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Open Access Week 2020 : Panel Discussion
Perspectives on Openness: Honoring Indigenous Ways of Knowing
York University Libraries
October 20, 2020

Moderator:

Stacy Allison-Cassin, Associate Librarian, York University Libraries

Panelists:

Alan Ojiig Corbiere, Assistant Professor, York University

Deborah McGregor, Associate Professor, York University

Sean Hillier, Assistant Professor, York University

Master of Ceremony:

Rosa Orlandini, Associate Librarian, York University Libraries

Introductory Speaker:

Joy Kirchner, Dean of Libraries, York University Libraries

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GREETINGS & LAND ACKNOWLEDGEMENT

ROSA ORLANDINI

[00:00:09]

Good afternoon, everyone. Thank you for joining us for "Perspectives on Openness: Honoring Indigenous Ways of Knowing." My name is Rosa Orlandini, and I'm an Associate Librarian and Data Services Librarian here at York University Libraries, and I'm the MC for this event.

We're going to start this event with a land acknowledgement. We recognize that many Indigenous Nations have longstanding relationships with the territories upon which York University campuses are located that precede the establishment of York University. York University acknowledges its presence on the traditional territory of many Indigenous Nations. The area known as Tkaronto has been care taken by the Anishinabek Nation, the Haudenosaunee Confederacy, and the Huron-Wendat. It is now home to many First Nation, Inuit and Métis communities. We acknowledge the current treaty holders, the Mississaugas of the Credit First Nation. This territory is subject of the Dish with One Spoon Wampum Belt Covenant, an agreement to peaceably share and care for the Great Lakes region.

In recognition of this virtual event, we recognize that the panelists and the guests for this event are working from home in this region and beyond. I am situated in the same region as York University, and a short walk from the junction of two historic indigenous trails called Ishpadinaa and Gete-Onigaming in Anishinaabemowin. We would like to also acknowledge that the ethernet and telephone cables that are connecting you to this event transverse across traditional territories of many indigenous nations.

INTRODUCTORY REMARKS

ROSA ORLANDINI

[00:01:54]

So welcome to our event, "Perspectives on Openness: Honoring Indigenous Ways of Knowing," moderated by Stacy Allison-Cassin in conversation with Alan Ojiig Corbiere, Deborah McGregor, and Sean Hillier. This online panel event is a culmination of the Learning Circle Series at York University Libraries, which was a professional development series organized in order to learn about indigenous history, cultural practices, and knowledge with respect to research and scholarship. The project leads are Norda Bell, an associate librarian, and myself, Rosa Orlandini, with amazing advice and guidance from Ruth Koleszar-Green and Stacy Allison-Cassin. And with their advice, we challenged participants to reflect on the responsibilities in creating respectful relationships with indigenous communities, individually and collectively.

The Learning Circle Series consisted of a session called "The Impacts of Colonization," which was led by Associate Professor Ruth Koleszar-Green, and this was followed by three learning sharing circle sessions for a small group of librarians, archivists, and library staff that further addresses the impacts of colonization, as well as indigenous research practices and the preservation and dissemination of knowledge.

So, today's event is the last part of this series. This panel discussion is inspired by this year's Open Access Week theme, "Open with Purpose: Taking Action to Build Structural Equity and Inclusion." Panelists will discuss, "In an era of open scholarship and research, research communities can navigate and balance openness while respecting indigenous knowledge and cultural expression". This event is hosted and sponsored by York University Libraries and is funded by the Indigeneity Teaching and Learning Fund, provided by the Office of the Vice Provost Academic. This event is organized by Norda Bell, Stacy Allison-Cassin, myself, and Danny Savard, with the support from the Open Scholarship

Department, Student Learning and Academic Success Department, and the Office of the Dean of Libraries.

We will start this event with some words from Joy Kirchner, the Dean of Libraries at York University. This will be followed by a panel discussion and then the question and answer period. We would ask all participants to be remained committed to respectful discourse and the free exchange of ideas with the fundamental respect for the dignity of all persons in attendance, recognizing that this is a shared responsibility, we ask that each individual participating in today's event commit to maintaining positive environment for discussion that is good for everyone. If you have any questions to ask the panel, we ask you to please use the question and answer button at the bottom of your screen.

And at this point in time, I would like to introduce Joy Kirchner. Joy Kirchner has been a Dean of Libraries at York University since 2015. With a long career engaging in scholarly communications and open access, she has brought that on-the-ground experience to her senior leadership roles. She initiated and co-chairs the Steering Committee on open access and open data, whose efforts led to the passing of the Senate policy on open access at York in 2019. She also co-chairs a new campus-wide committee with the Associate BP for teaching and learning to advance open education on the York University, at York University. She currently serves on the Ontario Council of University Libraries' Executive Committee, the Scholarly Publishing and Academic Resource Coalition Steering Committee, and the Association of Research Libraries Diversity Equity and Inclusion Committee. Prior to this position, Joy was the associate university librarian for content and collections at York, sorry, at University of Minnesota. And over to you, Joy.

REMARKS FROM JOY KIRCHNER - DEAN OF LIBRARIES

JOY KIRCHNER

[00:06:13]

Thank you very much, Rosa, for that very nice introduction. Good afternoon, everyone, as Dean of Libraries at York University, I'm very pleased to welcome you all to this panel discussions on "Perspectives on Openness: Honoring Indigenous ways of Knowing." For those of you joining us inside of the university community, I'm thrilled that you're joining us, and wish to extend a very warm virtual welcome to all of you, to York University. York University Libraries is very proud that we're hosting this event during Open Access Week, and as Rosa mentioned, the event is supported by the University's Indigeneity in Teaching and Learning Award. As Rosa mentioned, this really was a wonderful professional development series, and this is a culmination of that event that Norda Bell, two of our librarians, Norda Bell and Rosa Orlandini and others that Rosa referenced that really led us to a year-long event in professional development that many of our librarians, archivists, and staff participated in in order to learn more about indigenous history and cultural practice with respect to research and scholarship.

In the libraries, we see ourselves as important partners in strengthening York's commitment to a pan university indigenous strategy, as outlined in the University Academic Plan, and in York's indigenous framework. The development of supports for indigenous students and scholars are key priorities for us, and this includes increasing the scope and visibility of indigenous research, collections that have been produced through indigenous content working group, which recently renewed and expanded York's First Nations Metis and Inuit in Canada Research Guide. Our archivists have also been involved in some ground-breaking work to amplify indigenous and visible minority perspectives in Canadian public memory by engaging with partners and donors to digitize, preserve, and make publicly accessible their home videos for future researchers through the homemade visible project. These are just some of the initiatives that are underway, and we have much more planned ahead of us, furthering our commitment to President Lenton's commitment to furthering indigenous scholarship at York and to create positive change in our

community. It's been an honor to watch this critical work unfold, and I look forward to seeing what the future brings.

