

Indigenous Open Educational Resources: Respectfully Uplifting Community Voices

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AMANDA COOLIDGE

Okay. Well, welcome everyone. It is wonderful to have so many of you joining us today to listen to a wonderful talk on Indigenous open educational resources respectfully uplifting community voices. My name is Amanda Coolidge. I'm Director of Open Education at BCcampus, and I currently live, work and play on the Sc'ianew First nation, and Beecher Bay First Nation. On Vancouver Island. This morning's facilitator and speaker is Kayla Lar-Son. Kayla is of Métis and Ukrainian settler ancestry originally from Treaty six territory, Tofield, Alberta. Kayla currently resides on the unceded territories of the Musqueam, Squamish, and Tsleil-Waututh Nations. And currently works at the University of British Columbia, where Kayla is the Indigenous program and services librarian at the Indigenous library and the program manager library for the Indigenization program. Kayla is also a co-host of an amazing podcast called the "Book Women Podcast". So thank you all for joining us and I will pass it to Kayla.

KAYLA LAR-SON

Thank you very much. I'm very happy to be here today and giving this presentation. We will start off next slide, please. So I'd just like to acknowledge that I am actually joining you today from as an uninvited guest from the unceded territories of the Musqueam, Squamish, and Tsleil-Waututh Nations, specifically the Musqueam Nation, here on what is now known as the UBC Vancouver campus on the Point Grey campus specifically, I'd also like to take it some time to acknowledge all the communities and the lands that you are joining from in this virtual space and all the folks who have been there since time immemorial. Alright, next, thank you.

Alright. So to start off, I thought it would be really important to locate ourselves and to give you a little bit more of some insight into where I come into this work and how I come to this work and how I understand knowledge is, and Indigenous knowledges is specifically as an Indigenous woman, I think this is very important, especially when we're talking about open educational resources. And the sharing of knowledge is, and sharing of knowledge is that might not be ours and from our own communities. And how we do that respectfully. When we locate ourselves, we do it because it's important as it reconnects ourselves to our people, our stories as a powerful form of cultural resistance and the basic building blocks of having deep relations with one another. So when I locate myself, what I'm doing is asking you and letting you know who is my kin. So letting you know where I come from. I'm from Treaty 6 territory. My mom is a Howse, Favel, Spence, Morrisseau, and Grant, and my dad is Ukrainian settler from North Central East Alberta, all from the same area.

In Cree, in the area that I'm from and in Cree we ask "tânitî ohci kiya?", which means like "where are you from?" Um, not only does it ask where the lands you're from that you're connected with and your connectivity to the land, but it translates almost a where is your where does your umbilical cord come from? Who is your mother? Who is your kin? So asking not only those really important things to Indigenous people, who is your kin and what is the land that you're from. When we do this, we're also able to identify who were accountable to and what lands were accountable to and the lens that we reside on now and the folks that we are on their legs, usually without, but sometimes with permission and the accountability that we have to those communities. So when we do this, it helps us to acknowledge our biases, positions, and connections. Next slide, please.

When I situate myself, I always let folks know that I am from Treaty six territory originally. amiskwaciwâskahikan. So Edmonton, I lived many years there. But also from amiskwaci, or Beaver Hills. I grew up in Tofield, Alberta, and there's a lovely picture of the little town that I grew up in in the prairies of Alberta. These are the shared territories of the Sarcee, Cree, Anishnaabe (Saulteaux), Nakota Sioux, Michif, and the Blackfoot Peoples. So these communities, when they came together, the prairies and form where I add what they inform my worldviews and they have For my understanding of knowledge sharing. Additionally, my connection to the land and my community's reflects my own worldviews and my understandings of things like education, law, governance, relations and protocols. However, being here on Musqueam, Squamish, and Tsleil-Waututh territories, I have to learn the protocols of those nations and how to be here as a good Indigenous guests. And how to not break protocol within these communities. And that's always a learning process, especially coming onto somebody's territory that you're not familiar with. Next slide, please.

Additionally, it's important to recognize where I work and how do I come a little bit more to this work with OERs and working with organizations and with communities for resource sharing and open resource sharing. I work at the Xiw7xwa library at UBC, which is one of the only Indigenous focus academic libraries at a large university in Canada. We are mostly known for our Brian Deer classification system, which organizes books in a way that makes sense due to relationship and geographical sense. We are a library then incorporate Indigenous worldviews into our practice. We use Indigenous librarianship as our core basis. Indigenous librarianship in general unites the discipline of librarianship with Indigenous approaches to knowledge theory and research methodology. Additionally, one of the focuses of Indigenous librarianship is the provision of culturally relevant library and information and collection services by four and with Indigenous peoples. It's also very much so grounded in the contemporary realities of Indigenous peoples for aspirations of self-governance, governance, and sovereignty here in Canada. So really what I do when I come into this work of helping folks with understanding things like knowledge-sharing in OERs. I bring in not only my personal understandings of knowledge sharing protocols, but also my professional understanding of how folks share knowledge and bring in a little bit more of that academic sense to it. Next slide, please.

