

Ethical moves: innovation in qualitative research: an example of an ethical and effective cross-cultural research methodology using video

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Abstract

This paper tells the story of a journey to create an ethical space in order to develop a collaborative, cross-cultural research methodology.

The “ethical space” is a concept, a process that unfolds, that is inclusive of a series of stages from dialogue to dissemination of results, each played out in many different codes and relationships at the level of research practice. (Ermine, Sinclair & Jeffery 2004, p.21)

Researchers strive for ethical practice and where research is conducted across cultures developing an ethical practice can be a learning journey in itself. In a search for methods and tools to use within such an ethical space, one non-Indigenous researcher undertook a small project with three ex-students, now successful classroom teachers. In this project, the issue of ethical practice was as important as the research question itself, and an issue for constant reflection.

Qualitative research and collaborative methodologies have been noted as the most effective and appropriate to use in cross-cultural research (Ermine, Sinclair & Jeffery 2004; Henry et al 2002). It has also been predicted that the use of visual methodologies will be an expanding area of development (Denzin & Lincoln 2005). Just what this looks like in practice is not entirely clear. There is a small but growing literature detailing research projects that have used these approaches, but very little has been written on the specifics of methodologies that have been developed.

It is the assertion of the researchers in this project that the tools and methods of analysis themselves also need to sit within the ethical space. In this paper, the researchers reflect on their research journey and detail one such methodology that emerged from their collaborative endeavour. This work used video footage and storytelling to create a powerful and effective tool to answer the research question at hand and provides a useful map for others wishing to undertake such a journey.

Introduction

Qualitative research and collaborative methodologies have been noted as the most effective and appropriate to use in cross-cultural research (Ermine, Sinclair & Jeffery 2004; Henry et al 2002). It has also been predicted that the use of visual methodologies will be an expanding area of development (Denzin & Lincoln 2005). Just what this looks like in practice is not entirely clear. There is a small but growing literature detailing research projects that have used these approaches, but very little has been written on the specifics of methodologies that have been developed.

In this paper, a small group of researchers reflect on their research journey and detail one such methodology. This work used video footage and storytelling to create a powerful and effective tool to answer the research question at hand and provides a useful map for others wishing to undertake such a journey.

‘Cross-cultural collaborative research is “where [the cross-cultural] research participants and the researchers are equal partners in the research process and where all parties benefit from the research” (Gibbs 2001, p. 674 in Hepi et al 2007, p.39).

The project was guided by the principles of ethical research as given by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS).

7. Indigenous researchers, individuals and communities should be involved in research as collaborators.’ and that ‘...Research on Indigenous issues should also incorporate Indigenous perspectives and this is often most effectively achieved by facilitating more direct involvement in the research. (AIATSIS 2000, p.12)

The paper will present the team’s research process, including the theoretical positioning for the work, a detailed recounting of the methodology which was developed and personal reflections from the researchers themselves. In this way, it is intended that this paper will serve as a continuation of their journey into ethical space.

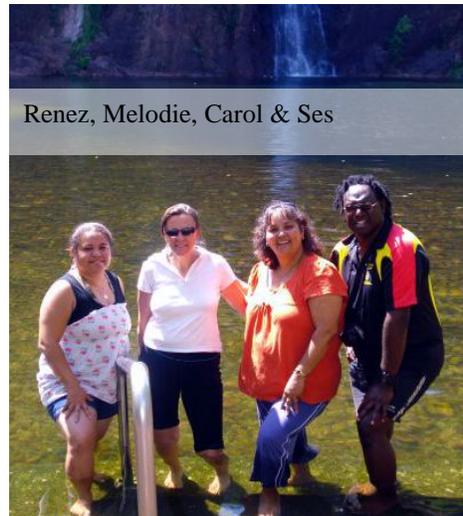
The “ethical space” is a concept, a process that unfolds, that is inclusive of a series of stages from dialogue to dissemination of results, each played out in many different codes and relationships at the level of research practice. (Ermine, Sinclair & Jeffery 2004, p.21)

It is the assertion of the researchers in this project that the tools and methods of analysis themselves also need to sit within this ethical space. In the team’s search for methods and tools to use, the issue of ethical practice was as important as the research question itself, and an issue for constant reflection.

