STUDENT NAME: ENYA LIM

STUDENT #2119704

COHORT H

MODULE 2: UNDERTAKING RESEARCH IN THE WORKPLACE

TOTAL NUMBER OF WORDS: 4522

ASSIGNMENT:
CRITICALLY EVALUATE A ***RANGE OF METHODOLOGICAL APPROACHES, RESEARCH DESIGNS, AND RESEARCH METHODS*** **APPROPRIATE TO GATHER DATA** FROM ***COMPLEX WORK-BASED SETTINGS***– (b) WITH DUE CONSIDERATION TO ***RESEARCH ETHICS***, AND ***ISSUES OF INSIDER RESEARCH***.

1. INTRODUCTION

My research inquiry intends to make a closer study of the varied and nuanced ways in which singing is beneficial for the personal psyche–defined on the Internet as (1) the spirit or soul, and (2) the centre of thought, emotion, and behaviour within the human mind. There already exists substantial literature documenting how singing releases endorphins and helps dissipate negative states such as stress and anxiety. In line with this, my distinct purpose would be–using a carefully selected representative sample group– to delve in depth into particular subjects' feedback on how singing has positive healthful effects on individuals. This would be derived from their personal accounts, and could include emotional, mental, physical, spiritual, social, or other as yet uncategorised benefits. Given this premise, it is apparent that my topic already favours a paradigm that is open to subjective perspectives; it is also implied that a qualitative approach to research design would serve well, to glean personal, in-depth insight and data from participants. Presenting qualitative case research is not a straightforward matter however–no broadly accepted template(s) for how to present the research exist and there are no simple measures like standardised significance levels to operate by. On the other hand, the case for employing quantitative research can be made, by acknowledging the generally established standards which exist for presenting quantitatively conducted research (Åhlström, 2007). .

2. PARADIGMS

I am inclined to adopt the ***constructivist paradigm*** for exploring essential questions of ontology, epistemology, and related methodology. In ensuing sections, I will compare paradigms, mainly the *positivist*, *postpositivist,* and *critical theory* lens, and then the more recently spotlighted *pragmatic* paradigm against constructivism–in a bid to explore and confirm how constructivism is most suitable for my research; It is arguable that both qualitative and quantitative methods can be incorporated within any given research paradigm–queries on method defer to choice of paradigm, for it is the fundamental lens that frames and guides research, be it in ontological or epistemological ways (Guba and Lincoln, 1994). Hence my discourse begins with an initial inspection of various paradigms, briefly overviewing how they are distinct from each other, while verifying that constructivism is the most appropriate paradigm to adopt for this inquiry. It is worthwhile noting that all effort to gain knowledge happens within a social context (Morgan, 2014). Morgan (2007) interprets Kuhn's (1996) concept of paradigms in terms of the importance of "shared beliefs within a community of researchers who share a consensus about which questions are most meaningful and which methods are most appropriate for answering those questions" (2007). Paradigms are thus social worlds where research communities exert a powerful influence over the beliefs we consider to be "meaningful" and the actions we accept as "appropriate."

2.1 POSITIVISM, POSTPOSITIVISM, CRITICAL THEORY, AND CONSTRUCTIVISM IN BRIEF

Guba and Lincoln state that a paradigm represents a *worldview that* defines for its holder(s), basic beliefs underpinning that reality. The constructivist paradigm is appealing for my research because it accepts the notion of multiple realities, as manifested in the form of intangible

"apprehendable" mental constructions, social and experience based, local and precise in nature (although common elements often present among individuals and even across cultures); further, it acknowledges the "sometimes conflicting social realities" that arise from human intellects, and the evolving mentalities of these individuals; it is this ontological position that characteristically distinguishes constructivism from other contemporary paradigms.

Ontologically examined, constructivism not only adopts a relativist view of reality, but also allows that these realities are significantly "alterable" and malleable on an individual level. This is in contrast to the positivist perspective asserting that only one non-changing reality can objectively exist, whose boundaries must be adhered to when conducting research inquiry; or the postpositivist view that attempts to verify and approximate this ultimate objective reality; or the critical theory lens that is more receptive to reality being moulded by a mass of historical society influences including social, political, cultural, economic, and gender factors (Guba and Lincoln, 1994). Laid out this way, a gradual broadening of mindset is observable as one shifts from positivism to constructivism–unsurprisingly, this easing up of outlook also manifests epistemologically and methodologically.

