

語学教育におけるナラティブ分析 ーリフレクシブなアプローチの導入ー

Narratives in Language Learning Research: Developing a Reflexive Framework

宮原 万寿子 MIYAHARA, Masuko

● 国際基督教大学リベラルアーツ英語プログラム
English for Liberal Arts, International Christian University



ナラティブ, 研究者・参加者立ち位置と相互協力, 再帰性
narratives, researcher/participant's interactional position, reflexivity

ABSTRACT

ナラティブの研究アプローチを使った語学教育の研究は近年、非常に増えている傾向にある。ただし、ナラティブ研究における分析方法は必ずしも語学教育の分野では十分に追求されておらず、理論化がまたれる状態である。本稿では学習者のL2アイデンティティ構成を探究した研究データを使用し、reflexivity（再帰性）を柱にナラティブの一つの分析方法を提案するものである。

Despite the proliferation of narrative studies in the area of language learning research, methodological issues that emerge in the research process, particularly, ideas and practices relating to analyzing and reporting narrative data are areas that still warrant much discussion. Using data collected from a study that offers a unique perspective on the understanding of the process of L2-identity construction and development (Miyahara, 2104, 2015), this article argues the importance for researchers to develop and establish a space for critical and reflective thinking throughout all phases of the research process. The article concludes by presenting an analytical model for narrative studies that features reflexivity as its prime component.

1. Introduction

Narrative research has evolved into a well-established area of inquiry in language learning studies as can be seen in the ever-increasing number of empirical works, and the emergence of various conferences, journals, and professional organizations on the subject. This is not a surprising phenomenon when we consider the so-called ‘social turn’ (e.g., Atkinson, 2011; Block, 2003; Firth & Wagner, 2007) in applied linguistics that advocates a more socially oriented approach in the conceptualization of second language learning. In this context, learning a language is viewed as not merely an accumulation of the knowledge of the linguistic system, but also as a socially situated activity where language learning is a ‘dynamic ongoing process of coping, belonging, and identity (re)construction’ (Prior, 2011). The evolution of this new approach in the discipline resulted in broadening its methodological landscape towards a more qualitative oriented perspective that includes narratives (e.g., Block, 2003; Firth & Wagner, 2007; Pavlenko & Lantolf, 2000; Hua, Seedhouse, Wei, & Cook, 2007). However, despite the fact that narrative studies are prioritized in current language learning research, especially in studies that explore identity in language education (e.g., Block, 2007; Norton, 2013), methodological issues that emerge in the research process, particularly, ideas and practices relating to analyzing and reporting narrative data require further probing and deliberation.

This article employs data collected from a study that offer unique insights into the understanding of the process of L2-identity construction and development and the intricate interplay in which learner identity and researcher identity are negotiated (Miyahara, 2014; 2015). In this previous study, a narrative analysis model was presented to shed some light on the analytic process in narrative studies, but this article expands on this model by

including a reflexive approach that helps build increased ‘sensitivity’ (Mann, 2011) in the process of collecting, analyzing, and representing data.

The paper begins by outlining the theoretical frameworks on narratives and reflexivity before providing a summary of the study on which data is drawn from. It will then present the analytical model, and show how the use of reflexive notes at various stages of the analytical process allows the researcher to make explicit their beliefs and assumptions that could shape the interview interactions, and consequently, its’ influence to other stages of the research. It concludes by arguing that reflexivity is a part of a broader consideration of the ontological and epistemological positioning of a research. In the context where narratives are understood to be basically interpretative in nature (Barkhizen, Benson, & Chik, 2014), discussions of the philosophical underpinnings of the research are of paramount importance.

2. Narrative Research and Reflexivity

2.1 Conceptualizing Narratives as Stories of Experiences

Narratives can be conceptualized in a multitude of ways, but in this study, following Bruner (1990) and Clandinin and Connelly (2000), narratives are understood as fundamentally stories of ‘experiences’ (Dewey, 1938). In the experience-centered approach, narratives are the means of human sense-making where human beings create meaning from their experiences both individually and socially (Bruner, 1990, 1991; Polkinghorne, 1995). Connelly and Clandinin (1990), have argued that narrative inquiry stems from an understanding of human experience in which people lead storied lives. Life is ‘storied’ in the way that people make sense of who they are (and others are) by interpreting their past in terms of their present lives and selves as well as their future lives and selves. Narratives are not only

about people describing their past experiences, but also about how individuals understand those experiences, and how they ascribe meanings to those experiences (Clandinin & Connelly, 1994, 2000; Clandinin, 2007). Casanave claims, “it is this power of narrative to ascribe meaning to parts, and to configure them into wholes, that define narrative as a meaning-making phenomenon” (2005, p. 18). The approach a researcher decides to employ is, of course, contingent on the nature and objectives of the investigation. My research questions in the study that I draw on in this article required me to examine the experiences of my participants and to listen to their ‘voices’ in order to understand the complexities involved in forging their identities, and how the affective dimension might be implicated in the process. This called for a methodology that would allow me to be sensitive to the learners’ account of their experiences, and thus, a narrative approach appeared to be the best way to probe the inner complexities of my research participants. As Barkhuizen et al. state:

Narrative methods are especially valuable when we want to capture the nature and meanings of experiences that are difficult to observe directly and are best understood from the perspective of those who experience it. Narrative plays an important role because experiences cannot be directly observed (Barkhuizen et al., 2014, p.8).

2.2 Narratives Talks (interviews) and Researcher’s Reflexivity

In line with the methodological perspectives founded on the discursive constructivist approach to interviewing (Rapley 2012; Roulston 2014; Talmy 2010, 2011), narrative accounts are also regarded as an interactional enterprise situated in a certain discourse, where the narrative process is understood as dialogic meaning-making endeavors that are co-constructed between both the researcher and the participant (Gubrium & Holstein, 1995,

2012). In this context, the participants are not merely assembling events, but are working with the researcher to shape the presentation and interpretation of the accounts. Adopting a narrative constructivist framework means regarding participants not just as vessels of information, but as active beings who are engaged in the (co) production of knowledge. In such context, the existence of the *subject (s)* that lurks behind both the researcher and the participant feature prominently, and has vast implications at various phases of the research process including the analysis of data and representation. *Subjects* here refer to active subjects where the researcher and the participants are both regarded as “constructive practitioners of the enterprise, who work together to discern and designate the recognizable and orderly features of the experience under consideration” (Gubrium & Holstein, 2012, p.33). Researchers are, therefore, inevitably a part of the study. Attempts to understand the assumptions they bring to the research context is obviously crucial. While this has been well acknowledged in current literature, implications of this for research process do not appear to have been fully appreciated. Thus, further efforts to critically examine their subject positions in relation to the research topic, research question, data collection, framework of analysis and those involved in their empirical work become imperative for researchers.

