

Note: Transcript is pending review and revisions by The Maintainers. Please contact us if you have any comments or questions.

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Speaker: Folks, I'll go ahead and get started with introductions and announcements. I cannot understate how excited and thankful I am for our panelists to be here today. Two of them were cold calls, so thank you for agreeing to come and thank you to the person who I do know for not holding our acquaintance against me and agreeing to come. I'll introduce myself first, and then I'll introduce our attendees and give you a little bit of information on the structure for today. Maybe I'll do that first. So today's meeting is a little bit different than usual, in that we will be doing a panel led discussion. We're going to start with introductions of our panelists. And then we're going to do about 30 minutes of structured questions, some of them directed to individual panelists – some of them for the group. If you think of a question during the panel discussion, please feel free to put it into the chat. And we will add it to the section at the end where we will open up the floor to more casual discussion. The session will be recorded. So if you do not feel like having your camera on, please feel free to leave it off. It will be in the recording otherwise. Thank you all for joining us. So my name is Devin Olson. I am a research and education librarian at the University of North Dakota, which I would like to note, let me find my notes here, (inaudible) ancestral and contemporary lands of the (inaudible) of Ojibwe and the North Dakota (inaudible) which presently are existing as composite parts of the (inaudible) White Earth bands and the Dakota tribes of Minnesota and North Dakota. Our panelists today I'm very excited to say Kayla Larson and I'm just going to read their bios. Kayla Larson is (inaudible) from MNA region four treaty six territory and this (inaudible) in what is now known as Alberta. Recently she moved to Squamish and (inaudible) in (inaudible) territory now known as Vancouver to join the University of British Columbia as the program manager for the indigenisation program, and the indigenous programs and services librarian for the (inaudible) Library. Kayla is also co host of (inaudible), the book woman podcast. Thank you, Kayla, for joining us. So excited to have you here today. I'm going to keep going and then if you guys have anything to add, please do so before we jump into questions. We are also grateful to have associate professor Maui Hudson here today. He is the director of the (inaudible) Research Institute at the University of Waikato. He is a founding member of the global indigenous student alliance and helped develop the care principles for indigenous data governance, which we've mentioned in a previous meeting if some of you attended the September meeting. He leads a new research program looking at indigenous approaches to transforming data ecosystems. Our third panelist is Dr. Cheban Wescott MD, MPH, who is the Assistant Director to the Indians Into Medicine Program and faculty of the new indigenous health

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PhD program at the University of North Dakota, which is yes, where I also work, School of Medicine and Health Sciences. Dr. Westcott is Athabaskan from Fairbanks, Alaska and holds a medical degree from Harvard Medical School, Master of Public Health degree from UCLA School of Public Health, and a Bachelor of Arts degree in government from Dartmouth College. Her heritage and experience have shaped her career toward the goal of improving the lives of American Indians and Alaska Natives. Dr. Westcott currently serves on the board of directors of the Association of American Indian Physicians, as well as the American Medical Association Minority Affairs Section Governing Council as the vice chair. She also serves on the working group on workforce diversity for the National Institutes of Health Advisory Committee to the director. Those are some impressively long named committees. Wonderful. Did any of our fabulous panelists have anything to add about themselves or maybe introduction to the group that I did not cover?

Speaker: (inaudible) just wanted to make reference to my tribal affiliations to the (inaudible) nation and (inaudible) and acknowledge the (inaudible) Confederation, who's where I'm based here at the moment. So, it's great to be a part of this panel. I'm looking forward to hearing what the other panelists have to say.

Speaker: Wonderful, thank you, Maui.

Speaker: Good job, Devin.

Speaker: Thank you, Sheila. So in the absence of additional things, I think I'm going to go ahead and jump into our questions. And these are built on discussions that have been coming up for a while, and my co facilitator, Jordan, and I have been wanting to do something along those lines. So I'm very grateful that you all are willing to come and lend your expertise to this discussion. Our group is very interdisciplinary. And a lot of our discussion focuses on context, and how context can change things. My first question has to do with your personal context, both professionally personal, and personal as an individual. I realize I'm maybe going to use some terms that maybe not everyone knows. Please do feel free to ask for definitions or to state your own interpretation. What does information maintenance labor look like as it relates to your work on indigenous information infrastructures? And this is just open to our three panelists.

