

Doing Cross-Cultural Research

Social Indicators Research Series

Volume 34

General Editor:

ALEX C. MICHALOS
*University of Northern British Columbia,
Prince George, Canada*

Editors:

ED DIENER
University of Illinois, Champaign, USA

WOLFGANG GLATZER
J.W. Goethe University, Frankfurt am Main, Germany

TORBJORN MOUM
University of Oslo, Norway

MIRJAM A.G. SPRANGERS
University of Amsterdam, The Netherlands

JOACHIM VOGEL
Central Bureau of Statistics, Stockholm, Sweden

RUUT VEENHOVEN
Erasmus University, Rotterdam, The Netherlands

This new series aims to provide a public forum for single treatises and collections of papers on social indicators research that are too long to be published in our journal *Social Indicators Research*. Like the journal, the book series deals with statistical assessments of the quality of life from a broad perspective. It welcomes the research on wide variety of substantive areas, including health, crime, housing, education, family life, leisure activities, transportation, mobility, economics, work, religion and environmental issues. These areas of research will focus on the impact of key issues such as health on the overall quality of life and vice versa. An international review board, consisting of Ruut Veenhoven, Joachim Vogel, Ed Diener, Torbjorn Moum, Mirjam A.G. Sprangers and Wolfgang Glatzer, will ensure the high quality of the series as a whole.

For other titles published in this series, go to
www.springer.com/series/6548

Pranee Liamputtong
Editor

Doing Cross-Cultural Research

Ethical and Methodological Perspectives

 Springer

Editor

Pranee Liamputtong
Personal Chair in Public Health
School of Public Health
La Trobe University
Australia

ISBN 978-1-4020-8566-6

e-ISBN 978-1-4020-8567-3

Library of Congress Control Number: 2008930173

© 2008 Springer Science + Business Media B.V.

No part of this work may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, microfilming, recording or otherwise, without written permission from the Publisher, with the exception of any material supplied specifically for the purpose of being entered and executed on a computer system, for exclusive use by the purchaser of the work.

Printed on acid-free paper

9 8 7 6 5 4 3 2 1

springer.com

To My Parents

*Saeng and Yindee Liamputtong, who bring
me up in cross-cultural ways &*

To my children

*Zoe Sanipreeya Rice and Emma Inturatana
Rice, who are part of my cross-cultural
identity*

Preface

Despite the proliferation of qualitative books in the last decade or so, there is not a single book that discusses ethical and methodological issues regarding cross-cultural research. Clearly, there is a great need for a new book that will devote an entire discussion on how best to work with people in our cross-cultural research projects who, I contend, are often vulnerable and marginalised. This book is a response to that need.

Globally, cross-cultural research has become increasingly essential. In multicultural societies like the UK, the USA, Canada, New Zealand and Australia, there have been an increasing number of people from different cultural and linguistic backgrounds. Meeting the needs of our multicultural society requires a cultural awareness of the diversity and commonality in people's beliefs and practices. This, I argue, can be obtained by research, particularly the qualitative approach. Hence, cross-cultural research is a valuable tool for advancing cultural awareness of belief systems and practices among diverse groups. The need for culturally competent research is now urgent in view of the fact that current social and health policies in many developed countries attempt to address the needs of multiethnic populations.

Similarly, the presence of Indigenous populations in countries such as Canada, the UK, the USA, New Zealand and Australia has a great ramification for social science researchers. The Indigenous peoples of these countries have been colonised, damaged and have become marginalised in their own native lands. Due to a concern about reducing inequalities between the Indigenous peoples and the "white" populations, there have been attempts to include these marginalised people in the research arenas. But, there has not been much discussion on performing cross-cultural research with Indigenous peoples.

More social science researchers have also started to conduct research with poor people in a cross-cultural context. It is imperative that social science researchers ensure that their research is conducted ethically and take into account the cultural norms so that their research may not harm but will benefit local people. Again, this has barely been discussed in the literature.

Conducting cross-cultural research is rife with ethical, moral and methodological challenges. The task of undertaking cross-cultural research can present researchers with unique opportunities, and yet pose dilemmas. In carrying out their research

with people in cross-cultural arenas, researchers are challenged with many issues. In this book, I bring together salient issues for the conduct of culturally appropriate research.

This book has its focus on qualitative methodology. Although doing cross-cultural research can be carried out both through qualitative and quantitative methods, I advocate the use of qualitative methodology, as I believe that this methodology offers much more accurate information from the perspective of the research participants than the positivist science. In putting this book together, I expect that the readers will have some basic knowledge of qualitative research methodology. With a limited number of words that we can have in one text, it is beyond the scope of this volume to include all qualitative methods. However, I have included diverse methods which are more appropriate for doing cross-cultural research and are sensitive to the needs of research participants in cross-cultural contexts.

In this book, I do not intend to compare people across cultures as most texts on cross-cultural research have done. Except for one chapter, I focus the whole book on research in cross-cultural settings and with ethnic minority groups in Western nations. I hope that the book will provide valuable lessons and examples so that our research may proceed relatively well and yet be sensitive and ethical in approach.

The book is intended for researchers who are working in cross-cultural settings. It is also valuable for the training needs of postgraduate students who wish to undertake cross-cultural research. The book will also be of value to researchers and students who work with minority groups and ethnic communities in Australia, the UK, the USA, Canada and other parts of the world.

Like any other publication, this book could not have been possible without assistance from others. First, I wish to express my gratitude to Myriam Poort and Esther Otten of Springer, who believed in the value of this book and contracted me to write. My utmost thanks go to Rosemary Oakes who edited part of the manuscript for me. Last, but most importantly, I wish to express my sincere thanks to all the contributors in the volume who helped to make this book possible. Most of you worked so hard to meet my timetable and to endure my endless emails for getting chapters from you. I hope that this journey has been a positive one for you. Thank you to you all.