In the discursive approach to interviewing, researcher’s involvement (and, simultaneously, the existence of an active subject behind the researcher) makes interactional challenges often associated with the conventional interview process (such as lead questions, bias, or maintaining interviewer neutrality) irrelevant and insignificant (Barkhuizen et al., 2014; Gubrium & Holstein, 2012; Miyahara, 2015). For instance, depending on the researcher and their relationship with the participant, the same experience of a participant can be narrated quite

differently. There may be discrepancies between one's telling and another depending on when, who, and where the talks were constructed, but these differences do not necessarily indicate that one is more fictive than the other. The different tellings are considered to be merely another interpretation of the same individual's narrative. This suggests that stories that participants in the study tell the researcher are 'snapshots' in a moment of time (Kanno, 2003; Mishler, 2006). An important aspect with such methodological approach is for the researcher to provide explicit accounts of their role in the project, and discuss their potential influence over the findings. Researchers have their own worldview that is based on their own individual experiences, preconceptions or identities through which they understand their research and the world. It is necessary to show the way a researcher's self or identity in a certain situation intertwine with his/her understanding of the object under investigation (Peshkin, 2000). A reflexive attitude from the researchers is thus considered to be an integral component in the research process. In the narrative constructivist approach, issues and challenges that surround discussions of reflexivity of the researcher per se are not the focus; rather the focal point of the debate centers on reflexivity as a natural part of the research where building a more reflective approach in terms of the data collection, analysis and representation is inevitable (Mann, 2011; Mann & Walsh, in press). Moreover, such reflexive activity should not be a one-off event where the researcher provides the reader with their thoughts at the end of their manuscript. Reflexivity, when put into practice, should contribute in creating greater sensitivity to subjectivities of both the researcher and the participant, and how they play out in the talks (interviews).

In fact, discussions of incorporating researcher's reflexivity in the research process have increasingly been recognized as an important strategy (e.g.,

Finlay, 2012; Mann & Walsh, in press; Miyahara, 2015; Prior, 2014; Reissman, 2012; Roulston, 2010a). However, there appears to be no common understanding towards the notion of reflexivity, and the concept is often confused with reflection as manifested in Wilkinson's description cited in Finlay as 'disciplined self-reflection' (2012, p. 317). In this article, reflection is considered as "thinking about" something after the event, [but] reflexivity, in contrast, involves an on-going self-awareness" (Finlay, 2012, p. 317). That is, the former is defined as 'thinking about something after the event' (Edge, 2011, p. 12), whereas, the latter, refers to 'a stance of being able to locate oneself in the picture' and 'think about how one's own self influences actions (self-awareness)' (Edge, 2011, p. 12). In other words, "a reflexive interviewer would look through a critical lens at the process, context, and outcomes of research and interrogates the construction of knowledge" (Finlay, 2012, p. 317). As Berger forcefully claims "through reflexivity we can better understand the role of self in the creation of knowledge; carefully self - monitor the impact of our biases, beliefs, experiences on our research, and maintain a balance between personal and the universal" (2015, p. 17).

However, as we are all well aware, taking a reflexive orientation towards our research is easier said than done. How can we actually accomplish this? Although the importance of reflexivity is now commonly acknowledged, relatively little attention has been paid to how it can be nurtured and developed to be weaved into the process of the actual research. More broadly speaking, can reflexivity be nurtured and fostered or is it an innate capacity? Are there any mediational 'tools' we can apply to help build greater sensitivity towards our subjectivities?

In Finlay (2012), the author outlines various versions of reflexivity by drawing on several researches. For instance, Marcus (1994) presents four

styles of reflexivity: self-critique, as a methodological tool, as ‘politics of location’, and ‘feminist experiential reflexivity’. Lynch (2000) focuses on various inventories of reflexivity: mechanical, substantive, methodological, meta-theoretical, interpretative, ethnomethodological. On the other hand, Willig (2001) centers on two kinds of reflexivity: epistemological and personal. Apparently, there exists no one-size-fits-all taxonomies of reflexivity, but one that I found useful as well as a good starting point for my research was the five dimensions proposed by Finlay (2012) to go about reflexivity or what she terms as ‘the five lens’ that researchers could use to reflexively evaluate their interview/research process: strategic reflexivity, contextual-discursive reflexivity, embodied reflexivity, relational reflexivity, and ethical reflexivity. A short description for each of these dimensions of reflexivity is as follows (see Table 1). Naturally, some of the five categories could overlap in practice in some cases, but nevertheless, they were helpful for my research in the sense that they offered some practical guidelines to view my data in a reflexive and critical manner.

There are a number of ways of being reflexive. Field notes, researcher journals, reflexive diaries are some examples to name a few. For my study, a combination of field notes and reflections of the research process proved to be very useful in

promoting my reflexivity (which I call ‘reflexive vignettes (RV)’). Some of the questions I asked myself included: what am I trying to do? Was there a better way to carry on the interviews? Why did my participant react to my question in such a way? Was he/she surprised, confused? What did ‘silence’ between us mean? Was I too forward with my questions? It can be said there is no correct or wrong way of doing or enhancing one’s reflexive work since that would be dependent on the aims, goals or purpose of the research. It could also vary depending on the philosophical or methodological commitments of one’s study.

Utilizing the mediational tools as above were instrumental in understanding my role or position throughout various stages of the research process, and I also believe it contributed in enhancing transparency of the research as a whole. However, these tools are by means meant to reduce ‘reflexivity’ to a pre-packed set of strategies for the researcher to use, I would like to present them as ways to create opportunities for researchers to increase their sensitivity towards their data.

In the next section, a brief descriptive overview of the study used to demonstrate my reflexive process will be presented. As argued earlier, the researcher is an integral part of the narrative research. It is therefore imperative that I provide a glimpse from my personal and professional life in the hope that it will assist readers in understanding

Table 1
Five Lenses for the Reflexive Interviewer (summarized from Finlay, 2012)

Strategic Reflexivity	Focused on methodological-epistemological dimensions of the research. Researchers reflect critically about the research aims, methodology, and methods.
Contextual-discursive	Examines situational and sociocultural elements.
Embodied Reflexivity	Examines the embodied self-sense and the non-verbal aspects of the communication that occurs in the interactional interviews.
Relational Reflexivity	Focuses on the emergent, situated, and negotiated nature of the researcher-participant relationship, where multiple subjectivities are involved.
Ethical Reflexivity	Concerned with the processual aspects and power dynamics.

the researcher's ontological and epistemological underpinnings on which the study is founded. The profile of the participants, the research context and the research design will also be presented in order to contextualize the narrative project.

