Hermeneutic Phenomenological Narrative Enquiry: A Qualitative Study Design

Nashid Nigar
Monash University, Australia

Abstract—**This paper explains why it is necessary to employ two apparently disparate qualitative methodologies to address multidimensional research objectives of a complex phenomenon: non-native English-speaking teachers' (NNESTs) professional identity. This paper proposes a combined methodology of narrative enquiry and hermeneutic phenomenological enquiry to construct understanding in terms of what NNESTs describe as their experiences of professional identity development and the researcher's interpretations of their thickly layered data. This proposed methodology is the adopted version of the Methodology chapter of a confirmed Australian doctoral project. The purpose of this paper is to show how, by employing the two methodologies, the author intends to capture individual teachers' meaning makings and their common phenomena of professional identity formation. With justification, the paper includes components of a qualitative research design: research paradigm, methodological approach, and the methods.**

Index Terms—**qualitative method, professional identity, narrative enquiry, language teachers, teacher education, hermeneutic phenomenology**

I. INTRODUCTION

This paper rationalizes the qualitative methodology of a doctoral project under study: storying professional identities of non-native English teachers in Australia. The methodology confirmed for this study is hermeneutic phenomenological narrative approach, which is intended explore what non-native English-speaking teachers' (NNESTs) experiences are and how they construct their professional identity in Australian Teaching English as a Second Language (TESOL) context. The complex construct of the methodology is adopted due to the exploratory nature of the research, as its objectives are to both understand and interpret the experience of NNESTs' professional identity development. The methodologies are adopted on the justification that it equally values the functions of both narrative enquiry, and hermeneutic phenomenological enquiry as they enable constructing understanding around NNESTs' individual narratives of professional identity formation and their shared professional development experiences.

Below, the first section explains the research paradigm and approach that underpin the philosophical basis of the study. Section two describes the research methods of this study followed by the participants, their brief background and their selection process. The sections three and four discuss the data collection methods and procedures. Finally, sections five and six are the overview of the ethical criteria of the research and researcher position.

II. RESEARCH PARADIGM

Crotty (1998) argues that the investigator's clear statement about her world view of knowledge is the key to shape the research as it is reflected every aspect of the research from research questions to conclusion (Crotty, 1998, p. 7). The design of the study operates under the researcher's ontological and epistemological assumption that realities are comprehensible, but only in the form of an ongoing changeable mental schema socially and experientially, locally and specifically; this construction is not absolute but relatively informed, sophisticated and alterable (Guba & Lincoln, 1994). Realities are how we create stories of our experiences and interpret those and others' in terms of past, present, and imagined worldly phenomena (Sikes & Gale, 2006). We all contribute to our knowledge of our beings using co-constructions and interpretations. Applications of ontological and epistemological assumptions of change and becoming will emphasise the lived experiences of NNESTs, and further determine the epistemology of this study.

Consistent with my research paradigm, a qualitative method is the most appropriate way to study my topic because it investigates the complex social world (Lichtman, 2012). A qualitative approach is more suitable for social studies than a quantitative approach because it is impossible to quantify many complex phenomena in society. By engaging with an interpretive qualitative approach, the researcher can learn "how individuals experience and interact with their social world, the meaning it has for them" (Merriam, 2002, p. 4). A qualitative approach will enable me to understand how NNESTs construct their identity, what influences this process, and which strategies they adopt when their identity construction is challenged.

III. METHODOLOGICAL APPROACH

Methodology outlines how the research is conducted (Howell, 2012) – how the social reality is thought about and

studied – whereas method consists of the procedures and tools of data collection and analysis (Corbin & Strauss, 2008). Addressing identity issues in TESOL education requires a comprehensive methodology to investigate the intricate phenomena of human experiences validly and reliably. The research approach of this study is phenomenological narrative enquiry. It will explore the complexity of individual experiences related to NNESTs' professional identity construction. In this approach, the researcher will gather and analyse the data, and interpret the contextual patterns in the stories to shed deep insight (Smith, 1997) into NNESTs' professional identity construction process. Both unique and universal meanings will be deciphered from the participants' experiences.

A. Phenomenology

Experience is the key to phenomenology. Dewey (1958) categorises experiences as primary and secondary, or ordinary and aesthetic experiences. Dewey's concept of experience is framed as feeling, "enlivening", and conceiving. Feeling is the ordinary kind of experience, enlivening is the aesthetic experience, and conceiving is described as a transcendental experience (Dewey, 1958). In contrast, Gadamer categorises human experiences as either trivial, which do not contribute to new knowledge, or hermeneutic, in which an individual is enlightened with a new world view (Gadamer, 2008).

Modern phenomenology originated in the works of philosopher Edmund Husserl (1859-1938). According to Husserlian philosophy, our experience is directed toward–represents or 'intends'– things only through concepts, thoughts, ideas, images, etc. We discover our existence by being conscious of beings in the world; the only way of becoming conscious is by our experiences. Only by understanding the structure of our consciousness can we get to know the structure of reality (Husserl, 1970). This access to the experience is an intentional process triggered and led by human intention; it is not a mechanistic causality (Polkinghorne, 1989). In the consciousness structure where mind is directed to study an object, the awareness of consciousness is the starting point. Through this intentional focus by consciousness, the discovery of a particular truth is possible (Husserl, 1970).

