Leveraging the network of repositories to create change in research, teaching, and community engagement

Where Next for Repositories?
An open national forum sponsored by CARL in association with COAR
Ottawa, November 10, 2016

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Leveraging the network of repositories to create change in research, teaching, and community engagement? Scholarly Communication?
Let’s Make Repositories Great Again?
Open Repositories for the People, By the People?

Let’s Make Repositories Great Again?
Do we want our knowledge commons to serve the needs of market or the public good?
Propositions...

- Slow growth of IR network is political, not technical
  - Political Economy of Knowledge Production
- There are fundamental mismatches between Open Access and functionalities of IR
- Causes of the mismatch
  - The tyranny of journal and the “scientific article”
  - Missions of the public university
- Re-imagining IR must begin with Re-imagining Scholarship
Changing the narrative

from
IR as storefront to a university research prowess

to
IR as a showcase of a university’s commitment to its public mission
MISSION & VALUES

UCLA'S CORE MISSION CAN BE EXPRESSED IN JUST THREE WORDS:

Education, Research, Service.

OUR MISSION

UCLA's primary purpose as a public research university is the creation, dissemination, preservation and application of knowledge for the betterment of our global society. To fulfill this mission, UCLA is committed to academic freedom in its fullest terms: We value open access to information, free and lively debate conducted with mutual respect for individuals, and freedom from intolerance. In all of our pursuits, we strive at once for excellence and diversity, recognizing that openness and inclusion produce true quality. These values underlie our three institutional responsibilities.

Learning and teaching at UCLA are guided by the belief that undergraduate, graduate and professional school students and their teachers belong to a community of scholars. This community is dedicated to providing students with a foundational understanding of a broad range of disciplines followed by the opportunity for in-depth study in a chosen discipline. All members of the community are engaged together in discovering and

Civic engagement is fundamental to our mission as a public university. Located on the Pacific Rim in one of the world's most diverse and vibrant cities, UCLA reaches beyond campus boundaries to establish partnerships locally and globally. We seek to serve society through both teaching and scholarship, to educate successive generations of leaders, and to pass on to students a renewable set of skills and commitment to social engagement.

UCLA endeavors to integrate education, research and service so that each enriches and extends the others.

This integration promotes academic excellence and nurtures innovation and scholarly development.

http://www.ucla.edu/about/mission-and-values
For the Public Good

The Plan

Our Vision, Mission, and Values

Vision

To inspire the human spirit through outstanding achievements in learning, discovery, and citizenship in a creative community, building one of the world's great universities for the public good.

Mission

Within a vibrant and supportive learning environment, the University of Alberta discovers, disseminates, and applies new knowledge for the benefit of society through teaching and learning, research and creative activity, community involvement, and partnerships. The University of Alberta gives a national and international voice to innovation in our province, taking a lead role in placing Canada at the global forefront.

https://www.ualberta.ca/strategic-plan/overview/our-vision-mission-and-values
The University of Toronto is committed to being an internationally significant research university, with undergraduate, graduate and professional programs of excellent quality.

**Purpose of the University**

The University of Toronto is dedicated to fostering an academic community in which the learning and scholarship of every member may flourish, with vigilant protection for individual human rights, and a resolute commitment to the principles of equal opportunity, equity and justice.

Within the unique university context, the most crucial of all human rights are the rights of freedom of speech, academic freedom and intellectual freedom. These rights are meaningless unless they are ennobled and energized by provocative challenges to the cherished values of our time.

It is this human right to radical, critical thought that is the university's indivisible duty above all to be concerned; for the life of the mind, in our modern liberal democracy, is the vulnerable right of the liberated human spirit.

https://www.utoronto.ca/about-u-of-t/mission
December 2, 2015

**Why The 6 ranks 13th among the best cities in the world for students**

December 1, 2015

**Reuters: U of T is Canada’s most innovative university**

November 12, 2015

**U of T's grads are top ten in the world for employability, survey says**

October 29, 2015

**Macleans 2015 University Rankings: U of T tops in reputation, research output and impact and faculty awards**

October 13, 2015

**U of T one of world's top three universities: NTU Ranking**
Reimagining IR must begin with Reimagining Scholarship
ON THE SIBERIAN ORIGIN OF SOME CUSTOMS OF
THE WESTERN ESKIMOS.

BY JOHN MURDOCH.

As has been frequently pointed out, the Eskimos as a race are remarkable for the uniformity of their culture.

The majority of their implements and their customs, from one end of their extended range to the other, are the same, merely modified by the peculiarities of their environment.

This shows, as it seems to me, that before the race was divided into the separate branches which now exist, or while these branches, now widely separated, were still in communication with each other, they had reached nearly their present stage of culture. Since the Eskimos, however, have come into contact with civilized men their culture has been differently modified in different regions.

