

The Search for Emerging Decolonizing Methodologies in Qualitative Research

Further Strategies for Liberatory and Democratic Inquiry

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Many non-Western and non-English-speaking scholars express the need for supporting a methodological approach that foregrounds the voices of nationals and locals (or indigenous peoples). Supporting this stance, Western scholars will reach out in democratic and liberatory ways that effect research collaboration, helping to foster social justice and locally desired change. This article supports this search via presenting some methodological strategies culled from six different cases of cross-cultural and cross-language research in which both Western and non-Western scholars were involved and/or collaborated. A comparative study of the inquiries themselves, with follow-up interviews with their U.S.-based authors, is the strategy that has been chosen to respond to this search for additional, emerging methodological and narrative approaches to cross-cultural/cross-national research that is useful to both local and Western scholars equally.

Keywords: *decolonizing methodologies; cross-cultural research; cross-language research; qualitative research*

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desired change. Our earlier work (González y González & Lincoln, 2006) supported this search, outlining five ways in which Western scholars might aid in decolonizing methodology and research: (a) working bilingual data, (b) considering non-Western cultural traditions, (c) multiple perspectives in texts, (d) multivocal and multilingual texts, and (e) technical issues to ensure accessibility. Now, we expand on those possibilities via presenting some methodological strategies culled from different cases of cross-cultural and cross-language research in which both Western and non-Western scholars were involved and/or collaborated.

A comparative study of the inquiries themselves, with follow-up interviews with their U.S.-based authors, is the strategy we have chosen to respond to this search for additional, emerging methodological and narrative approaches to cross-cultural/cross-national research that is useful to both local and Western scholars equally. We present preliminary results from this study.

The Search for Emerging Decolonizing Methodologies in Qualitative Research

An increasing number of international doctoral students now conduct dissertation research back in their native countries, concentrating on local and national issues that they feel need to be addressed within their own borders. At the same time, a renewed interest in ethics in the social sciences suggests that research done internationally should serve the communities in which the research was conducted as well as serving Western academic knowledge communities and universities (González y González & Lincoln, 2006). Similar situations are experienced by scholars conducting not only international studies but also those studies developed in cross-cultural settings (Robinson-Pant, 2005; Temple, 2006a).

In addition, Western academics show a growing sensitivity to their international students, recognizing that students electing to leave their homes to study overseas (or having been sent by their governments) are frequently targeted for leadership positions on completion of their degrees. In an era of globalized networks, it is critical to both students and faculty alike—on both sides of such international partnerships—to maintain cordial, open, and research-enabled relationships. The increasing occurrence of binational or multinational research initiatives, especially around issues of multinational importance, for example, global warming, ocean temperatures, rainfall, food production, or epidemiology, make attending to the needs and

concerns of international students strategic—academically, scientifically, and nationally. Faculty aware of these phenomena in cross-cultural research studies have begun to explore ideas as well as textual possibilities and research avenues to follow (Robinson-Pant, 2005).

Further Strategies for Liberatory and Democratic Research

Issues of interpretation and translation in qualitative research are ongoing topics that concern scholars in the social sciences in cross-cultural/cross-language studies. Temple (2006b), in one of her most recent publications, reasserts her previous judgment

Even when an account is originally spoken, the final version usually ends up written in the language used by the majority of the population. Researchers have shown that adopting a language that is not the one an account was given in may change how someone is perceived. (p. 7)

Transporting data across cultures continue to face methodological difficulties, problems understanding local languages and their contexts, insider–outsider challenges, and issues related to questioning the use of translators (Ryen, 2002).

International students and scholars sometimes feel torn between responsibilities to their native contexts and professional responsibilities to their academic discipline. Increasingly, this tension is resolved by producing texts at one stage or another that are non-English documents, including producing partially bilingual dissertations (González y González, 2004) and international and frequently non-English journal publications growing from the dissertation and other research.

This research seeks to explore how international students who are recent PhD graduates have come to make decisions regarding their international studies and the possibility of some form of bilingual presentation in the dissertation. What kinds of academic support they have received for these choices within the university? What support (if any) exists in the native country for using the results of findings? What shape and form should the dissertation take that recent graduates believed to be the most useful for both communities (the local and the academic/departmental)? What additional challenges as well as recommendations were faced during this process based on their experiences?

It is unclear how students arrive at the decision to produce bilingual dissertations (i.e., dissertations with findings stated in both English and the native tongue). Although disciplinary professional organizations suggest this as one means by which the local, indigenous community might make use of the findings as well as fulfilling requirements for serious PhD work, it is unclear to what extent students find support for this kind of work, when they arrive at the decision to work bilingually, or what they consider a truly bilingual, binationally useful text.

Because our early investigations found the number of students engaging both communities to be still very small, this research should be considered exploratory and qualitative rather than primarily quantitative based. Our intention is to present our preliminary results up to this time. The study is limited to one institution, although it has sought studies across disciplines and colleges. When the search was completed, the Colleges of Education and Architecture were represented.

