

# How is Automation Structuring Informed Consent On and Offline?



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# Land Acknowledgment

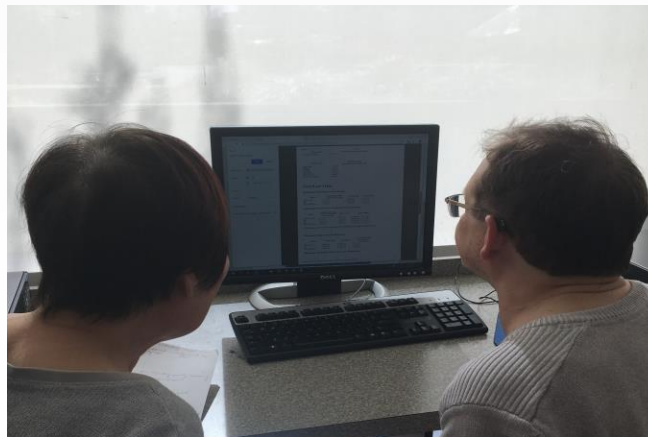
This project, and the work of Simon Fraser University, is carried out on the shared and unceded territories of the Tsleil-Waututh (sə́lilwə́taʔt), Squamish (Sk̓wx̓wú7mesh Úxwumixw) and Musqueam (xʷməθkʷəy̓əm) Nations.

This project:

- Documents the experiences and effects of automation among people who attend a community digital café;
- Considers the agencies and effects of automation in order to rethink literacy theories, inquiry methods and pedagogical approaches to digital literacies.

# Automated Literacies Project

- 2 weekly drop-in sessions
- Just-in-time digital literacy, employment search support, form-filling
- Learners from diverse backgrounds, cultures, digital abilities
- Over 150 unique members since April 2022
- Research team includes the coordinator of the digital cafe and SFU professors, students.



## Digital Café

“We engage thinking as a site of transformation and recognize that for anything to become — be it data, theory, the subject, knowledge — there needs to be movement: another break, another connectivity, more contamination.” (Jackson & Mazzei, 2018, p723/1247)

The process of thinking with theory implies the plugging-in, the knead of the dynamics among philosophy, theory, and social life. Instead of applying theories on the field, thinking with theories involves transformation of both theories and context.

## Thinking with theories

How might we think with the affectivity and relationality of con-sent, both in research methods, and in online platforms?

“how do such accommodations contribute to the knowledge produced, and **what epistemic shifts need to occur to maintain scientifically rigorous position(s)** on the slippery slope of working with people and their ways of accounting their lived experiences? In addition, how do we discuss consenting with our participants, knowing that the formal consenting would always already be inadequate based on shifting discursive influences and occupation of multiple subject positions?”  
(Bhattacharya, 2007, p. 1102)

The problem  
of con-sent  
(literally, *feel-with*)

Consent as felt sense emphasizing an inter-related and ongoing process. It suggests relationality.

