



Two-Eyed Seeing:
"taking down the boundaries"
between
Mi'kmaq Traditional Knowledge
and the mainstream

Albert Marshall¹ and **Cheryl Bartlett²**

¹ Elder and HonDLitt, Eskasoni community, Mi'kmaq Nation

² Canada Research Chair in Integrative Science & Professor of Biology, CBU



albertdmarshall@ns.sympatico.ca cheryl_bartlett@cbu.ca www.integrativescience.ca

Abstract: Our presentation will tell a success story. It will explain “Two-Eyed Seeing” as a guiding principle encouraging that we learn to see and use the best in both the Aboriginal and the non-native worlds and knowledge systems. The principle is exceedingly relevant in numerous arenas, e.g. education, environment, and economic development – wherever there is a desire to “take down the boundaries” between the mainstream and the Aboriginal community while working respectfully with our differences and commonalities for the benefit of all people and our Earth Mother. Our presentation will look at Two-Eyed Seeing within two major contexts, drawing upon integrative, praxis-based research. The first will be the on-going, co-learning journey by Mi’kmaq Elders in Unama’ki-Cape Breton and researchers at Cape Breton University (CBU), a journey involving “Integrative Science” as a radical innovation in science education. The second will be the broader journey being envisioned for economic development, a journey whose discussions must include ecological conservation and cultural promotion, as well as ask the question “how can Mi’kmaq Traditional Knowledge proactively shape these considerations?”

Integrative Science is defined as “bringing together scientific knowledges and ways of knowing from Indigenous and Western worldviews”. It follows the vision put forward in the 1990’s by Murdena Marshall (who was at the time an Associate Professor of Mi’kmaq Studies at CBU and is now an Elder, Spiritual Leader, and Honorary Doctorate of Letters) who suggested that radical innovation was needed in post-secondary education, to begin to reverse the low participation by Aboriginal students in science. She and other proponents also realized this innovation would challenge the mainstream science and educational communities to begin to acknowledge Mi’kmaq Traditional Knowledge. Integrative Science at CBU has resulted in 20+ Mi’kmaq graduates from science and science-related programs, as well as 160+ Mi’kmaq students who have experienced first year science courses. In Fall 2009, the Integrative Science program was recognized in the Sharing the Flame project by the Canadian Council on Learning (CCL). Sharing the Flame highlights some of Canada’s most promising practices in learning – giving these initiatives visibility and helping others to learn from their success. Integrative Science was recognized by the CCL for effective practice in the Aboriginal Learning category. However, Integrative Science has now expanded beyond the arena of education to include the science arenas of research, application, and youth outreach.

Meaningful and sustainable employment for Aboriginal peoples requires economic development; there is no question in this regard. However, we need to balance economic needs with environmental and conservation needs. We also need to include cultural preservation, protection, and promotion in the equation. We need to ask key questions, therefore, such as: what is “green” from a holistic perspective, and what can Mi’kmaq Traditional Knowledge contribute? The need to explore these questions is urgent, because the risk is high that “green” and “environmental sustainability” could otherwise become but bastardized phrases.

OUTLINE of PRESENTATION

- 1. Boundaries: acknowledging the need to take them down**
- 2. Co-Learning: working collaboratively**
- 3. Integrative Science: bringing together Indigenous and mainstream sciences**
- 4. Two-Eyed Seeing: understanding this Guiding Principle**
- 5. Economic Development: bringing Mi'kmaq Traditional Knowledge into the present**



our THANKS to many Elders & many others



our THANKS to CBU's Integrative Science Team



Mi'kmaq Elders & Students



Research Team



Canada Research
Chairs

Chaires de recherche
du Canada



Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada

Canada
Canada

Thank you / Wela'liog

IAPH



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



Canada Foundation
for Innovation
Fondation canadienne
pour l'innovation



Mi'kma'wey Debert



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.

1. Boundaries: acknowledging the need to take them down

McGregor (2010):

The problems of the world cannot be solved with disciplinary knowledge. Transdisciplinarity is a new way of creating knowledge. It is about taking down the walls within the academy while simultaneously taking down the boundaries between the academy and civil society to address the complex, emergent problems of humanity ... rather than just bits and parts of symptoms of the problems.