It is fitting that this panel is being hosted with Open Access Week, particularly with its theme, "Opening with Purpose: Taking Action to Build Structural Equity and Inclusion." I believe that this theme is very well embodied in the panel we're about to listen to and observe, and that it also demonstrates well our values at York University. York is very well known for its strong commitments to social justice, diversity, and inclusion as a foundational value in all of our programs. This also included, was included in the development of our Senate approved Open Access Policy. Open access to research is also a stated value in York's Academic Plan, and the Vice President Research and Innovation's Strategic Research Plan. It is significant, I think, that we have placed such prominence on open access in our major institutional planning documents, and demonstrates emphatically that our entire community understands this as a value and aligns with outcomes in support of this priority. Reflecting on this priority, I'm pleased to be a part of our campus-wide Open Access Open Data Committee, charged with engaging our entire community on furthering implementation of our Open Access Policy and providing recommendations on infrastructure needed to support this work. I'm confident that today's event will stimulate many important debates and ideas to be considered in this work ahead, and in closing, we are also very pleased to see such an enthusiastic response to this virtual event. Many thanks to everyone in the libraries involved in organizing this panel, in particular, Rosa, Norda, and our moderator, Stacy Allison-Cassin. Thank you so much to our panelists for being a part of this important conversation, as well, a special thanks to Dr. Ruth Koleszar-Green, who helped us earlier on, past chair of the Indigenous Council who worked with us early on, and we owe her a huge debt of gratitude for her guidance and help. Thank you all for joining us, and I hope you enjoy this timely and thought-provoking discussion. Thank you very much, and welcome.

MODERATOR INTRODUCTION

ROSA ORLANDINI

[00:11:20]

At this time, it is my honor to introduce Stacy Allison-Cassin, the moderator of this event. Stacy Allison-Cassin is an associate librarian at York University and is a citizen of the Metis Nation of Ontario, and her Metis roots are connected to the Georgian Bay and Manitoba. She grew up in Thunder Bay and Winnipeg, and continues to have family ties in both cities. Stacy has been a librarian at York University since 2005 and her work is centered in the areas of knowledge organization, meta data, and knowledge equity. Stacy engages in work and research related to indigenous matters in libraries and larger cultural heritage sector. With a deep interest in increasing access and visibility for non-textual materials and marginalized knowledge, Stacy is a passionate advocate for change in information structures and meta data assistance within the library profession and across the wider GLAM sector. So over to you, Stacy.

PANEL INTRODUCTION & PANEL DISCUSSION

STACY ALLISON-CASSIN

[00:12:30]

Thanks, Rosa, I know we're doing a lot of digital shuffling today and thank you for that introduction. And I'm just so delighted to be here today and with you all, and especially pleased to be able to introduce our

panel today and get started with our discussion. So I'm going to introduce a really brief bio for each of our panelists, and then we'll move into our panel discussion.

So Alan Ojiig Corbiere, Bne doodem (Ruffed Grouse clan), is an Anishinaabe from M'Chigeeng First Nation on Manitoulin Island. He was educated on the reserve and then attended the University of Toronto for a Bachelor of Science, he then entered York University and earned his Masters of Environmental Studies. During his masters studies he focused on Anishinaabe narrative and Anishinaabe language revitalization. For five years he served as the Executive Director at the Ojibwe Cultural Foundation (OCF) in M'Chigeeng, a position which also encompassed the roles of curator and historian. He also served as the Anishinaabemowin Revitalization Program Coordinator at Lakeview School, M'Chigeeng First Nation, where he and his co-workers developed a culturally based second language program that focused on using Anishinaabe stories to teach language. In September 2019, Alan successfully obtained his doctorate in History at York University. He is now an Assistant Professor in the History Department at York.

Deborah McGregor is an Anishinaabe scholar and assistant professor in the Indigenous Environmental Justice Canada Research Chair at Osgoode Hall Law School and faculty of Environmental Urban Change at York University. Professor McGregor's research has focused on indigenous knowledge systems and their various applications and diverse contexts, including environmental and water governance, environmental justice, health, and environment, climate change, and indigenous legal traditions. Professor McGregor remains actively involved in a variety of indigenous communities, serving as an advisor and continuing to engage in community-based research and initiatives. Professor McGregor has been at the forefront of indigenous environmental justice and indigenous research theory and practice. Her work has been shared through the Indigenous Environmental Justice Project website, and the website IEJproject.info.yorku.ca, and UK Research in Innovation, International Collaboration on Indigenous Research website.

And our last panelist introduction, so Dr. Sean Hillier is a Mi'kmaw scholar and member of the Qalipu First Nation. He grew up in the southwest coast of Newfoundland and is of Irish and Mi'kmaw descent. He's an assistant professor at the School of Health Policy and Management, and special advisor to the Dean on Indigenous Resurgence in the Faculty of Health of York University. He's co-chair of the Indigenous Council at York. Dr. Hillier's collaborative research program spans the topics of aging, living with HIV and other infectious diseases, and anti-microbial resistance with a concerted focus on policy affecting healthcare access for indigenous peoples in Canada. Sean is an investigator with the CIHR Canadian HIV Trials Network and is a member of seven large Canadian Institute of Health research grants, totaling more than 5.8 million dollars.

And I'm most certainly honored to be moderating a session with all of these amazing indigenous scholars. And so moving into our panel discussion, I'm going to introduce a question. We're going to, our panelists will take turns answering those questions, and then as Rosa mentioned, we'll have some time for questions at the end. And I think before we get into our questions proper, as it is Open Access Week and as we think about the connections between open access and indigenous knowledge, I think it's good to also pause and think about broader activities or issues taking place across Canada, and right now, I just want us to pause and consider what is going on right now in Nova Scotia, and in particular, thinking about indigenous sovereignty and rights in connection with our responsibilities as we work through research and scholarship, and how that extends to thinking about indigenous sovereignty more broadly.

So, our first question, and I'll turn it over to Alan, is to tell us about your research, and what does openness mean to you as a researcher and as an educator?

ALAN OJIIG CORBIERE

[00:17:30]

Nenbozhoo! Niin sa Ojiig, Bne ndoodem, maanpii. M'Chigeeng ndoo-njibaa. Mnidoo-mnising te maanda ishkonigan. My name is Ojiig, in Ojibwe, that means a fisher, and my clan is the Ruffed Grouse, that's Bne, and I'm from M'Chigeeng on Manitoulin Island, which is in Ontario here.

My research, I've done archival research, and I've also recorded elders, many elders, speaking in Ojibwe, and what I often wanted to do was to share what they have said in Ojibwe with language learners, as well as amongst themselves, and to act as I guess a forum where we can deliberate upon what they have said in the stories that they have shared, and then to start to look at not only commonalities, but I shouldn't say commonalities, but the symbolism in there, as well as the way that the elders talk in Ojibwe about events that have passed and events that are occurring, and also this idea that a lot of times people will talk about prophecy, as well. So how all these three are shared in our language and in how they are conveyed and passed down, and have been passed down, and continue to get used.

