Fall Research Speaker Series: Equity, Diversity, and Inclusion in Research (Nov. 22, 2022)
BCcampus: Research Speaker Series, November 22, 2022
Guest speaker: Dr. Tanya Manning-Lewis
Hosts: Gwen Nguyen and Leva Lee

GWEN NGUYEN:
Good morning everyone and welcome to our second topic of the Research Speaker Series. It's such a wet and gloomy morning on Vancouver Island. But thank you very much for choosing to be here with us today. My name is Gwen and I'm a learning and teaching adviser with BCcampus. So while people are still joining in, I would like to share a few notes, housekeeping items before introduction of our invited speaker and session. This session will be recorded. So you're welcome to keep your camera on and feel free to remind yourself to participants. Live captioning has also been enabled. At the end of this session, we would like to invite you to participate in a short anonymous survey. I will pop the link in the chat and your feedback will help BCcampus with growing, organizing more fruitful events to support teaching and learning in post-secondary institutions around BC. So our topic today is Equity, Diversity, and Inclusion Practices in Research. So the whole Research Speaker Series appeal, like 175 scholars. And this topic only peaked interest of more than 150 scholars. There are actually growing bodies of evidence demonstrating the increasing equity, diversity, and inclusion in research, enhancing the excellence in innovation and creativity in research. So the EDI practices actually strengthen the research communities as well as their social relevance, the outcomes, and the impact of the research. Here at BCcampus, we are also committed towards the EDI practices in work, in teaching, and learning. We don't want this practice just to stop within a statement. So in all our offerings, especially the Research Speaker Series, we would like to invite all scholars, researchers, new or experienced, to come together to talk, to listen, to revisit, and to discuss, and more importantly to act towards EDI practices and other alternative research perspectives in our journey towards enacting and enhancing transformative, assessable, and inclusion in higher education.

So about myself, I came to Victoria in 2015 to pursue my research journey at the University of Victoria. As a human scholar, having lived and worked in different countries, becoming an outsider to both new culture and home culture, I'm sensitive towards the challenges that minorities face in academia as well as any workplace setting. So I'm strongly committed towards creating a more inclusive and accessible education and giving marginalized groups the voices. The next slide, please.

Today I'm joining you from my home office in Gordon Head Saanich on the unceded territory of the Lekwungen speaking people, including the Songhees Nations and Esquimalt people whose historical relations with the land continue to this day. Since I came here in 2015, I fell in love with this beautiful and peaceful place right away. And I have been living here, every day with great gratitude. I would like to share a few lines from my poem. And so I took this courage from Tanya to share her talk and her research story. And this is my poem. From far eastern place, I came here as an immigrant with stories of a Vietnamese golden skin girl who wishes to find her voice and freedom by traversing from the land of possibilities towards the rising sun. I have

nothing but some broken English and a bucket full of courage to learn, love, and nourish my soul. The soul that has no colour but beautiful, like a rainbow, Happy like blue sky over my head, gentle like, green grass under my toes. I want to stop and listen with imperfections, not to respond, but to be changed.

You're invited to share your introductions and territorial acknowledgment in the chat, if you wish. Joining with me today are many team members from BCcampus. And I would like to acknowledge the special presence of my partner Leva Lee. Thank you for bringing this event to life with me. And I also would like to thank Kelsey and Abigail from BCcampus. IT support in the back end today. Now it's time to hand over to our wonderful speaker. The next slide, please.

Dr. Tanya Manning-Louis. So I got to know Tanya as a passionate scholar and inspiring speaker in EDI during one of our first days as a doctoral student at UVic. So we seem to start and finish the program at the same time. And I have always admired Tanya, not only because of her knowledge in multiliteracy, curriculum, and EDI practices, but also because of her bold thinking, her fearless courage as a social justice educator whose practices grounded in compassion and ethics of care. So it is absolutely a delight to invite Tanya to come share and inspire us with her research story today. So here you go, Tanya. Thank you.

