

**Transcript for Research Speaker Series – Decolonizing Data: Unsettling Conversations
About Social Research Methods
BCcampus webinar hosted September 19, 2023
Speaker: Dr. Jacqueline Quinless
Host: Britt Dzioba and Dr. Gwen Nguyen**

BRITT DZIOBA:

All right. We're going to get started. Good morning everyone. My name is Britt Dzioba, and I'm an advisor on the learning and teaching team here at BCcampus. And I'm joined by my fellow advisor and co host Gwen Nguyen. And on the technical side of this session, we are supported by our lovely colleague, Kelsey Kilbey. If I can get the next slide.

We'd like to start off today's session in a good way with a territorial acknowledgement. BCcampus acknowledges the Tsleil-Waututh, Squamish, Musqueam, Saanich, and the Esquimalt and Songhees Nations of the Lekwungen Peoples on whose traditional territories we are privileged to live, work, and learn. Through our work, we are learning to incorporate Indigenous epistemologies into our actions and understandings supporting decolonization, reconciliation and indigenization to advocate systemic changes in the post secondary environment of B.C. I recognize that as a settler, coming to you from the traditional ancestral and unceded land of the Musqueam, Tsleil-Waututh, and Squamish peoples, I have benefited from and perpetuated systems of colonial harm. It is my responsibility to be a good ancestor and to walk with humility and listen with an open heart.

All right, today we are pleased to welcome you all to our first session of the Fall 2023 Research Speaker Series. The series brings diverse perspectives on research methodologies to the B.C. post secondary learning, teaching and research community. This is our first of four sessions this fall posted once a month on Tuesdays. And we hope to see you at another of our research speaker series in the coming months. Next slide.

There we go. Perfect. And then the next slide as well.

All right. We are so thrilled that we're going to be spending the next hour with Dr. Jacqueline Quinless, who will be speaking on the topic of decolonizing data in research practices. Her book, *Decolonizing Data: Unsettling Conversations About Social Research Methods*, offers a unique scholarly contribution and serves as an invitation for non-Indigenous researchers to look at the ways in which every day research practices, particularly within social sciences, contribute to the colonization of research practices and data. There will be a chance to ask questions at the end, but please feel free to pop your questions in the chat during the session as they come up. And I will make note of them and compile them for Jacqueline during the Q and A. Thank you so much for sharing your knowledge with us today, Jaqueline. We are very excited and I will pass it over to you.

DR. JACQUELINE QUINLESS:

Okay. Wonderful. Thank you so much, Brit, just as we get started, I'm just going to ask you to turn to the next slide, please.

I'm joining you from the traditional ancestral and unceded territories of the Lekwungen speaking people, Esquimalt and WSÁNEĆ nations here in Victoria, where I live with my family, and is also my place of work. I recognize that many of you might be located from across diverse landscapes, so I also take a moment to honor the traditional lands and waterways from where you are also joining. Today, I'm really honored to be invited to this session for knowledge sharing and exchange. Thank you very much to Gwen and to Britt, and Kelsey and many others for reaching out and inviting me and all of your efforts in coordinating our time together today.

I just wanted to provide some background about myself before we get started. I'm a second generation settler to Canada and a biracial person of Indian ethnicity from Hyderabad and Secunderabad India, where my father, grandparents, and many of my relatives and ancestors were born and lived also throughout India. And also Irish and British ancestry on my mother's side. My mother and her family are seventh generation settlers to Turtle Island. I mention my family because I'm very grateful to my family and my ancestors for their support and my work and their guidance that really they've provided me throughout my life. I believe that my family and my lived experiences as a biracial person has greatly influenced and shaped my commitment to anti racist and anti oppressive approaches. In my research practice, that's the way I think about and also conduct my research work.

Before I get started, I'd also like to express my deep gratitude to Dr. Charlotte Loppie, who has been an Indigenous leading health researcher, for providing her reflections on the book in the Foreword. Charlotte has really shaped my thinking in the book and has been a supportive mentor to me for many years. I'm also especially grateful to my research partners that the FNHA for shaping this work at the University of Toronto Press. And to all of the Indigenous scholars who took the time to offer a blind review of this work. I know they have busy schedules and they offered incredible insights for different considerations in the book, which ultimately, I think, strengthened this work. Next slide, please.

