

Transcript of video contribution by

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Hi there. Buenas noches. Buenas tardes. My name is Professor David Delgado Shorter. I am a professor at the University of California, Los Angeles, and I'm also currently the Editor-in-Chief of the American Indian Culture and Research Journal. And I want to take this opportunity to first thank you for the invitation. It's a real honor to be invited.

And I'm making this recording now from Tongva Land. I'm a settler currently in Los Angeles, which is the homeland of the Tongva people. And I want to speak just briefly about how the American Indian Culture and Research Journal was from its beginning over 50 years ago, idealized as this journal where scholarship could be published that would in fact impact larger society.

That word "Culture" in our title was meant to differentiate us from just simply academic journals that write only scholarly or published scholarly materials. We wanted to make sure that the publications in the Journal were reaching a broader audience. So you can imagine how important it was when the opportunity came to engage the technological advancement of open access. We, of course, struggled to make sure that we could get all of our back issues online, but that now fully happened as of March of this year, and we have a very robust social media engagement level which tells people the sort of work that we're publishing in.

We took this as an opportunity, you might want to say, to indigenize the journal, how we do things, how we review articles, who counts as a reviewer. We changed our editorial board to make sure that there were native people on the editorial board from the land on which we sit, and that we also really had a broad notion of what an expert could be in the world, particularly when it comes to tribal elders or knowledge bearers, people who might not have had the privilege of getting a higher degree.

Now, when you take all of this together, open access becomes one piece of the means to make sure that the materials that we're publishing, which have historically in other scholarly journals been written about native people, we're now making sure that we publish materials that are by their, for their, with native people. Is that something that would make sense behind a paywall? Something that's only available for people who can afford?

Obviously not. It makes sense that open access is *the* mode that we engage in order to make sure that the materials about native communities are actually available to those same communities. Everyone you might want to say has a smartphone, but that's not necessarily true for all ages. And so we want to make sure that our materials are accessible in public libraries, people who can maybe perhaps send a text message to their aunt or their brother and say, "Hey, I just got published!", and that means a lot.

That means a lot to people of various ethnicities and nations to be able to say, “Hey, look at how great my relative did!” And I think in a previous time that was sort of locked away that the world of scholarship was different than the world that you had with your actual family or community. So as you can see, I'm pretty excited and happy about these changes.

I think it's the direction that we need to go to in order to—if I could use a really broad statement here—decolonize Higher Ed. I think the Professor Dr. Linda Tuhiwai Smith has really made of strong impact and to those of us in native studies to really ask ourselves how we can take all this privilege, all this knowledge-making, all the ways that resources extraction has taken away from native communities over the centuries and start equalizing and making sure that access remains incredibly important and available for a wide variety of readers.

I hope this helps. Thank you so much for the opportunity to speak. Take care.