3. Overview of the Study

As noted earlier, narrative data for this article is drawn from a study that aimed to shed light on the understanding of process of L2-related identity construction and development among Japanese English learners at the tertiary level (Miyahara, 2015). Unlike previous language learning research on identity grounded in the poststructuralist theory, the particular feature of this study was its attempt to integrate the socially and the psychologically oriented perspective on L2 identity formation. Contrary to the poststructuralist theory of identity in language learning research (e.g., Block, 2003, 2009; Norton, 2013), the study problematizes the current dominant emphasis on the social dimension of identity in the poststructuralist framework, and calls for a more balanced approach. The research contributed in highlighting the instrumental agency of individuals in responding to and acting upon the social environment, and in developing, maintaining and/or reconstructing their desired identities as L2 users. It offered unique insights into the role of experience, emotions, social and environmental affordances, and individuals' responses to these, in shaping their personal orientations to English and self-perceptions as English learner-users. It helped to show the intricate analysis of past, present, and future dimensions of individuals' L2-related experiences and trajectories, and how these dimensions are intertwined through the process of narrative construction as participants relate their thoughts, and the researcher represents and interprets their stories.

3.1 Researcher's Profile

My research interest in the area of identity and language learning is rooted in my educational experiences in and out of Japan. I was born in Tokyo, Japan, but spent most of my formative years overseas, namely, in the U.K. and the U.S.A. After graduating from a high school abroad, I returned to Japan and transferred to a college in Tokyo, which happens to be the research site of this study. My educational experience as such is what some academics like Kanno (2003) would call the 'returnee' experience. As for my professional life, my career as a teacher and researcher started at the tertiary level after having obtained my master's and my doctorate degree from the Institute of Education, University of London. One apt phrase that would characterize my language learning experiences over the years would be a 'roller coaster ride': riding on a virtual roller coaster of ups and downs in language learning experiences and, henceforth, undergoing identity shifts and periods of mixed emotions towards myself as a language learner, and later as a language teacher and researcher.

3.2 The Research Site and the Participants

Six students, all volunteers, going through their first year of their two-year English language curriculum participated in the study (see Table 2). The research site, a private university located in the suburbs of Tokyo, aims to build a global community where a diversity of people from various ethnic and religious backgrounds gathers together. This institution is also famous for its bilingual identity, and, in Japan, the graduates and alumni are regarded by the general public as being fluent and well-versed in the English speaking language and culture. English is used on a daily basis as a means of communication not only in classes, but also in the daily lives of the students and faculty alike.

The university has several college-wide courses that are required components for all students, and the English Language Program (ELP) is one of them (in 2011, the program was renamed ‘English for Liberal Arts’, ELA). Students, for whom English is a second language, must study English intensively for the first two years. The main focus of the program is designed to teach English for academic purposes with a focus on critical thinking. The curriculum is further complemented by a study abroad program referred to as the Study English Abroad (SEA) Program. The first and second year students are able to take part in the six-week program during the summer break at various universities located in the United States, the United Kingdom, Canada, New Zealand and Australia.

3.3 Data Organization

Narrative data in past language learning research has been gathered in various forms: diaries, life histories, journals, language learning memoirs, online texts, face-to-face interviews or talks and more recently, even visual documents (photography, painting, collage, etc.) (Page, 2010). The method employed in this particular study is what is generally characterized as autobiographical narratives. I used a narrative interview strategy based on a series of semi-structured questions to generate data in that the researcher did not have a list of questions but rather a range of topics to be

covered (Block, 2008). The language in which talks were conducted is related to the jointly constructed nature of the interview process in narrative studies, and, thus, the participants were given choices, but none opted for English, and thus, the language used in all interviews was Japanese. Five sets of interviews over a period of one year were conducted, each kept within an hour and a half, mainly for practical reasons. The narrative data was supplemented by other sources such as weekly journals, audio recordings or group discussions, and weekly self-reports during the six-week study-abroad programs for those who participated in the SEA Program. The talks were audio-taped and transcribed in their entirety using a simplified transcription style (see ‘*Excerpt 5.17 Sayaka*’ as an example). In terms of practicality, translations from Japanese to English were prepared for selected sections during the course of the analysis. The transcripts were translated by the researcher, and were reviewed and cross-checked by a bilingual colleague.

Excerpt 5.17: Sayaka

When there is someone really fluent in my group I am not able to express myself. I feel intimidated in front of them. I lose confidence in myself. This was the first time I had felt this way about myself. It was like showing a part of me that I never thought existed. (Miyahara, 2015, p. 92)

Table 2

Participants’ profiles (names are pseudonyms)

Name	Gender	Past English Language Learning Experiences	Experiences Abroad Episodes before college
Sayaka	F	From Pre-K	Yes (two week study abroad program)
Maki	F	From Pre-K	Yes (international school in Bangladesh for three years)
Megumi	F	From Pre-K	No
Yui	F	From elementary school	No
Hinako	F	From junior high school	No
Takehiro	M	From junior high school	Yes (two week study abroad program)

As the researcher, I also kept a journal composed of written entries that recorded my reflections, ideas, commentaries and memos throughout the research process in the attempt to make explicit my assumptions and values, and how they came about, and also to evaluate how they shaped the research process. A dialogue between myself and journal entries reinforced my belief that with any reflexive activity there is no escape from the ‘self’ (Roulston, 2010b). As Roulston posits:

It [reflexivity] means turning the researcher lens back onto oneself to recognize and take responsibility for one’s own situatedness, within the research and the effect that it may have on the setting and people being studied, questions begin asked, data being collected and its interpretation’ (2010b, p. 220).

In order to gain a better understanding of the role of self in the construction of knowledge, as noted earlier, it is significant to take into account the impact that the researchers assumptions, beliefs, identities could have on their research. In practice, this is no easy task. Thus, to give myself some practical guidelines that address the concerns above, the four typologies outlined by Blaxter, Hughes and Tight (2001) were used as a strategy to assist entries in my journal.

- Observational notes (describes events such as observation and interviews)
- Methodological notes (focus on the researcher/ participant’s action and role)
- Theoretical notes (focus on articulating initial explanations from the data)
- Analytical memos (bring together inferences through review of other notes and literature and work towards patterns and themes)

Based on the above, I made comments about what occurred during the interview interactions with participants as well as thoughts, hunches, and questions that arose during the research process. I believe guidelines and models are not prescriptive

rules for others to follow, but rather mediational tools for us to mindfully consider our actions and interactions with others. I also believe that it help us to consciously *sensitize* ourselves to matters that we would normally not be able to discern or observe. The accounts of my reflections were thus used to analyze the talks. Examples will be presented in the next section to illustrate how this was carried out in practice.

