

Cape Breton District Health Authority

- Ethics Discussion Group – Mental Health Services
- Workshop: “Ethics, Cultural Competence and Collaboration: moving forward”
- Cape Breton Regional Hospital, Sydney, NS; 29 October 2009



Integrative Science & Two-Eyed Seeing

• “ethics” ... in the spirit of cultural humility •

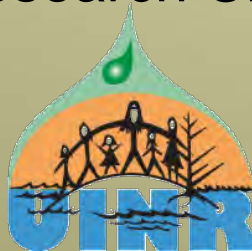
Albert Marshall¹ & Cheryl Bartlett²

albertdmarshall@ns.sympatico.ca

cheryl_bartlett@cbu.ca

¹ Elder, Eskasoni community, Mi'kmaq Nation

² Canada Research Chair in Integrative Science, CBU



Outline of Presentation and Materials

1) Acknowledgements and Key Concepts

- cultural humility
- Integrative Science
- Two-Eyed Seeing

2) Elders: conduits for wisdom of Ancestors

- example model: Cindy Blackstock's
- example understandings
... within Integrative Science / Two-Eyed Seeing context
- example story: Muin and the Seven Bird Hunters

3) Mi'kmaq Elders' knowledge about mental health

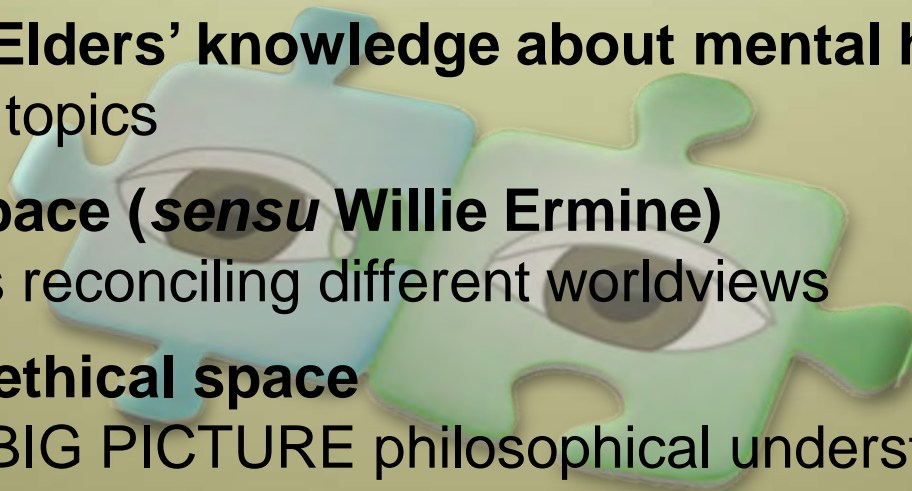
- various topics

4) Ethical space (*sensu* Willie Ermine)

- towards reconciling different worldviews

5) Entering ethical space

- FOUR BIG PICTURE philosophical understandings



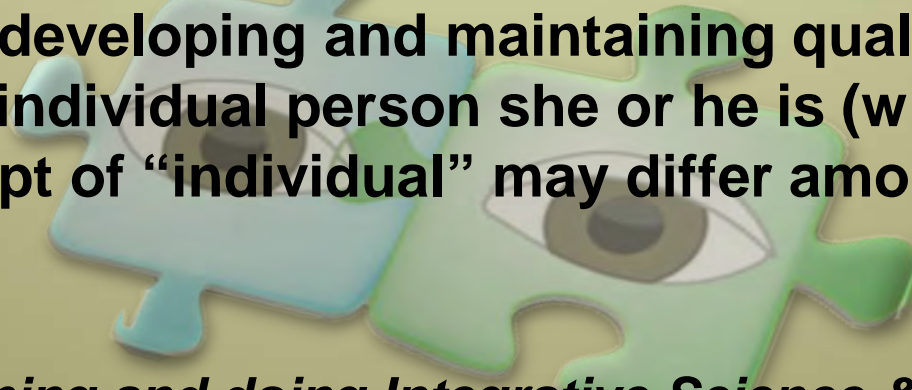
Cultural Humility

being able, through a process that requires humility, to engage in self-reflection and self-critique within the journey of being a lifelong learner and reflective practitioner ...

... seeking to understand and bring into check the power imbalances that exist in all dynamics of communication and relationship ...

... this must include learning to: acknowledge gap's in one's own knowledge, remain open to ideas and contradictory information, and see with the strengths in different cultures' "ways of knowing, doing, and being" ...

... all towards developing and maintaining quality care for the patient as the individual person she or he is (while also realizing that the concept of "individual" may differ among cultures)



i.e., akin to learning and doing Integrative Science & Two-Eyed Seeing

Cultural Humility *(from: <http://www.uniteforsight.org/cultural-competency/module12>)*

Merely acknowledging the differences between cultures is in itself an important first step toward cultural humility, but it is certainly not sufficient. It is possible to know everything that one could possibly know about a culture without demonstrating true cultural humility. The California Health Advocates* aptly point out that cultural humility is a kind of “reflexive attentiveness” that requires a great deal of “self-awareness” and goes far beyond “knowledge of the details of any given cultural orientation.” Care providers must always be aware of the differences that will exist between their own perspective and the perspective of the members of another culture.

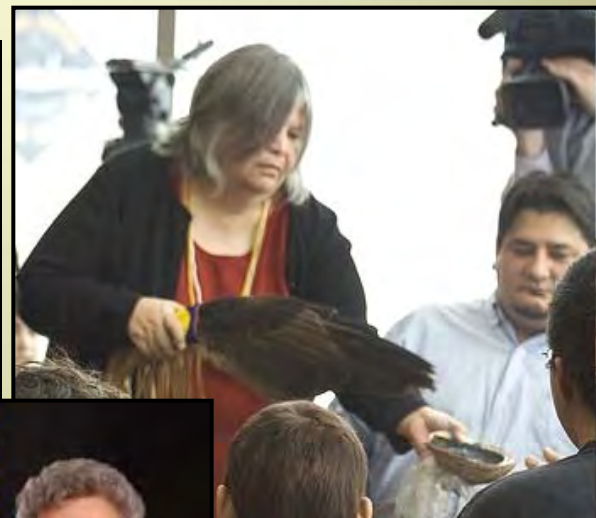
*** California Health Advocates.** “Are You Practicing Cultural Humility? – The Key to Success in Cultural Competence” (April 2007) (<http://www.cahealthadvocates.org/news/disparities/2007/are-you.html>)

Toqwa'tu'kl Kijitaqnn Integrative Science

**15+ years ago we started a
Co-Learning Journey ...
(we have been our own experimental rats)**



our THANKS to many Elders & many others



our THANKS to CBU's Mi'kmaq Science Students



our THANKS to CBU's Integrative Science Team





Canada Research
Chairs

Chaires de recherche
du Canada

Canada
Canada



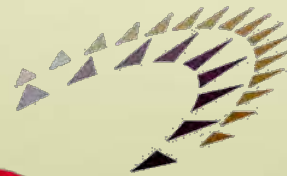
Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada

Thank you / Wela'liog

Mi'kmaq Elders

IAPH



Canada Foundation
for Innovation

Fondation canadienne
pour l'innovation



Membertou
Elementary

CIHR IRSC

Canadian Institutes of
Health Research Instituts de recherche
en santé du Canada



NSERC
CRSNG



Mi'kmawey Debert



IWK Health Centre
Foundation



Mermaid Theatre
of Nova Scotia



Eskasoni First Nation Detachment
Royal Canadian Mounted Police Gendarmerie royale
du Canada



Mi'kmaq College Institute
Mi'kmaq Espi Kina'matno'kuom

The support of various partners
and funding agencies is
gratefully acknowledged.



ARTIST: Basma Kavanagh

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our stories together”

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing

our ethics

together”

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our worldviews together”

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our knowledges together”

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our sciences together”



**Kneeling is a position of vulnerability
and depicts the mutual respect necessary for deep learning.**

ARTIST: Basma Kavanagh

Co-Learning Journey

Co-Learning Journey

A shared understanding of how to talk together

This visual is based on the Medicine Wheel (or Circle of Learning) which is a commonly used Aboriginal teaching tool. The visual shows that within the discussion, all have a role to play. Each person has an opportunity to speak, to share, to teach, and to learn.

6
Each participant gains some new understandings of Mother Earth and her lessons for humans about health, healing and wholeness based on sharing, listening, and discussing.



praxis-based RESEARCH

- *integrative*
- *community-based*
- *participatory*
- *action*

methodologies



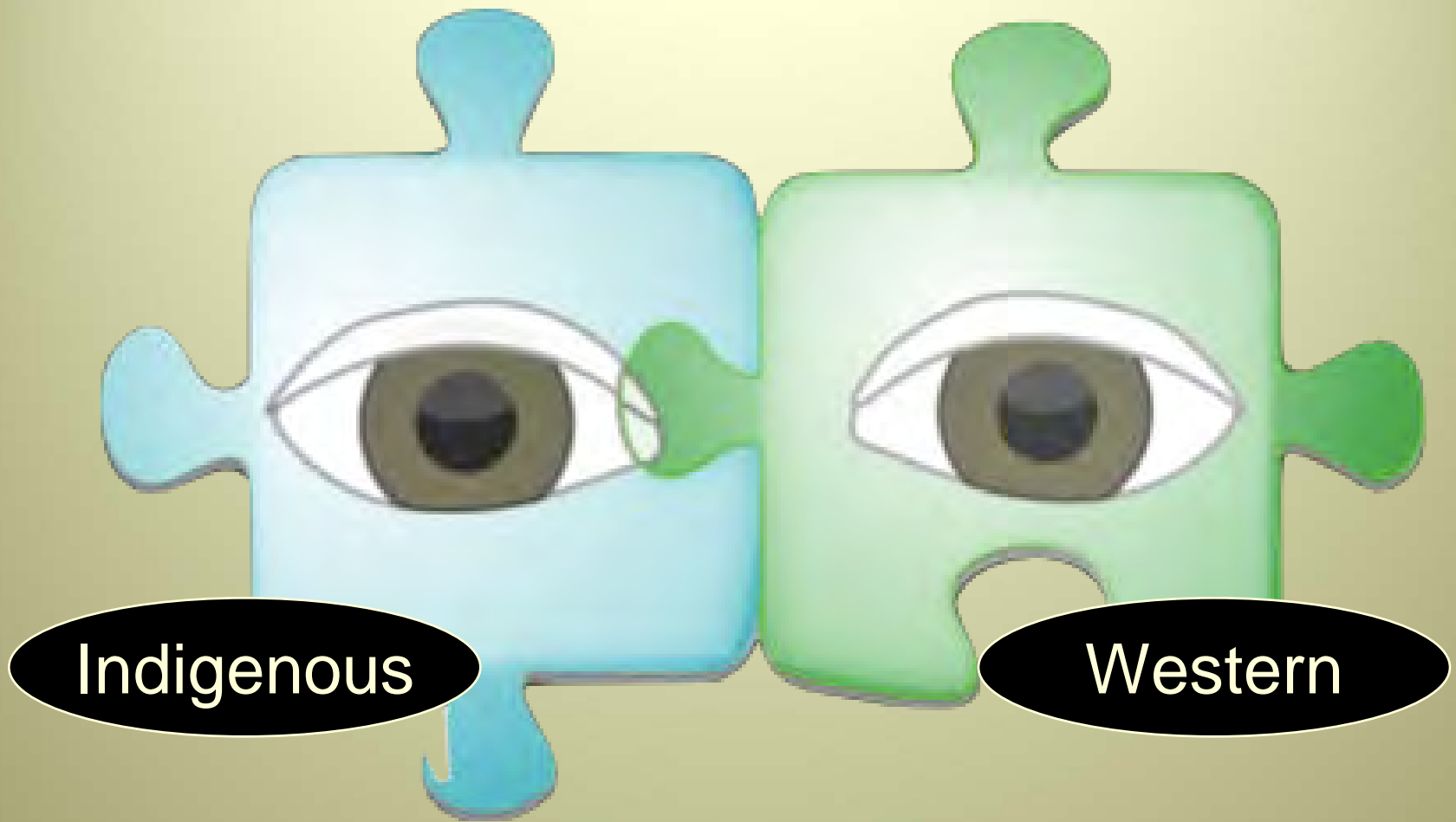
Two-Eyed Seeing

• a Guiding Principle •

“LEARN ... to see from one eye with the best in our Indigenous ways of knowing, and from the other eye with the best in the Western (or mainstream) ways of knowing ...

