEGORIES
1. What information are communicated to Jehovah's witnesses about blood transfusion?	1. Information that Blood transfusion is prohibited	1.1 Doctrine and spirituality 1.2 Belief and spirituality
	2. Information that Blood transfusion is dangerous to health and wellbeing	2.1 Concerns about HIV and hepatitis 2.2 Blood borne diseases 2.3 Immune system reactions
	3. Information on other alternatives to blood transfusion	3.1 Auto - transfusion for Jehovah's witness patients 3.2 Innovation in medicine
2. How do Jehovah's Witnesses make sense of the information communicated about blood transfusion?	1. Acceptance, conforming and acting on information that Blood transfusion is prohibited	2.1 Outright refusal of blood transfusion
	2. Information communicated from watchtower tracts and Bible society modifies everyday life of members	2.2 Imposing the right to refuse Blood transfusion by parents on their children
	3. Not accepting, conforming and acting on information that Blood transfusion is prohibited will lead to ex – communication and dis – fellowship	
3. What frame of reference do Jehovah's Witnesses apply to make sense of the information communicated about blood transfusion?	1. Only God saves life	
	2. Doctrine	
	3. To secure eternal life/salvation	

Appendix B

Coding Template

Research Question	Narratives	Open Codes	Group of Open Codes	Sub-Category	Group of Sub-Category	Category	Group of Category	Themes
RQ1: What information is given to Jehovah's Witnesses about Blood Transfusion?	<p>1. The Watchtower Bible and Tract Society has long forbidden blood transfusions for Jehovah's Witnesses. The issue is so serious, in fact, that Witnesses believe a blood transfusion "may result in the immediate and very temporary prolongation of life, but at the cost of eternal life for a dedicated Christian." [1] Witness parents are expected not only to prevent their children from undergoing a blood transfusion, [2] but even to prevent family pets from receiving blood. [3] In order to prevent their being administered blood transfusions while unconscious, each Witness is required to carry a card that states:</p> <p>2. I direct that no blood transfusions be</p>	<p>Stand against BT</p> <p>1. The Watchtower Bible and Tract Society has long forbidden blood transfusions for Jehovah's Witnesses</p> <p>2. Witnesses believe a blood transfusion "may result in the immediate and very temporary prolongation of life, but at the cost of eternal life for a dedicated Christian</p> <p>3. Witness parents are expected not only to prevent their children from undergoing a blood transfusion but even to prevent family pets from receiving blood</p> <p>4. In order to prevent</p>	JW stand against BT	<p>1. JW stand against BT</p> <p>2. Measures against Disobedience</p> <p>3. Rejection based on health reasons</p> <p>4. Belief and spiritualism</p>				<p>1. Social norm</p> <p>2. Worldview</p> <p>3. Information Behaviour</p>

	<p>administered to me, even though others deem such necessary to preserve my life or health. I will accept non-blood expanders. This is in accord with my rights as a patient and my beliefs as one of Jehovah's Witnesses. I hereby release the doctors and hospital of any damages attributed to my refusal. This document is valid even if I am unconscious, and it is binding upon my heirs or legal representatives.[4]</p> <p>3. In 1998, in order to receive legal recognition from the government of Bulgaria, the Watchtower Society signed an agreement with the Bulgarian government in which they stated that "members should have free choice in the matter for themselves and their children, without any control or sanction on the part of the association." [8] A press release distributed in 1997 by the European Commission of Human Rights clearly explains the understanding of the</p>	<p>their being administered blood transfusions while unconscious, each Witness is required to carry a card</p> <p>5. I direct that no blood transfusions be administered to me, even though others deem such necessary to preserve my life or health.</p> <p>6. I hereby release the doctors and hospital of any damages attributed to my refusal.</p> <p>7. In 1998, in order to receive legal recognition from the government of Bulgaria, the Watchtower Society signed an agreement with the Bulgarian government</p> <p>8. they stated that "members should have free choice in the matter for themselves and their children, without any</p>						
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	<p>Commission and the Bulgarians of the Society's stated position: "In respect of the refusal of blood transfusion, the applicant association [i.e., the Jehovah's Witnesses] submits that there are no religious sanctions for a Jehovah's Witness who chooses to accept blood transfusion and that, therefore, the fact that the religious doctrine of Jehovah's Witnesses is against blood transfusion cannot amount to a threat to 'public health.'"[9]</p> <p>4. The Watchtower Society's perspective on the agreement can be found in a press release it distributed on April 27, 1998. In announcing the agreement with Bulgaria, the only information about the agreement to allow transfusions is the statement: "The agreement also includes an acknowledgment that each individual has the freedom to choose the type of medical treatment he receives." [10] This vague statement, while not openly contradicting the agreement, also</p>	<p>control or sanction on the part of the association</p> <p>9. Jehovah's Witnesses] submits that there are no religious sanctions for a Jehovah's Witness who chooses to accept blood transfusion</p> <p>10. doctrine of Jehovah's Witnesses is against blood transfusion cannot amount to a threat to 'public health</p> <p>11. The agreement also includes an acknowledgment that each individual has the freedom to choose the type of medical treatment he receives</p> <p>Measures against Disobedience</p> <p>12. The Society will continue to levy religious sanctions against Witnesses who receive blood transfusions,</p>						