4. Narrative Analysis: Presenting an Analytical Model

4.1 Importance of Establishing Ontological and Epistemological Foundations of the Enquiry

That there is a diversity of approaches to the analysis of narrative data is illustrated clearly in two collections of narrative studies, *Narratives of Learning and Teaching EFL* (Kalaja, Menezes, & Barcelos, 2008) and, more recently, *Narrative Research in Applied Linguistics* (Barkhuizen, 2013). Barkhuizen’s edited work is particularly useful in that it provides a detailed account on how the research was conducted and analysed in a variety of contexts. In the analysis of narrative data, Polkinghorne (1995) distinguishes between what he calls ‘analysis of narratives’ and ‘narrative analysis’. The former refers to the analytic process in which the researcher ‘gathers stories and uses paradigmatic analytic procedures to produce taxonomies and categories out of the common elements across the database’. In the latter, the researcher ‘gathers events and happenings and uses narrative analytic procedures to produce analytic stories’, and the outcome of narrative analysis is a story (Polkinghorne, 1995, p. 9). There appears to be no single right way to analyse narrative data. Rather, the analytical approach a researcher ultimately decides to take should be guided solely by the nature of the enquiry. My decision to take a narrative-oriented

approach (to both the methodology and the analysis) of the study rests on the conviction that ‘one of the clearest channels’ to explore and understand the inner world of the individuals ‘is through verbal accounts and stories presented by individuals about their lives and their experienced reality’ (Lieblich, Tuval-Maschiach, & Zilber, 1998, p. 7).

The ubiquity of approaches to narrative analysis also signifies the relevance and importance of establishing solid epistemological underpinnings to one’s research. The lack of firm philosophical positioning that serves to guide one’s research would be akin to a ‘tree’ (Egbert & Sanden, 2014, p. 11) that is barely able to stand without its roots firmly grounded in the soil. For example, Dörnyei claims that qualitative (narrative) research is ‘fundamentally interpretative, which means the research outcome is ultimately the product of the researcher’s subjective interpretation of data’ (Dörnyei, 2007, p. 38). This makes sense only if one rejects the positivist belief in ‘Truth’ (not ‘a truth or multiple truths’) (Egbert & Sanden, 2014, p. 20). Rather, “instead of pretending to be objective, the stance of qualitative researchers [including narrative researchers] is to concentrate on flexibility, applying their own subjective in ways that make it possible to understand the tacit motives and assumptions of their participants” (Hatch, 2002, p. 9). Thus, establishing one’s epistemological positioning or, in Barkhuizen’s terms, “exploring [one’s] epistemological and methodological [self]” (Barkhuizen, 2011, p. 410), is a crucial factor in conducting and analysing narrative research. Otherwise narrative research can easily appear to lack rigour at all stages of the research. The theoretical foundations provide purpose and direction as well as coherence to the study. Articulating one’s theoretical foundation, or one’s worldview, is of paramount importance in providing purpose and direction as well as

coherence to any qualitative (narrative) research.

4.2 The Analytical Model: Incorporating Researcher’s Reflexivity

The research employed in this article situates its philosophical approach to its analysis within the constructivist perspective on narratives (Gubrium & Holstein, 2002), where the focus is more on the *how* questions as opposed to the *what* questions. The ‘what’ questions include ‘what happened’ and ‘what were the experiences people had’, while the ‘how’ questions include ‘how do the participants position themselves while telling the stories?’ and ‘how does the interpersonal and/or social relationship shape the making of the stories?’ (Frost, 2011).

Before proceeding further, I would like to caution readers that any ‘analytical model’ will oversimplify the empirical practices of narrative analysis. It is not the purpose of this discussion to prescribe or endorse a certain model. The purpose in providing the analytical framework is to offer a guide to how the analysis was carried out, and also, to give transparency to the process of attempting to offer some insightful order to the multiple accounts of human experiences that my participants brought to the research site. The precise framework used will naturally depend on the particular enquiry, but in any narrative analysis, the reflexive involvement of the researcher at various stages of the analysis and representation of the data is inherent. This is what Mann (2011) refers to as the researcher’s ‘sensitivity’.

4.3 The Six Step Analytical Model

The Six Step Analytical Model (refer to Miyahara, 2015 for a detailed account of the model) represents my attempt to take into account the content (what) and form (how), as well as the context, which range from the micro-local to the macro-global, and is one that examines practice across space and time.

Data is analyzed by focusing on both content and context. It is essentially in three phrases, following a six-step procedure that was created based on Riessman's (2008) typology of four different ways of dealing with narrative analysis. It takes into consideration the importance for an interactional-performative model, and incorporates the understanding that a dialectic analysis that slides back and forth, between and among three general interacting levels of the micro, the meso, and the macro (Block, 2010), is necessary (see Table 3). The guiding principle throughout the whole process was to view the data as product of interaction between the participant and me, or between the participants and their teachers or classmates.

Regardless of the method one uses to collect data (interviews, journals, etc.), most qualitative data is transformed into textual form first and the analysis is, thus, conducted with words. In this respect, qualitative data analysis is largely a language-based analysis (Dörnyei, 2007). The analysis of this research follows this line of thought, and considers the language-specific nature of narrative analysis, and the analytical model presented takes into account the implications this approach may have for the analysis of narrative data. Since the data is inherently language based, I found it helpful to examine the language (form) in certain parts of the

transcript from an ethno-methodological perspective. This kind of merging of naturalistic and ethno-methodological perspectives is now common among narrative researchers. Naturally, the guiding principle throughout the whole process was to view the data as a product of interaction between the participant and me, or between the participant and their teachers or classmates. In other words, while ensuring that the participant was the focus of analysis, I nevertheless had to keep in mind that the stories or events presented in the transcripts and field notes were always co-produced with others in a specific temporal and spatial context.

4.3.1 Description of the Six step Analytical Model (see Table 3)

Phase 1: Descriptive stage

The central purpose of the two-step process in Phase 1 was to provide analytical tools to engage with the data, that is, to involve me in an analytic dialogue with each line of the transcripts. The main idea was to produce various forms of secondary data, such as memos (this is generally known as 'memoing' or producing 'analytic memos' or 'working ideas'). In addition, summaries of the participants' accounts were drawn up as (actual examples to be shown later in the section) short vignettes on matters that appeared to be

Table 3

Six-Step Analytical Model

Phase 1	Focus on linguistic features
Step 1	Preliminary readings and re-readings
Step 2	Exploratory Noting (descriptive comments, descriptive comments, linguistic comments, emotive comments, conceptual comments)
Phase 2	Focus on constructs and/or ideas
Step 3	Emergent themes
Step 4	Connection between themes (e.g. categorization)
Phase 3	
Step 5	Connecting and going beyond (e.g. how do the themes that emerged in step 4 relate to the current literature?)
Step 6	Reflexivity of the researcher

representative. The process of writing up notes helped me not only to engage with the data, but also to reflect on it, which assisted me in shaping and developing my thinking (in other words, my attempt to foster reflexivity as a researcher). At each phase, the aim was to ‘push’ the analysis to a more interpretative level. In Phase 1, the purpose was to attach provisional or code labels (Step 2) to the marked sections or segments from the data that linked to key concepts in this research, such as ‘language learning experiences’, ‘embarrassment’ and ‘changing identities’.