As you'll notice, the beautiful artwork that encompasses the book. And I'm grateful to Métis artist Christi Belcourt for supporting this work with her artwork which really embraces its contents. The piece is entitled Wisdom of the Universe. Christie explains wisdom of the universe in a way that really deeply resonated with me and captures what I believe is the spirit of the book. The planet contains all of the wisdom in the universe as you and I. It has the ability to recover, built into its DNA and we have the ability to change what we are doing so this can happen. So this work and what I'd like to share with you during our time together is about systems change. The way I actually believe that data in particular can be used to transform people's lives. Prior to returning to academia, I spent ten years working with the Federal Government, Statistics Canada. During my tenure with Stat Can, I designed and

created research courses, managed research services, and was part of the Gathering Strength Initiative, which came out of the 1996 Royal Commission on Aboriginal People in 1999. As a member of the Gathering Strength Initiative, I worked with numerous Indigenous communities across Western Canada, and also Inuit Nunangat in the north, teaching research, design, and data analysis courses through the Indigenous Statistical Training program, mostly from a quantitative perspective. And this journey offered considerable teachings about the myriad of ways of doing good, but also very bad research with Indigenous people. Next slide, please.

When we think about Canada, we think about colonization and also the intersection of social scientific research practices. We have to recognize and really deeply consider that Canada's colonial history not only had, but continues to have a devastating impact on Indigenous people and communities in many different ways. It has really influenced Indigenous people's efforts to shape and determine their well being through practices, policies, and programs. And I don't think that data is not part of that process. In fact, data gathering practices have created systemic and institutional racism inequality among many other harms. And it continues really to dominate through a process of capitalist accumulation, by dispossession. Data gathering initiatives about Indigenous people and particularly First Nations here in B.C. have been part of an ongoing process of colonization and experienced as an act of violence and genocide. In fact, the impacts of colonialism are widespread and persist through various provincial systems and policies, and they're embedded in a variety of different institutions. So our justice system, educational system, healthcare system, child welfare system. And that's just to name a few. Next slide, please.

When we think about well being and health, this slide shows of a snapshot of well being. Really, I think there's a few key takeaways from this slide. The first is that well being means different things to different people at different times. My question then is, how is health and well being measured in general and specifically for Indigenous people? This snapshot provides a timeline to changes in wellness indicators over time. And a few things I'd like to point out is that prior to the 1970s, GDP was generally considered a valid proxy for average income and well being was regarded solely in terms of economic growth. After about 1970, many social composite measures of well being were developed for use at the national and international levels. In the 1990s, you'll see in the snapshot, the unit, or the United Nations Development Program made a major contribution to the development of composite indicators with the introduction of the Human Development Index, also called HDI. Today we have the Gross National Happiness Movement coming from Bhutan. In Canada, we look at wellness primarily through the community well being index. It's certainly well documented in the literature that well being is no longer viewed as a matter of basic socioeconomic drivers such as education and income, but further extended to include socio cultural factors that influence an individual throughout their life course. Next slide please.

One of the things that I was addressing, and a major component in the book, was looking at the community well being index that was designed in 2004 by researchers and colleagues at

Indigenous Services Canada, and is used by the Government of Canada for looking at well being for Indigenous and non Indigenous communities. Really, the CWB has dominated the policy arena to account for levels of well being for Indigenous and non Indigenous communities. As I mentioned, one of the things that I highlight is that the values of the CWB are derived from four main wellness dimensions. Income, education, housing, and labor force activity. These categories are based in census of population data. The values of the community well being index are articulated not just through those four main wellness dimensions, but they're actually calculated based on an index score. The issues with using the CWB in the context of Indigenous well being, when we consider that these well being scores are calculated again for Indigenous communities, and the resulting numeric values assigned to each community serve to reproduce a conceptualization of well being. Really, that conceptualization of well being represents Western ways about thinking of well being over actually Indigenous ways of being well. The system supports this index score approach and has done so for close to two decades, which continually shows lower scores of wellness for Indigenous communities. As data, it feeds into what Aleut scholar Eve Tuck has described as a damage centered narrative about Indigenous health and well being.

At first glance, when we look at this, intuitively we can say well, this is missing a lot of key components to subjective and objective components to wellness. Thinking more deeply about the harms that tools such as these can create is really an important step in addressing systemic oppression and also racism, Indigenous specific racism as census data is often used to generate policies and programs throughout the country. Next slide, please.