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	<p>contains no indication of the historic compromise to which the Society agreed by ostensibly allowing blood transfusions. The 1997 press release by the Commission, explaining their position regarding the then-unsettled case, alerted many people to a perceived doctrinal change by the Society. To prevent the media or other Witnesses from drawing their own conclusions about doctrinal changes, the Society stated in its press release: "The terms of the agreement do not reflect a change in the doctrine of Jehovah's Witnesses</p> <p>5. The position of the Watchtower Society was clear: despite their agreement to allow Witnesses to receive blood transfusions in Bulgaria, in reality the Society had no intention of honoring this agreement. The Society will continue to levy religious sanctions against Witnesses who receive blood transfusions, forcing the</p>	<p>13. forcing the Witnesses to decide between possible death or "excommunication or disfellowshipping</p> <p>14. Faithfulness to the organization involves adhering to a host of rules and regulations, which Watchtower elders enforce with great zeal</p> <p>15. All I knew of God was what I read in the Watchtower. Yes, we did read the Bible, but were told that if we did so apart from the Watchtower books to interpret it, we were destined to fall into error and apostasy</p> <p>Rejection based on Health Concerns</p> <p>16. More recently Witnesses have been given a powerful secular ally in the form of</p>	Measures against Disobedience					
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	<p>Witnesses to decide between possible death or "excommunication or disfellowshipping." [12]</p> <p>6. More recently Witnesses have been given a powerful secular ally in the form of AIDS. This has undoubtedly strengthened two of their arguments: namely that there are medical hazards inherent in all transfusions and that blood transfusions are often given unnecessarily, since the number of transfusions has decreased dramatically since the advent of HIV. However, as with any medical treatment, conscientious physicians weigh up the risks and benefits before proceeding and there is still no doubt that blood transfusions can, in certain circumstances, be life-saving. Perhaps most importantly, however, it should be remembered that, in reality, any secular arguments, however justifiable, that the Society makes are irrelevant to the basic issue. For, as they</p>	<p>AIDS</p> <p>17. strengthened two of their arguments: namely that there are medical hazards inherent in all transfusions and that blood transfusions are often given unnecessarily</p> <p>18. the number of transfusions has decreased dramatically since the advent of HIV</p> <p>JW Beliefs</p> <p>19. the stand taken by Jehovah's Witnesses is above all a religious one; it is a position based on what the Bible says</p> <p>20. . I was taught that Jehovah's Witnesses had the only true religion, a religion governed from Watchtower headquarters in Brooklyn, N.Y</p> <p>21. The governing body controls 2.3</p>	Rejection based on Health reasons					
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	<p>themselves claim: Yet the stand taken by Jehovah's Witnesses is above all a religious one; it is a position based on what the Bible says'.[9]</p> <p>7. To the average Christian, the name "Jehovah's Witnesses" brings to mind a group of neatly dressed people going from door to door in the neighborhood, selling the Watchtower magazine, or perhaps a book. However, when I think of Jehovah's Witnesses, I recall a lifetime of bondage to a cult which I served for the first 28 years of my life. My grandfather became a part of the Watchtower Society in the early 1900s. My parents are active Jehovah's Witnesses. My father still is presiding elder at his local Kingdom Hall. I was taught that Jehovah's Witnesses had the only true religion, a religion governed from Watchtower headquarters in Brooklyn, N.Y. The governing body controls 2.3 million people. I use the word "control" is</p>	<p>million people. I use the word "control" is because Jehovah's Witnesses believe that everything written by the Watchtower is from God and is not to be questioned.</p> <p>22. They believe that the governing body receives "new light" from angels that explains what the Bible is all about</p> <p>23. Watchtower is the sole agency that God is using. So, they believe that apart from the Watchtower organization, people have no hope</p> <p>24. I went from door to door trying to convince people that they must become Jehovah's Witnesses to please God and perhaps receive salvation</p> <p>25. because all Jehovah's</p>	JW Belief s					
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	<p>because Jehovah's Witnesses believe that everything written by the Watchtower is from God and is not to be questioned. They believe that the governing body receives "new light" from angels that explains what the Bible is all about. They believe the Watchtower is the sole agency that God is using. So, they believe that apart from the Watchtower organization, people have no hope. They believe that they alone have the truth, that they alone are true Christians, that they alone will be saved and that all others will be destroyed by Jehovah God at the battle of Armageddon</p> <p>8. I began full-time Watchtower service in 1971 after dropping out of High School at the encouragement of Watchtower leaders because of the end of the world they predicted for 1975. Thousands of Jehovah's Witnesses cashed in insurance policies, abandoned careers, and sold their</p>	<p>Witnesses are not sure of their salvation. The Watchtower's way of salvation is based upon works, and not the saving grace of Jesus Christ's blood</p> <p>26. Most Jehovah's Witnesses agree that anyone who has spent any time at headquarters is special and worthy of greater responsibilities in the local congregation</p>						
