

## Kanawâpahtamohk ohi kâkiyaw wiyasiwewina

kinanâskomânaw kohtâwinaw ekwa kikâwînaw

kananâskomonaw e-kîmîkosîya ospwakan, wihkask ekwa cistemaw kikawîchikoyâhkik

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

### ***UNIVERSITY nuhelot'îne thaiyots'î nistameyimâkanak BLUE QUILLS RESEARCH ETHICS POLICY***

*Note: This ethics policy is offered only as a notice. To fully comprehend the ethics environment, researchers must commit to relationships, ceremony, and protocol within the institution and community which will provide the interpretation. The academy has come to our lands, and now it is time to teach the academy how to be in our lands. Prior to submitting a research proposal, researchers will be required to engage in dialogue on research ethics with the Research Ethics Board and the Faculty to demonstrate their understanding of the natural laws and teachings which guide mîyo iyiniw pimâtisiwin.*

*Approved by the Blue Quills Board of Governors:2004  
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## 1.0 PHILOSOPHY, CONTEXT, AND RELATIONSHIP

nehiyawak are a sovereign people accepting the responsibilities to this land as given by the Creator. From this our people and ancestors derive the authority to enter into and maintain nation to nation treaties with the Crown of Great Britain, and to 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. We honour the Creator, the Great Mystery, the grandmothers and grandfathers, our older brother, the pipe and tobacco, the rock spirit, the smudge and medicines, and prayer. We trust these to lead us to a strong mind, a strong heart, to work together, to help one another, all our relations, and those who were here first. These laws and ethics guide us in all of our relations, within our communities as well as with people of other cultures. nehiyawewin teaches us how to be whole healthy human beings, standing in good relation to the world. We are responsible for living the seven teachings of love, respect, courage, honesty, humility, wisdom, and truth.

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. Attention must be given to the mental, physical, emotional and spiritual aspects of the relationship. These protocols are learned over time and through practice. 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. The research must also align with the Philosophy, Vision, Mission, and Mandate statements of University nuhelot'ine thaiyots'į nistameyimâkanak Blue Quills (UnBQ), (Appendix A).

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.

In traditional protocols there are relationships that precede the gifting of knowledge; an investment is made first in the relationship before asking for teachings. Presentations of traditional gifts are required, as is an agreement that 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. Trust and respect are essential elements of the relationship.

The principal aim of this Research Ethics Policy, which together with the Research Integrity Statement, is to govern Research at or involving UnBQ, and relating to primary research involving humans. 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. For further guidance, the Research Ethics Review Board will refer to the Tri-Council Policy Statement.

## 2.0 RESEARCH NOT COVERED BY THIS POLICY

- 2.1 The intent of and relationships surrounding the research are paramount. It will be the Researcher's responsibility to demonstrate that this 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. Research that does not meet these criteria will not be sanctioned.
- 2.2 UnBQ does not currently have the capacity to support, supervise, or authorize any research involving clinical trials, medical procedures and practices, emergency health, bio-medical, pharmaceuticals, human genetics, human fluids/ tissues, gametes, embryos, or psychological assessments.

## 3.0 LEAD RESEARCHER/ PURPOSE OF RESEARCH

- 3.1 The research must be led by a member of the Indigenous community, although non-native academics are invited to participate as supporting researchers or co-leads.
- 3.2 The results and the process of the research must demonstrate immediate and direct benefit to the participants and the community.
- 3.3 As an educational institution, UnBQ 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).
- 3.4 Students conducting research for class assignments will submit proposals to the course instructor or program coordinator for review, and will not generally be required to submit proposals for review by the Research Ethics Board, unless required by their instructor.
- 3.5 Members from the 7 First Nations which own and govern UnBQ, who are enrolled in other institutions and who wish to conduct research at or about UnBQ, or involving UnBQ staff or students as participants, will be required to submit their proposal to the UnBQ Research Ethics Board, as well as meet any requirements of their home institution.

#### 4.0 COLLECTION, OWNERSHIP, INTERPRETATION & DISSEMINATION OF DATA

In nehiyawak tradition, the learner is dependent on the one who holds and carries the knowledge for the people and future generations. The researcher/learner is not independent and autonomous. 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 methods used to conduct research must align with the practices and philosophies of the community.

In the case of disputes, the researchers, participants or community representatives may request a Dialogue Circle through the Director of Research and Curriculum Development.