Husserl's phenomenological focus was on *Zu den Sachen* or *to the things*, which requires the researcher to bracket her presuppositions about the phenomena by *epoche* or reduction (Kakkori, 2009). This is the phenomenological reduction in which the researcher is required to withhold the taken-for-granted worldly phenomena in her consciousness. By this means, in the withholding process, the direction of the researcher's consciousness is reversed to the object in itself. According to Husserl (Creely, 2018), the study of phenomena is the pursuit of stepping back and scrutinising the apparent truth that lies in daily experiences and exploring the novel and hidden meanings in commonality; however, my phenomenological positioning will include my engaged subjective presence in the research process (van Manen, 2016a).

B. Hermeneutics Phenomenology

Among other philosophers, Heidegger, though initially aligned with Husserl's philosophy, later disassociated from it. This dissociation transitioned taken-for-granted lived experiences as they are. Heidegger's focus was on "Dasein," which means the experience of being or how human becomes human in the world – being involved and attached to the immediate world one lives in and its effects one's self (Jones, 1975; Stumpf, 1966). As Kakkori puts it, "Dasein is being that has the ability to question its Being" (2009, p. 22). Husserl's interest was in how human beings understand the world, how they perceive, participate in, ruminate upon, or recall worldly phenomena. In this sense, he emphasised individuals as separate from worldly objects, and argued that they try to understand worldly objects by engaging their intentional consciousness to understand those objects. On the other hand, Heidegger believed that consciousness is inseparable from the world and it consists of our historical lived experiences. In Husserl's phenomenology, there is a clear distinction between ontology and epistemology as it implies that human consciousness is a separate entity that tries to understand worldly phenomena in themselves, but in Heidegger's, they are indistinct as it assumes that worldly phenomena do not reside outside human consciousness but exist in the enaction of its intentionality to be aware of and interpret them. This is how Heidegger's hermeneutics emerged as he theorised that understanding is the way we know about our existence but not the way we know the world (Polkinghorne, 1983). Heideggerian hermeneutics lie in the Dasein's own ability to question its own Being.

Heidegger's concept of reduction opposed Husserl's. For Heidegger, reduction is not withholding the usual consciousness and directing it to the true essence of a worldly phenomenon, but "Being is always the being of beings *(Seiende)*…the accession to Being only possible through some beings" (Kakkori, 2009, p. 22). Heidegger pointed to pre-understanding and interpretation as the key elements of being in the world and our understanding of it. All our understanding is dependent on the reality of historical pre-structures, and hence one's awareness and constant interpretations of worldly phenomena are expected in hermeneutic phenomenology. Heidegger stressed interpretation as the critical element in understanding our existence.

From Heidegger, the hermeneutic turn, which is usually regarded as the art of interpretation, is extended by Hans-Georg Gadamer. Gadamer took Heidegger's hermeneutics further by contending that an individual understands their Being only by using language (Gadamer, 2008). He positioned conversation as the key element in the hermeneutic process because it represents interaction, creativity and freedom, which are central to understanding. The conversation is meant to be guided by the subject matter of the conversation per se. The art of skilful questioning techniques can add weight to this conversation by counter-challenging the dominant opinions (Gadamer, 1989). In the conversation, a fusion of horizons takes place, which comprises the horizons to which the interpreter and the text belong. The meaning

of the text emerges in co-agreement between the stakeholders in the fusion of horizons, in the hermeneutic experience (Gadamer, 1989). The real understanding in this fusion of horizons occurs only when our understanding aligns not only to the horizon projected through specific text, but also to our primordial understanding of the text (Gadamer, 1989). This fluid conversation is not my or my author's property alone but also that of the common. The aim of hermeneutic research is to endeavour to understand the meanings projected by the people and texts as they become fused.

Contrarily, Paul Ricoeur recognises that the existence of embodied being is possible in the world outside language, but argues that, in order to understand its meaning, language is essential (Langdridge, 2004; Ricoeur, 2008). He believes that all human actions can be understood as texts because of their inherent similarity in nature: because human actions present as the same as textual features, and because methodologies in human sciences follow the same procedures as textual interpretation, all humans should be understood as texts (Langdridge, 2004). In Ricoeur's theory, text is regarded as a system of interpretation which represents clusters of signs, symbols, or imaginary texts. The exegetic power of hermeneutics is useful to dig deep into the text and bring unseen knowledge to light. He contends that there should not be any set rules for this interpretation. Unlike Gadamer, Ricoeur believes the true meaning of a text can only be interpreted by enabling the text to take a bypass through an objective view that lies outside the text (Sharkey, 2001). The text needs to be distanciated from the interpreter. In this context, the interpreted text can belong to the legitimate objective interpretation of the hermeneutic school.

Despite variant points to the importance of the hermeneutic approach to Heidegger's concept of Being - Dasein, Gadamar and Ricoeur both argue that only in the medium of text can the meaning of being be interpreted, given meaning. They both believe that understanding emerges in dialectics in which language acts as an interchange between the interlocutors. In the dialectic process, interpretation occurs through the convergence of similarities and differences in which understanding is possible (Bohorquez, 2010). Any pre-supposition about the subject matter will be an impediment for the understanding of the experience; however, hermeneutic research takes the researcher's own understanding and interpretation into consideration. Sharkey summarises that "worthwhile hermeneutic research engages genuinely (dialogically and playfully) with the research texts and aims to produce something of value and insight that is common to the researcher and author" (2001, p. 22).