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	<p>possessions to spend the "short time remaining" in the ministry work before the end of the world. As a missionary worker or "Pioneer," I went from door to door trying to convince people that they must become Jehovah's Witnesses to please God and perhaps receive salvation. I use the word "perhaps" because all Jehovah's Witnesses are not sure of their salvation. The Watchtower's way of salvation is based upon works, and not the saving grace of Jesus Christ's blood, which through faith we freely receive. This works system of selling Watchtower books from door to door puts the Jehovah's Witness in a position to be saved if he is faithful to the organization and does all he is told to. Faithfulness to the organization involves adhering to a host of rules and regulations, which Watchtower elders enforce with great zeal.</p> <p>9. After I returned home with a fairly "clean file"</p>							
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	<p>from the New York office, the local elders were using me quite extensively in teaching from the platform. Most Jehovah's Witnesses agree that anyone who has spent any time at headquarters is special and worthy of greater responsibilities in the local congregation. As I gained status in the congregation, I was being exposed to and trained in some of the undercover work of the elders. It was exciting going around at night, following members of the congregation who were suspected of wrongdoing. I also was given access to the congregation files, which revealed the inside information of all in the congregation. I was being used in the same kind of covert operations I had seen control the workers at headquarters. Through all this I could not receive any satisfaction and peace. The pressure of trying to serve a God who is vengeful and full of wrath is more than I can describe. The</p>							
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	organization always painted a picture of Jehovah as a God ready to "pour out vengeance." All I knew of God was what I read in the Watchtower. Yes, we did read the Bible, but were told that if we did so apart from the Watchtower books to interpret it, we were destined to fall into error and apostasy							
RQ2: How do Jehovah's Witnesses make sense of information on Blood Transfusion?	1. A large number of Jehovah's Witnesses, including many children, have died due to their loyalty to the Watchtower Society. [The May 22, 1994, issue of Awake! featured the stories of five children who died after refusing blood transfusions.] These stories, /similar in tone and rhetoric to the child-martyr stories of the Victorian era, depict children who inspired respect and acceptance for the Society as they happily sacrificed their lives to uphold the Watchtower's regulations. Unfortunately, however, the reality of the situation	Sacrifice for beliefs 1. A large number of Jehovah's Witnesses, including many children, have died due to their loyalty to the Watchtower Society. 2. The May 22, 1994, issue of Awake! featured the stories of five children who died after refusing blood transfusions 3. children who inspired respect and acceptance for the Society as they happily sacrificed their lives to uphold the Watchtower's regulations 4. Jehovah's Witnesses	Sacrifice for beliefs	1. Sacrifice for beliefs 2. Experiences of JW members 3. Coercion to obedience 4. Disobedience and repercussion 5. Innovation in health 6. JW Practices/culture				

	<p>is often far grimmer</p> <p>2. family A Nigerian widower, Emmanuel Timothy, has decided to press charges against members of his wife's family who refused to allow her get blood transfusion after loosing so much blood during surgery, eventually leading to her death.</p> <p>3. Timothy told the News Agency of Nigeria that his deceased wife, Grace, who was a member of the Jehovah Witness, died on Monday at the National Hospital, Abuja because her refused to consent to her having a blood transfusion. She was a police corporal, assigned to the Wuse Zone 3 Police Division, Abuja. "She lost her pregnancy at seven months, which resulted in a surgery to get the baby out. After the surgery, she had complications. When she complained of serious stomach ache, we rushed her to the National Hospital where the doctor said her stomach had to be flushed. But, before the flushing, they said she</p>	<p>rushed to the ER with massive blood loss will cry NO BLOOD right up to their last breath.</p> <p>5. Finally my wife and I called the doctors back into the room, and we informed them that we had to obey God's law and we would have to let Jenny die</p> <p>Experiences of JW</p> <p>6. A Nigerian widower, Emmanuel Timothy, has decided to press charges against members of his wife's family who refused to allow her get blood transfusion after loosing so much blood during surgery</p> <p>7. Grace, who was a member of the Jehovah Witness, died on Monday at the National Hospital, Abuja because her refused to consent to her having a blood transfusion.</p>	Experiences of JW members					