- 4.1 The data collected, including the notes, photos, videos, or other electronic recordings, interim reports, artifacts, sketches, results, and final reports of the research will be secured and owned by the people: research participants, communities, and the University.
- 4.2 Data interpretation must also reflect the knowledge of the people and will be conducted in a collective process with participants. An evaluator appointed by the Research Ethics Board will review the final report and make recommendations to the Researcher and the Research Ethics Board relating to culturally appropriate interpretation of data.
- 4.3 Credit will be given in the final product to all participants and researchers, with any original/ individual work being credited accordingly. Participants have the right to remain anonymous or be acknowledged by a pseudonym if they choose.
- 4.4 Consensus among participants and community leaders will be required to guide the dissemination of results.
- 4.5 Any research that is published will be held in joint copyright between the Lead Researcher, the participants, and the University on behalf of our ancestors and future generations. Royalty sharing agreements will be required.
- 4.6 Copies of all research projects involving UnBQ staff or students must be held by

the UnBQ library, unless determined otherwise by the Research Ethics Board and Elder advisors. Where consent is obtained from participants, the raw data will be held in a secure, locked cabinet to support future research projects, and access may be granted only according to protocols outlined in this policy.

## 5.0 INTELLECTUAL PROPERTY & COLLECTIVE RIGHTS

- 5.1 Indigenous people hold knowledge in trust for future generations. The primary goal in research will be to align research projects with this policy, and the vision, mission, and philosophy statements of the University and any communities involved.
- 5.2 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. The Research Ethics Board, with the advice of Elders, will review each proposal to make every effort to avoid the appropriation or misrepresentation of collective cultural knowledge, and to honour the boundary that exists between the opportunity to learn traditional knowledge and the public distribution or commercialization of that knowledge. Special care must be taken in situations that involve ceremonial protocols.
- 5.3 During the proposal stage, or at any of the regular reviews, or at the request of the Lead Researcher or a participant, a Researcher may be required to present the project to Elders, including representatives identified by the Researcher, to determine any requirements to protect the collective intellectual property rights of the People (for example: ceremonial or healing/ medicinal knowledge).

## 6.0 PARTNERSHIPS WITH RESEARCHERS FROM OTHER INSTITUTIONS

- 6.1 Researchers may wish to invite colleagues from other institutions to partner on UnBQ research projects. Any researchers from other institutions who are involved in a UnBQ project will be bound by this research policy, and the UnBQ Research Ethics Board will hold final authority.
- 6.2 UnBQ researchers participating in research projects from another institution will continue to be bound by this research policy. Any research at other institutions involving UnBQ staff or students will require approval of the home institution, as well as of the UnBQ Research Ethics Board.
- 6.3 In the event that there is a conflict between this policy and the policy of another institution involved in the research, a meeting involving Lead Researchers and both Research Ethics Boards will be arranged to address and resolve the conflict.

## 7.0 PROTECTION OF RESEARCH PARTICIPANTS

- 7.1 The dignity of research participants is paramount. They must be approached through the spiritual protocols, and have the opportunity to consider their participation once they understand the full nature of the project, their role in it, the benefits and implications of the research for them and for the community. They must offer this consent without coercion or the promise of undue personal financial or material gain (a small stipend is allowable). Participants retain the right to participate anonymously or under a pseudonym.
- 7.2 Research involving minors, incompetent individuals, or dependent adults will require the consent, inclusion, and participation of a parent or legal guardian in the research project. The parent or legal guardian must be present at all times the minor or dependent adult is participating. In cases where the research may be compromised without the opportunity to interview minors, incompetent individuals, or dependent adults in confidence, the Researcher must demonstrate an over-riding need to the Research Ethics Board during the proposal stage, and obtain the written consent of the parent or legal guardian. In cases where third party consent for the participation of minors or dependent adults has been achieved, but the participant is capable of clearly expressing their dissent and chooses to do so, this expression shall preclude any consent given by an authorized third party. Determinations will be made on a case by case basis
- 7.3 The Researcher is responsible for describing, documenting, and reporting, the process of securing free and informed consent following traditional protocols, such documentation to be available for review by the Research Ethics Board on request.
- 7.4 Researchers must provide to potential participants an invitation to participate, a description of the project purpose, methodology, and dissemination plan, and must disclose to participants and to the Research Ethics Board any foreseeable harms, or personal benefit, including academic, financial, or commercial potential/ applications.
- 7.5 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. If a Researcher intends to remove her/himself from the project, a meeting with the Faculty and the Research Ethics Board must be arranged prior to the withdrawal being effective. The Research Ethics Board reserves the right to appoint an alternate lead Researcher, or to discontinue the project.