In recent times, the educational phenomenologist Max van Manen has synthesised the elements of phenomenology and hermeneutics. In relation to productive and heuristic phenomenological questions, reflections and writings, van Manen (2016a) points to the four existential themes, which are the foundation of human existence. The existential themes are lived space (spatiality), lived body (corporeality), lived time (temporality), and lived human relation (relationality or communality). These existential themes embrace the objective (part-whole) and primordial (pre-understanding) components of the hermeneutic circle. These themes validate the experience of a phenomenon in a chain of all the experiences of that kind and the researcher's subjective engagement in the research process. Like that of the Dutch school of phenomenology (Cohen & Omery, 1994), van Manen's philosophy combines the descriptive aspects of phenomenology, as Husserl theorised, and the interpretive aspects of hermeneutic phenomenology, which encapsulate the philosophical assumptions of this study. However, like Heidegger, van Manen is in opposition to Husserl's concept of the bracketing of presuppositions. van Manen (2016b) argues that, in trying to forget or ignore what we conceive, the presuppostion may creep back into our thoughts. As mentioned earlier, due to the subjective nature of a qualitative study, my research does not acknowledge bracketing or reduction of the researcher's presuppostions or her worldviews. As van Manen points out, many phenomenologists have abandoned Husserl's reductioning method of researchers' presuppositions; this research will rather embrace those to add to the extra meaningful layers of the texts that are likely to emerge (van Manen, 2016b). The phenomenological texts contain layers of thick language – layers of concrete and added texts of intensifications and evocations. In line with this conceptualisation, I aim to explore how NNESTs tell the stories of their identity construction, but also to investigate deeply under the resulting texts. The significance of the rich text is in the experiences themselves and also the undiscovered meaning in them. The enriched description (description and interpretation) of the phenomenon makes the text transparent, allowing us to "see" the deeper significance, or meaning structures, of the lived experiences it describes (van Manen, 2016b, p. 122).

In the hermeneutic phenomenological approach, our every experience needs to be interpreted against the influence of our backgrounds (Polkinghorne, 1983). These interpretations are the rich textual descriptions of experiences of selected phenomena of individuals' lives, which relate to our experiences as a whole (Smith, 1997). In the phenomenological hermeneutic interpretive circle, our pursuit of understanding shuttles repeatedly across micro and macro experiences, enabling us to decipher texts (Polkinghorne, 1983). The tool of this interpretive process of understanding meaning is language, suggesting that narrative enquiry is an appropriate design for my research because it requires the accumulation and analysis of narratives about how humans ascribe meanings to their experiences, in written, oral and visual forms (Josselson, 2006).

C. Narrative Enquiry

Telling stories – our own and others' – to make sense of events is an integral part of our lives (Loseke, 2007). Without narratives, complex communications are nearly impossible. A narrative serves the function of a story, which is the sequential telling of events, and also the function of re-storying, emphasising parts of the story that are important to the narrator. Riessman (2008) emphasises narrative's function as a collaboration between the researcher and the participants. They engage in "co-constructing previously untold stories by asking curious questions that help thicken

and deepen existing stories and invite the teller into territory beyond what is already known to him or her" (Etherington, 2007, p. 600). As their unheard stories are heard and given voice in the narratives, they add an interpretive dimension to the findings. In this cumulative process, the teller and the audience both inform and influence the narratives in cycles.

The narrative approach is common in many disciplines (Clandinin, 2006; Denzin & Lincoln, 2005), and has gained immense popularity since the 1980s (Riessman, 2008; Squire, 2008). With the epistemological shift from positivism to post-structuralism, humanism, postmodernism and deconstructionism (Bruner, 2003; Polkinghorne, 1989), narrative has been embraced as a way of knowing human experiences in qualitative research. I chose narrative enquiry as my methodology because of its relevance to my underpinning interpretive and constructivist ontological and epistemological assumptions. Narrative research supports the nature of reality as changing and becoming and the way of knowing reality as constructivist. It also aligns with my axiological belief (Creswell, 1994) that a narrative enquiry seeks to value and understand the meanings of the respondents' experiences because these are the main sources of knowledge.

There is a theoretical division between event-centred (Labov & Waletzky, 1967) and experience-centred narrative research. I will adopt the experience-centred (Squire, 2008) approach, which includes stories of varied ranges and segments, interviews, life histories, and imagined or general phenomena of the past, the present and the future (Andrews, Squire, & Tamboukou, 2013). Experiences differ from time to time and circumstance to circumstance, so it is natural for a single phenomenon to connote different meanings, even for the same individual. The experience-focused narrative in education is rooted in the influential concepts of Dewey (1998), who postulates that experience is formed, reformed and constructed in educational experiences.

Narrative research not only gathers stories of human experiences (Josselson, 2006) but tries to understand how they get assembled that way, who constructs the stories, which components they are made of, what purposes they are formed for and what discourses they draw upon (Riessman & Speedy, 2007). Hence, I will deal not only with the stories of NNESTs' experiences but also with the processes and meanings of their stories. Connelly and Clandinin believe that the way teachers know their lives is by stories; "they live stories, tell stories of those lives, retell stories with changed possibilities, and relive the changed stories" (1995, p. 12). Narrative enquiry does not merely involve storytelling and listening but enables us to understand how people reinterpret their being in the world by temporal and conceptual social interaction (Clandinin, 2006). By telling stories of their experiences, NNESTs may understand phenomena in novel ways. Through the formation and interpretation of their stories, NNESTs will discover how distressing and undesirable moments shape their professional identity (Clandinin, Connelly, & Bradley, 1999), and may become agentive to construct their own stories.