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	<p>needed blood transfusion because she had already lost such much blood. However, she did not get the blood transfusion because her religion and family forbid blood transfusion,” Timothy said.</p> <p>1. Speaking on pressing charges, he said “I have to press charges because they prevented my wife from receiving blood transfusion.” “Over our dead body. It is better she dies than for her to take another person’s blood,” they said to me. Timothy was at the police station to report the wife’s death.</p> <p>2. In 2013 God’s will and scripture has little to do with the Jehovah’s Witnesses position on use of blood products. The JW leadership is foremost concerned what will play out in a secular court of law as to the parent Watchtower being held liable for wrongful deaths.</p> <p>3. Most Jehovah’s Witnesses rushed to the ER with massive blood loss will cry NO BLOOD right up to their last</p>	<p>8. she did not get the blood transfusion because her religion and family forbid blood transfusion</p> <p>9. I have to press charges because they prevented my wife from receiving blood transfusion.” “Over our dead body. It is better she dies than for her to take another person’s blood,” they said to me</p> <p>10. he said “I have to press charges because they prevented my wife from receiving blood transfusion.” “Over our dead body. It is better she dies than for her to take another person’s blood,” they said to me.</p> <p>11. I recall the mental stress of a profusion of rules and regulations. The master plan of the Watchtower leaders controlled where I went, what I did, and how I did it.</p>						
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	<p>breath. The shocker is they can now have most of the blood components that will pull them through, but they are so indoctrinated that blood is forbidden that they can't comprehend the loopholes. The Watchtower has drilled and grilled us that our stand on blood is NON NEGOTIABLE.</p> <p>4. The loopholes that allow blood usage is to save the Watchtower corporation money from blood death liability suits. This is a truly evil organization that would sacrifice tens of thousands of men, women, children for the almighty dollar. The blood products ban has been in force since 1945 the buzz today about it being a *personal conscience matter* and the hope of new medical advances like artificial blood don't undo all those who have past perished. The New York city based Watchtower sect is concerned foremost with liability lawsuits for wrongful death. They know that if</p>	<p>12. the disappointment came when I remembered that the hearing was still in my file and would follow me wherever I went for the rest of my life</p> <p>13. But tragedy struck. At five weeks old, Jenny was found to have a rare blood problem</p> <p>14. a team of doctors informed us that Jenny needed an emergency blood transfusion to save her life. This was a difficult problem for us because Watchtower law does not permit any Jehovah's Witness to take blood in any form.</p> <p>15. friends contacted the local elders, who promptly came to visit us. They were relieved to find out that there was still time to plan a way to get Jenny out of the hospital before the blood could be administered</p>						
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	<p>they repeal the ban on *whole* blood transfusion, that it will open the door for legal examination of all the thousands who have died since 1945</p> <p>5. Soon after arriving in New York, the illusion wore off as I was assigned to work in the factory. Hard labor and learning the ways of the organization from the inside out was the "education" I obtained at Watchtower headquarters. Space does not permit details of what I experienced while spending long hours working in the book bindery. There I fed machines for "God's organization." I recall the mental stress of a profusion of rules and regulations. The master plan of the Watchtower leaders controlled where I went, what I did, and how I did it. After spending three years at headquarters, with no money to start out in the world (our pay was \$14.00 per month), I learned the harsh reality</p>	<p>16. it in all the thousands of hours I had spent striving to please God as a good Jehovah's Witness. We knew that we were changed. We were a "new creation." As the Apostle John said: "that ye may know that ye have eternal life." (I John 5:13).</p> <p>17. we were promptly disfellowshipped from the Jehovah's Witnesses</p> <p>18. Under the rules of our excommunication, we cannot have any contact with our family and former friends in the organization.</p> <p>19. Our own parents will not be allowed to go to our funeral.</p> <p>20. According to the Watchtower law, we are to be regarded as dead. Any Witnesses caught talking to us are subject to judicial action,</p>						
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	<p>of trying to make a living with no training or skills. Jehovah's Witnesses are strongly discouraged from attending college. I married a good Jehovah's Witness girl, and we set out together trying to please God the best way we knew how. That is, we were good Jehovah's Witnesses and followed all the rules and laws. My wife had been a missionary for eight years. She had been sent to different parts of the United States in her work, under the direction of the Watchtower Society</p> <p>6. My wife and I secretly studied our new Bible long hours into the night, discovering that many of the major doctrines that we had been willing to die for were false. I confronted my father about some of these issues. Being an elder, my father saw that I was questioning some of the main teachings, and he reported my wife and I to the elders, to stand trial for apostasy. After a lengthy, tearful hearing,</p>	<p>including disfellowshipping.</p> <p>Coercion to Obedience</p> <p>21. The Watchtower has drilled and grilled us that our stand on blood is NON NEGOTIABLE</p> <p>22. This is a truly evil organization that would sacrifice tens of thousands of men, women, children for the almighty dollar</p> <p>23. when I think of Jehovah's Witnesses, I recall a lifetime of bondage to a cult which I served for the first 28 years of my life</p> <p>Disobedience to JW and repercussion</p> <p>24. My wife and I secretly studied our new Bible long hours into the night, discovering that many of the</p>						