One of the things that I guess when I record the elders, I don't necessarily go there with a set of predetermined questions. And so sometimes I feel kind of odd when I say that I do oral history research because to me that seems like you really settled a deliberate plan and you've crafted an interview questionnaire. But actually, I've just spent time with these elders, and I go and visit them, and then when we talk, we end up just talking about different things, and then I would say to them, "Oh, that's an interesting story. Why don't we record that one?" And so, then they'll say, "Yeah, that one should be set down." So, then we end up recording that and talking about that. So, it isn't so much that I have a predetermined plan, it's almost a lot of times what's interesting to me and what's interesting to the elder, and then what we think others will find interesting.

So regarding openness, I often think that what I'm trying to do, my overall goal has been to try and get more people to get interested and committed to language revitalization, especially Anishinaabemowin, and what I have found is that we, in the past, we have taught the language, kind of an every day language, and people do want to speak that, of course, but I thought we weren't really getting really to the story level, and to me, that was the main intent, was to actually tell our story, our occupation, our livelihood, traversing this land in the Anishinaabemowin from the past up to now, and then trying to pass that on. So, I wanted people to actually have access to that, but also, I wanted it to be interesting. I wanted there to be kind of a hook to bring people in. And so, when I worked at the Ojibwe Cultural Foundation, there was a lot of recordings that the elders had done in the past, and they were sitting there recorded in Ojibwe on these pneumatic tapes, or reel-to-reel tapes, and nobody's working with them, and I thought we should actually bring those out. And then the other thing that when I moved positions, and I was working at Lakeview School in M'Chigeeng First Nation, my boss at the time, Principal Neil Debassige, was the one who, him and I agreed that we didn't believe we should actually try and charge people for these stories. So, we put them up online, and everybody or anybody is able to access those stories that the elders had shared and that they saw fit to share. I guess I'm cognizant of time because I could end up going on, I feel like I've gone on too long, but somebody, I don't know, Stacy or Rosa, am I going on too long here?

STACY ALLISON-CASSIN

[00:22:07]

Well, I never think you're going on too long. But no, that's wonderful, and thank you for those reflections. And so, I'm going to turn the same question over to Deb and ask her to reflect on her research and ideas of openness.

DEBORAH MCGREGOR

[00:22:37]

Thank you, yeah, thank you for putting this panel together, the words by Rosa, Allison, and Joy. And also, I don't know if Ruth's listening or not, but clearly, she was a catalyst to make this all happen. And Alan, I

could listen forever, I'm like, keep going, I'm okay with that. So, in terms of the research that I'm doing, so questions of I guess openness have always been, has always been there, but I don't think I ever called it that, the way we think about openness now. And so, what I've sort of done with the last bit of research that I've been doing and trying to expand on to make things, to try to make the work more open and accessible, so I kind of associate the two of them together, is through creating the website that Stacy had mentioned. And there was partly to do two things.

One was, typically what happens in research is people, they write the proposal, maybe you have to keep write multiple times until maybe you get funding, then they hear your project, and then you do knowledge mobilization, try to get knowledge out there. And generally, it's to very specific people, usually just academics generally talking to each other. So what I tried to do at this one was try to share knowledge at the same time it was being generated, and try to have it be very accessible, because a project is indigenous and environmental justice, so I thought, well, what's the point of only people kind of talking to each other who are generally scholars, maybe people in the ENGO community, we need to actually get knowledge out to people who actually might be able to use it, and for their own empowerment or whatever, however they're trying to seek justice. So that's kind of the approach that I've been using in probably a very exceedingly boring way because I'm not a very creative person, I'll have to admit that, no artistic ability whatsoever. So, students have generally done a lot of the work that you'll see on the website. So when, I started off the research project by calling it knowledge sharing initially, which is actually really hard to do. It was actually really hard for me to argue that when I was writing my CRC proposal because they wanted to have your questions, like Alan pointed out, up front. You needed to have your questions, and I said, "I don't know what they are yet because I need to talk to people and figure out actually what's important to them." I had a pretty good idea because I continue to work in the First Nation communities, so I already kind of know what the issues are by being engaged in that way, or I don't have to sit around and wonder what they are or read a document. I already know because people are telling me. And so, it was actually really hard to argue that because people say, "No, you need to have, it needs to be laid out." And so, I wrote in that I wanted to have knowledge sharing. We're going to listen to actually community people and youth and figure out, how are they kind of even defining what this concept is, as opposed to going in and saying, "Okay, this is what it is, could you answer this series of questions?" And so, I called it knowledge sharing, and then last, probably about this time last year, called it being able to then share the results of the research that pretty much students did. But the way I made it accessible was to record it, so on the website, you'll see people's presentations, of course with their permission and consent, and then also on the last one, we did through podcasts because videos take up a lot of data, so that's an access issue.

And now we're even switching over to, to try to work with knowledge, trying to get knowledge out there in an accessible and open way in this kind of virtual age, and where there's so many demands on people's time, and so many demands on people's data. So this past summer, I was doing work with youth in their own communities, how are they going to still stay connected to elders, language, and culture in this time of COVID-19, and the feedback that they gave was, it has to be mobile friendly. So now I'm trying to wrap my head around that. They're not going to download PDFs like we might. They don't have time to be scrolling around. They're using their phones to access knowledge. So, I'm starting to think through kind of what that means, and I wouldn't know that, never occurred to me because my phone's pretty useless, it's like a 12-year-old Blackberry. That's not how I access knowledge, so to respond to youth, in terms of what Alan talked about, getting indigenous knowledge and language out to them, they have different needs.

So those are just some examples about how I'm thinking about that. I think about it in terms of accessibility, what's the actual needs and what are the capacities that people have in order to be able to access it. We just can't assume that just publishing it in an open access journal is, check somehow, now we've done our job. It's not like that at all, we actually have to think through a lot more than that, and what access means on the other side of diversity and equity. So yeah, so that's just I guess some of the things that I'm thinking about, in terms of my own research. And like Alan, I could go on and on, but I will stop there, thank you.

STACY ALLISON-CASSIN

[00:27:58]

Thanks, thanks, Deb, that's a, thanks for sharing that, and I think it's really, I think we're all being stretched in so many ways, and we think about taking certain things regarding access for granted, and that are really being pushed in this current moment, especially. And so lastly, I want to turn it over to you, to Sean.

SEAN HILLIER

[00:28:25]

Hey, good afternoon, everyone. I'd like to start, and I thank Stacy and the team for coordinating all of this, and for Ruth for being with us today, and for all your hard work. But I like to echo Stacy's comments, as a member of the Mi'kmaw Nation, I want to extend and take this opportunity to send our support for Mi'kmaw fishers and for the First Nations that are currently being besieged with violence across the East Coast, and that I echo our call from the Indigenous Council this past week for the federal government and the RCMP to take action, as violence continues to escalate, and to protect indigenous peoples and our inherent treaty rights. And I think that this is an interesting time to be having a discussion about open access, and the exchange of knowledge, and I think that exchange of knowledge goes towards how are things being taken up within a Western paradigm versus indigenous understandings of knowledge, and so how do we, how have we transmitted our knowledge of treaties and treaty rights to broader society? Because what I'm seeing today and what I'm hearing from people across the various Mi'kmaw nations is that there's this renewed interest in how people are taking up the information around treaties, and the Marshall Decision, and all these other types of things, and how that hasn't been a part of our discussions as a society, and that there's a great deal of misunderstanding right now around those specific items. And so how do we take this information that has been widely discussed within an academic realm, and how do we actually apply that and bring that to broader public to combat and to counter the narratives that are being placed out there that are quite racist in their nature? And so I want to start with that comment.