Speaker: Okay, so that's one of the tough ones. I'll just say, when I read the questions, I thought about, you know, traditional ways that we communicate information, and none of them are written, none of them are indexed. In fact, some of them have very strict rules as to how and when, and by whom they can be shared. So it's really a tough transition. I mean, I've fully jumped in I have on my end note library have something like 4000

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citations. So I've clearly, you know, adopted gathering information and citing things, but that's not a native way, in the traditional sense. So in some ways, it's very difficult because people want well, I just want to read about it. And it's like, well, that's not really how it's done, necessarily. I think there's we're getting to what I feel like is a critical mass of researchers and those with degrees who are helping native people express their point of view in ways that other people could read about it that is appropriate, but it still fundamentally doesn't fit with our way of doing things.

Speaker: Yeah, when I, when I read that question, it made me actually really think about my own, you know, my job as a librarian, and what it means to be an indigenous person and an information professional that is working, but then kind of two different worlds where I work very closely with, you know, indigenous elders and traditional knowledge, but then I also work in a colonial system that completely, in some cases, does not allow for indigenous people to even access their own information. So there's kind of that daily struggle and pull where, you know, there is really great access, and that comes at a community level, but then there's also the information maintenance, where it's, you know, really not allowing community members to be in control of their own information.

Speaker: That's an excellent point. That connectivity between maintenance and controlling access. Yeah.

Speaker: And, and I really wanted to go last, because I didn't quite know, I thought I didn't matter, I didn't understand the question, but then really talk about inflammation maintenance. And, and also, knowing that there's that sort of formal element of it as it relates to the kind of library structures and those sort of information structures. Then there's the kind of traditional context where it hasn't been sort of more of, it's got its own rules, and it's not organized and structured in the same sort of way. Trying to bounce between those two different spaces, and I haven't been involved directly in that sort of curation of the data, and how it needs to be organized to make it more accessible, and, you know, to whether it's to the community or whether it's to the sort of a scientific or research spaces, but knowing that that's actually a really important need, if we're to benefit from the possibilities of kind of digital infrastructures and data (inaudible) and so, not being able to have the conversations about what's important will kind of further marginalize us from what the future holds.

Speaker: I think that's it. Yeah, that's an excellent point. What is important, especially from a institutional point of view, that's definitely something that I think about a lot also as the librarian, and I'm really excited to have the three of you here from sort of all points of research and data creation. I've been dipping my toe into that with Cheban and thinking about it a lot more. What is created? What are the structures that we put around

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those things? I'm going to pull a little bit more on that question Maui with you because our next question is in institutional, national and global contexts, when we're thinking about these different sort of levels of hierarchy, and who builds these intellectual and also legal frameworks that govern who gets to access information, or what is preserved or thought to be important. I was plundering your university webpage earlier, and looking at the published things, and one that I was able to access ironically, I couldn't access the most recent one, but the second most recent one, I was able to access and it had some examples of ways of engaging with genomic data that respected cultural contexts and cultural logic, also, which I really liked that. Thinking about respecting cultural logic and examples like these projects that attempt to do that, do you feel that those examples are still exceptional or in your practice have you seen that sort of becoming common practice?

Speaker: Yeah, I think they are still tending to be exceptional examples of good practice is certainly a lot more people that are aware of the need to do things differently. If there's enough indigenous academics and scholars that have been talking about the problems and community members talking about the challenges and their concerns about misappropriation or just sort of different uses, which they don't think are in keeping with the way in which they would, they would manage and use information. I feel like we're a little bit caught between not wanting that to happen and having to try and protect information so that doesn't happen, but also knowing that we want to share it so that our people can access it from different places and feeling like it's a very binary decision. You're either keeping it protected away from everyone or if you're exposing it in a kind of a public domain, then it's just a free for all. I think there's got to be a little bit more nuance in the way in which we can think about what appropriate access looks like. That's the bit I'm particularly interested in as we're the control set within systems, either in a sort of a hard way, or a sort of a softer way, that say this is what appropriate use looks like. If we can reflect the community protocols in that so that it's transparent to people that might be wanting to access that information, then they can choose to act in a good way. I think that's the same with some of the infrastructures that people are developing is often have people want to do the right thing they have to wrangle in the system, like the system doesn't encourage them to do the right thing. It doesn't make doing the right thing, that easy thing. You have to work hard to do that, and try and twist it around whereas if it was the other way you had to work hard to be to act in a bad way, then, I think we would have lot more people supporting this kind of bit of practices.

