Journal of Open Educational Resources in Higher Education
Volume 4, Issue 1, (2026)
https://doi.org/10.31274/joerhe.24657

Column

6Rs for Indigenous Open Pedagogy

A Conversation

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Abstract

Open education centers around collaborative practices, but these practices do not account for ways of knowing outside of the Western-centric perspective of sharing knowledge openly. Centuries of colonial research practices have left Western researchers with prestige and funding—and Indigenous communities understandably wary (Smith, 1999). Researchers have made careers out of stealing Indigenous knowledge they lacked the cultural context to understand, while Indigenous languages and cultures suffered under epistemicide and cognitive imperialism—a colonization of the mind that saw millennia of Indigenous scientific practices, spiritualities, and languages made illegal (Battiste, 1998). How can open education learn to rematriate knowledge that has been both exploited and suppressed? Drawing on the work of Rajiv Jhangiani's 5Rs for Open Pedagogy (2019), as well as Tuck et al.'s (2022) visiting framework, among others, this article proposes 6Rs for Indigenous open pedagogy as a means to begin addressing cognitive imperialism in the work of open education. These 6Rs will reside in a framework of the literature and through conversation and discussion of the nuances around asking Indigenous communities to participate in a currently colonized structure.

Keywords:

Open Pedagogy, Respect, Relationships, Refusal, Responsibility

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Introduction

Siyo. Hello. This article is a conversation between two friends and colleagues, one Native and one non-Native: Mandi (Cherokee Nation citizen of Cherokee and mixed European heritage) and Shannon (white settler of mixed European heritage). We are in conversation with one another, with our future selves, and with you the reader. While putting words on a page gives our thoughts a semblance of permanence, we do not see them as permanent. Tuck (Unangax̂) et al. (2022) describe visiting as "being in a relation that is by design impermanent; it is a passing-through of space and time" (p. 1). We write in conversation as a visiting between us, as what Leanne Betasamosake Simpson (2014) describes as sharing oneself through story, through principled and respectful consensual reciprocity with another living being. "Visiting is lateral sharing in the absence of coercion and hierarchy and in the presence of compassion. Visiting is fun, enjoyable, and nurtures the intimate connections and relationship building" (Simpson, 2014, p. 165).

Scholars such as Métis researcher and professor Cindy Gaudet (2019) have written of visiting as an Indigenous research methodology. We draw upon their examples in this visiting between a Native and non-Native friend and colleague. This article is a snapshot in time, a snippet of the conversations we have with one another and with our individual selves as we attempt to move through our chosen field of librarianship in intentional, respectful, community-based ways. We will continue to engage with these concepts long after publication—iterating, learning, and growing together. We invite you to enter into conversation with us just as we will be in conversation with you. In order to preserve the feeling of our conversation, we have chosen to format this article and write less formally than we would typically for our academic work.

We were inspired to make this article into a conversation between the two of us for a few reasons. First, when we were coming up with ideas, we debated back and forth in the way that only two friends who exist in trust and trustworthiness can: exchanging ideas, asking questions of one another, and sharing articles. From this debate sprang a framework for this article: a generative conversation. This conversation is the culmination of our many visitings with one another. We are always in conversation with one another and with those who have come before and alongside us, in a continuous process of learning from and engaging others. And so a conversational framework reminded Mandi of Shawn Wilson's (Opaskwayak Cree) (2008) book, *Research Is Ceremony*.

In the introduction to *Research Is Ceremony*, Wilson (2008) describes his decision to write in both a formal academic style and a personal narrative style in which he directly addresses his sons. Wilson (2008) states,

> [He] felt that the dominant style of writing to an anonymous reader did not live up to the standards of relational accountability [he] was proposing. Indigenous epistemology is all about ideas developing through the formation of relationships. An idea cannot be taken out of this relational context and still maintain its shape. (p. 12)

However, Wilson (2008) cites Tafoya and describes the tension created between a concept's definition and its context. Moving closer to one takes you farther from the other (Wilson, 2008). Wilson (2008) resolves this tension by drawing on the oral tradition: "In an oral tradition, this problem is overcome by utilizing the direct relationship between storyteller and listener" (p. 12). He provides the definitions in the formal academic style while bringing context in through the personal narrative style.