NNESTs' told stories in the research process may iteratively contribute to forming their future narratives, the way they perceive the identities as they are socially constructed. Gadamer (1976) and Ricoeur (1992) suggest that our identity is formed by repeated interpretations of our narratives, which involve continuous trade-off between constancy and shift. In this iterative process, the meanings of narratives become solidified in our consciousness (Squire, 2008) until other meanings are discovered. As the constructivist interpretive approach and the narrative approach suggest, our identity is constantly evolving in the interpretation of our experiences in our life cycles (Beijaard, Verloop, & Vermunt, 2000). In our narratives, we construct not only who we are but how we want to be identified (Riessman, 2008). We also assign identities to those who appear in our narratives and to the interlocutors (Menard-Warwick, 2011).

The aim of this narrative study is not to generalise the findings but to explore the "nuances and interrelationships among aspects of experience that the reader might apply to better understand other related situations" (Josselson, 2011, p. 239). Narrative enquiry is concerned less with generalisability than with encounters, processes and deeper understanding of the object being researched. While this narrative study explicitly aims to understand what NNESTs' experiences are in terms of their identity construction, it also adopts other narrative enquiry approaches such as those of generalisation (White & Drew, 2011) and "conceptual inferences about a social process" (Riessman, 2008, p. 13). That is, the research objective here is not to broadly generalise NNESTs' professional identity construction experiences, but rather to identify the trajectory of identity constructions in the face of multiple discourses.

IV. DESIGN OF THE STUDY

A. Participants and Settings

I propose to study a purposeful random sample (Patton, 1990) of NNESTs from the EAL (English as an Addition Language) and ELICOS (English Language Intensive Courses for Overseas Students) sectors in Melbourne, Australia. This strategy will generate varying perspectives with depth and diversity (Creswell, 2007), because I will deliberately select the participant samples based on my research questions.

I will contact English language centres/institutes (government, non-government and autonomous institutions, including TAFEs and universities) in Melbourne to circulate an invitation to NNESTs. Once I receive initial responses electronically, I will contact the respondents to confirm their willingness to participate and randomly select five NNESTs. I will give them Explanatory Statements and Consent Forms and discuss the data collection process in person, including considerations of confidentiality, secure data storage at Monash University, and data accessibility (researcher-only). Participants will be assured that they can exit the study at any stage, and I will refer them to counselling services if they feel distressed. Information will be coded by assigning pseudonyms and participants will not be identified by

names in any written outputs.

I will also use criterion sampling to select the participants (Creswell, 2007). Three criteria will be applied: a) migrated and became teachers within last ten years; b) have been teaching English for at least five years; c) practising immigrant English teachers, not students. I will also be a participant, as I have experience of the phenomenon under study (Creswell, Hanson, Clark Plano, & Morales, 2007) and meet the eligibility criteria above. I have ten years' experience across the EAL and ELICOS sectors in Melbourne. I will explain this further in the Researcher Role section.

I have determined the sample size as six including myself considering the specific criteria, the feasibility of the study, and the achievement of saturation of emerging ideas. Data saturation occurs when no new data emerge within a category, and its properties and their relations can be established and validated (Corbin & Strauss, 1990).

B. Data Collection Methods

I view data collection as a collaborative negotiated interaction (Schulz, Schroeder, & Brody, 1997) and a co-construction (Josselson, 2011) between myself and the participants. I will use two data collection methods: autobiography and semi-structured interviews. Autobiography will enable me to enquire into my participants' lived experiences and represent them in a narrative form that will provide rich data (Given, 2008). Ellis describes autobiography as "written and recorded by the individuals who are the subjects of the study" (cited in Creswell, 2007, p. 55). Autobiography is a medium enabling reflection on the influences and changes throughout a professional career. It gives new meanings to our past events and actions and let us examine the outcomes in light of our present and plan for future outcomes (Polkinghorne, 2010). Predetermined open-ended questions in semi-structured interviews will elicit the respondents' underlying attitudes and beliefs. This flexible method will allow me to probe emerging ideas during the interview (Creswell, 2007). It will also enable me to follow up on and/or clarify events or issues represented in their autobiographic narratives (Drever, 2003). It will complement the autobiographies, addressing critical events and experiences which might otherwise have been missed.

I will begin by using stimuli – relevant reading materials, scenarios or anecdotes – to prompt participants to write about of their personal and professional lives covering one specific event at a time. I will re-read the autobiographical accounts in order to identify gaps and hence generate questions for semi-structured interviews. Interviews will begin with a general question related to or extended from the autobiographical data and previous participants' questionnaire responses. Then I will ask questions to elaborate on experiences that participants described in their autobiographies.

In the data collection process, subjectivity will inevitably be present. In autobiographies, thoughts and writings are never value-free but rather are situated in nature (Godfrey, 2003). Hence, autobiographical research is intrinsically biased in terms of the influence of culture and subjectivity (Anderson, 2001). Autobiographical data collection will be influenced by my thoughts and perspectives as well as my roles as researcher and participant. My own life experiences in terms of statuses, influences and teachings will also add bias. However, by conforming to policy guidelines and ethical codes and my own values and ethics, the credibility of the research will be ensured (Merriam & Tisdell, 2015).