2.2 PRAGMATISM

The pragmatic perspective is yet another paradigm that has recently surfaced in the literature on research, with claims that its omission is a disservice (Morgan, 2014) to the paradigms' debate (Guba and Lincoln, 1994). Pragmatism offers a radical departure from conventional philosophical debates about the nature of reality and the prospects for determining truth (Morgan, 2014), offering "an alternative epistemological paradigm" ((Hall, 2013). From this contemporary perspective, knowledge is composed of warranted assertions (Dewey, 1941/2008) consequent of acting, and experiencing produced outcomes.

Frequently associated with Mixed-Methods Research (MMR) (see appendix A), there is common conception that pragmatism shares a special connection with MMR. This assumption is similar to associating qualitative methods with constructivism and quantitative methods with post-positivism. It remains, however, that while strong affinity between certain paradigms and methods might exist, there is no inevitable link that mandates the use of any one paradigm with a specific set of methods (Morgan, 2014).

Beyond that, it is argued that pragmatism offers a tangible entrypoint for social research, regardless of whether qualitative, quantitative, or MMR. Offering a more modern paradigm, it makes the case for the extensive value of pragmatism as a philosophical system, together with the promise of practical applicability for components like research design(Morgan, 2014)–as opposed to the more traditional philosophy of knowledge procedure that approaches social research by addressing questions of ontology, epistemology, and methodology (Guba, 1990; Guba and Lincoln, 2005; Lincoln, 2010). Pragmatism is founded on Dewey's belief in a process-based approach to knowledge and addressing the question of "what works", in which *inquiry* [is] the defining process. Through his cyclical model of experience (see appendix B), Dewey sought to challenge the "semi-automated state that does not require careful decision making", championing instead that active and self-conscious decision making should be a

continual research process–that of *inquiry* (Dewey, 2008). His approach further states that there is no clear delineation between daily life and research, advocating rather, that research is merely a form of inquiry performed more deliberately and mindfully [than most responses to problematic situations] (Morgan, 2014).

As it is with constructivism, inquiry is an ongoing process that could comprise numerous cycles (between beliefs and actions) before there is any felt resolution–every instance of inquiry is also unique contextual (Morgan, 2014). That is to say, each situation encountered inherently holds potentially unknown and uncontrollable variables that define novel parameters–for involved actors to act. Dewey favoured the term "warranted assertions"– products of inquiry–over "knowledge", for its close affiliation with what he referred to as the "epistemological industry" (Dewey, 1941/2008). In other words, he was a staunch proponent for the outcomes of using a belief in practice, where knowing and doing are on a cyclical continuum (Morgan, 2014). Moreover, he sought to dissolve the dichotomy between realism and idealism, as illustrated analogously by the barrier between post-positivism and constructivism–post-positivists assert that how the real world exists is beyond our comprehension; conversely constructivists argue for a world that is fashioned *by* our very understandings of it (Morgan, 2014). I am convinced by Dewey because his work at its crux essentially questions the nature of human experience, and actively, unceasingly, seeks to answer it. By extension, I believe that adopting the pragmatic paradigm could add a layer of value to my research–moreover, it fits in harmoniously with the constructivist paradigm.

In epistemological terms, the constructivist paradigm is transactional and subjectivist–researcher(s) and their intended object(s) of study are assumed to be interactively linked, and findings that present are *concurrent* with the research process. With positivism and postpositivism, validating the truth involves verifying and falsifying hypotheses respectively; the constructivist and critical theory paradigms are similar in operating on the transactional and subjectivist assumption. Whereas critical theory relies on using historical insight to rationalise current knowledge, however, constructivism branches off by deriving its constructions on an even more granular level–it investigates relative truths as experienced at the unitary level of the individual. Further, constructivist thought perceives knowledge to be an interactive collaboration between two co-creating entities–the researcher, and their study participants. It is implied that these individual constructions (of reality) *can only emerge* and be refined *through* this very interaction between both parties (Guba and Lincoln, 1994). To reiterate my earlier observation on the non-exclusive compatibility of pragmatism with constructivism, it appears yet at this juncture, that the pragmatism of perpetual inquiry still effectively supports constructivism.

3. METHODOLOGY DISCUSSION

Methodology wise, both constructivist and pragmatic outlooks lend themselves well to the idea of knowledge being derived and distilled from data collected over a longer period of time–they support the idea that knowledge can evolve and adapt. Employed for my research, this combination of paradigms could certainly pair to support an ongoing dialectical process for

inferring from “individual reconstructions [that] coalesce around consensus” (Guba and Lincoln, 1994) in research findings. This segways nicely into a closer examination of methodologies. First, a closer scrutiny of grounded theory, mixed methods research (MMR), and action research, methodologies that are perceived to handle research questions in ways that test the boundaries of conventional thinking, offer multifaceted insights, and provide local solutions (Lingard et al., 2008). Lingard also shares a checklist of guiding questions that can be used to determine the effectiveness of research papers written from these three lenses respectively (see appendix C), which I in turn find helpful , for evaluating their compatibility with my own research. Subsequently I will inspect and assess various methodologies including ***grounded theory, mixed methods research, action research, phenomenology, and ethnography***, whose approaches contain elements that are appealing for incorporating within the constructivist lens, and as such my research. The eventual goal is to clarify and confirm which methodology–and recommended research methods within it–would best serve my inquiry. Research ethics and issues of insider research too, will no doubt be duly considered throughout and across the discussion.