The harms of colonial and current data collection really forms the basis of critical data studies. One of the terms that I address in the book, and I'm sharing with you today, is data colonialism. Data gathering practices certainly have created systemic and institutional racism inequality among many other harms, and it continues to dominate again through a process of capitalist accumulation, by disposition. The term data colonialism was coined by Professor Nick Couldry and Ulises Mejias. You can just get some more information about that if that serves you in your work you're doing. But really when we think about data colonialism, these practices create many different harms that are systemic and are ongoing and really addressed in the work. This is very important for researchers to consider as you're moving forward with your own research projects and wanting to do so in good ways. Next slide, please.

One of the things that I wanted to talk to you about is just what is data? Sometimes people will think, well, data is numeric and that's certainly true, but there are so many different forms to data. Really, data is relationality. Data is relational. It is information and knowledge about people, places, and practices. If we know, for example, that the adverse effects of colonial, contemporary colonial practices have been identified as a colonial harm resulting in lower states of well being in Indigenous communities, what then are the alternatives? In the book, I really invite you to consider the relationality of data, thinking about data as a life form, as a life cycle. And I'll take you through some of those stages in a moment. But in the

book, I consider more diverse, equitable, and inclusive approaches to community based research. And reflect on how to work with Indigenous knowledge systems, that's people and communities organizations here in Canada, but also applicable internationally with various different communities and marginalized groups as well when we consider that world views are held by different groups. So how do we work with world views in a respectful way to address social, economic, and health inequalities. In the book, I draw on certainly western social scientific ways based in sociological research methodology and theoretical orientations and also Indigenous methodologies. I look at inequality, therefore, by a sociological perspective, but also a two eyed seeing approach, which has been put forward by Elder Albert Marshall to research methods. And is a really important tool to looking at different ways that Indigenous methodologies and social scientific methodologies can work in good ways together. This means by looking at the ways that everyday research practices as non Indigenous researchers and practitioners really come into effect. By our research practice, I mean the way that we think about, we conduct, we also teach our research. All of these processes really contribute to colonization and ongoing colonial harm for health outcomes when it comes to Indigenous people if we're not taking an active role in thinking about and decolonizing not only our thinking, but our practice.

Certainly data means different things to different people when we think about data. In the study I wanted to share with you, I conducted during my post doctoral fellowship, I was a data fellow with the Council and Library and Information Resources out of Washington DC, which was a joint partnership with the University of Victoria. I was one of two Canadians that were invited to join this American fellowship, which was funded by the Mellon and Sloan Foundations, and so working in academic library spaces to really think about data and data curation. Part of the work that I was doing was to conduct and work with researchers of all different capacities at the University of Victoria, first to understand the data landscape and also to identify some of the practices that different types of researchers, and that includes graduate students, sessional lecturers, and in a variety of other disciplines and practitioners, to really understand how they interpreted data, what data meant for them, and then how they were actually curating and sustaining their knowledge systems. I was trying to support researchers and students and really help the UVic understand the data landscape. And one of the main things I was thinking about is how can you make policy or implement programs and services if you actually don't know what kind of data you're working with? There's many different types of data, qualitative, quantitative, and how is this being managed? Where is it stored? For how long? So that's sustainability. Different researchers will have their own systems in place. They could be doing that independently within their departments and disciplines, but then also looking at repositories within library system. That's where the academic library component comes in. As an institutional researcher, if you're affiliated with an institution, which many people are, what does data mean to you and what data is available? And how is that data being curated? What I wanted to share with you is, again, the notion of relationality. What are the relations that we have to

the information and knowledge systems that we're working with? What is the life cycle of data? Let's take a look at the next slide, please.

The key takeaway that I wanted to share with you from the study, and it is available for free on the UVic Library's website. I think it's called The Enduring the Potential of Data. But the one thing I noticed from this knowledge exchange in the study, which was about a year talking to different people in this academic space, was that there is a diversity to data. What that means is that data means, again, different things to different people at different times. I just share some of the information that was coming back to me in these knowledge sharing exchanges. One of the things that people were mentioning is that data is a presentation like we're doing today, or a talk. It's a PowerPoint slide. Data is something that informs policy. It's also a community of practice, sharing knowledge and thinking about things that work well, some restrictions and limitations. And also places where there are tensions and there needs to be shift in terms of systems change.

Data can be represented and formatted in a variety of different ways. It can be flat data, it can be processed data, unprocessed data, it can be code or script. Again, that's information and data. It can be hierarchical. It can also be digital and flat data. Data is basically everything. It describes an event or a phenomenon. Data can be comprised of books, it can be websites, blogs, posts. It can also be a continuum over time. It can be longitudinal in nature. Data is the way that we see the world. It can also reflect our ethics and our morals and our world views. It's all of the information that we gather and we share. It can be represented numerically. It can be plots or graphs, parameters, tables, figures. Again, I share, all of this is certainly not exclusive, and this list isn't comprehensive. But it's just to give you an appreciation for the diversity in a data landscape and data ecosystem if we're thinking of the organic processes of knowledge over time. Next slide, please.

