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Participatory Mixed Methods Research Across Cultures

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Understanding diverse human experiences is important in an increasingly globalized world. Research with culturally diverse populations has historically adopted either qualitative or quantitative methods, resulting in a body of literature that is either limited by generalizability or cultural relativity, respectively. Researchers are increasingly interested in mixing qualitative and quantitative research methodology to understand more completely the experiences of diverse populations. Mixed methodology is particularly useful when researching across cultures, as it allows for both cross-cultural (or etic) and cultural (or emic) investigations of phenomena. Incorporating community participation into mixed methods research designs increases the usefulness and potential benefits of the research process and its findings when working across cultures, especially with historically and contemporarily marginalized cultural groups.

In this chapter, we begin by acknowledging philosophical assumptions and research paradigms as a framework for discussing cross-cultural and cultural approaches to research. Next, we present participatory methods that are particularly salient to research across cultures (i.e., developing community partnerships, engaging cultural advisory boards, and creating knowledge mobilization plans), followed by an overview of mixed methodology and data integration strategies. Finally, we describe a participatory mixed methods study of resilience in the context of Somali culture and forced displacement. This study demonstrates the use of participatory mixed methods across cultures and shows how data can be integrated into a culturally and contextually grounded model of resilience.

INTRODUCTION TO CROSS-CULTURAL AND CULTURAL RESEARCH PARADIGMS

Underlying all scientific inquiry are assumptions about the nature and form of reality (ontology), the nature of knowing (epistemology), and the role of values and power in the production and ownership of knowledge (axiology). Research paradigms (or "worldviews") reflect these assumptions (Guba & Lincoln, 2005). Most community-based research can be categorized into three research paradigms: postpositivist, constructivist, and transformative.

Nelson and Prilleltensky (2010) explained how the ontological, epistemological, and axiological assumptions underlying each research paradigm align with a particular class of research methodology. The postpositivist research paradigm, for example, assumes the existence of a single, external reality that can be explained, predicted, and controlled. Quantitative research methods are primarily used, with the goal of producing universal, generalizable knowledge. On the other hand, the constructivist research paradigm assumes multiple realities, relative to the constructions of multiple stakeholders of the research, including the researcher. Qualitative methods are primarily used, with the goal of understanding and interpreting multiple realities. Finally, the transformative research paradigm assumes the existence of an external reality that has evolved throughout history and is situated within social and institutional structures. Qualitative, quantitative, and mixed methods are used, with the ultimate goals of raising critical consciousness and encouraging social change. The distinguishing methodological

feature of the transformative research paradigm is the use of participatory methodology (Nelson & Prilleltensky, 2010).

Positioning research within particular research paradigms helps explain methodological choices and contextualizes the validity of research findings. Research with culturally diverse populations has historically aligned with either the postpositivist or constructivist research paradigms, resulting in two common methodological approaches to this area of research: the cross-cultural (or etic) approach and the cultural (or emic) approach (Berry, 1999; Kağitçibaşi & Poortinga, 2000).

Cross-Cultural and Cultural Research

Although there are always exceptions to the rough categorizations of the various research areas (e.g., cross-cultural research, cultural research, ethnic minority research), cross-cultural research is most aligned with the postpositivist research paradigm. Assumptions of a measureable reality and objectivity are reflected in the common use of quantitative methods (Prince, 2014). Cross-cultural research examines culture from the outside to identify similarities and differences between cultures and categorizes cultures as either one way or the other, for example, either collectivistic or individualistic (Zhu & Bergiela-Chiappini, 2013).

The World Health Organization (WHO) International Pilot Study of Schizophrenia (IPSS) exemplifies a postpositivist, cross-cultural approach to research. This large-scale study administered standardized psychiatric interviews and measures to elicit signs and symptoms of schizophrenia and other mental disorders among a large community cohort (N = 1,202) of patients across nine countries (Colombia, Czechoslovakia, Denmark, India, Nigeria, China, Soviet Union, United Kingdom, United States). The researchers then used these data to diagnose the patients according to the International Classification of Disease. About 400 participants met diagnostic criteria for a schizophrenic disorder, with similar prevalence across the nine countries (Sartorius, Shapiro, Kimura, & Barrett, 1972); follow-up data revealed cross-cultural differences related to recovery (Sartorius, Jablensky, & Shapiro, 1977).