TANYA MANNING-LEWIS:
Thank you for that wonderful introduction, Gwen, and good morning to everyone who's joining us. I am coming to you from the Lekwungen People's territory here in Victoria. I am currently located in Kamloops where I am a professor in the School of Education at the Thompson Rivers University. I'm really happy to be here today to be sharing my work that I have been doing for many years with marginalized folks. Just to give you a little bit of background, I am Jamaica. I moved here to Victoria in 2016 to pursue my PhD in curriculum and instruction at the University of Victoria. I've had a wonderful journey here in Victoria. I was very sad to leave to move to Kamloops although I was happy to move on to a new adventure. I have been a teacher educator for many years. I was a secondary school teacher for 15 years prior to moving to Victoria. I was also a lecturer back home in Jamaica for over six years. I have been in the teaching sector for the last 20 years come next year. It's hard to believe, but it's going to be 20 years that I have been in teaching. I've also worked as a substitute teacher here in Victoria for the last five years while I was pursuing my PhD. And it has been the most exhilarating, exciting, and learning experiences of my life. Each day I'm so grateful for the opportunities to be in this, in this field and to share in the learning and knowledge of others every day. Next slide, please.

So today for our session, I have outlined a few objectives that we will keep in mind as we go through the session itself. As we're looking at equity, diversity, and inclusion in research as Gwen has mentioned, this is something that I've worked in for many years. As a teacher back home in Jamaica, it has always been at the core of my practice as I seek to create more equitable opportunities in learning. And after moving here to Victoria, I continue that work. My research itself from my PhD involves working with marginalized populations, and I have continued that work for many years and will likely do so for years to come. And later on, I will share some of that work with you. For today the objectives we're looking at, how we can

generate conversations and how to integrate EDI in research practices. I also want us to have some conversations around how we can demonstrate a multi-voice and multiliterate approach to research that can empower participants. And share some steps on how to make your research a platform for marginalized participants to create, co-create new meanings with you. And we're looking at samples of applications of equity, diversity, and inclusion in research. So these are some of the objectives I'd like for us to keep in mind as we go through today's session. Next slide, please.

Before we engage in equity work, I want to make reference to this quote from SHHRC 2022, which reminds us that all individuals who participate in a research ecosystem must develop a strong understanding of the systemic barriers faced by individuals from under-represented groups, e.g. women, persons with disabilities, Indigenous peoples, racialized minorities, individuals from the LGBTQ2+ community and put in place impactful measures to address these barriers. Now, as we live more in a multicultural society, we have more opportunities to engage in research with diverse folks. And there are many people who are now depending on this kind of research, I would say in the last decade. So I want us to be thinking about how we can overcome some of the barriers of working with some of these folks who we have identified as underrepresented groups. How we can create a platform for these voices to be heard, and present opportunities for them to work alongside us as researchers rather than us doing research with them. So I want us to keep this in mind as we're thinking about how do we remove some of these systemic barriers when we are working with underrepresented groups in research. Next slide, please.

So first, I want to take us through what are some of the EDI expectations in research when we're working with participants from marginalized and vulnerable populations. And later on I'll explain what some of these groups are. First and foremost, we want to think about equity in research, where participants have equal opportunities to access and benefit from the research. The reason I'm stressing this at the beginning of the conversation is that too often we engage in research with participants, but they are not given any opportunity to see the benefits of the research itself. We go in, we conduct the research, we leave, and that's the end of it. I'm hoping that we can provide more opportunities for participants to access the actual research that we have done after we have completed the research. And we provide ways in which they can benefit from the research itself. To give you an example, when I was preparing for my research in Jamaica for my PhD studies, I wanted to work with, I wanted to work with inner-city boys in Jamaica, but I wanted to provide opportunities for them to access the information and research after. I also wanted to make sure they were benefiting from the research itself, and that was not just going in to get the data for my research and moving on. I thought about how could I do this? One of the ways in which I provided opportunities for them to access it. After I completed the research itself, I provided a summarized form of it, and I shared it back with the school, the participants, the teachers, so they had an opportunity to see what were some of the findings that came out of this research. They were able to share that on a larger platform with the school population itself. But also thought about how can I make this research beneficial to the youth? And so as I go through later on when I discuss what I did for my research, you will see where they had opportunities to work on graphic novels. And those young men were able to