Just to put in the words of researchers working in these spaces in a post secondary institution. In this case, it's the UVic, from various different disciplines, really adding some strength to the previous picture that I showed you. Someone from the Humanities said that data is a manila folder in a filing cabinet in my office. And that's my data. Someone else from the Humanities said, well, we're creating image files, we're creating PDFs, we're creating XML, we're creating websites, et cetera, but it's still flat data. Someone from Indigenous studies commented that data is the ways that our community relates to the world. It's our world view. It's got to be embedded in the sense of language, ceremony, the land or the water that you're in our history. Those interrelationships are key to what I guess you would think of, especially in Indigenous forms of knowledge or data. Someone from the sciences said, it's unprocessed data, processed data, images, continuous live data coming through in time, body composition over time. Then someone from the fine arts made a comment that it's everything. Knowledge, information stories, gossip rumors, songs. I just, again, wanted to situate these interpretations in the voices of other people who are working in a variety of different spaces, in different locations within the data landscapes or these data ecosystems. Next slide, please.

When we think about data and we think about all of the different things that data represents, how then do we gather this information? What processes are involved in interaction to generate knowledge? In this slide, I just wanted to remind you in terms of research work, that there are so many different data collection, or data gathering mechanisms, methods, or tools that we can use. Again, this isn't comprehensive by any means. But it's just to give you a bit of an appreciation for maybe some of these different techniques you have used in the past or you may be interested in using as you go forward. Data can be gathered through observations and participation. There are many different techniques, especially in social research methods within sociology that we teach and that we share, data can be gathered through various different forms of interviews. So that it can be semi structured, in depth interviews or online interviews, oral histories, and a variety of different tools to generate that information. Data can be collected through online survey tools as an example, or chats or forums. Data can be obviously collected through surveys, and that's a common tool, especially for governments. It can be gathered through ceremony. Sean Wilson wrote a beautiful book called *Research is Ceremony*, just articulating the way that knowledge systems are cared for and carried it through those different processes. And community conversations is a really important way of generating knowledge or data. Those community conversations, sometimes in other disciplines they are called focus groups. But again, these tools or methods are just there to remind you that there are different techniques that researchers and practitioners will use in order to gather the data that we were just describing. Let's move to the next slide please, then.

If we think about data is relationality. It's the way that we exchange the way that we show up when we're working in these spaces. Data has an organic component. It can be static and represent a specific time point, but more likely even those time points can be extended over time. And really there's that organic component to data which gives its own life cycle. What does this mean in the context, for example, of research, but more importantly, working with Indigenous researchers, Indigenous research communities or organizations. The data life cycle is a management process. And really that process involves overseeing the entire journey of data from its creation to its eventual disposal or infeasibility. That may be something that data is no longer used or it may be how somewhere and needs to have a indefinite life cycle or a curation or repository. It involves really this data life cycle, managing the storage, accessibility, and the security and care of data to ensure it remains not only accurate, but also relevant and valuable throughout its life cycle. Data life cycle management ensures efficient use of data resources and reduces the risk of data loss over time. Again, this isn't an exclusive process, but it just gives you an idea of this circular process that's involved in the planning, the gathering, the processing of data, the analyzing of data, the preservation of data, the sharing of knowledge or how that information is disseminated. And then also perhaps it's reuse in a variety of different forms. All of those things come into this ecosystem and this life cycle of data as we move throughout the research journey. Next slide, please.

Many of you may be new to the world of data, data governance and data management. All of this information can be a bit new or maybe even a little bit unfamiliar. Overwhelming. Just breaking it down into manageable knowledge pieces. Over the past two decades or so, Indigenous communities and governments have been shifting the power balance around access to data about their members, perhaps their citizens, if they are self-determined government, and the methods used to research and gather data. When we think about research in general and data, they often have very painful connotations from many Indigenous people, especially here in Canada. And there's many, numerous examples throughout history of unethical, exploitive, and otherwise harmful research studies performed by settlers on Indigenous people, communities and lands. When an Indigenous government takes control of the data collected about their people, they gain the power to determine the story that data tells and can use it to support efforts towards self determination and even sovereignty. Data management includes all of the activities involved with managing data effectively. I outlined this in the book, talking about acquiring data processing and analyzing data, reporting on that information, implementing and maintaining technology describing data so that it can include documentation and meta data. Managing data quality, storing and protecting data, and also knowledge mobilization or sharing that data. As researchers who may be working in allyship with Indigenous communities or involved in Indigenous research as part of a team, it's really important to take the time to understand all of these various different components and where harms can happen. Not just at the end point of a research process, but through the whole process in and of itself. Because there's a variety of different kinds of ways in which data is managed and cared for, and the lack of that management and care can really result, again, in unintended harms. Next slide, please.