Eight research studies have been analyzed (seven doctoral dissertations and one master's thesis). Each involved, to some extent, participants whose native language was not English or they are identified as bilingual. The authors followed different strategies regarding the use of non-English language in the text; some of them explained how the use of the language during the collection and analysis of data is carried out, whereas others include collected data from non-English speakers, and some (mainly those who have been identified as bilingual researchers) expressed themselves in the text in a language different to English, in which the dissertation is published. If all the analyzed dissertations were written in English, all the issues pointed out apply to any original non-English language used in the data and any language of the audience.

Strategy One: Producing Bilingual Dissertations

The when, how, and why of producing a bilingual dissertation was explained by one of the participants in this study. This international doctoral student explains in Appendix C, of the dissertation, the process, reflections, and decisions as follows.

The personal accounts this dissertation is based upon were collected in Spanish. The general criteria I used for translation is that, whenever possible, I translated the original word or sentence into English inside a parenthesis. However, the act of translation always implies the loss of information. Therefore, every time a testimony is recalled, I place the original Spanish

transcript and the translation into English, together within the document. The purpose for this is to allow the reader who knows Spanish to read the original version. The difficulty in translating is mostly a cultural problem. Some words that are essential to understanding the meaning of the narratives have a specific meaning within the context of the group interviewed: Uruguayan female former political prisoners. Such words, although they might have a standard English translation, would lose an important part of their meaning because these meanings are created by the context within which they are used. For very frequently used words, I use the original word in Spanish, in italics, and clarify the meaning only once, in this appendix. (Aroztegui Massera, 2006)

To help the reader visualize the author's thoughtful introduction to the language and meanings of the women prisoners, several examples of the author's careful definitions are given in the following text (Aroztegui Massera, 2006).

Calabozo. The closest translation would be *solitary confinement cell*. However, the *calabozo* implied more than to be alone in a cell. To be sent to the *calabozo* was further punishment within the prison system. Besides being placed alone in a cell without the support of fellow inmates, it implied the loss of the few things prisoners had: handicrafts, any special foods (fruits, sweets, mate), cigarettes, outdoor breaks, and family visits. The *calabozo* also implied that the inmate would be under constant harassment from the guards and subjected to intense control of their daily activities.

Compañera. The standard translation would be mate, female mate. *Compañero* is the male mate. Because in the narratives *compañera* is used to talk about another prisoner, the most appropriate translation would be fellow inmate. In Uruguay during the 1970s and 1980s, within the context of the fight for and recovery of democracy, *compañera/o* was used for someone who shared one's political, ideological, or life perspective. It could be a coworker, a union worker, a classmate, a neighbor, or even a life partner (girlfriend/boyfriend or wife/husband). Within this context, *compañera* implies a stronger bond than mate and a milder bond than comrade in arms. In the interviews, there is a shade of this definition because *compañera* only included female former political prisoners. Other women or men who might share their political perspective but were not prisoners would not be called *compañera/o*. Their experience in prison developed a stronger relationship of companionship, solidarity, and mutual care. Therefore, the meaning of the term reveals a stronger friendship bond than the term fellow inmate.

Milica. It is a pejorative way of addressing the guards, the female soldiers. In the narratives there is a clear distinction between *milica* and *soldado* (male soldier) and that is reflected in the narratives. The *milica* is someone instructed to repress the inmates, someone who would thrive on humiliating them. The male soldier was seen to be a man obeying superior orders, someone less vengeful.

Testimonio. The word is translated as *testimony*. The specific meaning of the word in Spanish—and in this dissertation—refers to a “personal account” or a “personal narrative.” Elizabeth Hampsten, an American studying written *testimonios* in Uruguay, sees them as a “genre of personal writing.” She emphasizes the importance of the *testimonios* in the creation of an historical account of the dictatorship because government records are not open to the public.

We would hasten to observe that *testimonio* is itself a narrative form completely indigenous to Latin America. In the North and West, perhaps the most widely known example of *testimonio* is that of Rigoberta Menchú (Burgos-Debray, 1984). Other such narratives, however, equally powerful (and less contested), have sprung from the fertile and radical soil of Central and South America. For a far more complete discussion of the range of these narratives, see Beverley (1999, 2000) and Gugelberger (1996).

Besides the very frequent and necessary use of words in Spanish throughout the dissertation, the author does not stop there; she presented many pieces of qualitative data collected in Spanish in the text along with its English translation, as part of the Results’ section of her study. Some examples are cited below (Aroztegui Massera, 2006).

Mirábamos el cielo y mirábamos los aviones y eran como pájaros plateados que volaban y era una sensación de libertad aquello.[. . .] Los veíamos así plateados y yéndose y volando. Era fuerte lo de los aviones.