Step 1: Preliminary reading and re-reading

This step involved reading and re-reading of the processed interview data, the recordings of the participants’ interactions in class, their weekly journals and the email exchanges during their six weeks abroad. My first round of reading was to obtain a general sense of the data. As I read and re-read the transcripts, I would reflect and note down my thoughts in the margins, and make notes in my researcher’s journal. Sometimes I would bracket parts of the text that appeared significant or highlight parts that I found interesting and relevant to my research questions. Passages that were not directly related to the immediate focus area, but parts that appeared potentially interesting, were also noted. But at this stage, the pre-coding deliberation was conducted in a relatively free-flowing manner. In short, this was the pre-coding stage, which gave way to a more structured coding process in the next stage.

Step 2: Exploratory noting (initial coding)

Researchers code their data in various ways. One example is the three tier coding in grounded theory suggested by Strauss and Corbin (2008). I opted to take a more generic approach, by drawing on Smith, Flowers and Larkin (2009). Accordingly, the data was, thus, first examined mainly via four discrete processes:

Descriptive comments

The focus was on the content of what the participant had said, to identify the subject of the talk. The aim was to take things at face value, highlighting items that most likely were structuring the participant’s thoughts and experiences. An attempt was made to use the words or phrases from the actual passages to maintain ‘authenticity’ in the codes as much as possible (similar to ‘in vivo’ coding in grounded theory).

Linguistic comments

The focus was on examining the specific use of language by the participant. For instance, attention was paid to pronoun use or the functional aspects of the language that are characteristic of the Japanese language. As a result, translation issues were particularly relevant. For example, one of the most distinctive features of the Japanese language is the extensive use of its honorifics. Honorifics are used to signal not only one’s gender, but also one’s social status, as well as the relationship between interlocutors. In translating the transcripts, special attention was also paid to linguistic features such as expressions and words that appeared repeatedly. The metaphorical expression ‘nareru’ (get used to) was one such example. The origins of the words and how they were used in the discourse were examined in relation to the Japanese learning culture (Berendt, 2008; Rohlen & LeTendre, 1998).

Emotive comments

The focus was on expressions that were used to show some kind of ‘emotions’. The discourse analytic principles of content analysis (Glaser & Strauss, 1968) were used to identify emotive content. For instance, emotionally loaded words such as ‘suki dewanai’ (dislike of objects, ideas, etc.) were frequently used in the interviews. The frequency of emotive content evident throughout the transcripts made me acutely aware that we should not downplay the emotional processes that are at work in the participants’ language learning experiences. An example of a straightforward

coding is given in Table 4.

Conceptual comments

The focus was on engaging at a more interrogative and conceptual level. The aim here was to arrive at a more ‘abstract’ idea or construct, at a more conceptual level.

Phase 2: Interpretative data, grouping prominent themes

Step 3: Emergent themes

The next step was to identify emergent themes, or what is considered coding. Some of what was involved in this step overlapped with Step 2. In any qualitative research data interpretation is an iterative process. In looking for emergent themes, I searched for interrelationships, or connections and patterns between exploratory notes. This sometimes involved comparing and contrasting data (Corbin & Strauss, 2008) to see if they could be grouped together to form one meaningful category. Identifying themes involved examining discrete chunks of the transcript in addition to recalling of what was learned in the process of initial coding. Having labelled the significant parts of the data in the previous step, the next step was to categorise them in terms of the contextual features that gave them meaning: Categorizing is a process whereby previously unitized data are organized into categories that provide descriptive and inferential information about the context or setting from which units were derived (Lincoln & Guba, 1985, p. 203). Needless to say, this step requires careful consideration of the situation and the interaction, and of what is said or what transpires in those exchanges. The procedure was concluded by attaching code labels or names. These labels originated mainly from the research questions and

prior work done in the area, although this did not prevent me from coding unexpected and interesting findings in the data. Throughout the process, I was acutely aware of the temptation to bring everything together within a single central theme but, at the same time, I also recognised the possibility of having situated multiple meanings that could be inherent in one code.

Step 4: Connections between themes (categorisation)

The next step was to search for relationships between the coded themes. Although there is no predetermined or prescribed way to look for patterns and connections between emergent themes, I followed some of the tactics used widely in qualitative analysis (Lincoln & Guba, 1985; Miles & Huberman, 1994), such as abstraction, subsumption, polarisation, contextualisation, numeration and function. Sub-categories and other categories related to the core categories were combined. Meaning units were employed as the unit of analysis. Ratner states that:

The meaning unit must preserve the psychological integrity of the idea being expressed. It must neither fragment the idea into meaningless, truncated segments nor confuse it with other ideas that express different themes. (Ratner, 2002, p. 169)

Thus, coherent, related comments in the interviews were coded as one meaning unit. An example of my analysis in Step 4 is presented in Box 1.

At this step of my analysis, I also made extensive notes from the relevant research literature, and used it to link the ideas in the literature with what the narratives were telling me.

Table 4

An Example of a straightforward coding (from an interview with Sayaka)

Statement	Code	Notes
I really disliked my English classes at junior high school.	[dislike]	Does she not like English, her teacher, her English classes, the textbook, etc.? What are its implications?

Language learning experience:

-exposed to English from a very early age (her mother was a Japanese English teacher at a local junior high school; accompanied her mother to her English conversation classes, where Sayaka had opportunities to ‘interact’ with native English speakers).

Attitude or views towards English:

-Prior to entering junior high school, ‘English’ was something that she had enjoyed ‘using’; at school, she was experiencing negative feelings towards it.

-English as means for communication vs school subject?

Box 1 Example of data analysis in Step 4 (connections between themes-categorization): Sayaka

Phase 3: Connecting and going beyond

Step 5: Referring to existing literature

Each of the themes which emerged from the data was investigated against current research literature, a process that I had begun working on in Phase 2. The purpose was to see how the themes that had emerged in Step 4 were related to current language learning theories, and how the categories that had emerged provided answers to the questions posed in this study. For instance, as the themes were identified and investigated against the literature, it became clear that the concept of ‘the L2 possible self’, and in particular ‘the ideal L2 self’, would be a forceful means of interpreting the data. Referring to the sociohistorical framework, and even to the broader international context, became particularly relevant at this point. To this end, I found the dialogic/performative approach (Riessman, 2008) to be useful in order to understand the identified themes at a broader level, where the ‘what’ is related to larger social constructs, such as identities and social groups (Block, 2009). Details from a wider perspective offer a way to contextualize the effect this may have. Moving back and forth between immediate and wider contexts, I was able to understand the relationship between the themes with more clarity. The final task in Step 5 was to compose a ‘story’ based on the patterns, themes and theoretical insights that were generated in the process of analysis (see below). The iterative process of going back and forth helped to reinforce

the relationship between theory and the practical framework, which then facilitated a more coherent methodology.