One of the ways in which researchers can work in a good way with data is to really understand not only the data life cycle and data governance and data management, but also this notion of data curation. Data gathering is certainly an active and ongoing management process that involves data curation. That really means the sharing and the preserving of data. In creating, we're looking at collecting and taking care of research data. How is this knowledge generally articulated? What are the initial stages and processes that are involved in the creation of knowledge? How is this information shared? Revealing data's potential across domains. So that could be indexing, cataloging, archiving. How are you housing your data? What is the sustainability of your data? And what is the care involved in making sure that your data is not shared in inappropriate ways? And that there are actually ways in which your data is used and by Indigenous communities, for Indigenous communities. And then preserving that knowledge, promoting the reuse and new combination of data, even in data that static it can be linked to other data files without realizing it at the time. You need to be very mindful about the unintended harms that can be generated from data, even in the way that you're curating that information. Next slide, please.

When we think about decolonization. And decolonizing data is really important. And as the book addresses, that means supporting Indigenous data governance and management working in allyship to really take a direction in an Indigenous space by Indigenous led initiatives. For me, the process of decolonization is important when it comes to understanding Indigenous health outcomes and other types of inequalities related to social, political and economic inequalities, and how it's related to data colonialism. By this I mean really engaging in a process that involves your own decolonization. But through that process of decolonization in your thinking and within your own research disciplines, that allows for the centering of Indigenous knowledge systems and community voices to produce determinants of health and well being that are anchored in Indigenous ways of knowing our Indigenous world view. Decolonization is an important step, there's an active role to play within our own respective social scientific disciplines. Thinking again about how we think about information and research and data. And then also the act of decolonizing. Showing up and allyship so that Indigenous knowledges can flourish at the center of that space. And that really has a lot to do with the difference between decolonizing your own work and then Indigenous in creating space for Indigenous people to enable that to happen. Next slide, please.

One of the things I wanted to mention and there are different tools and things that you can be aware of, but part of decolonization is recognizing and honoring rights. There is the United Nations Declaration on the Rights of Indigenous people, UNDRIP. And Indigenous people have the right to maintain, control, protect, and develop their cultural heritage, traditional knowledge and cultural expressions, which includes all forms of knowledge, knowledge, again, data, meaning medicines, sacred living histories, oral traditions, and all of the ways of being and knowing that are reflected in a variety of different Indigenous worldviews. And also recognizing that for each nation that means different things, so really respecting the uniqueness and distinctiveness of more than 600 First Nations across Canada, 204 in BC, and then different Métis groups and also Inuit and Inuit ways of knowing. Indigenous people also have the right to maintain, control, protect, and develop their intellectual property. Again, this is related to rights. Data forms an important part of self determination and is a key precursor to some of those initial stages. Next slide please.

How do we then not just recognize these rights, but uphold these rights? And we saying in British Columbia, in 2019, B.C. adopted the declaration on the rights of Indigenous People, DRIPA Act. We are moving in B.C. towards an anti racism data act as well. The provincial government passed DRIPA into law November 2019. The legislation really must enhance First Nation governance of First Nation data that's recognized. This will both build trust and create higher quality data. First Nations participants also noted that recognition of data sovereignty must be done with a view not just at the provincial level, but with First Nations thinking about the engagements that have been happening in the province around these issues. B.C. First Nations have really articulated the importance of these Indigenous led initiatives by First Nations in a government-to-government relationship. B.C. First Nations

also see the potential to use data in accordance with their knowledge systems to govern and promote the well being of their own communities. Again, it's upholding those rights through DRIPA. Next slide, please.