Perfect. So I've talked a little bit about Indigenous knowledges and Indigenous worldviews. And often when we're thinking about OERs, we're thinking about the sharing of knowledges and worldviews to the public. And this can be done in collaboration with Indigenous folks and should be done in collaboration with Indigenous folks. And we'll talk about that a little bit later. Not everybody might be familiar of what exactly our Indigenous knowledges and Indigenous worldviews and what is the basic understanding of them? Like I said, every community will have a different local understanding of their own worldviews and their own knowledge is, and how they should be shared or not shared and will have their own words of also say, what knowledges are and what worldviews are. Though this is a little bit more of an academic overview of what Indigenous worldviews and knowledges are. But in general, Indigenous worldviews. Within them, knowledge is holistic and cyclical and dependent on things like relationships and connections to living and nonliving beings. So often we hear this called all of our relations. So the relationality portion of it. So our relations with those who fly the land, those who live in water, and it's often human and non-human relationships within an Indigenous worldviews, there's many truths and these truths are often dependent on individual experiences. Additionally, everything is alive. All things are equal. The land is sacred. Relationships between people and the spiritual world are important. Human beings are often the least important thing in the world. Next slide.

So a little bit more about Indigenous knowledges. Specifically, Indigenous knowledges are evolved from three different forms. So first of all, we have traditional knowledge is, so these are living chronicles of origins, trajectories and achievements of Indigenous peoples. Then we have empirical knowledge is so these are careful observations to humans and non-humans. So often these are ecological and accumulated over time and then revealed knowledges. So these can be knowledges that are sometimes revealed through things like dreams, visions, and intuition. Next, here are some characteristics of these knowledges that we just spoke of. In general, there are about five characteristics of Indigenous knowledges. So often they are very personal. They can be orally transmitted with exceptions, experiential. So these can be things like experiences on the land. You can't actually know without being there, without being there and not all of your senses are activated. So I can show you a photo of my hometown of tow field, Alberta. But unless you've actually been there before and you've experienced the smells of the fields growing, growing around you. You felt the feeling of wheat between your hands. You've felt the fresh dirt after a rainfall, you can actually experience being there by just saying a photograph of it. Often knowledges are also holistic, so it brings together again the spiritual and the physical, the inner and the outer world. And in some cases, these knowledges are also narrative. So using metaphors to present moral choices and self-reflection. Next. So different types of Indigenous knowledges. So these are how Indigenous knowledges manifest and we see them used are kinda see the manifesting in everyday circumstances. Next slide please.

So the first that we think about our traditional knowledge is so traditional knowledge is our knowledge is that our know-how skills and practices that are developed, sustain, and pass from generation to generation within a community. And they often form part of the cultural or spiritual identity of the group that they come from. And often when we think about traditional knowledges, these are the knowledges that are the most sacred to a community. So often traditional knowledge involves sacred knowledge is within a community contexts. These are the ones that we often try to protect the most. Unfortunately, there are a little bit harder to protect under Canadian copyright law. Every country has different copyright law. But in general, within Canadian copyright law, these are the ones that we have the most challenge in actually protecting is traditional and sacred knowledge is. Next slide, please.

Next we have Indigenous cultural expressions. So Indigenous cultural expressions are slightly similar to traditional knowledge, as they often incorporate traditional knowledge is within them. We can see here the Cowichan sweater. So within the sweater, there might be a traditional knowledges that are passed down on the reason that these sweaters are created, design and what is the meaning or the story behind the design? The intergenerational use of these sweaters, the materials, and why these materials are being chosen are a traditional knowledge. However, the cultural expression that we're seeing here are things like dancers, regalia, designs, and so on. So the specific cultural expression is the sweater itself. So in general, because cultural expressions are a lot more tangible, their physical things, they fit very nicely into Canadian copyright law and Western understandings of ownership and copyright. So we can see here often when we're thinking about challenges to copyright, we hear things like challenges too, of designs such as the couch and sweater here. And we can think about historic cases like TNA when they came out with almost replicas of Cowichan sweaters and how that is actually potentially a breach of copyright within communities. So keep this in mind. I am not a copyright lawyer, so this is just my own understandings through years of research, I'm working with communities, cities, and other experts on copyright law and how Indigenous knowledges fit into them. And also myself being data and knowledge activists within communities and being in a place of privilege where I had the opportunity to learn more about this

and to have my words reach out to many folks like they're like it's happening today. Next slide please.

So the next is biocultural and genetic resources. So there's a lot of work coming out of the protections around biocultural in genetic research is mostly being done by our kin in Aotearoa. So in New Zealand and Maori activists and scientists looking at how we can better protect bio-cultural resources from things like extractive practices. And be able to further protect them under things like copyright law. So biocultural in genetic researchers, resources are things like microorganisms, plant varieties, animal breeds, things like that. So anything that might be used by big pharma, being able to protect areas of land. The knowledge is behind why certain plants are used for certain things. This is very new and growing research that's being done, but very important research for Indigenous communities. As we've said, our connection to the land is so important and the things that come from the land is so important. Next slide, please.