Melbourne, March 2008

Pranee Liamputtong

Contents

Preface	vii
About this Book	xiii
About the Editor	xxi
About the Contributors	xxiii
Part I Introduction and Conceptual Framework	
1 Doing Research in a Cross-Cultural Context: Methodological and Ethical Challenges	3
Pranee Liamputtong	
2 Language and Communication in Cross-Cultural Qualitative Research	21
Monique M. Hennink	
3 The Researcher as Insider Versus the Researcher as Outsider: Enhancing Rigour Through Language and Cultural Sensitivity	35
Fiona Irvine, Gwerfyl Roberts, and Caroline Bradbury-Jones	
4 Respecting Culture: Research with Rural Aboriginal Community	49
Jennene Greenhill and Kerry Dix	
5 Kaupapa Māori Research, Supervision and Uncertainty: “What’s a Pākehā Fella to Do?”	61
Clive C. Pope	

Part II Ethical and Methodological Perspectives

6 Researching Anger in Indigenous Men in Prison: A Perspective from Non-Indigenous Researchers..... 75
Linda Davey and Andrew Day

7 Researching Refugees: Methodological and Ethical Considerations 87
Robert Schweitzer and Zachary Steel

8 The Ethics and Politics of Researching HIV/AIDS Within the School Context in South Africa 103
Labby Ramrathan

9 Exploring Ethical Issues When Using Visual Tools in Educational Research..... 119
Doria Daniels

Part III Methodological Considerations

10 Decolonised Methodologies in Cross-Cultural Research 137
April Vannini and Coreen Gladue

11 “Living on the Ground”: Research Which Sustains *Living Culture* 161
Zohl dé Ishtar

12 Researching with Aboriginal Men: A Desert Experience 175
Brian F. McCoy

13 Creating Collaborative Visions with Aboriginal Women: A Photovoice Project..... 193
Carolyn Brooks, Jennifer Poudrier, and Roanne Thomas-MacLean

14 Participatory Photography in Cross-Cultural Research: A Case Study of Investigating Farmer Groups in Rural Mozambique 213
Elisabeth Gotschi, Bernhard Freyer, and Robert Delve

15 On the Use of Focus Groups in Cross-Cultural Research..... 233
Erminia Colucci

16 Let’s Tell You a Story: Use of Vignettes in Focus Group Discussions on HIV/AIDS Among Migrant and Mobile Men in Goa, India..... 253
Ajay Bailey

17 Face-to-Face versus Online Focus Groups in Two Different Countries: Do Qualitative Data Collection Strategies Work the Same Way in Different Cultural Contexts?..... 265
Guendalina Graffigna, Albino Claudio Bosio, and Karin Olson

18 Refining the Occupation of Research Across Cultures..... 287
Anne Shordike, Clare Hocking, Soisuda Vittayakorn,
Wannipa Bunrayong, Phuanjai Rattakorn, Valerie Wright-St. Clair,
and Doris Pierce

Index..... 305

About this Book

This book comprises 19 chapters. In **Chapter 1**, Pranee Liamputtong sets the scene by introducing some salient issues discussed in this volume. She contends that conducting cross-cultural research is rife with methodological and ethical challenges. In this chapter, she aims to firstly provide discussion on the essence of cultural sensitivity in cross-cultural research. She then discusses issues relating to language and the use of bicultural researchers in cross-cultural research. She also suggests strategies to gain access to research participants in cross-cultural research. Lastly, she examines moral and ethical perspectives in cross-cultural research, and discusses the thorny issue of informed consent in cross-cultural research.

Chapter 2 focuses on language issues in cross-cultural research and is written by Monique Hennink. She suggests that language and communication are the bedrock of qualitative enquiry. Language is a fundamental tool through which qualitative researchers seek to understand human behaviour, social processes and the cultural meanings that inscribe human behaviour. However, when conducting cross-cultural research, issues of language and communication become more complex and often require the assistance of translators and “cultural brokers”. Cross-cultural research poses numerous methodological, epistemological and practical challenges, which are rarely debated in qualitative research. In this chapter, she outlines the epistemological approach to language and communication in different research paradigms and demonstrates the implications of this for the rigour of qualitative enquiry. In particular, concepts of transparency, subjectivity and reflexivity, which are indicators of methodological rigour in qualitative research, are typically not applied to language assistants in cross-cultural qualitative research despite the critical role of language assistants in the generation of knowledge and its cultural interpretation. She contends that improving cross-cultural qualitative research involves understanding how language and communication can affect rigour and addressing language and communication issues that underlie the entire research process. Failure to recognise and acknowledge the role of language and communication issues in cross-cultural research may impact on the rigour and reliability of the research.

Chapter 3 is written by Fiona Irvine, Gwerfyl Roberts and Caroline Bradbury-Jones. In this chapter, they focus on the researcher as insider versus the researcher as outsider and the way rigour through language and cultural sensitivity can be

enhanced. Fiona and colleagues argue that evidence suggests that in research studies involving minority language users, rigour is enhanced when researchers share a common language and culture with research participants, and, thus, are considered to be “insiders”. However, it is clear that the use of “insiders” is not always possible and where the researchers and the researched do not share a common culture and language, measures can be taken to ensure that the research is rigorous. Furthermore, cultural and linguistic concordance does not in itself guarantee rigour; researchers must also demonstrate that their approach stands up to judgement against criteria that are congruent with the relevant research paradigm. In their chapter, Fiona and colleagues consider best practice in research studies involving more than one language when the researchers are either insiders or outsiders. They draw on examples from published literature as well as from their research experiences as insiders and outsiders to examine approaches for enhancing rigour when conducting qualitative research. Attention is given to cultural issues which, they argue, are inextricably linked to language, and therefore require cultural sensitivity on the part of the researcher in order to effectively capture and interpret data. They also examine sampling and recruitment, in which they demonstrate the measures that can be taken to facilitate the recruitment of participants with different language backgrounds. They give some consideration to data collection and identify strategies that can be adopted to gain rich data from participants where researchers either share or do not share the same language as the researched. Translation and interpretation are both identified as approaches that can facilitate rigorous cross-cultural research if addressed appropriately. The process of transcription, which is rarely addressed in the literature, is also examined and suggestions are given about how this can be tackled when operating in more than one language. Finally, they consider data analysis and offer suggestions for best practice when analysing data collected in two or more languages.

In **Chapter 4**, Jennene Greenhill and Kerry Dix write about respecting culture as a crucial aspect in researching with Aboriginal communities in rural areas. They contend that respecting culture is easy to say, but difficult to do. In this chapter, they explore the process of doing cross-cultural research in the context of working with Aboriginal people. The chapter follows their journey in search of methods to collect meaningful data and reveals the successes and struggles encountered. They address the question: “How do we maximize cultural sensitivity as white women doing research with Aboriginal people?” They share their experience in finding ways to do culturally sensitive research. The many ways that participants tell their stories, how to achieve a degree of trust and rapport with the communities, the elders, the individuals, their families and the service providers, are examined. Jennene and Kerry also suggest that many Aboriginal peoples have good reason to be sceptical about research and doubt whether it is really useful to their communities. Aboriginal communities are often the focus of research but are rarely the recipients of tangible benefits of this intense interest. Given the history of research being “done to” Aboriginal peoples the importance of building relationships, showing respect and a willingness to learn is foremost in our minds when we embark on research. Researchers need to be cognisant of the history of exploitation within communities

and the associated ongoing cultural dyslexia that characterises our society. They argue that cultural dyslexia is a result of dissonance, institutional racism and positivist research and management approaches that are preoccupied with “evidence”, data quality and outcomes, and too often lead to the objectification of participants. In this chapter, the need for research to be grounded in participatory methodologies such as action research and community-based ethnography is well documented. Both authors suggest that a reflexive approach is essential because it promotes community inclusion and confronts the traditional exclusivity in academic culture of research expertise. By sharing experiences and fostering a collaborative culture through research, we can learn from communities and undertake more meaningful research.