Speaker: If only that was the structure, we worked with them right, easier to do (inaudible). Did you have anything to add Cheban or Kayla in terms of parties, who assist in sort of more nuanced approaches to making these resources available and even collecting them in the first place? The question is basically who has to be involved, but

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the way in which they're involved is also important.

Speaker: I think when it comes to that a lot of individuals need to be involved. But really what it is, is like the community needs to be at the community that the information or the data is about needs to be at the front and center and in some cases leading what happens and even what infrastructure gets used to use to maintain the information. They need to decide what works best for their community, what works best for their protocols that they use on for their worldview and their information, like their data governance practices. So I think like, it's really the community needs to be key, and central and as information professionals, it really is our job to work for the community and to do what we have within our capacity to make it so that they also can build the capacity to kind of maybe cut us out one day is always the thing that I would like to say, because you know, it's not my community data, I should not be in control of it at all. So really, it's about capacity building for me. So that's kind of where I stand on that is like, you do need quite a few people in the beginning, but then you can start to kind of weed them out as you go, and have the community really be the center there.

Speaker: I would agree. And it's also you know, Devin and I have spent quite a bit of time trying to figure out a handle on the literature, because if you want to research native people, I mean, you can't even agree on the term. So to Kaley, if I say native people that's like terrifying, right? Indigenous, or the Indian, or, you know, we can't even agree on terms. One of the studies that Devin and I are doing are trying to figure out which terms have been used most often. I think back a year and a half ago when we started and we thought oh, it's you know, probably just going to be American Indian, Alaskan Native versus Native American and then all of this weirdness just came out of nowhere. When we've tried to do scoping reviews, for instance, because we want to include indigenous, so then you get, you know, 6000 records, and you come up with 35 that are barely relevant to what you need, you've got to sift through a lot of information. So I feel like it's time for information management to rearrange how it codes or makes accessible, the research that's done in our communities and it should be done with our communities. I'm thinking more in the past, but moving forward, and one of the classes that I teach in our new indigenous PhD, which is very exciting, is community based participatory research. So people mean different things by that, but basically, a researcher has a field and they're like, I wonder, you know, I'm just going to keep asking random communities that might be interested in that, but then after that, it's really a joint partnership where they make decisions together and it tends to be a lot of work, but it also makes much better results all around. Everybody's happier. What's found out is more accurate. People don't feel like they've been used. I mean, there's a lot of ways that community based participatory research really is the gold standard whenever you're working with indigenous communities, or whatever you want to call them. So that's the way I see moving forward.

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That even applies to genetic studies, that shouldn't just be, oh, we're going to take some blood and you know, don't worry about it, we'll run some analyses. Very terrible things have been done by seemingly, you know, people who didn't know better, but they should really know better at this point. You can't especially in this era of, of the ease of genetic analysis it's so easy to lose people's trust, and you need to be very careful and that's what I see moving forward. I also see moving back if we want to have an understanding of what's available out there, what the research is, that the way that library databases work, we need to fix it.

Speaker: Mm hmm. Well the next question is actually, funnily enough of a follow up to that. I don't know if you want to build more Cheban or Kayla, and now we want to try and -- the thinking about sort of the academy and institution, Western, especially institutions that have been perpetuating institutional violence in terms of indigenous cultural knowledge and data are there places where these conflict? I know thinking about CBPR is something that's making some headway in different places. I know it hasn't been adopted across the board and health disciplines, but are there frameworks? Are frameworks like that the answer? Are there parties that we need to bring along with us? Can the institution change in that way do you think? I'm using institution really broadly. We can talk about academia first, because that's maybe easiest for me to be angry about academia.