In this study, the use of standardized, quantifiable measures with predetermined items reflects the underlying postpositivist assumption of an objective, measureable, and universal reality. The goal of identifying similarities and differences in rates of schizophrenia across nine countries highlights the cross-cultural approach of classification and comparison. Although cross-cultural research has led to many important discoveries, the approach has also been criticized for its focus on comparative studies and the primary use of quantitative methodology (e.g., Ratner & Hui, 2003). Administering a measure with predetermined questions prevents the emergence of culturally specific responses. Furthermore, most quantitative measures were developed by Western researchers and validated with participants living in Western contexts. Inferences from cross-cultural research findings are limited by these methodological characteristics.

Cultural research, on the other hand, is most aligned with the constructivist research paradigm. Assumptions of multiple realities and subjectivity are reflected in the common use of qualitative methods (Kral, Burkhardt, & Kidd, 2002). Cultural research emphasizes understanding culture from the insider perspective. Also, instead of separating cultures into different classifications, cultural research focuses on the details, complexities, and intricacies of one culture (Zhu & Bergiela-Chiappini, 2013).

Suhail, Ikram, Jafri, Sadiq, and Singh (2011) conducted an ethnographic analysis of expressed emotion in Pakistani families of people with schizophrenia. Expressed emotion such as emotional overinvolvement, criticism, and hostility is widely understood to negatively impact recovery from schizophrenia. However, cross-cultural differences in the form and function of expressed emotion on recovery from schizophrenia are also well documented (Hashemi & Cochrane, 1999). Suhail et al. conducted in-depth interviews with 64 caregivers of people with schizophrenia living in Pakistan and content-analyzed the data, searching for elements of expressed emotion. All three elements of expressed emotion were found in the data; however, culturally distinctive patterns of expressed emotion were noted. For example, emotional overinvolvement was the most salient form of expressed emotion in this study, followed by criticism and hostility. Many of the emotionally overinvolved behaviors described in the study could be considered normative in Pakistan; however, the researchers did note some behaviors that were well above and beyond the cultural expectations. Criticism

and hostility were also wrapped in Pakistani cultural norms, most often directed toward socially objectionable behavior.

In Suhail et al.'s study, the use of qualitative interviews and analysis reflected the underlying constructivist assumption of subjectivity and multiple realities. The goal of understanding the indigenous expression of expressed emotion within the Pakistani cultural context highlights the cultural approach of exploration and description. Although cultural research can lead to a more accurate and nuanced understanding of specific cultural experiences, the approach is time-consuming and the research findings lack generalizability.

In summary, most research with culturally diverse populations has historically taken either a cross-cultural or cultural approach, adopting either qualitative or quantitative methods. Using qualitative or quantitative research methods alone, though, inherently limits either the depth or breadth of research findings. Researchers are increasingly interested in mixing quantitative and qualitative research methods (mixed methods)—an approach that allows researchers to form a more comprehensive understanding of diverse human experiences—making the methodology especially suitable for research with culturally diverse populations (Bartholomew & Brown, 2012). Positioning mixed methods research in the transformative research paradigm ensures consideration of power (e.g., power differentials and dynamics) and inclusion of participant voice in the research process (Nelson & Prilleltensky, 2010).

PROMOTING PARTICIPANTS' INVOLVEMENT IN CROSS-CULTURAL AND CULTURAL RESEARCH

Participatory research occurs on a continuum from informal consultation with community representatives, at one end, to fully integrated, participatory methodology where community voice drives all stages of the study, at the other end (Jason, Keys, Suarez-Balcazar, Taylor, & Davis, 2004). Other chapters in this volume describe different forms of participatory research, including community-based participatory research, participatory action research, and photovoice. Here we focus specifically on participatory methods that are helpful for research across cultures. We describe the importance of developing strong community partnerships for facilitation of a participatory research program, the role of cultural advisory boards in participatory research across cultures, and the use of knowledge mobilization plans as a way of disseminating research findings back into the community in culturally and contextually relevant ways.