The methodology presented in this paper presents one successful method of ensuring that Indigenous ways of making meaning become the central tool to data analysis.

Who are we?

The research team consisted of three Indigenous classroom teachers and their non-Indigenous lecturer and their research centred on the teachers' reflections of their training.



Renez Lammon

My name is Renez Lammon and I originally come from a small, rural town in North Queensland called Ayr. I belong to the Juru clan, which is a part of the Birri Gubba Tribe. The Juru clan is the local clan that are located in the Burdekin area. I grew up in Ayr and completed Year 12 at Ayr State High School. After completing Year 12 I chose to study education at the Batchelor Institute of Indigenous Tertiary Education. I completed four years of study and graduated with a Bachelor of Education in 2005. I am currently living in Katherine and work as a primary school teacher.

Carol Bennell

I am originally from Marble Bar which is situated in the East Pilbara region of Western Australia, otherwise known as the hottest spot in Australia. I am from a large Indigenous family who are a very close knit family. Growing up in Marble Bar was a very treasured time in my life. Being a very small community town there wasn't a lot on offer in education. I did my primary schooling in Marble Bar until I reached Year Ten. The family then moved to a much bigger town, Port Hedland, which is situated two hundred and fifty kilometres inland. This was a huge move for the family, but I coped well and settled into my new school. In my heart I always wanted to be a teacher. I believe this was my calling. I related to children and especially wanted to work with my people in better educating and seeing that no matter where in life you come from, you have a dream it can become reality. My role model during my teaching degree was my oldest sister. She was an inspiration as she was a qualified teacher too.

I decided to do the degree through Batchelor Institute of Indigenous Tertiary Education (BIITE). Years before I enrolled in a University in Perth Western Australia, but found it was way too big for a little country girl, and felt out of place and uncomfortable being surrounded by people from all walks of life.

I knew that BIITE was a unique place especially designed to better educate indigenous people and knowing the culture and pride was a part of BIITE's philosophy. So this was the place I wanted to complete my degree in Bachelor of Education in Early Childhood. I am currently working in a school of 520 students in Hedland (WA) as an Early Childhood Teacher. I have been teaching for four years and it feels that I am now living my childhood dream of educating young children and I hope that I am an inspiration to my students.

Ses Zaro

My Indigenous connection is of Torres Strait Island (*Mer Island*) on my father's side—South Sea Island (*Tanna Island*) and of a local clan in the Burdekin area (*Ayr*) called Birri Gubba through my mother's side. My tribal group within this clan is the *Juru* mob. I had a religious upbringing and am the second eldest in my family of nine children seven boys and two girls. I completed my primary years at Jarvisfield State School and then went on to graduate

from secondary school at Ayr High. I furthered my education with the Burdekin TAFE, completing my Certificate IV in arts. I first worked as a Homework Class Co-ordinator at Ayr State School and then held other jobs as a teacher's assistant (TA) at Ayr High (*public*) and at the Burdekin Catholic High School (*private*). As I worked as a teacher's assistant at the secondary schools, I saw the necessity for Indigenous educators to be there for our Indigenous students.

In my secondary years I came across a teacher who was very prejudiced towards my Indigenous nationality. He told me all you blacks are the same and that I would not be anyone or anything after I left that school. With those words embedded into my mind it then became a passion of mine to prove this person wrong and to show him that I can be *someone*, I can be *anything I wanted to be* and this then motivated me to become a teacher. I looked for suitable universities on the web down south, around Australia, and then found an advert in a newspaper at our local library about Batchelor Institute of Indigenous Tertiary Education (BIITE). It was the vision statement of BIITE that grabbed my attention straight away. *"A unique place of knowledge and skills, where Aboriginal and Torres Strait Islander Australians can undertake journeys of learning for empowerment and advancement while strengthening identity."*

I knew I had to study at Batchelor Institute to complete my Bachelor of Education (Primary). I knew I could advance and skill myself academically but also strengthen my identity, and empower myself as a strong professional Indigenous Australian.