Speaker: I think they're, they're all part of the solution. So, you know, I think that nowadays that's been advocated here for New Zealand as well as greater direct participation of communities and research projects. Depending on the type of research project, that's sort of easier or harder that also reflect that intent through the shape of other sorts of research projects. So obviously, the CBPR it's about having the community more involved in the design of the project, the community more involved in the decisions about what sort of information is important, how it's used. These features can be reflected and other types of and sort of other research methods as well. And these are just be kind of fit for what's happening. One of the things we're doing at the moment is putting together some guidelines around genomic research on indigenous flora and fauna, and engagement framework, which we sort of working with as thinking about not only the responsibilities of the researchers. They might get involved directly with the community around that kind of creation and the creation of the project and how you might use traditional knowledge as part of that project, but also, what happens when the project finishes, because the responsibility for that information ends with the research team at the time and the spans, that their responsibility for the kind of the data and what's been generated then shifts into the institution. Whether that institution is a database, or whether it's the kind of the university itself, or that sort of a library system, that responsibility transfers from, then the people that have been talking directly with the community, to

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someone else, who they may not have a relationship with. This is, this is what information maintenance is all about. It's about curating data for future use by other people. That sort of separation of relationship that you can generate for CBPR doesn't transfer necessarily into these other infrastructures, which then also are making it available for pretty much the whole world to then be able to come in and access and use. How does a community retain any kind of control? How do they maintain a relationship with the users of that sort of data into the future? I think that's partly where some of the issues around trust that communities have with institution arises because they see they don't see the institutions as creating environments that support them to continue a relationship with these mixed users; just making it available for other people and essentially, they get lost from the picture.

Speaker: And we want something topical. So there are quite a few out there for COVID vaccines that are in stage three trials. If you want a perfect example of never read the comment section, if you go on Facebook, and look at the Navajo nation's announcement that they would be participating in one of those clinical trials for the last stage of the COVID vaccine, you will see quite a bit of stark vitriol of that decision and that is reflective of this history of research not understanding indigenous people, not understanding how to work with them, and just doing things in the name of research that really was hurtful. So, you know, we can argue, well, maybe you know, COVID vaccine is you want to make sure that works in your population, but there's so much mistrust built up that that's where you get things like this. So it's a really fine line. I've been watching all this play out and I've had a reporter from a health website who, whose keeps trying to, you know, get in and talk about the COVID vaccine and tribes and I'm like, I don't think anybody wants to talk about this. It's just one of these areas and so it's very tough to say moving forward that we can do things in a hurry, like with a pandemic and a vaccine against the infectious agent and yet, really build trust. I mean, those, those two may be mutually exclusive. That's the problem.

Speaker: Kayla, I know that you've done a lot of work in the past, and also currently, in terms of working with communities sometimes to do session collections. Can you give us maybe an example from your work of a collection being made available for the benefit of a community or maybe like how you would structure that?

Speaker: Sure, um, well, I can probably give a better kind of overview of a collection that was kind of taken back by the community from academia, which I think is the most important. A lot of times we're talking about building trust, and building trust with communities, but if we look, a lot of times at historical or even contemporary practices around issues of copyright and indigenous communities, indigenous communities do not have the copyright, often on their own data, especially here in Canada. In the institution

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that I was working with, prior to UBC, there was a big issue about historic research collections and what could be shown open access and what could not be shown open access and open access within libraries is hugely popular. It's something that often you know, it's just starting to get thought of critically and what open access means for different communities. So we did have a research collection that was open access to the public. It was a medical, medical images collection that was made available quite a few years before I even started with the institution. Upon myself, getting the job, I looked at it and I had to go to my supervisor immediately and ask why this was open access, because it never should have been. They actually couldn't answer me. We immediately took it down and put it into dark storage and contacted the community that it came from and asked what they would like to happen with this collection, because we are not the best stewards of it. I think that's a pretty exceptional case because we did have community connections. We did have individuals that we could talk to, but I think it's about taking those first steps and saying, you know, we are not the best stewards of this, this should not be in our care anymore, especially when it comes to really sensitive data. I think after that we really started to review our collections, so our donor agreements that we take with people, and not being afraid anymore to put up notices saying that we're taking down a collection because we're consulting with communities about what happened with or even putting up notices that, you know, the information presented in the collection is historically the historic interpretation of what was happening at that time, and does not reflect communities knowledge's about what's happening in photographs or recordings, things like that. I think that was a really important time and it really showed how we can work with communities to better our relationships and go further with our relationships, especially around data and collections.