... and learn to use both these eyes together, for the benefit of all.”

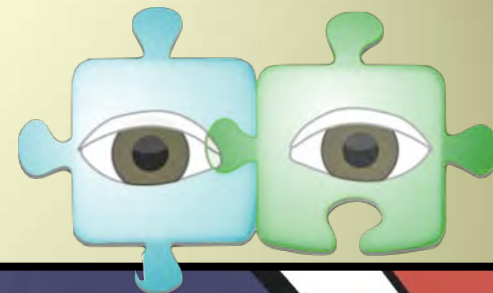




... two pieces of a jigsaw puzzle

As Elders in Our Time

We seek to be a conduit for wisdom of our Ancestors. We seek to see with “Two-Eyes” ... to take the accomplishments of Western Science further by enriching it with the wisdom of our Ancestors.



The breath of life versus the embodiment of life: Indigenous knowledge and western research

WIN-HEC Journal 2007 (World Indigenous Nations – Higher Education Consortium)

CINDY BLACKSTOCK

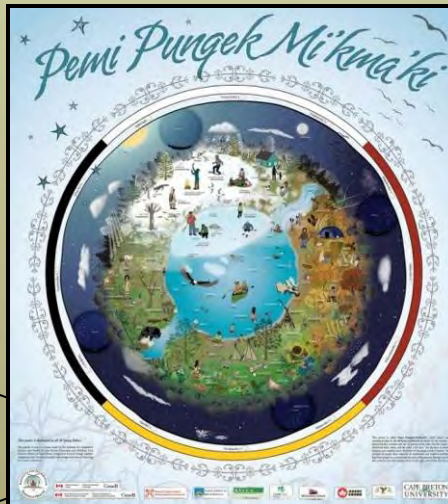
Executive Director, First Nations Child and Family Caring Society of Canada

Despite the diversity of Aboriginal cultures, there are several common fundamental differences between Aboriginal and western epistemologies: ① Aboriginal peoples believe their ancestors were right on most things and western peoples believe their ancestors were either mostly wrong or their ideas could be improved upon (Assembly of First Nations, 1993; Auger, 2001), ② Aboriginal peoples believe they hold the land and life knowledge in a sacred trust for the generations to follow whereas many western peoples believe they can own land and knowledge and use it for individual benefit with little concern for future generations (RCAP, 1996; Pinto, in press), and ③ Aboriginal knowledge is situated within more expansive concepts of space and time (Auger, 2001). From these differences, flow very different concepts.

1



2



3

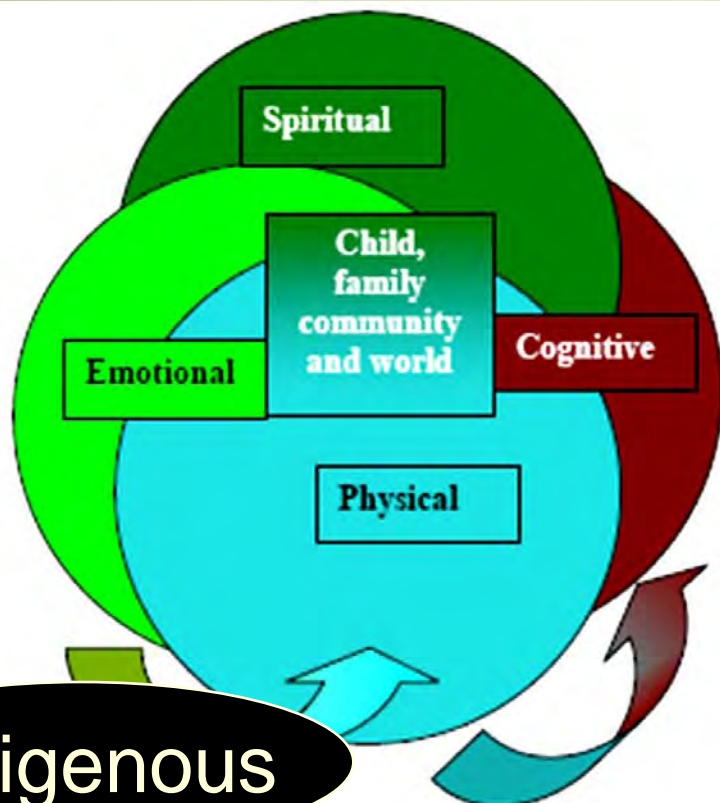


**The breath of life versus the embodiment of life:
Indigenous knowledge and western research
CINDY BLACKSTOCK**

Executive Director, First Nations Child and Family Caring Society of Canada

FROM: <http://www.win-hec.org/docs/pdfs/cindy.pdf> (WIN-HEC Journal 2007)

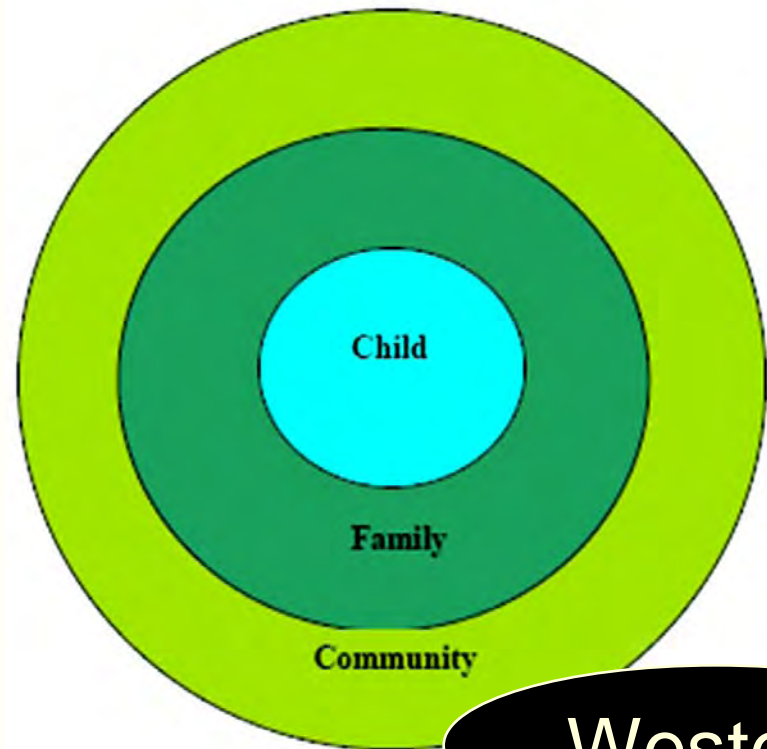
ecological models for child care



Indigenous

**Ancestral
Knowledge**

**Passing on
Ancestral
Knowledge**



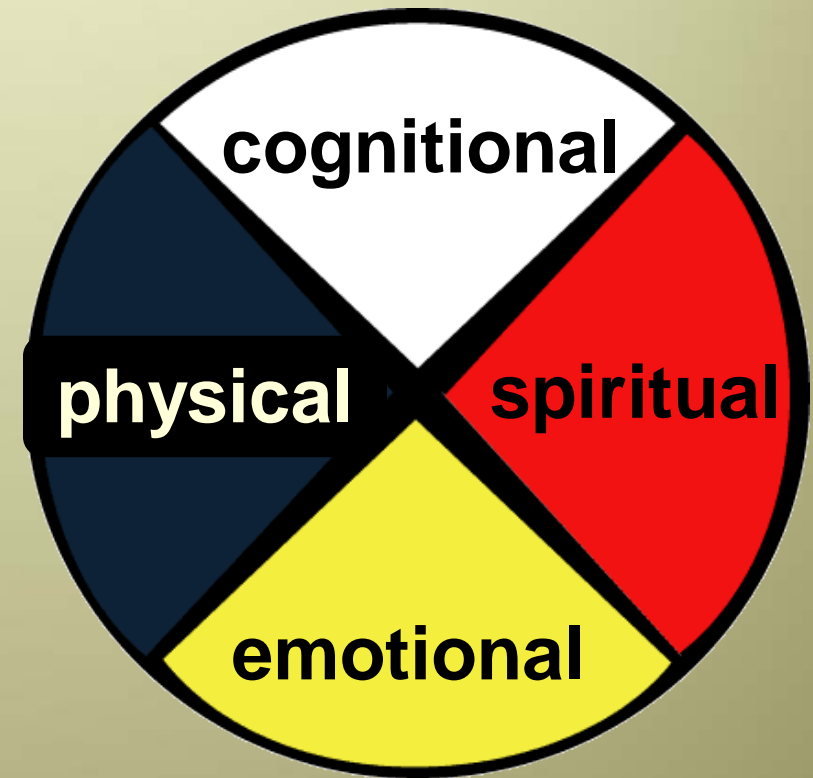
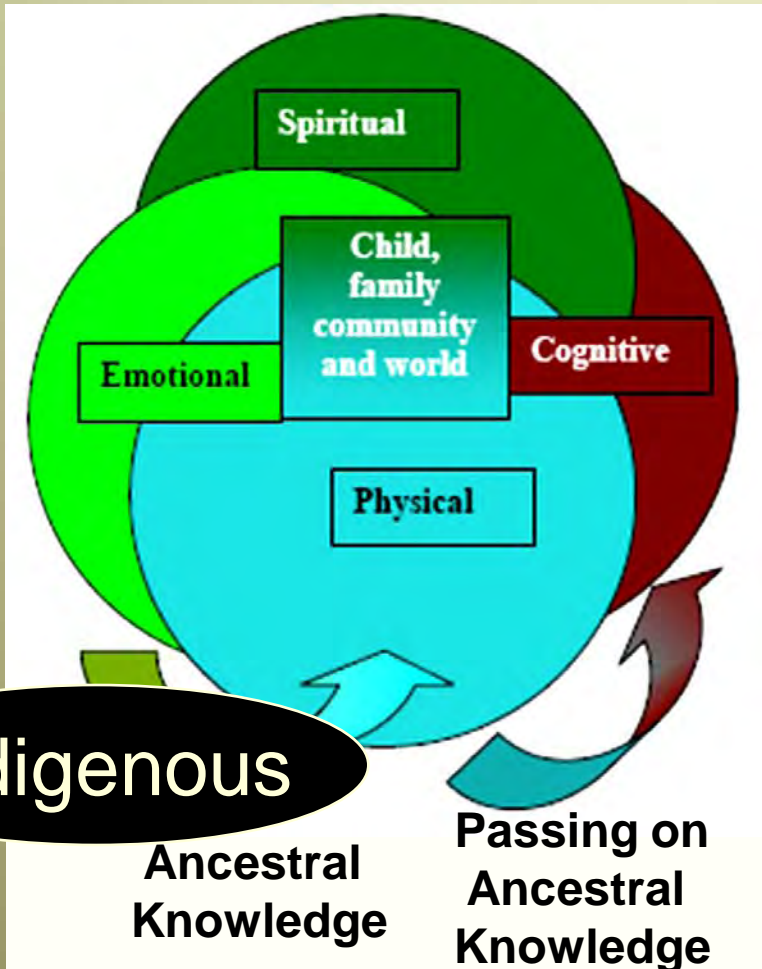
Western