- 7.6 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. Failure to respect the rights of participants may result in the Researcher being sanctioned or removed from the project.
- 7.7 The research project must also incorporate support services for participants, including ceremony and counselling.
- 7.8 Any research involving naturalistic observation will be subject to greater scrutiny requiring that the researcher demonstrate the necessity of unobtrusive observation, that every effort is made to ensure minimal risk and protect the rights of participants, and may require that the researcher inform the participants after the observation and obtain their consent in the event that the person is identifiable in any photographic or written research record. Consideration will be given to research involving public events where there is no reasonable expectation of privacy, or where it can be expected that participants are seeking public visibility. Special care must be taken in situations involving ceremonial protocols.

## 8.0 RESEARCH ETHICS BOARD

### 8.1 Term and Responsibility

- 8.1.1 The Research Ethics Board will be responsible for reviewing and guiding all research projects hosted by UnBQ or involving UnBQ staff and/or students. The seven First Nations which own and govern UnBQ may request that the UnBQ Research Ethics Board serve as a review board for community research projects, or projects conducted in the community by other researchers/ institutions. This policy will also be made available as a reference to partnering Indigenous institutions.
- 8.1.2 The Research Ethics Board will be appointed and mandated by the Board of Governors of UnBQ, based on nominations or applications received in a posted procedure.
- 8.1.3 Each member shall be appointed to a 5 year term, renewable upon application to and approval by the Board of Governors.
- 8.1.4 The Board may also from time to time invite the advice of Elders to guide their work on specific matters.

- 8.1.5 The Chairperson of the Board shall report to the Board of Governors on a quarterly schedule.
- 8.1.6 Notice of resignation prior to or at the end of an appointed term must be received by the Chairperson prior to the next quarterly meeting of the Research Ethics Board and the UnBQ Board of Governors.

## 8.2 Membership & Quorum

- 8.2.1 Members of the Research Ethics Board will be selected by the Board of Governors to achieve gender balance, includes a minimum of five members:
- a chairperson from the community,
  - an elder (teacher of ceremony),
  - two UnBQ faculty members with a graduate degree,
  - a UnBQ student in undergraduate or graduate programs,
  - up to two external reviewers, with graduate degrees, expertise in a particular research/knowledge field, and experience in Indigenous communities (references required).
- 8.2.2 The Research Ethics Board membership will be selected to ensure expertise in qualitative and quantitative methods (with a Participatory Action Research component) in research involving humans. Elders and academics will be selected for their knowledge of Indigenous ethics and ethics in research, to ensure that Indigenous knowledge and philosophy are reflected in a scholarly review, and will take into account any prior peer and funding agency reviews. The Research Ethics Board may also invite other persons with cultural and/or academic expertise to review specific projects and provide recommendations to the Research Ethics Board.
- 8.2.3 A quorum of five, including the Elder and at least one internal and one external academic member, will be required for all decisions of the Research Ethics Board.
- 8.2.4 Preliminary reviews, audits, and investigations will not require quorum and may be handled by a committee of Research Ethics Board members appointed by the Research Ethics Board.
- 8.2.5 Due diligence and proportionate review will be applied to research proposals to ensure that greater scrutiny is given to those proposals which are potentially more invasive or harmful to participants.

## 8.3 Meetings and Attendance

8.3.1 The Research Ethics Board will meet in person at UnBQ quarterly or as required to review research proposals and to audit projects in progress.

8.3.2 Members of the committee will be expected to attend all regularly scheduled meetings, or provide sufficient notice of absence to allow the meeting to be rescheduled. Repeated absences (three consecutive) may require that another person be appointed to that position.

#### 8.4 Honoraria and Expenses

8.4.1 Members (except UnBQ staff) will receive a small honorarium and an expense allowance for actual mileage, meals, and accommodations expenses where applicable.

#### 8.5 Conflict of Interest

8.5.1 To avoid conflict of interest or the appearance of conflict of interest, members of the Research Ethics Board must declare and fully disclose any sponsorship affiliation or personal interest in any project presented for review. The Research Ethics Board will collectively decide whether any member will be excused from the review of a particular project.

### 9.0 REVIEW PROCESS & DECISION MAKING

9.1 Proposals must be received no later than four weeks prior to the posted quarterly meeting of the Research Ethics Board. Unless the Research Ethics Board requires additional information or revisions, a decision will be rendered within four weeks following the regularly scheduled meeting, and written notice of the Board's decision will be provided to the Researcher within 10 working days of the decision.

