



UNIVERSITY OF  
CALGARY

# Indigenous Academic Integrity

**PREPARED BY:**

Keeta Gladue

Published November 13, 2020 with support from the University of Calgary  
Taylor Institute of Teaching and Learning

Keeta Gladue,  
Cree and Métis Graduate Student and Indigenous Student Program Advisor  
kgladue@ucalgary.ca

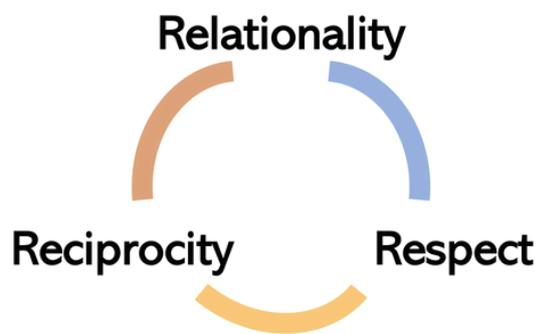
# INDIGENOUS COMMUNITIES ARE FUNDAMENTALLY DIVERSE

We are unique in our ways of knowing, doing, connecting and learning. There are also relationships between us as nations; by exploring these relationships we can discover themes and parallels in Indigenous paradigms that inform Indigenous ways of academic integrity.

## THEMES OF INDIGENOUS PARADIGMS

- Indigenous paradigms recognize **Relationships**
- Indigenous paradigms recognize **Interconnectedness**
- Indigenous paradigms recognize **Land-based Knowledges**

## PRINCIPLES WITHIN THESE THEMES



“ Perhaps the single most important precept of the Indigenous world view is the notion that the world is **alive, conscious, and flowing** with **knowledge and energy** (Younging, 2018, pp. 114). ”

These principles create the foundation of Indigenous systems of knowledge and good relations.

As Indigenous Peoples, we navigate spaces of knowledge and research from our own understanding of the universe and our places within it. We define, in our own way, the positionalities from which we approach the pursuit of knowledge:

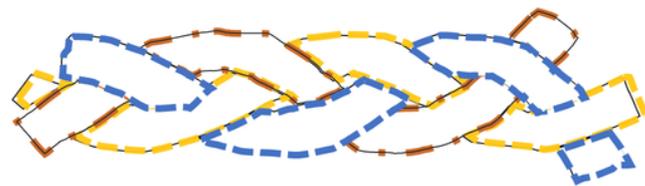
- **Ontology** or **Ways of Being**
- **Epistemology** or **Ways of Knowing**
- **Methodology** or **Ways of Connecting**
- **Axiology** or **How We Work Together in A Good Way**

(Absolon, 2010; Smith, 2012; Wilson, 2001; Wilson 2008)

This navigation of space and knowledge is based on the prioritization of relationships, interconnectedness, and land-based knowledges. These themes center the principles of relationality, reciprocity, and respect, and define the responsibilities of Indigenous integrity.

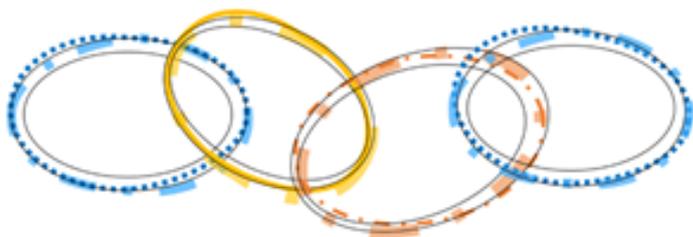
“ *kâ-pê-isi-kiskêyihahk iyinitoiyiniw-kiskêyihamowin* “the process of coming to know Indigenous Knowledge... perhaps we could use this word for ‘methodology’... or possibly *kâ-pê-isi-kiskinwahamâsot* ‘how one comes to learn [for oneself]’” (McLeod & Wolvengrey, 2016, p. 177). ”

# PRINCIPLES OF INDIGENOUS ACADEMIC INTEGRITY



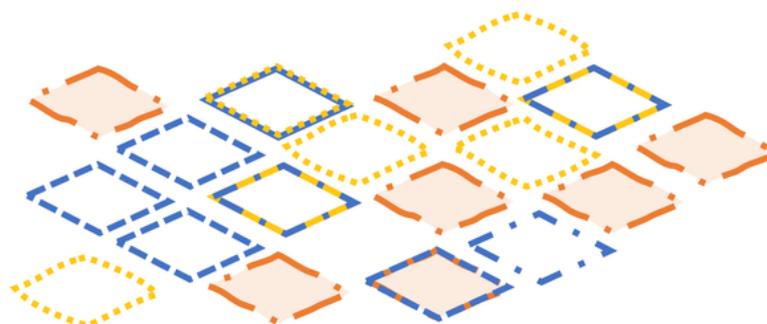
## RELATIONALITY: I AM BECAUSE YOU ARE

Relationships do not merely shape reality,  
they are reality (Wilson, 2008, p. 7).