**The breath of life versus the embodiment of life:
Indigenous knowledge and western research
CINDY BLACKSTOCK**

Executive Director, First Nations Child and Family Caring Society of Canada

FROM: <http://www.win-hec.org/docs/pdfs/cindy.pdf> (WIN-HEC Journal 2007)

ecological model for child care



what we "see" as: HUMAN

WHOLENESS of FOUR:
Aspects of Being Human
Sacred Colours
Directions

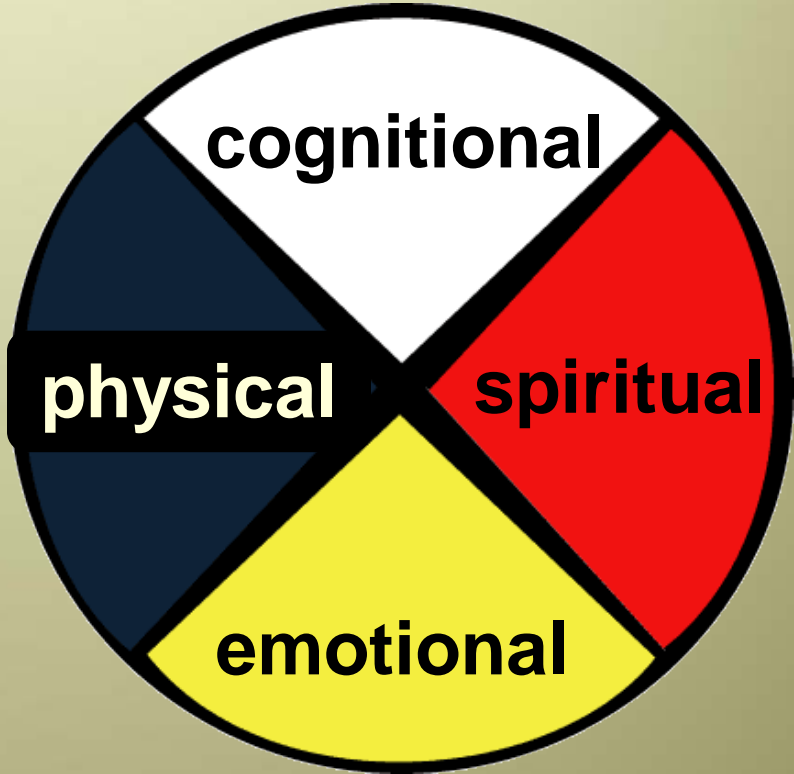
from:
Mi'kmaq Family
& Children's
Services



Indigenous

Ancestral
Knowledge

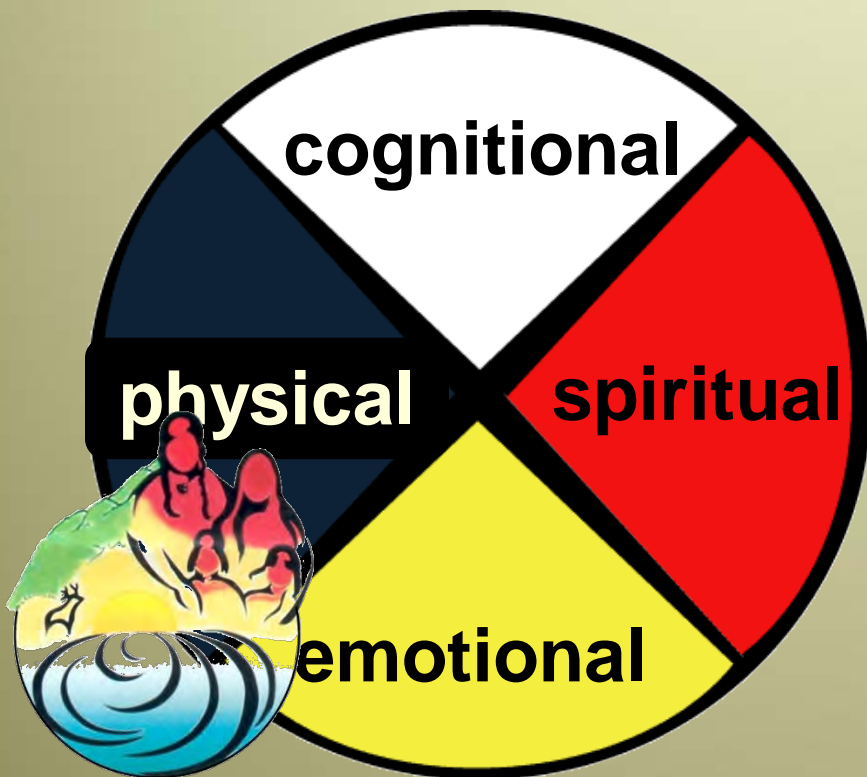
Passing on
Ancestral
Knowledge



what we "see" as: HUMAN

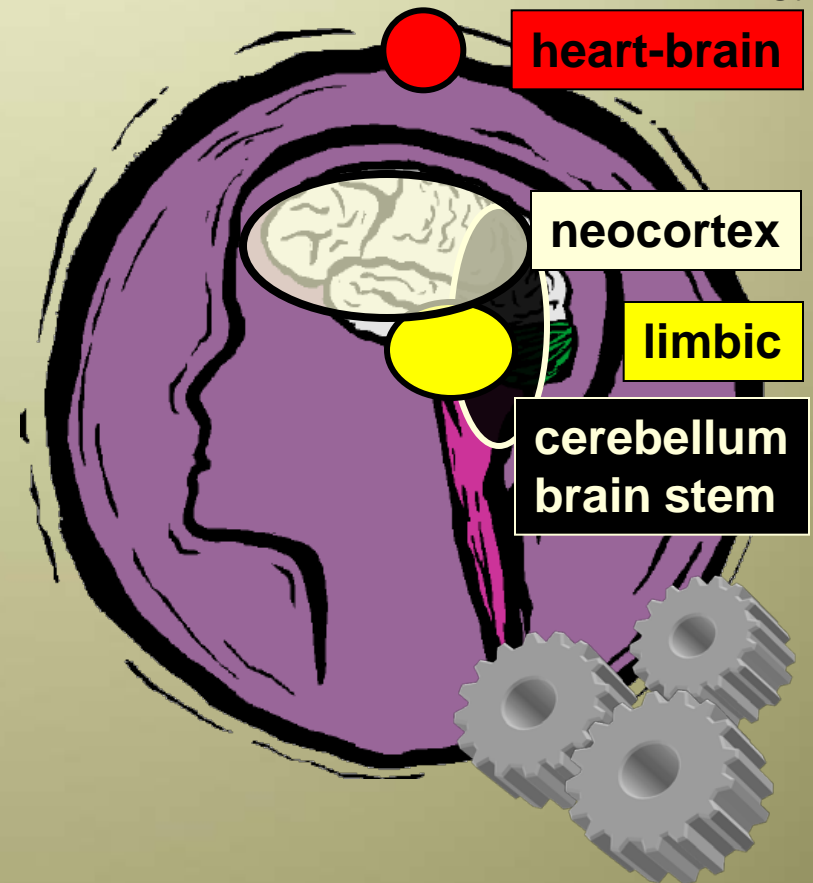
Indigenous

wholistic, interconnective body-
mind-ecosystem being



Western

organism with a brain-based mind
(also embodied mind & phenomenology)



what we "see" as: HUMAN HEALTH

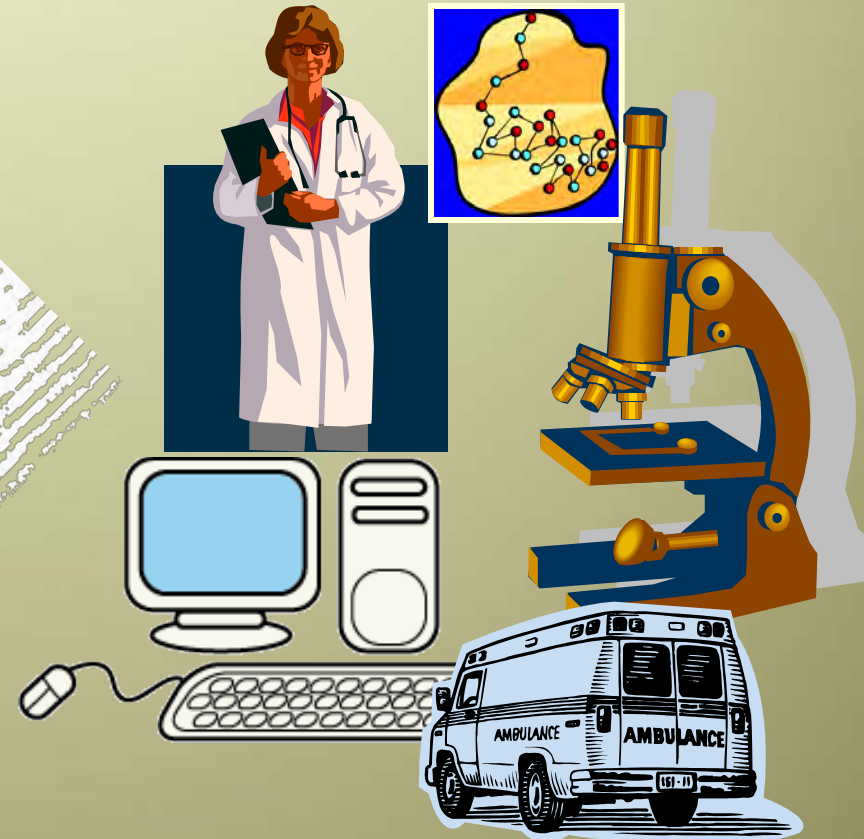
Indigenous

interconnective: inner and outer
self – community – cosmos



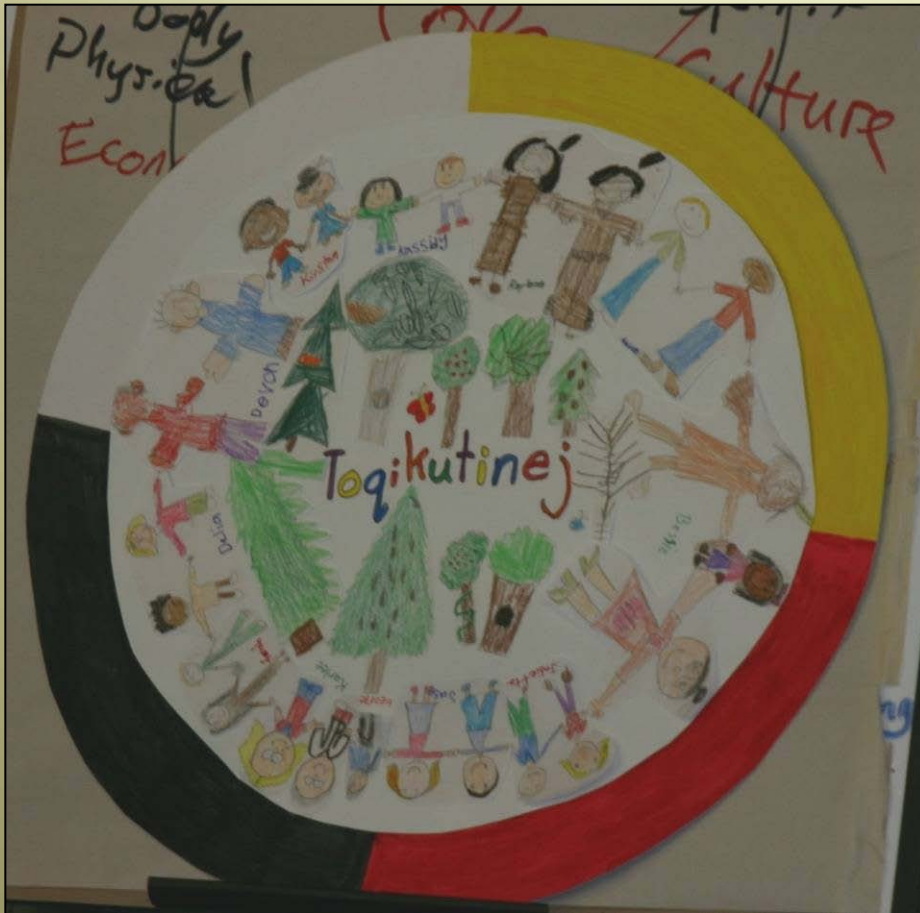
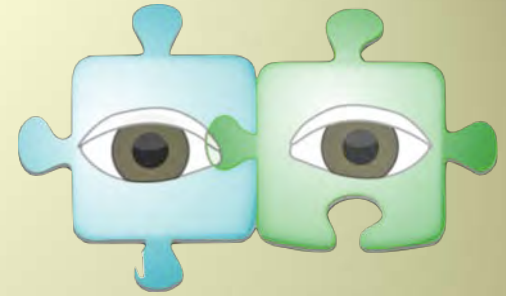
Western

physio-chemical-biological
in a social environment



Artist: Rod Restoule
From book: Into the Daylight
By: C. Morrisseau, 1998

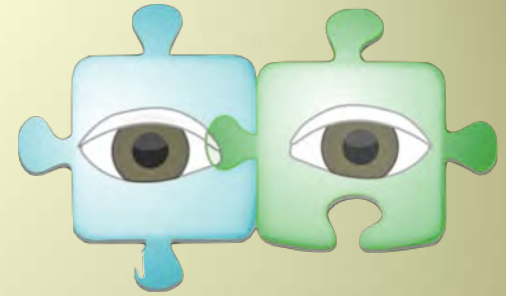
Our Mi'kmaq language takes us into a Life Long Journey.