9.2 Each review will begin with a pipe ceremony, involving the Researcher, research partners, and the Research Ethics Board members. The Researcher will then have the opportunity to present the research proposal and discuss how the research activities and results align with the spiritual laws and teachings of the nehiyawak people, and will honour and benefit generations past, present, and future.

9.3 The lead researcher will be required to submit a quarterly report to the Research Ethics Board, which may request a review or audit based on the reports or

whenever requested by the research team, including participants, or when concerns are raised by the community.

- 9.4 The Research Ethics Board will discuss the project with the Researcher with the intent of clarifying any elements, and making recommendations which will ensure the project meets the criteria of the ethics policy.
- 9.5 Decisions will be reached by consensus, and inclusion of the Researcher in these discussions is at the discretion of the Research Ethics Board.
- 9.6 Minutes will be kept at every meeting and made available to University management, researchers, and funding agents.
- 9.7 The Researcher will be provided with written notice of the Research Ethics Board decision within 10 working days of the decision. In the event approval is not granted, written reasons shall be given with the intent of assisting the researcher to improve resubmission or future submissions following the same procedures as the original application. The researcher also has the opportunity to ask for a Dialogue Circle to be convened involving the researcher and members of the Research Ethics Board, where the review process and outcome will be examined, inviting dialogue to clarify the intent of the researcher and the Board.

## 10.0 APPEALS

- 10.1 Appeals will be heard by the Research Ethics Board of Red Crow Community College in a reciprocal agreement with UnBQ, with the Research Ethics Policy of the originating institution governing the appeal process, and determinations to be made regarding the fair application of the policy. The Appeal Board does not have the authority by way of their decision, to have the effect of amending the Research Ethics Policy of the originating institution. A notice of the intent to appeal must also be filed with the Director of Research and Curriculum Development/ Managerial Team.

## 11.0 MISCONDUCT – DIALOGUE CIRCLE

Refer to UnBQ First Nations Research Integrity Statement

- 11.1 Consistent with the philosophy and intent of this policy, allegations of misconduct will be addressed according to traditional protocols, informed by the principles and practices of Restorative Justice/ Sentencing/ Healing Circles. When participants commit to and trust the philosophies of the Dialogue Circle and Restorative Justice they will find that the process honours the integrity of the

participants, and seeks to restore honour and balance to relationships, addressing: safeguards to all involved, rebuttal opportunities, sanctions, restoring reputations, protecting whistleblowers, informing parties, and appropriate disclosure and dissemination of findings. 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. The primary goal in this process is to achieve healing for all parties involved, and to strengthen the project.

- 11.2 Misconduct may include, but is not limited to: violations of traditional protocols, plagiarism, altering research data, violation of confidence or protection of participants, mismanagement of funds or materials/ equipment, and issues relating to personnel management and relationships.
- 11.3 Reports or evidence (written or verbal) of impropriety or misconduct in research or project / financial management will be addressed to the Director of Research and Curriculum Development/ Managerial Team. Any individual at the University receiving information relating to alleged misconduct in research has a responsibility to forward or redirect the complaint to the attention of the Director of Research and Curriculum development. Parties reporting misconduct will be advised of the Dialogue Circle Resolution Process. If the person bringing the allegation forward prefers to remain anonymous, they may choose not to participate, and the matter will be referred to the Managerial Team to determine if the allegations warrant an investigation and Dialogue Circle, and may at its discretion, proceed in the absence of the person originally lodging the complaint.
- 11.4 Upon receipt of a complaint by a member of the research team (staff, student, participant), the administration, granting agency, peer review agency or a community member, the University Managerial team will identify a facilitator independent of the Research Ethics Board, with knowledge of traditional protocols and appropriate mediation experience to convene a circle within five working days of receiving a complaint. The Research Ethics Board reserves the right to require that the research be discontinued temporarily and all funds protected pending the outcome of the Circle.
- 11.5 Prior to the circle, the facilitator will meet in confidence with the complainant and the respondent to gather information and to clarify the process, including a discussion on the traditional values that support and inform the process. Confidentiality will be maintained within the Circle.
- 11.6 Upon receiving instructions from the Research Ethics Board, the facilitator will invite an Elder, a member of the Research Ethics Board, a person with expertise in the area of research taking care to avoid any conflicts of interest, the complainant,

the respondent, and anyone identified by the complainant and respondent, to participate in a healing Dialogue circle. At this circle, the facilitator will introduce the process and review the protocols. The circle will begin with a smudge and a prayer, and a comment from the Elder to guide the process. Each person in the circle will have an opportunity to speak in turn and share their perspective on the situation, their feelings, and to identify their needs in moving forward to a resolution. The circle will be guided by the natural spiritual laws of love, honesty, sharing, and determination, and will look for opportunities for human growth and learning, ensuring that all participants take responsibility for their actions, and accept the consensus of the circle.