Throughout the analysis, the interpretation of the data was generally an individual activity. Academics such as Silverman (2006) recommend that data should be returned to the informant for ‘respondent validation’. However, my study follows Block (2000), where interviews are considered as one-off events with the respondents at a specific time and place in a certain context. Providing them with the transcripts at a different time would only offer them opportunities to examine that particular interaction in a different light, one that is not necessarily coherent with the original interview.

Step 6: Reflectivity of the researcher

In order to maintain methodological transparency in data analysis, it is important for the researcher to reflect on the procedure employed to collect and analyse the data, especially in terms of the relationship between the researcher and the participant.

4.4 Presenting a 3D Analytical Model

As noted earlier, in line with Riessman (2008) and many leading scholars, narrative analysis is an iterative process: there is no particular moment when data analysis begins nor ends. For instance, researchers usually find that in the process of transcribing the oral data, they are already beginning to analyze the data (for this matter, analysis might even begin while conducting the interviews). Indeed,

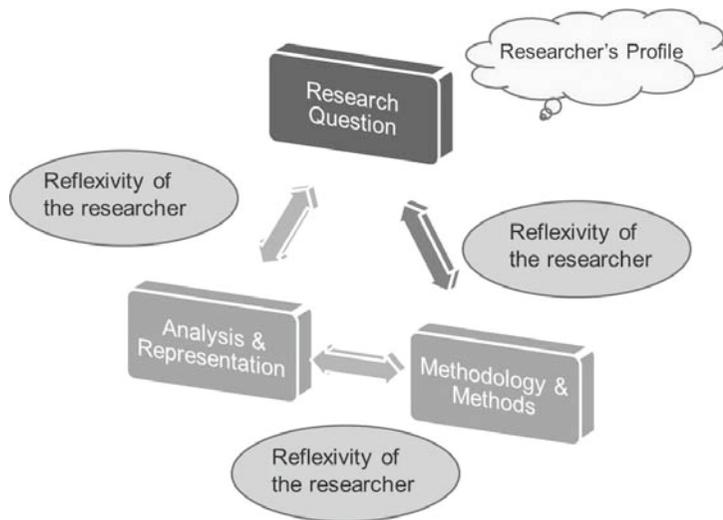


Figure 1. 3D Version of the Six-Step Analytical Model.

for that matter, my own processing did not always occur in a linear fashion, as the steps overlapped and quite often I found myself moving back and forth in a cyclical manner. It may therefore be more appropriate to understand the process as follows:

The characteristic feature in this 3D model is how and in what ways the reflexivity of the researcher are manifested in the analytical process. In this model, researchers' reflexivity is managed through certain mediational tools. These tools can be theoretical, cognitive or practical. Theoretical tools refer to theories and framework that researchers can draw on to examine the "process, context and outcomes of the research and interrogates the construction of knowledge" (Finlay, 2012, p.317). Finlay's 'five critical lens' mentioned earlier could be one example. Cognitive tools are items such as journals, subjective statements, notes used to stimulate cognitive and metacognitive process of the researcher's reflexivity. Practical tools include practices that facilitate the managing of the researcher's reflexivity; storing one's reflexive comments using moodle platforms could be one example.

My reflections that consisted of my thoughts recorded in my journal writings were revisited with

data that emerged from the analytical model adding another dialogic dimension in relation to other data sets that were demonstrated in the form of 'reflexive vignettes'. This extra step was not only effective in locating my subjectivity, but also enabled me to consider aspects of myself (subjectivities), and evaluate the impact they could potentially have on the entire research. The following are some examples from my research journal and reflexive notes in verbatim.

Sample A

From my research journal #5 : April LL, 20XX

I made arrangements to distribute the flyers to recruit prospective participants sometime at the end of April (April is the first month of the academic year in Japan). This should be a good time since the students should have gotten over the beginning-of-the-term craziness. In the flyer, I kind of mentioned that I was an alumnus of this university. Hope this helped to create some kind of rapport, and also help to send out the message, 'I can understand what you are going/or going to go through'. Naturally, did not distribute the flyers to my own students but, I was surprised to find out that almost 40 participants (a total of 100 flyers had been distributed) showed interest in my research.

From my corresponding reflexive vignettes (RV) for the above journal entry:

I made use of my position as an alumni and senpai (senior member of a community). My aim was to create a rapport in order to recruit as many participants as possible; but, could I have been using my power as their *senpai*? In the Japanese culture, the notion of *senpai* can be sometimes quite powerful. Some of the participants noted in their journals that they decided to take part in the research because they were interested in 1) the concept of identity and their own identity, 2) welcomed the opportunity to talk to me who was a *senpai* as well as a teacher in this intensive language program. This was interesting: *the participants themselves* were intentionally taking advantage of my role and position.

Sample B

From my research journal # 9, May MM, 20XX

Maki seemed particularly interested in my experiences as a 'returnee'. She appeared to have an *akogare* (longing/desire) towards returnees. I spoke to her about the negativity, so to speak, associated with the term, a topic that is not openly discussed. She was definitely very intrigued by it. This help to facilitate our discussions about her images of an ideal English speaker, and how she has (and also is) striving towards it. She clearly makes the distinction between herself as a English-learner and English-user.

As most of my participants have expressed at one time or another, they differentiate between their identity as a learner and user (although they do not use these terms). Studying for term-end exams or college entrance exams mean they see themselves as English-learners; contrastively, picturing themselves as English-users means that they are able to see themselves as using English with their peers, teachers, returnees, overseas students on campus, etc. Such a desire or, if you want, imagination, to become English-users prompted me

to think about their idealized selves, especially, Dornyei's notion of Ideal L2 self.

From my corresponding reflexive vignettes (RV) for the above journal entry:

Had I taken advantage of my experiences as a returnee? It was interesting talking to her about the returnees. I could picture exactly what they were feeling and thinking. Maki said she would sometimes listen to American teen music; although she herself preferred J-pop. I remember some of my friends took similar actions when they wanted to establish friendship with me. Although Maki did not explain her actions, I could guess...but in this case, should I have asked Maki her reasons? Am I assuming things here?

Dornyei's notion of Ideal L2 self crossed my mind immediately after she said that. Could there have been other options?