Let's talk about research. So research for Indigenous folks can be one of the most dirty words ever. Indigenous communities have longstanding histories with research and with problematic research practices that are just starting to change. As we know when we're creating things like open educational resources. Often there's a lot of research that goes behind what should be actually incorporated into these resources, or what is incorporated into these resources is based off of research that has already been done by or potentially not by Indigenous people and Indigenous communities. Next slide.

So historically, when we're thinking about research, research that was done about Indigenous communities, research and data and collection was done very much so with problematic practices and there's lingering results and distressed by Indigenous communities based off of this, there's a lack of Indigenous community control in the way in which research and data was controlled and where the data would be stored, disseminated, and destroyed. Additionally, research was often done without any type of informed consent, as there was no such thing historically as research ethics boards. We'd normally didn't see that coming about into, till about the seventies, eighties. But even then it's a newly, it was a newly evolving practice and still is evolving to fit Indigenous knowledges and worldviews into research practices. So often there was this lack of informed consent. And a lot of the research that was done was through a very colonial understandings. So not taking into account Indigenous worldviews over things like what could be recorded and what information should be shared. So this was often done through things like taking photographs of things should be not, of things that should not be photographed. People when photographing individuals was breaking into traditional protocol, as well as recordings of things like ceremonies and events that should not be recorded. Next slide.

However, we've seen very much so a shift in research and a shift in research with communities, as well as Indigenous folks entering into academia and leading research projects with their own communities and having that voice. So often when we're thinking about Indigenous research and research that's done either by Indigenous folks or with communities. It's very much so community-driven to the core. It includes things like all of our relations. So, for example, having the land as almost seen as a person within the research process accountable. And it also brings in Indigenous worldviews into it. Often includes things like Indigenous laws and protocols when doing research. Next slide.

Additionally, within Indigenous research, we have community-centered research. So Indigenous community centered research is often again, community-led, incorporates Indigenous worldviews is purposeful, personal based on relationships and it pushes back against colonial boundaries. A lot of

times Indigenous centered research is focused on resiliency and resistance. So it gets rid of any type of, I'm kinda deficit based research which doesn't take into account Indigenous communities used to be sovereign and resilient. Then as well, it raises up, and it raises up Indigenous voices and people within the research. Often when we're looking at community-centered research, we hear phrases like nothing about us without us. So really bringing in that community aspect and those community understandings and community-centered research is really important in OERs and we'll talk about that later. Or community. Community participation in the design of an OER can be really important. We'll talk about that in a little bit. Next slide, please.

Often out of this research comes data and data. Not everybody is into data. I really enjoyed data and being a data activists. When I first started off in this work, everyone was like data copyright. So boring, but it really isn't, I promise you, when you start digging deep into some of the complexities of research and data and Indigenous communities, it gets really exciting. There's a lot of walls and barriers that we hit as data activists and community activists. But there's a lot of work that's happening and a lot of changes and shifts that are happening so that we can have better relationships with community members. And community members can have their data protected in a way and their stories protected in a way that makes sense. To them, but also shared in a way that also uplifts the community and allows them to be more sovereign. In general, there's about three different kinds of areas. And really data is a blanket. The word data is a blanket, but there's three different areas that we can fit data in. We have data on Indigenous resources and environment, data about Indigenous demographics and social data, and then data from communities. So this can include things like archives, oral literature, ancestral knowledge, and community stories. So really when I'm saying data, I'm talking about a blanket of many things that come out of research or that are used within research. Next slide.

Often when we're thinking about Indigenous community research and data, there's a lot of knowledge sharing protocols that go with it. So often knowledge sharing protocols look like things like based off of ownership and inheritance. So this can be at the community level, the Klan level, the family level, often Indigenous knowledges or earn. It can take a very long time to learn a specific teaching. And sometimes being able to earn this knowledge can be based on things like your age, your gender identity, geographies. So where you come from, seasons often there's a lot of stories, especially from my community. A lot of stories are told only within the winter months. How do we protect data or knowledge sharing through things like OERs when stories are only supposed to be told in certain months, or do we even incorporate that data? Then in some cases, based off of the technique, there can be a knowledge-sharing protocol to that. Often knowledge sharing protocols use collective knowledge is from communities and follow various specific laws from that community as well. Next slide.

Okay, So we've talked a lot about Indigenous knowledges. So let's get into a little bit about OERs and then we'll wrap back around to where Indigenous knowledge is really fit within OERs. So OERs, the five R's of OER. So I'll do a little bit of a breakdown of what exactly these R's for, what exactly OERs are, and what the five R's of OERs are for folks who might not work with OERs on a daily basis or a new to them and what exactly they are. If you have any more questions after this about OERs and OER's within maybe not an Indigenous contexts. I can definitely pass you on to other folks like if BC Campus and other institutions because I am not an OER librarian, I often work with OER librarians and other folks, even for my own understanding and professional development based in this area. Next slide, please.