We looked at the sky and the planes and they were like silver birds that flew, and it gave us a feeling of freedom. [. . .] We would see them silver(ed), flying and going away, flying. The planes moved us. (Mariana, p. 43)

Tengo esa imagen así brumosa de un sol anaranjado en invierno más que nada. El humito que te sale de la boca y esa cosa así . . . como una quietud como que yo me podía abstraer de todo, de todo y estaba eso así como mágico porque era una cosa soberbia.

I have this foggy image of an orange winter sun, more than anything. The smoke that comes from your mouth and the feeling . . . like tranquility, as if

I could abstract myself away from everything. And everything was magnificent because it was superb. (Mariana, p. 51)

Y vos no tenés nada. Eras vos y tu cuerpo . . . Desnudo.

And you didn't have anything. It is you and your body . . . naked. (Susana, p. 56)

Llegué al calabozo y no había nadie. Había un silencio tan pesado, una cosa tan . . . Y yo mesentía sola, un silencio tremendo en un lugar chiquitito. Y de repente veo que en el piso . . . veo que se mueve algo, y me acerco . . . un cascarudito que era chiquitito . . . una cosita así, pero era lo único vivo que había en ese lugar.

I arrived in the *calabozo* and there was nobody. There was a heavy silence, so quiet . . . And I felt alone—a dreadful silence in such a small place. Suddenly I saw that something was moving on the floor. I got closer . . . a small beetle . . . something so small. But it was the only thing alive in that place. (Elena, p. 59)

Todos los días iba el comandante, el jefe de la cárcel [. . .], que era un torturador, hijo de puta. [. . .] iba todos los días borracho, de noche, al calabozo a amenazarme.

Every day the commander in charge of the prison [came to my cell] [. . .]. He was a torturer son of a bitch [. . .] He would come every day, drunk, at night, to the *calabozo* to threaten me. (Carolina, p. 59)

Y vos estabas como muy convencida de que a vos te podían hacer algo, pero había muchos testigos y eso te daba mucha fuerza. [. . .] Tendrían que matarnos a todas. De otra manera no podrían.

And you were convinced that they could do something to you, but there were many witnesses and that gave you strength. [. . .] They would have to kill us all. Otherwise they couldn't hurt us. (p. 61)

Readers will observe that the author has chosen passages for translation that read in very poetic, yearning, desire-saturated language. The poignant sense of loss Aroztegui Massera communicates with these choices affords readers a sense of the translation power and beauty of the words in their original Spanish.

In the Conclusion section, the author includes a final bilingual entry (Aroztegui Massera, 2006).

Ya es lugar común señalar que la memoria de los pueblos necesita un lapso, a veces grande, para poder mirar su pasado y enfrentar a la luz del presente, hechos y acciones que laceraron su cuerpo y su alma. También los uruguayos

hemos hecho uso de esa distancia y con tardía decisión, aportes multidisciplinares vienen a corregir nuestra imagen de país sin memoria, como lo habrían querido los militares y sus padrinos civiles. (Martha Valentini, Comentarios a la tesis de Carmen Aroztegui, 3/12/2004)

It has become commonplace to remark that the collective memory of a people needs time, sometimes a long period of time, to be able to look back into the past and confront, under today's light, the events and actions that once wounded their body and soul. Uruguayans also needed this distancing and, with delayed response, multidisciplinary contributions have surfaced to correct the image of Uruguay as a country without memory, which was what the military and their civilian godfathers wanted. (Martha Valentini, Commentaries to Carmen Aroztegui's thesis, 12/3/2004, p. 195)

Later in Appendix A of her research, the author includes a section called "Stories of Prison." In these prison stories, she presents nine powerful accounts from her participants, all of them both in Spanish and English (pp. 203-222). Appendix B of the same work includes the interview guidelines in English and Spanish (pp. 223-224). "Stories of Prison" are powerful narratives not only for the political, physical, and cultural context that surrounded the participants in this study at that time but also because of the way you can "feel" their words, their OWN words, telling you in Spanish their stories, stories coming from their souls, full of pain, humanity, and authenticity. We present here, in full, one of them (Aroztegui Massera, 2006, pp. 212-213).

Shadow (*Gladis*)

In prison, the prohibition of mirrors was something that affected the way each woman identified with her own body. When there was no mirror, the inmate had to find alternative ways of knowing her own body.