Artist
Basma
Kavanagh

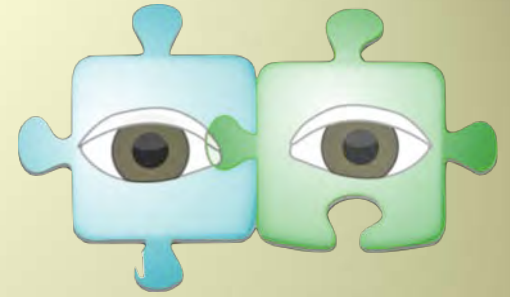
Artwork by Eskasoni Elementary School Children

Journey of Interconnectiveness: Life, Land, Language, Love



Artist
Basma
Kavanagh



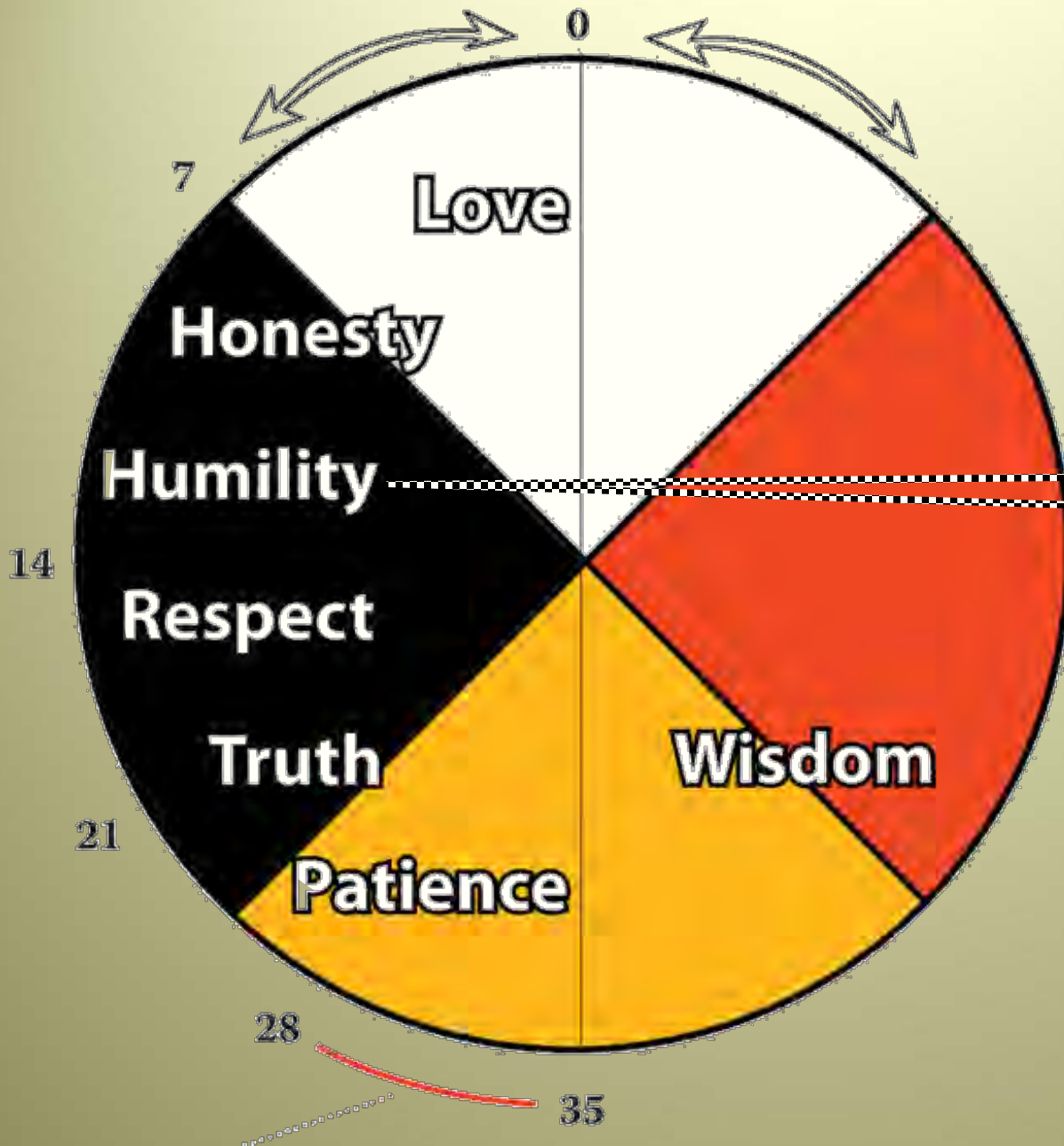


WHOLENESS of SEVEN

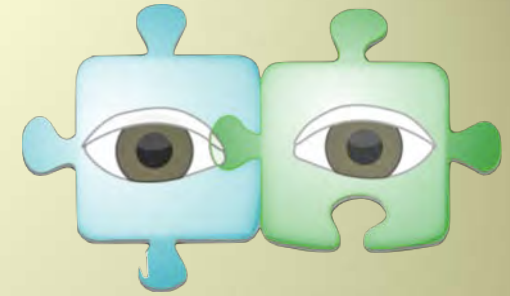
HUMILITY

Mi'kmaq Seven Sacred Gifts

Teachings of
Elder Murdena Marshall

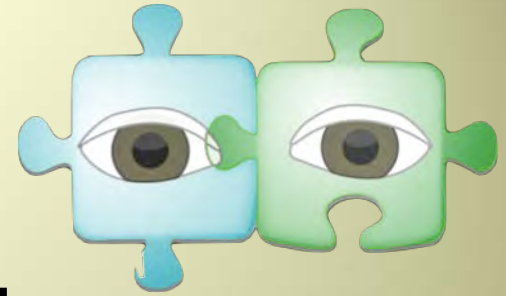


**Two-Eyed Seeing
teaches you awaken
the spirit within you.**



**You become
a student of life ...
and you become
observant of the
natural world ...
and realize we
humans are part
and parcel of the
whole.**





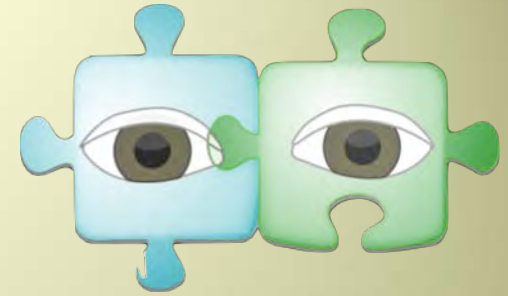
**Two-Eyed Seeing
teaches that everything
is physical and spiritual ...**

**... and about
interconnectiveness
among all humans and
with the natural world**

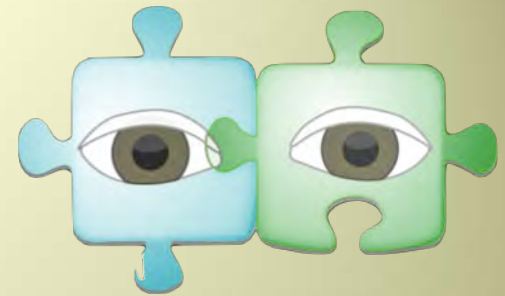
**... and about
our responsibilities
for the next
Seven Generations.**



Our seasons follow the
cycles of **Mother Earth** ...



... so that our
children will
always be
reminded of the
beauty of
creation, and of
our dependence
on her.