from: Intellectual space work. University Affairs 51 (1): 3

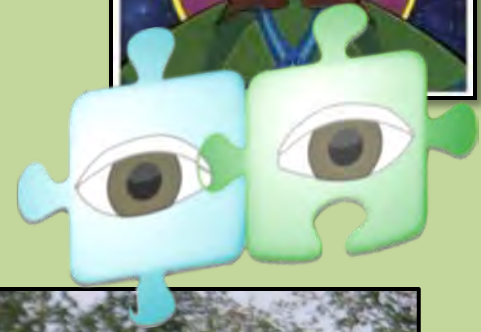


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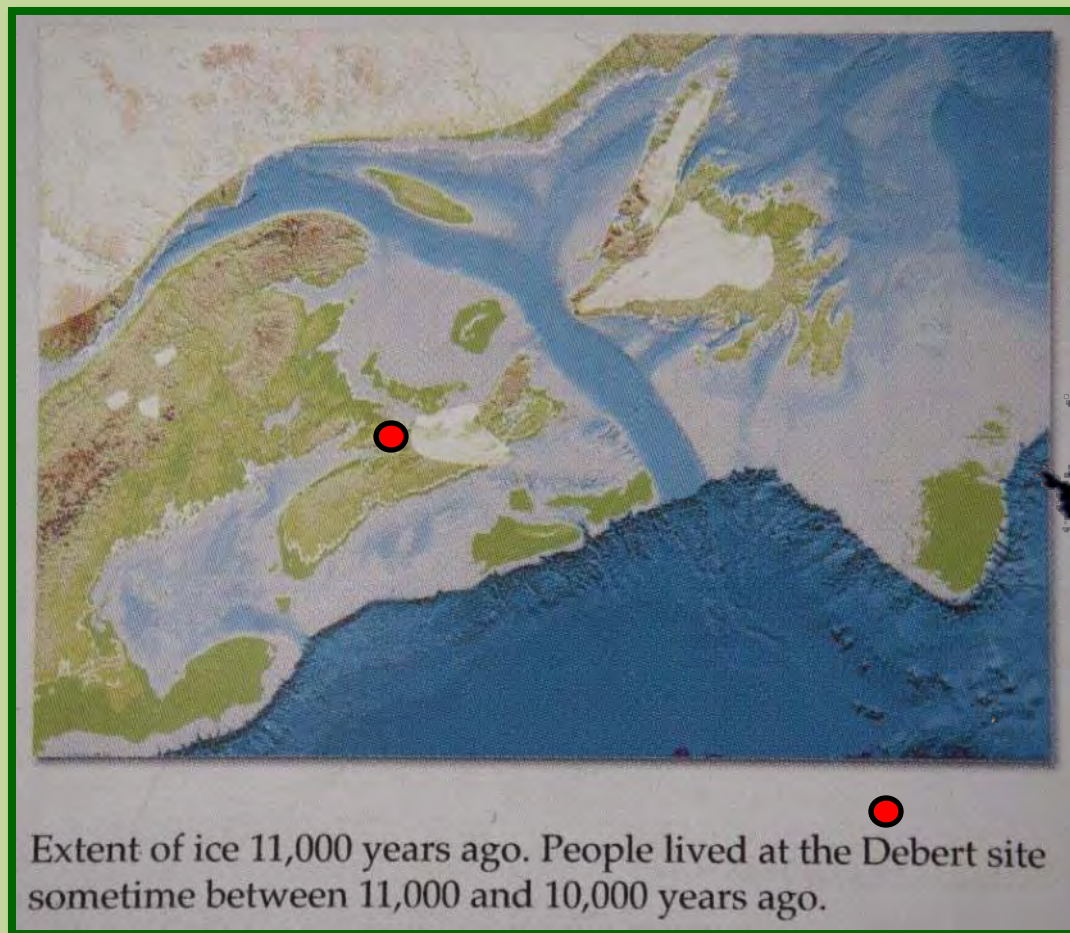
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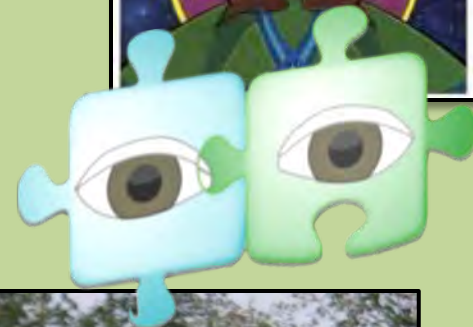
from: Intellectual space work. University Affairs 51 (1): 3



**Lnu'k with holistic knowledge
have been here a long time.**

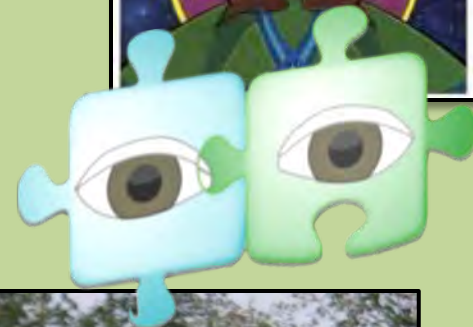
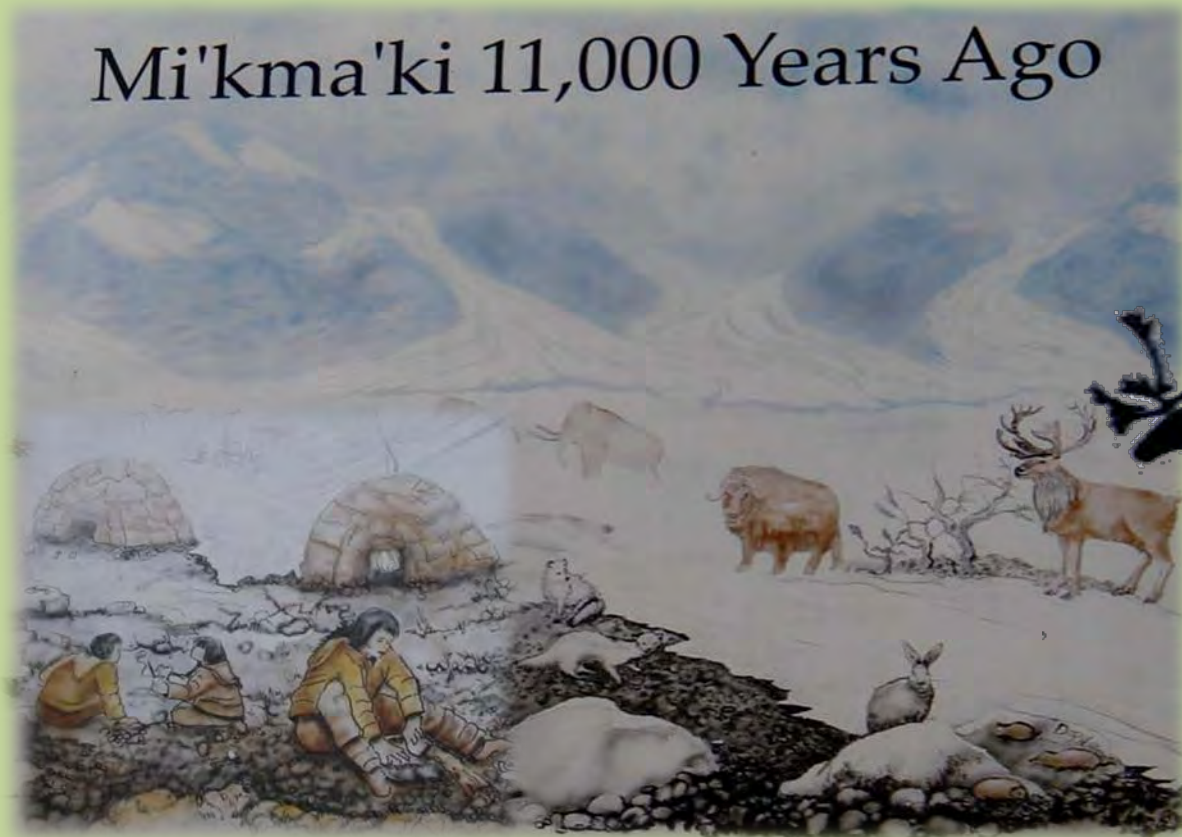


Mi'kmawey Debert Hiking Trail Signage



**Lnu'k with holistic knowledge
have been here a long time.**

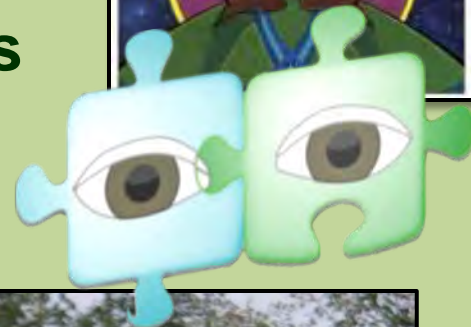
Mi'kma'ki 11,000 Years Ago



Artwork by Dozay Christmas; Mi'kmawey Debert Hiking Trail Signage

Traditional Knowledge was never meant to be static and stay in the past ... but rather we must bring it into the present ... so that everything becomes meaningful in our lives and communities. (Elder Murdena Marshall, Eskasoni)

