

# INDIGENOUS OER'S: RESPECTFULLY UPLIFTING COMMUNITY VOICES

Kayla Lar-Son, MLIS

I WOULD LIKE TO BEGIN BY ACKNOWLEDGING THAT THE LAND THAT I AM JOINING YOU FROM TODAY, AS AN UNINVITED GUEST ON THE UNCEDED TERRITORIES OF THE X̱MƏΘḴƏY'ƏM (MUSQUEAM), S̱WX̱WÚ7MESH (SQUAMISH), AND SEL'ÍL'WITULH (TSLEIL-WAUTUTH) NATIONS. I WOULD ALSO LIKE TO ACKNOWLEDGE ALL THE COMMUNITIES WHO HAVE BEEN ON THE LANDS THAT YOU ARE ALL JOINING FROM, SINCE TIME IMMEMORIAL.



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# Locating Ourselves

"It reconnects us to ourselves, our people, and our stories as a powerful form of cultural resistance and the basic building block to having deep relationships with others (Move to end violence, 2017)."

- Who are your kin?
- **ᑕᓄᑦᑦᑦ ᐅᑦᑦᑦ (Tanite oci kiya?)**
- What Lands are you connected to aka where are you from?
- Who are you accountable to?
- What Lands do you reside on now?

**This helps to acknowledge our biases, positions, and connections.**

# Situating Myself

Treaty Six Territory - amiskwaciwâskahikan (Edmonton) and amiskwaciy (Beaver Hills).

Tsuut'ina (Sarcee), Nehiyawak (Cree), Anishnaabe (Saulteaux), the Nakota Sioux, Michif (Metis) and the Niitsitapi (Blackfoot).

My connection to the Land and my community reflects my worldviews and my understandings of education, law, governance, relations, and protocols.



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# Indigenous Worldviews

Knowledge is holistic, cyclic,  
and dependent upon  
relationships and connections to  
living and non-living beings and  
entities

there are many truths, and  
these truths are dependent  
upon individual experiences

everything is alive

all things are equal

the Land is sacred

the relationship between people  
and the spiritual world is  
important

human beings are least  
important in the world.

# Indigenous Knowledges

**Indigenous Knowledges are evolved from (Castellano, 2000)**

## **1. Traditional Knowledges**

A living chronicle of origins, trajectories and achievements of Indigenous Peoples

## **2. Empirical Knowledges**

Careful observations and relationships to humans and non-humans. It is ecological and accumulated over time.

## **3. Revealed Knowledges**

Sometimes revealed through dreams, visions, and intuition.

# Characteristics of Indigenous Knowledges

**Indigenous Knowledges have at least these five characteristics (Castellano, 2000)**

1. Personal

2. Orally transmitted (with Exceptions)

3. Experiential

Ex. Experiences on the Land. You cannot know without actually being there so that all senses are activated.

4. Holistic

Brings together inner and outer worlds (Physical and Spiritual)

5. Narrative

Uses metaphors to present moral choices and self-reflection



# TYPES OF INDIGENOUS KNOWLEDGES

# Traditional Knowledges

Traditional Knowledges (TK) are Knowledges, know-how, skills and practices that are developed, sustained and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity (WIPO, 2021).



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# Indigenous Cultural Expressions

- Similar to Traditional Knowledges but differs;
- Include dances, regalia, design, songs etc.
- Easier to cover under copyright law.



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# Biocultural and Genetic Resources

Include microorganisms, plant varieties, animal breeds, genetic sequences, nucleotide and amino acid sequence information, traits, molecular events, plasmids, and vectors (WIPO, 2020).



A photograph of several open books on a wooden surface, with stacks of books in the background. The word "RESEARCH" is overlaid in white text. The scene is lit with warm, soft light, creating a scholarly atmosphere. The books are of various colors and thicknesses, and their pages are slightly aged and yellowed. The background shows more stacks of books, some with green covers, on a wooden shelf.

# RESEARCH

# Historic Research

Historically Indigenous research and data collection was done with problematic practices. There was a lack of Indigenous community control of the way that research and data was conducted and where the data will be stored, disseminated and destroyed.

Additionally, research was conducted without informed consent and through a colonial understanding, not taking into account Indigenous worldviews on what can and cannot be recorded and how information should be recorded ie. Photos, video recordings.