share their graphic novels with their school populations, were able to share it with other schools. And I could see the sense of pride it brought. That was, that was one way in which they were benefiting from the research itself. But I also wanted to leave something within that community that would have been a benefit to everyone who participated. So I started a mentorship program where paired youth with members from different professions and that is something that is ongoing. I've also engaged in an out-of-school and sort of resource centre where they can access equipment or materials that help them with their studies. And I feel like that is a way, that's a way in which I'm giving back to the community in some way and also allowing the participants to have opportunities to access the research. It is also important in EDI, taking it on an EDI lens to our research, that we shift from researching on to research with participants. And that was something that was very important to me and is still important to me as I'm engaging in research. Do you remember that we are working alongside our participants, we're not researching on them. As I go through later on and show some of the work that I'm doing, you will see that it is always in collaboration with participants as I'm learning from them. It's important that we share the research, work with the community when we're looking at research through EDI lenses, that a community can see what it is that we're doing and see how they can make use of that research information. I feel too often it stays within the world of academia and doesn't go beyond. And I feel like the communities can benefit from that so much. So that's something we need to be considering. We also need to be making room for more diversity in perspectives and lived experiences for both participants and researchers as we engage in research. And giving up and providing opportunities for all team members to feel valued and respected for their contribution to the research itself. So these are some of the expectations I want us to keep in mind as we engage in research and we're looking at it through EDI lenses. Next slide, please.

Thank you. So just to give you a bit of a background of the research I am doing and have done with marginalized populations. I have been working with inner-city Jamaican boys for the last five years. As a bit of background is that I am English as a second language instructor so language practice has always been a central part of my work itself and naturally my research, as well as look at bilinguality in colonized society. So in doing the research with the inner-city Jamaican boys, we looked at how we can examine the language practices that the local language, Jamaican Creole, and what this has to do with their identity formation in terms of what the language represent to each of the participants in the research itself. We looked at the impact of the language practices on young man's masculine identities within the Caribbean constructs. And that was very important as we looked at how language for many of these young men represented a significant part of the masculine identity where in their seen Creole [...] in terms of how it represents who they are. While the English is seen as something that's effeminate and does not align with their masculine identity. So it's quite interesting to do that kind of research. But even more impactful was the kind of work that we engage in where these young men from these inner-city communities were able to challenge some of the false narratives of inner- city youth and sort of write back and tell their own stories, which I will share in the upcoming slides. I've also engaged in research with migrant youth and mostly youths who have just moved to Canada or to, in particularly the Victoria area. And in working with these youth, I was looking at their sense of belonging, identity, and place, being in a new

environment. And how they have been working to overcome some of the inferiority complexes that they experience when they engage with others in their new environment and trying to regain that self. A sense of confidence in terms of their language abilities, their academic abilities. Those have been challenged daily and they've been working to overcome some of these challenges and difficulties that they experience. I've also been doing research, work with women of colour in academia. And it started when I was experiencing some challenges myself in terms of my intersectional identities within these spaces. And through conversations with other women of colour, I realized that this was a common experience for many, many women of colour where they feel as if they do not belong in the academic spaces that they're in. And they have to work daily to overcome some of that crisis and identity. And for me, starting this work has been really rewarding as we're looking at how we can embrace these intersectional identities. What I identify as a woman, a wife and mother, a teacher, someone who is Black, all of these things. How do we bring them into the spaces that we're in so we can feel as if we have a place in academia as well. Because that can be quite challenging for many of us. And also how do we, through our work, challenge notions of incompetence and inadequacies and to reclaim self. So these are some of the things that I have been involved in for the last couple of years. As I've indicated, this is all work with marginalized populations. Next slide, please. Thank you.