Community Partnerships

The importance of building strong community partnerships cannot be underestimated in the facilitation of participatory research programs across cultures. Community partnerships may take many forms and can involve formal community organizations or informal community networks. The most important features of the community partnership include trust, reciprocity, and a shared vision for research and action within the community (Christopher, Watts, McCormick, & Young, 2008).

The first author's research program is positioned in the transformative research paradigm. A primary goal of the research program is the promotion of resilience and community empowerment through community-based research and action. Robinson's 5-year partnership with the Refugee Assistance and Immigration Services (RAIS) in Alaska has facilitated this research program. A relationship of trust has built over the 5 years through a variety of research and action programs involving university students, refugee community members, and RAIS.

This community partnership is mutually beneficial to RAIS, the researcher's university, and refugees living in Alaska. RAIS provides a framework for training opportunities in community and clinical psychology (e.g., exposing students to different cultures, and different lived realities of people), and university students and academics provide services to refugees (and RAIS) through practicum placements (e.g., job application assistance, assessments, therapy) and a community-based research program (e.g., community needs assessment, resilience promotion). The partnership involves a shared vision of improving the health and well-being of refugees resettling in Alaska.

Each research project conducted through this partnership involves the development of cultural advisory boards. The cultural advisory boards are comprised of members of specific refugee communities within which the research will occur. These cultural advisory boards are supported by the same

facets of trust, reciprocity, and shared vision for the research.

Cultural Advisory Boards

Cultural advisory boards are one way of integrating community voice into the research process (Liebenberg & Ungar, 2009). In our research, cultural advisory boards are explicitly organized at the onset of a study. The cultural advisory board is comprised of individuals from inside the cultural community. The purpose of the board is to provide direction in the design, implementation, interpretation, and dissemination of the research. The cultural advisory boards have decision-making power (along with the research team), helping to equalize power dynamics across the stakeholders.

It is important to consider cultural, linguistic, and power dynamics when engaging in research across cultures (Foster & Stanek, 2007). Navigating these dynamics requires careful consideration of cultural norms and values and the historical context of the interacting cultures. Cultural advisory boards can help researchers navigate this complexity in cross-cultural research, as well as ensure that the research is conducted appropriately within the specific cultural context.

Organizing cultural advisory boards can happen quite naturally within a previously established partnership, such as the partnership described earlier. At other times the development of a cultural advisory board requires building new relationships. It is always important to consider issues of power within cultural communities when selecting members of the advisory board, especially when a preexisting partnership is not yet in place.

In our research, a cultural advisory board is organized at the onset of each study. The board is usually composed of individuals within the cultural community with whom the research will be conducted. The cultural advisory board can serve a variety of roles in the study. For example, the board may help define the research questions, design the study, identify and access research participants, select study measures, adapt and translate (if needed) study measures, interpret findings, and disseminate findings back into the community. We may also bring feedback to the cultural advisory board from research participants, which can lead to changes in the study design or implementation. The degree to which the cultural advisory board participates in the research process varies from study to study, but the function of the board remains consistent. Cultural advisory boards bring the community voice into the research from the onset of the project across all stages of the research. They help ensure the cultural relevance of the research and find ways to disseminate findings back into the community in culturally and contextually relevant ways.

Knowledge Mobilization Plans

The goal of knowledge mobilization (KMb) is to make research useful to a community (Naidorf, 2014). The use of a cultural advisory board is a step in the right direction for KMb. However, we advocate for explicit development of a KMb plan at the outset of a study to enhance the two-way collaboration between researchers and partners and ensure dissemination of the research findings back into the community in culturally and contextually relevant ways. Engaging a cultural advisory board in the creation of a KMb plan is one way to help make the research accessible, understandable, and useful for community members, especially when disseminating the findings back into the community.

In summary, when researchers enter cultures different from their own, the use of participatory methods becomes particularly important to ensuring the research's cultural sensitivity and contextual relevance. Close community partnerships, community advisory boards, and KMb plans are frameworks through which to consider participatory action. With participatory research as our backdrop, we now turn the discussion toward mixed methods research across cultures. Mixing qualitative and quantitative methods can allow researchers to address both cross-cultural and cultural research objectives within the confines of a single study, contributing both breadth and depth of data to the study.