- 11.7 Within one week after the Dialogue Circle, respecting appropriate traditional protocols, the facilitator will be responsible for submitting a written or verbal report and recommendations to the Managerial Team for consideration and dissemination. The Managerial Team may accept the findings of the Dialogue Circle, however, reserves the right to request that the Dialogue Circle reconvene to address issues they determine to be outstanding or unresolved. The determination of the Dialogue Circle shall be final and binding on all parties, will be final and binding on all parties, and prevents any party from independently and publicly disclosing the findings and procedures. In cases where the misconduct involves funds provided by a granting agency, the report will be shared with that agency. The Management Team will be responsible for ensuring that a fair and accurate report is made available to all parties concerned. All records and reports will be held securely by the Director of Research and Curriculum Development, for a period of five years. Where the allegations are determined to be unfounded, any and all records of the allegation will be destroyed.
- 11.8 Pending the outcome of the Dialogue Circle, the Research Ethics Board has the authority to appoint another Researcher to lead or co-lead the project, to apply strict audit procedures, to remove the Researcher from the project, and/or to exclude the Researcher from qualifying for future grant applications for a period of up to 5 years. In cases where a Researcher has been removed from the project, they will be deemed and reported to be in breach of this policy, if within five years they publicly disclose any information obtained through the project.
- 11.9 A Researcher found to have committed misconduct will be responsible for refunding any misappropriated funds, and may be required to participate in on-going training and reconciliation. If they desire, a written rebuttal will be registered on file.
- 11.10 The Research Ethics Board will file a report of the allegation and Dialogue Circle with the Social Sciences and Humanities Research Council within 30 of the conclusion of the Circle.

## APPENDIX A

University nuhelot'ine thaiyots'į nistameyimâkanak Blue Quills

### **Mission Statement**

The University nuhelot'ine thaiyots'į nistameyimâkanak Blue Quills Board of Governors will address the spiritual, emotional, physical and mental needs of the seven member First Nations through the delivery of quality educational programs.

The University is dedicated to increasing and accessing educational opportunities for students by empowering them to overcome barriers that restrict success in college and university settings.

The University believes the maintenance and enhancement of culture contributes to positive self esteem and, therefore, encourages participation in the learning environment.

### **Vision Statement (Kiskinohtayhiwewin)**

*Our Spirit...*

*Our Life...*

*Our Way...*

University nuhelot'ine thaiyots'į nistameyimâkanak Blue Quills will continue to honour (the) Nistameymahkanak dreams and visions for generations yet unborn.

Blue Quills, guided by the seven member First Nations, will facilitate the process of proactive change in learning. The University environment will reflect our cultures, values, ancestral knowledge, traditions and relationships, nurturing learners to achieve their individual goals and meet the collective need.

Blue Quills will provide a meaningful and balanced curriculum, bringing the uniqueness of our culture into an educational setting.

### **Educational Philosophy**

At the core of the Blue Quills philosophy of education is the guidance of the Creator, our Mother Earth, our Language and the Natural Law: LOVE, HONESTY, SHARING, DETERMINATION

Mina

Our Treaty Rights include a holistic education which nurtures the four dimensions of a healthy, strong, whole person: MENTAL, SPIRITUAL, PHYSICAL, EMOTIONAL

Ekwa

Based on lifelong learning that is inter-generational, experiential/process oriented, recognizing the gift, ability, knowledge, diversity, humour...

Ekwa Mina

This learning is facilitated in collaboration with the University and members of the seven First Nations,

Ekosi Macikah

Dependent, Independent, and Interdependent Learning.

### **Mandate**

University nuhelot'ine thaiyots'į nistameyimâkanak Blue Quills is mandated by the seven member/ owner First Nations through their Chiefs and Board of Governors to advance and protect iyiniw pimatisiwin ekwa iyiniw mamitoneyicikan (indigenous forms of life and thinking) through teaching, research, and community service, guided by the natural laws of the nehiyawak (Cree people), and grounded in nehiyawewin (Cree language), and aligning with the UnBQ philosophy, vision, and mission statements.