Mi'kma'ki today

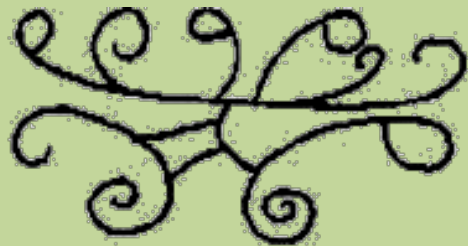


2. Co-Learning: working collaboratively

Three Basic Ways*

that transdisciplinary research teams organize their collaboration in order to reach integration:

1. deliberation among experts
2. work by subgroup or individual
3. common group learning



“Co-Learning” = OUR WAY



* Pohl, C., Kerkhoff, L., Hadorn, G.H., Bammer, G. 2008. Integration. In: Hadorn, G.H., Hoffman-Riem, H., Biber-Klemm, S., Grossenbacher-Mansuy, W., Joye, D., Phol, C., Wiesmann, U., and Zemp, E. (eds), Handbook of Transdisciplinary Research. (pp. 411-424). Heidelberg, Germany: Springer.

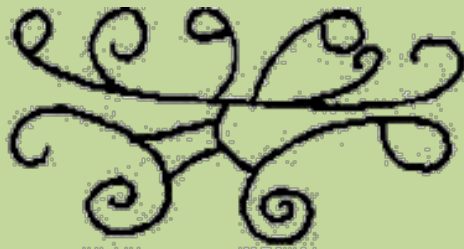
“Co-Learning” pioneered within
Integrative Science research program at
Cape Breton University in conjunction with
Mi’kmaq Elders and educators



DEFINITION:

“Integrative Science”

What: bringing together Indigenous and
Western scientific knowledges and
ways of knowing



Why: for the purposes of science
education, science research, science
applications, and science outreach to
youth and communities

“Co-Learning” pioneered within
Integrative Science research program at
Cape Breton University in conjunction with
Mi’kmaq Elders and educators



Our Approach:

- **participatory, action, and praxis-based research:**
within projects ... teach ourselves how; meaningful context
- **side by side:** Traditional Knowledge and mainstream knowledge
- **integrative:** respectful acknowledgement of distinct nature of each knowledge system (content not “merged”)
- **knowledge systems:** “big picture” understandings for ontologies, epistemologies, axiologies, and methodologies
- **appreciative:** recognize strengths in both knowledge systems
- **knowledge holders:** recognize it is human-to-human dialogue

**3. Integrative Science:
bringing together
Indigenous & Western sciences**



**The foundational basis for any
relationship is an exchange of stories.**

(Mi'kmaq Elder Albert Marshall)

An illustration depicting two stylized human figures sitting in a circle on a green ground, facing each other around a central campfire with yellow and orange flames. The background is a dark blue night sky filled with white stars. A large, colorful circular frame surrounds the scene, with a yellow outer ring and a purple inner ring. Two vertical blue bands with white dots run from the top to the bottom of the frame, passing behind the figures. The overall style is colorful and symbolic, representing the integration of different perspectives.

Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our stories together”

Challenges



Willie Ermine (2007)

Fundamental question of cultural encounters is:
“How can we reconcile worldviews?”

He suggests the implementation of ethical space in which we make “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.”



Ermine et al. (2004): Implementation of ethical space first requires an affirmation of its existence. It cannot exist without this affirmation.

Ermine, W. 2007. The ethical space of engagement. *Indigenous Law Journal* 6(1): 193-203.

Ermine, W., Sinclair, R., and Jeffrey, B. 2004. The ethics of research involving Indigenous peoples. Report of the Indigenous Peoples' Health Research Centre to the Interagency Advisory Panel on Research Ethics.





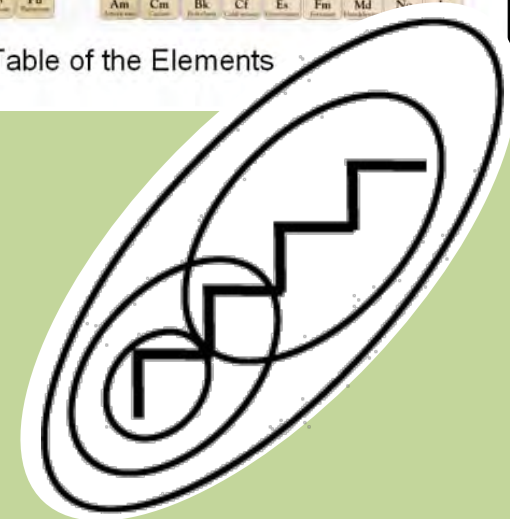
stories of our interactions with and within nature

Science

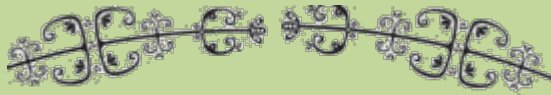
stories of our interactions with and within nature

Science

Periodic Table of the Elements



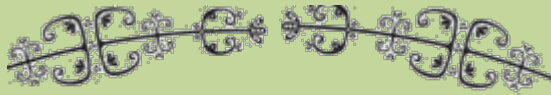
***Indigenous and Western
scientific knowledges are
based in observations
of the natural world.***



Science?



*Indigenous and Western
scientific knowledges are
based in observations
of the natural world.*



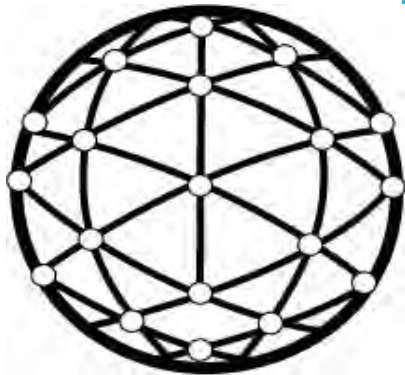
stories of our interactions
with and within nature
... stories created and understood
using our diverse
pattern smarts

Science is dynamic,
pattern-based knowledge.