MIXED METHODS RESEARCH ACROSS CULTURES

Mixed methods research is characterized by the collection, analysis, and interpretation of both qualitative and quantitative data within the context of a single study, investigating a single underlying phenomenon (Leech & Onwuegbuzie, 2009). Approaches to mixing methods are vast and allow for innovative research methodologies. Because there are so many ways of mixing methods,

researchers may feel overwhelmed about how to choose the best approach for a given research question. In this section, we describe a typology of mixed methods research designs and strategies for integrating qualitative and quantitative data across the various typologies.

Typologies of Mixed Methods Designs

Leech and Onwuegbuzie (2009) created a typology of mixed methods research designs. The typology describes methodological choices along the following three dimensions: a mixing dimension (partially mixed or fully mixed designs), a time dimension (concurrent or sequential collection of quantitative and qualitative data), and an emphasis dimension (equal status or dominant status of qualitative and quantitative data). Design choices along these three dimensions (mixing, time, and emphasis) result in one of eight typologies: (a) partially mixed concurrent equal status design, (b) partially mixed concurrent dominant status design, (c) partially mixed sequential equal status design, (d) partially mixed sequential dominant status design, (e) fully mixed concurrent equal status design, (f) fully mixed concurrent dominant status design, (g) fully mixed sequential equal status design, and (h) fully mixed sequential dominant status design (Leech & Onwuegbuzie, 2009).

Along the mixing dimension, a study is either monomethod (not mixed), partially mixed, or fully mixed. Fully mixed designs integrate qualitative and quantitative methods across or within multiple levels of the study (e.g., research objective, types of data collected, data analysis, interpretation). Partially mixed designs integrate qualitative and quantitative data only at the level of interpretation, after all the data have been collected. Along the time dimension, qualitative and quantitative data can be collected concurrently (e.g., a quantitative survey with a qualitative interview) or sequentially (e.g., qualitative data inform development of a quantitative measure). Along the status dimension, a study might emphasize qualitative or quantitative data or both, resulting in either a dominant or equal status research design (Leech & Onwuegbuzie, 2009).

Integration of Qualitative and Quantitative Data

An important part of mixed methods research is integrating qualitative and quantitative data, producing a sort of conversation between the methodologies. O'Cathain, Murphy, and Nicholl (2010) suggested three techniques for integration in mixed methods studies: triangulation, following a thread, and the mixed method matrix.

Triangulation is commonly used in partially mixed methods designs because it is accomplished at the end of a study. The approach involves examining qualitative and quantitative findings after both sets of data have been analyzed for convergence, complementariness, and contradictions. Exploring intermethod agreement and discrepancy through triangulation can increase understanding of the particular research question.

Following a thread and the mixed method matrix are more aligned with fully mixed methods designs because integration occurs at the level of data analysis (O'Cathain, Murphy, & Nicholl, 2010). Following a thread requires researchers to examine each component of the data for key themes and for questions that require more exploration. They select one question or theme from the data and follow it throughout other components of the study. The mixed method matrix is useful for studies that have qualitative and quantitative data on the same cases in a data set. This approach allows researchers to identify convergence and discrepancy in data within and between cases, increasing the overall understanding of the phenomena of interest (O'Cathain et al., 2010).

In Figure 27.1, we integrate the work of Leech and Onwuegbuzie (2009) and O'Cathain et al. (2010) into a mixed methods decision-making framework for researchers. The framework includes choice points along the mixing dimension, the timing dimension, and the status dimension, along with suggested data integration techniques for each decision point within the framework.

In summary, mixed methods research is well suited for research across cultures. Producing data that are both descriptive and comparable allows for breadth and depth of understanding of a research question. Participatory mixed methods are particularly well suited for research across cultures. In addition to the benefits of incorporating both qualitative and quantitative methods, participatory methods increase the cultural relevance of research findings and introduce opportunities for participant empowerment and advocacy.