Melodie Bat

I am a non-Indigenous teacher and I've been working in Indigenous education in the Northern Territory since 1994. I worked with Ses, Renez and Carol in their teacher training at Batchelor Institute in the Northern Territory—Australia's only national Indigenous tertiary education provider. Currently, I'm on leave, completing my doctoral thesis, which is in the area of teacher education. As part of my doctoral work, I asked the graduate teachers to work with me in developing a research methodology that was both effective and ethical.

What was our intention?

There were two aims in this project. The first was for the team to work together to answer the research question and help contribute to improving teacher education and the second was for the team to develop a new way of working together to do this research.

Qualitative researchers in the next moment will face another struggle, too, around the continuing issue of representation. On the one hand, creating open-ended, problematic, critical, polyphonic texts, given the linearity of written formats and the poststructural problem of the distance between representation of reality(ies), grows more difficult. On the other hand, engaging performative forms of social science can be difficult in many venues. (Lincoln & Denzin in Denzin & Lincoln 2005, p.1124)

To respond to a research question

The question that was being asked was *'Why Batchelor?'* All three graduate teachers could have studied at any of Australia's teacher training institutions and yet chose to travel large distances, leaving their families behind for significant amounts of time, to go to the Northern Territory to study. Through this work, the teachers hope that further insight into effective Indigenous education will be gained.

To develop a research methodology

Critique of research processes serves as a ray of hope that the intellectual community is not oblivious to impacts of a research regime that operates solely from a Western standpoint on the Indigenous community. (Ermine, Sinclair & Jeffery 2004, p.9)

Initial contact involved a phone call from Melodie to each teacher to talk through what she was aiming to do—to find a way to work together to help think about teacher education and to do it in a way that made sure that everyone's voice was present in the work. The conversation centred on the intention to make use of collaboration rather than participation. In this project, there was one research team with each member having a different role, with Melodie taking the facilitating role and the whole team working together, exploring this emerging methodology.

The emerging methodology

Unless Western knowledge orthodoxies are interrogated, the basis of their power will continue to reproduce the colonised as a fixed reality, including the subtext of Indigenous *Intellectual nullius*. The struggle for Indigenous intellectual sovereignty is to move our humanness, our scholarship, our identities and our knowledge systems from invisible to visible. (Rigney 2001, p.10)

In this work, video footage was used as a way to record individual reflections and responses to the research question. The initial interviews were done individually and then, during one of the school holiday breaks, the team came together in Batchelor to work further on the project. During that time, it was decided to make a new movie that told the teachers' learning journey. This movie then became the final product of the project.

At all phases of this work, there was a dialogue about *how* the team was working together to make sure that each person's voice was heard. A way of working together evolved that was both ethical and effective. Each part of the methodology will be presented in turn, giving more detail about our approach and will include a reflection on the process.

Cultural safety

One of the concerns raised about the project when it was being conceptualised was the issue of power relationships (Hepi et al 2007; González & Lincoln 2006; Henry et al 2002). Melodie had been the group's lecturer and it was her that was organising the project and managing the funding and arrangements. She also had developed a greater knowledge around research theory and practice. This could have the effect of impacting on the work if any of the teachers felt disempowered through this. The mechanism that was established was to ask an Indigenous teacher working at the Institute to act as 'aunty'. If there were any problems at all then the teachers could go and talk with their aunty and she would help get it sorted.

Although Aunty was never called on, the act of having this system in place was empowering for the research team and reassuring that Melodie was considering cultural safety as an important part of the work. The teachers reported that they felt it was because they knew each other so well over their four years of study together that they could talk through any issues and decisions as it was needed. This working relationship and friendship is important to the teachers and made the whole project possible.