But before they made the acquaintance of Europeans the western Eskimos had acquired a few peculiar customs not to be found among their eastern relatives, and some of these are to be traced directly to their continuous intercourse across Behring’s Strait with the outlying branch of their race, who have been for centuries in close contact with the tribes of Northeastern Siberia. That these customs were acquired at a comparatively recent date is shown by the fact that they all stop short at Cape Bathurst, at which point the separation between the eastern and western divisions of the race is now so complete that there seems to be even no tradition of intercourse between them.
The changing tolerance for income inequality in the course of economic development

ALBERT O. HIRSCHMAN, Harvard University

A drastic transvaluation of values is in process in the study of economic and political development. It has been forced upon us by a series of disasters that have occurred in countries in which development seemed to be vigorously under way. The civil war in Nigeria and the bloody falling apart of Pakistan are only the most spectacular instances of such "development disasters". As a result, one reads with increasing frequency pronouncements about the bankruptcy of the "old" development economics, with its accent on growth rates, industrialization, and international assistance, and about the need for a wholly new doctrine that would emphasize income distribution, employment, and self-reliance.

The present paper is not written with the intention of stemming this tide, which surely represents a wholesome reaction and response to current problems. It is grounded, however, in the strong feeling and incontinent recollection of one participant observer that the intellectual enthusiasm for development in the fifties and early sixties reflected elements of real hopefulness that were then actually present in many developing countries. What was not correctly perceived was the eventual duration of income inequality. If this does not occur, there is bound to be trouble and, perhaps, disaster.

To make this proposition plausible, I shall first argue by analogy. Suppose that I drove through a two-lane tunnel, both lanes going in the same direction, and ran into a serious traffic jam. No car moves in either lane as far as I can see (which is not very far). I am in the left lane and feel deprived. After a while the car in the right lane begins to move. Naturally, my spirits lift considerably; for I know that the jam has been broken and that my lane's turns to move will surely come any moment now. Even though I still sit still, I feel much better off than before because of the expectation that I shall soon be on the move. But suppose that the expectation is disappointed and only the right lane keeps moving. In that case, along with my left lane co-sufferers, shall suspect foul play, and many of us will at some point become quite furious and ready to correct manifest injustice by taking direct action (such as illegally crossing the double line separating the two lanes). It is easy to translate this situation into the language of welfare economics. An individual's welfare depends

1. INTRODUCTION

On January 7, 2015, 12 people were killed in a terrorist attack in Paris in the offices of Charlie Hebdo, a satirical French magazine well-known for its provocatively cartoonist lampooning politicians and religions. The political reaction from leaders around Europe and the international community was unanimous in condemning the terrorist attacks. At the same time, an anti-immigrant sentiment has spread around Europe, supported by populist and right-wing parties, who found in the attacks an occasion to invoke the evil of sively several economic factors affecting the individual willingness to migrate (i.e., employment and educational opportunities, expected income, relative deprivation, etc.), other non-pecuniary and cultural motivations, such as religion and religiosity, have been almost completely ignored. In fact, while some studies have looked at religiosity among migrants in their host country, there is little evidence about the association between migration aspirations and religiosity in the migrants' native country (Hoffman, Marsiglia, & Ayers, 2015; Maysers, 2008; Simon, Van Loon, & Byun, 1992).
Format of a scientific article

• Title
• Abstract
• Introduction
• Materials and Methods
• Results
• Discussion
• Conclusions
• Acknowledgments
• Literature Cited
“Is the scientific paper a fraud?”

“I mean the scientific paper may be a fraud because it misrepresents the processes of thought that accompanied or give rise to the work that is described in the paper. That is the question and I will say right away that my answer to it is ‘yes’. The scientific paper in its orthodox form does embody a totally mistaken conception, even a travesty, of the nature of scientific though”.

Sir Peter Medawar
(From a BBC talk, 1964)

Information Management: A Proposal

Abstract

This proposal concerns the management of general information about accelerators and experiments at CERN. It discusses the problems of loss of information about complex evolving systems and derives a solution based on a distributed hypertext system.

Keywords: Hypertext, Computer conferencing, Document retrieval, Information management, Project control
Scholarly Primitives and Reputation?

http://jefferson.village.virginia.edu/~jmu2m/Kings.5-00/primitives.html

“...basic functions common to scholarly activity across disciplines, over time, and independent of theoretical orientation.”
Scholarly Primitives and the Research Life Cycle

Share ➔ Discover

Create ➔ Gather
The Scholarship of Engagement and Open Access
Boyer’s Scholarship of Public Engagement

PUBLIC

- Discovery
- Teaching
- Application
- Integration
"The scholarship of engagement means connecting the rich resources of the university to our most pressing social, civic and ethical problems, to our children, to our schools, to our teachers and to our cities..."

Opportunities for Digital Scholarship

- Service
- New forms of "impact"
- Public outreach and engagement
- Data sharing
- New scholarly practices
- Experimentations
- Interdisciplinary and Collaborative research
- Professional development
- Personalization
- Curation
- Student training
Final thoughts...

• Mandating OA is not enough
• The academic reward system needs to transform to include social engagement and other forms of impact (beyond citations)
• Greater recognition of the roles of teaching and learning and services to the community
• Broadening the definition of research so that it is more inclusive and relevant to local needs
So can IR support such a re-imagining?