In the next section, we present the Somali Resilience Project as an example of a participatory

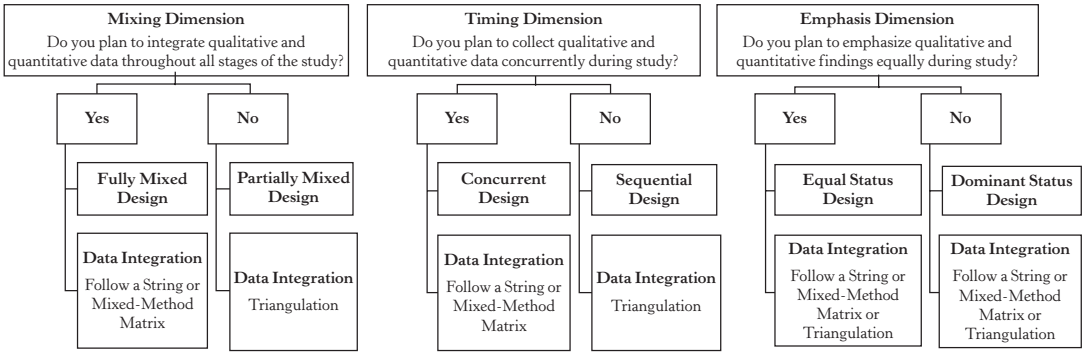

FIGURE 27.1: A mixed methods decision-making framework.

mixed methods study of resilience in the context of Somali culture and forced displacement. The study demonstrates how a close community partnership can lead to collaboratively developed research questions, initial study design, establishment of a cultural advisory board, and development of an explanatory model based on the findings.

CASE STUDY

The Somali Resilience Project used a participatory, sequential, partially mixed methods, equal status research design to examine pathways to resilience in the context of Somali culture and forced displacement. We wanted to understand what helped Somali refugees cope in the context of exposure to stress and adversity, and then work to promote resilience in the context of refugee resettlement.

Defining Resilience

The work of Ungar and Liebenberg (2009) at the Dalhousie Resilience Research Centre in Halifax, Nova Scotia, provided some groundwork for the study of resilience across cultures. The researchers completed the International Resilience Project (IRP), a participatory, mixed methods study on resilience among youth living in developing nations and in marginalized communities in Canada and the United States (Ungar & Liebenberg, 2009). They collected and analyzed life histories of youth living in these marginalized contexts, conducted community focus groups, and collaboratively developed and pilot tested the Child and Youth Resilience Measure (CYRM) across 14 research sites in 10 countries. From these data, Ungar (2008) posed the following contextual definition of resilience, which guided our inquiry into Somali resilience:

> In the context of exposure to significant adversity, whether psychological, environmental, or both, resilience is both the capacity of individuals to navigate their way to health-sustaining resources, including opportunities to experience feelings of well-being, and a condition of the individual's family, community and culture to provide these health resources and experiences in culturally meaningful ways. (p. 225)

This definition highlights the process of navigating and negotiating for health-sustaining resources, emphasizing the dynamic and contextually embedded nature of resilience. These navigation and negotiation processes help explain how more static resilience factors (e.g., individual, family, community) can work together to promote culturally meaningful and contextually embedded pathways toward resilience. Ungar and Liebenberg (2009) recommended using mixed methodology when researching resilience across cultures and advocated the use of cultural advisory committees during all phases of investigation.

Research Design

The Somali Resilience Project addressed both cultural and cross-cultural research objectives. We sought to understand the cultural intricacies of resilience among Somali refugees (cultural) in ways that were comparable across contexts (Somalia, refugee camps, and the United States) and cultures (cross-cultural). With a strong community partnership already in place (see previous discussion

of Robinson and RAIS), we put together a cultural advisory board at the onset of the study. Cultural advisors were chosen based on their experiences with Somali culture, language, and community and their interest in the study. The cultural advisors helped design the research project; develop the qualitative interview protocol; conduct interviews; select, translate, and culturally adapt quantitative study measures; design the quantitative survey; and interpret and disseminate research findings.

Methodology and Results

The study was completed in three phases. During the first phase, we conducted in-depth qualitative interviews with 10 Somali refugees living in the United States about their experiences of adversity and coping across three distinct contexts (Somalia, refugee camps, and the United States). We sought to answer the following research questions: How do Somali refugees living in the United States conceptualize resilience? What resources contribute to resilience across contexts? How do context and culture shape experiences of resilience?