The final methodology

There were five main phases to our work:



1. Individual interviews

To begin with, Melodie visited each graduate teacher who had agreed to collaborate in the project and conducted video interviews. The questions were developed with Renez who was the first teacher visited. These questions were then used with the other teachers. The set of questions, below, could be loosely separated into four main areas, although this distinction was not made during the interviews and the list was used more as a checklist to see if all these areas had been talked about. This did not limit what the teachers could discuss. The general technique was to get each person talking and keep them talking.

Individual interview questions

Personal and cultural information

- Tell me a bit about yourself.

Batchelor Institute—why Batchelor?

- What course did you study?
- Why did you choose Batchelor?
- What did you like about studying with Batchelor?
- What was hard about it?
- Batchelor calls itself unique—what's so unique about Batchelor?
- What advice would you give to new students?
- What advice would you give to Batchelor Institute?

Degree program

- What did you like about the course?
- What was hard about the course?
- Did you ever nearly give up?
- When you started your degree, what were your goals?
- Did this degree get you there?
- What did you think about the workshop model/lecturers/materials/travel/academic requirements/literacy/assessments?
- Was any of your training community-based?
- What did you think of pracs?
- What did you think of the support you got?

Teacher preparation

- Do you think it prepared you for real life teaching?
- Were there any gaps?

In Melodie's file notes about the interviews she noted:

We talked about process and order and decided we shouldn't share the initial interviews with the others, but keep everyone's completely separate until we got them all and then send out a DVD with all the footage before everyone comes together in September.

This first interview with Renez, then, was important—the questions were developed and the decision to not share each other's interviews until all had been completed. This way of working, of allowing the methodology to emerge in this way, was an essential facet of this work. It gave much more flexibility to be able to respond to the contributions of all the team.

How we felt about doing those initial interviews

In an evaluation session at the end of the project, Melodie asked the question about whether or not these initial interviews were necessary to the research methodology and whether or not the team could have all just come together and done the work. Everyone agreed that the initial interviews were important as it gave each teacher time to think about what they wanted to say as well as giving them an experience of being filmed. It also gave everyone a small introduction to the idea and some of the skills of making a short movie.

Melodie

When I first went to work in the desert and was still being mentored by a colleague, I had to organise a big meeting. My colleague advised me that, for the Anangu people you couldn't just call a meeting like that—you had to have the 'meeting before the meeting'. This meant going round the community and sitting with different family groups to talk through what the meeting was about and what decisions needed to be made. This proved to be a very effective communication technique as it gave people a chance to talk things through with their families and elders and they could come to the meetings with all that knowledge and decision making process behind them. It also gave people an opportunity to discuss issues deeply in their home language, usually Pitjantjatjara, before they had to discuss it in English, a subsequent language for all families in that community. I began to see that these initial interviews were the 'meeting before the meeting' about the research question and presented an effective way of working.

Renez

I was both excited and nervous when Melodie came to interview me. I was the first to be interviewed. I had to think about some questions that Melodie would ask me in relation to the project. These questions were then going to be asked to the other participants. Being interviewed was an experience in itself. I was a bit nervous and my voice sounded shaky. It was a good opportunity for me to get a feel for being in front of the camera. We decided that we would not show everyone our answers until we had all been interviewed. I suggested this as people interpret questions differently and will answer them in their own way. It's good to hear people's first answers without them being influenced by other people's answers. After this initial interview I sat down and thought about the questions a little bit deeper and I thought about all of the things that I could have said. I made a note of these points so I could review what I said at our meeting in Batchelor. The initial interview was a good starting point. I could then think about my answers and reflect on them.

Ses

I liked the way Melodie used a communication technique from a colleague that advised her about holding meetings with the Anangu people from the desert. Melodie used this same technique with me via email, mobile and one-on-one interviews. This gave me time in between meetings to think deeply about each question before the real production of the movie started. Some of us need time to think before answering questions.