The research must be conducted by and with our communities/ people, respecting traditional protocols, ethics, and relationships, and must contribute directly to the lives of people, supporting empowerment in individuals and the community.

The teaching must honour the whole person, building effective teacher learner relationships, and balancing our knowledge with contemporary literature to support learners and communities in achieving their goals.

The community service must support administrative and community activities, including ceremonial and

traditional social events.

**UNIVERSITY NUHELOT'INE THAIYOTS'Ī NISTAMEYIMÂKANAK BLUE  
QUILLS  
RESEARCH INTEGRITY STATEMENT**

This statement, together with the Research Ethics Policy, will guide the work of Researchers and the Institution, and will apply to all parties involved in the research enterprise in any capacity. All researchers will be held to the highest standards of integrity and ethics, guided by the natural laws of the Cree people. These are learned through ceremony and a lifetime commitment to living iyiniw pimatisiwin. (refer to Research Ethics Policy). All activities in the University are also governed by the Philosophy, Vision and Mission statements, as well as the University Mandate.

Integrity in traditional protocols, human relations, in research methods/ processes, and in financial management will be paramount in:

Human relations:      treating colleagues, assistants, support staff, advisors, and participants with the highest respect, understanding that the Researcher's primary responsibility is to help and to serve the interests of the community and the people

ensuring that traditional/ ceremonial protocols are observed by the research team in all circumstances

Research:              acknowledging sources and contributions, including those made by participants, students and collaborators, as well as previously published work of the Researcher

where participants or students are involved in the writing of the findings, they shall be acknowledged as contributing authors. Where previously unpublished work of students, collaborators or participants is included, the author's permission shall be obtained, and the work appropriately attributed

maintaining the highest standards of scholarly and scientific rigour in collecting, storing, interpreting, and reporting information, respecting the intellectual property rights and cultural uniqueness in data interpretation

disclosing all and any public or private sponsors of research, including financial and in kind contributions, as well as potential for employment, publishing, or production

each person's contribution to the research project shall be acknowledged, except where confidentiality has been requested or required

anyone who contributes to the writing shall be listed as an author (this does not

necessarily include reviewers and editors who will be included in the acknowledgements, unless they contribute substantial or original work, in which case they may be included as authors)

Financial management: researchers will be accountable to the funding agency and the University for all funds received and expended, and will be responsible that funds are managed according to approved budgets.

researchers will be governed by the financial policies and procedures of the University, and will be subject to random internal audits

The University will ensure that a workshop on integrity and ethics in research is hosted annually, and that all researchers and students participate prior to project approval. Students participating in the research team will be required to complete a research methods course.

## INVESTIGATIONS OF MISCONDUCT

The Director of Research and Curriculum Development will receive allegations of misconduct relating to a researcher involved in a research project only in writing with specific information/evidence, and will address the matter in the process outlined in the Research Ethics Policy, and will undertake to investigate allegations of academic, financial, or professional misconduct. This investigation will be conducted with integrity and with the primary aim of resolution and restitution. The nehiyaw (Cree) model of conflict resolution will be employed. In the event an allegation is proved to be true following an investigation and dialogue circle, and depending on the severity of the misconduct, and the Circle may require a correction or procedure or behaviour, to suspend or dismiss a researcher found to be in serious violation of the Integrity and Ethics policies, or to remove the research privileges of the individual or team for a specified period of time.

Within the process outlined in the Ethics Policy, the confidentiality of the person(s) making the allegation and the person alleged to have committed misconduct will be maintained within the Dialogue Circle throughout the investigation and resolution process. A researcher proven to have committed misconduct will be identified. All documents and records relating to the investigation will be secured by the lead investigator, and all copies destroyed, except those retained in a secure file for the purpose of maintaining an historical record. In situations where misconduct is determined not to have occurred, appropriate restitution will be made in the circle, and if directed by the Circle, a public disclosure will be made to ensure that any wrongful allegations of misconduct are clarified.

Due process will be observed. The person alleged to have committed any misconduct will have

opportunity to provide evidence and respond to all details of the allegation and the investigation.

Where researchers are responsible for or in receipt of funds from an outside source, notice of the results of the investigation will be provided to the funding agency. The University and the researcher will cooperate fully in any investigation that may be undertaken by a funding agent.

Allegations of professional misconduct not related to a research project will be referred to the appropriate supervisor, and will be handled in accordance with this integrity statement and general University personnel policies.