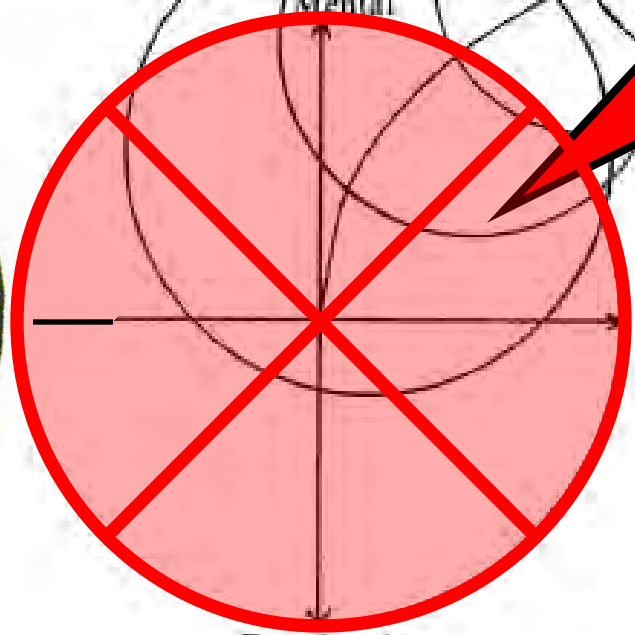
view "SCIENCE"
inclusively



**SCIENCE stories of:
interconnectiveness**



Vision 

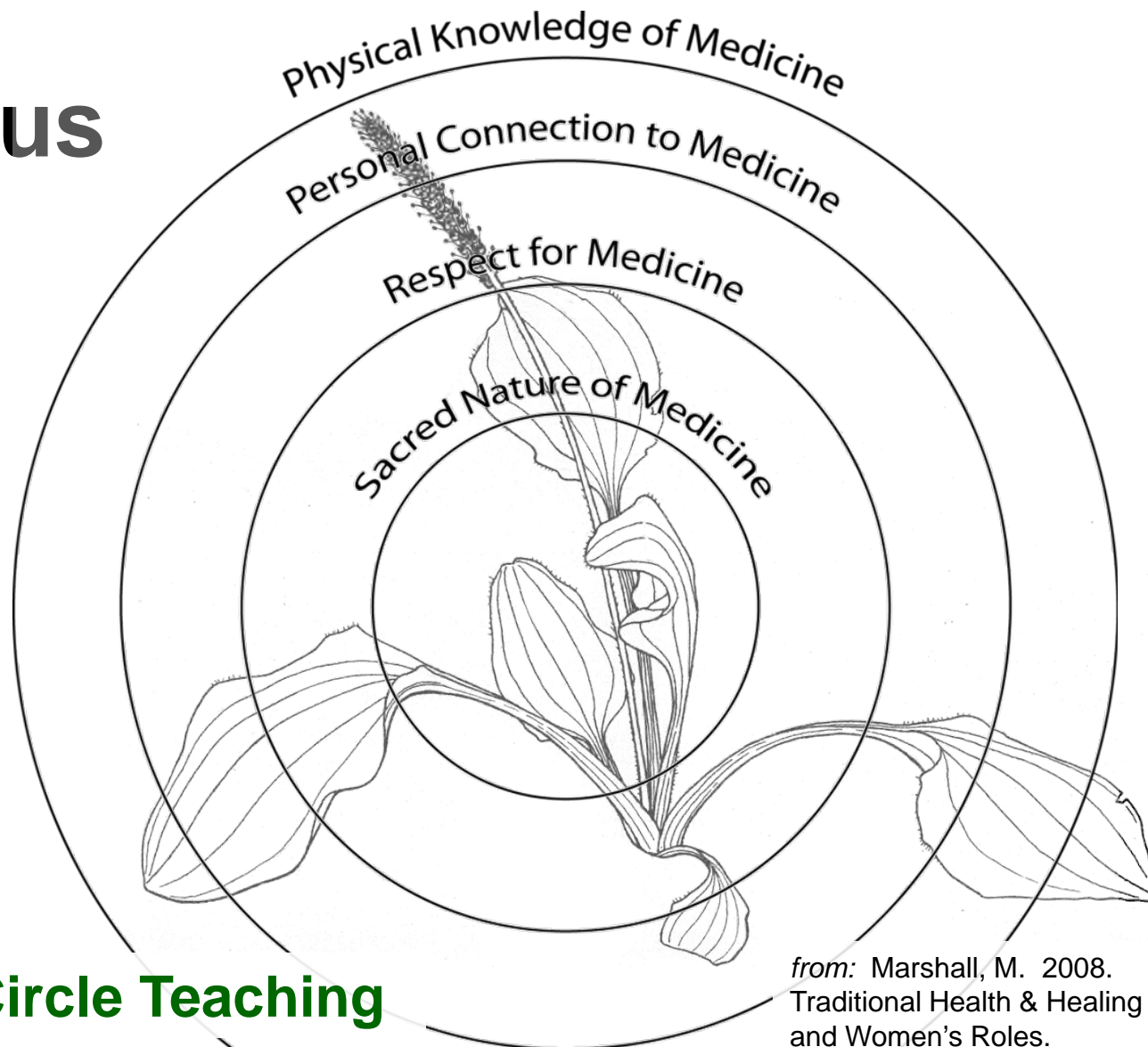
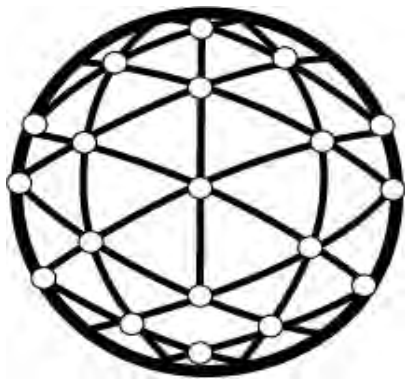


Spiritual



my world is "all my relations" (subjects)

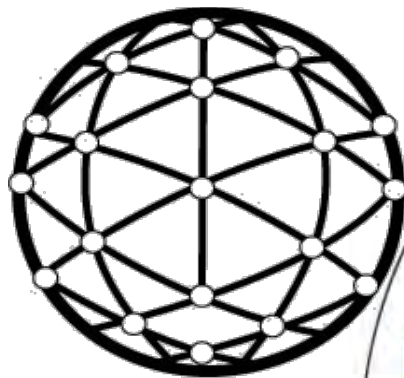
Indigenous Science



Sacred Circle Teaching

from: Marshall, M. 2008.
Traditional Health & Healing
and Women's Roles.
Workshop Module Materials.