When I think about open access in relation to my own work as a junior scholar, I really, there are a number of different points that I want to touch on. I think, again, as somebody who does extremely intensive community-based, community engaged research that engages community from the onset, kind of this idea of open access has always been there. And it really forms across three perspectives, in that research is not only designed and engaged with community through the entire process, but that in the way that that access is then knowledge as it's being finalized or produced in a more kind of formal way at the end of our research projects, is really around how are participants and communities engaged in that knowledge, and how do we make that accessible back to them? How do we provide communities with reports that are technical in nature that allow them to continue to advocate for funding, for continued service, those types of kind of aspects, and then how do we then move that into an academic sphere around peer review and those types of items? And I also think a lot about, especially for that last point, is how open access is impacting junior scholars. We continue to see a move towards open access, and certainly from an indigenous perspective, I think it's even more vital, especially if you're Tri-Council funded, to be having these discussions. But what we're not having is the discussion around the impact that open access has on the tenure and promotion process for indigenous faculty members and indigenous junior scholars. And the cost barriers, the impact factors, and how that's then evaluated by colleagues across institutions in the Western paradigm are all difficult conversations to have, and it really pits kind of this idea of wanting to do really good community engaged research, against the need to want to progress within the academy. And I hear time and time again from junior colleagues how they wrestle with the fact that they continue to receive feedback that they're not publishing in high impact journals that are internationally known, but their communities want this type of dissemination to be open to their community members, to be in indigenous-based journals, and those types of items continue to persist across academia.

And so at the end of the day, I think a lot of my comments will focus around the concept of reciprocity, and how do we engage communities in a good way to ensure that they're getting what they need out of the research, in terms of, sometimes things will never go to peer review because that may cause harm to a community. And so how do we balance those various items, and then what is the capacity for data stewardship for many of our first nations and indigenous communities, and so specifically, in my work across the north, we really do, we are challenged by looking at the principles of OCAP, ownership, control, access, and possession, as well as implementing the Tri-Council policy statement, chapter nine, and how do we really kind of adhere to these items when communities want to own their own data, but they don't have the infrastructure and the capacity to actually do that within their community, and then how do we, as academics, take that up to ensure that we can have communities access this data that is open and transparent across the board? So those are my initial comments, thank you.

STACY ALLISON-CASSIN

[00:34:06]

Thank you, Sean, and I think your comments picking up on a lot of questions around infrastructure and structural systems really leads well into our next question, which is reflecting on, so the theme of open access this week is, "Open with Purpose, taking action to build structural equity and inclusion." In the accompanying theme description, acknowledges systems of research and knowledge production in the present are built on historic injustices, and I think as we also, as you call us to action on the situation regarding Mi'kmaw fishers, I think is a good case in point in thinking about reciprocity and responsibilities in regard to injustices, and also how we understand and can access information.

But my question is, and it's for Alan, how do you think these injustices continue to impact current research structures in the academy in Canada? And you could take that more broadly, as well, if you like, and where or how do you think positive change is taking place?

ALAN OJIIG CORBIERE

[00:35:28]

I like what Sean was talking about. I didn't really, I cut myself off like I was saying because I got into, I thought I felt like I was going on a bit too long on the panel.

But I recently had to fill out the Tri-Council ethics review, and then I also had to work through the OCAP document, the ownership, control, access, and possession. And coming from the Ojibwe Cultural Foundation, where I was the Executive Director from 2006 to 2011, it was really hard to, for us just structurally and as an organization that was struggling with funding to actually maintain those, that OCAP and the possession of those materials, so and to store them properly. And the Ojibwe Cultural Foundation is a cultural education center that has a museum, has an art gallery, and a gathering place facility, as well as an archive, a videotape archive. So, we needed, of course, climate control, and then just being able to work with all of that, all of the, the vision was to actually become kind of a memory institution, what they call a memory institution. And then at some point in time, we were able to get different grants, small grants, to publish stuff, and although Deb had said earlier that our kind of generation would appreciate print, we realized that the younger people aren't really into PDFs and hardcover or even softcover books. But that's what we produced, and what I found, still, is that that's actually the most durable. We ended up recording the elders in the '70s and '80s, and we just chose a few select stories in there, and we ended up getting an elder to write those out in Ojibwe, and then two of the elders then translated them into English, and then I edited it, and then we published it. And it's a good publication. But now it's, it's easier to print those off than to continually maintain the website, I guess, in a sense, where those videos were posted.

So, another example of that is when, from prior to that job, I actually worked for M'Chigeeng First Nation on a project we call kinoomaadwag, and that means we are teaching each other, they are teaching each

other I should say, sorry. And we had done some preliminary videos. Anyway, that was 2002, and then those videos that we posted and all the work that we had done, the First Nation changed service providers, and then in the migration, that stuff got all lost. So we had to dig that back out and work with that. So in that sense, I'm just talking about practical day to day things of trying to actually maintain possession, and actually give access to people, to their grandfathers or their grandmothers or their great grandmothers or great grandfathers' stories, and the access would be through the internet now. And of course, Deb also mentioned, and Sean, the difficulties of that, with this rural area. In some areas here, we do have high speed internet, and M'Chigeeng is fortunately one of them, but I remember just five years ago, a neighboring First Nation was still on dial up, and I thought they were kidding, but they literally were still on dial up.

So, this ownership, control, access, and possession, those four words really guide, I'm really trying to wrap my head around that and keep that in mind, with also openness to data. So, on the one hand, the other thing that when we record these elders, sometimes they'll tell a story and mention personal information of individuals, and it may not seem harmful to the majority of us, but then a descendant of that person may not necessarily like that. So, there's a lot more about dealing with some of these issues on a day to day basis, or practical purposes, I should say, that could be personally, individually harmful, but we haven't really even gotten to the stage yet where we talk about harmful to the community. And years ago, I used to be on a project with the Assembly of First Nations called the Eagle Project at that time, affects on aboriginals from the Great Lakes environments. So, it was an epidemiological study, and we had had a lot of discussions on how this data could be potentially harmful to the First Nations, especially when we were mapping harvesting areas, as well as some of the elders wanted to make maps of identifying where fish would spawn and where different medicines would grow. And so, they were rightly concerned about what to put on a map, and if that map ever got out, and then of course with, we have Monsanto and other conglomerates that are copywriting all this kind of knowledge. So that's the other thing that we're trying to balance this idea, that we can get ripped off again, basically, and by identifying too much.