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	<p>we repented of doubting the Watchtower Society and were allowed to remain as Jehovah's Witnesses, but I was stripped of all my responsibilities in the congregation. I was to be watched for a period of time before serving in any capacity in the congregation again. A job transfer to another town was a welcome relief. I looked forward to entering another congregation and getting a fresh start. But soon the disappointment came when I remembered that the hearing was still in my file and would follow me wherever I went for the rest of my life.</p> <p>7. Of course, the elders in the new congregation had my file soon after I started to attend the meetings. They told me they would be watching me for a while to see if these apostate ideas of mine would resurface. They warned me that they would excommunicate me if I tried to share such ideas with anyone in the</p>	<p>major doctrines that we had been willing to die for were false</p> <p>25. Through all this I could not receive any satisfaction and peace. The pressure of trying to serve a God who is vengeful and full of wrath is more than I can describe</p> <p>26. Being an elder, my father saw that I was questioning some of the main teachings, and he reported my wife and I to the elders, to stand trial for apostasy</p> <p>27. we repented of doubting the Watchtower Society and were allowed to remain as Jehovah's Witnesses, but I was stripped of all my responsibilities in the congregation</p> <p>28. They warned me that they would excommunicate me if I tried to share such ideas with anyone in the</p>	Coercion to obedience					
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	<p>congregation. I vowed loyalty to the organization, and said I would not read or speak about anything that would be different from the Watchtower's position on Scripture. Two years passed. Being under the elders' scrutiny left me very empty. Nothing, not even my children who had brought me so much joy, made my life fulfilling. I had a need for something, but what it was I did not know. My wife and I would drink to excess often, searching for some kind of joy, but only emptiness resulted. Having two boys, we longed for a girl to be born and hoped that having a little girl would complete the happiness missing from our family. On Aug. 10, 1980, Jenny Leigh Blizard was born. We were so excited. But tragedy struck. At five weeks old, Jenny was found to have a rare blood problem. It was not clotting. Local doctors sent us to San Antonio, Texas, for treatment of Jenny's condition. We</p>	<p>congregation</p> <p>Innovation in Health</p> <p>29. the hope of new medical advances like artificial blood don't undo all those who have past perished</p> <p>JW Practices/culture</p> <p>30. I learned the harsh reality of trying to make a living with no training or skills</p> <p>31. Jehovah's Witnesses are strongly discouraged from attending college</p> <p>32. we were good Jehovah's Witnesses and followed all the rules and laws</p> <p>33. The blood products ban has been in force since 1945 the buzz today about it being a *personal conscience matter</p> <p>34. Jehovah's</p>	<p>Disobedience and repercussion</p>					
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	<p>took her to the doctors at Santa Rosa Medical Center's special care nursery, looking for the treatment that would make Jenny well. Why was Jenny bleeding internally? Why wouldn't her blood clot? The doctors spent days trying to come to a conclusion. Finally, a team of doctors informed us that Jenny needed an emergency blood transfusion to save her life. This was a difficult problem for us because Watchtower law does not permit any Jehovah's Witness to take blood in any form. Jehovah's Witnesses carry cards stating that under no circumstances will they take a blood transfusion, even if it means death. We sent the doctors out of the room and told them that we would give them our answer soon. My wife and I prayed and cried out to God for answers. I remember thinking; "Oh Jehovah, how can you ask me to make such a decision - a yes or no whether Jenny lives or</p>	<p>Witnesses have a long history of sneaking patients out of hospitals to avoid blood transfusions at all costs</p>						
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	<p>dies! What kind of God are you!" Finally my wife and I called the doctors back into the room, and we informed them that we had to obey God's law and we would have to let Jenny die</p> <p>8. The hospital officials contacted the Texas Child Welfare Dept. and a suit was filed against us for child abuse and neglect. A court order was issued to ensure that Jenny would receive the blood she needed to save her life. The Sheriff's Department of Bexar County gave me and my wife citations and warned the hospital staff not to allow us to remove Jenny from the hospital. Jehovah's Witnesses have a long history of sneaking patients out of hospitals to avoid blood transfusions at all costs. My wife and I were secretly relieved that Jenny would get the care she needed in getting the blood. I felt that I had done all I could in trying to stop her from getting blood, not realizing that the courts would step in.</p>		<p>Innovation in health</p> <p>JW Practices/culture</p>					

	<p>Reporters of two San Antonio newspapers, "The San Antonio Express/News" and "The San Antonio Light," learned about Jenny and exposed the story, though we refused to talk to the reporters. In retrospect, I commend their work. In the meantime, friends contacted the local elders, who promptly came to visit us. They were relieved to find out that there was still time to plan a way to get Jenny out of the hospital before the blood could be administered. I explained to them that the matter was out of my hands and that I was under court order not to remove Jenny. That did not seem to matter to them. Their main concern was to get her out</p> <p>9. One night, my wife and I held hands and gave our lives to the Lord Jesus Christ. Suddenly, we felt a release in our spirit, a release that brought freedom, liberty, and salvation. We were "born again." I had never had a feeling like it in all the</p>							