Community driven

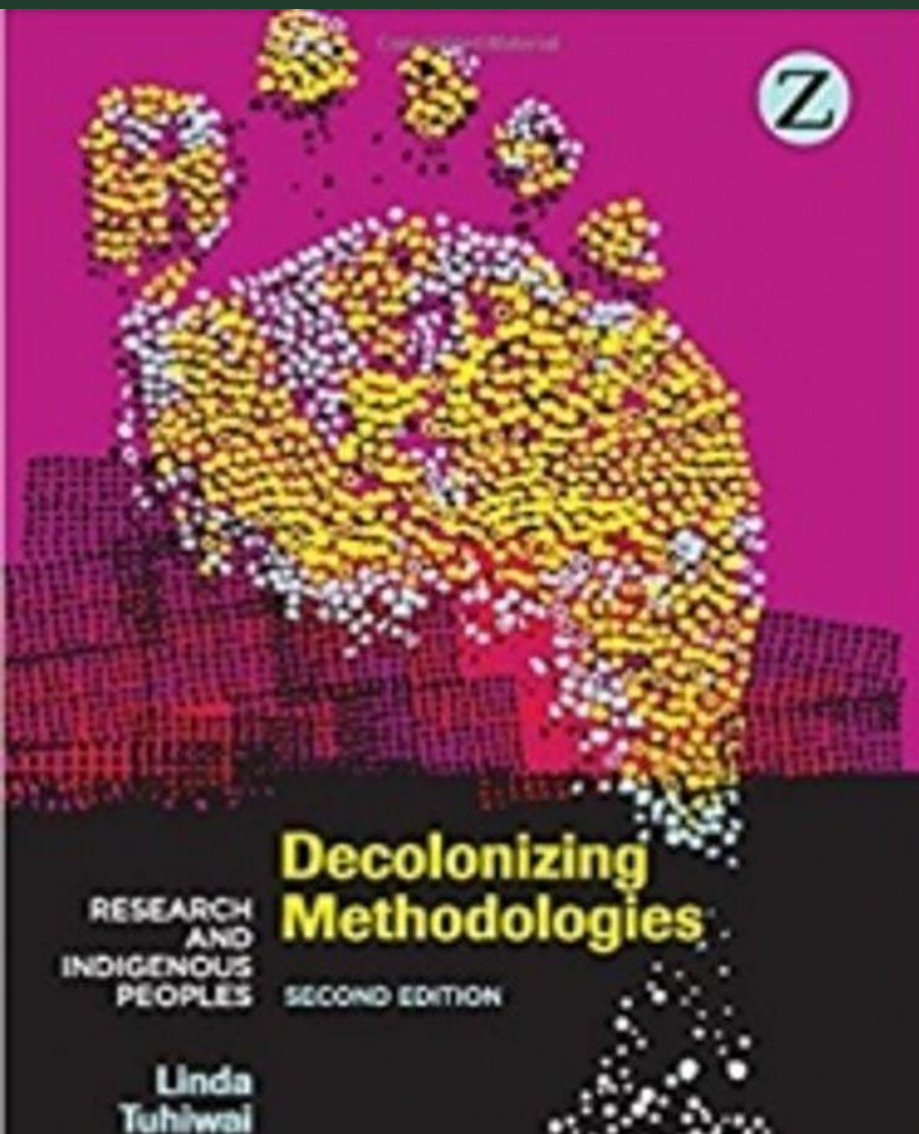
Includes all of our  
relations

Is accountable

Brings in  
Indigenous  
worldviews

Includes  
Indigenous laws  
and protocols

# INDIGENOUS RESEARCH



## Indigenous Community Centered Research

**Indigenous centered research is;**

1. Community-led
2. Incorporates Indigenous World Views
3. Purposeful
4. Personal
5. Based on relationships
6. Pushes back against colonial boundaries
7. Focused on resiliency and resistance
8. Raises up Indigenous voices and peoples



**Data on Indigenous resources/ environments** including land history, geological information, titles, water information

**Data about Indigenous demographics or social data** - legal, health, education, use of services, including Indigenous created data

**Data from Indigenous communities** including traditional cultural data, archives oral literature, ancestral knowledge, community stories

# INDIGENOUS DATA

# Indigenous Knowledge Sharing Protocols

- **Ownership and Inheritance** – community, clan, families
- **Earned**
- **Age**
- **Gender identity**
- **Geography**
- **Season**
- **Techniques** – art, harvesting

These protocols can use collective Knowledges,  
and follow Indigenous Laws

OER'S





# What are OER's

- Open educational resources (OER) are teaching, learning, and research resources that are created with the intention of being freely available to users. They may include, but are not limited to, textbooks, readings, multi-media files, and courses.
- Most are covered by licenses that allow for using, re-mixing, and sharing.
- Break down barriers for authors when it comes to publishing.
- Due to their openness paywall barriers are elevated.