Grounded theory operates via an inductive strategy of research, for “arriving at theory suited to its supposed uses” (Glaser and Strauss, 1967). It strives to progressively define and integrate meaningful categories from collected data–categories that readily (not forcibly) apply to and are indicated by the data under study, itself. No pre-existing theories or expectations dictate research. Instead, theories may be formed with findings that *emerge directly from data itself.* Glaser and Strauss further assert that theory based on data is more substantive and lasting–being intimately linked to data warrants its staying power, despite inevitable modification and reformulation, or more data collected–grounded theory cannot simply be entirely substituted by another theory.

3.1 GROUNDED THEORY

The category groups derived from data are not mutually exclusive, and they evolve adaptively throughout the research process. Individual cases are deliberately selected for study–in which “thick description” (see appendix C) data of participating individuals is cumulatively collected, explicitly clarified, and simultaneously analysed; findings and conceptualisations are given space to develop and overlap. In such an iterative study format, analysis informs the next cycle of data collection, allowing the sampling process to proceed on theoretical grounds: the sample set is not initially determined–rather, it is deliberately selected as the analysis progresses, involving participants who are chosen for their ability to confirm or challenge an emerging theory. (Lingard et al., 2008). This ongoing process continues until “saturation”–or the point where nothing new is being learnt–is attained. As grounded theory analysis develops, higher levels of abstraction emerge to refine categorising–these refined categories are *analytic* rather than merely descriptive, functioning to interpret, rather than simply label instances of phenomena.

An objective of grounded theory is the development of *new, context-specific* theories, derived first and foremost from gathered data–rather than any existing prescribed formula. Moreover, it is desirable to have category labels that are *in-vivo*: actually quoting study participants’ own

words, in order to help better integrate existing theory together with data analysis. *Constant comparative analysis* is another central principle of grounded theory application– issues of interest observed from data are concurrently examined alongside other examples for similarities and differences. Through this sustained process of comparison, emerging theoretical constructs can continually be refined by using "fresh" examples from ongoing data collection–this is ideal for producing the richness typically associated with grounded theory analysis (Lingard et al., 2008); concertedly making note of finer similarities and differences allows the birth of subcategories, permitting diversity and possibility of results, and representatively honouring the full complexity and variety of collected data. The rigour, order, and specificity of procedures within grounded theory prioritises staying data driven, while allowing room for researching across a variety of fields, as well as inductive conceptualisations guided by the researcher's own unique skills and experiences. In this way it manages to be scientifically rational, while staying open and adaptable (Braud and Anderson, 1998).

Investigating the psychosomatic benefits of singing for individuals could definitely be served by such a flexible and data-led methodology–I will be able to check, revise, and develop my ideas and instincts recursively and cumulatively over a time period, so as to gain meaningful insight on the all round health impact that singing has on individuals. Although works in grounded theory have mostly not resulted in prominent formal theories forwarding hypotheses with potential for developing and testing, it fits my current research intention: to generate rich, conceptual understandings of specific lived human experiences–particularly that of singing's impact on individual well-being. Grounded theory is deemed appropriate when the study of social experiences seeks to explain a process, rather than test or verify any existing theory. The researcher(s) starts investigating from a starting point that includes disciplinary interests (Lingard et al., 2008). Moreover, grounded theory helps anticipate and prevent the convenient use of theories that have a questionable fit and working applicability (Glaser and Strauss, 1967).

3.2 MIXED METHODS RESEARCH

Mixed methods research is another contemporary research methodology, distinct mainly for how it merges respective elements from qualitative and quantitative paradigms with aim of gaining findings that converge, in inquiring on complex research questions. The tensions that exist between these methods values- and processes-wise, is precisely what can reveal new insights (Lingard et al., 2008). A clear and tactical relationship among the selected methods employed is crucial for the effectiveness of a mixed methods study–this ensures that data converges or triangulates to achieve greater insight than a single method could. Research must be explicit and justified in strategy outline, as far as prioritising the sequence of methods (simultaneous, qualitative, or quantitative first), the importance allocated among methods (equal, or either method's findings assigned most weight), and the nature and timing of integration (complete or partial, during data collection, analysis, or interpretation stage)(Creswell, 2003).