So what exactly are OERs? Oers are open educational resources. They are used for teaching and learning and research resources that are created with the intention of being freely available to users.

They may include but are not limited to things like textbooks, readings, and courses. Most are covered by licenses that allow for things like remixing and sharing. And what OERs do is it really wants to break down barriers for authors when it comes to publishing, as well as breaking down barriers for things like students. When it comes to paywalls. Because paywalls can be very expensive for folks. It's kinda the basis of what OERs are. They really do incorporate things like sharing, remixing, and we'll get a little bit more into that. Next slide.

Within OERs is about five R's of OERs. And this is from David Wiley. Within OERs. Some of the goals are to retain the right to make things your own and control copies of the content, reuse. So the right to use content in a wide variety of ways. So this could be your class, a website, a study group, etc. To revise the right to adapt, adjust, modify, and alter the content, Remix. So the right to remake, the right to combine the original or revise content with another open contact to create something new and then redistribute. So the right to share copies of the original content, your revisions or other remixes with others. So keep in mind as we're moving on these five R's. So Retain, reuse, revise, remix, and redistribute because we will talk about OERs and the little Indigenous OERs and a little bit of a different sense. And how some of these r's might not exactly fit into Indigenous OERs and Indigenous knowledge sharing. Next slide.

Indigenous content in OERs. This is normally where as a professional and Indigenous librarian, I come in to talk about how exactly do we incorporate Indigenous content into OERs in a way that's respectful to community members. And a way that really uplift those community voices and practices of not doing any more harm when it comes to building relationships with community members. Next slide, please.

I always, especially when teaching students, I supervise students, I teach students. I'd like to remind students that when we're thinking about knowledge, knowledge is power. And those who possess a specific knowledge, they are the ones in power. Often knowledge now is also commodify. When we're thinking about knowledge and monetization, knowledge is there and people make a lot of money off of knowledge. But that's not the case for Indigenous knowledges. That's not what we want. Indigenous knowledges have been used against communities, it's been commodified, it's been commercialized, and it's really harmful practice to communities. We want to change the way in which we work with knowledges and with community members. So that like I said, we're uplifting them and we're reversing or trying to reverse those harmful practices.

So within Canada and Canadian context, and I know there might be some folks who are not from Canada on this call. So it's important to have a basic understanding of Indigenous self-determination and sovereignty in Canada because it does come into play when we're talking about Indigenous knowledge sharing and Indigenous participation in things like the creation of open educational resources. Within Canada, specifically Indigenous nations and Canada are sovereign nations. This means that they are two separate, separate governing bodies living on the same landmass. Here in Canada we have three distinct Indigenous group that are all broken down into their own communities. So we have First Nations, Métis and Inuit, so these are all three different distinct groups of Indigenous folks here in Canada. And even within these groups, we can break them down a little bit farther into different communities.

So when we're thinking about this, also, the Canadian government recognizes that Indigenous peoples have the right to remain sovereign and practice the sovereignty through things like Section 35's of the Canadian constitution. Additionally, within this, we have self-governance. So Indigenous self-government is a formal structure through which Indigenous communities can control the administration, people, land resources and related programs and policies through agreements with

different government agencies at different levels and institutions. So as I've said, the Canadian government recognizes that Indigenous folks, all three groups are able to remain sovereign, sovereign entities. This is not always manifest in the way that Indigenous groups would like it to theirs. This is not always put into place by the federal government. There's lots of complex things that happen within governance and sovereignty and even fighting within the three different groups and so on. So it's a nice thing to say that we are sovereign, but it doesn't always play out that way. And we'll see an example of this. So next slide, please.

So copyright, again, copyright, always talking about copyright because it is very important thing and everyone should do their reading up on Canadian copyright. Especially if you're working with any type of information, profession or your in education. Copyright is very important. So often when we're thinking about Indigenous knowledges, especially traditional knowledges, expressions of traditional knowledge is within Canada, often do not qualify for protection because they are too far, too old and therefore supposedly within the public domain here in Canada. Often the author of the materials is not identifiable and therefore there is no rights holder within the usual sense of the term of rights holder. And often traditional knowledges are seen as being collectively owned by Indigenous groups for cultural claims and not by individuals or corporations for economic claims. So this is why Indigenous knowledge is specifically traditional knowledges have a harder time being covered within Canadian copyright law. However, the government of Canada does recognize that there are issues within Canadian copyright law and is trying to amend and work with communities to amend some of these issues that we are seeing. Changing of laws can take a very long time. I don't know if we'll seek changes to Canadian copyright law in my lifetime. But hopefully we'll see some changes, some transformative changes at work with communities. Next slide, please.