In Chapter 5 Clive Pope suggests that Aotearoa New Zealand has seen a welcome burgeoning of researchers and graduate students adopting Kaupapa Māori as a preferred methodology. Over recent years, appropriate ways to conduct research with Māori and within Māori communities have evolved. As a supervisor working within an institution where Kaupapa Māori has established a high profile, Clive found himself in the role of supervisor to several Māori students. Furthermore, as a Pākehā New Zealander, he has, in recent years, discovered himself standing on tricky ground, learning and appreciating this methodology and its associated world view. He asks: How can a white, male, middle-class supervisor contribute to the conduct of Kaupapa Māori and the growth of Māori graduate students? Such an experience has revealed a different way of knowing, far removed from the “colonial gaze” that has marked much of his own research. Barbara Grant has recently described the act of supervision as an uncertain practice marked by a plethora of contradictory and competing discourses. Between such discourses are spaces that Linda Tuhiwai Smith has termed “tricky ground”. Such a term is pertinent because it highlights the complexity, uncertainty and shifting nature of not only the ground upon which researchers work, but also the individuals and communities who perform the research, the epistemologies and understandings they hold, the practices they indulge in and the effects such research can have on the participants. Russell Bishop has argued that storytelling is a culturally appropriate way of empowering participants and Clive employs this strategy to share his experiences as a supervisor working on tricky ground.

In Chapter 6, Andrew Day and Linda Davey provide their reflections on researching Indigenous Australian issues. They describe the attempts of non-Indigenous researchers to develop an appropriate research methodology to investigate anger in Indigenous men in prison. In this chapter, they examine the need for research that can meaningfully inform service provision to be conducted in the context of Indigenous critiques of mainstream research methodologies and describe some of the issues that arose in their attempt to achieve this. What emerged was an appreciation of the way in which the research methodologies that were available to them were inescapably representations of their own cultural backgrounds and that effective and culturally acceptable research practice was not a question of mere methodology, but of being prepared to remain conscious of the potential for their research to do harm.

In **Chapter 7**, Robert Schweitzer and Zachary Steel write about methodological and ethical considerations in researching refugees. They suggest that research with refugees involves particular conceptual, ethical and methodological issues. They outline a number of approaches to refugee research. They also review the merits and limitations of the dominant trauma approach, noting the particular tendency of this approach to exclude Indigenous forms of knowledge and understanding. They review the emergence of alternative or complementary approaches which strive to integrate qualitative and quantitative methodologies and emphasise a return to human experience and a deeper eco-social and cultural understanding of the refugee experience. One such methodology, interpretative phenomenological analysis, is described in greater detail. They then extend their chapter to examine some of the ethical issues which emerge in refugee-related research. In this section, they locate the research enterprise within the broader socio-political context of engaged research.

Chapter 8 is written by Labby Ramrathan. This chapter presents his experience and thoughts on ethical and political issues associated with researching HIV/AIDS in South Africa. These thoughts and experiences have been derived from his engagement in research activities, supervision of postgraduate students' research work and project work. He presents a contextual landscape of the issues emerging from researching HIV/AIDS within South Africa. This contextual landscape then raises issues of ethics and politics associated with the pandemic leading to a conception of data as agency as a theoretical tool to understanding the complexity and competing agendas for researching HIV/AIDS within South Africa.

Doria Daniels, in **Chapter 9**, explores ethical issues when using visual tools in educational research. She contends that in the visual as well as word-orientated world that qualitative researchers increasingly find themselves in, a critical stance about ethics and its relation to qualitative data-gathering methods is long overdue. The growing popularity of technology and the user-friendliness of cameras and videos have led to an increase in the use of visual-oriented tools. Consequentially, critical reflection by the researcher about what is ethical, and what is right in the behaviour of researchers when collecting and using visual images in educational research, is needed. Due to qualitative research not being associated with physical manipulation or intrusive measures, an assumption could be perpetuated that its processes pose no or minimal risk to participants. However, witnessing how identifiable visuals of vulnerable populations are being shown during dissemination of findings in the public domain has led Doria to question the ethics of such practices. In a world of litigation, defamation of character and misrepresentation, educational researchers have to be knowledgeable about ethical concerns that are raised about trust within the research relationship and the rights of those who are depicted in the photographs. This chapter provides an overview of the merits of visual-oriented tools in research contexts where the researcher has to cross into an unfamiliar culture, ethnicity and language. It follows with the ethics concerns that should guide the decisions of using visual data methods in research. Lastly, Doria reflects on the ethical challenges that researchers face when analysing visual data.

In **Chapter 10**, April Vannini and Coreen Gladue introduce decolonised methodologies in cross-cultural research. This chapter examines in detail the process of

performing the interview in life history, life story and narrative research. April and Coreen focus on a set of collaborative life-history interviews that April conducted with Coreen, who is the storyteller. April discusses how together they have reflected on the interviewing process in particular and the research process in general. She further reflects on the ways they were able to democratise the interview process by using ten of Linda Tuhiwai Smith's decolonising projects together with Indigenous ways of knowing – the talking circle, and reflexive dyadic interviewing. The ultimate goal of this chapter is to examine the process of “story sharing” as a way to democratise interviewing.

Chapter 11 is about “Living on the Ground”: Research Which Sustains *Living Culture* and is written by Zohl dé Ishtar. She contends that “Living on the Ground” is a research practice that positions non-Indigenous researchers as partners *with* Indigenous peoples as they themselves act to foster individual resilience and promote collective sustainability in their community. Based on Indigenous Self-Determination, Relationship and Phenomenological Presence, “Living on the Ground” is a process of inquiry which furthers the local peoples' *Living Culture*, an empowering cultural force which when potent enables culturally marginalised peoples to withstand seemingly insurmountable obstacles resulting from colonialism and cultural trauma. *Living Culture* is created when peoples live their lives according to their own cultural philosophies and practices. This methodology was developed while Zohl lived and worked with the elderly women of the remote desert community of Balgo (in the south-eastern Kimberley region of Western Australia) to develop the Kapululangu Women's Law and Culture Centre, a dynamic inter-generational cultural knowledge transmission initiative aimed at recentralising the elders so that they can raise the community's children and youth with pride in their Indigenous identity.