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	<p>thousands of hours I had spent striving to please God as a good Jehovah's Witness. We knew that we were changed. We were a "new creation." As the Apostle John said: "that ye may know that ye have eternal life." (I John 5:13). Of course, we were promptly disfellowshipped from the Jehovah's Witnesses. Under the rules of our excommunication, we cannot have any contact with our family and former friends in the organization. Our own parents will not be allowed to go to our funeral. According to the Watchtower law, we are to be regarded as dead. Any Witnesses caught talking to us are subject to judicial action, including disfellowshipping.</p>							
RQ3: What frame of reference do Jehovah's Witnesses apply to make sense of Blood Transfusion	1. The Bible commands Christians to "abstain...from blood." (Acts 15:20). Jehovah's Witnesses believe that it is not possible to abstain from blood and accept blood transfusions. They	Accepted Norms 1. The Bible commands Christians to "abstain...from blood." (Acts 15:20) 2. Jehovah's	Accepted norms	1. Accepted norms 2. Alternative measures 3. Health/Diseases concern 4. Disciplinary measures for defaulting 5. Experiences of JW Members				

information?	<p>have consistently refused donor blood ever since transfusions began to be widely used in civilian medical practice in the 1940s, and this scriptural position has not changed. If one of Jehovah's Witnesses is transfused against his or her will, Jehovah's Witnesses do not believe that this constitutes a sin on the part of the individual. This position has not changed.</p> <p>2. In another incident, Gabriel Adoh, victim of a road traffic accident requires urgent blood transfusion. His younger sister who was around at the time of accident has objected `to donating for him on the basis that her faith forbids blood donation or transfusion. Before long, Gabriel has given up the ghost for lack of the life-saving blood. These are just some of the challenges facing blood transfusion in Nigeria. Most affected are the patients who lose their lives in the process. Medical personnel are so frustrated when blood</p>	<p>Witnesses believe that it is not possible to abstain from blood and accept blood transfusions</p> <p>3. They have consistently refused donor blood ever since transfusions began to be widely used in civilian medical practice in the 1940s</p> <p>4. Gabriel Adoh, victim of a road traffic accident requires urgent blood transfusion. His younger sister who was around at the time of accident has objected `to donating for him on the basis that her faith forbids blood donation or transfusion</p> <p>5. challenges of religion. "Somebody is in dire need of blood but the person professes a particular faith that says; according to my religion I don't accept blood</p>		6. Others				
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	<p>needed to save lives is not readily available. In the country today, the demand for blood and blood products far outweighs supply</p> <p>3. Findings show the situation is worrisome. Although, blood and blood products are not to be sold, many hospitals in Lagos largely depend on commercial donors since only 10 percent of blood needs in the State are being met, according to the Commissioner for Health. The reluctance to donate blood has led to severe shortage of blood and blood products. A surgeon at the Lagos State University Teaching Hospital, LASUTH, Dr. Saeid Ahmad states that challenges of blood and blood products are linked to the challenges of economy, knowledge and enlightenment about the role of blood and blood products as well as challenges of religion. “Somebody is in dire need of blood but the person professes a particular faith that says;</p>	<p>transfusion.</p> <p>Alternative Measures</p> <p>6. thinking of what alternative ways he can save this patient’s life</p> <p>Health/Diseases concerns</p> <p>7. Nobody is going to carry a cardiac patient into a theatre without blood or blood product because you may end up being the first to kill that patient even before his disease will kill him.</p> <p>8. There are conditions that the person may come up with like inherent blood disease like a child with sickle cell who carries haemoglobin SS.</p> <p>9. Some people with blood diseases also benefit because donating blood helps to reduce the</p>							
			Alternative measures						
			Health/Diseases concern						

	<p>according to my religion I don't accept blood transfusion. It puts pressure on the doctor to start thinking of what alternative ways he can save this patient's life. The challenge of cultural perception is also there.</p> <p>4. You need to get the person back to an acceptable blood level even because you carry out a life saving surgery, so not only that the person needs blood for what he or she has lost but needs blood for the procedure you want to carry out and this can range from low to medium to high risk procedures. "Nobody is going to carry a cardiac patient into a theatre without blood or blood product because you may end up being the first to kill that patient even before his disease will kill him. "The only acceptable replacement for blood is blood. Blood transfusion saves human life in danger after a significant blood loss. There are conditions that the person may come up</p>	<p>thickness of the blood</p> <p>Disciplinary measures for defaulting</p> <p>10. Violation of any rules as set forth by the Watchtower Society's governing body could result in punishment and restrictions, depending upon the offense</p> <p>11. Elders have the power to take away salvation, restrict prayer life, to interrupt family communication or anything else they believe will bring a wayward Witness to repentance</p> <p>12. A friend introduced me to a book that was written by a former Jehovah's Witness called "Thirty Years a Watchtower Slave</p> <p>13. we were forbidden to read any anti-Witness material.</p>	Disciplinary measures for defaulting					