Any application of mixed methods research must take care to negotiate back and forth–rather than dichotomising their contrary values and approaches–between the different traditions that underpin qualitative and quantitative methods. Qualitative research advocates an inductive-subjective-context-specific approach, whereas the quantitative research outlook

adheres to a deductive-objective-generalising procedure; these broad tendencies however, need not be absolute nor mutually exclusive (Morgan 2007). Successfully utilising mixed methods research negotiates these tendencies by cogently accounting for how and why criteria from both paradigms can be integrated, in a complementary way (Lingard et al., 2008).

3.3 ACTION RESEARCH STUDIES

In *action research studies* (also known as community based research, participatory action research, or collaborative inquiry) (Gibson et al., 2001), research is not conducted on or with participants; rather, research is designed, executed, and integrated *by study participants in partnership* with researchers. Designed with the objective of democratising the research process, action research is an iterative procedure that sees researchers and practitioners act together to address an identified problem– effecting positive change within a mutually acceptable ethical framework is the ideal outcome. This collaborative approach embraces any tension between local solutions and transferable knowledge, supporting a broader, more general community-oriented application of action research findings (Meyer, 2006).

As indicated above, action research is defined by (1) its collaborative nature, (2) an equitable approach to power and education in the research process, and (3) its emphasis on taking action on an issue. The extensive cooperation shared between researchers and partners in action research must feature in all stages of research, from identifying the problem to generating the results. Control of the agenda is distributed between both parties, and also includes reciprocal education to improve researchers' and research partners' understanding of each other's respective roles and values.The end goal of research study is to utilise scientific inquiry for social action by producing relevant knowledge that serves their research partners' needs and interests (Linguard et al., 2008).

Acknowledged as both philosophical discipline and research method (Wojnar and Swanson, 2007: 172), *phenomenology* or the science of phenomenon , is lauded for providing a rich and complete description of human experiences and meanings. Its goal claims to be an analysis of these phenomena as they appear to consciousness, while parenthesizing the assumptions of the natural sciences (Nnodim, 2007). That is to say, clear-headed reflection on the lived experience of human existence–in the sense that reflecting on experience is thoughtful, and as far as possible, free from theoretical, discriminatory and speculative influences (Manen, 2007: 12). Broadly speaking, discussions of phenomenology fall into *descriptive* and *hermeneutic* (interpretive) phenomenology, each with its own founding "forefather". They are certainly not mutually exclusive, but instead work together to fulfil different functions; in general terms, whereas the former is focussed on describing universal principles, the latter is more concerned with making sense of phenomena in context (Wojnar and Swanson, 2007) (see appendix D).

As with grounded theory, descriptive phenomenology adopts an approach where findings arise from data, without any prior imposition. Husserl (see appendix D) himself has stated the fundamental aim as "being a descriptive theory of the essence of pure transcendental experience" (Schacht, 1972). Descriptive phenomenology seeks to develop a comprehensive,

cogent, and precise account–an *eidetic* (see appendix D) one that vividly elucidates a particular human experience or particular lived moment emerging purely from the "consciousness that all human beings share" (Wojnar and Swanson, 2007). Moreover, meticulous step-by-step precision is taken in adhering strictly to experiential raw data–being careful not to delete, add, change, or manipulate anything originally present in the initial participant response transcripts; significant effort goes into minimising the influence of observable presuppositions and biases, on research findings. A key pillar of the Husserlian approach championed that the meaning of lived experiences can only be uncovered through one-to-one transactions between the researcher and the objects of research. These exchanges mandate attentive listening, interaction, and observation to create representation of a more enlightened reality than previously known (Husserl, 1970).

In studying human experience, hermeneutic phenomenology (Heidegger, 1962) posits that individuals cannot abstract themselves from various contexts that affect their decisions and assign meanings to the lived experience. His phenomenology explores the situatedness of an individual in relation to the larger social, political, and cultural forces it is framed by (Campbell, 2001). An individual's very singular, unique experience of any sentiment, emotion, or state is located within the relational, conditioned context of family traditions, community values, and the broader socio-political environment (Wojnar and Swanson, 2007: 174).

It is claimed that descriptive phenomenology is more useful for inquiry that aims to discover universal aspects of a phenomenon *that were never conceptualised or incompletely conceptualised in prior research* (Beck, 1992; Lopez and Willis, 2004; Swanson-Kauffman and Schonwald,1988). Interpretive phenomenology on the other hand, is perceived most helpful as a framework *for examining contextual features of a lived experience* as generated from *a blend of meanings and understandings articulated by the researcher and participants* (Benner, 1994; Draucker, 1999; Koch, 1995; Parse, 1999). Given the open-ended and individual-level-oriented nature of my research topic, it would appear that interpretative phenomenology offers a more suitable methodological fit.