## RECIPROCITY: ROLES WE SERVE

Inherent in this commitment to the people is the  
understanding of the reciprocity of life and  
accountability to one another (Hart, 2010, pp. 9).

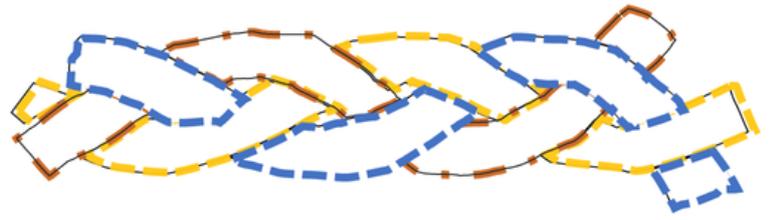


## RESPECT: NOTHING ABOUT US WITHOUT US.

Indigenous knowledge extends beyond the  
environment, however; it has values and principles  
about human behaviour an ethics, about  
relationships, about wellness and leading a good  
life. Knowledge has beauty and can make the world  
beautiful if used in a good way (Smith, 2012, p. 161).

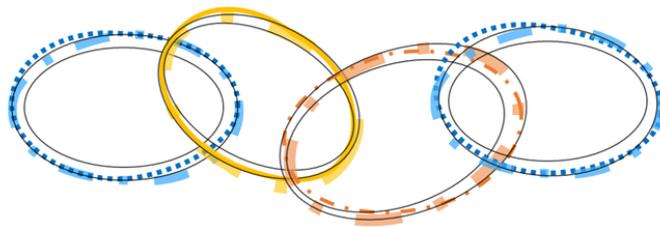
# UNDERSTANDING VISUAL STORYTELLING ICONS

## RELATIONALITY BRAIDING



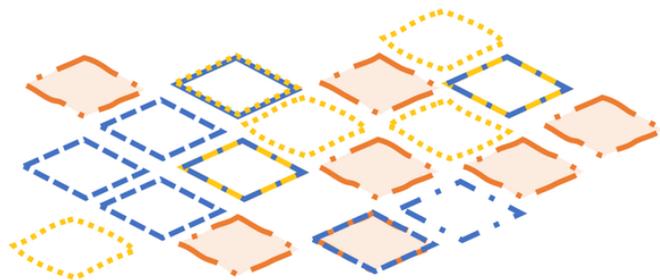
Relationality is an ontological approach in which relationships serve as the connective tissue of reality. Each of us serve as threads in this universal blanket, braided and woven together through our relationships with one and other, with non-human relatives, creation, and the cosmos. These intertwined threads, braids of experience and knowledge, form Indigenous perspectives in which we construct our reality through the lens of relationship.

## RECIPROCITY LINKS IN THE CHAIN



We each serve as an unique link in a chain of knowledge that reaches back into the past through the millennia and pushes forward into future. Each person is responsible to their community for the knowledge that they receive as learners and eventually pass on as knowledge keepers. The survival of our communities is predicated on the integrity of this interconnected knowledge cycle. Reciprocity is how we acknowledge, value, and honour the work of sharing knowledge as well as those who strive to share that knowledge with us.

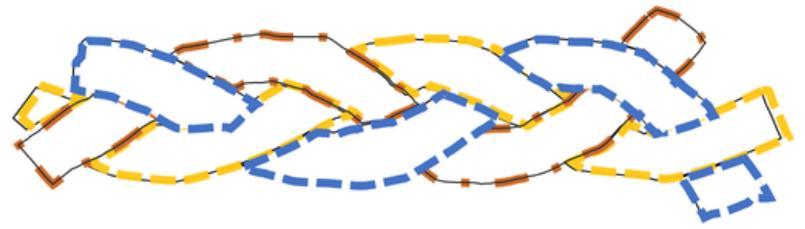
## RESPECT STITCHING THE BLANKET



Respect is how we bring together different communities, ways of knowing, doing, learning, and connecting to create new knowledge. It is through respect that we are able to connect and create new designs in the weave of relationality. Without respect, or through disrespect, we break the ties that bind us, leaving holes in the blanket of the universe.

# INDIGENOUS ACADEMIC INTEGRITY PUTTING PARADIGMS INTO PRACTICE

## RELATIONALITY BRAIDING



*ê-mâmawi-atoskâmahk*  
“we work on something together”  
(McLeod & Wolvengrey, 2016, p. 2).



### NAMING RELATIONS & TRACING TEACHINGS

Indigenous Peoples often name our relations and trace our knowledges back to the Elders and community members who shared teachings, cultural practices, ceremonies, and stories with us. This practice also serves as self-location, allowing us to contextualize ourselves by nation, family, territory and experience. This relational work reflects the rigor of Indigenous knowledge integrity.