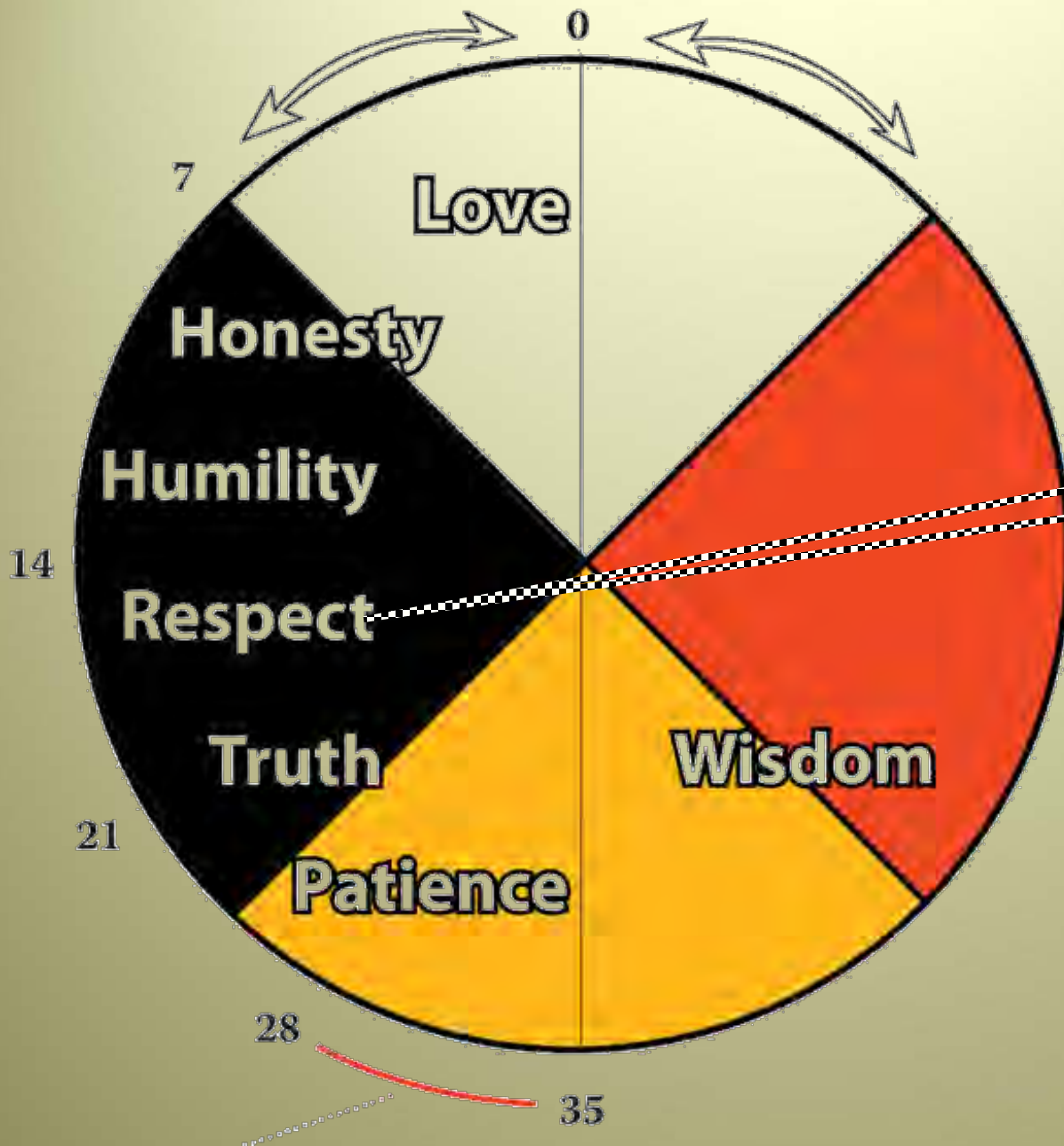


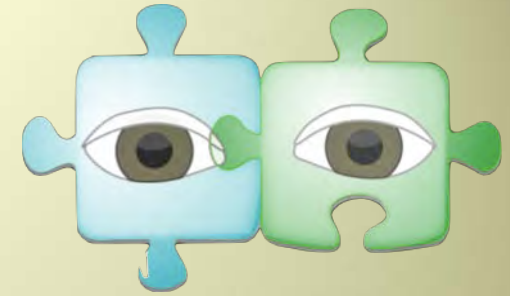
WHOLENESS of SEVEN

RESPECT

Mi'kmaq Seven Sacred Gifts

Teachings of
Elder Murdena Marshall

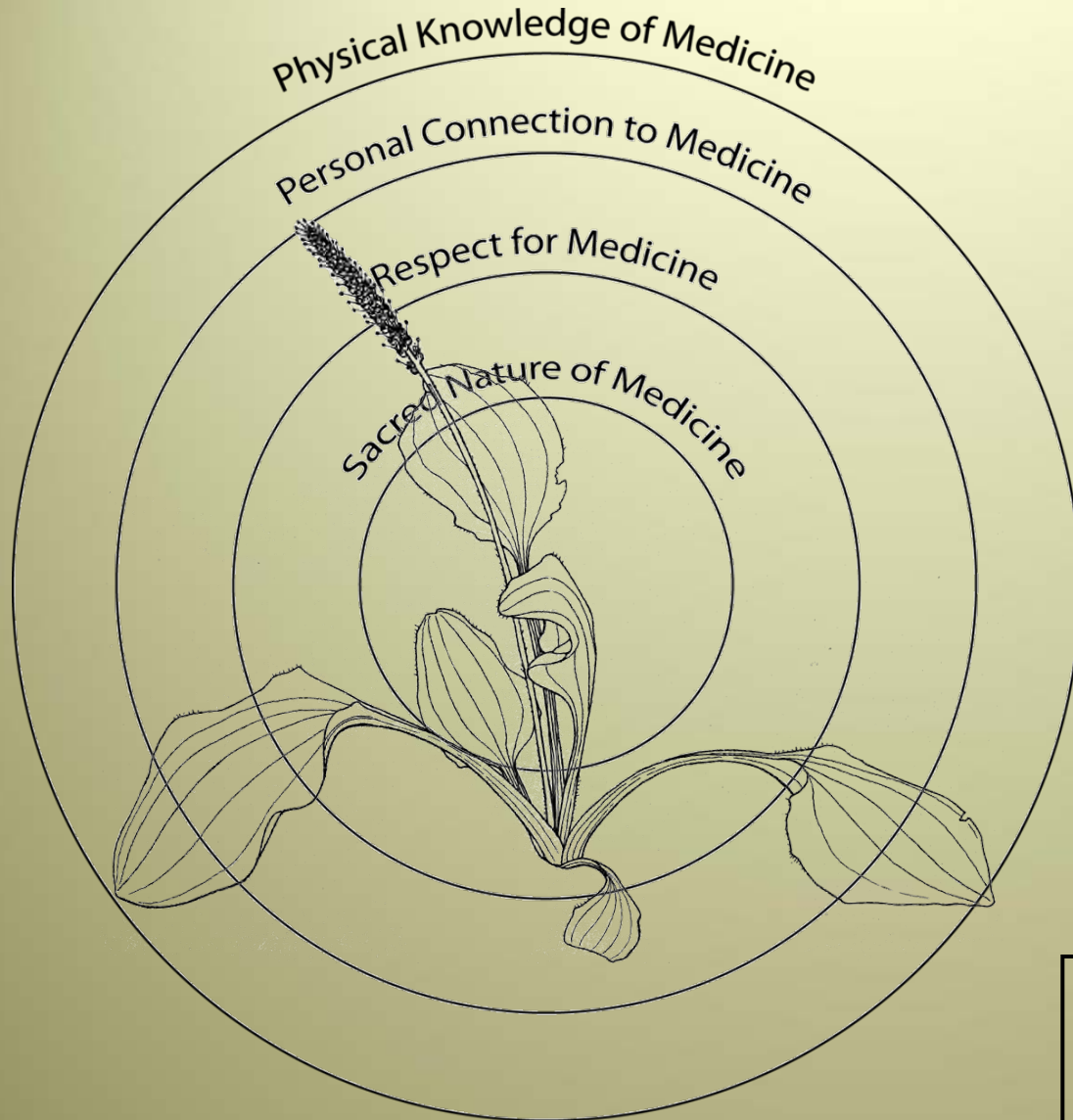




Circle Teachings

LAYERS

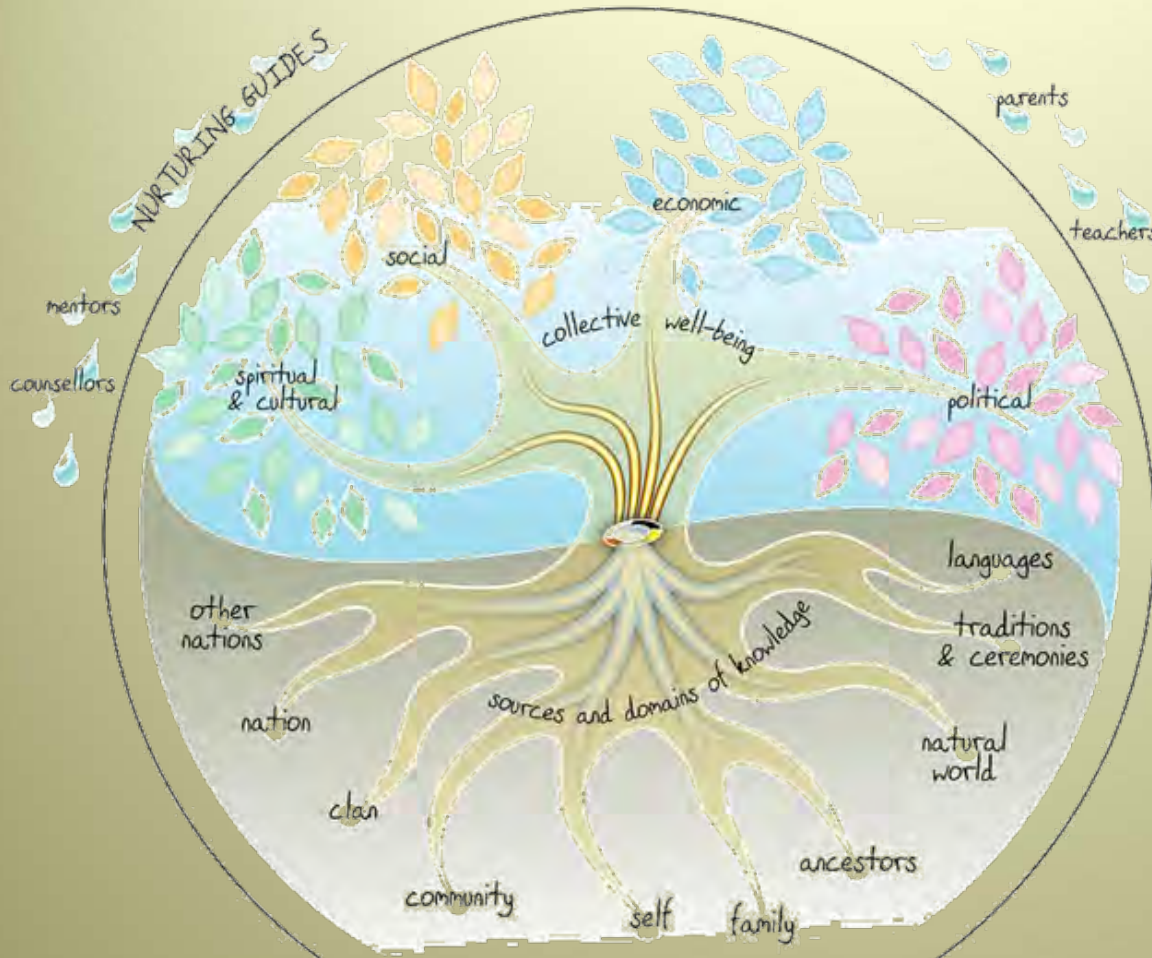
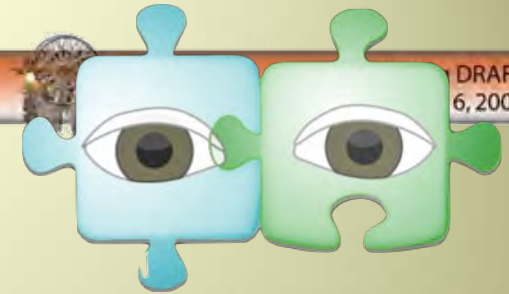
Physical
Personal
Respect
Sacred



visual model from:

Murdena Marshall, 2008

Traditional Health and Healing;
Health Workshop Module



First Nations Holistic Lifelong Learning Model

from: Canadian Council on Learning: Aboriginal Learning Knowledge Centre

(<http://www.ccl-cca/CCL>)

**Everything
that we do
to our natural
world ...**

**... we also do
to ourselves**



**Knowledge
is spirit.**

**It is a gift,
passed on
through
many people.**

**As
Elders,
we must
pass it on.**



Pemi Pungek Mi'kma'ki



This poster is dedicated to all Mi'kmaq Elders.

This poster is used in a series made by the Institute for Integrative Science and Health at Cape Breton University and Mi'kmaq First Nations' Elders of Cape Breton. Integrative Science brings together Indigenous and Western scientific knowledge and ways of knowing for science education.

This poster is called Pemi Pungek Mi'kma'ki, which means one continuous year in the Mi'kmaq traditional territory. On the outside, it shows the four seasons and the 12 months of the year. On the inside, it shows the land, water, and sky over a full year. The pictures of plants, animals, and weather show the cycles of changing events in nature. The pictures of people show when to do traditional and modern activities. Read this poster in a circle to see the cycle of the seasons. Spring is on the left, summer is on the bottom, fall is on the right, and winter is at the top.