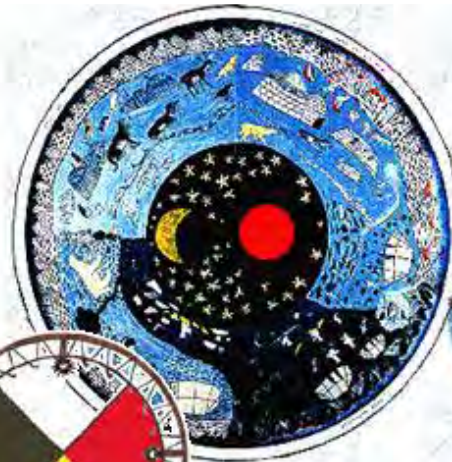
Indigenous Science



DVD



Indigenous Science



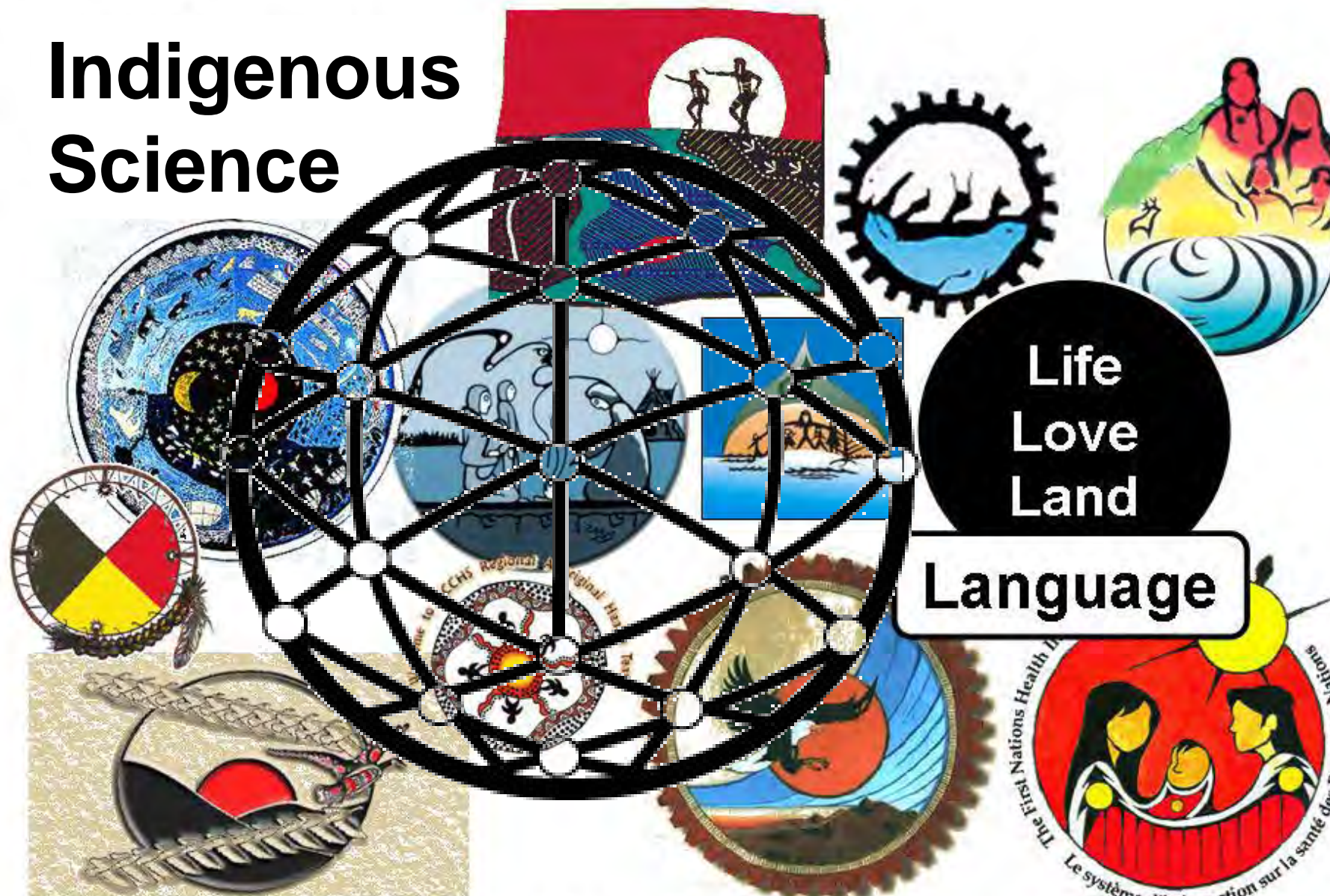
Life
Love
Land

Language



images from: Aboriginal organizations/artists, various sources

Indigenous Science



Life
Love
Land
Language

images from: Aboriginal organizations/artists, various sources

Indigenous Science



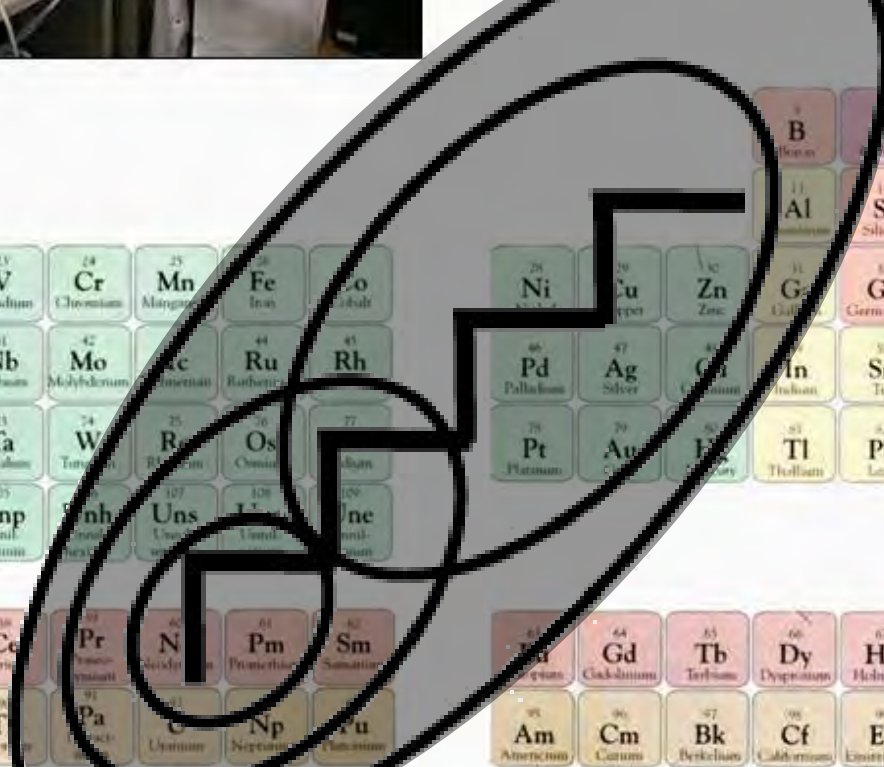
Life
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images from: Aboriginal organizations/artists, various sources