Pero bueno, yo escribí un poema que se llama "La sombra", que lo hice en un calabozo, porque en un momento en el calabozo te sacaban, un pequeño recreo que caminaras, un pedacito chiquitito que era el largo del calabozo, al costado, entonces . . . este . . . yo veía la sombra mía . . . Yo siempre jorobé mucho con el tema del espejo porque para mí siempre fue una cosa muy jorobada que no tuviéramos espejo, porque perdés la identidad, ¿cómo sos? . . . Mis compañeras decían que yo era una coqueta porque por vidrio que pasara yo. . . . pero yo tenía la necesidad de reconocermé ¿entendés?, porque además está el paso del tiempo, hay una cantidad de cosas que tienen que ver con tu identidad . . . Entonces empecé a mirar la sombra y dudé si era mía . . . , entonces . . . caminaba esos pasos así, y tratando de, viste como que, me hice mujer, me vi hecha mujer a través de una sombra. Grande, más caderuda, de lo que había [entrado] era de gurisa ¿no?, y bueno, a raíz de eso escribí un poema.

I wrote a poem called *The Shadow* in the *calabozo*. Sometimes in the *calabozo*, you would walk in the small space that was along the longer side of the *calabozo* cell. There, I used to see my shadow . . . I was always bothered by the lack of mirrors because for me it was very bad that we didn't have mirrors. Because you lose your identity. Who are you? . . . My *compañeras* always said that I was vain because any glass I passed by . . . But I had difficulties recognizing myself because there was time passing, and there are many things that have to do with your identity . . . So, I started to watch the shadow, and I doubted it was mine. And I walked these steps trying to . . . it is like I became a woman. I saw myself as a woman through my shadow . . . big and with larger hips than before, when I was younger. I wrote a poem about it.

Analyzing true bilingual texts. The analysis of the use of Spanish in this dissertation and other research publications prompts two different kinds of reflections. First, the use of Spanish (or any other first language) in bilingual texts is not just the presentation of two languages, as though each language stood outside of, and independent of, its user. Rather, it is the researcher's own personal and idiosyncratic use of the first and second languages, as well as her or his interpretation of this use that may in turn be a function of his or her class, gender, or ethnic heritage. In a Latin language the use of "you and you" (*tu* and *usted*) can demonstrate familiarity, trust, respect, a sensation of being part of a group, sharing . . . feelings that are present in the communication. Capturing those feelings between the researcher and the participants in the study is perceived even in the "way" the protocol ends and closes the questions in one of the dissertations. Aroztegui Massera (2006) in her dissertation closes her protocol *Gracias por el privilegio de conocerte* [Thank you for the privilege of getting to know you] (p. 224). The familiarity, the sharing of feelings, the trust, the genuine regard, can be perceived even in the way the sentence is composed.

Second, interviewing in one's own language gives the researcher grammatical liberty, access to colloquialisms, and idiomatic freedom, so that deeper meanings in Spanish and other languages may be exposed when you read the original data. In virtually every instance, the researcher's native language affords opportunities for linguistic subtleties that may be (or are likely) lost in subsequent translation, no matter how sensitive, fluid, or fluent the translation.

A second case study was conducted in a rural town of Mexico (Ayala Garcia, 2003). In the introduction to the thesis, the researcher introduces some terms in Spanish, such as *confianza* and *respeto*. Both terms are presented in the text along with their translation to English, respect (*respeto*) and trust (*confianza*, p. 5).

In the methodology section, the author explains how she included some demographic questions in Spanish from a Mexican Migrant Project (p. 42). And then, in the presentation of the results, the author furnishes, along with the word in Spanish, its translation in English or a short explanation or definition of the term. Some examples of this practice are listed below.

- *lechugin*, which is a type of cactus (p. 63)
- [popular Mexican] furniture store (*Electra*, p. 71)
- bank (*Bancomer*, p. 71)
- especially in the land (*campo*, p. 71)
- *machista* feeling (men's superiority, p. 82)
- never allow anybody to manipulated me (*mangonearme*, p. 89)
- *Faenas* [community improvement events] (p. 89)
- The little stationary store (*papeleria*, p. 90)
- *maquiladora*, the general knowledge of the population about manufacturing operation
- Frayings [*deshilados*] (p. 92)

If any of these words is used again throughout the text, the author presents the word in its original Spanish along with its translation to the English with each use. As a bilingual scholar, the author translated all the data, originally collected in Spanish, and only presented or left in Spanish those words that do not have a literal translation to English or those where their context makes clearer the meaning of the subjects' words.

Scholars in cross-cultural studies, mainly international doctoral students, have increasingly favored the use of bilingual texts. One of many reasons is the particularities and idiomatic qualities of languages, Ryen (2002) explains,

Social reality and how we talk about reality are intertwined. Reality varies according to the context of its articulation, and this by implication presents a challenge especially for cross-cultural research. In low-context languages, for example, the interactional context has little impact upon the meaning of what is said; the message, in effect, is in the words. In the high-context Latin languages, in contrast, messages cannot be interpreted literally, but have to be linked to performances. Moving from a low-context to a high-context language can be interactionally complicated. (p. 342)

Another reason to favor the use of bilingual texts is the difficulty expressed during the process of making the translator and interpreter part of the context of data production. Authors, along with suggesting strategies as to how to incorporate the presence of the translator as a field researcher also emphasize how their position as "cultural brokers and key informants

is complex rather than unmediated and straightforward" (Temple, Edwards, & Alexander, 2006, p. 11).