Pemi Pungek Mi'kma'ki

Winter

Autumn

Spring

Summer



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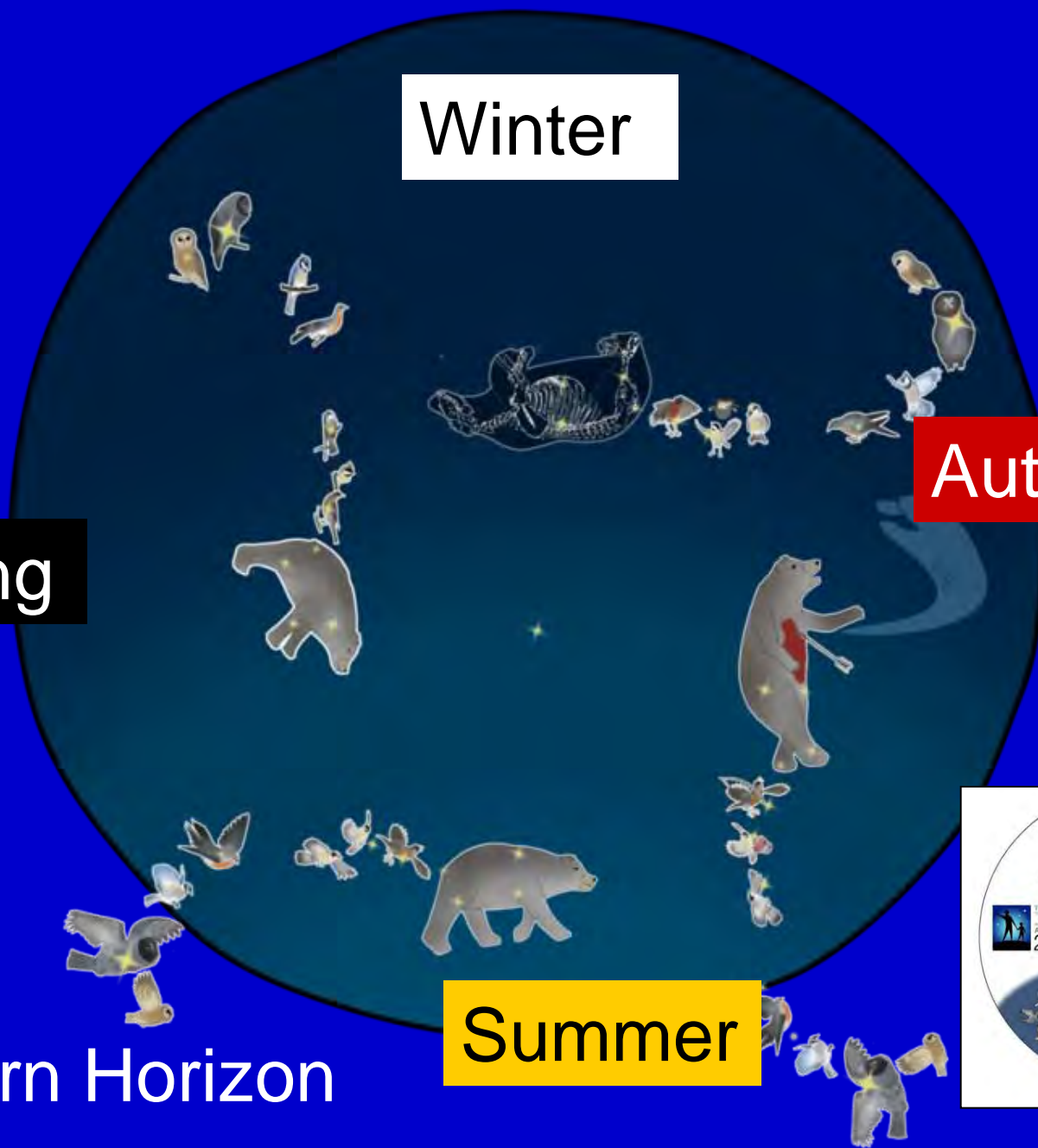
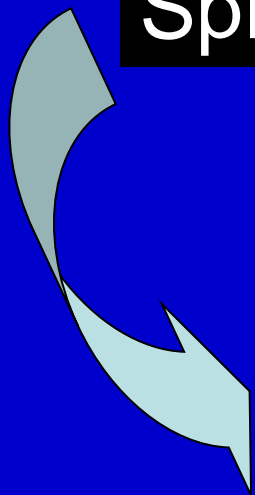
Winter

Autumn

Spring

Summer

Northern Horizon



Muin and the Seven Bird Hunters

a Mi'kmaq Night Sky Story

VERSIONS: MI'KMAQ & ENGLISH, ENGLISH, FRENCH



THE UNIVERSE
YOURS TO DISCOVER

INTERNATIONAL YEAR OF
ASTRONOMY
2009



CAPE BRETON
UNIVERSITY



©2009 MI'KMAW ELDERS



Social Sciences and Humanities
Research Council of Canada

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Canada



Canada Research
Chairs

Chaires de recherche
du Canada

Canada

DVD

Tatapn
(North Star)



**Muin and the Seven Bird Hunters:
a Mi'kmaq Night Sky Story
... interconnectiveness of
space-time-life-knowledge-spirit**





“Reflections”

artist Gerald Gloade
Millbrook First Nation



THE UNIVERSE
YOURS TO DISCOVER



INTERNATIONAL YEAR OF
ASTRONOMY
2009

GERALD GLOADE

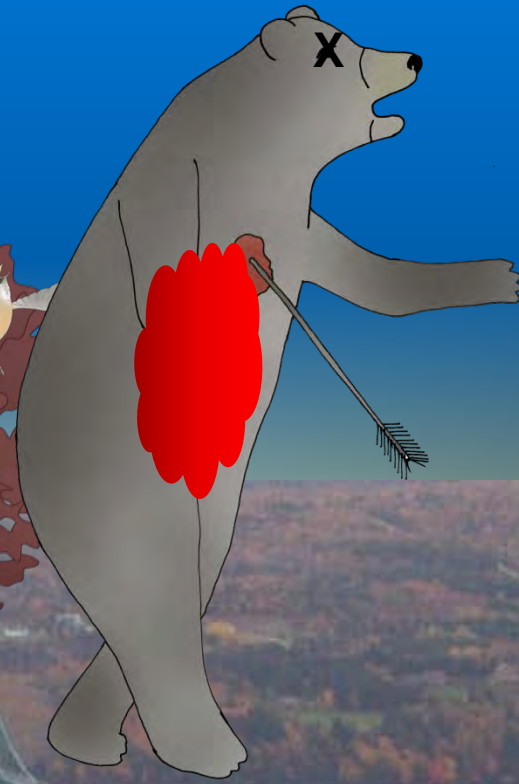
Patterns in Stars

“Reflections”

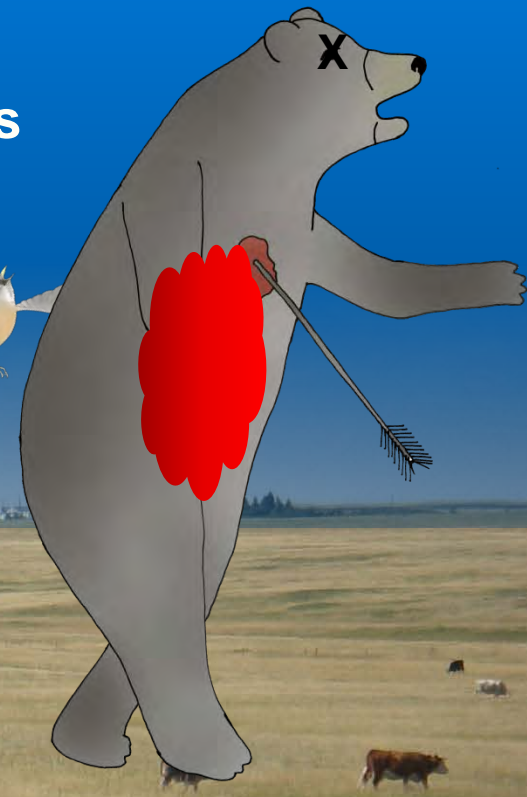
artist Gerald Gloade
Millbrook First Nation

Patterns on Earth

The Story of Muin and the Seven Bird Hunters
resonates with patterns in the ecosystems
of Mi'kma'ki.



The Story of Muin and the Seven Bird Hunters
does not resonate with patterns in the ecosystems
of Blackfoot Territory.



southern Alberta / Blackfoot



Cape Breton / Mi'kmaq

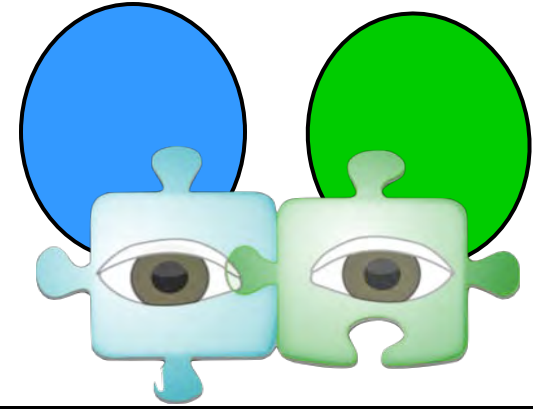


stories of our interactions with and within nature

Science ... dynamic, pattern-based knowledge

PATTERNS ...

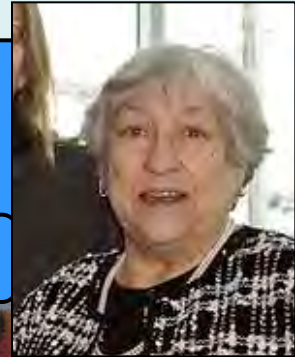
- spirits within **ecosystem-wide** minds
- ideas in **brain-based** minds



cognitive neuroscience

sense of place, emergence, and participation: “know, do, value”

Elder Murdena Marshall, Mi’kmaq Nation



Sheridan, J. & Longboat, D. 2006.

The Haudenosaunee imagination and the ecology of the sacred. *Space and Culture* 9(4): 365-81.



**... interconnectiveness of
space-time-life-knowledge-spirit**



**... interconnectiveness of
space-time-life-knowledge-spirit**

Mi'kmaq Elders* knowledge about “mental health” ... various topics



* based in conversations
with Mi'kmaq Elders
Murdena and Albert Marshall,
Eskasoni First Nation
(October 2009)

Mi'kmaq Elders' knowledge about “mental health” the person within community

- The relationship is always with the person as a person.
- No intellectual distinction is made.
- Person's presence in community is accepted ... no better, no less.
- Community has an open door policy.
- It is understood: the person needs attention and recognition.
- It is understood: the person can motivate the whole community.
- If the person's behaviour is too violent, then he/she may be institutionalized ... but even then, the person's passions (child-like) should be indulged.



Mi'kmaq Elders' knowledge about “mental health” the Gift of Foresight

- The person may have the Gift of Foresight: ability to see the future.
- In some Native communities, this is considered a Sacred Gift.
- Mainstream society ignores such messages.



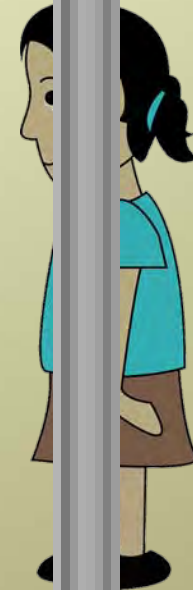
Mi'kmaq Elders' knowledge about “mental health” importance of love and sense of function



- Important to love, care for, and nurture the person, and to take him/her at face value ... and enable the person to maintain some sense of function and obtain proper guidance in this.
- If given the chance to function in a family or community, the person can stabilize.

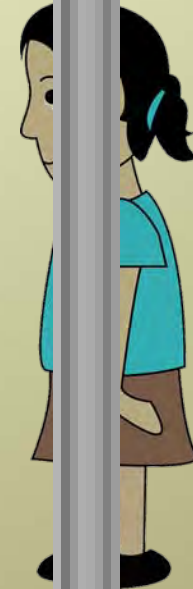
Mi'kmaq Elders' knowledge about “mental health” institutionalization

- If institutionalized, the person may feel like he/she has been excluded, segregated, or ostracized ... the worst forms of punishment in Native communities. The person may feel like they have been put in jail.
- Extreme cases may require institutionalization ... but the question is: at what level (for the person) is this judgment made?



Mi'kmaq Elders' knowledge about “mental health” institutionalization

- Agencies can plant fear in communities ... if they encourage only institutionalization.
- Institutionalization can result in the person's illness simply becoming worse ... such that they become totally incapacitated as a person.
- Institutionalization may need to be considered ... but also that such may trigger worsening of condition.



Mi'kmaq Elders' knowledge about “mental health” talking with trees



- It is quite OK to talk with the trees, at any age.

Mi'kmaq Elders' knowledge about “mental health” dreaming



- It is normal for young people to have powerful dreams. For example, dreams may include people who have passed away.
- We must respond in some way to young peoples' dreams ... even if just to give recognition to the dream.
- It is important to share dreams, because in doing such you give it to someone else ... so that your brain does not become overloaded.