This is also linked to data governance. We've looked at data management, we've looked at data curation, we've looked at rights. And also considering data governance, which is a really key component of understanding data and data ecosystems. But really governance is about organizing laws and policies and frameworks like DRIPA and systems that ensure data is managed properly. It's a guidance and oversight function of data curation and it has many different key components. Just to give you a bit of an example of data governance, it has to do with decision making, body structure and role. Will there be a data governance board or committee that's involved in the way that data is managed? Often for university researchers, that is your R.E.B. board, your research ethics board. It can also be your department. It might be your supervisory committee. A variety of different places that really help to make those ethical decisions about the management and governance of data. Defining and supporting team roles. Looking at who's doing what, what is your role as a researcher? What is the role of a participant? What is the role of a supervisor? What is the role of your university in supporting your research? And all of these different components? In working in good ways to manage information. There are many different regulatory policies and frameworks that people can rely on to help guide that process. But really making sure that if you're working with Indigenous communities, that you're working according to those ethical protocols and guidelines set out by the community. That means those accountability mechanisms really who is in those decision making authorities? How are you co creating knowledge together and what are those relationships between your own self or perhaps your academic institution or the group through which you're working with and also other community members and participants then establishing the ownership over that knowledge. Who has the rights to that knowledge, how is it shared and what are its intended purposes? Both looking at the intention and even immediate and long term will really help to, again, identify the way in which that information is best used and support it. Next slide please.

So when we think about putting this in the context again of the book and looking at Indigenous data sovereignty. Of course, data is an important part to Indigenous data sovereignty and I've just outlined some tools and I will talk about some different organizations that are leading in Indigenous data sovereignty. It's really important to take time to listen to Indigenous people and take direction from how they outline their own inherent rights and also their own sovereignty when it comes to data. But really if we're looking for a definition that really can help illuminate what Indigenous data sovereignty means from an Indigenous perspective, this is something that has been documented by First Nations in B.C. Data sovereignty can be understood as the right of a nation, group of people or individual to exert control over their governance of data collection, application and ownership. Data governance is the responsibility that goes along with this right. Really

important again, to honor Indigenous led initiatives when it comes to Indigenous data sovereignty. Next slide please.

Just to give you a bit of an illustration, just to summarize some of the conversation that we've just been having around governance and management. Data governance is linked to data rebuilding. Data for governance is built to nation rebuilding. And all of these things intersect to create an Indigenous data sovereignty movement. Which is being led by many key people, not just here in Canada and British Columbia, but also internationally around this Indigenous data sovereignty movement. If you are working with Indigenous communities or with Indigenous information, it's really important to recognize that this will all eventually feed into, and should support, Indigenous data sovereignty as directed and led by Indigenous people. Next slide, please.

There's many different principles that can help guide this process. This is again new for you. You can defer to the First Nations Information Governance Center, which is based in Ottawa. They have set out some principles called ownership control, access and possession, again, coming out of the FNIGC. There's a few links if you want to take a look at to learn a little bit more from a First Nation's perspective about the First Nations Information Governance Center and OCAP principles when working with Indigenous data, that information is available to you. Next slide, please.

The other thing I would like to mention are more international principles that are guide data with regard to looking at how this information can be managed, can be curated and all of the ways in which you can align with Indigenous world views, open access data, FAIR and CARE principles can be used in addition to OCAP.

So FAIR principles are recognizing that data needs to be findable, accessible, interoperable, and reusable. These things really need to make sure that data is embedded in a more technical way. Between the way that technical systems, and software curation, and systems curation works with housing that data.

CARE principles are really specific to Indigenous data governance and are purpose-oriented reflecting the crucial role of data in advancing Indigenous innovation and self determination. CARE comes to represent collective benefit, authority to control responsibility and ethics. Ethics is a really important part of the way in which we show up and work in good ways with various different world views and knowledge systems. Last slide, please.

Just thinking about some of the key points of the book. In to recap, as I outlined in the book, Canada's Colonial History has had a devastating impact on Indigenous people and communities. I believe that during Covid, and even in more of an after effect of Covid, addressing the social dimensions of health in particular should be ranked high among priorities for future health policy considerations. I explore how ongoing structures of colonization negatively impact the well being of Indigenous people and communities across Canada, resulting in a variety of different forms of inequality. I offer alternatives to doing

research differently, which involves my own approach to research to ensure that decolonization of my own thinking and practice occurs so that the community is fully engaged, but more importantly, it's community driven in terms of research. It's anti oppressive and trauma informed and decolonizing by emphasizing respectful, reciprocal, and ethically guided relationships, I explain how research design practices need to be culturally responsive, which means that researchers and practitioners need to work in partnership with Indigenous people, communities and organizations as they move forward with their research work.