So when we're thinking about Canadian copyright law, Canadian copyright law really does compete with laws that are in place that assert that Indigenous communities here are able to remain sovereign if we do not have control over our knowledges and how they're shared and who shares them, then that competes against our ability as Indigenous people to be sovereign entities in the control of our own knowledges and who, who controls it. So what I like to do and what we see a lot of practitioners and folks.

So academics, researchers, scholars, educators, kind of one of the things that is really moving fast as kind of practice here in Canada and beyond is the practice of Indigenous data sovereignty and the principle of it in general. It is not a law, but it is something that folks are using to help them when working with Indigenous communities and making really informed decision about Indigenous knowledge sharing Indigenous data sovereignty is the principle that Indigenous nations have the right to ownership and governance over data about them regardless of where it is held or who holds that data. So that's really important for folks such as myself, working in a library, working with archival material and data, that ability for Indigenous communities to retain the ownership of information and assert that right of ownership regardless of who holds up knowledge. Additionally, Indigenous nations have the right to govern data in a way that aligns with their own data protocols and laws that Indigenous peoples have the right to access data that supports nation rebuilding. This often includes things like historic documents, that are also contemporary documents and archival documents. So we see a push right now here in Canada for the releasing of things like ovulate records that allow for the finding of residential school grades. This is one of the things that's always under Indigenous data sovereignty is the opening up of archival collections. Pressure that's being put on private collections. All blight records, hospital government records to help communities and finding their lost loved ones. Next slide.

Additionally, there are some organizations that are looking at Indigenous data sovereignty and how to put them into different principles that make sense on international and national scales. So one of those organizations that is taking the Indigenous data's sovereignty lens and then putting it into practice is data, which is the Global Indigenous Data Alliance. So what GITA has done is created two different things, the fair and care principles. So be care and fair, that was already be fair and care. Let's switch that care. So let's start with fair. Fair is open access principles. You might have heard of them before. So fair stands for findability, accessibility, interoperability, and reusable. So that's there. But what Gita has done is they've taken the concept of fair because yes, Indigenous folks sometimes do want their knowledge is to be open. They want to be able to access them. But there is a special consideration taken to Indigenous knowledges. That is care. So fair is open access. Care brings in Indigenous protocols. Cares, dams for collective benefit, authority of control, responsibility, and ethics. So it's kinda fare plus we have that open access part of it. But then we have to add that consideration for Indigenous knowledge sharing protocols and ethics that go behind Indigenous knowledges. Next slide, please.

So now that we've talked a little bit about ownership of information and Indigenous knowledge is. Now we can start thinking a little bit differently about how we incorporate Indigenous knowledges and contents into OERs based off of some very different kind of things and perspectives. Next slide.

So first of all, when we're thinking about OERs, there are some very important questions that we have to ask ourselves, especially when incorporating Indigenous voices into them. So first of all, we have to think about who is driving the creation of this OER? Is it a university, isn't an academic institution that wants an OER? Is it Indigenous community is an Indigenous organization, isn't a government entity. So who exactly is driving the creation of this? Is it even we can break it down further. Is this something like our librarians, the ones creating this OER and identifying the need for it? Or is it an Indigenous educator working in the K to 12 system? Next, we have to look at the communities. Which community are we working with specifically, or whose knowledges are we incorporated into this OER? Is this a next? We can even break that down farther. So is this a Indigenous OER in the sense that it is an OER that we are creating for an Indigenous community to be used within that community for the sharing of their own knowledges. Whether that be something that's created by Elders so that those knowledges can be continued within that community and that might be at risk of being lost? Or is it something that is being created for on-reserve or urban Indigenous children? Or next, we can think of it the other way. Is this an OER that's being created for settler education? That being said. So is this an OER that's being created to teach other Canadians here about Indigenous people or about Indigenous lived experiences and histories because these OERs will look very different from each other. And then also based off of that, who we bring in to consult on these will look very different and how they are shared will look very different.

Next we have to think about the age range. So what exactly is the age range of those who will be interacting with this OER. Is this something that's a little bit more general, that could be something that's used by all different ages. Are we specifically looking at specific grades? Is this something that's going to be used for our elderly community? So what exactly is the age range that this is for? As well as the education level. Are we going to be creating a resource that's meant to be used for university students because the academic language and jargon and the education level will be a little bit different than this is something that's used just for more than general public or as something that is being used for K to 12. Additionally, all of these next so the age range, the education level, and then if it's being used on a national or international scale or even a local scale. All depends, like I said, on the two different types of whether or not it's for an Indigenous community or for settler education. Additionally, there's other considerations. So when we're looking at national or

international, this is when it becomes a little bit more tricky as then we risk bringing in a pan Indigenous lines into it and conflating all Indigenous communities into one here in Canada, which can be really hard because all communities are so different and have different protocols and knowledges, Even languages and community practices. It's really hard to conflate Indigenous perspectives into a national and international, more general OER. Next slide.