Wilson (2008) writes directly to his sons in *Research Is Ceremony* because he knows their culture and context, facets that are impossible for an author to know about their reader. A conversational format allows us to provide both definition and context. We chose to write this article as a conversation between us because we know our own respective cultures and contexts and are aware of one another's cultures and contexts, aware enough to know there are differences and to explore those gaps, as they echo the gaps between Indigenous librarianship and librarianship that has been biased toward Eurocentric forms of knowledge organization. We have a foundation of a years-long relationship, and writing in conversation allows us to honor the process and relationship we share.

A Conversation

Mandi

You know, just after we decided to write this as a conversation, I opened up *Weaving an Otherwise: In-Relations Methodological Practice* (2022), edited by Amanda Tachine (Navajo) and Z. Nicolazzo. The first chapter is Museus and Wang's (2002) "Refusing Neoliberal Logics in Research Design." Similar to Wilson, Museus and Wang combine formal academic writing with conversations between the two authors, as well as sections that read like journal self-reflections. Reflexivity, Museus and Wang (2022) say, allows for resistance against neoliberal capitalism in research. So much of traditional academia—and we can include institutions such as libraries under that umbrella—perpetuates the violent harms of research that Smith (1999) talks about. Reflexivity is resistance.

Us writing this as a conversation allows for reflexivity because there is a rhythm to the ideas we engage with, a necessary back-and-forth. It reminds me of Tachine and Nicolazzo's (2022) weaving framework,

> In weaving, the loom can teach us that research is active, that it requires movement and rest, and that it recognizes that knowledge does not solely derive from human knowledge but includes more than human (land and Spider Woman) wisdom and knowledges that are often tangled and twisted, which requires our utmost presence, patience, and humility. (p. 25)

Additionally, reflexivity allows for increased self-knowledge (Gaudet, 2019), a way of knowing and locating oneself. We're both aware that the creation of this conversation is not spontaneous: it's edited and there are formal citations. But we're responding to each other in real time as we write this, asking questions of one another. We honor each other's needs. There is a rhythm of rest and activity. We also draw on the knowledge of the more-than-human, as Tachine (2022)

describes: we both enjoy walks. I spend a lot of time with the land as I consider what we want to say in this article. And since we plan on discussing intellectual property, I acknowledge the wisdom and knowledge of the land. I take so many of my questions to the land and have begun to cite the land as a co-author in my work.

Shannon

What is important in what you point out about how we are honoring each other is that we've always held that reflexivity with each other, space for questioning, space for vulnerability in exploring our thoughts to uncover the assumptions we hold behind them, often systemic ones. Neither of us hold the complex answers to our questions, but through our relationship we find paths of understanding we had yet to see on our own.

We do both enjoy walks, and I find a lot of clarity when I prioritize taking time with the land. There is so much in that, and I've learned a lot from you on trusting that instinct. Robin Kimmerer (2013) says in *Braiding Sweetgrass,* "So much has been forgotten, but it is not lost as long as the land endures and we cultivate people who have the humility and ability to listen and learn" (p. 369). Walks are a way we each connect to the land and the wisdom you reference. For us they're a process of restoration, an act of healing "our relationship to the world" (Kimmer, 2013, p. 195).

Mandi

Walks remind me of Northern Coast Salish scholar Jo Billows's (2022) walks in their essay in *Visiting as an Indigenous Methodology*; they describe walks as a facet of visiting. They describe the smells, sensations, sounds, and sights on their walks, and visitings as "practices that collapse time, ways of being in the present that both remember and imagine otherwise" (Billows, 2022, p. 3). Their use of the sensory in visiting reminded me of how our senses are a necessary aspect of remembrance and imagination.

Centering this writing on the foundation of our relationship makes us accountable to one another in this process. I'm also accountable to my People. Every time I introduce myself, I say who I am in connection to my People. This establishes who claims me, who my People are, whose values I was taught. We are our relationships. If we were having this conversation in person, I would refer to a scholar and tell you who their people are. I might say, "Oh, the work of Debbie Reese, who is Nambé Pueblo (2023), on her site *American Indians in Children's Literature*, has been fundamental in Indigenous children's literature." I don't know if you've noticed, but every time I name an Indigenous scholar, I put their nation(s) behind them in parentheses.