Brian McCoy writes about researching with Indigenous men from what he calls a “Desert Experience” in **Chapter 12**. Brian suggests that while some research amongst Australia's Aboriginal and Torres Strait Islander peoples is extensive, it is only in recent years that research has focused on Aboriginal men and what they understand about living healthily and well within a cultural and contemporary context. He describes his long history of involvement with a group of Aboriginal people in the desert region of the south-east Kimberley of Western Australia. This history, as also relationships he had formed with other Aboriginal communities, led him in 2001 to return to the desert. There, he sought to research with the men issues affecting their health. Using an ethnographic, grounded theory approach to research, as also an interdisciplinary theoretical approach, he describes the background of the research, how it developed, and how the results were later disseminated back to the men and their families. As a non-Aboriginal researcher, he also describes some of the particular problems he encountered when beginning the research process (not always from Aboriginal people), and how an ethical process developed to guide and monitor the research. He used a number of different research methods to listen to the “voice” of these desert men and their families. Apart from holding individual and group interviews, he also explored with men their use of art. Some of the traditionalist healers, and other men, offered paintings that described their health or the

provision of healing to others. These came to form a significant part of his research. He contends that these paintings, as also the narrative style that many men adopted, revealed a fresh and new understanding of Aboriginal health set within a very specific geographical, gendered and historical context.

In **Chapter 13**, Carolyn Brooks, Jennifer Poudrier and Roanne Thomas-MacLean provide a critical appraisal of cross-cultural research, using the photovoice method with Aboriginal women. Photovoice is defined as a participatory action research method, as well as a process towards health promotion. Participants take pictures to document their realities and engage in critical reflection individually and in a group process, using images and stories to advocate community and policy changes. This chapter focuses on some of the methodological challenges and accomplishments associated with photovoice and their project entitled 'Visualising Breast Cancer'. Their participants were 12 Aboriginal survivors of breast cancer from Saskatchewan, Canada. Carolyn and colleagues discuss their collective successes as well as some of the responsibilities and risks of conducting research with Aboriginal women, including recruitment, participation, retention, community-building, advocacy and ethics. What they show us in this chapter is that interpretive boundaries and the 'truths' of qualitative research (relative to the research setting) add a further appraisal of the complexities of this type of qualitative research and the powerful lessons of research and unplanned happenings.

Elisabeth Gotschi, Bernhard Freyer and Robert Delve, in **Chapter 14**, present their research on participatory photography in cross-cultural research and make use of a case study which investigates farmer groups in rural Mozambique. Elisabeth and colleagues contend that visual tools are increasingly popular as alternative qualitative approaches for enriching and complementing quantitative studies, but also as a tool in its own right. The "participatory photography" methodology has been used for understanding group-formation processes, obtaining insights into group dynamics, social capital distribution, assessing and documenting tangible and visible impacts of development projects. They contend that putting cameras into the hands of people changes power relations between the researcher, the researched and between the researched themselves. From a methodological point of view, many questions arise: How to introduce the tool into the community? What guidelines to follow when training and accompanying a group during the process? How to analyse the multitude of data generated? And, finally, how to deal with ethical challenges? This chapter discusses the use of participatory photography in a cross-cultural research in Búzi district, Mozambique. The process they adopted consisted of three cycles of photography with eight farmer groups (11–35 members each) where they took pictures to analyse critically and collectively their group membership, required investments, problems they face, coping strategies and benefits/incentives from being in the group. Together as a group and in individual sessions, farmers explained their choice of picture and its interpretation of what it means to them. Handing cameras to people and observing how groups were handling the camera allowed insights into group processes and the ability of working together for a common purpose. It allowed further insights into group hierarchies and power distribution; in weak groups the introduction of participatory photography

can cause conflicts and the researcher risks losing control over the process. However, the advantages, such as visualisation (e.g., of group activities and social realities), the incorporation of everyday knowledge and the active integration of various stakeholders in the research, outbalance the dangers and disadvantages. Elisabeth and colleagues found that observing group processes of handling photo cameras yields insights into new aspects of social capital (i.e., degree of mutual cooperation, solidarity and altruism, ability to handle the camera as a group). These insights, they suggest, can be used to develop indicators that describe the groups' maturity.

Erminia Colucci, in **Chapter 15**, talks about the use of focus groups in cross-cultural research. She contends that in spite of the diffusion of focus groups method across disciplines and in several areas of research, and although scholars have indicated the utility of this method in cross-cultural research and research with ethnic minority groups, focus groups have been used in this kind of study to a limited extent. One of the reasons for this might be due to the lack of confidence of the researcher in using this method in culturally diverse populations. Being culturally sensitive and, at the same time, pursuing data comparability, makes cross-cultural focus group research a difficult task that necessitates adequate preparation. In this chapter, Erminia presents advantages and possible pitfalls of the use of focus groups in cross-cultural research, referring to her recent experience as moderator of focus group discussions in Italy, India and Australia. She also provides suggestions and recommendations for the use of this method with culturally diverse groups, looking at the three phases of the focus groups process: planning, conducting and analysing/reporting.

Chapter 16 focuses on the use of vignettes in focus groups discussions in his research on HIV/AIDS among migrant and mobile men in Goa, India, and is written by Ajay Bailey. He contends that talking to men in India on sexuality in in-depth interviews is easier than in focus group discussions, and this he realised when he started the research on HIV/AIDS risk assessment. Hence, he introduced vignettes in the focus group discussion; they were derived from in-depth interviews which were real experiences of migrant and mobile men. The vignettes were localised by including names such as Lingappa – a name common for rural migrant men from north Karnataka – and by situating Lingappa in a migrant area in Goa. This projective technique yielded lively discussions about Lingappa. Ajay found that men were more vocal when they had to talk about this fictitious person. Men also shared with him other stories of people living with HIV/AIDS or about incidents relating to HIV/AIDS. Fieldwork was carried out in Goa, India, in 2004–2005. In this chapter, Ajay presents examples of the vignettes and some reactions to them. The use of the fictional people and the manner in which he culturally adapted the vignettes show that men could both identify with the character and find other anecdotes to make sense of the situation.