**FRIES:** Freely Given, Reversible, Informed, Enthusiastic, Specific.

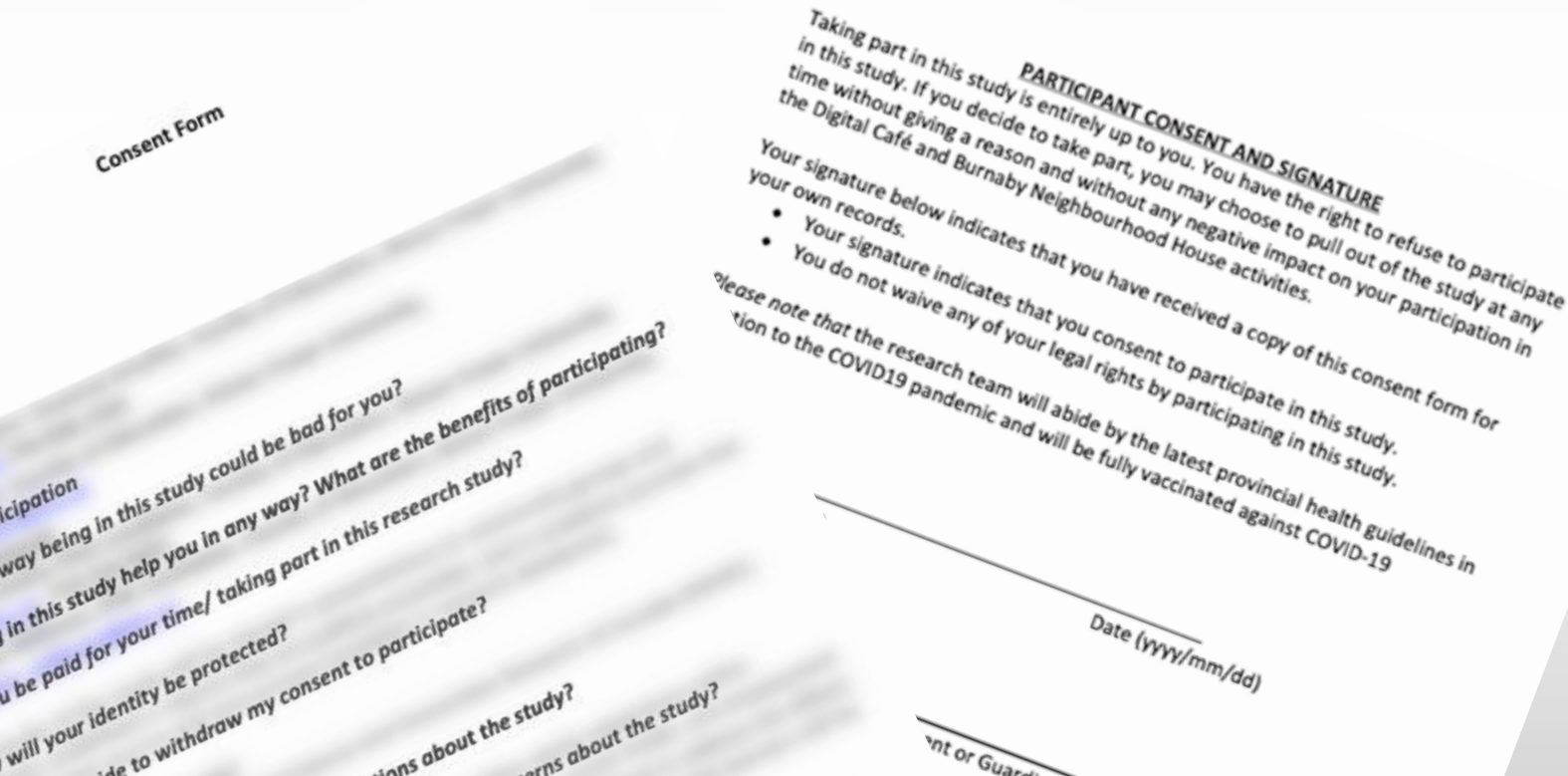
Lee and Tolliver (2017) apply this relational concept to technologies: ConsentFul Technologies.

“ Consent [...] is about whether you trust someone to uphold the responsibilities to the reciprocal relationships within which life enmeshed.”  
(Maynard and Simpson 2022, p. 145)

# Consent

How can we feel-with during our multiple encounters and requirements to consent?