Shannon

I do notice that, and it's something that I only started to fully understand the significance of when we first met in Aotearoa (New Zealand). It was those weeks of immersion in an

Indigenous culture alongside a non-Indigenous culture that I saw the difference. In the United States, we connect identity to our job title, our credentials, but what I saw demonstrated in Aotearoa was identity and self tied to the history of how we came to be a person, our ancestors as well as our connection to the land. It was something I realized was not natural for me to say at the time. It was an incredibly vulnerable experience because you revealed more about your whole person by sharing your identity in this way. It made me emotional more than once. I often still sit with the question, "Shouldn't this acknowledgement of our whole humanness be more natural in our day-to-day lives?" We wouldn't be where we are without our histories, our people. Ultimately, this is an acknowledgement of our relationships and our communities both inherited and chosen.

Mandi

So you were introduced to a different way of knowing, one that decenters Eurocentric modes and instead is relational and accountable. Gaudet (2019) contrasts the relationality of Indigenous research with Western research, saying,

> Building relationships requires a form of active participation that must meet Western standards of meaningful researcher-community engagement. But relationality, which is at the centre of Indigenous research, is more complex. It works in conjunction with social values, living practices, relationships, life cycles, and Indigenous self-recognition. (p. 59)

Relationality is "the acknowledgement that we all exist in relationship to each other, the natural world, ideas, the cosmos, objects, ancestors, and future generations, and furthermore, that we are accountable to those relationships" (Littletree et al., 2020, p. 414).

Shannon

Yes. It's still something I have to actively remember to build in where and how I can—that there are numerous ways of knowing. This is much easier to understand than to honor in practice. And here's the overlap with open education: community building. Open education prides itself on community. It's an aspect I am drawn to and love about it. But sometimes (and I don't know that I'll say this well), in our advocacy for open content as a means to support students and lower barriers to education, we can sometimes move too quickly past respect for what is being shared, implying that open knowledge sharing is better by default.

While it's unintentional, this strong advocacy can overlook the agency of the content creator. I've seen this be problematic at conferences too, especially early in the Covid-19 pandemic; "record and share" was expected. However, some conversations, really difficult ones we need to grapple with, can be scary to document in perpetuity. We discuss all of it as community-based, but it's how the definitions come out that is different for me. Meaning the right to be forgotten must be at play before you share something openly, not after. So how do we provide space within existing systems of information that are at play in our world because of colonialism?

Mandi

Yes, there can be a pressure to share. An idea that sharing is always good, and that a resistance to sharing is bad. But who does sharing benefit? When does sharing harm the already harmed, who are repeatedly asked to give more and more to the dominant culture? It's interesting where dominant cultures assert themselves in myriad ways. As we write this, I've been so conscious of what I share and what I don't. Because while we're calling this a conversation between the two of us, in reality it's a conversation with an audience. If I share something that my People don't want me to share, there is no way of drawing that information back into our community.

There is also this idea of something being recorded or written down as being permanent rather than a documentation of the ideas we have as we're on a journey. These thoughts we have here won't necessarily be the thoughts we have in a year or a decade. This article is a waypoint on a thought journey, a bridge between our past, present, and future selves. Or as Patel (2022) says, "the encountering of ourselves and otherwise, woven within and across time and space" (p. 11).

Shannon

A waypoint on a thought journey—yes!

Mandi

One difference that I'm noticing as we write is capitalization. I always capitalize Indigenous and Native. It's not something I think consciously about. I just do it. I also use *Elements of Indigenous Style: A Guide for Writing* by and about Indigenous Peoples (2018) by Gregory Younging (Opaskwayak Cree) as my writing style guide, which means I capitalize words like Tribal Nation and Peoples when I'm referring to Indigenous Peoples. Grammar can be a powerful tool of resistance, especially when writing in a colonizing language.

English is not the original language of these lands. Marginalized peoples can use insistence on capitalization or a refusal to capitalize or other grammatical and stylistic choices as a way to push back against dominant epistemologies. For example, to go back to Jo Billows's (2022) essay in *Visiting as an Indigenous Feminist Practice*; they chose to pluralize and talk about the meaning behind this pluralization: "Pluralizing 'communities' acknowledges the complex relationships in this place and that community members include older-than-humans" (p. 7).