Strategy Two: Who is the Researcher? Understanding the Investigator as a Living Part of the Study

The researcher, as part of the research study, influences the results and their presentation and our appreciation of them. In the study conducted by Ayala Garcia (2003), the researcher is a native from a Spanish speaking country (Mexico), and her study is carried out in a rural Mexican town, where the participants speak only Spanish. The author mentioned,

The qualitative methodology adopted in this thesis provided several advantages. First, being a Mexican woman, whose first language is Spanish, and who has lived the experience of being a migrant, the women I talked to felt comfortable expressing their feelings and ideas. My background and the same language interaction resulted in improved interviewer-interviewee communication. (p. 51)

Ayala Garcia (2003) considers herself an immigrant to the United States; her personal experiences have become a part of the results and are noticeable in her study. To understand the interpretation of the results, and even to try to get the most of the meaning from the study, we as readers need to know as many details of the author's life and her stance regarding the study. The author, as a living part of the study, has to introduce himself/herself to the reader, "opening" his/her presence within the study, giving us some clarity about how the study was developed, how the analysis proceeded, the results, the participants, and then giving a big and transparently clear picture of the "story."

In the previous case (Aroztegui Massera, 2006), the researcher's political and personal context is present in the text; political sensitivity is evident in her words and the way in which she expresses them. Even the preference of presenting the data in the native language is a way of capturing the whole meaning of the words and the different context that surrounded the data. In contrast, the author of the thesis report, as an immigrant with long experience living in the United States, feels comfortable expressing her ideas and feelings in the English language, and likewise her participants' data albeit with a translation that she provided. The author also presents some words in Spanish along with their translation, primarily those that have a stronger social context, a different or particular, or even multiple or contested interpretations.

These are preliminary results from textual analyses. Clearly, they have to be confirmed with the researchers to understand their opinion of the way to handle these kinds of studies and whether her/his personal situation influences the presentation of results. We need to comprehend what made her/him make some particular decisions or choices regarding this study. We also need to understand the authors' process of writing the representational strategies deployed in the study, as well as the participation in this process of their faculty Chairs and committees.

The researcher, as a living instrument in qualitative data collection (Guba & Lincoln, 1981) is completely embedded in a study carried out in a cross-cultural and cross-language environment where the researcher is familiar or is a native. Yang (2005) mentions that point in this regard:

In this study, the researcher was the principal data collection instrument. The researcher also has rich experience in the higher education research field and has worked with Chinese higher education administrators for more than 13 years. So the researcher was very familiar with the language and terms used by the administrators. (p. 70)

In addition, she mentions,

All the personal background of the researcher has strengthened the researcher's capability to be a sensitive instrument to adjust and evaluate the interaction between the researcher and the respondents, to grasp tacit values and beliefs of the respondents and to construct and understand multiple realities through the researcher's tacit knowledge. (p. 71)

Another example of the importance of recognizing the presence of the researcher in the study is the work of Saavedra (2006). Her bilingualism and her personal context are expressed in a lively manner in the dissertation. The author is a Nicaraguan immigrant and bilingual teacher. Throughout the dissertation, there are few whole sentences in Spanish, but on repeated occasions the presence of some words or short phrases are inside the text. Some examples are given below.

I am now an early childhood *maestra* in the era of No Child Left Behind. (p. 1)

How *mujeres* have been absorbed by education, ultimately hiding their *cuerpos* as well. (p. 1)

Maestras are represented as body-less entities. (p. 2)

The key questions that guided this project are:

1. What are the *imágenes* of the *cuerpo* of the teacher within the HFT?
2. What are the discursive impacts on the *cuerpo* of the teacher in the HFT?
(p. 3)

My inquiry began *con mi cuerpo* as a *maestra* and consequently listening to my carnal voice (Anzaldúa, 1987); my flesh, my physical being was placed at the forefront. My *experiencias* as an early childhood education teacher have led me to question and challenge the way I act and behave as I embody this pre-kindergarten teacher. *Empecé a preguntarme* about my embodiment as a teacher, such as, How is my body influenced by social forces and discourses? How is it that, even though I consider myself progressive and *feminista*, I still contribute to the constant mental and physical regulations of my students and myself? As a teacher, I am deeply concerned with the ways in which *mi cuerpo* reacts and enacts power. Do I embody a docile shell and demand docility from my students? How is *mi cuerpo* already infused with power relations that ultimately reproduce and perpetuate colonizing relationships? I am not looking for the answers, the truth, or specific historical origins; rather, I am looking for different illuminations in order to consider *nueava* [nueva] *posibilidades*. (p. 3)

Words in Spanish, such as *maestra*, *cuepo*, *posibilidades*, *mis perspectivas*, *metodologías*, and so on, keep showing up in the text again and again although with no further explanation or translation; in particular, the author uses them in the introduction of her study.