Carol

Having Melodie come to my home town first and discussing the questions was great. It gave me the opportunity to practise sitting in front of a camera and talking and taking away the 'shame' of being interviewed. Melodie also informed me of what was to happen once we all got together in Batchelor so I knew beforehand what was wanted of us. I found this to be a very important technique.

2. Reviewing the initial interview footage

After all the initial interviews were completed, Melodie tried to send the footage out to everyone so that they could see it before they all came together. Unfortunately, the first of many technical issues was encountered and, despite her best efforts and some expert assistance, this could not happen. We think that it would have helped if everyone could have had time to see these interviews ahead of time because watching each other's footage sparked new ideas and things each other hadn't possibly thought about. As it was, the team came together at Batchelor and watched the initial interviews.

Ses

Watching those initial interviews of my peers Renez and Carol at Batchelor Institute brought back a lot of memories of my studying years with them, the lecturers and the Institute itself that I had forgotten or not thought about. It also helped me gain insight into how I should or may have answered this question in another way. We learnt and bounced off each other and said I want to answer that question again; I wanted a better background; I should have sat this way and so on. But being there also with my peers gave me more confidence. I was relaxed, excited and then collaboratively committed to this project.

Carol

Sitting and watching the first initial interviews was first embarrassing, seeing and hearing yourself on television took a little getting used to. It was very interesting to hear what the others said, because we did find there were a lot of similarities in what we talked about and common themes were coming up. Some issues came up were sad and we got a little teary but it was great to hear the struggles and subjects each other discussed in their original interviews with Melodie.

Renez

Watching the initial interviews was a great experience. We all got to see how each person interpreted the questions. It seemed that there were common themes in our interviews. It took a while to get used to watching yourself on the screen but after a while the novelty wears off and you start to listen to what you are actually saying. It was here that I realised we were all telling our stories. Even though I knew Carol and Ses quite well, I hadn't heard them talk about themselves and it was interesting to learn about their learning journeys. I listened to the reasons why they became teachers and what their motivations were and I was blown away at how inspirational their stories were. I got a bit emotional at times, listening to what they had to say. We shared tears of sadness and tears of joy. We all had a story to tell and each was unique. I felt proud to be part of such a distinguished group of people. As I was watching, I thought about what I would say if the questions were asked to me again.

As the teachers watched the footage for each person, a running list was kept on a whiteboard. As someone said something that was thought to be important—or was something that the person felt strongly about, a note was made with the topic and the time on the timeline. All this information was transcribed on the computer and then at the end common themes were identified.

Common themes

- Intro's and personal background
- Schooling
- Goals
- Inspiration/Role model
- How we found out about Batchelor
- Why choose Batchelor
- Uniqueness
- Both Ways
- Cultural Identity
- Travel
- Workshops Deliver/Model
- Hands on Learning
- Lecturers/Support/Resources
- Academic Level
- Community Based
- Reflecting/Presenting/Assessment
- Pracs
- Philosophy
- Prep for real life
- Gaps
- What you like
- Friendships
- Stories
- Advice

As can be seen from this list, much of it reflects the original questions but is not an exact match. At that point the team thought that the next step of the methodology would consist of taking grabs from the original interviews and putting them together to make a new movie, a documentary. As it turned out, the same technical glitches that had been experienced earlier meant that it was impossible to just edit from that footage.

The technical issues turned out to be a fortuitous thing because it meant that there was more freedom to allow the methodology to continue to emerge, rather than being constrained by how Melodie had originally envisaged it might work. It was also at this time in the process that Melodie, who was filming the entire process, realised that she was in fact, trying to control too much and so she sat down and let the teachers have more space to think and work. This moment of realisation within the team finds resonance with the advice given by Karen Martin.

Since the assumptions upon which research is based vary according to worldview of the researcher, then the criteria, categories and themes devised for data analysis will further entrench a worldview difference when working with in Aboriginal lands and/or with Aboriginal people. In what is essentially a process of making meaning from the collected data, categories, themes and patterns based on western ontological and epistemological criteria, lack 'cultural' rigour in using categories, themes and patterns. The Indigenist researcher draws upon his/her Ways of Knowing, Being and Doing to identify and categorise data, using internal logic as criteria and referents. (Martin 2003, p.6)

The Indigenous members of the team, then, were able to analyse the initial data from their own standpoint.