C. Data Analysis

In qualitative research, the initial appearance of data is insignificant, because layers of meanings may be masked; interpretation is essential to decipher the multi-layered meanings of human experiences and mediation amongst them (Creswell, 2007). Narrative data analysis does not simply involve understanding "the content to which language refers" but tries to interpret the "particular cultural milieux" (Riessman, 2003, p. 6). The participants' stories require further analysis to cluster data under themes or patterns, allowing idiosyncratic findings about the phenomenon to emerge. Riessman's (2008, 2011) narrative analysis typology identifies four models of narrative analysis that can be used in combination: thematic analysis (which emphasises what is said rather than how it is said); structural analysis (which emphasises the way the story is told); interactional or dialogic analysis (which emphasises the dialogic process between the speaker and listener); and performative analysis (in which the story teller sees the storytelling as a performance – doing rather than telling).

The thematic approach is useful for finding common elements across the participants' experiences, using the participants' language as a resource but not a topic of investigation. In the structural model, the focus moves to the way the story is told; a text is treated as an object of investigation, not merely as referential content. However, stringent application of the structural approach can be misleading, "de-contextualis[ing] narratives by ignoring historical, interactional and institutional factors. Research settings and relationships constrain what can be narrated and shape the way a particular story develops" (Riessman, 2008, p. 4).

The interactional/dialogical approach combines and extends the thematic and structural approaches. Stories do not happen in a void but are told and heard in settings which encompass historical, dialogical, institutional and discursive values, and involve people, groups, society and culture. The added dimension is the particular setting in which the storyteller and the listener jointly create the stories dialogically based on Bakhtin's dialogism (Bakhtin, 1981). As the meanings of the interactions may appear differently, the corollary of the communications is carefully examined in this approach: that each interlocutor contributes to the orientation of others. This method digs deep down into the embedded communicative significance. It analyses dialogues to understand the characteristics of phenomena that go beyond the mere discourse analysis. The analysis of text and the way it is articulated still has significance, but in the dialogic approach, the interest shifts to the co-creation of the story and the paralinguistic elements of interactions.

I will use the interactional/dialogical approach to analyse data because of its comprehensive treatment of themes, structures, and settings. My study centres on the participants' and my stories and the social narratives around NNESTs' professional legitimacy, contextual factors, and professional standards. Our discussions will create narratives in a co-constructed way as a result of the iterative communications and analyses.

D. Ethical Considerations

Ethical considerations affect all phases of the research process, from proposal to publication. They relate to the research topics, the questions, the social contexts of the research, the relationship between the researcher and the researched, and the researcher's own philosophies. It is vital for the researcher to acknowledge the possible impact of the research on the participants. O'Toole and Beckett (2010) emphasise that the role of power must be considered in the relationship between the researcher and the participants in order to achieve reliable and valid research outcomes. The proposed research will maintain the highest ethical standards. Participants will be provided with a brief information form, which will state that their participation in the research is voluntary, before giving informed consent. Privacy will be protected by assigning pseudonyms to them and their institutions. They will be treated respectfully and nonjudgmentally and will be able to withdraw from the research at any time. An application for ethics approval will be lodged with Monash University's Human Research Ethics Committee, which is expected to assess the research as low risk and approve it.

E. The Role of the Researcher

The practice of emic and etic perspectives is both acknowledged in educational research now. In Educational research field, the emic is perceived by the relevance in cultrual interpretations and understanding of cultural experiences in a particular group (Olive, 2014). The emic showcases the internal aspects and their meanings of an established culture (Merriam & Tisdell, 2015). In contrast, the etic is related to the external perspective to any cultural phenomenon and meaning associated with it. Olive (2014) concedes that "when a researcher takes an etic approach to his or her study, he or she uses preexisting theories, hypotheses, and perspectives as constructs to see if they apply to an alternate setting or culture" (p. 5).

My role in this research will be both emic and etic. My emic view lies in my familiarity the historical and current glocal contexts of the research (Yazan, 2018), which will strengthen the research by my insider understanding about their general experiences and the settings they belong to. Further, I could be regarded as an insider for another reason, which is I have almost ten years' experience in the English teaching sectors the participants are likely to be from. This insider experience and I, myself, being one of the participants of this research, may underpin my assumptions and beliefs of the research topic; however, I will endeavour to be objective as an outsider as well whenever needed to accept the arisen contradictory data for this research. With the same experience, the participants will likely be comfortable to communicate with me without any possible hesitations and the data will likely to be enriched with authentic responses from them. Guba and Lincoln (1994) stressed on prolonged rapport and trust between the researcher and the participants, which may potentially contribute to upgrade the credibility of this research.

In my etic approach, I will be guided by my perspectives assumptions and hypotheses to compare those with those with the participants. My insider and outsider roles will co-exist to elicit the most effective data for the research. The two approaches will not override each other. Olive (2014) believes that "the use of an etic perspective or approach to research is beneficial as it enables comparisons to be made across multiple cultures and populations which differ contextually" (p. 5). By using one approach the possibility of gathering a broad range of data gets shrunk, but by employing both approaches, it is likely to elicit a diverse range of data. In this way, broader themes and concepts are likely to emerge (Morris, Leung, Ames, & Lickel, 1999).