photo credit: NRC



Western Science



1 H Hydrogen																	2 He Helium
3 Li Lithium	4 Be Beryllium											5 B Boron	6 C Carbon	7 N Nitrogen	8 O Oxygen	9 F Fluorine	10 Ne Neon
11 Na Sodium	12 Mg Magnesium											13 Al Aluminum	14 Si Silicon	15 P Phosphorus	16 S Sulfur	17 Cl Chlorine	18 Ar Argon
19 K Potassium	20 Ca Calcium	21 Sc Scandium	22 Ti Titanium	23 V Vanadium	24 Cr Chromium	25 Mn Manganese	26 Fe Iron	27 Co Cobalt	28 Ni Nickel	29 Cu Copper	30 Zn Zinc	31 Ga Gallium	32 Ge Germanium	33 As Arsenic	34 Se Selenium	35 Br Bromine	36 Kr Krypton
37 Rb Rubidium	38 Sr Strontium	39 Y Yttrium	40 Zr Zirconium	41 Nb Niobium	42 Mo Molybdenum	43 Tc Technetium	44 Ru Ruthenium	45 Rh Rhodium	46 Pd Palladium	47 Ag Silver	48 Cd Cadmium	49 In Indium	50 Sn Tin	51 Sb Antimony	52 Te Tellurium	53 I Iodine	54 Xe Xenon
55 Cs Cesium	56 Ba Barium	57-71 Lanthanides	72 Hf Hafnium	73 Ta Tantalum	74 W Tungsten	75 Re Rhenium	76 Os Osmium	77 Ir Iridium	78 Pt Platinum	79 Au Gold	80 Hg Mercury	81 Tl Thallium	82 Pb Lead	83 Bi Bismuth	84 Po Polonium	85 At Astatine	86 Rn Radon
87 Fr Francium	88 Ra Radium	89-103 Actinides	104 Unq Unnilquadium	105 Unp Unnilpentium	106 Unh Unnilhexium	107 Uns Unnilseptium	108 Uuo Unniloctium	109 Uuh Unnilennium	110 Uuq Ununquadium	111 Uub Unbium	112 Uut Untrium	113 Uuh Unhexium	114 Uuq Unquadium	115 Uub Unseptium	116 Uuo Unoctium	117 Uuh Unennium	118 Uuo Unbinium
		89 La Lanthanum	90 Ce Cerium	91 Pr Praseodymium	92 Nd Neodymium	93 Pm Promethium	94 Sm Samarium	95 Eu Europium	96 Gd Gadolinium	97 Tb Terbium	98 Dy Dysprosium	99 Ho Holmium	100 Er Erbium	101 Tm Thulium	102 Yb Ytterbium	103 Lu Lutetium	
		97 Ac Actinium	98 Th Thorium	99 Pa Protactinium	100 U Uranium	101 Np Neptunium	102 Pu Plutonium	103 Am Americium	104 Cm Curium	105 Bk Berkelium	106 Cf Californium	107 Es Einsteinium	108 Fm Fermium	109 Md Mendelevium	110 No Nobelium	111 Lr Lawrencium	

photo credit: NRC



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		97 Ac Actinium	98 Th Thorium	99 Pa Protactinium	100 U Uranium	101 Np Neptunium	102 Pu Plutonium	103 Am Americium	104 Cm Curium	105 Bk Berkelium	106 Cf Californium	107 Es Einsteinium	108 Fm Fermium	109 Md Mendelevium	110 No Nobelium	111 Lr Lawrencium	

photo credit: NRC

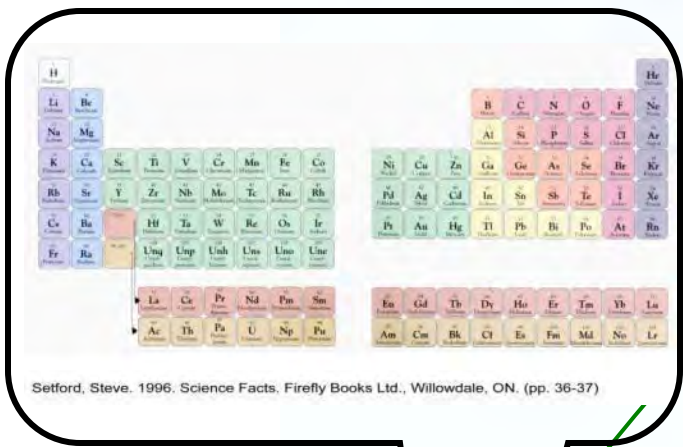


Western Science

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Universe: Visible Matter (levels of organization - biology)