We name these relationships in order to recognize from whom and where the knowledge comes. This process can also validate the rights of the individual to use/share the knowledge/stories, provided the community has granted permission to the individual to use the knowledge beyond their own learning. These relationships can include our connection to Elders, ancestral and family knowledge, language, societies, clans and our relationship with the land.

### QUESTIONS TO CENTER RELATIONSHIPS

- o "What is my role?
- o What are my obligations?
- o Does this method allow me to fulfill my obligations?
- o Does this method support the creation of relationships?"

(Wilson, 2001. P. 177).

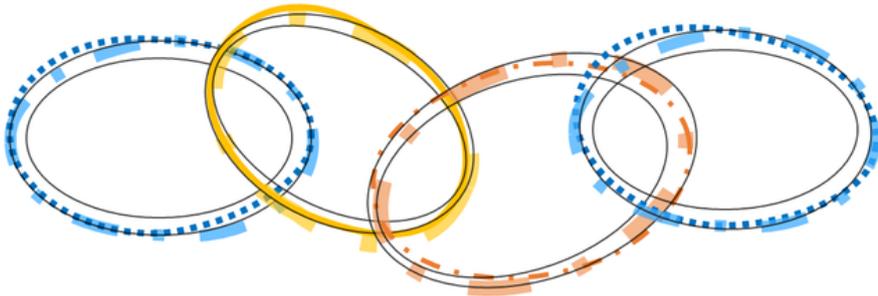


*Âsay kê-mâmiskôtamihk*  
“what has already been expounded upon... could be used as a word for ‘literature /source review’” (McLeod & Wolvengrey, 2016, p. 178).



# INDIGENOUS ACADEMIC INTEGRITY

## PUTTING PARADIGMS INTO PRACTICE



### RECIPROCITY

## LINKS IN THE CHAIN

### RESPONSIBILITIES OF TEACHING AND LEARNING

In order to support the ongoing survival, success, and holistic wellbeing of our communities, each individual must serve their role in the community. In serving our role, we form a link between the past and the future. We also continue to learn from the land, and recognize that knowledge evolves and changes with the land. We, the learners and teachers, are the method by which this new knowledge must be brought home to the community.

We are all responsible to be learners and to support the ongoing knowledge of the community. As our community call us to be learners, we are also called to be teachers. As knowledge keepers, language speakers and mentors, we serve a vital role in our community, ensuring that the integrity of knowledge, which connects our community's past to its future, is built on a foundation of respect and relationship.



*k-âsôhakaniyik otatoskêwin*  
“her/his work passes through generations”  
(McLeod & Wolvengrey, 2016, p. 8).



### THE INTEGRITY OF STORYTELLING

Storytelling is a method of Indigenous caretaking which ensures the integrity, consistency, and longevity of land-based and community developed knowledge. The survival of the community depends on the information passed down between generations, necessitating the clear, unwavering transmission of this data with as little corruption or unintentional change as possible. Story and song systems were created to serve the purpose of caretaking and protecting this knowledge through the passage of time.

*kaskihtamâso*

“to earn something for yourself... to articulate part of the process of gathering information... of Indigenous research protocol” (McLeod & Wolvengrey, 2016, p. 177).



# INDIGENOUS ACADEMIC INTEGRITY

## PUTTING PARADIGMS INTO PRACTICE

“

*manâcihitowin*  
“respect; where you think of someone highly without regard for yourself... perhaps we could use this as a term for ‘ethics’” (McLeod & Wolvengrey, 2016, p. 178).

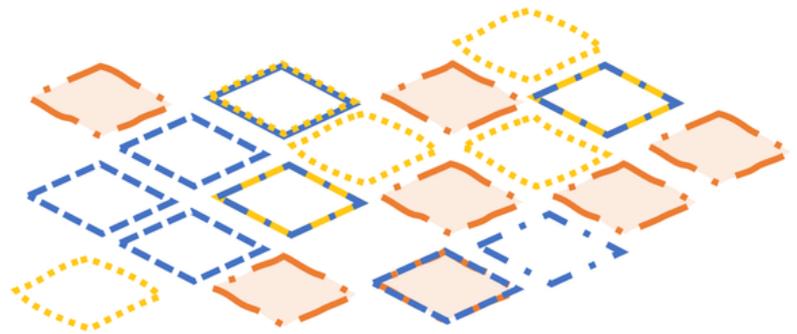
### COMMUNITY-CENTERED INTEGRITY

What role do you serve in community? We are responsible to our communities for the role we serve and the work we do as a part of the collective. When the community wellbeing is centered, we demonstrate deep, authentic respect for our fellow community members. We respect the roles and knowledges of others in the community as important, valid, and necessary to the survival of the collective. We respect our fellow community members by acknowledging, valuing, and honouring their contributions to our personal wellbeing and to the wellbeing of the community as a whole.