F. Validity and Reliability

Ensuring credibility in a qualitative research is essential by accurate identification and representations of the research participants (Marshall & Rossman, 2014; Merriam & Tisdell, 2015). The credibility of the research is the outcome how effective the research has been validated and made reliable. Validity in research deals with the truthfulness and accuracy of the scientific finding Le Comple and Goetz as cited in (1982, Brink, 1993). Brink (1993) describes that "a valid study should demonstrate what actually exists and a valid instrument or measure should actually measure what it is supposed to measure" (p. 35). It is to ensure if the means of measurement are accurate and the researcher is measuring the content which is intended to be measured. In relation to reliability, Brink (1993) concedes that reliability "refers to the ability of a research method to yield consistently the same results over repeated testing periods" (p. 35). Reliability is its ability to replicate the study in the sense, the same findings will arise if the study is conducted again.

There can be risks associated with validity and reliability in a qualitative study. The risks are categorised as the researcher, the participants, the situation or social context, and the methods of data collections and analysis (Brink, 1993). The researcher's bias or/and incompetency and the truthfulness issue of the participants' responses may affect the validity and reliability of the research. Social contexts may influence the participants behave inconsistently and the vague design of data collection methods and analysis may contribute to invalid and unreliable research too.

However, still trustworthy and believable research is possible in qualitative research domain (Corbin & Strauss, 2008; Guba & Lincoln, 1994; Sandelowski, 1991). There are innumerable ways the researchers can adopt to validate the

research (Creswell et al., 2007). Brink (1993) recapitulated some strategies which have been suggested by prominent qualitative researchers. They are triangulation, multiple repetitions, expert consensual validation from others, member checks, search for disconfirming evidence, checking for representativeness, and thick description. In my research, I will adopt these strategies to maximise the possibility of validity and credibility of the research. First, I will triangulate the study with multiple approaches to methods, data sources, methodologies, data analyses which will help circumvent the researcher biases around these multiple accroaches to validations. Second, I will ensure multiple receptions occur by formulating the same interview questions in different ways so that those could be used in different at different points of times and settings, although not by different people. Third, I will seek consensual validation from my supervisors and colleagues; for example, I will invite them to generate their independent categories or themes of the data. Fourth, in order to produce consistent data, I will recycle the analysis back to the participants to ensure ember check. The fifth step will be to search for disconfirmation of evidence which will be supported by my "purposive sampling and prolonged engagement" (Brink, 1993, p. 38). By this, the discrepant information will not be excluded but will be used asset, which will strengthen the data analysis. In the seventh step, I will check for representativeness of the data "as a whole, of the coding categories and of the examples used to analyze and present the data" (Brink, 1993, p. 38).

In the final step, I will provide the thick description of where and how the data would be collected. In thick description, Guba and Lincoln (1994) suggest including auditability to ensure readability for others to follow the logical progression of the research. This process includes clear statements of the researcher's "assumptions, suppositions, and values" Brink (1993, p. 38) that may have influenced the research process.

V. CONCLUSION

In this paper, I described the rationale for deciding all aspects of my research design for the study I am currently undertaking. In the description of my research paradigm and methodological approach, my research orientation to indicate that meaning is created contextually, and truth is relatively experienced through individuals' worldviews. In this, I align to constructivist and interpretive predilections as I believe that knowledge is created through the interpretations via one's experiences and constructed with the influence of the phenomena they participate within. My decision of the employment of qualitative method was based on the methodologies that will be used in this research, as such, hermeneutic phenomenology and narrative enquiry. I also explained the use of triangulated methods of written autobiography and semi-structured interviews to ensure the credible outcome of the research by using more than one medium of method. I also outlined my purposes around the sample selection, participants, access, and settings which demonstrate the rationale for this project, which are aligned with my professional interests with a prospect to contribute to the NNEST identity scholarship. The wellbeing of the participants and the integrity of the research process have been clarified too. The data analysis process and procedures were also presented so that the research could be replicated in the future. Finally, I discussed the strategies which will maximise the validity and reliability of the research.

As I have shown how the hermeneutic phenomenological narrative approach I will adopt for my study, this approach can be employed in other research of similar nature. The innovative methodological approach and methods outlined here can be employed in the research that focus, not only deciphering description of experiences, but interpretation of research data while acknowledging the researcher's subjectivity and deep engagement with the research process.

ACKNOWLEDGEMENTS

REFERENCES

[1] Anderson, L. R. (1997). Women and autobiography in the twentieth century: remembered futures. New Jersey: Prentice Hall.
[2] Andrews, M., Squire, C., & Tamboukou, M. (2013). Doing narrative research. London: Sage.
[3] Bakhtin, M. M. (1981). The dialogic imagination: four essays. Austin: University of Texas Press.
[4] Beijaard, D., Verloop, N., & Vermunt, J. D. (2000). Teachers' perceptions of professional identity: An exploratory study from a personal knowledge perspective. *Teaching and Teacher Education*, 16(7), 749-764.
[5] Bohorquez, C. (2010). Paul Ricoeur's hermeneutic detours and distanciations: A study of the hermeneutics of Hans-Georg Gadamer and Paul Ricoeur (Doctoral dissertation, Boston College).
[6] Brink, H. I. (1993). Validity and reliability in qualitative research. *Curationis, 16*(2), 35-38.
[7] Bruner, J. (2003). The narrative construction of reality. In M. Mateas & P. Sengers (Eds.), Narrative intelligence (pp. 41–62). Amsterdam, the Netherlands: John Benjamins.
[8] Clandinin, D. J. (2006). Handbook of narrative inquiry: Mapping a methodology. Thousand Oaks, Calif.: Sage Publications.
[9] [9] Clandinin, D., Connelly, F., & Bradley, J. (1999). Shaping a professional identity: Stories of educational practice. *McGill Journal of Education, 34*(2), 189-191.
[10] Cohen, M. Z., & Omery, A. (1994). Schools of phenomenology: Implications for research. *Critical Issues in Qualitative Research Methods*, 2, 136-153.
[11] Connelly, F. M., & Clandinin, D. J. (1995). Teachers' professional knowledge landscapes: Secret, sacred, and cover stories.