Just to give you a little bit of background, I'm going to be going through a couple of slides, and these slides are taken from graphic novel pages. So as I've indicated, one of my main ways of collecting data in the research that I do is through graphic novels. And I know it's an unorthodox way of collecting data, but it has been such a rich and rewarding way of collecting data because I feel like we get to see participants through story. We don't mediate these stories. These stories are told as is by the participants. I believe that through this methodology we're empowering the voices of marginalized folks, where they get to share their truth. So this slide that you're looking at is work that I've done with inner-city youth in a Jamaican inner- city high school. And this is a page from one of the young man's graphic novel. And here he has in an image where he has a bar that he has to pass through to get to school each day. It's like, and I didn't even know prior to being at this school that there were schools in Jamaica with metal detectors. And that goes to show how sometimes we live in societies where they're completely contrasted experiences for teachers and students. So the students had to go through a metal detector each day. And after the metal detector, there is another set of bars before they can enter onto the school compound and go to their classrooms. So this is what they go through daily. For one of the participants in the study, this was the first image in his graphic novel, and it was just to represent how restricted he feels in his environment. How restricted he feels as a English- as-a-second-language speaker, where he lives in a society where most of the population, that is 94% of the population, speaks one language, but only English. And the language that they speak is Jamaican Creole, but only English is allowed in school. It's the only language of instruction. And the disparity with that wherein we have students who are coming out of working class environments, who are not exposed to as much English, and they go into classrooms and they feel inferior as learners. Or they're told that they're not good enough because they're not able to speak a language that's not their language. So this young man was representing that through the bars in terms of the restrictions he feel or he feels every day as

he enters the school, his school, and he asked the question, do you see me like, do you really see me for who I am and not just what do you expect me to be within the school system? And I feel like these are powerful representations of participants' experiences that might not be possible through just the regular methods of collecting data, like interviews and questionnaires and observation. But having them tell these powerful stories then providing a platform for these stories to be told. Next slide, please.

**This is another page of a graphic novel working with inner-city youth. And this particular page that you're looking at, this is the cover page of one of the youth graphic novel pages, graphic novel. And for this, the title is Shades of Truth. For this participant, the aim was to challenge those notions or false narratives about inner-city youth and how to tell their truth. For these participants, and for this particular participant, he wanted to challenge the notion that inner-city youth were, they are violent, they are aggressive, they're under-performing. They lack interest in education and all the varying things that we see in the media daily. He wanted that opportunity to speak his truth and his truth, as he told in his graphic novel, was a story of a young man who was well supported in his home. He had a mom who did everything in her power to make sure he gets to school. He was doing well. He's respectful, he's kind, and that's a story I can tell working with these participants. I found them to be incredibly talented, intelligent, kind, sensitive, but it's not a representation we see quite often of inner- city or at-risk youth. And so he wanted an opportunity to tell his story differently. Again, the graphic novel was an opportunity for them to do this in a way that was not mediated by anyone. And I could see again, the sense of pride they felt in sharing these stories and telling their stories to others. As I indicated earlier, they had opportunities to share their graphic novels with other students, from other schools and to share with admin staff and ministry personnel. And we have had occasions where we have had absolute silence when some of these stories have been shared because folks may ask the question or say they did not know that is how these students felt in school. And I feel that's why it's important to have these stories told for us to understand what their real experiences are. The disparity between what we say is happening at school and what is actually happening in schools. So these are opportunities for them to share those truths. Next slide, please. Thank you.

This is a slide from research work with migrant youth experiences. And if you are able to see on this slide, some of it is in Creole. But basically, this is a migrant youth is depicting his experience here, moving to Canada where he felt inadequate, and he felt judged based on the language he spoke, and just kind of how he was perceived by others. And felt as if he was, he was not only struggling to fit in, but he couldn't find his place in the classroom. He felt like he was judged harshly. I think this slide, the graphic novel page before this one that is shown, he spoke about having an incident where he threw something, but it was only a case of, it was not intended to hurt someone. He was throwing it to a friend and it fell on another student. And then he was suspended for being violent, and he couldn't understand why that was the response to what happened because it wasn't intended to cause harm to anyone. Then the kind of stress it brought on his family and his mother who felt like they don't want to have to deal with the legal system or anything like that with cases relating to young Black men. And it created a lot of stress for him and for his family. And as a result, he had this apathy for school. He didn't want

to be in school. He didn't want to be a part of it, and he had to work through that with his family. And just coming to the realization that he has, he has so much to offer and he just needs to, he needs to be in a place where he can do that. So that's just showing some of the challenges. And again, using this format allows them to tell their stories in authentic ways. Next slide, please. Finally, this slide is taken from, or this graphic novel page, is taken from work with women of colour in higher education. And in this, in this depiction, you can see a woman with her arms outstretched as if she's reaching for something. And this is how one participant represented her experiences in higher education. Wherein she feels as if universities talk a lot about equity, diversity, and inclusion, but it's an illusion. It's something up there in the clouds that the women of colour are trying to grasp, to hold onto. But it's forever floating away. So the real grounded work is not being done, but there's a lot of talk about inclusion, diversity, and equity, And just talking through that particular graphic novel in terms of how to concretize these things, how to make them a part of institutions and not just something that's written somewhere, that institution says, that institution indicates that they want to do or to achieve but doing the real work to have inclusion, equity, diversity, and inclusion in higher education. Thank you.