In chapter 3, the methodology chapter, "Embodying Research," words such as *metodologías*, *imágenes*, *cuerpo*, and *carnal* are used repeatedly in the text; however, in this chapter more frequent use of different words in Spanish are present together in the same paragraph, as seen in the following text.

I began to rethink the way in which educational research should be conducted and began to embody carnal *metodologías* that would allow my body to be heard first and foremost by me, as well as to acknowledge how *importante* is *el cuerpo* in research. *Primero*, I began to relinquish the idea that research should not be personal. *Claro que es personal*. This project in many ways was an intimate reflection and clash between my *experiencias* as a *maestra* and researcher. *Mi cuerpo* kept reminding me that I began the research with my body, so what was so wrong about continuing with the body throughout the research? *Después*, it became clearer that centering the body in the HFT was a mere manifestation of my body in the HFT and in the contemporary. (pp. 64-65)

Later, emphasizing a powerful statement in the text, she closes a section in the methodology with a whole sentence in Spanish, although along with it she includes the translation to English.

In other words, whose body was being centered but my own? *Yo soy el cuerpo que siente y vive la historia y la rabia del pasado* [I'm the body that feels and embodies the history and the wrath of the past]. (p. 65)

Through chapters 5 and 6, findings and results and conclusions, emphasis on some other words is present in the text given the nature of those chapters and the study. Some phrases in Spanish are repeated in text, but in some cases, the author's usage is slightly different from case to case. A constant but not consistent iteration of Spanish in the text as a way to emphasize the power of the statement is present, with the exception in the use of *cuerpo*, which is the central point of this study. However, besides this word, returning to the author—as instrument, as author, as unique human—is necessary to achieve more clarity about her intentions and reasons in the textual presentation.

It is equally clear, in such text, that many demands are being made on the reader. Because no translations are provided frequently, the text requires both facility and a cultural sensibility in Spanish. Without either linguistic facility in Spanish or a well-developed and nuanced cultural sensibility, readers are left with the choices of either guessing at meaning from the sentence's context or working with a Spanish–English dictionary close at hand. Consider the following passages.

Siempre pense that it was my own character not to defy rules and be quiet and not speak out. But is it? Or has the *cuerpo* of the *maestra* been constructed and created as container that certain bodies like mine easily adjust to the container image? (p. 88)

I am constantly reminding my students not to get in trouble *para que no metan a sus papas en problemas*. My *cuerpo* conforms, why should not they? (p. 89)

Sometimes I feel caught between wanting my students to question everything and at the same time *quiero que prosperen en este país*. A rebellious body may not prosper in this country. (p. 90)

It is important to know that all the entries in Spanish are the author's choice as an expression of the consciousness of the author—obviously, a dual consciousness. They are her words, her expression, her wish to create emphases in the text. Unlike other dissertations, where the words of participants use their native language and the author is willing to show the original data, in this case it is the author's words and expressions, showing a space of comfort (as well as dual consciousness) in some words to express her thoughts and opinions. One example is, “To this day, *cuando uno entra*

una escuela, los cuerpos de las mujeres are with young children” (p. 113). Other words expressed in Spanish in the results and conclusions’ chapters are *pánico, maestras, cuerpo, madre, mujeres, oportunidades, nuevo cuerpo, normalidad, femenino, matrimonio, mujeres casadas, mujeres y hombres, cuerpo de la maestra* (and *cuerpo of la maestra*), *cuerpo de la mujer, metodologías, and debe de cambiar* (p. 141).

What can be deduced from the textual analysis alone is that the author may think about her body and her womanhood, her femaleness, in one language (Spanish), whereas other parts of her social and professional life are constructed in another (English). In the spirit of Anzaldúa (1987), Saavedra writes about a hybrid identity, the life of a border crosser, an immigrant living in the United States, but with a consciousness informed by, and anchored in, two lives, a dual existence.

As a reader, you may feel tempted to try to find a pattern in the presence of these words in Spanish; however, besides the author identifying herself as a bilingual teacher, there is no explicit explanation of her use or inclusion of Spanish words in the text, except for a brief comment in the Introduction chapter, where she says, “The transparency of language is an illusion and obtaining final meaning is an impossibility” (p. 9). But even facing this impossibility here, Saavedra has demonstrated in this case that the use of some words in Spanish or the mix of language can better picture the reality and the meaning of it, emphasizing some meaning and identity in the text, and bringing the reader to a bilingual, bicultural world where the author is embedded. The nonbilingual reader, however, may not always be able to follow these meanings along with the author.