The research team and cultural advisors met regularly during qualitative data collection to listen to interviews, discuss narratives and emergent themes, and develop a codebook for qualitative data analysis. All of the interviews were transcribed and then uploaded into NVivo qualitative data analysis software. We subjected the data to thematic coding procedures in order to identify major themes in the data related to the aforementioned research questions. The following five main themes emerged from the data: (a) adversity across contexts, (b) health-sustaining resources, (c) individual characteristics, (d) family culture and relational networks, and (e) Islamic beliefs and meaning in life.

The most common forms of adversity noted by participants included exposure to physical and sexual violence, death of loved ones, harsh environmental conditions (e.g., semiarid environment, drought), lack of food and water, acculturation stress (e.g., communication difficulties, value conflicts), and discrimination. These experiences differed across contexts. Health-sustaining resources emerged in a hierarchy of needs, with physiological needs forming the base of the pyramid (e.g., access to clean water, food), followed by safety, shelter, and protection from violence. Opportunities for growth (e.g., employment, education) emerged as important health-sustaining resources, once basic needs were addressed. Individual characteristics included determination, future orientation, goal directedness, and assertiveness. Family and relational networks were described as essential factors in the navigation and negotiation process. All participants noted Islamic beliefs as the primary source of resilience across contexts. These beliefs produced a meaning-making system and provided direction for moving through extreme adversity.

During the study's second phase, the qualitative results were used for the selection of quantitative measures that we administered during Phase 3 data collection. We chose to administer the Personal Well-being Index, the Meaning in Life Questionnaire, the Postmigration Life Difficulties Questionnaire, and the Resilience Research Center–Adult Resilience Measure (the adult version of the CYRM; Ungar & Liebenberg, 2009). We hired a professional translation service and cultural advisors to engage in a process of translation and back-translation of study materials until the translators and cultural advisors deemed the materials culturally equivalent.

During Phase 3, a quantitative survey of resilience, life difficulties, well-being, and meaning in life, the Resilience Research Center-Adult Resilience Measure (RRC-ARM), was administered to 137 Somali people living in the United States. An exploratory factor analysis (EFA) of the RRC-ARM produced a three-factor (Individual, Relational, and Cultural) structure. The Somali RRC-ARM was positively associated with personal well-being and presence of meaning in life. The measure was negatively correlated with life difficulties. It also was found that resilience (as measured by the Somali RRC-ARM) was positively associated with the presence of meaning in life (MLQ-Presence) and that the presence of meaning in life predicted a good portion of the variance in personal well-being.

Integrated Research Findings

Through careful triangulation of qualitative and quantitative data, the research team and cultural advisors integrated the research findings into a Somali Multidimensional Multilevel Resilience (SMMR) model (see Fig. 27.2). The model brings together common qualitative and quantitative research findings into one cohesive whole. When placed in context, the SMMR model can be used to

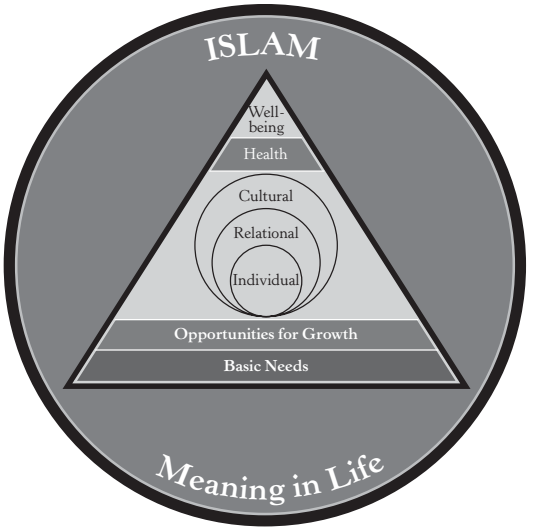

FIGURE 27.2: The Somali Multidimensional Multilevel Resilience model.

assess for individual, family, and cultural resources associated with resilience and to inform relevant interventions aimed at increasing resilience among Somali refugees.