Speaker: Thank you. I think that's an excellent point, I was just trying to think of how that would ever happen in the research realm. I can't think of an example of health data being destroyed or being given back. Although I know that there are some examples of joint ownership. I'm Maui Cheban, can you think of any examples where that same sort of orientation towards the community happening beyond CBPR, maybe sort of at the research data level?

Speaker: So in New Zealand, there's been... This would have been a few examples. We have had really strong relationships between the researchers and the groups and some of these have been sort of family genetic studies, where doing the work, they've actually come to agreements. So a lot of times in research even if there's been community consultation often there is not a lot of discussion about what is going to happen with the data. I guess it's sort of just expected that, you know, the standard practices, it's just going to become available to the public, it's going to be increasingly expected because of publication, all sorts of other kind of expectations that will be go up on some open kind

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of open access database, you know, the raw data will end up in these places. So the opportunity to have a conversation about what that looks like often isn't there. There's been sort of isolated examples where people have been really clear and specific about what those kind of roles look like. In lots of ways it I think depends on actually the orientation of the research as to how far they want to push that because you know you can still put information up and make it sort of controlled access rather than open access and have processes of data governance put in place which can include the community as a part of that decision making in a lot of areas and so I think that awareness about making that happen, and the sort of the appetite to support those things coming about often isn't supported very well at an institutional level.

Speaker: Go ahead, Cheban, I was going to ask you to speak to that.

Speaker: Yeah. So the book, and I believe the author is Shawn Williams, it's called Research Is Ceremony. I would recommend anybody check that out if you're at all interested in this topic, because I feel that's taking it to the next level. His point is, basically, if research doesn't change you as a researcher, then you're not doing it right. And that we're all related. So for instance, when the other panelists were introduced, I was thinking, who do we know in common so that we can get on common ground? We do this all the time. With researchers even though you may be from that very community, or from a similar community, or feel that you have some affiliation, you still have to prove yourself. I love that book for how it outlines. It might be very hard for people to read if you're not used to that type of storytelling, because nothing is linear. I mean, there are actual chapters, but it's all like one discussion blob. It comes together at the end, but it is not straightforward, linear, anything. That's often a native style of storytelling that would never fit in an abstract for instance. It's just a different way of thinking and connecting with people. I love his perspective of saying, yeah, you can make it work for both worlds, but it's a ton of effort and I think that's the next phase. Beyond just community based participatory research, you make research ceremony. You make it a part of the native ways of doing things, and it's always more work. That's just inevitable, but it's worth it.

Speaker: I really like what you just said. I was starting to reflect on even like the Cree way that we say, where are you from, is (inaudible), which doesn't mean like where are you from? It is asking you like where is your umbilical cord connected? So it's asking you who your mom is, essentially. When you're asking where you're from, it's who are your ancestors? Who is your family? I think when we're thinking about research, and we're thinking about data, we need to incorporate some of those indigenous worldviews and concepts into the research, into the data governance, so that we can bring in that kind of cultural understanding of what is happening. If we do that in academia, then we

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actually move forward towards that kind of like reconciliation with communities or acting with indigenous communities in a way that just makes sense, and allows us to move forward, not step back.

Speaker: I totally agree with that. I'm thinking right now of education and working with students and introducing more perspectives I think we just make sense to them. They're always very confused when you tell them something is (inaudible) without explaining why. It's so hard for students to get. Like, of course, it's not the rule. Different people make information all the time and the authority is constructed and they get that intuitively, I feel like. Our final panel discussion question is about these frameworks. You all have spoken a little bit about the discussions that they inform, but now I'm wondering, if we see these sort of leaching out beyond academia and research data into other forms of media. I know Kayla has a podcast, which would probably fall right within that category. Have any of you seen sort of these things that you look at in your professional life sort of growing elsewhere? Please do feel free to tell us about your podcast, Kayla.