# 5R's of OERS

1. **Retain** – the right to make, own, and control copies of the content

2. **Reuse** – the right to use the content in a wide range of ways (e.g., in a class, in a study group, on a website, in a video)

3. **Revise** – the right to adapt, adjust, modify, or alter the content itself (e.g., translate the content into another language)

4. **Remix** – the right to combine the original or revised content with other open content to create something new (e.g., incorporate the content into a mashup)

5. **Redistribute** – the right to share copies of the original content, your revisions, or your remixes with others (e.g., give a copy of the content to a friend)

David Wiley - <https://opencontent.org/blog/archives/3221>.

# INDIGENOUS CONTENT IN OER'S



**KNOWLEDGE IS POWER  
AND THOSE WHO POSSESS  
THAT KNOWLEDGE ARE IN  
POWER.**

# Indigenous Self-Determination and Sovereignty

Indigenous nations and Canada are sovereign nations. This means they are two separate governing bodies living on the same landmass.

The Canadian government recognizes Indigenous peoples right to remain sovereign and practice self-governance through section 35 of the constitution.

Indigenous self-government is the formal structure through which Indigenous communities may control the administration of their people, land, resources and related programs and policies, through agreements with different government agencies at all levels and institutions.



# Copyright and Indigenous Knowledges

Younging, 2010, p.10 - Issues with IPR and its imposition on TK and Indigenous communities

Expressions of TK often cannot qualify for protection because they are too old and are, therefore, supposedly in the Public Domain;

The “author” of the material is often not identifiable and there is thus no “rights holder” in the usual sense of the term; and

TK is owned “collectively” by Indigenous groups for cultural claims and not by individuals or corporations for economic claims

# Indigenous Data Sovereignty

Indigenous nations have the right to ownership and governance over data about them, regardless of where it is held and by whom;

Indigenous nations have the right to govern data in a way that aligns with their own data protocols and laws;

Indigenous Peoples also have the right to access data that supports nation re-building. This often includes access to government documents both historic and contemporary and archival documents.

# GIDA

## CARE – INDIGENOUS PROTOCOLS

- **Collective Benefit**
  - **Authority of Control**
  - **Responsibility**
  - **Ethics**
- 

## FAIR - OPEN ACCESS

- **Findability**
- **Accessible**
- **Interoperable**
- **Reusable**

THINKING  
DIFFERENTLY ABOUT  
INDIGENOUS CONTENT  
IN OERS

# Who is the Audience?

- Who is driving the creation of the OER?
- Community
- Indigenous, public, settler education etc.
- Age range
- Education Level
- National, international etc.

# Content and Context

- What kinds of Knowledges are being shared?
- Is there any protocol that needs to be adhered to?
- Is there consent from the community to share information?
- Is this primary or secondary information?
- How can we support this? What is the role we need to take?

# Letting Indigenous Peoples Take the Lead

Consult with community and let them take the lead on what content/Knowledges should be included

Build capacity with communities to create OER's at all steps

Build relationships

# Questioning the 5R's of OER's

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# Indigenous OER Best Practices

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1. Relationships must come first

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2. Nothing about us without us

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3. Integrate OCAP Principles into OER development

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4. Not all Indigenous knowledge wants to be open

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5. How information is shared matters

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McCracken and Hogan

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<https://www.ecampusontario.ca/wp-content/uploads/2020/08/OEProject-McCracken.pdf>.

# The 4R's of Indigenous Education and the Longhouse

## KIRKNESS AND BARNHARDT

- RESPECT of First Nations Cultural integrity.
- RELEVANCE to First Nations perspectives and experiences.
- RECIPROCAL Relationships.
- RESPONSIBILITY through Participation.
- <https://www.afn.ca/uploads/files/education2/the4rs.pdf>.

## UBC LONGHOUSE

- **RESPECT** forms the foundation for other values. Respect begins with self and ripples out to embrace family, community, nations, the natural world, and the creator.
- **RELATIONSHIPS** speak to our connection to all creation and the creator.
- **RESPONSIBILITY** is when we understand what enhances wellbeing and what diminishes it, and we take responsibility for strengthening it.
- **REVERENCE** is the meeting of respect and the sacred.

# The Indigenous 6R's of OER's

1. Respect – For Indigenous cultural identity, communities, and topics.
2. Relationships – connects to the concept of all of our relations and building relations with communities.
3. Responsibility – Responsibility to share only when we are allowed, and to publish in an ethical way while considering ownerships, protocols and community practices.
4. Reverence – Respect for the sacred.
5. Relevance - Legitimize and incorporate Indigenous Knowledges into curriculum when it makes sense.
6. Reciprocity – Giving back.



WHAT'S NEXT

# Contact Me!

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