But part of the control, I think, here for what the work that I'm doing, part of the control is the Ojibwe language. If they're going to go in and actually really look at the language and try to find out what the elders are saying, then that's an additional, if you want to look at it as an additional barrier to them, but actually, on the flip side of that, of course, is also having an additional hurdle for a learner who wants to reconnect, who doesn't speak Ojibwe, who wants to reconnect with one of their ancestors or their forbearers. So, there's a lot of ways to talk about how it's, how it could potentially continue to do injustice to the communities, and I'm cognizant of it, but I try to actually look at more at how this can actually aid and help us. So we need the structural capacity to actually own it, control it, access it, and possess it, basically, at the end of the day. That's what we need. So I'll, I'll end it there for now. Miigwech.

STACY ALLISON-CASSIN

[00:42:40]

Thank you, Alan, and thank you for bringing in that conversation about the OCAP principles. There's so much I would love to follow up on there, and I think especially for those of us working in libraries and archives, or other cultural centers, and considering, oftentimes when we talk about open access, we focus in some ways on the licensing side of things, but there is so much there, more there, in regards also to technical infrastructure for sustainability, but again, really, back to OCAP principles and to data sovereignty issues. But I am going to turn it over to Deb now, and I will ask the question that we have, but I will also invite you, if you'd like, to take you in a different direction, that is totally fine. And so the question is hooking into the Open Access Week theme, which is "open with purpose, taking action to build structural equity and inclusion," and Alan did a really great job of talking about some issues around different forms of structure. The accompanying theme also talks about historic injustice and how those injustices continue to play out, but I wanted to ask whether you would like to reflect on that, but also, again, possibilities for positive change in those structural issues.

DEBORAH MCGREGOR

[00:44:18]

I think Alan did a great job of pointing out the tension. So, there's these ongoing tensions, even with Tri-Council and OCAP because those are not, those don't necessarily, they don't come from the communities, they're more institutions trying to manage the researchers so they can be more ethical and appropriate and just and all those kind of things, versus the actual realities that communities are dealing with, right. I guess one of the huge inequities kind of to point out is universities have way more resources than any indigenous community. So, in my view, we're in this position in the institute, what I'll call the institutions, to be able to support communities to do their, to be able to do the work on their terms in the way that they would like. And some of the ways that researchers can do this is through partnerships, which I think some of the partnership grants try to do, but it's nowhere near enough because when you think about the decades, or potentially the centuries of funding, probably billions over time, particularly for solving the indigenous problem for many years up until I guess recently, how, what a lot of indigenous research was, and hardly any of that kind of went to communities, so that they're enabled and they could be facilitated to empower kind of their own processes, so that the inequities still exist.

And the other part of that is, the other thing I always point out is that universities, public institutions, they generally get their funding from governments, unless they're getting it corporately and through endowments and other places, and a lot of that money basically comes from the exploitation of indigenous people's lands. That's where a lot of governments make their money and others, so there's this responsibility to be able to support indigenous communities and the kind of work that they want to do and the big questions that they have that they want to be dealing with. So those are more challenging to do, but I just thought I'd point out, there's those kind of, those kinds of inequities.

But more I guess specifically to your question, I think that to really try to be just and equitable and open means that there has to be a bit of letting go, which I don't see a lot of. And what I mean by that is there's making space for indigenous people. So essentially, you become kind of like an add-on to what's already kind of happening, as opposed to what are researchers or institutions or funding agencies going to let go of so that indigenous peoples can flourish and basically self determine their own research and address the questions that they have and start to build a capacity and infrastructure on their terms? because I can't take credit for this, I just love how Zoe Todd talked about this before. She just said, "I don't know if they're ready to do that," at one point, at one of the conferences, SSHRC convened a number of scholars to address this kind of question, how do we account for, how can we deal with indigenous knowledge systems within the academy? There was probably 15 to 20 people, scholars that they had brought together, went around the circle, and I remember Zoe Todd just saying, "I don't think you're ready, it means you have to kind of let go of some stuff." So they have to actually ask themselves a question about what can you, what are you going to give up so that indigenous peoples can be able to advance research agendas, so that they can get the questions that they want answered on the terms that they have? And people were kind of taken aback by that, because a lot of the questions are on, how is this indigenous community have enough capacity to be able to engage in my project? Nobody's answering my emails and getting back to me, and I always have to say, because you're not a priority, right, people are dealing with whatever in their communities, and getting yet another email from an academic institution usually isn't making the top of the list, right? So I think, so those kind of injustices are, even within the institution, having a lot more resources, despite a lot oftentimes saying they don't, than any single indigenous community's capacity to be able to deal with the big question or the big issue that they would like to have dealt with. And then that links back then to these broader questions that Sean and Stacy talked about, like what we see playing out on the East Coast. So, I think that there's always these ongoing questions, and that there always has to be this question, what are people actually ready for? And that question just isn't for indigenous people. That's where the institutions themselves and funding agencies, not just doing some tweaks and let's just throw some indigenous committee together to, they can make the decisions about who gets funding and who doesn't get funding. But it's not like the, not like the add-on approach.

I want to, I'll stop here after saying this because I feel like I didn't quite answer it in the first question was, how does openness matter also in terms of not only research, but also teaching? And one of the things I do in my classes, because I want them to get indigenous, I actually called the course "Indigenous Perspectives and Realities" because I find sometimes, people are going to be so theoretical, I'm in these spaces where I'm like, I don't even think you're talking about us because I don't even know what you're saying, and I should know what you're saying because you're talking about me, and my history, and my community. So, I like to provide videos, things that are coming from social media, from the perspective of the people themselves, and that's actually legitimate thing to be using in courses. And I mean, a lot of scholars don't do that. They might, it's interesting, but to actually use it and cite it in academic papers and everything else, that's not always welcome. But for that kind of work, I guess, to be considered to be legitimate, in terms of sources, like if I had to tell students, I go, "I'm okay with that, but keep in mind, you might go into another course and other people will mock you." They're not going to, unless it's been theorized or written up in some peer reviewed journal, it's not legitimate, it's not a legitimate experience to be reflecting on. So, I tend to use a lot of those kind of sources because as one person, I can't represent the diversity of perspectives because there is a diversity of perspectives and experiences, but I want students to kind of understand that, and people having their own voice is really important as part of these conversations. So thank you for that, hopefully I was somewhat on topic.

STACY ALLISON-CASSIN

[00:51:28]

I'm muted, thanks, Deb, that was really great, and I'm going to turn this question back to Sean, and also invite you to either answer it, or reflect a bit differently, but again, the question is around historic injustices in research infrastructures, and then also spaces for current initiatives that are bringing more equity.