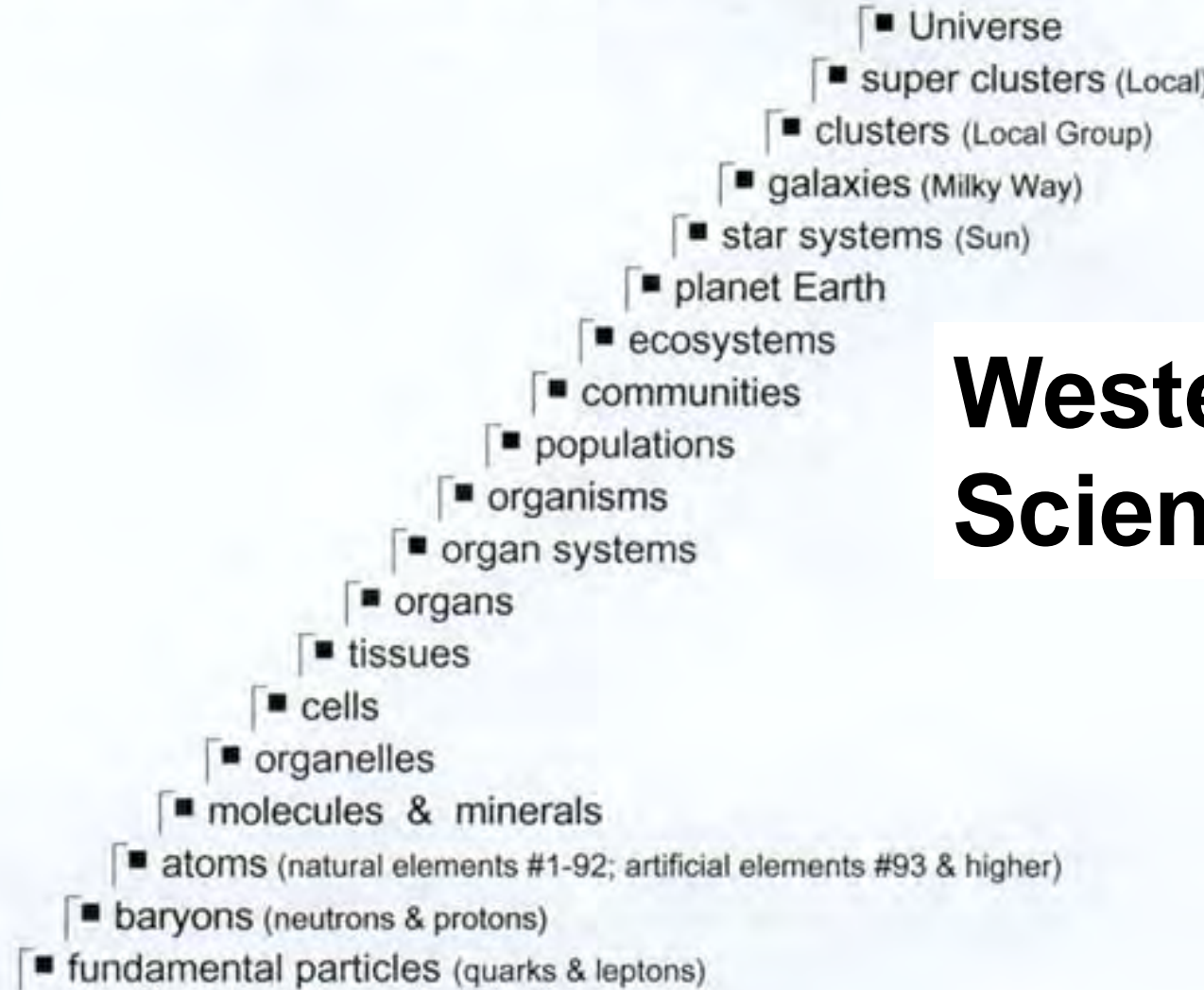


Setford, Steve. 1996. Science Facts. Firefly Books Ltd., Willowdale, ON. (pp. 36-37)

- Universe
 - super clusters (Local)
 - clusters (Local Group)
 - galaxies (Milky Way)
 - star systems (Sun)
 - planet Earth
 - ecosystems
 - communities
 - populations
 - organisms
 - organ systems
 - organs
 - tissues
 - cells
 - organelles
 - molecules & minerals
 - atoms (natural elements #1-92; artificial elements #93 & higher)
 - baryons (neutrons & protons)
 - fundamental particles (quarks & leptons)

Western Science

Universe: Visible Matter (levels of organization - biology)



**Western
Science**

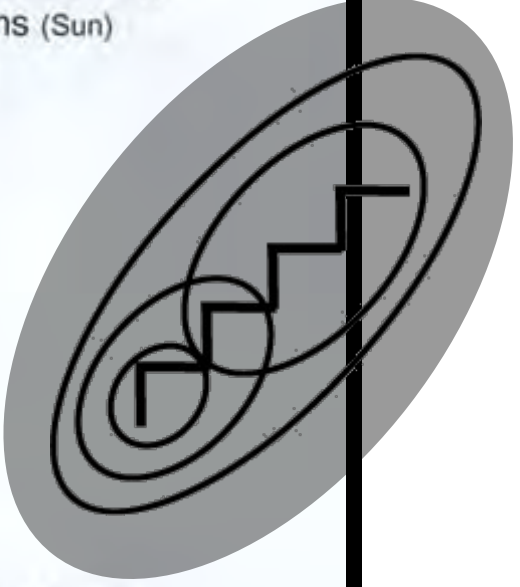
Universe: Visible Matter (levels of organization - biology)

A periodic table of elements with various elements highlighted in different colors (blue, green, yellow, orange, red, pink, purple). Some elements are also highlighted with a thick black border.

Setford, Steve. 1996. Science Facts. Firefly Books Ltd., Willowdale, ON. (pp. 36-37)



- Universe
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**SCIENCE stories of:
parts & wholes**

my world is many “its” (objects)

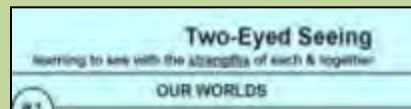


Challenges

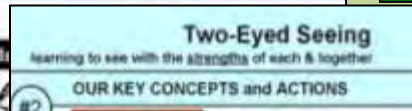


affirming need to enter ethical space
... and learning to take first steps

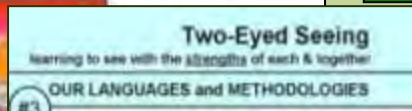
bewilderment
uncertainty
reluctance
racism
other



ontologies



epistemologies



methodologies



goals

EPISTEMOLOGIES

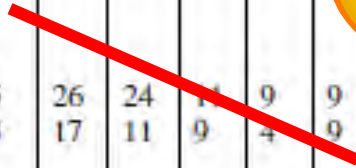
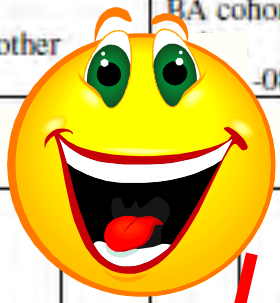
OUR KEY CONCEPTS and ACTIONS

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

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

Mi'kmaq Integrative Science Students 1999-2009

	Academic Year														BA cohort							
	99-00		00-01		01-02		02-03		03-04		04-05		05-06		06-07		07-08		08-09			
1 st yr Route of Entry	MSAP		MSAP & other		MSAP & other		other		MSAP		MSAP & other		other		other		other		other		BA cohort -08	-08
MSAP Coordinator	+		+																			
1 st Year • 101 / 103 # students enrolled # year end passes	21	21	22	22	20	15	5	5	26	24	14	9	9	6	5	3	4	0	2	4	29	29
	15	12	20	12	14	12	4	3	17	11	9	4	9	5	2	3	2	0	0	4	23	14
																				cancelled	17	12
																				Note	Note	



	99-00		00-01		01-02		02-03		03-04		04-05		05-06		06-07		07-08		08-09			
3 rd Year • 301 / 303 # students enrolled # year end passes	n/a		n/a		5	5	4	5	9	10	7	4	1	3	2							
					5	4	1	3	6	4	3	0	1	3	2							