To begin their work, the teachers developed a set of principles of practice to guide them. These principles, whilst being acknowledged as possibly superfluous in a small group of three, did in fact occasionally get referred to and gave the group an external framework to help guide their individual contributions and work within the team.

Our ethical principles

- Recognition and strengthening of established working relationship
(This principle was felt to be important to acknowledge that there was in fact an existing strong personal and professional relationship in place.)
- Respect everyone's ideas and opinions
(This principle for group work highlighted the need for mutual respect.)
- Collaborative working environment
(This principle was about being able to work together, sharing ideas, valuing each other's opinions and ideas; it was also about being accountable for the tasks each person was working on.)
- Be open and honest
(This principle was about making everyone feel safe and comfortable when sharing ideas and opinions, especially when giving constructive feedback.)

3. Making a movie together

The next step was to take the themes that had been identified from watching the initial interviews and use them to construct a storyboard for the movie. As the teachers had been watching the initial interviews, Renee noticed that when people were answering questions they were recounting their learning journeys. She noticed that the questions seemed to merge together in a way to enable each person to tell their story. And so, the metaphor of the learning journey was used to help construct the storyboard. It was felt that it was better to tell the story in this way rather than try to use the themes or the original questions, because this felt more natural to the teachers.

Storyboard

Introduction

- Who we are
- Where we come from/schooling
- Why we chose Batchelor
- Uniqueness
- How you found out about Batchelor
- Travelled with a friend

Goals and Inspiration

- What did you hope to achieve
- What were your goals
- Who inspired you

Previous Experience

- Comparing different universities to Batchelor/personal experiences

Studying at Batchelor

- Cultural Identity
- Workshop delivery/model
 - Hands on learning and community based experiences
 - Lecturers and Support
 - Resources
 - Academic Levels
 - Students Reflections/sharing ideas and resources

Life after Batchelor

- Where are we now
- Degree
- Where are we working
- Preparation for real life teaching – how the course prepared us for real life teaching
- Gaps

Reflections

- What we liked
- Friendships
- Stories
- Advice for future students

(Note: Shaded areas are individual videoing and the rest is shared ideas/info)

Before each section was filmed, it was discussed and additions or edits made to the scripts that had been developed. The teachers did all the filming themselves and Melodie withdrew to a more facilitative and support role. This was an intense period of working and the final 27-minute movie was completed. From watching the initial videos to the final completion was four very busy days. The one thing that couldn't be changed much at editing was any audio issues and so the team learnt that if the audio is compromised from the sound of cicadas, to give one example, then it can't be fixed back in the computer lab.

5. Share the findings: movie and papers

Melodie did some final work to turn the imovie into a dvd file and then sent it out to the rest of the research team to comment on and to decide on any changes that we wanted. Everyone was very happy with the final movie and permission was given for its general release.

We all then had our own copy of the movie to show to our friends and family and Melodie conducted two seminars in Darwin—at Batchelor Institute and at Charles Darwin University in order to share the work. And then we wrote this paper together.

Melodie:

I was really concerned about the fact that I was showing the movie by myself. Although I had worked on the movie as well, it wasn't my story. It was however, part of my responsibility to fulfil the obligations of the research project, which included showing the movie and writing papers. We had discussed this along the journey of our work together, but I still struggled with it. I know it wasn't practical, from a financial point of view, to bring the whole team together—and they are all very busy teachers with classes that they are responsible for, and yet it didn't sit well. This paper is being written for the AARE conference. It is my intention that the whole team should present our work at that conference.

Carol:

Knowing that our short movie was being shown by Melodie in Charles Darwin University and Batchelor Institute, I personally felt proud of how far we had come and how hard we had all worked together to gain this success. It would have been a great honour to have been at these showings in case the viewers themselves wanted to ask us questions personally on anything about the short movie. When we were informed by Melodie how the movie had had an emotional impact on some fellow BIITE lecturers, this was very rewarding.