Speaker: Yeah, so the podcast is called (inaudible), which means the book women. It's a podcast with three matey women, so myself and two of my colleagues, and we are all indigenous librarians, and we talk about indigenous storytelling, and that is storytelling in all different forms. We've had everybody from artists, to burlesque dancers that are indigenous. Um, so it just talks about storytelling in all forms, but also, within the podcast we do respect that not everything needs to be known and there are even limits with the people that are on the show. So we do have everybody actually give the check mark on what we are allowed to publish and what we aren't allowed to publish. We do have conversations about indigenous storytelling and like ownership and rights, even through all other forms of storytelling, like dancing, who has the ownership on dancing, right, so we have those kind of conversations with each other. We're just doing Season two right now. So it's been very exciting.

Speaker: It's on my list of things to listen to, definitely.

Speaker: Can you put it on the chat?

Speaker: I'll put our website in the chat?

Speaker: I'm struggling a little bit with the little bit with a Christian point of view, I think I'm increasingly not making the distinction between research data and other sorts of data. And, you know, just think about the way in which pretty much anything that's been digitized can be drawn into that space. So you know, whether people are making use of things that they find on Facebook, or things that they find on, you know, which is just

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people sharing, sharing things in a social space, or outside of our kind of collection of research data, that it becomes researchable and information that is just the storytelling that's up and available all of a sudden becomes researchable as you're sort of on that digital platform. I think it may be some of the things that might have emerged from trying to think about research as a more defined kind of structured activity, and then trying to work out to what degree can those frameworks apply to other places? So if committees do that, to a degree, you know, might not necessarily agree that they do in the best way for our communities, but, you know, that's sort of a formal process that sits around some sorts of decisions about whether things happen or not. What then would be that place with those sorts of conversations or decisions might take place in other areas? I think within institutions, generally they're starting to think a little bit more about the responsibilities for data governance, so whether it's academic institutions, or corporations, or even tribal organizations, or, you know, having this sort of thinking through being more formal about the way that they that they approach the use, and how they allow others to use data, which they're responsible for, is, is pretty interesting. We're really kind of looking for just wanting to go around and find what are the best sorts of examples where that's happening, because you've got some things that that have been done at a sort of a larger scale without you know, thinking about okay principles, and what they what they point towards or are they key principles for indigenous data governance, which is trying to sort of reflect things that might operate in some of the system level stuff, or at least enable environments that allow local expressions of data governance, to be able to be realized or come forward because we're trying to push back against kind of the general push towards open data, and fear data, all of those sorts of things, which might not kind of fit well with how a local community wants to kind of work with all sorts of information they're responsible for.

Speaker: That's excellent Maui. I think there's a tendency to squash sort of indigenous into one identity. And that's just not the case, no talking sovereign nations that are very different. I think in terms of solving problems in our world, the local solution is the most relevant, right? At where I am, we focused a lot on rural studies, and there's just not a lot that's applicable, you know, true rural areas. Australia actually is the one when I show my students how to research things that are rural, it's Australia. Everything is done in Australia.

Speaker: Cheban, did you want to speak to that a little bit in terms of the points that Maui was talking about local, regional? Giving local communities and keeping that information local?

Speaker: Yeah, it's really a struggle, because for anything that's funded by the National Indian Institutes of Health you know, its federal dollars, so they own the data at some

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level. Now, you can still work around that, but it's, it's always a tension and that's not something that we have any good answers for on a systemic level. I do agree that local data is most relevant. We've seen time and time again, where, you know, there's this sensitive study, say, on alcohol abuse that gets leaked to the media, and it becomes big story. That's not helping indigenous people. So, you know, I think we just have to be very, very cautious. In that same breath, I want to answer the original question, to say, it's been such a revelation. I mean I don't know about you guys, but I am working remote from home. I've been basically locked up in my place for seven months now with no particular end in sight, but I found that social media has really been a wonderful way to connect to other indigenous folks. It's a paradoxical. I'm more shut away from the world than I've ever been in my entire life and yet, I'm more connected. So as I put my Twitter handle in there, follow me in Alaska Chevy. It's just fun to see, especially real time, it seems like right now, not just in research, but if you just think about COVID, there's so much information that social media helps me figure out. I've been very careful about who I follow and all of that because you can really be misled, but when you when you put that work in, then I feel like I quickly hear about numerous developments and reactions from experts just like that, and it really makes it less stressful in these extraordinarily trying times. I think thinking beyond just we're publishing something and that kind of thing. We can also share our honest point of view and help each other process all of the information that's getting thrown at us.