Advances in Contemporary Educational Thought Series, 15, 3-15.

[12] Corbin, J. M., & Strauss, A. (1990). Grounded theory research: Procedures, canons, and evaluative criteria. *Qualitative sociology, 13*(1), 3-21.

[13] Corbin, J., & Strauss, Anselm L. (2008). Basics of qualitative research: Techniques and procedures for developing grounded theory (3rd ed.). Los Angeles: SAGE Publications.

[14] Creely, E. (2018). 'Understanding things from within'. A Husserlian phenomenological approach to doing educational research and inquiring about learning. *International Journal of Research & Method in Education*, 41(1), 104-122.

[15] Creswell, J. W. (1994). Research design: Qualitative, quantitative, and mixed method approaches. Thousand Oaks, CA: Sage Publications.

[16] Creswell, J. W. (2007). Qualitative inquiry & research design: Choosing among five approaches. Thousand Oaks, CA: Sage Publications.

[17] Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). Qualitative research designs: Selection and implementation. *The Counselling Psychologist*, 35(2), 236-264.

[18] Crotty, M. (1998). The foundations of social research: Meaning and perspective in the research process. London: Sage.

[19] Denzin, N. K., & Lincoln, Y. S. (2005). The SAGE handbook of qualitative research. Retrieved from https://bit.ly/2kGr2B5

[20] Dewey, J. (1958). Experience and nature (2nd ed., Paul Carus Lectures). New York: London: Dover Publications: Constable.

[21] Dewey, J. (1998). Experience and education (60th anniversary ed.). West Lafayette, Ind.:Kappa Delta Pi.

[22] Drever, E. (2003). Using Semi-Structured Interviews in Small-Scale Research. A Teacher's Guide. Galsgow: Scottish Council for Research in Education.

[23] Etherington, K. (2007). Ethical research in reflexive relationships. *Qualitative Inquiry*, 13(5), 599616.

[24] Evetts, J. (2009). The management of professionalism: A contemporary paradox. In P. M. S. Gewirtz, I. Hextall, & A. Cribb (Eds.), *Changing teacher professionalism: international trends, challenges and ways forward* (pp. 19-30). London: Routledge.

[25] Gadamer, H.G. (1963) The Phenomenological Movement. In Linge DE (Ed) Hans-Georg Gadamer. *Philosophical Hermeneutics*. Berkeley: University of California Press.

[26] Gadamer, H. G. (1989). Truth and method (J. Weinsheimer & DG Marshall, trans.). New York:Continuum.

[27] Gadamer H. G. (2008). Philosophical hermeneutics. CA: University of California Press.

[28] Given, L. M. (2008). The Sage encyclopedia of qualitative research methods. UK: Sage Publications.

[29] Godfrey, T. (2003). Writing in the critical spaces: autobiographical narrative and reflective practice. Lethbridge, Alta.: University of Lethbridge, Faculty of Education.

[30] Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. D. Y. S. Lincoln (Ed.), *Handbook of qualitative research* (pp. 105 -117). London: Sage.

[31] Howell, K. E. (2012). An introduction to the philosophy of methodology. London: Sage.

[32] Husserl, E. (1970). The crisis of European sciences and transcendental phenomenology: An introduction to phenomenological philosophy. Illinois, United States: Northwestern University Press.

[33] Jones, W. (1975). A History of Western Philosophy: the Twentieth Century to Wittgenstein and Sartre, 2nd rev. edn, Vol. 5. In: Washington, DC: Harcourt Brace Jovanovich.

[34] Josselson, R. (2006). Narrative research and the challenge of accumulating knowledge. *Narrative inquiry*, 16(1), 3-10.

[35] Josselson, R. (2011). Narrative research: Constructing, deconstructing, and reconstructing story. In K. C. F. J. Wertz, L. M. McMullen, R. Josselson, R. Anderson, & E. McSpadden (Eds.), *Five ways of doing qualitative analysis: Phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry* (pp. 224-241). New York, NY: Guildford Press.

[36] Kakkori, L. (2009). Hermeneutics and phenomenology problems when applying hermeneutic phenomenological method in educational qualitative research. *Philosophical Inquiry in Education*, 18(2), 19-27.

[37] Labov, W., & Waletzky, J. (1967). Narrative analysis. Essays on the verbal and visual arts. In Proceedings of the 1966 Spring Meeting of the American Ethnological Society. Seattle: University of Washington Press.

[38] Langdridge, D. (2004). The hermeneutic phenomenology of Paul Ricoeur: Problems and possibilities for existential–phenomenological psychotherapy. *Existential Analysis*, 15 (2), 243–255.

[39] Lichtman, M. (2012). Qualitative research in education: A User's Guide: A user's guide. Thousand Oaks: Sage.