Also, think very deeply about the extent to which theories, tools, and processes that they are applying contribute to ongoing forms of colonial harm. Calling into question and engaging critically with our own social scientific research theories and methods as a way to systems change those inequalities. That by doing so, we can address inequalities, which is again, really reflecting on the decolonizing data as a critical precursor to data sovereignty, which I outlined in the book.

That then concludes the things that I wanted to share with you, and I just noticing we have a bit of time left just to turn it back over to Britt and to Gwen and to all of you for some questions. Thank you so much.

BRITT:

Thank you so much, Jacqueline, that was a fantastic presentation. As mentioned at the beginning, we do have some time for questions. We do have a couple of questions that were submitted through the registration form, but I also want to open the floor. And if anyone would like to unmute and ask Jacqueline a question, please go ahead. We also have the chat. Feel free to pop questions into the chat and we can ask Jacqueline on your behalf. I'll just allow a minute here or two if anyone would like to ask a question. Otherwise, I do have some lined up here.

I know from our registration forms we had a few people that were interested in knowing a little bit more about some tangible first steps to start researching in a way that aligns more with decolonial action. You'd mentioned OCAP principles, FAIR and CARE principles. Those seem like a good place to start, but from your experience and your knowledge, what would some advice be to get started?

JACQUELINE:

Yeah, that's great. Thank you so much, Britt. And it's a really important question thinking about in terms of decolonization. If you are a non Indigenous person, what is your role in decolonization? And it's important that you take the time to really understand what the impacts of data colonialism have been on Indigenous people and communities in terms of inequality. That is the responsibility that you need to take in terms of educating yourself so that you are aware of those harms. That also means it's an invitation to think a lot about the way that you're showing up ethically for your work. The decolonization must start in your own thinking about how you want to conduct this research work. On the one hand, you may

be in a discipline like Sociology, and I have had all three of my degrees back to back in Sociology, learning about the methods and the theories without that critical reflection of, well, who are these thinkers? Where are the origins of these perspectives? And does that resonate with me? And if it doesn't, then engaging in leaning into that a little bit more to think about. Well, if I apply this perspective, could I be creating unintended harms? And if so, then maybe I need to decolonize my own thinking about how these practices and processes could be harmful in working in partnership with Indigenous people or communities. That would be a great place to start. Really, what it does come back down to is ethics. Where's your moral compass? How are you thinking about these things? And then looking at initial starting points with literature, one of my initial places to start and I really felt supported by the work of Linda Smith and Decolonizing Methodologies. And also Willie Ermine, who's a professor at First Nations University who created this concept of ethical space. I don't know if he created it, but he certainly talks a lot about it and really inform my work around the ethics to how I'm showing up in my work. I would say those are two initial really great starting places as you move along your journey of decolonization. Recognizing that it's not an endpoint, it's an ongoing journey and I'm still learning as I go. And being really open to that, those are initial starting places so that people don't feel overwhelmed. But I would say start there in your journey. If you feel discomfort, just lean into that a little more instead of like closing it off.

BRITT:

Thank you. Yeah, I like that you brought up Eve Tuck's Suspending Damage, which is a phenomenal letter academic work. It's fantastic if anyone hasn't read it. I believe Gwen popped a link in the chat to Eve Tuck's work. Yeah, I know when I was in my Masters, one of the things that was a piece that I came across and I found that concept we approach from a damage centered framework, already approaching our work from an unethical space because we're seeing ourselves as fixers of a community.

JACQUELINE:

That's right.

BRITT:

Yeah. I highly, yeah, I love that you included that in your presentation. I highly recommend anyone here to go and check out text work as well. Another question we had that had been mentioned in the registration forms. If you may be able to expand a little bit more on the two-eyed seeing approach and how that is another way to approach decolonizing data.

JACQUELINE:

Yeah, absolutely. And decolonizing data is really important in the context of two-eyed seeing as I said, it was put forward by Elder Albert Marshall and others to really take a look at this vision. And, and so thinking about Indigenous knowledges and I think looking from the left eye and then using social scientific approaches from the right eye, that enables a little bit more of a holistic view to looking at some of these issues. The work is really powerful, has

been very instrumental in advancing research in a good way, in working towards inequality, in addressing systemic forms of injustice. One of the things I do, and I offer a very respectful critique of the work, because I did apply it in the book, and it was really important in guiding my own doctoral work, but being in community, being in these spaces, I started to notice some of the tensions that were created for me looking at different concepts around trauma, looking at different concepts around time. And then also power and power imbalances, which really, I think the work at the time wasn't really fully engaging. Thinking a lot about the importance of that as a really important starting place. Before you move into doing work in research, partnership with communities, definitely encourage that work. But also looking at anti oppressive and anti racist approaches really needs to be situated in understanding and addressing power imbalances within yourself, but also in the way in which knowledge is fully created. Through an interactive process with the researcher, with community and even the research in terms of itself.