Shannon

Agreed. I've noticed the same things. I think for me, I'm conscious of not wanting to share things we've previously discussed outside of this context, or to unknowingly speak without care about Indigenous knowledges. I never want to perpetuate harm in my work. I also know this

is part of the risk of learning and growing—I'll make mistakes, I'll unintentionally cause harm. A factor in this is because I can never fully understand the identities and cultural contexts of those whose work I support within the realm of open education/pedagogy. It's not my right to know. Just as it's not my right to determine what should be shared for others.

Mandi

This reminds me of another quote from *Weaving an Otherwise*. (My part in this article is turning into mainly a reflection and response on that book!) The quote is, "In striving for knowledge practices that create liberation while tearing down hierarchy, we will make mistakes. The mistakes are where we practice; we unlearn to make room for new learning" (Patel, 2022, p. 13).

Shannon

Oh, thank you for sharing that. As much as it can be scary to accept the risk of failure, the mistakes allow us to learn something new don't they?

Risk. I don't think we've said a lot about risk yet? But knowing you'll cause harm as you learn means I need to acknowledge risk. There's risk in sharing openly, especially when your ideas may be less polished (Jhangiani, 2019) and there's risk in moving toward openness without care for all the things we're discussing. As Rajiv Jhangiani (2019) discusses in his 5Rs for Open Pedagogy, "open pedagogy involves vulnerabilities and risks that are not distributed evenly and that should not be ignored or glossed over. These risks are substantially higher for women, students and scholars of colour, precarious faculty, and many other groups and voices that are marginalized by the academy" (para. 4). This aspect of risk is something we want to consider as we discuss Indigenous knowledges—is there a way we can Indigenize its connotations?

As women in academia, there's also risk in choosing to process our thoughts even in this potentially more feminized, informal way. Yet this approach highlights how we're in conversation and how we learn together. Just like I was starting to become deeply aware of our capitalization choices. This seems tied to sovereignty somewhat? I know we talk about this a lot, but can you say more about sovereignty here?

Mandi

Okay, but please understand that I'm not a lawyer, legal scholar, or an expert in Indian law.

Shannon

I certainly am not a lawyer or legal scholar either!

Mandi

I explain it to people as I'm a dual citizen of two sovereign nations: I'm a citizen of the United States and a citizen of the Cherokee Nation. As sovereign Nations, we have our own

elections, our own constitutions, our own standards for determining who is a citizen. We have nation-to-nation relationships with the United States. To quote the National Congress of American Indians (2023), "Sovereignty is a legal word for an ordinary concept—the authority to self-govern" (p. 18). There are other aspects to sovereignty, such as cultural sovereignty, food sovereignty, and data sovereignty that all support the larger process of Indigenous continuity and futurity. Littletree et al. (2019) state that "for Indigenous peoples, to live a good life is to be conscientious of the myriad sovereign agreements that allow all beings to co-exist in a continuous state of creation" (p. 416).

I have not done a formal survey of this, so this is an informal statistic, but the vast majority of non-Natives I work with in libraries have no idea what Indigenous sovereignty is. There is a lot of backfilling of knowledge gaps that Indigenous librarians need to do for non-Indigenous librarians in order to do our work. This is unsurprising when Indigenous continuity—the idea that we have existed since time immemorial and will continue to exist into the future (Littletree et al., 2020)—runs counter to the existence of what is now known as the United States. *The Declaration of Independence* (1776), referred to "merciless Indian savages" (para. 28), making our existence untenable with the existence of the United States.

And even when non-Natives understand sovereignty, it can be seen as a threat. Just today [January 4, 2023], a Montana legislator created a draft resolution to "investigate alternatives" to the reservation system (Scott, 2023). The resolution includes the lines that tribal sovereignty is "conferring 'sovereign nation' status to individual tribes inside of the borders of the United States, a policy that is, again, diametrically opposed to the Constitution of the United States" (LC1964, 2023). This demonstrates a continued willful misunderstanding of Indigeneity and an attempt to dismantle our inherent sovereignty. The legislator ultimately decided not to introduce the resolution after widespread pushback (Mabie, 2023).