The next slide, please. So as we're looking at EDA and practice, I want to share some of the lessons I have learned on my journey working with diverse populations. I have learned the importance of self-locating in research when you're doing, when you're working through an equity lens. Meaning I need to indicate who I have in this research. For example, I recalled when I was working with the inner-city boys back home in Jamaica that there were there was a great sense of discomfort with me initially in the first couple of days of the research where they weren't sure what to make of me and who I am because here I am coming into their communities prior to doing the research. I spent little to no time in inner-city communities and coming from a middle-class background. So I had to recognize my privilege going in as the middle-class woman, researcher, teacher, who was coming from a particular perspective. I had to find ways to connect with them. One way is in which I did that was through the language and letting them know that I'm there to understand their stories and I'm not just there to. I'm not there to judge their actions because I felt like the first couple of days they felt like they need to perform for me. To prove that they were not something based on what we would see depicted in media and elsewhere. They needed to prove who they were within that space. And so there was a lot of discomfort and I felt like locating self and indicating who I am and my intention was very important in sort of bridging that gap. And also the need to self-interrogate was important because I had to look within self to recognize that I went in with certain assumptions about inner-city communities. And I wasn't being honest with myself about that, and I had to do that introspection, and I had to be honest about what are these perspectives I have and how these might likely impact my interactions with others. Because if I was being honest, if were being honest with myself going in, I would say I was quite nervous about going into the community I was going into. I was quite nervous about meeting families and doing all of that because I didn't know what to expect, but I didn't want to admit that to self. I felt like that also created that sort of divide. And so being honest with myself was important and I think in general, in engaging in research and thinking about equity, diversity, and inclusion is very important that we're honest with self. It's very important that we're transparent to our participants in terms of what we're

doing and why we're doing it. So that they get a sense that they are a part of what we're doing. And again, we're not just there to do research on, but we're doing research with. I've also learned to respect participants' lived experiences. I know we talk about it in research, but I had a newfound understanding of this when I started to engage in fieldwork, wherein I go in and it's not my place to just be in documenting and taking information, especially when participants are in some vulnerable moments. So just respecting that. Yes, I'm collecting data and yes, I'm doing research, but these are folks' real lives. These are their lived experiences. These are their lived trauma. They are not just for academic purposes. They are people. And so we see them as people first. And I found myself connecting in real ways with the participants that I have worked with. Not just because we have some shared understandings, because I see them first as people and I respect who they are and what their experiences are. And in engaging in that kind of practice, I learned to listen. It's very important to listen. And not just listen as a researcher, but listen as a person. Listen to stories. I think very often what diverse and marginalized folks sometimes experience is having folks listen, but not really listening to their stories. So they want you to really listen to the stories. To listen to their experience is to understand what they're going through. Because it's through that mutual understanding and you really listening that they feel that they are being heard. And that's so important. And acknowledge, acknowledge the stories, acknowledge the trauma, acknowledge the pain, acknowledge the experiences so that they are aware of that again, we're not just there to take, but we're there to build understanding and we're there to help document these, these real stories. Make time to connect with participants. Connect with them on a real level where you understand who they are so they're not performing, but they're actually taking the time to share their stories with you. I also find that it's really important to create diverse ways of sharing information. Often we think about doing the static sort of things that we'll do in research. But what I've discovered, if for example, I'm doing graphic, using graphic novels as means of connecting, collecting data. I have discovered a lot of participants, actually like that mode. They like that they have control of how they're telling that story. And so having these diverse ways created a platform for real authentic stories to be told. And those are some of the lessons I have learned as I engage in EDI practice in my research experiences. Next slide, please.