BRITT:

Thank you so much. That was fantastic. Does anyone, I'm just checking the chat, have any questions that they wanted to ask? Anything they wanted to add? Feel free to unmute. Perfect, we have a question here.

[PARTICIPANT QUESTION]

Do you have any insights on the data analysis and dissemination phase of the data cycle? Particularly when working with quantitative data to ensure that data is generated and provided back to the community in a good way.

JACQUELINE:

That's a great question. Yes, I think that a part of that is actually linked, that's why I bring that quantitative component back to the initial partnership that's created. If you are working in partnership with Indigenous communities, that's going to be sent in the research collaborative agreement with the community to begin with. If it's something like secondary data analysis and I've done lots of that where I'm working in a research data center and I'm using STATS CAN data. How then do you share that information? I think depending like in my case with the book, I was partnering with the First Nation's Health Authority and making sure that whatever data I was generating could be supported back through a written report as an example. Back in, so that it was usable not just an academic piece. In other contexts, sometimes you can create public use micro data files. So STATS CAN certainly does that with the census data and the Aboriginal people survey data. I always believe that if data is being used, there are ways to even create data tables that can be shared back with communities. If you're an individual researcher, you might take that extra mile. You might connect with the community and say, hey, I'm working in this quantitative research capacity. Obviously there's a lot of different acts in place like the Statistics Act and residual disclosure and confidentiality agreements that you can't just take data and give it. But what you can do is you can ask a community, is there a way that I can take some of this secondary data and put it in some kind of usable format that might be useful for you to have based on

socioeconomic outcomes or data that you could then use in other kinds of ways. Maybe for funding applications or whatever else. But I would say start by asking, ask those different groups and see if that's something that would be useful. Make yourself useful, I guess is the point as a quantitative researcher, because those skills are far and few between.

BRITT:

Yeah, that was a great question and answer. I find we focus a lot on qualitative research and quantitative data, I think there's this assumption that it's so far removed, it's just numbers there isn't like, how can you decolonize quantitative data? But as you've shown in your work, there's Yeah. Any different ways? Many different ways.

JACQUELINE:

Yeah. And that's just one example. There are many. And I would encourage you to take a look at the book specifically because they do address that. And that's a really key question in point. It's also in the knowledge mobilization of that quantitative information. How do you describe and use that information relating back to Eliot scholars concept Eve Tuck's text notion of a damage centered outcome. Quantitative data has been really harmful in the way that those narratives have been put forward in deficit approaches to presenting information. As researchers, it's really important to be mindful of that. And Britt was also sort of encouraging that work, but it contributes to damage centric narratives.

BRITT:

Definitely, yeah. Mm hm. Thank you so much, Dr. Quinless. Again, we would love to promote her book, *Decolonizing Data: Unsettling Conversations about Social Research Methods*. And if you're a researcher out there working with qualitative or quantitative data, we highly recommend you get a copy of her book. We are so grateful for you to come here today and share your knowledge. Thank you so much.

We are coming to the end of our time today. We just had a few last points to mention. I think Kelsey had a couple slides here as well. We have a survey that we would love it if you could all take a moment of your time to answer. We will pop a link in the chat and again, thank you so much Dr. Quinless.

JACQUELINE:

Thank you.

BRITT:

Fantastic presentation.

JACQUELINE:

Good luck with this event. Thank you so much for in inviting me. Good luck to everybody. Take care.

BRITT:

Thank you. We just wanted to share that in November, we are hosting [Studio23](#). This is a

creative space to explore ways to enhance and elevate our teaching and facilitation practices. This is a in-person event that will be held in Vancouver over November 1st and 2nd. It's going to be a fun hands-on and creative two-day event. We hope to see some of you there. There should be a link in the chat or you can go to [BCcampus.ca](https://studio23.bccampus.ca/) to register:
<https://studio23.bccampus.ca/>

We also have a [research speaker fellows cohort opening](#). The deadline to apply is November 7. We are inviting research proposals from B.C. post secondary educators who are committed to exploring and improving student learning and eager to conduct and share research with others. Kelsey will pop a link into the chat for that, or you can go to [BCcampus.ca](https://studio23.bccampus.ca/) for more information. Thank you so much and we hope you all have a lovely day.