Shannon

That aspect of being forced to operate as citizens of another country while maintaining your unique identities and governance is something that has really been erased from our histories of the United States until more recent years. Colonialism, at least in my K-12 education, was not named as such. Instead we were taught to feel pride in the United States, in the part our ancestors played in establishing this country.

As if somehow what we brought made this land better when in reality the land was already giving so much to Native Peoples within their own structural systems. I sit with how much this is swept under the rug a lot, so thank you for taking some time to unpack sovereignty with me. From my perspective, there is an aspect of sovereignty that can run parallel to the rights of instructors and students within their education and how they may choose (the agency to choose is essential!) to engage with open pedagogy practices or not.

Mandi

That makes me think of epistemic sovereignty. There is a long tradition of institutions weaponizing education and research against Indigenous Peoples for genocide, land theft, and profit (Meissner, 2022). Are you familiar with the work of Māori scholar Linda Tuhiwai Smith (Ngāti Awa and Ngāti Porou, Māori), Shannon? She wrote *Decolonizing Methodologies*, which is fundamental reading for anyone seeking to work with or alongside Indigenous knowledges. A quote from Smith (1999) that echoes in my mind as I move through academia and libraries is that in Indigenous communities, "research was talked about both in terms of its absolute worthlessness to us, the indigenous world, and its absolute usefulness to those who wielded it as an instrument" (p. 3).

Epistemic sovereignty pushes back against these harms educational institutions have caused (Meissner, 2022). Epistemic sovereignty is a "given Indigenous community's control over the creation, maintenance, and interrogation of the materials, written, oral, digital, or analog, pertaining to their ancestral knowledge systems and the ideologies and philosophies thereof" (Meissner, 2022, p. 11). Fundamental to Indigenous communities' epistemic sovereignty is the right of refusal.

Museus and Wang (2022) describe the power of refusal in countering settler research dynamics. Refusal, they say as they draw on the prior work of Kahnawà:ke Mohawk scholar Audra Simpson (2014) and Quechua scholar Sandy Grand (2018), is tied to reflexivity, responsibility, and relationships, all of which are facets under consideration in this article (Museus & Wang, 2022). Refusal counters the dominant settler neoliberal research pressures of profit and publication (Museus & Wang, 2022). Refusal is "protective and generative" (Morrill & Sabzalian, 2022, p. 59) as it allows for a collaborative research process focused on what benefits our communities.

It can be refusing to fit into a certain stereotypical narrative (Museus & Wang, 2022). It can be refusing extractive research or pedagogical practices. This is our responsibility: mine as a Cherokee librarian and yours as a non-Native accomplice. We haven't begun to fully draw out the Rs we propose for Indigenous pedagogy, but I believe refusal should be on our list, as it stands for sovereignty.

Shannon

I think I'm familiar with Smith because of you. That's the real question isn't it, one that is difficult to sit with as someone born into colonialist systems my ancestors built: is our work being wielded, or is it acting with care? When I think about open pedagogy, I think about care. Because it holds the intent to engage with learners, work alongside them, allow them to help co-build their learning (DeRosa, n.d.).

In open pedagogy projects I've been involved in, I value that community-based approach. There's so much learning that happens for students when they're positioned to make these

choices for themselves and have conversations about intellectual property as they engage with their classroom communities.

This space is where I see the most overlap with how you speak about decolonizing research, except it's with education. At this time, for me, open pedagogy works from a less colonial perspective as it feels less driven by the type of content (and how it's shared) but more driven by the act of engaging with the learners themselves. It's a pedagogy that shares "common investments with many other historical and contemporary schools of pedagogy" (DeRosa, n.d.).

Mandi

It's the idea of seeing the world in verbs, in action words (Littletree et al., 2020). To tie it back to open pedagogy, one of the facets of Indigenous knowledge organization is Indigenous diversity (Littletree et al., 2020). This requires a recognition by non-Natives that Indigenous Peoples are diverse among ourselves. I get asked for guides on how to partner with tribes. I cannot give a step-by-step universal guide on how to partner with a tribe. Imagine asking for one step-by-step guide on how to partner with all of the individual sovereign nations in Europe?

Like others, I do not believe colonial institutions can be decolonized (Magee et al., 2023). The focus should be on relationships and community. It's long-term. It takes time and effort. This is not a commodity we are creating. We are maintaining and building relationships with care, intentionality, and reciprocity.