Additionally, we have to look at the content and the context of what exactly is being shared within this OER. What type of knowledges are being shared? Thinking back to when we were breaking down what Indigenous knowledge is, are the protocols around sharing them, the context? Is it a sacred knowledge? Hopefully not unless it's like a community controlled OER, I would not be involving any type of sacred knowledge into it unless you had very well documented permission from that community to do so and went through knowledge sharing, maybe ceremonies or protocols to do so. Additionally, again, are there any protocols that we need to adhere to for sharing this information? As I said before, I do a podcast. One of the things that we do within the podcast, if we're sharing stories that are only able to be shared within the winter time is to replicate things will first get permission from Elders and then replicate things like snow falling so that it seems like it's winter all the time. I've seen other things in massive online courses that are being done so that knowledges are able to be shared at all times. We have to be cognizant of those protocols, as well as if there's any consent or specific consent that needs to be from the community for the knowledge to be shared. As well as thinking about if this is primary, so is this coming directly from a community and then we are replicating it. An OER or is this something that we're doing research and we're pulling it out of a book without knowing if there is any consent that was given from the community for this knowledge to be shared publicly. Then also, what is our role in supporting the creation of this OER? And then what is the role that we need to take in knowledge sharing and where the community really is the best. And community is defined in many ways in this sense. But where is the community really going to fit into the creation of this OER and let us know about knowledge sharing. Next slide, please.

So first of all, letting Indigenous people take the lead is probably one of the most important things that we can do. There is a lot of strain put on communities with many different. So when I say letting the community, the community, like I said, can be many different things. So consulting with community might be going directly to a community and consulting with their heritage department, their education department, or with trusted community members within that community. Or when we're thinking about what community Indigenous community members can we help and tap on the shoulder to help us with the creation of OERs. It could be something like an Indigenous educator who's in K12. It could be a museum worker, a librarian, someone who is teaching and things like nightcap or a tap. So the Indigenous teacher education programs, it all depends on what is the purpose of the OER that we're creating. Who would be the best? Also to create this OER. There's two different things about capacity. So in a lot of cases, having community members help us with OERs can create a lot of capacity for communities when it comes to the sharing and transmission of knowledge. But then again, capacity. In the other sense, a lot of communities, especially in light of COVID, don't necessarily have the capacity to help us with every project, especially if it's a project that doesn't directly benefit their community. Communities often have a lot more capacity to help with projects that directly involve them. And support their own nation. And not so much when it comes to other types of OERs. So if we're working in the lens of creating an OER for something like settler education. That's when we go to our other community helpers. So those who might be working, like I said, in K12, education or librarians, et cetera. And additionally, we really want to bring our relationships in, but also to foster and build new relationships when creating OERs. And really, like I said, to uplift Indigenous people. Next slide.

So when I was originally starting to work with OERs and thinking about open educational resources, I really did question the five R's of OERs as they don't make sense to me as an Indigenous woman working with many different knowledges and looking at it from my own worldview. If we can think about all the things that I've talked about within the short time that we've been together, we can see where there really are some problems with the five R's of OERs when it comes to Indigenous knowledges and incorporating them into open educational resources. Next slide, please.

So when we think about OERs and Indigenous OERs, there really are no national best practices or anything like that. It really is based off the localized community that your OERs are coming from and the knowledges that are being shared within this OER. But this is from Chris McCracken and stylized storm Hogan paper that they have written. And these are some best practices that they've identified based off of the community that they were working with in Ontario and they're fairly good to use when creating your own best practices for doing OERs at your own institution based off the local context of the communities that reside on the lands in your area and have been there. And those are their traditional territories.

So the first thing is that relationships must come first. Second is nothing about us without us. Three is to integrate the OCAP principles into OER development. And OCAP is from the First Nations Information Governance Connect FNIGC. And they stand for ownership control, access and possession of Indigenous knowledges and Indigenous content. So OCAP is good for First Nations knowledges and working with First Nations folks, not so much with working with Métis and Inuit. And it's also a training program as well, so you can take OCAP training. Additionally, number four is not all knowledges want to be open, so not everything is open. And then additionally, number five is how information is shared very much so matters when it comes to Indigenous knowledges and working with communities. Next slide, please.

So what I wanted to do was kind of have additionally, when I was, initially when I was thinking about OERs and kind of how we can re-frame the five R's was to take in four different r's that I know of based off of the Longhouse here at UBC and then also the four Rs of Indigenous education by darkness and Barnhardt and see how we can kind of blend those together or meld those together to make our own are for Indigenous OERs that might make more sense for folks when it comes to those knowledge sharing protocols and incorporating them. So the four Rs of Indigenous education and the Longhouse differ a little bit differently. So the Longhouse is respect, Relationships, Responsibility and reverence, and the quickness and Barnhardt for ours, our respect, relevance, reciprocal, so reciprocity and responsibility. So there's just a few different changes to exactly what the four R's are.