I'm going to move into an activity a little bit later on. But I wanted to just point out something about what it is to work with vulnerable populations. And keep in mind that some of these definitions here, they're not exhaustive. But it's just that when we are working with folks from marginalized groups, they're often unprotected in many ways. When we talk about working with vulnerable population, we talk about people who are not able to protect their member interests in being research participants. We talk about people sometimes can't give that proper consent because there might be some kind of language or cultural barriers. Or we just talk about a power dynamic sometimes, where they feel as if they need to participate. Or they may not understand or comprehend the risks that they're taking in participating in the research itself. And it goes back to what I mentioned earlier about being transparent with participants in terms of the work that we're doing. And then we have to think about populations that we're working with who sometimes are economically and socially disadvantaged. And so their participation in the research is sometimes the only way for them to access certain resources. For example, something like a clinical trial or something like that. That maybe the one way

they'll get the help they need. And so for them, they feel as if they need to participate to be able to access those things. Or we might have some kind of research where they're given, they're given a bit of a stipend or some kind of token to participate. And because of the challenging situations that they're in, they feel compelled to do so. And in some ways this, this creates really strenuous situations for participants who feel as if they have no options but to participate. So when we're thinking about working with these populations, we have to be mindful in terms of how we engage in the work itself and how we're taking their interests as we're doing that kind of work. Thank you. Next slide, please.

So as we move into the next segment of this session, I wanted, I wanted us to have an opportunity to reflect a little bit on working with marginalized and vulnerable populations in research. So I have designed this kind of activity. We're going to spend about 15 to 20 minutes talking through it. And then we're going to come back in the larger group and share a little bit. You could share one or two things that resonated with you while you're having your conversations with your groups. I want us to, in groups of five, I want us to reflect on a shared research scenario, and I'm going to share this scenario with you in the groups in a moment. Well, I won't. The tech team will. And I want you to reflect on the shared scenario that you have. And I've provided some considerations that you should use as a guide for your conversations within your group. Based on the scenario that you have been provided, think about how you would activate EDI in this scenario with research participants. That is, how do you go about collecting the data in a way that demonstrates equity, diversity, and inclusion. Or even in your analysis, how can you increase access and benefits for participants based on the scenario that was provided. Think about how you would deepen your understanding and respond to the barrier space by the participants as you engage in the research. Or how you demonstrate an understanding of different positions, different perspectives. That is, how you self-locate or position yourself in collecting this data or in interacting with participants. So the whole idea is how do we activate EDI in research? I wanted us to do some practical examples of this. The tech team is going to be placing folks into groups in breakout rooms. And you'll be given a specific scenario. And just to run through, I'm going to next, please. I'm just going to show the group the scenarios as we go through.

We have a scenario about working with women asylum seekers in Canada and looking at how you can investigate history of refugee relationships. So that one is their own woman asylum seekers. The second scenario is around working with youth at-risk youths in an alternative school. And the details will be provided in the breakout room. Yes. And the third scenario is to investigate the factors impacting unhoused individuals' reintegration into the workforce. So these are the three scenarios that we have in mind. If you don't mind going back to that slide where we're describing what is to be done. Thank you. So you're going to be focusing on these scenarios as you are in your groups and having your conversation. And maybe about five or six minutes before 12:00. We'll reconvene in the main room and we'll share it a little bit in terms of what resonated with us in our conversations within our groups.

Thank you so much for taking the time to have those conversations. And a few, I popped into a couple of groups and a couple of questions were raised. And I think there's such great

questions. One group member asked, were, in collecting the data, did I only do graphic novels? And I think that's a really great question. And the answer is no. Just a bit of context, participants had options in terms of how they document their stories, or their lived experiences. We had video diaries. We had participants who just took photographs, who represented their lived experiences. We had some participants who did journals. So there are always diverse ways. In my work itself, I take a multiliterate approach to how I collect the data. So they are usually options that are provided to participants in terms of how they want to share those stories. A few, one group also made a really great point in terms of how sometimes we are engaging with participants who might have experienced trauma and it's just difficult to share in any way. And that is something we have to be mindful of, that sometimes folks are just not ready to engage in research at all because of the trauma. And you don't want to seem to be exploiting that trauma in the thick of academic work. So just being mindful. So thank you for some of those shared understandings when I popped into the groups and the questions asked. We have a couple of minutes, so we're just going to invite if you had from your conversations that you had within your groups, if there's something that resonated with you that you'd want to share out. Feel free. There's no pressure to do so. But feel free to share out to the larger group if you wish.