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	<p>with like inherent blood disease like a child with sickle cell who carries haemoglobin SS. The component of their blood easily gets destroyed. People like that benefit significantly from transfusion of fresh blood or healthy blood that will help to dilute the sick blood and improve quality of life of that patient.</p> <p>“Significantly, it adds to the safety of surgical operations. Most surgeries involve cutting and to a little or more of degree letting of blood. Although in modern practice, the surgeon tries as much as possible to minimize how much blood is lost even in surgery. But wherever you cut the blood will flow. When you have a backup it increases chances in the case the patients loses some quantity of blood more than envisaged. For donors, he noted that certain individuals will actually benefit from giving blood particularly, people that have</p>	<p>But in defiance, I read the book.</p> <p>Experiences of JW Members</p> <p>14. Jenny would shortly die if I removed her from the machines that were keeping her alive, and I would be charged with murder</p> <p>15. to the elders. They replied, "That's the chance you have to take! You cannot allow them to give your child blood</p> <p>16. The elders left the hospital upset with me that I would not submit to them. "I hope," one elder even said, "she gets hepatitis from that blood, just to prove that it's bad</p> <p>17. This made us outcasts in the eyes of the Witnesses, but they would not be taking action to excommunicate us</p> <p>18. The law calling for excommunication would have applied</p>	Experiences of JW Members					
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	<p>excessive blood cells in the body. Some people with blood diseases also benefit because donating blood helps to reduce the thickness of the blood and brings it to a normal level.</p> <p>5. Violation of any rules as set forth by the Watchtower Society's governing body could result in punishment and restrictions, depending upon the offense. Elders have the power to take away salvation, restrict prayer life, to interrupt family communication or anything else they believe will bring a wayward Witness to repentance. Jehovah's Witnesses must report the time they spend doing Society work to the elders, who put the information into a file. There is a file on each member of the congregation. This file also contains information on any major sins. All information related to a Witness' private life is kept in master files in New York. They are never destroyed. Since I</p>	<p>only if I had freely given permission for the transfusion</p> <p>Others</p> <p>1. All information related to a Witness' private life is kept in master files in New York. They are never destroyed.</p>						
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	<p>had been living in this system all my life, I knew what was expected of me. I had to follow the rules and laws to gain salvation. I had been going from door to door since I was a small child, so I adapted to full-time service easily.</p> <p>6. A friend introduced me to a book that was written by a former Jehovah's Witness called "Thirty Years a Watchtower Slave." I knew that my duty as a good Witness was to turn in my friend to the elders, for we were forbidden to read any anti-Witness material. But in defiance, I read the book. It disturbed me very much, for the author was a former worker at headquarters, and I could relate to many of the things he was saying. Many things that I had tried to erase from my memory were surfacing again, and questions of the Watchtower's authority left me very unsettled. The author mentioned that he had found spiritually truth by</p>		Others					
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	<p>studying the Bible apart from Watchtower publications. All this time the Holy Spirit was calling me to study the Word of God. Even though we had our own New World Translation of the Bible (translated by the Watchtower Society and refuted by Hebrew and Greek scholars as being a biased, twisted version of the Bible), I bought a New American Standard Bible.</p> <p>7. I knew that Jenny would shortly die if I removed her from the machines that were keeping her alive, and I would be charged with murder. I explained this to the elders. They replied, "That's the chance you have to take! You cannot allow them to give your child blood!" Without further discussion, I asked them to leave, stating that we could not allow our child to die in this way. "If this is the God I serve, I am through with Him." The elders left the hospital upset with me that I</p>							
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	would not submit to them. "I hope," one elder even said, "she gets hepatitis from that blood, just to prove that it's bad!" When we finally returned home with Jenny, the Witnesses had received word that even though we had protested the blood transfusion, we allowed her to take it. This made us outcasts in the eyes of the Witnesses, but they would not be taking action to excommunicate us. The law calling for excommunication would have applied only if I had freely given permission for the transfusion							

Appendix C

Selected Documents for Content Analysis

Document Source	Media Type	Country of Origin	Citation
Jehovah's Witnesses and Blood transfusion from Wikipedia, the free encyclopedia.			1. Jehovah's Witnesses and blood transfusions.
International Journal of Clinical Medicine Volume 3.	Dove press (Open access to scientific and medical research, 2015, Volume 3, Pg 7-16).		2. Patient inclusion in transfusion medicine: current perspective.
Journal of Medical Ethics	Journal		3. Osomu Muramoto (1998): "Bioethics of refusal of blood by Jehovah's Witnesses Part p". Journal of medical Ethics; December, 1999; Pg 467.