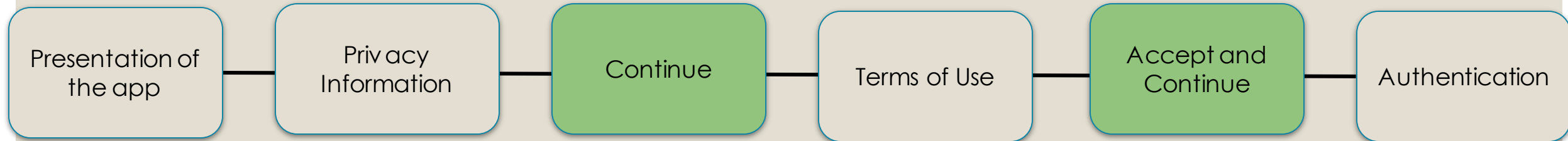
# Consent in a community setting





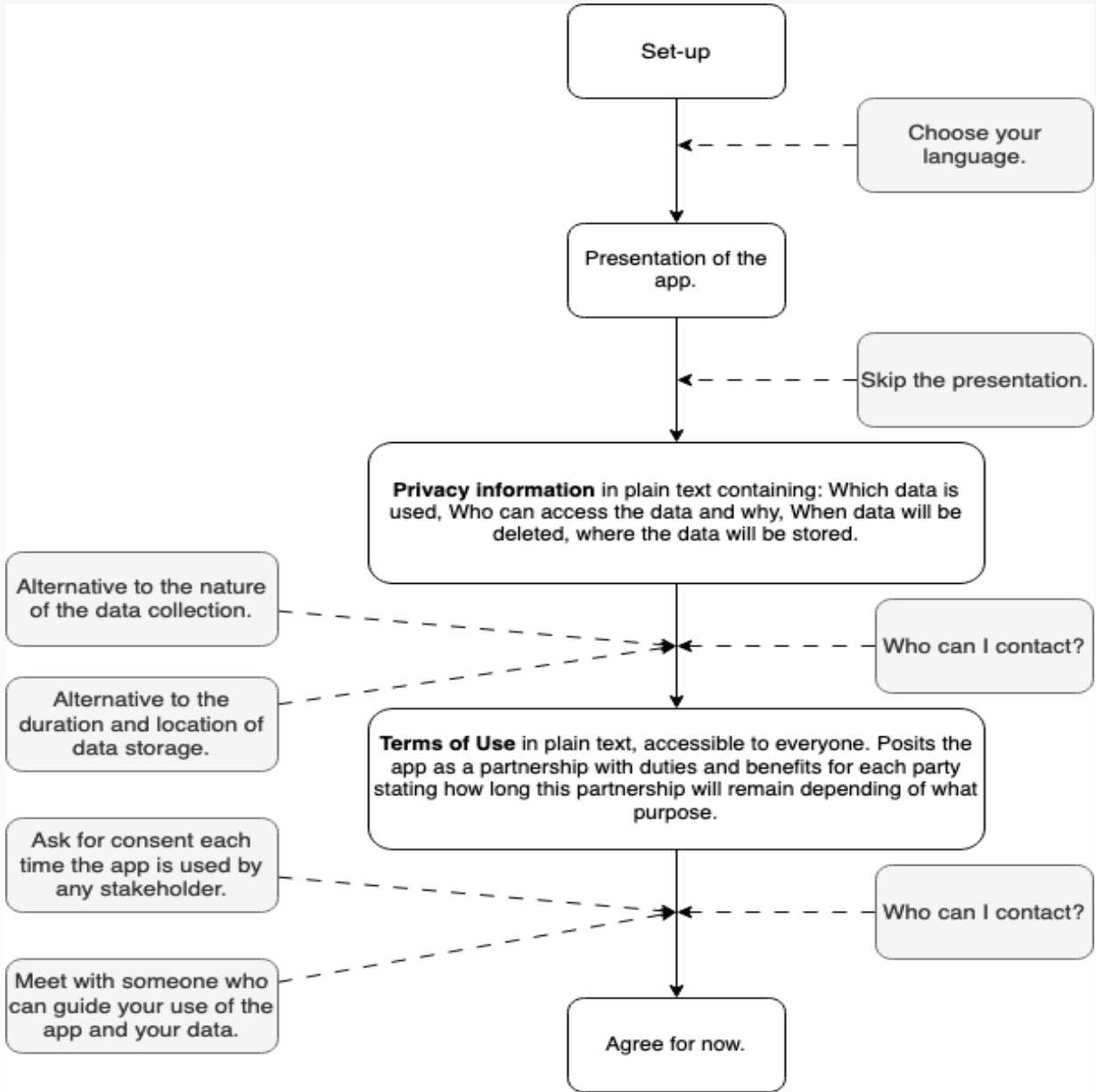
# Digital Consent

Example of the BC services App



Click to continue Process ( Leander and Burriss, 2022)

# What if?



- Can we reach an informed consent?
- What power relationships do these processes of consent outline?

Emerging  
questions

Technicity (Simondon, 1958)

“Any given technical object – for example, a mobile application – functions to interlace social, political, economic, and cultural dimensions. As such, technicity is crucial for a rigorous understanding of the possibilities of collective life – the political task par excellence.” (Coté & Pybus, 2016, pp.86-87)

Technicity of  
consent

“Patriarchy as a racialized, gendered, classed shaping of personhood persists in the patriarchal network we have identified, as well as its workforces and exported products.” (Little and Winch, 2021, p. 30)

“Data colonialism combines the predatory extractive practices of historical colonialism with the abstract quantification methods of computing.” (Couldry and Mejias, 2019, p.337)

## Consent and Data extraction

- From data extraction to data sharing?
- From individual to communities?
- From local to global?

Or, might we find better traction if we re-think the individual/community and the local/global binaries?

What could  
be different?

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