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UNIVERSITY
nuhelot'ine thaiyots'i nistameyimâkanak
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Ph: 780.645.4455 Fx: 780.645-5215 www.bluequills.ca

Treaty Six Territory Box 279 St Paul Alberta Canada T0A 3A0

The survival and preservation of our ancestral traditional knowledge will secure your future and the future of this land

SPIRITUALITY

Protocols & Ceremony
Roles & Responsibilities
Enduring relationships

COMMUNITY LEADERSHIP

Indigenous Lead Researcher
Direct immediate community benefit
Shared copyright/ royalties

RESEARCH ETH-ICS POLICY

Land
Language
Ceremony
Natural Law

HEALING

Participatory Models
Conflict Resolution Process
Restoring Balance
Reconciliation Circle

KNOWLEDGE TRANSFER

Rights/responsibilities of use
Ownership, intellectual property and collective knowledge
Interpretation & Dissemination

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oskapewis–oskiskwew ***Authentic Research***

nehiyawak are a sovereign people accepting the responsibilities to this land as given by the Creator and continue to live by the laws and ethics that guide us that are not made by us, but by the Creator. These are laws and ethics that are followed by all living beings, and ***we learn them through ceremony****, through relationship, through the language, and through practice.*

This ethic requires that we treat all living beings with respect, with love, honesty, sharing, and determination, and that we follow the ***spiritual protocols*** *which guide those relationships.*

Researchers will be expected to demonstrate a commitment to the values and to practice the spiritual protocols of newo ayisiyiniwak in all aspects of their work and lives.

Research is about seeking knowledge, about forming relationships with the ones who know, and the ethics that guide that search can only be understood in a spiritual context. We honour ***the ethics of spirit, the ethics of we, the collective, all of Creation.*** *In ceremony, the ones who are learning, who are receiving teachings and knowledge, are oskâpewisak ekwa oskîskwewak. oskâpewisak ekwa oskîskwewak – this is the* ***role of the researcher – the helper, the learner****. They take direction from the ones with the knowledge. Once they have learned, their teacher will send them out to be a teacher, with a responsibility to carry the knowledge for future generations, and respecting the original practice, intent, and use.*

The knowledge will only be shared and used appropriately according to the way it is shared and used by the teacher. Knowledge is essential to survival, so the maintenance and transference of ***knowledge is a sacred trust.***

Learning through Ceremony ***Researcher as Servant***

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Meaning Making Research ***By the People***

The academy has arrived in our lands, and now it is time to teach the academy how to be in our lands.

The researcher must demonstrate that the research was initiated by the community, provides a ***direct benefit to and meets current need as identified by the community****, and will also be expected to demonstrate a prior, direct, personal, and* ***continuing commitment/ relationship with the people****, the knowledge, and the community in an ongoing relationship, and that any future benefits (financial or material) accrue to the people and community.*

The research must be ***led by a member of the Indigenous community.*** *Partners from other institutions are invited to participate as researchers, co-leads, or supporters. For clarity, this policy will govern joint research projects involving faculty or students from other institutions, provided the proposal is also approved by the home institution and any governing authority responsible for protecting intellectual property rights and traditional knowledge*

Blue Quills places priority on ***opportunities for students****, and each project must involve at all stages, including planning, execution, and reporting, one or more students as assistant researcher(s).*

Any research that is published will be held in ***joint copyright*** *between the Lead Researcher, the participants, and the College on behalf of our ancestors and future generations.* ***Royalty sharing*** *agreements will be required.*

For the People ***Of the People***

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Responsibility to Share ***Responsibility to Context***

In nehiyawak tradition, ***the learner/researcher is dependent*** *on the one who holds and carries the knowledge for the people and future generations. The* ***knowledge belongs to the people*** *collectively, to be used on behalf of and for the benefit of the people. In accepting the knowledge, researchers/ learners accept a responsibility to share and practice the knowledge in a manner consistent with its original use and teachings. Research and learning are ceremony.*

This ethics policy is designed to ***protect research participants****, individually and collectively, and protection must be interpreted from the perspective, interpretation, and methodology of the participant and the community.*

The data collected, will be secured and ***owned by the people****: research participants, communities, and the College.*

Data ***interpretation must also reflect the knowledge of the people*** *and will be conducted in a collective process with participants.*

Credit will be given in the final product to all participants and researchers.

Indigenous people hold ***knowledge in trust for future generations.***

Consideration must be given to the ***protection of collective traditional knowledge****, even in the event that an individual is willing to share this knowledge in a research project.*

Honour the boundary and responsibility that exists between the opportunity to learn traditional knowledge and the public distribution or commercialization of that knowledge.

Responsibility to Interpret ***Responsibility to Knowledge***

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Responsibility to People ***Responsibility to Spirit***

*The **dignity of research participants** is paramount. The process of securing **free and informed consent** following **traditional protocols.***

Disclose personal benefit, including academic, financial, or commercial potential/ applications.

Any member of the research circle (researcher or participant) has the option to remove her/himself from the process at any time without undue influence or interference from the Researcher.

*Participants also have **the right to clarify or delete** any contribution they have made at any time to the project, and to request confidentiality or anonymity.*

*The research project must also incorporate **support services** for participants, **including ceremony and counselling**.*

Special care must be taken in situations involving ceremonial protocols.

*Allegations of misconduct will be addressed according to traditional protocols, informed by the principles and practices of Restorative Justice/ Sentencing/ Healing Circles...seeking to **restore honour and balance to relationships**.*

*When a person feels that the trust and honour of the project has been compromised or violated, an opportunity exists for a **Dialogue circle** to be convened to review the situation and arrive at **consensus on a resolution**.*

Responsibility to Heal ***Responsibility to Respect***

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Research as Relationship ***Research as Responsibility***

Kanawâpahtamohk ohi kâkiyaw wiyasiwewina

kinanâskomânaw kohtâwinaw ekwa kikâwînaw

kananâskomonaw e-kîmîkosîya ospwakan, wihkask ekwa cistemaw kikawîcihikoyâhkik

Kananâskomonaw iyiniw mamitoneyicikan ekwa iyiniw pimâtisiwin ehawikosîyahk ekwa ekoni ohi kiskinohamâkewina: mamawokamâtowin, wicîhitowin, tâpokeyihitamowin ekwa sîhtoskâtowin

ekwa ohi tepakohp kiskinohamâtokewina ka-kiskinowâpahtîkosîyahk

kihew	*sâkihitowin*
paskwâw mostos	*kisteyitamowin*
maskwa	*sôhkeyitâmowin*
mistâpew	*kwayaskâtisiwin*
mahikan	*pimameyimowin*
amisk	*kakehtaweyimowin*
miskanâhk	*tâpwewin*

kîcayihitamâhkik ohi kâkîsimopimâtisiwin, miyohakîyawewin, mamitoneyihitamowin, mosîhitâwin ka-mîyo pimâtisinaw

ekwa ohi mîna kihciwiyasowewina:
sâkihitowin, kwayaskâtisiwin, sohkeyitâmowin, mahtâyitowin

kitâpôkeyihitenaw ekwa kitapacihitânaw

RESEARCH IS CEREMONY

The Spiritual Dimension of Research ***Knowledge Lives in Ceremony***

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