In **Chapter 17**, Guendalina Graffigna, Albino Claudio Bosio and Karin Olson tell us about their study on face-to-face versus online focus groups in two different countries. They pose the question: Do qualitative data collection strategies work the same way in different cultural contexts? Recently, there has been renewed interest

in cross-cultural qualitative research underscoring the epistemological and methodological pitfalls implied in this kind of research. In particular, focus groups, because of their intrinsically relational nature, require an accurate analysis of how the setting influences interpersonal exchanges and people's attitudes towards participation and, thus, the results achieved. In this chapter, Guendalina and colleagues consider how the data collection medium framed the results of a study involving 16 focus groups on HIV/AIDS, 8 conducted with Italians and 8 with Canadians aged 18–25. The focus groups were designed to reflect four techniques (face-to-face, online forum, online chat, online forum+chat) and were distributed equally in the two countries. Data were analysed using software-based content analysis (T-lab), psychosocial discourse analysis, software-based discourse analysis (Atlas.ti) and conversational analysis. The different techniques had specific influences on the findings, which were fairly consistent between the two countries. They discuss the importance of these findings in cross-cultural qualitative studies, as researchers frequently make situated choices regarding data gathering in various settings according to their research objectives.

The last chapter in this volume, **Chapter 18**, is on refining the occupation of research across cultures and is presented by Anne Shordike, Clare Hocking, Soisuda Vittayakorn, Wannipa Bunrayong, Phuanjai Rattakorn, Valerie Wright-St. Clair and Doris Pierce. This chapter discusses an 8-year international collaboration involving research teams from three countries: New Zealand, Thailand and the United States. The purpose of this research was to explore and compare the meanings that the food-related occupations associated with potent cultural celebrations (Christmas and Songkran, the Thai New Year) hold for elder women. Anne and colleagues began with what seemed a straightforward multi-site study in three countries, and then found that the richness and complexity of the data and analysis required the development of methods to work across all three cultures. The team created and lived a lengthy and rigorous process as the methods were implemented and refined. This process was informed and enriched by their growing understanding of the participants' cultural uniqueness as well as their own cultural differences. They discuss their team process as they learned to communicate effectively and with integrity for their study. The team's development is illustrated with some of the data, methods and findings as they emerged. Anne and colleagues conclude their chapter with a summary of what was helpful to this team of international researchers to look across cultures in a trustworthy way.

About the Editor

Pranee Liamputtong is a Professor at the School of Public Health, La Trobe University, Melbourne, Australia. She has previously taught in the School of Sociology and Anthropology and worked as a public health research fellow at the Centre for the Study of Mothers' and Children's Health, La Trobe University.

Pranee's book *Qualitative research methods: A health focus* (with Douglas Ezzy, Oxford University Press, 1999) has been reprinted in 2000, 2001, 2002, 2003, 2004, and the second edition of this book is titled *Qualitative Research Methods* (2005). Her new focus is on the use of the Internet in qualitative research and she has recently completed an edited book on *Health Research in Cyberspace: Methodological, Practical and Personal Issues*, which was published by Nova Science Publishers, New York, in 2006. Her new book, *Researching the Vulnerable: A Guide to Sensitive Research Methods*, was published by Sage, London, in 2007, and her book on *Undertaking Sensitive Research: Managing Boundaries, Emotions and Risk* (with Virginia Dickson-Swift and Erica James) was published by Cambridge University Press in 2008.

In her own research, Pranee has a particular interest in issues related to cultural and social influences on childbearing, childrearing and women's reproductive and sexual health. She has published a large number of papers in these areas, and her three books on these issues have been used widely in the health field: *My 40 Days: A Cross-Cultural Resource Book for Health Care Professionals in Birthing Services* (The Vietnamese Antenatal/Postnatal Support Project, 1993); *Asian Mothers, Australian Birth* (editor, Ausmed Publications, 1994); *Maternity and Reproductive Health in Asian Societies* (editors, with Lenore Manderson, Harwood Academic Press, 1996). Other recent books include: *Asian Mothers, Western Birth* (new edition of *Asian Mothers, Australian Birth*, Ausmed Publications, 1999); *Living in a New Country: Understanding Migrants' Health* (editor, Ausmed Publications, 1999); *Hmong Women and Reproduction* (Bergin & Garvey, 2000); *Coming of Age in South and Southeast Asia: Youth, Courtship and Sexuality* (editors, with Lenore Manderson, Curzon Press and Nordic Institute of Asian Studies (NIAS), 2002); and *Health, Social Change and Communities* (editors, with Heather Gardner, Oxford University Press, 2003). She published two books for Nova Science Publishers in 2007: *Reproduction, Childbearing and Motherhood: A Cross-Cultural Perspective*, and *Childrearing and Infant Care Issues: A Cross-Cultural Perspective*. Her most

recent book on *The Journey of Becoming a Mother Amongst Thai Women in Northern Thailand* was published by Lexington Books, Lanham, Maryland, in 2007. She has just completed a book for Oxford University Press which will be published in 2008: *Population Health, Communities and Health Promotion* (with Sansnee Jirojwong).

About the Contributors

Ajay Bailey is a research fellow at the Population Research Centre, University of Groningen. His Ph.D. research is on 'Risk assessment of HIV/AIDS among migrants and mobile men in India'. He has experience in conducting in-depth interviews, focus group discussions and small-scale surveys. He is an anthropologist by background and holds a Master's degree in Anthropology from the University of Pune, India, and a Master in Population Studies from the University of Groningen, the Netherlands. His publications include: Bailey, A. and I. Hutter (2006), Cultural heuristics in risk assessment of HIV/AIDS. *Culture Health & Sexuality* 8(5): 465–477.

Albino Claudio Bosio is Professor of Consumer and Marketing Psychology, Applied Social Research, and Qualitative Methods at the Faculty of Psychology, Università Cattolica, Milan, Italy. At the same university he is also scientific director of the Master in Qualitative Methods for Social and Marketing Research. He has published more than a hundred scientific publications on the subject of health care, prevention, public opinion and methodological issues in quantitative and qualitative research. In addition to his academic achievements, he has been a researcher in GfK-Eurisko, Milan, since 1975, where he is now executing the role of vice-president. Since 2006, he has been directing the Centre for Research Training in ASSIRM (Italian Association of Social and Marketing Research Institutes).

Caroline Bradbury-Jones qualified as a nurse in 1983 and then as a midwife in 1988. She practised as a health visitor for 10 years in both rural and urban communities in England before moving into nursing education about 6 years ago. She is now a lecturer in adult nursing at the Bangor University, Bangor. She teaches on several modules and has a particular interest in teaching public health, health promotion and research. She has a Master's degree in Education and is in the second year of her Ph.D. studies. In 2005, She was awarded a Research Training Fellowship by Health Professions Wales which allowed her to undertake a qualitative study of student nurse empowerment utilising the Critical Incident Technique. She has an interest in cross-cultural research and has just co-authored a paper that reports on a comparative study of the experiences of empowerment between student nurses in the UK and Japan. She has published in an edited book by contributing a chapter on Early Childhood Studies.