Strategy Three: The Researcher and a Local/Native Partner

A third different strategy is incorporated in the study by Nader (2005). Here, the author is not fluent in the native language where data were collected (South Korea), but the importance of this issue is explained through different parts of the text. In the beginning of his dissertation, he acknowledged his research partner from Korea, and he added, “her insight and perspective in interpreting South Korean culture was precious” (p. vi). Later he emphasized that “languages, both written and spoken, represent a cultural extension that also defines a boundary and context for interpretation of scientific artifacts, including food” (p. 25).

In his methodology section, he mentioned the use of “cross-cultural interviewing methods” (p. 37). Some additional description of his methods followed regarding language.

South Koreans were interviewed either in the Korean language or in English. The language of the interview was determined according to each participant's preference. Korean language interpretation was provided by a Korean graduate student matriculating for her masters in science journalism on a paid basis. (p. 38)

All Korean language interviews were transcribed into Korean, checked for accuracy by the interviewer and subsequently translated into English. English translation questions were clarified through discussion between the research assistant and researcher. The researcher and the assistant discussed the English version of each Korean language interview before and following analysis. A post-interview assessment was conducted for Korean language interviews where the researcher was not in attendance to ascertain the quality of the interview and potential interviewer effects or bias in the data collected. (pp. 39-40)

The researcher and assistant met frequently and practiced interviews together, being aware of non-verbal communication, interviewing using successful Korean communication methods (e.g., limited hand gestures, non-antagonistic language) and by developing documents in Korean language according to styles appropriate to South Korean culture. (p. 41)

Close to the end of his methodology section, he mentioned as one of the assumptions regarding his data analysis that "data contain mutual misperceptions that may preclude full understanding due to language or cultural differences" (p. 42). The author felt that this was a risk, but worth taking it for this researcher and others.

The author does not get back either in the analysis of data or in the presentation of conclusions to the influence of language or to the role of a second instrument regarding his data; however, before presenting his results he emphasized the importance of his Korean partner (graduate assistant) in understanding the data fully and coming out with results and conclusions for the study. The presence in this study of a partner researcher whose native language is the one from the collected data makes first the principal investigator and then the reader have a better and more holistic picture of the meaning in the data, which otherwise might provide readers with only a partial or misleading picture.

Strategy Four: Pursuing Studies With the Indirect Influence or the Presence of a Non-English Language

Ponder (2005) presents a case where data were collected considering how health care providers—bicultural Hispanics with bilingual communication skills—contributed to this study. Language, as an expression of culture, was one of the central points in this research. The data presented

throughout the dissertation affirm that information collected from Spanish-speaking patients of bilingual health providers could provide in-depth information that could amplify and clarify the nature of health care provided to the Hispanic population. Use of bilingual data was not found in the dissertation, but other data and discussions regarding bilingualism and their effects on this research were found. For instance, "Latino parents cited language barriers as the single greatest impediment to accessing care" (p. 25). Another example the author provides would be, "This seems problematic because language and cultural barriers deter individuals from seeking appropriate and timely health services from providers who are unable to communicate with the patients or [who] are unfamiliar with important cultural beliefs and customs" (p. 44). The author is a long-term Spanish speaker, although neither a native speaker nor Hispanic. Nevertheless, the author has deep experience in several Hispanic/Mexican-American communities and long experience traveling and studying in Mexico. Those cultural and educational experiences enriched both the questions that could be asked and the nature of the data offered in response.

This study emphasizes the importance of "linguistic appropriateness," even though Hispanic populations share the same language; "Hispanics, however, are a very broad, non-homogeneous group" (p. 89). Sensitivity to the nonhomogeneity of Spanish-speaking groups was expressed by panel members also, "The panel expressed repeated concern that any element lifted from context or used inappropriately could contribute to stereotyping" (p. 89). The author added in her conclusions, "there are times when providers have to specify, such as specific linguistic patterns and idioms that are specific to the different Hispanic groups: different meanings for similar words and completely different words for similar concepts" (p. 90).

One more case deploying this strategy is the study conducted by Rivas (2005). This study is based on an analysis of 119 research documents, where content analyses were conducted as the first phase of the study and then discourse analyses were carried out. The study does not use any bilingual texts, although the study was based on Mexican/American children, and bilingualism plays an important component in the analysis.

The author frames her study, however, with important statements about the perspective of images of Mexican American children from an English-speaking context.

Research discourses of segregation, intellectual ability, underprivileged/disadvantaged, and finally bilingualism are some of the key components in the education of (Mexican) Americans. (p. 36)

Language has a central role in the formation of the social and psychological subject. Language is part of an ethnic identity that *inherently* identifies and unites a group of people. Consequently, language difference can serve as a form of social cohesion/resistance for ethnic groups. (p. 147)

There are unconscious mental processes—for example, such as choosing a language (Spanish or English) for a particular social setting that can be often be “unconscious and spontaneous” (Smith, 1999, p. 279). “The notion of awareness itself implies the dichotomy that there is a mental/cognitive state where there is lack of or presence of awareness” (p. 162).