### QUESTIONS TO CENTER RESPECT

"Whose research is this? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up? How will the results be disseminated?"

(Smith, 2012, pp. 175-176).



### RESPECT

## STITCHING THE BLANKET

**Ownership, Control, Access and Possession (OCAP)** A First Nation Community retains ownership and control over Aboriginal Knowledge and its interpretation. A community will have full access to any documents and research that includes its Aboriginal Knowledge

**Informed Consent** A First Nation Community will fully be informed about the use and interpretation of its knowledge as well as the frameworks and methodologies used prior to the collection and interpretation of knowledge. The community may grant or withhold its consent for its knowledge to be accessed, disseminated, or otherwise used.

**Partnership** Researchers, Managers, and First Nation communities will work together in full partnership on research that involves Aboriginal Knowledge.

**Academic Integrity** Researchers will respect Aboriginal Knowledge and not claim Aboriginal Knowledge as their own work.

**Disclosure** Researchers will acknowledge and disclose the origin of any Aboriginal Knowledge used or referred to in research. Researchers must disclose when an invention, result, or finding is based on Aboriginal Knowledge.

**Equity and Benefit Sharing** The benefit of any research, invention, or finding based on Aboriginal Knowledge should be equitably shared with the First Nation community that provided the knowledge.

**Empowerment** Aboriginal Knowledge should be accessed and used in ways that empowers First Nation communities; researchers should not seek to qualify Aboriginal Knowledge or devalue its worth or the worth of its holders.

(AFN, 2009, pp. 5-6)

## ACKNOWLEDGEMENT OF KNOWLEDGE KEEPERS & MENTORS

Elder Reg Crowshoe  
Elder Rose Crowshoe  
Elder Daphne Good Eagle  
Elder Kelly Good Eagle  
Elder Kerrie Moore  
Dr. Sarah Eaton  
Dr. Ilyan Ferrer  
Dr. Yvonne Poitras Pratt

## ACKNOWLEDGEMENT OF CREE LANGUAGE SPEAKERS

Neil McLeod  
Arok Wolvengrey

“*Âsay kâ-mâmiskôtamihk*  
“what has already been expounded upon...  
perhaps this could be used as a word for  
‘literature /source review’” (McLeod &  
Wolvengrey, 2016, p. 178).”

## REFERENCES

- Absolon. K. (2010). Indigenous wholistic theory: A knowledge set for practice. *First Peoples Child & Family Review*, 5(2) 74-87. DOI: [10.7202/1068933ar](https://doi.org/10.7202/1068933ar)
- Assembly of First Nations (2009). First Nations ethics guide on research and Aboriginal traditional knowledge. *Assembly of First Nations*.  
[https://www.afn.ca/uploads/files/env/atk\\_protocol\\_book.pdf](https://www.afn.ca/uploads/files/env/atk_protocol_book.pdf)
- Hart, M. (2010). Indigenous worldviews, knowledge, and research: The development of an Indigenous research paradigm. *Journal of Indigenous Voices in Social Work*, 1(1), 1-16. <http://136.159.200.199/index.php/jisd/article/view/63043>
- Henry, E., & Pene, H. (2016). Kaupapa maori: Locating Indigenous ontology, epistemology and methodology in the academy. *Organization*, 8(2), 234–242.  
DOI: [10.1177/1350508401082009](https://doi.org/10.1177/1350508401082009)
- Hyett, S., Marjerrison, S., & Gabel, C. (2018, May 22). Improving health research among Indigenous peoples in Canada. *Canadian Medical Association Journal*, 22(190), 616–621. DOI: [10.1503/cmaj.171538](https://doi.org/10.1503/cmaj.171538)
- Lavallee, L. (2009). Practical application of an Indigenous research framework and two qualitative Indigenous research methods: Sharing circles and Anishnaabe symbol-based reflection. *International Journal of Qualitative Methods*, 8(1) 21-40. DOI: [10.1177/160940690900800103](https://doi.org/10.1177/160940690900800103)
- McLeod, N. & Wolvengrey, A. (2016). 100 days of Cree. University of Regina Press.  
Smith, L. T. (2012). Decolonizing methodologies: Research and Indigenous peoples (2nd ed., pp. 114 – 175). Zed Books.
- Wilson, S. (2001) What is an Indigenous research methodology? *Canadian Journal of Native Education*, 25(2), 175 – 179.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Pub.
- Younging, G. (2018). *Elements of Indigenous style: A guide for writing by and about Indigenous Peoples*. Brush Education.



**FOR MY COUSINS**

Together we resist, we heal, and we thrive.