Carolyn Brooks is currently a Ph.D. student in Sociology at the University of Saskatchewan. She worked as an instructor of sociology and criminology at the University of Saskatchewan, St. Thomas More College and St. Peter's College for the previous 12 years, and in non-governmental organisations related to justice. Her Ph.D. dissertation uses the new empowering method of photovoice, informed by anti-oppressive theories, to develop a contextual understanding of the meaning of breast cancer survivorship for Aboriginal women. Her main teaching and theoretical interests are in social control and justice – exploring issues such as globalisation and punishment, restorative justice and women in trouble. She is the co-editor of *Marginality and Condemnation: An Introduction to Critical Criminology* and has published a number of articles on critical criminological theory and punishment and social control.

Wannipa Bunrayong completed her BS in Occupational Therapy and Master's degree in Mental Health. She is currently working on her dissertation, which focuses on participatory learning processes with the elderly. She works with The Aging Center in Chiang Mai to enable older adults to reach their potentials and to manage their own centers within the changing social context of Thailand. She has almost 20 years of teaching experience with occupational therapy students in both theory and clinical practice, as well as work with people in communities. Her teaching area is Occupational Therapy for Older People.

Erminia Colucci obtained her Ph.D. from The University of Queensland. Since February 2006 she has been a visiting scholar in the Centre for the International Mental Health (CIMH), University of Melbourne. The focus of her Ph.D. was on the cross-cultural meaning of youth suicide (partially supported by UQ Travel Award) and she carried out her research in India (Trivandrum and Bangalore), Italy (Padua) and Australia (Brisbane). In the last years of her study she was working part-time on spirituality and suicide and hold series of seminars on youth suicide for the Department of Psychology, Padua University, Italy. For the same university, she also supervises Honours students and trainees in research. Her main interests are in Suicidology (particularly youth suicide), the ethnocultural aspects of suicide and, more in general, of mental illness and well-being (especially meanings and social constructions, spirituality, stigma, help-seeking strategies and traditional healing), and in Anthropology, the use of arts in research and therapy and qualitative methodology (particularly focus groups, ethnography and narrative analysis).

Doria Daniels is Associate Professor in the Department of Educational Psychology and holds a Ph.D. in International and Intercultural Education from the University of Southern California in the USA. She teaches five modules at both graduate and undergraduate levels and is also the coordinator for the M.Ed. Specialised Education programme. Her research and scholarship is in the areas of minority women's access to education, adult learning, and gender and community development. Her current research focuses on Indigenous knowledge and its relation to gender. Her publications include articles and book chapters on women as community builders, informal settlement women, non-formal education, gender and Indigenous knowledge, and visual data methods.

Linda Davey is a researcher with the Forensic Psychology Research Group at the University of South Australia and is Senior Psychologist at Mobilong Prison for the Department of Correctional Services of South Australia. Her interests are in qualitative research methodology and the development of effective rehabilitation interventions for offenders. Like Andrew Day (see below), Linda has carried out a number of projects in the area of offender rehabilitation and has a particular interest in the development of effective interventions for Indigenous people in prison in Australia.

Andrew Day is Associate Research Professor with the Forensic Psychology Research Group at the University of South Australia. He has previously worked as a clinical and forensic psychologist in both correctional and mental health settings. He has conducted numerous projects in the area of offender rehabilitation and has a particular interest in the development of effective interventions for Indigenous people in prison in Australia.

Zohl dé Ishtar is Peace and Conflict Studies Researcher at the University of Queensland, Australia. An Irish-Australian lesbian, she was nominated for the Nobel Peace Prize 2005 as part of the international 1000 Women of Peace network. She has over 20 years' experience in cross-cultural research and project collaboration with Indigenous Pacific and Australian women/communities. She is an author of *Daughters of the Pacific* (Spinifex Press, 1994), *Pacific Women Speak Out for Independence and Denuclearisation* (Raven, 1998) and *Holding Yawulyu: White Culture and Black Women's Law* (Spinifex Press, 2005) along with numerous journal articles. She has travelled extensively in the Pacific, lectured in 27 countries, and undertaken 14 international lecture tours. Since 1983, she has also organised tours for 41 Indigenous women to Australia, Britain, North America and the Pacific. Working with elderly Aboriginal women of Western Australia's Great Sandy Desert since 1993, she is the founding coordinator of the Kapululangu Women's Law and Culture Centre. Her research includes culturally safe research methodologies, cultural learning and revitalisation, women's creative resistance, Greenham common women and cross-cultural communication. She is particularly involved with women in Australia's desert regions and Micronesia.

Robert Delve is a senior scientist based at the Tropical Soil Biology and Fertility Institute of CIAT in Zimbabwe since March 2005. He holds a Ph.D. in Agronomy and Soil Science (1998) from Wye College, University of London, UK. He has 10 years' experience working on soil fertility management projects in East and South Africa, providing capacity building to national scientists and other partners; conducting participatory research focusing on research to extension linkages and adaptation of technologies by end-users, developing plot and farm-level modelling and whole-farm trade-off analysis, and supervising Master's and Ph.D. programmes. He also holds a position as an honorary lecturer at Makerere University, Kampala, and at University of Natural Resources and Applied Life Sciences, Vienna.

Kerry Dix is a research assistant at Flinders University Rural Clinical School. She completed her Diploma of Applied Science – Nursing and has worked extensively

in rural Community Care and Outreach services prior to joining the Clinical School. She has a broad range of skills in both service provision and programme management of rural primary health care services and initiatives. She has been instrumental in the progressive expansion of rural community services in Riverland. She is currently doing her postgraduate studies in Primary Health Care – Research and Evaluation.

Bernhard Freyer is a Professor at the University of Natural Resources and Applied Life Sciences in Vienna, Austria. He is Head of the Institute of Organic Farming since 1998. He is experienced in soil fertility and plant production as well as socio-economic aspects of organic agriculture, e.g. the behaviour, attitudes, motivations, values of farmers and consumers, regional development and organic farming, scenario technique, and interdisciplinary and transdisciplinary research.

Coreen Gladue completed her BA at the University of Victoria in Victoria, British Columbia, in Sociology and First Nations Studies. She is a Cree/Métis woman who works and resides in Victoria. Her research interests are in the areas of law, social welfare of First Nations women in Canada, decolonisation, and postcolonial studies.