Phenomenology as a whole has, however, received criticism for its overreliance on the eloquence of study participants who supply research data–conclusions are couched in terms expressed by these select individuals. In addition, the methodology's intense focus on examining only a particular instant in its present moment shortchanges attention to salient details that precede, succeed, or should be factored in with said instance. Potentially important specifics are at risk of being overlooked, for phenomenology takes little interest in formulating explanatory accounts or concepts of experience(s).

3.4 ETHNOGRAPHY

Finally, *ethnography* is an important methodology to consider, simply because–going beyond serving purely the field of cultural anthropology– it has become synonymous with almost any qualitative research project which aims to derive detail-rich, in depth insight, or a "thick description" (Geertz, 1973) into everyday life and practice. Ethnology qualifies as both a qualitative research process and method (one *conducts* an ethnography) and a product (the process *outcome* is an ethnography) whose aim is cultural interpretation (Hoey, 2014).

Specifically, researcher(s) seek to explain how events and the details we experience represent "webs of meaning" (Geertz, 1973), or the cultural constructions, which frame our lives(Hoey, 2014).

Long-term *participant observation* is thought to be the primary source of ethnographic data (Hoey, 2014): in it, participants' daily lives are studied over an extended period, and collected data used to highlight issues of concern (Hammersly and Atkinson, 1983: 2). The aim is to foster greater understanding among third party observers, which does happen with long term field setting engagement–living as a *participant* would, the researcher assumes dual roles, also occupying an observer role; that is, someone able to describe the experience with a measure of objectivity. Given a generous research timeline, participant observation would certainly be ideal for ongoing data collection and analytical study. Under tight research time constraints however, I am realistically more prone towards the other primary method of data collection–interviews.

By asking specific but open-ended questions, interviews allow for more "targeted" data collection; priority is placed on allowing interviewees to respond without restricting their answers to preset choices– this open-endedness is key to distinguishing qualitative, from more quantitative approaches. In most cases, each ethnographic interview is unique, while remaining distinct from an everyday conversation; employed together with long-term participant-observation, most interview conversations eventually proceed spontaneously and possibly without specific agenda.

Ethnographers produce understandings of culture through what might be described as the "'insider's point of view", or *emic* perspective (see appendix E). Such a representation aims to allow critical categories and meanings to emerge from the ethnographic encounter rather than imposing these from existing models. Given that so much depends on the researcher's own experience and perspective, it really bears reflecting where the researcher "stands" relative to the process of their own fieldwork and ultimately to the subject of study. That refers not only to whether or not one perceives themself an "insider" or "outsider" to a study participant group, but also the mindset and/or preconceptions that initially accompany one at the outset of the study (Hoey, 2014). Through close examination of multiple sources of data, an ethnographic understanding may be constructed, a cultural frame of analysis erected (Hoey, 2014).

In ethnographic methodology, knowledge is refined through systematic enquiry. Rather than being merely relative, knowledge is always provisional, incomplete, and socioculturally produced in context–the onus is then on us the actors, to conduct reflexive examination of our pre-existing "world-views" and understandings. This reflexivity implies a continuous reflection and refining of perceived knowledge, which could certainly complement the iterative research cycle advocated by ground theory. The ethnographer's concern with observing and analysing how social action in one context can be comprehended from an outsider's perspective (Agar, 1986: 12) however, is not of concern to my research topic; neither is noting the influence of preconditioned cultural beliefs–nor investigating the individual's role in the social world as that of a reflexive social actor. My research scale is really more individual-centric:it inquires how one's inner and outer states are benefited by singing–per say, not in a group–over an extended time

period. While it does enable a universally relatable experience, and is arguably an excellent social adhesive, each person's singing journey is uniquely personal.