So what I did was, next slide please, created the six hours of open Indigenous OERs. So I just added them all together and then tried to re-frame it to exactly how it would work within an OER contexts. So the first that we have is respect, respect for Indigenous cultural identity communities and topics when creating OERs. That's also the respect for Indigenous voices as well. Relationships. So connecting to the concept of all of our relations and relationships buildings within communities. So incorporating relationality, Indigenous relationality into OER creation, but also that relationship-building aspect when we're working with communities. Responsibility, responsibility for the way that we share information. Only publishing within an ethical way and considering ownership protocols and community practices.

The next would be reverence. And reverence is respecting the sacred, not sharing sacred knowledge is from communities. Respecting what we're being told and what we're not being told. Not we don't have the right to know all information. Relevance is legitimizing and incorporating Indigenous knowledges into the curriculum or into OERs only when they make sense. And legitimizing

Indigenous voices as being there as a, as the hierarchy of knowledge is in Indigenous OERs. As well as reciprocity giving back, we want to give back to communities, whether or not that's us getting back our time, giving back resources. So helping to fund communities in their OER creation, as well as giving back through other capacity-building things in many different ways, giving back to communities and providing open access to things that they might not have access. Next slide.

Alright, so what's next? That's a big question. What's next with Indigenous OERs? I think there's a lot of growth within this area. There's a lot of research that's being done on Indigenous OERs. There's folks publishing. I have a book coming up on. Well, there was a call out for proposals for a book on Indigenous OER is that I will be an editor on, and we're seeing lots of folks coming up with amazing ideas talking about Indigenous OERs and even talking about their own creation of OERs. We see Indigenous folks creating OERs, allies creating OERs with communities in different contexts. What really needs to happen is there has to be not only more research done into the practical applications of OERs, but we need to think critically about it as well. So do communities, or why communities? Why should communities use these resources? How do we support communities in the creation of OERs? But also we have to think about how do we support communities with OERs when we have such issues such as the digital divide in the North and connectivity issues for folks. There's also literacy issues as well in some communities, we really have to start thinking about how do we expand this in a way that really makes sense for community, communities and supports them in the best way possible. A lot of this comes down things like funding on larger levels to actually have folks that have the capacity to do this work. Sitting down, doing the research, working with communities, creating things like protocols and best practices for working within specific provinces, territories, or even on a national level. Although that might be a little bit harder. But there is a lot of work that is being done. Next slide.

That's it for me today on Indigenous OERs. Here's my contact. You're more than happy to. I'm more than happy to have people contact me at my UBC email, as well as I'm fairly active on Twitter and that's where you'll see me re-tweeting a lot of things from the Xiw7xwa library or the Indigitization program here at UBC as well as from other community, community focus groups such as the Local Contexts group, Mukurtu, et cetera. And my Twitter is @AuntyLibrarian because I am an Indigenous Aunty Librarian. So please feel free to follow me on Twitter and you can also contact me through Twitter. I look at my messages as well. I am more than happy to answer a few questions as well now we have about ten minutes for questions.

AMANDA

Awesome. Well, thank you so much. And I've attended this presentation a couple of times and each time my note book is full of notes. So thank you so much. We do have a few questions here, so I'll read them out to you.

The first one is, can you clarify how you understand dances to be covered under copyright law? Are you referring to something like video recordings of dances which can fix dances into a tangible object.

KAYLA

Yeah, so I think it's, it's bold. It's the creation of the dance and the knowledge that goes behind the dance. And the meaning would be under copyright law, but not necessarily the video recording of it would be under copyright law. So it'd be along the same lines of copyright that folks can have for dances. Yeah, I'm not, like I said, I'm not a copyright lawyer, but I know the dances do fall under copyright. The legality of exactly how they fall under copyright. I'm not 100% sure under that, but I know that especially within Indigenous communities, dances are owned by specific communities

here. And there's a lot of knowledge and community intergenerational knowledge that goes into why the dancers are done when they're done. And it can take a really long time to learn dances as well. And there's a very spiritual meaning for dancing for Indigenous communities also has a very spiritual component to it. So, from my understanding is that dances are also falling under copyright law as well.

AMANDA

The next question is, I'm wondering if there's an Indigenous research group or network in British Columbia. For those of us who are not directly affiliated with the post-secondary institution.

KAYLA

I'm a researcher for a collective of nations up north and would love to have a group of other researchers to meet with regularly. Yeah, so when it comes to OER, I don't know if there's specifically a group that meets about OERs. I know that there is specifically First Nations. I know that there are groups through libraries that meet on OERs. Those are the ones that I'm most familiar with as I know, Karl, which is the Canadian Association of Research Libraries, has an OER group and they're writing framework because I wrote this section on Indigenous OERs for the framework. But when it comes to actually like education or for research, typically, I think it depends more on kind of what faculty you're involved with or your institution or if you're an information professional, I don't know, BCcampus might actually be a really good research resources to reach out to is they do a lot of educational training and support. So they would probably be the best to reach out to, to see if there's any larger research bodies that are larger groups that come together to help a more, I know more about the archives and the libraries and that's where I'm embedded with, but also some groups like NAISA, which has been Native American and Indigenous Studies Association, would be really great to reach out to, to not necessarily a BC context, they're more international, but they specifically look at Indigenous research. So they might have some folks that are also interested in the same thing or from BC specifically.