Mi'kmaq Elders' knowledge about “mental health” love and growth

- **Mental illness will progress if love is not present.**
- **The person needs love ... and also patience and understanding. If these are not nurtured in the person, the abilities will, like any organ, degenerate.**
- **Must always provide time and space for the person to feel like he/she is part of the family and community.**
- **Within the family, the person simply has different Gifts. This understanding needs to be looked at again today.**
- **The person is likely less able to articulate their thoughts and may need specialized people to work with them.**



Mi'kmaq Elders' knowledge about “mental health” diagnostic labeling



- **If the person is constantly referred to by a label, then eventually the person's mind will work to ensure that is exactly what she or he is ... no more, no less.**

Mi'kmaq Elders' knowledge about “mental health” taboo and limits

- **Mental illness is such a taboo topic.**
- **All spiritual / intellectual beings have their limits.**
- **If a person's sense of self is not supported by external sources, one can only endure so much pain ... then become comatose and no longer feel things ... breakdown overrides everything ... one is no longer in control.**
- **One objective: end it.**



Mi'kmaq Elders' knowledge about “mental health” more than biomedical paradigm



- **State of one's mind has to be better understood than just “physio-chemical-biological”.**
- **We are too quick to rely on:**
 - **medications, and**
 - **judgment of experts.**
- **Medications can be dependency creating.**



Mi'kmaq Elders' knowledge about “mental health” when with nature and when with humans



Artist Basma Kavanagh

- When with nature, one may feel and be very OK.
- When with humans, one may feel very judged and not OK.



Mi'kmaq Elders' knowledge about “mental health” participation in ceremony

- Ceremonies require collective effort.
- A person may come forward and offer to help with respect to certain tasks, but otherwise would not be assigned such.
- The person must be given the chance to be part and parcel of the whole.



Mi'kmaq Elders' knowledge about “mental health” different Gifts



- **Never remind one of their “condition”
... she or he is a true and integral member
of the community, with different Gifts.**

Mi'kmaq Elders



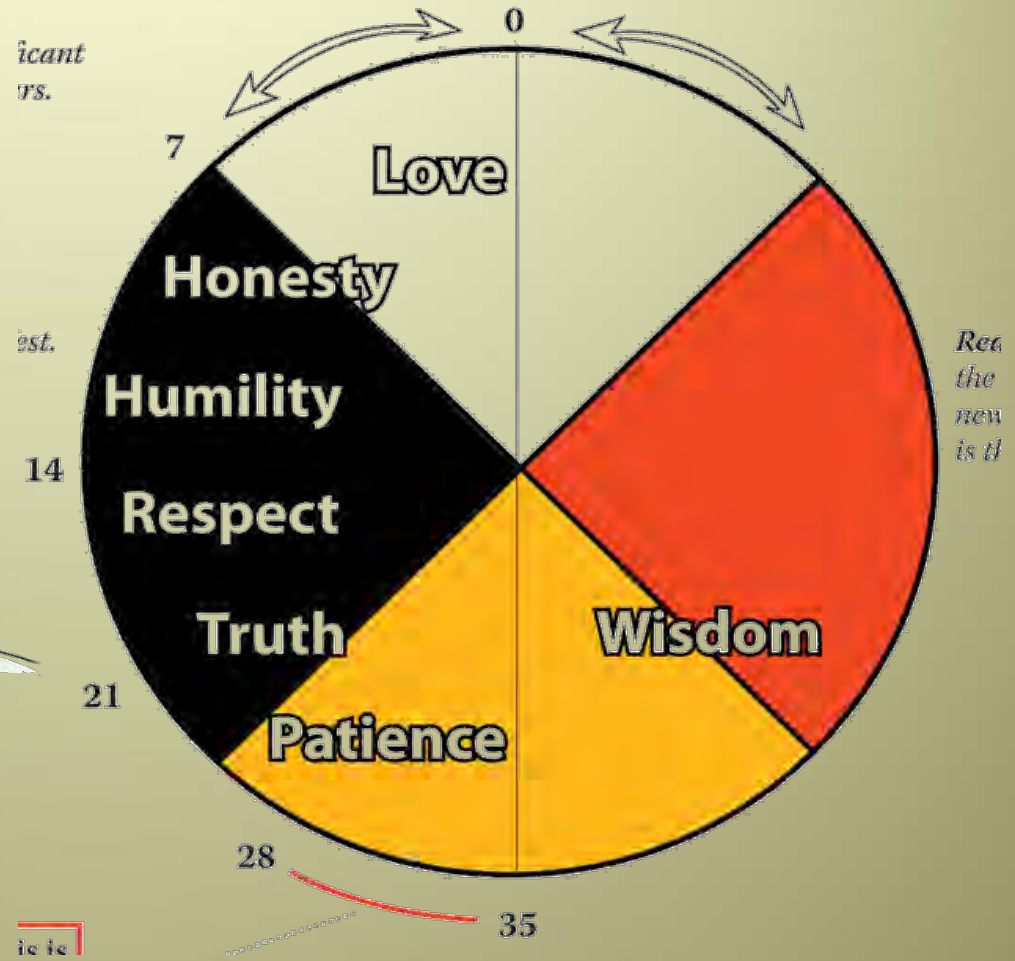
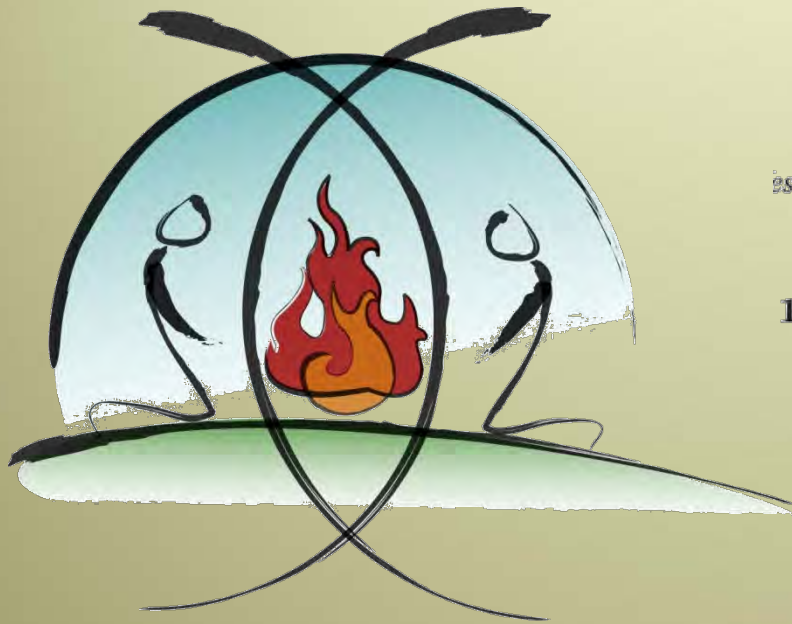
Love is the main ingredient of wellness.

Murdena Marshall

The voice of wellness is in the land.

Albert Marshall

Humility is a Sacred Gift.

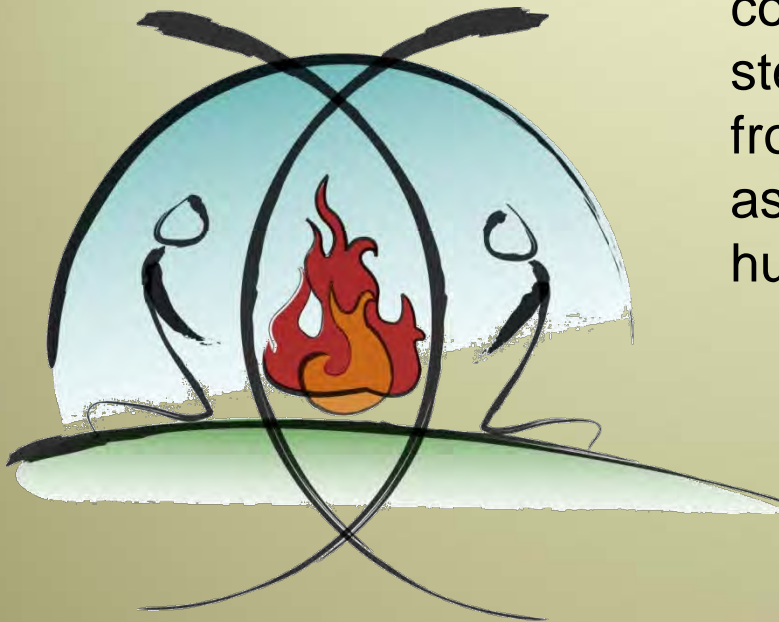




Willie Ermine (ethicist and Professor at First Nations University in Saskatchewan) believes the fundamental question of cultural encounters is:

“How can we reconcile worldviews?”

He advocates implementation of the concept of “**ethical space**” ... a venue to step out of our allegiances, to detach from the cages of our mental worlds and assume a position where human-to-human dialogue can occur.

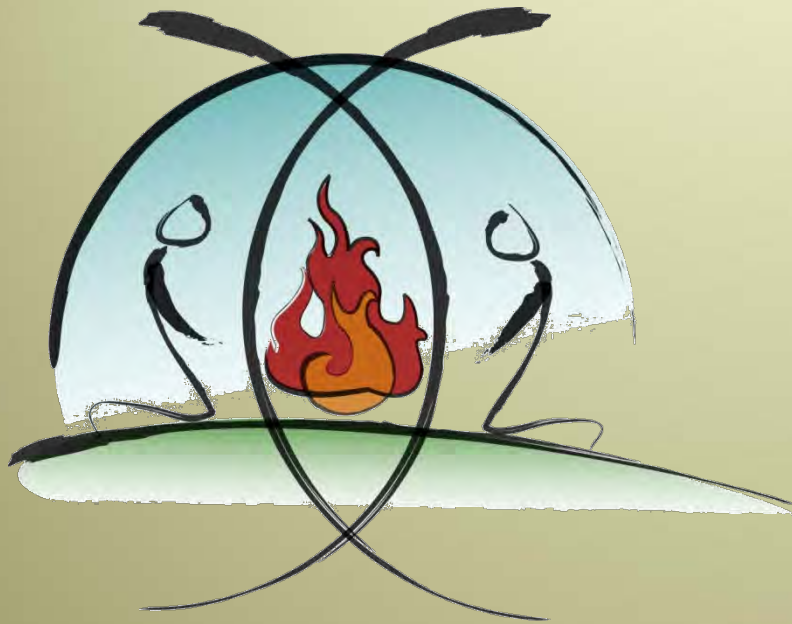


Ethical space is created when two societies, with disparate worldviews, are poised to engage each other.

Ermine believes that **ethical space** can open channels for new ways of thinking and understanding. He suggests that “recognizing that the Indigenous-West encounter is about thought worlds may also remind us that frameworks or paradigms are required to reconcile these solitudes”.

Towards first steps within ethical space ...

Integrative Science recognizes **FOUR BIG PICTURE philosophical questions** and has created **simple responses** (as *TWO-EYED SEEING* text and visuals).

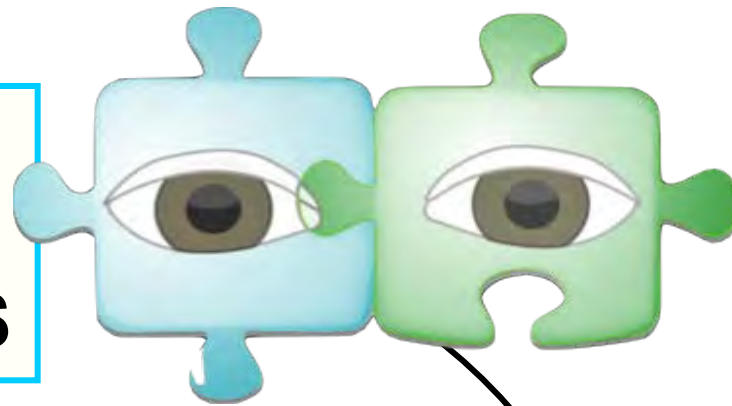


We have adopted and adapted Elder Murdena Marshall's insight* that **healing requires putting one's deeds out in front of one's self like an object** ... to take ownership over them ... to say "that's me" within a consciousness of transformation.

(* *I Got It From An Elder, Iwama et al. 2007*)

We realize that as participants in a Co-Learning Journey, we need to be able to place the actions, values, and knowledges of our own culture out in front of us like an object, to take ownership over them and to be able to say: **"That's me"**. And, similarly: **"That's you"**.