PARTICIPANT:
I'll go. It's Brenda. We had, I think it was scenario two. I think what was really important about our group is that we really focused on how we could assist the people that we were, we were researching. Why would it be a benefit for them? We figured they have so much going on in their lives. Past trauma, so many demands on their time. So we thought, if whole point is how they're engaging in Canadian society and connecting to services, that we as the researchers would go along with them, shadow and help them, and then document the process and check back in with them afterwards to say, this is what I experienced. How were you feeling when we had to wait for an hour-and-a-half on the line? Or the forms were written in really complex English. And then we'd have a celebratory so it wasn't all about research. Like at least once a month we'd get together and there'd be cooking and celebration and sharing. So we really thought that that was the way that we could engage them in a way that actually helped them and not just furthered our research.

TANYA:
Thank you for sharing that, Brenda. I love that idea. And even with my participants that went to their graduation after high school, I felt like I was so proud of them and what they're doing and that's the continuity, so they know that you are invested in what you're doing and it was just not for research purposes. So thank you for sharing. I love that story. Is there anyone else who wishes to share out a little bit from their conversation from things that they took into consideration?

PARTICIPANT:
I can speak up for group six. I raised a question when we're talking about how to activate EDI with research participants is I wonder how often, you know, at what point are they are entering into the research project? Have they been engaged from the very beginning? Invited in the design of the research or are they just responding to the implementation on the ground?

Because I think that's often left out a lot and I think that would determine how people are feeling about being researched and how much they want to share. Well, that came up for me. And listening was also, listening and being open and self-locating before action was also some of the responses that came out of our group as well for the scenario with the youth at risk at an alternative school. That particular scenario. Thank you.

TANYA:
Thank you for sharing that. And I think that's such an important consideration in terms of what, at what point are participants involved and how are they involved in what we're doing? And even the process itself. Because for me, once I establish contact with my participants throughout they're involved in planning. What I'm doing. So they don't feel like I'm just there again, just to collect, but they're equally involved, and I show them in so many ways how I value their contribution to that process itself. Because I think it's something that if they're involved, they want to know that they're, they're equally contributing to what is happening. And it's just not, again, for us to collect data to get our research done. So thank you for sharing that. I appreciate it. I know we're on the 11:00. Not 11, I don't know what time zone I'm in, 12:00 mark. But if anyone else wishes to share, please feel free to do so and we can put my email into the group as well. Feel free to send an email or if there are additional questions you'd like to ask, I'm happy to answer them. For me, it's a continuous journey. I am learning as I go along, even though I'm going in my 20th year in teaching and even engaging, maybe 10 years in research. I am learning every day. I'm learning how to empathize and to be sensitive to the needs of participants. And it's a continuous process. So I'm learning and growing. So even you ask them these questions are so helpful for me to reflect on what are some of the things I should be also thinking about as I continue to serve the communities that we're doing research with. So if you have any final questions, feel free to pop these into the email. And I am so grateful that you've taken the time to be with us this afternoon, or this morning rather, to share some of your experiences.

GWEN:
There's actually one question in the chat, but I'm wondering if, because we are at time. So maybe this question can go to the email with Tanya.

TANYA:
I could respond to that. You could copy it and paste it to me and I'll send a response to Pablo if that's okay.

GWEN:
Yeah. Will do. Thank you very much, Tanya, for a very powerful talk and thanks very much everyone for engaging in this conversation with us. And it's short, but in his research, researcher Jean Francois Maheux actually said that we don't just arrive somewhere and start investigating whatever is out there. We actually co-evolve with the world around us and through our observation. So I've really loved how Tanya's shared her experience with promoting research as a platform for marginalized participants and research participants. So thank you for introducing us to some steps towards the greater justice, equity, and diversity by

prioritizing and empowering marginalized voices through graphic novels. And please help us with some feedback. The survey is in the chat and stay with us for the next talk, the community-based research with Nadia on December 6th. The registration link will be in the chat too. And thanks again, everyone, for staying with until now. Have a wonderful day.