SEAN HILLIER

[00:52:00]

Thanks for that, and I want to echo some of the comments by Deb and Alan. For me, we're really having a discussion around openness, and trying to find a balance between openness versus appropriation versus harm. And so, some of these are fine lines, others are not so fine, even though I think that some people think they're fine lines. And that's not an easy thing to do. We have frameworks, we have tools, so OCAP, Tri-Council, all those types of things. But I echo Alan's kind of comments, that we have to be open, we have to go into communities, and work and listen to and, with communities, we can't just go in and say, "Oh, there's this principle of OCAP," or, "Oh, there's Tri-Council, so we must do it this way." And that's the power of relationships and the importance of relationships in doing this because if you have strong true relationships with the communities in which you work, then this balance of openness and appropriation and harm very much goes away because it becomes about openness, understanding, ensuring that you're speaking with communities, instead of speaking on behalf or speaking for indigenous people. And I really want to kind of focus a bit of my comment around this stealing of indigenous voice by scholars, and really echo Deb's comments around teaching, and I equally use lots of indigenous perspectives and voices in my teaching to highlight to students the variety of perspectives that are out there, but equally, for them to hear from indigenous people. I think that we see over and over again that there are great scholars, non-indigenous scholars doing great work with indigenous communities, but I think that sometimes what we see is the stealing of indigenous voices, and the take up and the benefit for those scholars, instead of for community, and that is a way to cause harm and appropriation of indigenous knowledge. And so, I really am conscious of how do we do research in a good way? And one of the fundamental aspects of that is that, so I do lots of storytelling in my research, and with that, I received lots of different knowledge that I think some communities would call sacred, others would call traditional, that they don't want shared outside of their communities, and so how do you balance having that data, while community wanting to protect those? And so I always err on the side of caution, and this is why I think having strong community engagement throughout research is important, because

communities may be on the project up 'til one point, but then if they're not engaged in how that data is taken up and how it's going to be used, then you have the opportunity to cause significant harm, one you're going to be disseminating information that they don't want disseminated because they consider it to be traditional knowledge that is meant to be within their group only, and not to be shared more widely with broader society. And so there are times when that happens, and I think ensuring that you have those strong relationships allows you to be able to navigate that in a good way, in a way that makes sense. Also, I very quickly want to talk about the need for primary data in peer review now, and I think that this is an ongoing comment, as somebody who's now sending out lots of peer reviews, is that lots of the large, especially scientific journals, are now requiring access to raw data, or there's a big preference. And I recently had a peer review come back where they said, "Oh, we need access to the raw transcripts to be identified," and I said, "No," I withdrew my manuscript from the journal because I was unwilling to do that. Because, again, it's about the integrity of the type of research and data that you have been given, that has been gifted to you by participants. This is true indigenous knowledge, and so to just have that out for people to be able to analyze, for people to be able to take, and to possibly not understand the context that are at play within that data I think is widely concerning. And so while I'm all about peer review and the ability to have access to data and those types of things, I also think that there's a fundamental aspect of needing to equally protect that data and to ensure that no harm can come about because of the openness that's being encouraged in lots of other forums that can do harm to indigenous communities. I have lots of other comments, I have notes all over the place, but I'll leave that there for now.

STACY ALLISON-CASSIN

[00:57:00]

Thanks, Sean. I think just given the time, we're going to sort of skip a little bit ahead to the last question, but I'm going to take a little bit of, I don't know if I want to call it moderator's privilege and mix those questions together a bit. I think the first programming maybe we did at York University Libraries in Open Access Week was, I was trying to remember, I think it was either 2006 or 2007, I can't even remember. But I think for a long time in the open access movement, there was a huge push along that that equated openness with equity, that open data, open access materials, open everything means equity. And I think that we've seen that in recent, last couple of years shift to recognizing, as Sean was just talking about, that that doesn't mean equity, and especially when we talk about responsibilities to our communities or communities that we are researching alongside with.

And so in this last question, I'm going to ask again. You can take this where you will, but where do you see as one of the most, or a few one of the most pressing issues, out of all of the issues, for those working in this area of the open movement, or in libraries and archives or other kinds of cultural heritage institutions, or in universities; and then I was going to ask, what is a concrete action we can take to move to action, but I also want to recognize that it is also up to institutions to take action and not always the focus we tend to talk about, individual actions and responsibilities, but there is also, as you have all mentioned, responsibilities of larger organizations like universities in this context. And so I'm going to go back to Alan and say, so what I one pressing issue, if you could name one, although that might be really challenging, and then what about a concrete action that you would like to see, maybe before we have our next Open Access Week next year?

ALAN OJIIG CORBIERE

[00:59:31]

That's a good question. A lot of times, of course what I've been engaged with for the last 25 years has been language revitalization, and a lot of the people that I talk to, and I guess it's part of it is who you hang around with, I guess, is to me one of the number one things that a lot of the elders are talking about, and a lot of the community people are talking about, is the revitalization of language.

And one of the other issues about that, I guess, when we look at different museums and different archives and different repositories that actually did record some of the elders way back in the '60s, maybe even the '50s, '60s, and '70s, and now that information is still sometimes locked away in their repositories and we don't know about it. We're starting to know more about it just because of the prevalence of social media and that people share a lot of different things, and where things have been stored or hidden, some might say. But others are actually talking about bringing this out more and making it accessible to the people and bringing that into the schools. So, there's just a big bottleneck, I find, personally, that there's a big bottleneck in language instruction, especially the development of immersion programs across the country, well, across North America, really, because you really rely upon people that speak already, but they're not necessarily, they are not necessarily trained teachers. So sometimes they will not be able to convert things, let's say, let's just take something difficult for an Ojibwe speaker, chemistry. We're not going to teach chemistry in Ojibwe yet. But we actually can teach geography, and we actually can teach biology and botany and social studies and history. And so to me, I have always tried to get people to talk to their elders and their grandparents and record them, and then to actually have them talk about these in their language, and then to start converting that, to start identifying, okay, this would make a unit for a grade one or a grade five or a grade eight or a grade 11 unit on geography.

So, if we start to pool a lot of this stuff, maybe we'd actually get somewhere. And then to find out later, while this, like you look at that Mi'kmaq fellow that won the, his name's Jeremy, I forget his last name now. Anyway, he had accessed some recordings in the Canadian Museum of History, and then he put out an album and he won the Polaris Award last year or the year before. So there's new ways of incorporating a lot of this old information, some would say old, or some would say traditional, or some would even say sacred, anyway, and some would actually question what he had done, but he was told by his elders to go there to get that. So, he was actually made to seek that out and bring it out. So, my comments, to answer your question, basically, though, I often, maybe naively, but I often think that it's up to us Anishinaabe people to seize that and to make that our own, and then to share it amongst ourselves. And then institutionally, I guess I get back to what Deb was talking about, how the institutions, especially universities, especially when you're on, when I was with the Ojibwe Cultural Foundation, we participated in a number of these partnership grants, and the lion's share of the money goes to the universities, and we were getting the crumbs. And after a while, that's actually one of the reasons I ended up saying that I would get into, get my PhD so I could actually try and access some of this money. But the actual thing is if these repositories actually knew, sometimes they don't even know what they got. If they knew what they had, and then they actually made a missive, and say, "We got this from your community, is this of interest to you? And how can we help you work with this?".