Shannon

Time and effort. That reminds me of Abby Goode and her article "Slow Interdisciplinarity." Something she states is that slow interdisciplinarity "entails respect for multiple ways of knowing, a recognition of our own disciplinary assumptions and constraints, and a willingness to allow others' disciplines to impact our learning" (Goode, 2019, p. 1)." In the conversation you and I are having I would add that it's more than disciplines but also allowing other knowledge traditions, or systems of knowledge, to impact our learning, our understanding. In my experience, if the focus is on relationships and community, you naturally center diversity, equity, and inclusion. I also tend to believe that building community is a creative act of care. Or at least that's how I've experienced it.

Mandi

This year I worked on an interview project with Indigenous librarians. Academic librarian Kimberley Toney (Nipmuc) talked about "moving at the speed of trustworthiness" (Harris, 2023). Not everything is a resource meant to be harvested. You can't be in community with people if you don't understand how their community operates, and if you don't acknowledge the years of understandable mistrust that came before you. What is the history of harm there? How can you "move at the speed of trustworthiness"?

Shannon

Yes, this is the agency piece. We, as librarians, don't get to choose for the creators of the content, which we inherently know. But there can be an expectation among non-Native librarians and/or administrators that they are to be automatically trusted. And yet, why should marginalized communities choose to trust us when we live in systems and very often work at higher education institutions built on Native land (Lee & Ahtone, 2020).

Mandi

I am going to push back on what you just said—the phrasing that we "very often" work at higher education institutions built on Native land: all higher education institutions in what is now known as the United States are built on Native land. It's all Native Land. These PWIs (primarily white institutions) themselves exist on land that displaced Indigenous Peoples, then stole Indigenous knowledge and the physical expressions of that knowledge (Meissner, 2022). The institution exists to perpetuate itself (Busch, 2017).

Shannon

Oh. Thank you for this reminder. It's a constant practice—moving with more care for marginalized communities. So now I have this question: how do we build the trust between disparate communities I guess?

Mandi

A question I would ask in response to your question is who is the "us" you are referring to? Who is included in the "we?"

Shannon

I was just asking myself this. Is the "we" us (you and me) here? Maybe that was a question we aren't equipped to answer on our own. I was caught in the thought; we as librarians, or rather the library field? I don't even like that because it doesn't allow for acknowledgement of the many other professional identities that engage with open education.

Mandi

On that note, let's talk about cultural humility (Hurley et al., 2019). Just because I am a citizen of my Indigenous Nation does not mean I have universal cultural competence with every Indigenous culture in the world, on this continent, or even within my state. Hurley et al. (2019) talk about cultural humility in contrast to cultural competence. While cultural competence implies that you can be fully competent in someone else's culture, cultural humility is context-specific, recognizes power imbalances, and asks that we recognize "that there will be

cultural elements and power dynamics to an interaction, without assumptions as to how they will manifest" (Hurley et al., 2019, p. 550).

One thing particularly striking about "Cultural Humility in Libraries" (Hurley et al., 2019) is the authors have the reader imagine different library reference desk scenarios and ask the reader to picture different patrons approaching the desk for help. At one point they say, "Imagine a Umatilla patron" (Hurley et al., 2019, p. 550).

They immediately follow it up with "Can you?" This recognizes the lack of space for 21st century Native Peoples in the contemporary non-Native imagination. How does this lack of space show up in open educational resources (OER) and open pedagogy? Whose knowledge organization systems are used? Whose knowledge is commodified and removed from its original context?

Shannon

Wow. Huge and important questions. The distinction between cultural humility and cultural competence is important. In this conversation, maintaining cultural humility when working with Native Peoples would be a critical step in de-colonizing the narrative in our work. The more experience I have gained with open licensing, the more I have come to recognize that these licenses function because they are built upon the system of copyright law which is intertwined with the colonialist, settler narrative.

OER as a type of content by definition requires the use of an open license that permits the rights to remix, revise, and retain (SPARC, n.d.). I see less space for Indigenous perspectives of knowledge here as opposed to the practice of open pedagogy—yet, open pedagogy can create new OER and is often articulated as what you can do with OER (Cross, 2020), which while true, it also is about learner-driven education (DeRosa, n.d).