Elisabeth Gotschi was born in 1978. She has studied Socio-Economics and Business Education in Austria, Finland and Uganda. Between 2002 and 2003 she spent 11 months in Uganda to conduct her Master's thesis on "Education Policies in Uganda. Struggling and Empowerment Through Distance Education. A Case study from Uganda". The book has been published and awarded a prize in Austria. Since 2004, she is enrolled in a Ph.D. programme in Vienna, and is doing a research project with the International Research Center for Tropical Agriculture (CIAT) on Social Capital in Smallholder Farmer Groups in Mozambique.

Guendalina Graffigna received her Ph.D. in Social Psychology at Università Cattolica of Milan, Italy, where she is sectional lecturer in Qualitative Methods and Applied Social Research, and didactic coordinator of the Master in Qualitative Methods Applied to Social and Marketing Research. She is currently a postdoctoral fellow at the International Institute for Qualitative Methods, University of Alberta, Edmonton, California, where she is part of the EQUIPP programme (Enhancing Qualitative Understanding of Illness Processes and Prevention – CIHR special training). Beside her academic achievements, Guendalina works as qualitative researcher at GfK-Eurisko, Department of Health Care and Socio-Politics, in Milan, Italy, and she is coordinator of the Centre for Training and Research in ASSIRM (Association of Italian Social and Marketing Research Institutes) where she organises several training events on Qualitative Methods. Her main areas of interest are online focus groups, discourse and conversational analysis, cross-cultural qualitative research and health communication.

Jennene Greenhill is currently Director of Research, Senior Lecturer and Coordinator of the Master of Clinical Education programme with the Flinders University Rural Clinical School. She was formally a Senior Lecturer at the School

of Public Health at Griffith University, teaching in the Master of Health Service Management and Master of Public Health. Her Ph.D. from the University of Queensland Business School was a longitudinal study of organisational change and inertia in health services using complexity theory. She also holds BA in Sociology and a Master of Social Planning and Development with a dissertation on institutional reform in mental health services. She has an interesting and diverse career in health services spanning over 20 years with experience at senior levels in clinical, management, education and research in acute and community-based health services. She leads a research team and manages a research programme including several funded projects aimed to improve health systems, investigating health service change and integration, aged care in mental health and health education.

Monique Hennink is Associate Professor in the Hubert Department of Global Health, Rollins School of Public Health at Emory University in the USA. She has worked extensively in Africa, Asia, Australia and the UK conducting research on population and health issues. Over the last two decades, she has conducted cross-cultural research spanning all aspects of the research process, including research design, building collaborative partnerships, data collection, interpretation, analysis and in-country dissemination. She has authored a book on *International Focus Group Discussions* (2007) which details the range of methodological, ethical and practical issues in conducting cross-cultural focus group discussions. In addition, she is currently writing two other books on qualitative research and teaching qualitative methods. She teaches in Global Health at Emory University on qualitative research methods and data analysis.

Clare Hocking is an Associate Professor at the School of Occupational Therapy, AUT University, in Auckland, New Zealand. Her research revolves around people's everyday occupations. She is one of the instigators of the food-centred occupations study, which explored the meaning preparing and sharing food has to older women, and has been replicated in New Zealand, Thailand, the USA and Canada. Additional research focuses on how the things people have and use reflect their identity, and the practical strategies people devise to support participation in valued occupations. Her teaching centres on occupational science, which concerns people's everyday tasks and activities and how they influence health and well-being.

Fiona Irvine is Professor of Nursing at Liverpool John Moores University, Liverpool. She has secured research funding from a number of sources to undertake research studies that relate to language and cultural awareness, using various research methodologies. Her research interests also extend to health promotion and community nursing and she works closely with primary health care professionals on practice-related research. She has a Master's degree in Health Promotion and Health Education and a Ph.D. in Nursing. She is co-director of LLAIS, the Language Awareness Infrastructure Support Service that, as part of CRC Cymru, provides advice, support and a research leading to Thematic Research Networks across Wales about Welsh language awareness in health and social care. She is thematic coordinator for the organisation and delivery of services in the Institute of

Health Research at Liverpool John Moores University. She has published numerous journal articles and book chapters relating to her research work.

Brian McCoy has lived in a number of different Aboriginal and Torres Strait Islander (ATSI) communities within northern Australia over more than three decades. He has worked with young men (sport, prison, and petrol sniffing), as an ordained priest, and in health education and emergency services. In 2004, he completed a Ph.D. at The University of Melbourne that was based on health research with men of the Kutjungka region of Kimberley, Western Australia. In 2006, he was awarded an NHMRC Fellowship in ATSI Health at the Australian Research Centre in Sex, Health and Society (ARCSHS), La Trobe University, to continue working with Aboriginal men and their health.

Karin Olson is a Professor in the Faculty of Nursing and a Scientist at the International Institute for Qualitative Methodology at the University of Alberta. She has a background in public health and epidemiology. Currently, she teaches research methods and oncology/palliative care nursing. She maintains an active research programme in symptom management, most notably fatigue, using qualitative and quantitative research methods, and holds a Health Scholar Award, funded by the Alberta Heritage Foundation for Medical Research. Over the past 6 years, she has taught courses in qualitative methods at Chiang Mai University and Mahidol University in Thailand, and the Catholic University of the Sacred Heart in Italy.

Doris Pierce is the Endowed Chair in Occupational Therapy at Eastern Kentucky University. She is a well-published occupational scientist and 2003–2005 Chair of the Society for the Study of Occupation: USA. She has been an occupational therapist specialising in interventions for infants and children for 25 years. Her current interests include faculty development of scholarship and understandings of occupation, research enhancing the occupation base of existing practice, video methods, cross-culturally comparative research on occupations, occupational therapy programming for at-risk youth, and the occupations of sleep, at-risk youth life experiences, maternal work, and scholarship. She is presently Project Director of an HRSA Bureau of Health Professions Quentin Burdick project, Providing Rural Interdisciplinary Services for Youth with Mental Health Needs (PRISYM), which trains occupational therapy, psychology, and social work students at Eastern Kentucky University.

Clive Pope is a Senior Lecturer of sport pedagogy in the Department of Sport & Leisure Studies at The University of Waikato. Clive's teaching focus is on sport and young people at the undergraduate and graduate levels and aspects of instruction in sport and leisure settings. His research interests centre on sport and youth, youth culture, sport and education, high school sport academies, e-Education, affective influences on learning in physical activity and exploring the sport experience. He has made presentations and published in England, North America, Europe and Australia and has more recently been invited to give several keynote presentations in Aotearoa, New Zealand.