Let's say it's an old recording. So let's say the Ontario Archives has an old recording from Garden River of one of the elders from the 1950s, if they just wrote to that community and actually asked them, "How can we assist you in working with this and making curriculum, making it accessible and available to you," so that you're able to then incorporate it back into your community at your elementary school or your secondary school; because right now, a lot of this stuff, like I said, again, it's a bottleneck and it's stuck at the universities, it seems like, to me. And it isn't always necessarily making itself back into the community education initiatives, especially immersion initiatives. And I'm speaking specifically about language materials, but also a lot of the anthropological stuff that was gathered during the salvage anthropology period, that there's a lot of material in museums where there's knowledge to be accessed and then reincorporated into communities. And you just look across Anishinaabe country, Anishinaabewaki, you see a lot of people getting back to land-based activities, and there are people that already know a lot of stuff, but I believe that there's a lot of material in museums and archives that actually can assist and facilitate that education, especially in regards to language acquisition and maintaining its epistemology because what I see also happening is people end up taking a Western fact sheet, let's say, and then translating it into Ojibwe, but the original fact sheet is actually based on Western epistemology. So, what I try to get people to do is say, okay, well, actually that's good, it helps out, but what we want is the Anishinaabe version, not the environmental fact sheet put out by Health Canada or Environment Canada and translated into Anishinaabemowin with foreign concepts that aren't Anishinaabe concepts. So those

concepts are in our language and they're locked in with the elders and the speakers, but also in some of these recordings that are at museums or different repositories in different archives at universities, at provincial archives, at wherever else.

So, I think what institutions have to do is a better job of reaching out to the community people, and then that, of course, is a tricky thing, and there's a lot of structural things that prevent that, and like what Deb had mentioned, again, they're not going to actually respond sometimes because it isn't a big concern on their behalf. But I remain hopeful because, just when I started out, I had to travel to all of these places. I had to travel to the Detroit Public Library, to Burton Historical Collection. I had to travel to Montreal to the Jesuit Archives. But now, a lot of this stuff is online and people are able to actually check out these materials from the comfort or the confines of their own home now. So anyway, I just look at it, to me, the most impressive thing concerning our communities is language, and I know a lot of people would agree, but I know of course there's other people that have different concerns, but it's just been 25 years of trying to elevate the status of our language, and now our language, the status has increased, but there is still a bottleneck in actual language acquisition in our communities. And that's what I would like to see actually happen, is that institutional organizations actually assist in that endeavor. Miigwech.

STACY ALLISON-CASSIN

[01:08:33]

Thank you, Alan. So, we have about 10 minutes left before we get to questions, so I'm just going to ask, Sean, you just turned your camera on, so I'm going to go to you and then we'll have Deb for any closing comments before we do questions.

SEAN HILLIER

[01:08:55]

Yeah, I agree with Alan around kind of the institutional approach that needs to take place. While I wouldn't, I think language at its core is so unbelievably kind of key to bringing back so much of our culture and knowledge overall, I'm going to take a little bit of a different kind of approach in kind of how do we move forward, and I think that that is starting with academic institutions, decolonizing themselves, right, while we continue to have the metrics and the requirements on not only indigenous scholars but on all scholars doing this work to publish, to output, to engage in ways that are fast, that are maybe not as great in order to achieve tenure and promotion, or in order to achieve your next level of success as moving to a dean or a chair position or to full professor or research professor, while those remain embedded within a Western ideology of what knowledge means and how we possess it and how we translate it, then fundamentally we're going to always have this issue of openness, and issues of ethics, of appropriation and harm that come to indigenous communities. Because there are always going to be, there's always going to be the pressure to get things out as quickly as possible in order to meet those objectives to colleagues who have very little context or knowledge in those specific fields and those areas, and the true kind of issues that come into play here.

And I'm just going to address one of the questions that I saw in the chat around the CARE principles of indigenous data governance. And so the CARE principles are collective benefit, authority of control, responsibility, and ethics. And so to Jessica's question, I think it's really important to again, see this as a framework. So how do we then take and actually implement this? That's really the difficult part, is that we can take OCAP, we can take Tri-Council, we can take the fair principles and care and implement them across the board, but what does that actually look like, and how is that operationalized, is really the difficult question that I don't think there's an answer to because it's going to really depend on your relationship and your connection with those, our respective communities, their capacity, and their wants and needs. And I think, as Alan talked about with Jeremy Dutcher, that will change depending on the person, on the context, and all those types of things. And so I, again, see these as tools to be used in the ethical engagement of looking at open and transparent data and access to that data, so that's it for me.

Oh, and I'm sorry, I had one more comment, and that was around peer review, and I've been harping on peer review, but I think this entire system is fundamentally flawed. But I've been hearing more and more from colleagues around how, when we, as indigenous people or non-indigenous people doing indigenous research, when we do peer review, when we're submitting our manuscripts, that we're expected to spend a huge amount of our word count contextualizing racism and colonization that sometimes takes up 1,000 to 1,500 of my 5,000 word count, where I don't actually get to spend time on the true aspects of moving away from trauma and talking about the resilience because, again, we're fascinated, as a Western culture, to discuss and to contextualize trauma and its understanding, instead of really moving towards what will benefit communities. That's all I have to say, thank you.

STACY ALLISON-CASSIN

[01:12:40]

I think that's a great place to end, as I just pass it over to Deb.

DEBORAH MCGREGOR

[01:12:48]

I'll try to be quick, I wrote it down just so it would force me to be quick. I think, to me, I still see one of the biggest problems with the academy or institutions in relation to indigenous people, it's still a very knowledge extractive process, even doing the ethics, it's about how you can extract this ethically. What about how this is going to be shared, that's not the first question. So, and just commenting on what Alan and Sean have said before, it's not all up for grabs, like all indigenous anything isn't up for scrutiny and grabs. And just a tiny comment on peer review, because Sean brought it up, is literally in some things I've written where peer reviews have wanted me to change what, like basically change the data, what elders have said, to conform to some theory that we didn't invent, and I just go, "No, I'm not making stuff up," because that's what it is. So that has happened because they expect certain things, because they have their own ideas and they want you to conform to something that makes no sense. So the second thing I thought was trust. So, institutions and collectively, or what I call corporately, have to try to build that trust. So, me as a researcher might do that, Sean is a researcher, Alan, and it takes a long time to build up that credibility, and it doesn't take that long for things to fall apart. But the institution actually has to do that, too, so that I worked at the University of Toronto before I joined York, so all my research relationships came with me because the university didn't bother. So to me, there's a difference between this always falling on the shoulders of individual researchers for the institution to then sort of take it up, so that if I go somewhere else, there's not some big gaping hold because no one bothered to build those relationships.