4. ETHICS AND INSIDER RESEARCH ISSUES

The maturing of the social science research field in the last 50 years has been unmet with an equivalent level of institutionalised ethical standards–conversely, rising social complexity has raised new issues that are not even accounted for in more recent rulings (Lincoln and Guba, 1989: 219). Lincoln and Guba go on to suggest that the set of metaphysical assumptions that underpins conventional methodologies are responsible for ethically questionable decisions. Most discussions of ethical behaviour are concerned with the uneven power distribution between researchers and participants–leading to prominent organisations like the American Psychological Association (APA) to formalise certain rules to safeguard participants from being bullied by "unprincipled inquirers". These areas of discussion break down into (1) *ethical levels;* (2) means of *moral responsibility*, both (1) and (2) ultimately leave decisions to the individual judgement and personal values of involved researchers–raising the issue of nonequivalent "individual boiling points" (Webb et al., 1966) *;* and (3) *legal definitions*, a harder set of measures enforced when trusting the discretion of individual inquirers is not enough. In addition, there are numerous instances of deception in research–in the form of concocting data and plagiarism. When research involves a qualitative approach, needless to say anonymity, confidentiality, privacy of participants, and explicitly honouring their trust, are to be prioritised (Webb et al., 1966).

The main insider research issue seems to be the ongoing insider/outsider dichotomy–for every advantage there is to being a research domain insider, there is bound to be a corresponding drawback. For instance, greater familiarity could cause a reduction in "objectivity" (Breen, 2007). Further, an insider's familiarity could result in an "illusion of sameness", with potentially catastrophic outcomes (Pitman, 2002). Insider-researchers often struggle to balance their insider role (e.g., nurse, psychologist, geographer, activist) with the role of researcher (DeLyser, 2001; Gerrish, 1997; Kanuha, 2000)–getting too personally invested in the potentially personal nature of data collected from interviewing participants could take away from researchers' focus during the interview process (Kanuhua, 2000); moreover, familiarity breeds contempt, in that participants get upset on the assumption that the researcher already has answers to the interview questions that get asked (DeLyser, 2001). Yet, returning back to assume the researcher role often imposes a barrier that separates the insider from those in the setting they are researching.

5. CONCLUSION

In sum, I have surveyed paradigms, methodologies, and methods that might be used within these–my initial view that constructivism is the paradigm best suited for an investigation of the benefits of singing on the human psyche has now been bolstered by exploring the pragmatic

lens; it is encouraging that they do not appear to be entirely at odds. I am convinced mostly by ground theory as a methodology for approaching my research, but would have to pay special attention to addressing the insider/outsider dichotomy– as well as ensuring that ethical concerns including the consent, confidentiality, and trust of my selected participants is willingly and explicitly granted. In favouring a more qualitative approach for conducting research, I anticipate employing methods such as open-ended one-on-one interviews, individual survey questionnaires, and constant, time-sensitive comparisons of individual study participants.

Works Cited

Agar, M. *Speaking of Ethnography. Qualitative Research Methods Series*. vol. no. 2, Sage: London.

Åhlström, Pär. “Presenting qualitative research: Convincing through illustrating the analysis process.” *Journal of Purchasing and Supply Chain Management*, vol. 13, no. 2007, pp. 216-218.

Beck, C. T. “The lived experience of postpartum depression: A phenomenological study.” *Nursing Research*, vol. 41, no. 3, 705-713, pp. 705-713.

Benner, P. “Hermeneutic phenomenology: A methodology for family health and health promotion study in nursing.” *Interpretive phenomenology: Embodiment, caring, and ethics in health and illness*, P Benner ed., Thousand Oaks, CA: SAGE, 1994, pp. 71-72.

Braud, W., and R. Anderson. *Transpersonal Research Methods for the Social Sciences*. Sage: London, 1998.

Breen, Lauren J. “The researcher 'in the middle': Negotiating the insider/outsider dichotomy.” *The Australian Community Pyschologist*, vol. 19, no. 1, 2007, pp. 163-174.

Campbell, R. *Heidegger: Truth as Aletheia*. R. Small ed., Burlington VT:, Ashgate, 2001.

Creswell, J. *Research design: qualitative, quantitative and mixed methods approaches*. 2md ed., Thousand Oaks CA, SAGE, 2003.

DeLyser, D. “"Do you really live here?": Thoughts on Insider Research.” *The Geographical Review*, 2001, pp. 441-453.

Dewey, J. “The Influence of Darwinism on Philosophy.” *The Middle Works of John Dewey, 1899-1924*, J. Boydston & L. Hahns ed., vol. 4, Carbondale: Southern Illinois University Press, 2008, pp. 1-215.

Dewey, J. “Propositions, warranted assertibility and truth.” *The later works of John Dewey, 1925-1953*, J Boydston ed., vol. 14, Carbondale: Souther Illinois University Press, 2008, pp. 168-188. Original work 1941 vols.

Draucker, C. B. “The critique of Heideggerian hermeneutical nursing research.” *Journal of Advanced Nursing*, vol. 30, no. 2, 1999, pp. 360-73.

Geertz, Clifford. *The interpretation of cultures: selected essays*. New York: Basic Books, 1973.