Jennifer Poudrier is Assistant Professor in the Department of Sociology at the University of Saskatchewan. She is a Métis scholar from Saskatchewan and holds a Ph.D. from Queen's University at Kingston. Her main theoretical interests lie at the intersections between visual and cultural studies, medical science studies and new genetic science, indigenous knowledge and Aboriginal health. She has published in the areas of sociology of scientific and medical knowledge, including several pieces which address biotechnology and racialisation via medical genetic science. Her work involves developing a research programme entitled 'Medical and Visual Science Studies as Cultural Resistance'. She is also the Principle Investigator on a community-based photovoice project entitled 'The Visual and Cultural Context of Healthy Body Weight and Healthy Body Image Among Aboriginal Women of the Battleford Tribal Council Region'.

Labby Ramrathan is currently the Head of School of the School of Education Studies at the University of KwaZulu-Natal. Prior to the merger of the two former universities, he was the Director of the School of Educational Studies at the University of Durban-Westville. He holds a doctoral degree in Education (his thesis focused on teacher supply and demand within the context of an HIV/AIDS pandemic). He has participated in provincial, national and international organisations and bodies in Education, presented papers at national and international conferences, participated and led research projects nationally and internationally, and published widely in the field of Education, including being a member of the provincial task team in developing a provincial policy framework on continuous professional development and support for teachers. His specialist areas are in teacher development, higher education and HIV/AIDS within Education. Tracer studies is also an area of special interest to him. He is married and a father of two daughters.

Phuanjai Rattakorn completed her Bachelor's degree in Occupational Therapy and Master's degree in Physiology. She is currently completing a Ph.D. dissertation which focuses on the ways of thinking and images of successful aging. Her teaching focus is gerontology. She has had almost 20 years of experience teaching in occupational therapy, with expertise in community services for older people.

Gwerfyl Roberts entered nursing in 1980 and worked in the acute clinical setting before her appointment to her current post as lecturer at the School of Healthcare Sciences, Bangor University, Bangor. Within this post she has been involved in developing bilingual teaching and learning across the school, establishing bilingual resources and terminology glossaries. Her main research interest is language awareness and bilingualism in health care, and, over the years, she has secured grant capture from a range of funding bodies to investigate language awareness in bilingual health care settings as well as to develop bilingual clinical assessment tools. She is co-director of LLAIS, the Language Awareness Infrastructure Support Service, which, as part of CRC Cymru, provides advice, support and a research leading to Thematic Research Networks across Wales about Welsh language awareness in health and social care.

Robert Schweitzer currently directs the Clinical Psychology Program at the Queensland University of Technology, Brisbane. He has been involved in mental health and refugee research over the past 4 years and is on the Advisory Committee of the Queensland Integrated Refugee Community Clinic. He has recently published the first study of the mental health of refugees from Sudan. His expertise in methodology includes advanced qualitative approaches to data explication. This is evidenced by his Ph.D. utilising a phenomenological approach to understanding healing as practised by the Nguni peoples of Southern Africa. Robert has a long history in researching meanings within cultural contexts. He is currently engaged in a collaborative research programme examining refugee issues. He is also the founding editor of the electronic journal *Indo Pacific Journal of Phenomenology*.

Anne Shordike is Associate Professor in the Occupational Therapy Department at Eastern Kentucky University. Her major area of inquiry involves occupation and health in the community, with current emphasis on occupation, agency and quality of life for homeless women and homeless mothers and children. She is also involved in research regarding art occupations and their relationship to health and well-being. She teaches in the Occupational Science and Occupational Therapy programmes at Eastern Kentucky University as well as in the Rehabilitation Sciences doctoral programme at the University of Kentucky.

Zachary Steel is a clinical psychologist and senior lecturer at the Centre for Population Mental Health Research at Liverpool Hospital and the School of Psychiatry, University of NSW, Australia. He has worked as a clinician and a mental health researcher with refugee and asylum seeker populations since 1992. He has published widely on the mental health and well-being of on-shore asylum seekers, Temporary Protection Visa holders and asylum seekers held in immigration detention in Australia. The findings of this research have played an important role in providing a scientific basis for informed critique of Australia's policies on asylum seekers. His research interests have included the long-term effects of trauma on refugees, transcultural psychiatric epidemiology and the psychological impact of government policies of deterrence on asylum seekers. In addition to work with asylum seekers he has undertaken a number of large surveys of the prevalence of mental illness amongst non-English-speaking populations in Australia and South East Asia as well as undertaking research in the field of impulse control disorders. In 2002, he received a human rights commendation from the Human Rights and Equal Opportunity Commission in Australia for his work with asylum seekers.

Roanne Thomas-MacLean is Assistant Professor in the Department of Sociology at the University of Saskatchewan. Prior to her appointment there, she completed a postdoctoral fellowship in interdisciplinary primary health care research. Her interest focuses on the exploration of chronic illness, particularly cancer, and its implications for people's everyday lives. She holds a Canadian Institutes of Health Research/Saskatchewan Health Research Foundation New Investigator Award. Her work has been published in *Social Science & Medicine*, *Canadian Family Physician*, *Atlantis: A Women's Studies Journal* and *Health: An Interdisciplinary Journal for the Social Study of Health, Illness and Medicine*.

April Vannini recently completed her MA at the University of Wales, Lampeter, in cultural anthropology. Her chapter in this book is based on research she conducted for her thesis, a collaborative and performative text in which Coreen Gladue and April share stories, perspectives and experiences drawn from Coreen's life. April's interests are in qualitative methodology, especially in the politics of representation, performance ethnography, and postcolonial and Indigenous methods.

Soisuda Vittayakorn completed her B.Sc. in Nursing at Chiang Mai University, Thailand, and went on to gain further experience by achieving an Occupational Therapy diploma in Duren, Germany. She is one of the founders of the Occupational Therapy Department at Chiang Mai University and has been Department Head for the Department of Occupational Therapy there. She has been concerned with cross-cultural research projects, which include an adaptation of western OT instruments to suit Thai culture. Her overseas experience and work concerned in cross-cultural OT development has helped her communicate with foreign clients at the University Occupational Therapy clinic. She also supervises graduate theses and teaches professional ethics.

Valerie Wright-St. Clair's interests are in health professional education and researching people's participation in everyday life, the meanings and lived experiences of what people do, and the relationship between community participation and aging well. She is currently completing her Ph.D. in the field of older adult health through the Department of General Practice and Primary Health Care, School of Population Health at the University of Auckland. Research projects include therapy after stroke, HIV/AIDS and refugees, women's lived experience of multiple sclerosis, older women's experience of preparing and sharing festive foods (a cross-cultural study), and the current study exploring how elders experience aging in their everyday community lives. She is a registered occupational therapist and teaches part-time at the School of Occupational Therapy, Auckland University of Technology. Her teaching areas include research methods and design and professional ethics.