[40] Loseke, D. R. (2007). The study of identity as cultural, institutional, organizational, andpersonal narratives: Theoretical and empirical integrations. *The Sociological Quarterly*, 48(4), 661688.

[41] Marshall, C., & Rossman, G. B. (2006). Designing Qualitative Research (4th ed.). Thousand Oaks, CA: Sage.

[42] Menard-Warwick, J. (2011). A methodological reflection on the process of narrative analysis:Alienation and identity in the life histories of English language teachers. *TESOL Quarterly*, 45(3), 564-574.

[43] Merriam, S. B. (2002). Introduction to qualitative research. *Qualitative research in practice: Examples for discussion and analysis, 1*, 1-17.

[44] Merriam, S. B., & Tisdell, E. J. (2015). Qualitative research: A guide to design and implementation. US: John Wiley & Sons.

[45] Morris, M. W., Leung, K., Ames, D., & Lickel, B. (1999). Views from inside and outside: Integrating emic and etic insights about culture and justice judgment. *Academy of management review, 24*(4), 781-796.

[46] Olive, J. L. (2014). Reflecting on the tensions between emic and etic perspectives in life history research: Lessons learned. Paper presented at the Forum qualitative sozialforschung/forum: qualitative social research.

[47] O'Toole, J., & Beckett, D. (2010). Educational research: Creative thinking & doing.Melbourne: Oxford University Press.

[48] Patton, M. (1990). Qualitative evaluation and research methods (2nd ed.). Newbury Park, California.: Sage Publications.

[49] Polkinghorne, D. E. (1983). Methodology for the human sciences: Systems of inquiry. NY: Suny Press.

[50] Polkinghorne, D. E. (1989). Phenomenological research methods. In *Existential-phenomenological perspectives in psychology* (pp. 41-60): Springer.

[51] Polkinghorne, D. E. (2010). The practice of narrative. *Narrative Inquiry*, 20(2), 392-396.

[52] Ricoeur, P. (1992). Narrative identity. In P. Wood (Ed.), *On Paul Ricoeur: Narrative and interpretation* (pp. 188-199). London:

Routledge.

[53] Ricoeur, P. (2008). From text to action: Essays in hermeneutics, II (Vol. 2). US: Bloomsbury Publishing.

[54] Riessman, C. K. (2003). Analysis of personal narratives. *Inside interviewing: New lenses, new concerns*, 331-346.

[55] Riessman, C. (2008). Narrative methods for the human sciences. Thousand Oaks: Sage Publications.

[56] Riessman, C. & Speedy, J. (2007). Narrative inquiry in the psychotherapy professions: a critical review. In D. J. Clandinin (Ed.). *Handbook of narrative inquiry: Mapping a methodology* (pp. 426-456). Thousand Oaks, CA: SAGE Publications, Inc. doi: 10.4135/9781452226552

[57] Riessman, C. K. (2011). What's different about narrative inquiry? Cases, categories and contexts. *Qualitative research*, 3, 310-330.

[58] Sandelowski, M. (1991). Telling stories: Narrative approaches in qualitative research. *Image: the journal of nursing scholarship, 23*(3), 161-166.

[59] Schulz, R., Schroeder, D., & Brody, C. M. (1997). Collaborative narrative inquiry: Fidelity and the ethics of caring in teacher research. *International Journal of Qualitative Studies in Education*, 10(4), 473-485. doi:10.1080/095183997237052.

[60] Sharkey, P. (2001). Hermeneutic phenomenology. In B. Robyn (Ed.), *Phenomenology* (pp. 17-35). Melbourne: RMIT University Press.

[61] Sikes, P., & Gale, K. (2006). Narrative approaches to education research. Faculty of education, University of plymouth.

[62] Smith, D. (1997). Phenomenology: Methodology and method. In J. Higgs (Ed.), *Qualitative research: Discourse on methodologies* (pp. 75-80). Sydney, New South Wales, Australia: Hampden Press.

[63] Stumpf, S. E. (1966). Socrates to Sartre a History of Philosophy. NY: McGraw-Hill College.

[64] Squire, C. (2008). Introduction: What is narrative research? In Teoksessa M. Andrews, C. Squire & M. Tamboukou (Eds.), *Doing Narrative Research* (s. 1–21). London: Sage.

[65] van Manen, M. (2016a). Phenomenology of practice: Meaning-giving methods in phenomenological research and writing. CA: Left Coast Press.

[66] van Manen, M. (2016b). Researching lived experience: Human science for an action sensitive pedagogy. London: Routledge.

[67] White, J., & Drew, S. (2011). Collecting data or creating meaning? *Qualitative Research Journal*, 11(1), 3-12.

[68] Yazan, B. (2018). Identity and NNESTs. In I. J. Liontas (Ed.), *The TESOL Encyclopedia ofEnglish Language Teaching, 8 Volume Set* (pp. 1-7). New Jersey, United States : John Wiley & Sons

Nashid Nigar's academic and work experiences range multiple disciplines and skills areas. A few of her research interests are higher education teaching and learning, English language teaching, academic literacy/learning, career development, TESOL, teachers' professional identity, inter-cultural interactions and educations, online/blended learning, and pragmatics and sociolinguistics. She has taught English and worked as a teaching academic, and academic skills adviser in universities and other tertiary institutes for more than 15 years across various sectors in Australia and abroad. Nashid is currently undertaking her doctoral studies in English language teacher education at the Faculty of Education, Monash University, Australia.