5. Some Thoughts and Issues for Further Discussions

My reflexive vignettes (RV) above helped me to pin down and grasp my position as a researcher. In this study, it was clear from the outset that I was positioned in the role of the 'insider', and as such this offered certain benefits at various facets of the research process. For example, my position at this university, as well as being a teacher in this language program (although I had avoided interviewing students in my classes), undoubtedly accorded me certain advantages. My knowledge of the immediate research context enabled me to recruit, set up and manage the interviews with the participants with ease and sensitivity. My background as an alumnus of this university facilitated a rapport with my prospective participants. With regard to data collection, my familiarity with the research context enabled me to address the appropriate questions. However, because of my insider position, it was also very clear that I had to be keenly aware of how my

presence could shape the discursive nature of our talk. In the process of analyzing the data, my experience as a 'returnee' at this institute allowed me to bring to the surface, and offer explanations for, phenomena that could have otherwise been difficult. Maki's *akogare* (longing/desire) (Piller & Takahashi, 2006) towards the returnees and her desire to become a part of the returnee's community serve as a good example. This 'shared experience' (Berger, 2015) provided me with the insights to sensitize myself to certain dimensions of the phenomena under study that probably an outsider would have overlooked. However, here again, the insider position required me to be extremely watchful to maintain the 'distance' between myself as a 'researcher' and a member of this particular research context. Furthermore, my familiarity with higher education in Japan contributed towards appreciating my participants' stories from a different perspective. My position enabled me to obtain deeper insights into the narratives of my participants because I could operate in both worlds. However, because of this, it was more important for me to maintain an awareness of the effects that my position might have had throughout the analysis (as well as the entire research process). There exists always the tension between 'involvement' and 'detachment'. Reflexive engagement could be a vehicle to balance out such tension. Reflexivity is the deciding factor in narrative research context, and it can serve as a strategy to monitor the 'quality' of the research. As Roulston (2010b) states "it [reflexivity] can be conceptualized as means for quality control" (p. 228).

6. Concluding Remarks and Some Thoughts for the Future

If narrative studies are fundamentally interpretative and subjective, the role of the researcher and the participants as well as the relationship between the

two parties becomes all the more relevant. In this relationship, an examination of the ways in which the researcher's involvement influences and informs the research at all stages of the research process in an important methodological consideration, and requires a careful reflexivity on the part of the researcher. But the main question is 'how' and in what ways? In this paper, I have attempted to present a possible model to address this issue by bringing reflexivity to the center stage. Reflexive component should be an inherent part of narrative studies and any reflexive engagement should be considered as the prime measure used to secure the rigor of the phenomenon under study.

Although this paper has focused on the influence the researcher has on the research, there is also another dimension to reflexivity: that is, the influence of the research on the researcher (Edge, 2011). Going back to my original data and dwelling on my reflexive notes to write up this paper, I noticed that sometimes my interpretations of a certain excerpt of the transcript had undergone some changes. Many reasons could be attributed to the phenomena, but this would make sense if we consider the reflexivity as comprised of two facets that moves in a "hermeneutic cycle of mutually-shaping change as the researcher constructs the research, works to see how his/her subjectivity influences it, pursues research goals, and works to see how s/he is (being) influenced, in turn, by these processes and outcomes" (Edge, 2011, p. 37). Reflexivity can thus be both developmental and transformative. We will need to explore how and in what ways these two dimensions intertwine with each other. Furthermore, investigations into the collaborative nature of reflexivity could advance our understanding of the notion of reflexivity. Reflexivity has a social as well as an individual dimension.

The mediational tools suggested in this paper are based on the researchers' inner dialogue with

themselves that are situated in a certain context. Sharing these internal dialogues in collaboration with other researchers could contribute in fostering and developing researcher's reflexivity. Such attempts would lead to a broadening as well as a deepening of our understanding of the interactive, dynamic, and multidimensionality of reflexivity in narrative studies, and, concomitantly, qualitative research in general.

References

- Atkinson, D. (Ed.). (2011). *Alternative approach to second language acquisition*. New York: Routledge.
- Barkhuizen, G. (2011). Narrative knowledging in TESOL. *TESOL Quarterly*, 45 (3), 391–414.
- Barkhuizen, G. (2013) Introduction: narrative research in applied linguistics. In G. Barkhuizen (Ed.), *Narrative research in applied linguistics*. Cambridge: Cambridge University Press.
- Barkhuizen, G., Benson, P., & Chik, A. (2014). *Narrative inquiry in language teaching and learning research*. New York: Routledge.
- Berendt, E. A. (2008). *Metaphors of learning*. Amsterdam/Philadelphia: John Benjamins.
- Berger, R. (2015). Now I see it, now I don't: researcher's position and reflexivity in qualitative research. *Qualitative Research*, 15(2), 219–234.
- Blaxter, L., Hughes, C., & Tight, M. (2001). *How to research* (2nd ed.). Milton Keynes: Open University Press.
- Block, D. (2000). Problematizing interview data: Voices in the mind's machine? *TESOL Quarterly*, 34(4), 757–763.
- Block, D. (2003). *The social turn in second language acquisition*. Edinburgh: Edinburgh University.
- Block, D. (2007). *Second language identities*. London: Continuum.
- Block, D. (2008). Narrative, identity and interviews: A personal reflection on key constructs and analytical practices. In M. Solly, M. Conoscenti & S. Campagna (Eds.), *Verbal / visual narrative texts in higher education*. Berlin: Peter Lang.
- Block, D. (2010). Researching language and identity. In B. Paltridge & A. Phakiti (Eds.), *Continuum companion to second language research methods* (pp. 527–540). London: Continuum.
- Bruner, J. (1990). *Acts of meaning*. Cambridge MA: Harvard University Press.
- Burner, J. (1991). The narrative construction of identity. *Critical Inquiry*, 18, 1–21.
- Casanave, C. P. (2005). Uses of narrative in L2 writing research. In P. K. Matsuda & T. Silva (Eds.), *Second language writing research: Perspectives on the process of knowledge construction* (pp.17–32). Mahwah, NJ: Erlbaum.
- Clandinin, D. J. (Ed.). (2007). *Handbook of narrative inquiry*. Thousand Oaks, CA: Sage.
- Clandinin, D. J., & Connelly, F. M. (1994). Personal experience methods. In N. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 413–427). Thousand Oaks, CA: Sage.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey-Bass.
- Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Research*, 19(5), 2–14.
- Corbin, J., & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Los Angeles, CA: Sage.
- Dewey, J. (1938). *Experience and Education*. New York: Macmillan.
- Dörnyei, Z. (2007). *Research methods in applied linguistics*. Oxford: Oxford University Press.
- Edge, J. (2011). *The Reflexive Teacher Educator in TESOL*. New York: Routledge.
- Eghert, J., & Sanden, S. (2014). *Foundations of education research*. New York: Routledge.
- Finlay, L. (2012). Five Lenses for the reflexive interviewer. In J. Gubrium, J. Holstein, A. Marvasti & K. McKinney (Eds.), *The SAGE handbook of interview research: The complexity of the craft* (pp. 317–331). Thousand Oaks: SAGE.
- Firth, A., & Wagner, J. (2007). Second/foreign language learning as a social accomplishment: Elaborations on a reconceptualized SLA. *The Modern Language Journal*, 91, 801–819.
- Frost, N. (2011). *Qualitative Research Methods in Psychology*. Maidenhead: McGraw Hill.
- Glaser, B. G., & Strauss, A. L. (1968). *The discovery of grounded theory: Strategies for qualitative studies*. Chicago, IL: Aldine.
- Gubrium, J. F., & Holstein, J. A. (1995). Qualitative inquiry and the deprivatization of experience. *Narrative Inquiry*, 1, 204–222.
- Gubrium, J. F., & Holstein, J. A. (2002). *Handbook of interview research: Context and method*. London: Sage.
- Gubrium, J. F., & Holstein, J. A. (2012). Narrative practice and the transformation of interview subjectivity. In J. Gubrium, J. Holstein, A. Marvasti & K. McKinney (Eds.), *The SAGE handbook of interview research: The complexity of the craft* (pp. 27–43). Thousand Oaks: SAGE.
- Hatch, J. A. (2002). *Doing qualitative research in educational settings*. New York: SUNY.
- Hua, Z., Seedhouse, P., Wei, L., & Cook, V. (Eds.), (2007).