Gibson, N., et al. “Community based research: negotiating research agendas and evaluating outcomes.” *The nature of qualitative evidence*, Thousand Oaks CA: SAGE, 2001, pp. 161-84.

Glaser, Barney G., and Anselm L. Strauss. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. AldineTransaction, 1967.

“Grounded theory methodology.” Accessed 2022.

Guba, E. *The Paradigm Dialog*. Newbury Park, CA, SAGE, 1990.

Guba, E., and Y. Lincoln. “Paradigmatic controversies, contradictions, and emerging confluences.” Edited by N. Denzin and Y. Lincoln. *Handbook of Qualitative Research*, 3rd ed., SAGE, 2005, pp. 191-215.

Guba, E. G., and Y. S. Lincoln. “Competing paradigms in qualitative research.” *Handbook of qualitative research*, Thousand Oaks, CA: Sage, 1994, pp. 105-117.

Hall, J. “Pragmatism, evidence, and mixed methods evaluation (Special Issue: Mixed Methods and credibility of evidence in evaluation).” *New Directions for Evaluation*, vol. 2013, no. 138, pp. 15-26.

Hammersly, M., and P. Atkinson. *Ethnography: Principles in Practice*. Tavistock: London, 1983.

Heidegger, M. *Being and time*. J. Macquarrie & E. Robinson, Trans. ed., New York, Harper & Row, 1952.

Hoey, Brian A. “A Simple Introduction to the Practice of Ethnography and Guide to Ethnographic fieldnotes.” *The Selected Works of Brian A Hoey, Ph.D*, Bepress, 2014.

“How to Use Psych vs. psyche Correctly.” *Grammarist*, https://grammarist.com/usage/psych-psyche/. Accessed 28 June 2022.

Kanuhua, V. K. “"Being" native versus "going native": conducting social work research as an insider.” *Social Work*, vol. 45, 2000, pp. 439-447.

Koch, T. “Interpretive approaches in nursing research: The influence of Husserl and Heidegger.” *Journal of Advanced Nursing*, vol. 21, 1995, pp. 827-836.

Lincoln, Y. “What a long, strange trip it's been...” *Qualitative Inquiry*, vol. 16, 2010, pp. 3-9.

Lincoln, Yvonna S., and Egon G. Guba. “Ethics: The Failure of Positivist Science.” *Review of Higher Education 12*, vol. 3, no. Spring 1989, pp. 221-40.

Lingard, Lorelei, et al. “Grounded theory, mixed methods, and action research.” *BMJ*, vol. 337, no. 567a, 2008.

Lopez, K. A., and D. G. Willis. “Descriptive versus interpretive phenomenology: their contributions to nursing knowledge.” *Qualitative Health Research*, vol. 14, no. 5, 2004, pp. 726-735.

Manen, Max van. “Phenomenology of Practice.” *Phenomenology & Practice*, vol. 1, no. 1, 2007, pp. 11-30.

Meyer, J. “Action Research.” Edited by C. Pope and N. May. *Qualitative research in health care*, 3rd ed ed., MA: Blackwell Publishing, 2006, pp. 121-42.

Morgan, David L. “Pragmatism as a Paradigm for Social Research.” *Qualitative Inquiry*, vol. 20, no. 8, 2014, pp. 1045-1053. sagepub.com/journalsPermissions.nav.

Morgan, DL. “Paradigms lost and paradigms regained: methodological implications of combining qualitative and quantitative methods.” *J Mixed Methods Res*, vol. 2007, no. 1, pp. 48-76.

Nnodim, Paul. “Husserl and Heidegger on the Meaning of Phenomenology.” *Thesis XII: A Philosophical Review*, vol. 15, no. 1, 2007.

Parse, R. R. “Nursing science: the transformation of practice.” *Journal of Advanced Nursing*, vol. 30, no. 6, 1999, pp. 1383-1387.

Pitman, G. E. “Outsider/insider: The politics of shifting identities in the research process.” *Feminism and Psychology*, vol. 12, 2002, pp. 282-288.

Schacht, Richard. “Husserlian and Hedeggerian Phenomenology.” *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition*, vol. 23, no. no. 5, 1972, pp. 293-314. *JSTOR*, http://www.jstor.org/stable/4318732. Accessed 30 June 2022.

Swanson-Kaufmann, K. M., and E. Schonwald. “Phenomenology.” *Paths to knowledge: Innovative research methods for nursing*, New York: National League for Nursing, 1988, pp. 97-105.

Webb, Eugene J., et al. *Unobtrusive Measures: Nonreactive Research in the Social Science*. Chicago: Rand-McNally, 1966.