So because of this I think it is very important and if possible that all of us be together in Canberra to present this research with Melodie. The audience will be bigger and it would be an awesome experience. It will also show how close our friendship is and when all working together we can create amazing short movies using this successful process in research.

Renez:

I agree with what Melodie said and with what Carol said. The movie is a way of having us there, even though we aren't there. Our voices are still being heard. I think it is also good if we are there in person because the audience will be able to feel a real connection with us. It is a real life experience. They can ask us questions in person and we will answer them instead of having Melodie answer them on our behalf.

Ses:

I am alright with Melodie presenting this movie at seminars without me being there. I felt honoured that Melodie would represent me and I have full trust and confidence in her delivery of the movie presentations. I think it is very important that we do travel to Canberra as a group. It's what we collaboratively put together and sharing this experience in a new part of this country, as a group, will be exciting but challenging at the same time.

Conclusion

In this project we were trying to create an ethical space to guide our work and to develop a research methodology that would work in a cross-cultural context, so that the voices of the people working in the project weren't lost. We wanted to make our contribution to the 'collective struggle for a socially responsive, democratic, communitarian, moral, and justice-promoting set of inquiry practices and interpretive processes' (Denzin & Lincoln 2005, p.1122).

The methodology that emerged through our work together is one that could be used again as an effective and ethical tool for research.

Carol

I thoroughly enjoyed working together doing this movie and sharing the experience with my fellow teachers. The collaboration we all did, gave us real life experience in the process of this research that needs to be seen and used in the future. I feel we did achieve what we wanted but having the space to change things if it didn't work out was important e.g. audio problems, files to big to email back and forth...

Melodie

Working with the graduate teachers on this research project taught me many things. One of them was to trust myself, that it was possible to take an ethical intention and follow it through, even though if at times it took personal integrity and trust to keep things going. I also learnt that the results of working in this way are so much more rewarding and authentic.

Ses

I am feeling really happy about what we have accomplished collaboratively in such a short time. Our discussions and communications via emails, text messages, phones, computer work, video work, meetings and interviews have all been very productive. The way we developed our research methodology by effectively working together is the best way to accomplish a task ethically and decently and with a positive outcome. Overall, I do believe we achieved the development of an ethical and effective cross-cultural research methodology in this project, which has resulted in a dvd, made with everyone's involvement.

During my study years at Batchelor Institute the studies were both-ways learnings. The lecturers were very supportive, understanding and resourcefully skilled. They knew how we learnt. They accepted us for who we are, they trained and skilled us powerfully for our profession as Indigenous teachers.

Now, as a professional and educated Teacher I do believe that Batchelor is a very unique place, that can and will advance and skill you in knowledge and skills that can and will empower and advance us academically, professionally and at the same time strengthen our identity. As long as Batchelor is there, it is equipping and skilling our Indigenous people as role models, professionals and leaders whether, remote, rural or urban. Its vision statement will do unto them as it has done unto me. We as Indigenous Australians need to support Batchelor Institute because there is NONE other like it in Australia. This dvd promoting and endorsing Batchelor Institute, about our learning journey at Batchelor with my peers, is about me giving back to the Institute. I am a proud Indigenous graduate of Batchelor Institute and will support it willingly.

Renez

Working together on this movie was a great learning experience. I have grown as a person and also as a learner as well. I think that this methodology will help to work through some ethical issues that surround a lot of research. I felt as though my voice was heard. If you watch a movie, you can feel a connection with the speaker. You see facial expressions, you feel emotions, you listen to the story they are telling and watch how they react. These things stick in your mind. When it is written, these things may not come across so vividly.

This paper has presented an innovative methodology for cross-cultural research projects using video. The use of *ethical space* as a fundamental principle to this work has created a way of working that is both ethical and effective, working to retain the *voice* of those who hold the stories.

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