As a librarian with an upbringing and grounding in rural communities, community is deeply important to me, I think, because I know survival depends on the community: care for community and community learning. My most impactful experiences have been centered in communities and collaboration. That collaboration and community is central to open pedagogy, which is what makes this open practice the space where I see more intersection with Indigenous epistemologies. While there are extensive and diverse definitions of open pedagogy (Bali, 2017), one that I appreciate describes open pedagogy as

> a high-impact practice that empowers students by providing them an opportunity to engage in information creation through the use of renewable assignments. As creators of information, students in these courses gain a greater understanding of the rights and responsibilities associated with information ownership so they may make informed decisions about their own intellectual property. Practitioners of open pedagogy embrace collaboration, student agency, and authentic audiences while recognizing the differences in privilege and progress that impact how students balance the benefits of sharing and a need for privacy. (University of Texas, 2022)

A critical aspect of open pedagogy for this conversation is that it can occur as a practice while giving students the choice as creators whether or not to share their work openly. In this way, from my perspective, they engage more fully in the nuances of what this choice means. They share in a dialogue with their peers and their instructors on these topics, and they still participate in this learning even if they choose not to share their content back openly.

Mandi

As we move toward talking about the Indigenous Rs of Open Pedagogy, we should talk about whose work we are drawing from. In this way, we can see the themes that emerge, the integral concepts. We can trace the ancestry of this work. Q'um Q'um Xiiem Jo-ann Hurley et al. (Stó:lō and Coast Salish) (2019) can guide us as we think through Indigenous open pedagogy. These principles are respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy (Hurley et al., 2019). I also want to think on Kayla Lar-Son's (Métis) (2021) 6Rs of Indigenous OER:

- **Respect:** For Indigenous cultural identity, communities, and topics
- **Relationships:** Connects to the concept of all of our relations and building relations with communities
- **Responsibility:** Responsibility to share only when we are allowed, and to publish in an ethical way while considering ownerships, protocols and community practices
- **Reverence:** Respect for the sacred
- **Relevance:** Legitimize and incorporate Indigenous Knowledges into curriculum when it makes sense
- **Reciprocity:** Both receiving and giving with communities (Fields et al., 2022; Lar-Son, 2021)

In conceptualizing these 6Rs, Lar-Son drew on the 4Rs of First Nations and Higher Education: respect, relevance, reciprocity, and responsibility (Kirkness and Barnhardt, 2001). Additionally, we also consider Tsosie et al. (2022) 6Rs of Indigenous research: respect, relationship, representation, relevance, responsibility, and reciprocity. We see certain concepts woven throughout, concepts that we incorporate into our work.

The themes that emerge are respect, responsibility, reverence, reciprocity, and relevance. Responsibility extends beyond our current timeframe. It reaches back in time and stretches forward to the future. Responsibility is an act of kinship, as kinship exists between all who have a responsibility to one another (Meissner, 2022).

Shannon

How you speak of responsibility reminds me of Maha Bahli and Mia Zamora's (2020) "Axis of Care" in which they ask the questions, "What is equity without care? And what is care without equity?" (para. 1). Dr. Kamille Gentles-Peart (2022) points out that,

> Formal education systems were never meant to hold, never meant to teach, never meant to employ people of color. They are white supremacist in their intent. For instance,

> institutions of higher education uphold white supremacy by explicitly excluding the voices and knowledges and experiences of black people and indigenous people and other people of color. They sanitize and whitewash the history of disciplines and they diminish the studies of non-white people. (6:28)

The systemic intent of our educational structures requires us to reflect and question in order to move with care.

Mandi

I remember when we first met. We were studying Indigenous children's literature in Aotearoa (New Zealand). We were at the Alexander Turnbull Library. There was a room there that held the Treaty of Waitangi, which the Māori people have used in the courts to reclaim rights. The same room also held the petition for women's suffrage in Aotearoa. After our group was done touring the room, you stopped me and asked if I wanted time alone in the room to pray. Even though these weren't the treaties and petitions of my own People, I held the land we were on and the history of the Māori people with reverence and wanted time to pray with honor and gratitude, while thinking of my own ancestors.