AMANDA

Another question is, will the slides be shared so we can all reuse and amplify your good work.

KAYLA

For sure I can do. I can share my slides. Okay, Awesome.

AMANDA

Question is how do the R's of Indigenous OERs fit into the existing open licensing framework? Are they supported or are they a call for copyright reform?

KAYLA

I don't think that they're supported by the ones that exist. Now, I think that might be a very big call for copyright reform on many different angles. The six Rs I have are the Indigenous R's of OERs or something that just randomly manifested from my brain. Although however, like I said for that, I am editing a book and someone else didn't talk about the five R's of Indigenous OERs, which I really piqued my interest because it's a little bit different. They actually took the five R's and rework them instead of creating new ones based off of other ours. So there is some work that's being done around the Rs, but really, I think it is a call for copyright reform on many different levels. And I think not just within open educational resources, but also just in general, copyright reform, especially through things like academia and our own publishing practices, understanding of copyright really does need to be changed, especially if we are going to be upholding things such as Bill C5, which is the UNDRIP bill that was just passed this year, that we should be following that. And then all of our

commitments to truth and reconciliation here within Canada as well. Copyright reform should be put into that. But I think copyright often gets overlooked. And it's also not understood more widely by communities. Copyright and educating communities, Indigenous communities on copyright is fairly new. Communities when I'm talking to them about data, data sovereignty, copyright. Often something that about for the first time, not always depending on the community, but I think in a lot of communities there's other things that they're worried about. Especially with the missing, the missing children, missing and murdered Indigenous women and girls. And 2S+ folks as well as with the sixties scoop. So there's a lot and then also land line claims, land rights. There's a lot of things happening within communities. I think copyright might just be a little bit down the line, but for us as academics and people in places of privilege, I think definitely it is a call for copyright reform.

AMANDA

Another question, do you, or would you be willing to liaise with Indigenous or OER projects in other countries?

KAYLA

Oh, in other countries! Yes, if I have the capacity, I'm a very busy person. If I have the capacity to do it, I would love to hear about it. If not, I'm sure that I wasn't able to connect you with another individual who's also working on OER work as there's quite a few patients, say quite a few of us, but we are a small group that all know that we all know each other. So I might be able to introduce you to someone else who's a little bit, has some more time or might be a little bit more knowledgeable, the specific area that you're working in.

AMANDA

Another one, can you put the names of the research organizations that you mentioned in the chat? I think you said NAISA and CARL?

KAYLA

NAISA, yeah. So the Native American Indigenous North American Indigenous Studies Association, sorry, they changed their name. So NAISA, CARL, I know I mentioned in the presentation data, which is the Global Indigenous Data Alliance. Then also FNIGC, the First Nations Information Governance Connect is another one. I believe that IFLA, which is the International Federation of Library Associations, has information about Indigenous knowledges. And they also have their OER group. And then the other one that governs international Indigenous knowledges and knowledge protection is WIPO. The World Intellectual Property Organization, has an Indigenous knowledges and traditional knowledges section that talks about protocols around sharing knowledges and knowledge protection in the Mormon international contexts.

AMANDA

Final question. To what extent does group rights help move the needle forward when it comes to protection and sharing of a digital Indigenous knowledges.

KAYLA

So group rights, I think actually group rights and group ownership of information actually is where we get stuck a lot here in Canada, as it doesn't fit into specifically Western understandings of who owns information. Especially when we're thinking about things like group ownership of knowledge is doesn't fall under copyright because it is claimed by multiple people, which does not necessarily, that's not a corporation. So it doesn't necessarily fall into copyright. Additionally, when it comes to community ownership, in group ownership, that's often where, especially here or where lawyers get a little bit nervous. It's about cleaning group ownership over knowledge because then many people

can claim it and there can be a lot of discrepancy if something goes wrong with that copyright claim. So I don't think group ownership necessarily pushes it forward. I think when we come collectively together with group voices about knowledge, ownership and why it's important and why it's important to kind of claim or why it's important for Indigenous folks to allow them to continue to claim group ownership. It's important, but it's a hindrance within Canadian copyright law, the group ownership, but it's important for communities as those knowledge, knowledges are collectively owned.

AMANDA

Well, thank you so much. We so appreciate your time and the knowledge that you shared today and just wanted to say thank you so much for a wonderful presentation. And we will post the recording on the Events page at BCcampus slash events. And with Kayla's permission, we will also post the slides.

KAYLA

Yes, for sure. Okay. Thank you. Thank you. Thank you for having me. Ayhay. Thank you.