Three levels of the SMMR model (individual, relational, and cultural) are consistent with the quantitative research findings; these are the three factors that emerged through the EFA of the RRC-ARM. The innermost circle of the SMMR model represents the individual. The resilient Somali individual was described in the qualitative data as determined, future-oriented, goal-directed, and assertive. Also, the factor analysis of the RRC-ARM revealed an individual-level factor, with items related to cooperation with others, social and behavioral intelligence, goal orientation, and interpersonal confidence.

The individual is embedded within the family system and other relational networks. Qualitative data clarified the definition of the Somali family and pointed to processes within the family that can promote resilience. For example, participants defined *family* beyond the Western confines of a nuclear family. They included aunts, uncles, cousins, and neighbors in their definitions. Additionally, the Somali family system serves as a conduit of social and emotional support across contexts. Family and relational networks also serve as facilitators toward health-sustaining resources by promoting resource sharing and mobility across contexts. Consistent with the qualitative findings, relational-level items that clustered together on the Somali RRC-ARM included those that captured emotional and social support, sense of security within the family, knowledge of supportive networks in the community, and opportunities to contribute to the broader community.

The qualitative findings suggested that cultural factors of resilience among Somali refugees include affiliation with a religious organization, having a life philosophy, and cultural and/or spiritual identification (e.g., feeling culturally grounded by knowing where one comes from and being part of a cultural tradition that is expressed through daily activities). Consistent with the qualitative results, the quantitative findings revealed that cultural-level items that clustered together on the Somali RRC-ARM included items related to ethnic pride, spiritual beliefs, family openness and communication, sense of belonging, purpose in life, and ability to contribute to the family system.

Based on both the qualitative and quantitative findings, we included a field of existential resilience around the entire model. This field demonstrates a culturally specific and very strong dimension to resilience in the context of Somali culture. The qualitative findings demonstrated how Islam and meaning in life are important and intertwined concepts among Somalis across contexts. The quantitative results supported this finding by statistically demonstrating how resilience and meaning in life are important contributors to personal well-being.

The qualitative results also demonstrated how resilience resides within broader geographic, political, and cultural contexts. Based on the qualitative findings, contextual factors that influence the experience of resilience among Somali refugees include geographic location, climate, and weather; historical context and political structure; safety and security in the environment; availability of sustainable resources; and accessibility of health-sustaining resources (e.g., food, water, safety, education, employment). These contextual factors placed boundaries around the experience of resilience and are essential elements of understanding resilience across cultures and contexts.

The Somali Resilience Project is an example of a participatory, mixed methods research project that addressed both cultural and cross-cultural research objectives within the same study. The project demonstrates how a close community

partnership and a cultural advisory board can help ensure that the research methods and findings are culturally and contextually relevant. The cultural advisory board has continued to support this effort through the dissemination process. To date, the findings have been presented in a Somali newspaper in Minnesota, a local newspaper in Alaska, community presentations to Somali community organizations in the United States, and more formal academic outlets. As this study was the first study of refugee resilience conducted through this community partnership, we learned lessons that have informed our current work. For instance, one of these lessons was in the realm of KMb; we now create KMb plans at the outset of our studies to ensure that the dissemination of findings back to the community of study is at the forefront of our research objectives.

CONCLUSION

Participatory mixed methods research is particularly well suited for research across cultures. Mixed methodology allows researchers to address both cross-cultural and cultural research objectives within the context of a single study. Positioning mixed methods research in the transformative research paradigm introduces participatory methodology into the research design. Participatory strategies, such as developing strong community partnerships, utilizing cultural advisory boards, and developing KMb plans, can help break down power dynamics inherent in research across cultures, increase the cultural and contextual relevance of research findings, and ensure dissemination of findings back into the community. Although designing and implementing participatory mixed methods studies can be confusing due to the multitude of ways in which qualitative and quantitative data may be collected, analyzed, and integrated into a cohesive set of findings, we hope that this chapter can help researchers make design choices along the different mixing dimensions and choose data integration strategies in their efforts to conduct participatory mixed methods research projects across cultures.

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