We weren't close friends yet, but you saw that I held that room as sacred and created time for me to honor those who came before me. You did this without needing to make yourself part of it. Instead you stood in the doorway to give me time alone without our non-Native classmates. I think this story is a good example of showing respect for other ways of knowing, giving room for reverence, and assisting with Indigenous refusal.

Shannon

I never understood how this impacted you until years later when you shared this story. At the time, I just knew the He Tohu room (He Tohu, n.d.) was a special place and had to remind you how much you and your way of interacting with the world does matter as an Indigenous woman. It seemed like a space where you would feel seen but that maybe wouldn't be something to process with a roomful of your classmates. So, as I said earlier I will make mistakes in all of this, it's also a story of how acting with respect and responsibility toward each other centers something else—the refusal you talk about.

Conclusion

Our article exists in conversation with each other but also with the iterations of framework Rs that came before this. The 6Rs we propose are not generated in isolation. Our conversational narrative speaks to those who have come before. Through that relational space, we propose 6Rs for Indigenous open pedagogy that can serve as a guide to centering care for Indigenous knowledge amidst colonial systems that permeate our work and institutions.

Our additions that emerged from our conversation include refusal and reflexivity. Refusal supports sovereignty and self-determination. Reflexivity, which is expansive and generative,

allows us to push back against the neoliberalism of the academy. Risk holds reverence for Peoples, more-than-human kin, and knowledges. Risk comes to us from the 5Rs of open pedagogy (Jhangiani 2019); we have reframed it here to fit an Indigenous framework. The remaining three Rs—respect, relationships, and responsibility—come from several of the Indigenous Rs discussed above, the ancestors of our work.

Respect

For Indigenous Peoples' diversity, sacred belief systems, continuity, sovereignty, knowledges, cultures, and languages.

Relationships

Priority placed on relationships, their centrality to Indigenous ways of knowing, and how we remain accountable. This includes our relationships with our human and more-than-human kin.

Refusal

To share knowledge or to participate in dominant settler narratives. Indigenous communities and Peoples have the right of refusal as an expression of sovereignty and self-determination. Indigenous Peoples globally have the right to self-determination: self-government; autonomy; and cultural, economic, and social development (United Nations, 2008). This must include the agency to decide the limits and schedule to which they will engage in open pedagogy.

Responsibility

To our Peoples. A responsibility to those who came before, to those who come after, and to those we are in kinship with. This includes the responsibility to share appropriate information in ways that follow protocols and the responsibility to not publish that which should stay within our Communities. For non-Natives, this means drawing on the other facets: respecting Indigenous refusal in order to maintain relationships and do work in a good and reciprocal way.

Risk

Acknowledge risk, especially to Indigenous Peoples and other marginalized identities. Risk is inherently involved when engaging in trust-based relationships with non-Native organizations. Risk is not innocuous, nor does it exist in isolated action. It can build upon itself, adding to previous harms.

Remembrance of risk is necessary for thoughtful engagement and meaningful acts of responsibility. However, as we move forward in unsettling the settler narrative, risk is inherent. We cannot apply the other Rs without risk; otherwise we maintain the Eurocentric status quo. While "risk" may imply a frivolity or sense of danger, it is in fact a word we choose to embody

reverence and a sense of responsibility. What and who do we risk when we engage in this work? To remember what and who we risk is to move with care, trustworthiness, and consideration.

Reflexivity

As discussed earlier in this article, Museus and Wang (2022) note the importance of reflexivity in pushing back against the neo-liberal status quo in institutions. Reflexivity is expansive: it pushes back against neoliberal desires for capitalistic production at all costs—the temptation to be avaricious about academic work, the building of a resume, the receipt of grant funds, the number of first authorships, and academic neoliberal socialization. Instead reflexivity demands intentional interrogation into how we ourselves have been indoctrinated by the dominant culture, to self-examine for internalized misogyny, homophobia, and White supremacy. It is an invitation to imagination and creation.

What we perhaps have achieved, in some small way, through presenting our article and our ideas in this conversation is a modeling of some of the concepts we articulate as central to these 6Rs of open pedagogy. We have come to understand through this process that this is a conversation we have been having with each other since we first met in 2018, and it is a conversation we believe we will continue to have. Our past, present, and future selves hold respect for these questions and each other, and we once again extend the invitation for you, our reader, to join this conversation with us. Wado. Thank you.

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