Wojnar, Danuta M., and Kristen M. Swanson. “Phenomenology. An Exploration.” *Journal of Holistic Nursing*, vol. 25, no. 3, 2007, pp. 172-80.

APPENDICES

APPENDIX A

Phenomenology is the study of whatever is given to our knowledge–what is given to human knowledge is phenomenon, which Husserl understands as appearance. Hence, phenomenology is the science of phenomenon. (Nnodim, 2007)

APPENDIX B

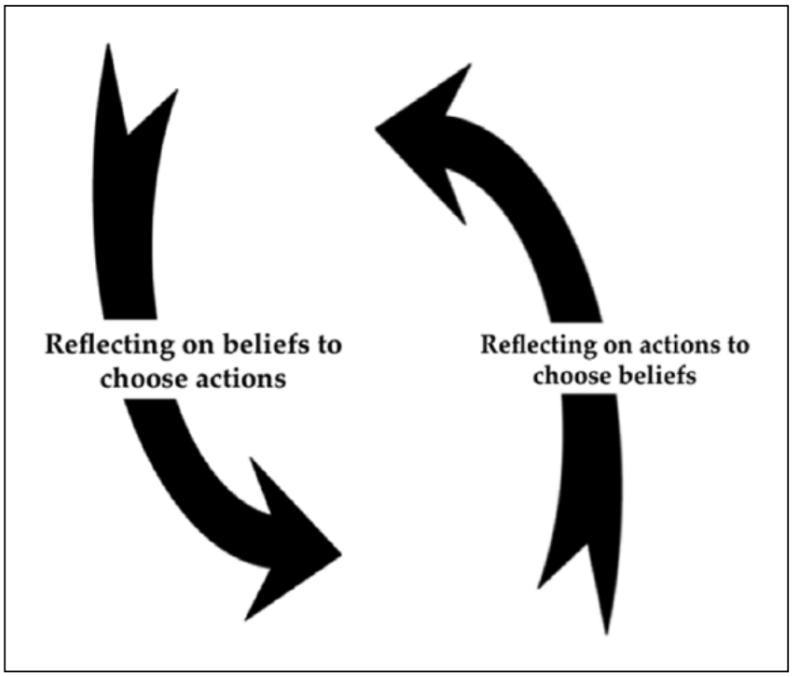

Figure 1. Dewey's model of experience.

APPENDIX C

Guiding questions:

Grounded theory

- Does the research question indicate that a theory is needed?
- Is the study designed to support iterative data collection and analysis in a context of theoretical sampling?
- Does the discussion explain how the theory responds to the original research question?

Mixed methods

- Is the research question appropriate for mixed methods or would a single method suffice?
- Is the relation among the methods clear in terms of their sequence, priority, and integration?
- Does the discussion relate the findings to a complex understanding of a multifaceted phenomenon?

Action research

- Does the research question arise from a situated problem that is best understood through a collaborative research partnership?
- Are the research agenda and activities shared by researchers and partners?Do the results meet the partners' needs in a collaborative and equitable manner?
- Is the identified problem acted on in a substantive way?

(Lingard et al., 2008)

A thick description is defined broadly where the intent is to provide a detailed, in-depth description of everyday life and practice. The term is attributed to the anthropologist Clifford Geertz writing on the idea of an interpretive theory of culture in the early 1970s (Hoey, 2014).

APPENDIX D

Table 1
The Key Distinctions Between the Descriptive and Interpretive Approach

Descriptive Approach	Interpretive Approach
1. The emphasis is on describing universal essences	1. The emphasis is on understanding the phenomena in context
2. Viewing a person as one representative of the world in which he or she lives	2. Viewing a person as a self-interpretive being
3. A belief that the consciousness is what humans share	3. A belief that the contexts of culture, practice, and language are what humans share
4. Self-reflection and conscious "stripping" of previous knowledge help to present an investigator-free description of the phenomenon	4. As prereflexive beings, researchers actively co-create interpretations of phenomenon
5. Adherence to established scientific rigor ensures description of universal essences or eidetic structures	5. One needs to establish contextual criteria for trustworthiness of co-created interpretations
6. Bracketing ensures that interpretation is free of bias	6. Understanding and co-creation by the researcher and the participants are what makes interpretations meaningful

Husserl presented an ideal of transcendental subjectivity—a condition of consciousness wherein the researcher is able to successfully abandon his or her own lived reality and describe the phenomenon in its pure, universal sense.

(Wojnar and Swanson, 2007)

An *eidetic* approach to study is a descriptive one–it stresses on describing**.**

APPENDIX E

Ethnographers generate understandings of culture through representation of what we call an emic perspective, or what might be described as the "'insider's point of view."

(Hoey, 2014)