Speaker: Uh, huh. That's an excellent point with the social media, I was looking for a reference to one of the articles we read for last time, spent some time on talking about how sometimes social media can be where communities can gather, because the rules, I mean, we know Twitter and Facebook make the rules, but it's easier for people to navigate, right, than these archives that are sometimes set up by universities for the community specifically, right. I think part of that right now is that everyone is on social media together, right? At the same time, all the time.

Speaker: Well, I'll say one of the greatest things early in the pandemic somebody put together a group called social distance, powwow. It's people mainly putting up videos of themselves powwow dancing because they couldn't go to powwows anymore. So it was a way to connect, and there's over 200,000 members. So we've definitely figured out how to make those connections and it's a saving grace.

Speaker: Yeah, just as I'm kind of going a little bit of back to that conversation about sort of how local control risk and relationship data governance and things like that and it's sort of being able to retain that local control, but do it within a kind of a globally collected environment because a lot of the value which we generate comes from this, you know, kind of relationships we can create with other people and seeing what happens. So that's

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where I think there's kind of an interesting responsibility, you might say, for information maintainers, and how kind of the systems and the standards that allow for that sharing to take place can be generated, and can be generated in ways that reflect the way we want to be able to tell stories between ourselves. And I think that's what sort of institutional frameworks and classifications don't allow, because it's framed in particular ways. So my ability to connect with communities with (inaudible) is dependent on happening through the way it's been organized. That there's a difference between the kind of formal parts where it's sort of an academic part, versus the social media, where I can just get it direct from them as they want to say it. I think it shouldn't just be prison, and that sort of social media space that we can do that we should be able to share things through these other archive formats and library formats, and ways that reflect the lower kind of indigenous worldviews and ways of connecting.

Speaker: Yeah, that's an excellent point. Like, there's no reason why that structure can't be facilitated elsewhere. Right. We can build it. Jordan has asked an excellent question. She was saying that Cheban mentioned on social media makes me think of the great discomfort I have with large scale web archiving projects, given my (inaudible) to the right to be forgotten. All which I agree are incredibly important. I know of the great work being done by black digital archivist at the Schaumburg Center, and Filipino scholar (inaudible) on how important community control of the web archives is, but they don't know of any indigenous folks working in the domain of web archiving. Jordan is wondering if any of you know of indigenous folks working on web archiving?

Speaker: No, I don't I'm hoping that the other panelists have some. I'm sure there are. What I find most fascinating about a lot of people working in indigenous spaces is that we all take on too much, we're all too busy, and often, we don't advertise what we're doing or get the word out maybe as well as we could. I have no doubt somebody is doing it.

Speaker: Yeah, I know quite a few years ago there was a web archiving project around the Idle No More movement and they were doing some web scraping to get like social media posts and tweets about Idle No More. However, the issue around that project is that the person that was doing it was not indigenous and it created just some problems after that about the right to be forgotten, or even like safety of activists, and whose name should be shown to the public, that kind of thing. I think that was kind of the major issue around that is just the issue of the right to be forgotten.

Speaker: Collecting those permissions is work in and of itself and it sort of circles back around to what Melanie was talking about in terms of making it easier to do the responsible, right thing as we've defined it, and making it harder. You know, the way that

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things are built is along Western paradigms of sort of finder's keepers. Just not what we want for communities. Um, I wanted to give you all an option -- our audience members, yes, we if there are audience members and panelists, panelists, especially because I've made give all answers and no questions. Do you have any questions for our panelists, or perhaps something that you would like to share with the attendees as a takeaway, that we didn't ask about?

Speaker: Is that to us or the participants?

Speaker: That's to panelists first.

Speaker: Yeah. I just I just think that it's kind of kind of interesting. So my background is actually a physiotherapist and I don't know how I ended up in these sorts of conversations, but they're really interesting. I'm really interested in how you kind of create enabling environments and infrastructures to be able to do things that we want to do. I think that that's being able to connect with the other panelists here; I'm definitely following up with you. So expect an email around just kind of bits of work that are being done and how they get connected across a broader scale. So that's not really a comment about anything else, other than this sort of excitement that these sorts of conversations are emerging. It has been much easier, as we've sort of got used to this kind of globally collected via zoom sort of lifestyle.