Watchtower: Awake	Magazine		4. June 15, 2000. Pg 29-31.
Watchtower	Magazine		5. October 15, 2000. Pg 30-31.
Internet	Journal		6. Farmer, S.; Webb, D. "Your Body Your Choice". The Lay man's Complete Guide to Bloodless Medicine & Surgery, 2000. Pg 14, 25.
Watchtower:Awake	Magazine	Philadelphia	7. Awake, 2006: Dangers of Transfusion Related Acute Lung Injury (TRALI), reported in US in 2002.
Clinical Update	Journal		8. Clinical update: Atrium University, Summer 2012 (Autotransfusion for Jehovah's Witness patient).
Clinical Update	Journal		9. Farmer, S.; Webb, B. "Your Body Your Choice"he Layman's Complete Guide to Bloodless Medicine and Surgery, 2000. Pg 11, 14, 75.
Watchtower	Journal of Medical Ethics		10. Lee Elder (2000). "Why some Jehovah's Witnesses accept blood and conscientiously reject official Watchtower Society blood policy". Volume 26, Pg 375-380.
Watchtower	Journal		11. "Rightly value your gift of life". The Watchtower. June 15, 2014. Pg 13
Watchtower	Journal		12. United in Worship of the Only True God. Watchtower Bible and Tract Society, 1983. Pg 160.
Watchtower	Journal		13. What Does Jehovah Ask of Us Today? September, 1999.

			Pg 21.
Internet	Irish Times		14. Call for new approach to transfusion refusals. February 27, 2010.
Watchtower	Journal		15. Jehovah's Witnesses Blood transfusion Tort of Misinterpretation. Journal of Church and State. Autumn, 2005. Volume 47, Number 4, Pg 608. The Watchtower Society.
Journal of Medical Ethics	Journal		16. Donald T. Ridler (1999). Jehovah's Witnesses Refusal of Blood Obedience to Scripture and Religious Conscience.
Journal of Medical Ethics	Journal		17. David malyon (1998). Transfusion-free Treatment of Jehovah's Witnesses: respecting the autonomous patient's motives. Journal of Medical Ethics, Volume 24. Pg 38.
Journal of Medical Ethics	Journal		18. Bioethics of the Refusal of Blood by Jehovah's Witnesses Part 2. Journal of Medical Ethics. October, 1998. Pg 295-299.
Newspaper	Telegraph	UK news	19. Blood transfusion would have saved Jehovah's Witness". By Nick Britten, April, 2008. http://www.telegraph.co.uk
Newspaper http://www.sfgate.com/ .	Chronicle	San Francisco	20. Mathai Chakko Kuruvila, July 20 th , 2007. http://www.sfgate.com/ . Faith's ban on transfusion (SIC).
New Watchtower http://www.transfusionguidelines.org/document-library	Magazine	Brooklyn	21. Blood transfusion policy-culled from Brooklyn. Watchtower Bible and Tract Society, (1961).
Watchtower http://www.watchtower.org/g	Magazine	Brooklyn	22. Card on file (Watchtower). February 15 th , 1964. Page 127.
Watchtower http://www.watchtower.org/g	Magazine	Brooklyn	23. Witnesses of Jehovah: Eugene, or: Harvest House Publishers, 1988. Page 197.
JPAC (Joint United Kingdom Blood transfusion and Tissue Transplantation Services Professional Advisory Committee)	Target information System Ltd	United Kingdom	24. The Royal College of Surgeons of England- Code of practice for the surgical management of Jehovah's Witnesses.

			http://reseng.co.uk/publications/docs/jehovahswitness.html
WWW.dailymail.co.uk/news/article-30	Article	United Kingdom	25. Jehovah's Witness ethics-BBC
WWW.bible.co/Jehovah'sWitnesses-blood.html	Consumer report article	United Kingdom	26. Jehovah's Witnesses flip-flop on blood transfusion
American Academy of Paediatrics	Journal	United States of America	27. Informed consent. Parental permission and assent in paediatric practice, 95; 314-317.
American Academy of Paediatrics	Journal	United States of America	28. Religious objections to medical care, Paediatrics 99: 279-281
Youtube http://www.youtube.com/watch?V=j8mej...	Video	United States of America	29. The truth about Blood transfusion and Jehovah's Witnesses 1-3 strong images.
Youtube http://www.youtube.com/watch?V=j8mej...	Video	United States of America	30. Disfellowshipping caught on tape. Jehovah's Witnesses secretly recorded judicial hearing –published on February 7 th , 2010- Son of thunder
Jehovah's witnesses.ORG./Official website of Jehovah's Witnesses Continuous Auto transfusion in Jehovah's Witnesses	Journal		31. Medical Education Journal, 2004: Alternative to blood transfusion. 32. https://www.karger.com

Appendix D
Graphic Summary of Data Analysis