- Language learning and teaching as social interaction*. New York: Palgrave MacMillan.
- Kalaja, P., Menezes, V., & Barcelos, A. (2008). Narrativising learning and teaching EFL: The beginning. In P. Kalaja, V. Menezes & A. Barcelos (Eds.), *Narratives of Learning and Teaching EFL* (pp. 3–16). New York: Palgrave MacMillan.
- Kanno, Y. (2003). *Negotiating bilingual and bicultural identities: Japanese returnees betwixt two worlds*. Mahwah, NJ: Lawrence Erlbaum.
- Lieblich, A., Tuval-Maschiach, R., & Zilber, T. (1998). *Narrative Research: Reading Analysis and Interpretation*. Thousand Oaks, CA: Sage.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Beverly Hills, CA: Sage.
- Lynch, M. (2000). Against Reflexivity as an academic virtue and source of privileged knowledge. *Theory. Culture and Society*, 17(3), 26–54.
- Mann, S. (2011). A critical review of qualitative interview in applied linguistics. *Applied Linguistics*, 32(1), 6–24.
- Mann, S., & Walsh, S. (in press). *Reflexive Practice in English Language Teaching: Research based Principles and Practices*. New York: Routledge.
- Marcus, X. (1994). What comes (just) after 'Post?': The case of ethnography. In N. Denzin & Y. Lincoln (Eds.), *The Handbook of Qualitative Research* (pp. 563–574). London: Sage.
- Miles, M., & Huberman, A. M. (1994). *Qualitative data analysis* (2nd ed.). Thousand Oaks, CA: Sage.
- Mishler, E. (2006). Narrative and identity. In A. de Fina, D. Schiffrin & M. Bamberg (Eds.), *Discourse and Identity* (pp. 30–47). Cambridge: Cambridge University Press.
- Miyahara, M. (2014). Emerging self-identities of second language learners: Emotions and the experiential profile of identity construction. In K. Csizner & M. Magid (Eds.), *The impact of self-concept on language learning* (pp. 206–231). Bristol: Multilingual Matters.
- Miyahara, M. (2015). *Emerging self-identities and emotions in foreign language learning: A narrative oriented approach*. Bristol: Multilingual Matters.
- Norton, B. (2013). *Identity and language learning: Extending the conversation* (2nd ed.). Bristol: Multilingual Matters.
- Page, R. (2010). *New perspectives on narrative and multimodality*. London: Routledge.
- Pavlenko, A., & Lantolf, J. P. (2000). Second language learning as participation and the (re)construction of selves. In J. P. Lantolf (Ed.), *Sociocultural theory and second language Learning* (pp. 155–178). New York: Oxford University Press.
- Peshkin, A. (2000). The nature of interpretation in qualitative research. *Educational Researcher*, 29(9), 5–9.
- Piller, I., & Takahashi, K. (2006). A passion for English: Desire and the language market. In A. Pavlenko (Ed.), *Bilingual minds: Emotional experience, expression, and representation*. Clevedon: Multilingual Matters.
- Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International Journal of Qualitative Studies in Education*, 8(1), 8–25.
- Prior, M. (2011). Self-representation in L2 interview talk: Narrative versions, accountability, and emotionality. *Applied Linguistics*, 32, 60–76.
- Prior, M. (2014). Re-examining Alignment in a 'Failed' L2 autobiographic research interview. *Qualitative Inquiry*, 20(4), 495–508.
- Rapley, T. (2012). The (Extra) Ordinary Practices of qualitative interviewing. In J. Gubrium, J. Holstein, A. Marvasti & K. McKinney (Eds.), *The SAGE handbook of interview research: The complexity of the craft* (pp. 541–554). Thousand Oaks: Sage.
- Ratner, C. (2002). *Cultural psychology: Theory and method*. New York: Plenum.
- Riessman, C. (2008). *Narrative methods for human sciences*. Newbury Park, CA: Sage
- Riessman, C. (2012). Analysis of personal narratives. In J. Gubrium, J. Holstein, A. Marvasti & K. McKinney (Eds.), *The SAGE handbook of interview research: The complexity of the craft* (pp. 367–380). Thousand Oaks: SAGE.
- Rohlen, T., & LeTendre, G. (1998). *Teaching and Learning in Japan*. Cambridge: Cambridge University Press.
- Roulston, K. (2010a). *Reflective researcher: Learning to interview in the social sciences*. Thousand Oaks: SAGE.
- Roulston, K. (2010b). Considering quality in qualitative interview. *Qualitative Research*, 10, 199–228.
- Roulston, K. (2014). Interactional problems in research interviews. *Qualitative Research*, 14(3), 277–293.
- Silverman, D. (2006). *Interpreting qualitative data*. Thousand Oaks: Sage.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis*. London: Sage.
- Strauss, A. L., & Corbin, J. (2008). *Basics of qualitative research: Techniques and procedures of developing grounded theory* (3rd ed.). Thousand Oaks: Sage.
- Talmy, S. (2010). Qualitative interviews in applied linguistics: From research instruments to social practice. *Annual Review of Applied Linguistics*, 30, 128–148.
- Talmy, S. (2011). The interview as collaborative achievement: Interaction, identity, and ideology in a Speech Event. *Applied Linguistics*, 32(1), 25–42.
- Willig, C. (2001). *Introducing qualitative research in psychology*. Buckingham, England: Open University Press.