Further data collected in in-depth interviews from the authors of these studies can illuminate the strategies followed to make the bilingual researcher conscious of their responsibilities with local and cross-language/cross-cultural communities.

Strategy Five: Choosing Not to Present Bilingual Texts by Bilingual Researchers With Non-English Data

The author of this study was an “insider” (Siswo, 2004). A part of the training department in the company, he interviewed fellow trainers there. Language was not an issue here between researcher and subjects, and he presented his results in English, not mentioning any situation regarding translation issues or other related language problems.

The only comment regarding language is in the methods section where he mentioned the following.

Another reason for the shortage of studies may pertain to the language barrier between a researcher and his/her informants, particularly for one who is an outsider or from other countries. It may be surprising for some to learn that the national language of Indonesia, Bahasa Indonesia, is the second language for most Indonesians. This is understandable; however, as their first language is mostly the local or native one, depending on where they live or with what tribes they are associated. (Siswo, 2004, p. 26)

The situation does not affect the author, as an insider; he has the advantage of native language in which to conduct the study. Interviews with this researcher is an obligatory next step to understand the situations faced during the collection and analysis of data in his native language and then publication of his dissertation in English in an American university. Clearly, for this author, his primary set of stakeholders is the dissertation committee rather than a local, in-country audience.

Yang (2005) followed the same strategy. Actual data in her native language (Chinese) were not included in the dissertation, except for three appendices included at the end of the document, which include interview participant consent forms, the interview protocol, and a questionnaire about interviewees and their university. Besides these three documents, there is no other document or data in her native language, even though the researcher conducted the research in her native language. But mention of the implications of this situation and suggestions with regard to it can be found in the dissertation.

Yang (2005) does, however, explain logistic details of how she handled interviewing in her native country throughout the document.

Before every interview, the respondent had received a consent form in Chinese explaining the purpose of the study, the rights of the respondent, and all the contact information about the researcher. An example of the consent form can be found in Appendix A and its Chinese version in Appendix B. (p. 73)

Collection and analyses of data in Chinese are also explained by the author.

Most interviews lasted two hours, but three of them lasted more than two hours. Interviews were carried out in Chinese. Interview responses were audio-taped. The researcher made the transcript in Chinese and emailed a copy to the respondent to clarify, expand, and confirm it. (p.76)

She went one step further, "In this study, the interview data were transcribed from tapes into computer files in Chinese" (p. 80) and "units were kept in Chinese to maintain the original language" (p. 81).

The author of this study closed her dissertation with a recommendation for future research considering the situations faced by her during her study with regard to returning to her own country and collecting data in her native language. She opened with personal comments regarding this whole process.

Using a second language to write a naturalistic inquiry research report based on the motherland language is a great challenge for the researcher. When you translate every sentence, you feel so guilty, because you lose much information, which can only be expressed and understood with one's own language and cultural tacit knowledge. So be careful and prepare well, if you want to choose the way the researcher did. (p. 251)

Comment such as the ones Yang (2005) made prompt reflections regarding the certainty of many scholars who might follow this strategy. How many of them are wholly satisfied with the result?

Conclusions

Here we have analyzed several qualitative research works where the authors have decided how to present the results of their research when the study has been conducted in a cross-language or/and cross-cultural environment. Following one or another strategy depends on one's data, participants, resources, purposes for the written text, particular research situations, and academic/publishing traditions (Temple, 2006a). In addition, the strategy chosen will depend on the extent to which the study is framed as an action research project, or shaped by a participatory perspective. The stance of the researcher vis-à-vis her research participants—a political, personal, and professional set of commitments—may mandate the choice of strategy as a natural consequence.

In the case of bilingual researchers and data collected from non-English speaking subjects or communities, we favor the use of bilingual texts for the analyses and presentation of data. Studies suggest that units (e.g., quotations or actual pieces of qualitative data) be presented in the original language as well as in the language for presentation—many times in English—supporting the idea that the local or indigenous-speaking reader will have available the complete meaning of the unit and its context. Some meanings, interesting but not useful to nonlocal audiences, may carry enormous significance for local consumers of the research, simply because the words may tie into larger events, circumstances, customs, issues, problems, or relationships. Nonlocal consumers of the research cannot know what kind of actions will be triggered via the original language or what social action may be prompted. Only local users can understand what the words, especially untranslatable, idiomatic terminologies, might mean, or what positive forces might be enabled (González y González & Lincoln, 2006). Even when researcher/translators continue explaining how they approach the context of their participants, looking for personal memories and other strategies can help in a closer interpretation of data.

We seek in subsequent research to explore what additional plans for publishing journal articles drawn from the dissertation research, but published in the originating language, the graduates (and now new faculty) have made. We hope to identify the kinds of non-English outlets a small sample of our international students have chosen for their local audiences, research participants, communities, and stakeholders.

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