I think the other thing is, to be able to support communities directly on their terms, and what I mean by that is, so in a lot of the work I do, research-y kind of work I do that's not necessarily through the academy, which is way more fun, by the way, far less rules and elders get their honorarium on time, not two months later or whatever and one of the things that they always said is, "We want to share this with each other," like Alan pointed out, "and we want to share this with our youth before it goes out for everybody else." So, they want to have that kind of opportunity to be able to do that, a bunch of people coming in and talking to researchers and video and everything else, that's fine, but they want to also have this opportunity to share internally in their own communities, and that work needs to be supported, even though there might not be, let's say an outcome, how we have to write research proposals, or even how we have to fill out ethics. I think there's still huge questions around what community-based research is, and as Sean pointed out, literally I was slapped down by my Chair in Geography where I was before who said, "Community-based research is a waste of time, it takes too long to get published." And I went, "I don't know what to do about that because that's the basis of my research. What are you telling me?" And at York, I was also told that, "Why do you support community-based researchers, like researchers in the community?" And I'm like, "Because we're supposed to be building capacity, that's part of reciprocity. I can't believe I'm getting this question still," right? So, there's a lot of work to do for people to kind of get

even what indigenous research is, and indigenous ways of knowing. And I think I'll just end this with, to be useful to communities, just don't make it hard. So, if there's going to be open access, if there's going to be places where indigenous language revitalization work can be found, or knowledge revitalization work can be, don't make it hard for communities to access. Don't make it an ordeal to work through all kinds of paperwork and all kinds of systems and all kinds of permissions when indigenous people already had to do that in order for it to be even within the academy or institutions in the first place. Just don't make it hard, and don't make it an ordeal for people to be able to access their own knowledge. That happens, as well, so those are kind of institutional things that need to happen. So hopefully that was as quick as I thought it was.

QUESTIONS AND ANSWERS

STACY ALLISON-CASSIN

[01:17:14]

No, that was wonderful. And so, thank you all for working through all of those questions. I'm going to, we're coming to the end of our time, so I'm just going to pick up on one question from the Q&A section. And I'll just invite, if anybody from the panel wants to jump in and answer it, and then I'm going to pass it over to Rosa to close this out today. So, Samantha Fowler asks about the role or benefit in using traditional knowledge labels or licenses, so these work similarly to creative commons licenses, but instead, emphasize existing local protocols and access and use, and it's a new tool introduced to me, so this is Samantha asking, and she's unsure about how to go about using them, and whether it's beneficial to all communities. And so, I just ask if any panelist wants to jump in on that question.

DEBORAH MCGREGOR

[01:18:25]

I don't think I have an easy answer to that question, but I am working on a project with my sister who's at NOSM and the whole thing is trying to kind of work through that, on Anishinaabek intellectual property, to wrap our heads around that because we recognize that the conventional or mainstream regimes, they don't do it. They don't consider the same questions and values that Anishinaabek people do, like how do you account for love in those regimes? When that's central to the research protocol that was developed on Manitoulin Island, you have to answer that question, if you want to do research there, how's your research going to show love for future generations? So again, we didn't even finish a year of the project, but we're, plus with COVID, we haven't been able to talk to elders and others about this. But that's what we're trying to do, is this just like, hey, we already know that's not working, so what do we need to do? What does our own system look like? And that's part of larger movements around indigenous self-determination and research and indigenous research sovereignty and data sovereignty and that kind of thing. So, I don't have an answer, but it's a good question because we're working on trying to figure some of that out. So, thank you for that question.

STACY ALLISON-CASSIN

[01:19:42]

Anyone else from the panel want to respond?

Okay, so we are coming to the end of our time. Thank you to everyone who did ask a question. I'm sorry we didn't get to your question or comment. Please do feel free to email one of the organizers if you would like and we will try and see if we can help those questions along. And so I am going to, again, thank the

panel for spending this time with us today and sharing their knowledge, and I'm going to pass it back over to Rosa at this time.

CLOSING REMARKS

ROSA ORLANDINI

[01:20:32]

Wow, thank you, Stacy, Deborah, Sean, and Alan for this amazing panel discussion. And to wrap up, I'd like to mention that our colleague and co-organizer for today, Norda Bell, due to a bad cold, couldn't be with us today, she was originally going to close for today, but she has provided me with guidance and notes for the closing words today, and so here it goes. So, at this event today, we had over 140 people in attendance, people from Canada, US, and beyond, and countless others viewing this event via YouTube. In the spirit of the openness of this event, we acknowledge that this event is being, sorry, in the spirit of the openness of this event, we acknowledge that this event is being broadcasted live, but at the same time, isn't accessible to everyone. This applies to people with disabilities, and also people who live in rural, remote, and indigenous communities that don't have broadband access. With this in mind, in the weeks to come, we will make recordings of this event, with a transcript available via the York University Library's YouTube channel and via the York University Digital Library.

Prior and during this event, many of the participants have commented on how vital and important this discussion is, and this speaks to the need for more discussions like this and hearing from indigenous communities. As mentioned earlier, this year's Open Access Week theme is, "Open with Purpose, taking action to build structural equity and inclusion." SPARC's quote for this year's Open Access resonates with this event today, "We need to examine who these spaces and systems are designed for and who is missing, who is excluded by the business models we use, and whose interests are prioritized, and we can work together to rebuild these structures. As we work together to rebuild these structures, we need to commit to moving from conversations to concrete commitments and to hold one another accountable for making real progress. This applies to open access, but also the libraries and GLAM sector in general. We want to rethink about how we do things in the library, archives, and museums, and ask ourselves these questions, and act. Now that we've heard these perspectives, how will we act?"

At York University Libraries, it is good that we are having these conversations, but we can't forget how Ruth Koleszar-Green challenged us to learn more, challenge one of ways of thinking, and to challenge our assumptions. Ruth, we would like to thank you for your advice, support, and guidance on this journey, and for the amazing session you provided us with more than a year ago. Ruth, congratulations on achieving tenure and we are thankful that you can join us today.

We also can't forget how Stacy challenged us to think about what we wanted from the Learning Circle and the professional developments we've had at the libraries this year, to build awareness among York University Libraries' staff, librarians, and archivists, to have brave space to learn and challenge each other, and to build a more inclusive library that embraces our current and future indigenous colleagues, as well as for the support of our indigenous faculty and students. Stacy also challenged us in ways we never expected and asked us to interrogate our own assumptions. Her connection to the indigenous communities on campus and off campus and within the library world, and her expertise was also invaluable. We would like to congratulate Stacy on completing her PhD last month, so congrats, Dr. Stacy Allison-Cassin, and thank you.

And in closing, I would like to thank Norda Bell, the co-lead for this series. Without you, Norda, this would have not been possible. I would also like to thank Joy Kirchner, Andrea Kosavic, and Dany Savard for their support. I would also like to thank the Learning Technology Services and Grant McNair for their

technical support during this webinar today, the Indigeneity Teaching and Learning Fund, and of course the Learning Circle participants, Ruth Koleszar-Green, Stacy, and our panelists, Alan Ojiig Corbiere, Deb McGregor, and Sean Hillier. Thank you, everyone, for attending today.

[END 01:25:11]