4 "BIG PICTURE" KNOWLEDGE UNDERSTANDINGS



Two-Eyed Seeing
learning to see with the strengths of each & together

OUR WORLDS

#1

ontologies

Two-Eyed Seeing
learning to see with the strengths of each & together

OUR KEY CONCEPTS and ACTIONS

#2

epistemologies

Two-Eyed Seeing
learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

methodologies

Two-Eyed Seeing
learning to see with the strengths of each & together

OUR OVERALL KNOWLEDGE OBJECTIVES

#4

goals

put our *values + actions*
+ *knowledges* in front of
us ... like an object

use **VISUALS**



Two-Eyed Seeing

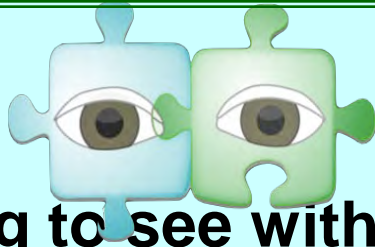
learning to see with the strengths of each & together

OUR WORLDS

#1

BIG QUESTION

**What do we believe
the world or cosmos to be?
(ontology)**



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR WORLDS

#1

BIG UNDERSTANDING ... IN WORDS

interconnective

beings ...
interconnective
and animate:

*spirit +
energy + matter*

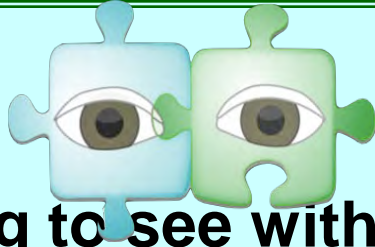
with
CONSTANT CHANGE
within balance and wholeness

parts & wholes

objects ...
comprised of parts and
wholes characterized by
systems and emergences:

energy + matter

with
EVOLUTION



Two-Eyed Seeing

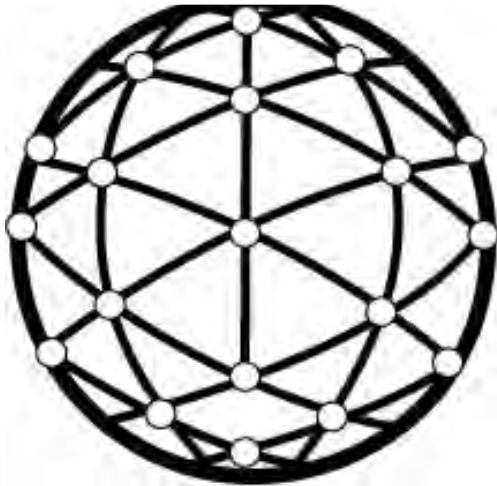
learning to see with the strengths of each & together

OUR WORLDS

#1

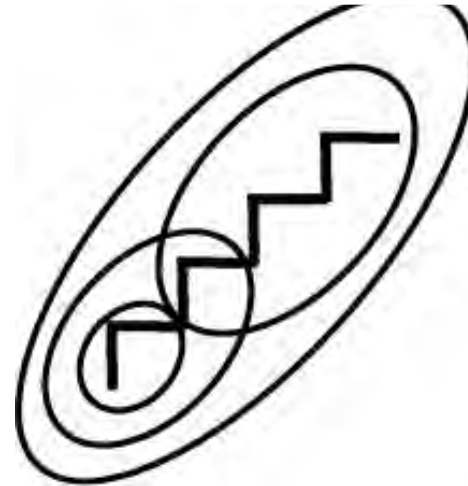
BIG UNDERSTANDING ... IN VISUALS

interconnective

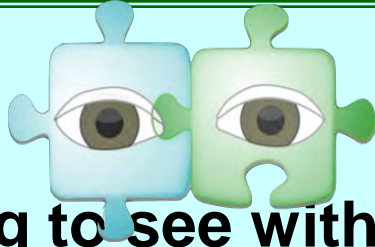


CONSTANT CHANGE
within balance and wholeness

parts & wholes



EVOLUTION



Two-Eyed Seeing

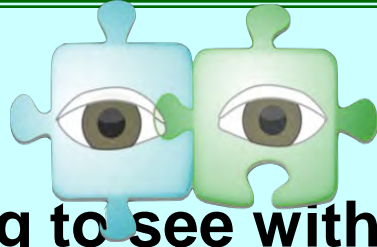
learning to see with the strengths of each & together

OUR KEY CONCEPTS and ACTIONS

#2

BIG QUESTION

**What do we value as
“ways of coming to know”
the cosmos?
(epistemology)**



Two-Eyed Seeing

learning to see with the strengths of each & together

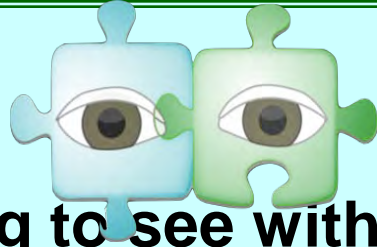
OUR KEY CONCEPTS and ACTIONS

#2

BIG UNDERSTANDING ... IN WORDS

- respect
- relationship
- reverence
- reciprocity
- ritual (ceremony)
- repetition
- responsibility

- hypothesis
(making & testing)
- data collection
- data analysis
- model & theory
construction



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR KEY CONCEPTS and ACTIONS

#2

BIG UNDERSTANDING ... IN VISUALS

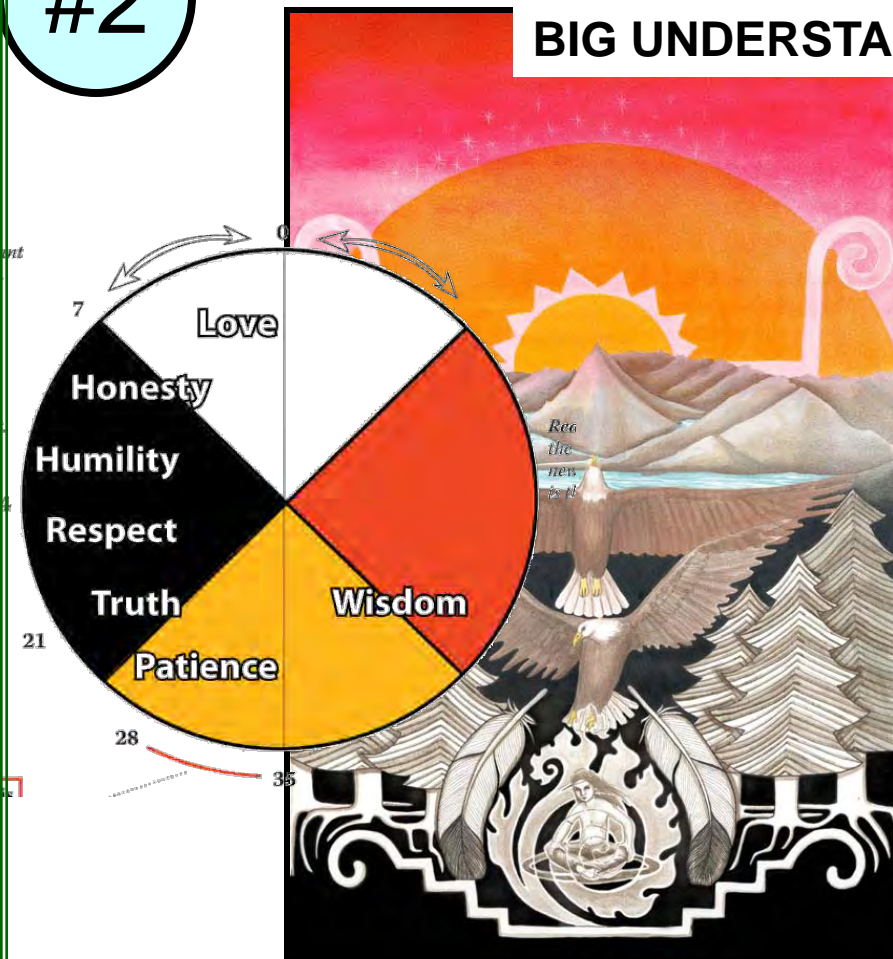
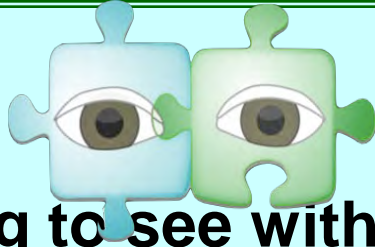


photo credit: NRC



Two-Eyed Seeing

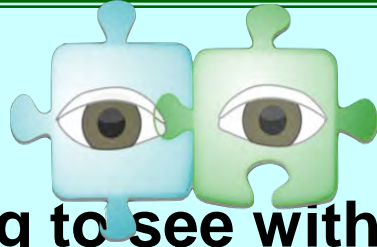
learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

BIG QUESTION

**What can remind us
of the complexity within
our ways of knowing?**



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

BIG UNDERSTANDING ... IN WORDS

weaving of patterns within nature's patterns via creative relationships and reciprocities among ***love, land, and life (vigour)*** that are constantly reinforced and nourished by Aboriginal languages

un-weaving of nature's patterns (especially via analytic logic and the use of instruments) to cognitively reconstruct them, especially using ***mathematical language (rigour)*** and computer models



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

BIG UNDERSTANDING ... IN WORDS

Life
Love
Land

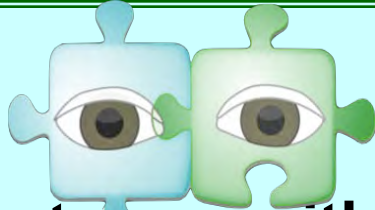
vigour

WEAVING

Math
&
Instruments

rigour

UN-WEAVING



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

BIG UNDERSTANDING ... IN VISUALS



Life
Love
Land

vigour

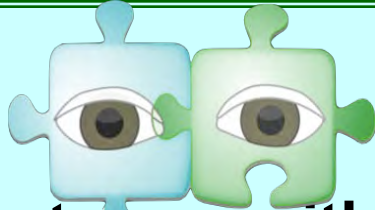
WEAVING



Math
&
Instruments

rigour

UN-WEAVING



Two-Eyed Seeing

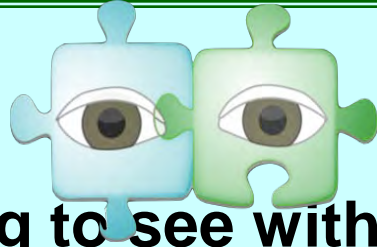
learning to see with the strengths of each & together

OUR OVERALL KNOWLEDGE OBJECTIVES

#4

BIG QUESTION

**What overall goals
do we have for
our ways of knowing?**



Two-Eyed Seeing

learning to see with the strengths of each & together

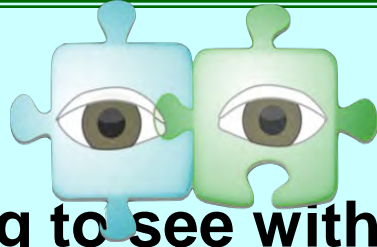
OUR OVERALL KNOWLEDGE OBJECTIVES

#4

BIG UNDERSTANDING ... IN WORDS

collective, living
knowledge to enable
nourishment of one's journey
within expanding sense of
"place, emergence and
participation" for collective
consciousness and
interconnectiveness

dynamic, testable,
published knowledge
independent of
personal experience
that can enable
prediction and control
(and "progress")



Two-Eyed Seeing

learning to see with the strengths of each & together

OUR OVERALL KNOWLEDGE OBJECTIVES

#4

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consciousness and
interconnectiveness

dynamic, testable,
published knowledge
independent of
personal experience
that can enable
prediction and control
(and "progress")

**towards resonance of
understanding within environment**

**towards construction of
understanding of environment**



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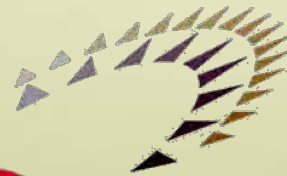
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Thank you / Wela'liog

Mi'kmaq Elders

IAPH



Canada Foundation
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Eskasoni First Nation Detachment
Royal Canadian Mounted Police Gendarmerie royale
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Mi'kmaq College Institute
Mi'kmaq Espi Kina'matno'kuom

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and funding agencies is
gratefully acknowledged.