Speaker: Well it's something that Devin and I worked on, and I wanted to just discuss in this forum as well. You know, there isn't a right term to use for these populations. We'll be putting a paper out on this hopefully in the next year and maybe even finding solutions for other terms that we could use, because if you think about it, the people who lived in what is now North America, before contact with Europeans, there wasn't a name for the whole population. We were just, you know, our nation's, we refer to ourselves often as the people. So I'm (inaudible) or the people, that's just what it means in our language. So there was never a term and then there are all these terms that are thrown at us. So if you think about American Indian, it's because Columbus thought he was in India, and it stuck. So none of these, none of these terms are perfect. They're all questionable at many levels. And if anybody ever tries to say you can only use this term, generally, that's not true. I think, just for you all, as, you know, information specialists, I think the most important thing is if you're not certain, whenever you're searching uses many possible terms, because there's a ton of them out there, and you're going to miss things if you don't. But if you're actually working with a population and trying to do research is to ask them how they would like to be referred. I'm happy with native, I think that's great. Canadians are like, what are you saying? So, you know, it just varies hugely. And we always, I always get asked, which term should I use? And it's like, there's not one right answer.

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Speaker: Can I add onto that because it has made me think about when we're trying to think about the ways in which you might govern indigenous data, you can't do that, unless you know that it's indigenous. Actually, indigenous is just a kind of a catch all phrase and so my colleagues are probably not really interested in the indigenous data down here. People are more interested in what relates to their own community and you can only work that out if you're actually able to take it as being related or connected to that community. That's what Cheban was talking about, about the importance of being able to have as many of those opportunities to reflect those names as possible ends up being really important because that's the first part of reconnecting that information back to those communities to allow them to engage with it through you know, through these kind of structures.

Speaker: I had a really interesting talk with sort of a tribal leader here in a meeting, and they were talking about sort of body data. So like statistics around (inaudible) and he goes, I don't know who these people are. These people aren't my people, because then you know that if you start talking about people from (inaudible), which was kind of the tribe here, then I know who those people are and I know I've got I'm responsible to act on it, but I'm not responsible to act for this whole kind of bigger, broader thing. So how we can kind of get a little bit more of that definition, within that kind of classification framework, actually, then makes it easier for us to act on the information that's available as well.

Speaker: And don't be afraid to also try to use community names like Devin, thank you for trying to pronounce all those Cree and coastal names that I gave you because it does mean something to us when you're at least attempting to call us by our own words and with using our own languages. That does mean something and it shows that you care enough to not just say, oh I don't know how to pronounce that, I'm not going to say it. So it is meaningful, and it builds meaningful relationships with communities when that happens.

Speaker: Yeah, doing the work I think is important. We've got about three minutes left. So I think we're going to wrap up. If anyone has any last minute questions, please feel free to put them in the chat, otherwise, I'd like to thank everyone, attendees and panelists for coming today. It felt like a very brief meeting, but this was excellent. I was so happy to have heard all of your perspectives. Hopefully, we've built some bridges today. I'll be following up with everyone with our notes and in the future a recording of this meeting for folks who have missed it. Please feel free to continue sharing on the resources and ideas from what we talked about today. We can keep the conversation going. Thank you, everyone. (inaudible)

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Speaker: Oh, no, no, I'm still on Friday, still Friday, tomorrow.

Speaker: So it's, it's nice to meet my fellow panelists and the rest of the group. I know, we didn't have a chance to really get to know you. But it's so lovely to be able to talk about these kinds of things.

Speaker: Yes, hi. Hi. Thanks for having me.

Speaker: Oh, I can suggest maybe we all turn our webcams on just for a second to say hello. Sure. Thank you all.

Speaker: There are humans, look at them.

Speaker: I wasn't sure about it for a while.

Speaker: When I have video on it, it slows zoom down so much. So I typically show up just to say hello and then turn it off. Thank you all so much for being a part of this event.

End of audio.