	99-00		00-01		01-02		02-03		03-04		04-05		05-06		06-07		07-08		08-09		
4 th Year • 401 / 403 # students enrolled # year end passes	n/a		n/a		n/a	5	6	4	4	7	4	4	3	5	2	2	3	4	4		
						5	5	4	4	6	3	1	2	5	0	1	2	inc	n/a		



Integrative Science & Two-Eyed Seeing



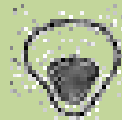
K-12

**NEED: advocacy within
economic development,
social, and educational
policies**

PSE

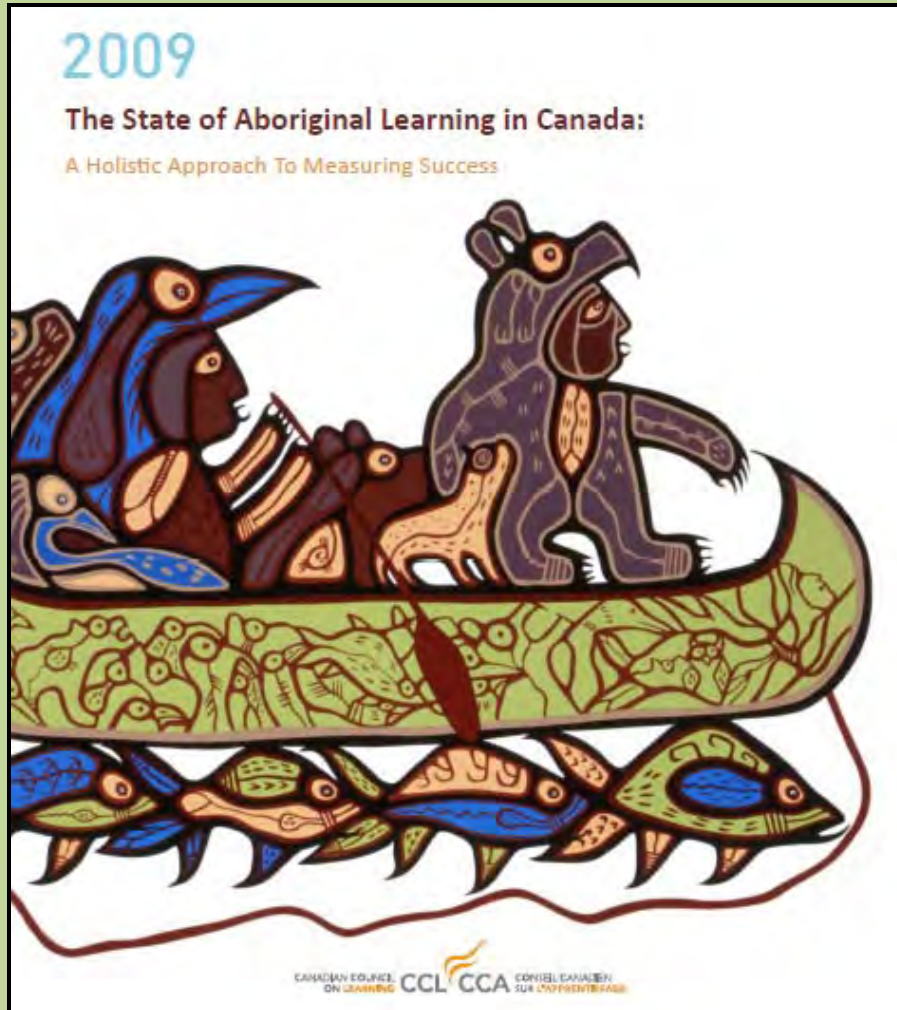
ADVOCACY

**Seeds
germinate
when the
environment
is appropriate.**



**The
Greatest
Challenge**

What is “SUCCESS”?



A Holistic Approach to Measuring Success

2009 report by:

Canadian Council on Learning

What is “SUCCESS”?

sharingthe flame
recognizing excellence in learning

passez le flambeau
promouvoir l'excellence en apprentissage

Integrative Science Program

The vision of the *Togwa'tu'w' / Ajjitaqem'* Integrative Science Program is to bring together modern Western sciences and the Mi'kmaq conceptual world view. Given the label "MIT" (Mi'kmaq word meaning everything together), these courses taught at Cape Breton University emphasize relationships within nature, and acknowledge the profound knowledge of such relationships as they are reflected in Mi'kmaq language and legends. Course content is approximately 80–85% Western/mainstream science and 15–20% Indigenous science.

Objectives

- address the low participation rate by Mi'kmaq students in the post-secondary sciences and science-related programs
- address the lack of acknowledgement by the mainstream science community of Indigenous knowledges
- pursue *Two-Eyed Seeing* defined as the visionary approach of learning to see from one eye with the strengths of Indigenous Knowledges, and from the other eye with the strengths of mainstream scientific knowledge.

Integrative science courses include:

- Sense of Place, Emergence and Participation: the exploration of human consciousness including its brain-basis as understood in modern neuro and cognitive sciences, as well as the traditional world views of Aboriginal people
- Ways of Knowing: the exploration of ways of knowing about and living within nature including Traditional Ecological Knowledge (TEK) and modern ecosystem stewardship
- Cycles and Holism: human understanding of cycles, rhythms and transitions in nature, including western and Aboriginal conceptual world views
- Wholeness: human understandings of wholeness and change in nature by exploring the topics of health, disease and healing

Benefits

- demonstrates that Aboriginal students succeed in formal learning when their culture is honored and reinforced
- between 1999–2007, the number of Aboriginals in first-year post-secondary science at Cape Breton University increased from nearly zero to 115 Mi'kmaq students
- this program has been explored as a model of interest by universities internationally



CONTACT
Cheryl Barlett
Cape Breton University
PO Box 5300
1155 St. John's Road

Celebrating Effective Learning Practices

Aboriginal Learning

2009 National Recognition for Integrative Science program

Canadian Council on Learning

Knowledge Exchange

- Home
- Initiatives

- Knowledge Exchange Initiatives
- Sharing the Flame

- Flame
- 2007 Sharing The Flame Honourees

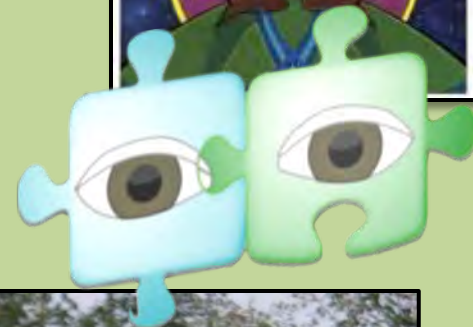
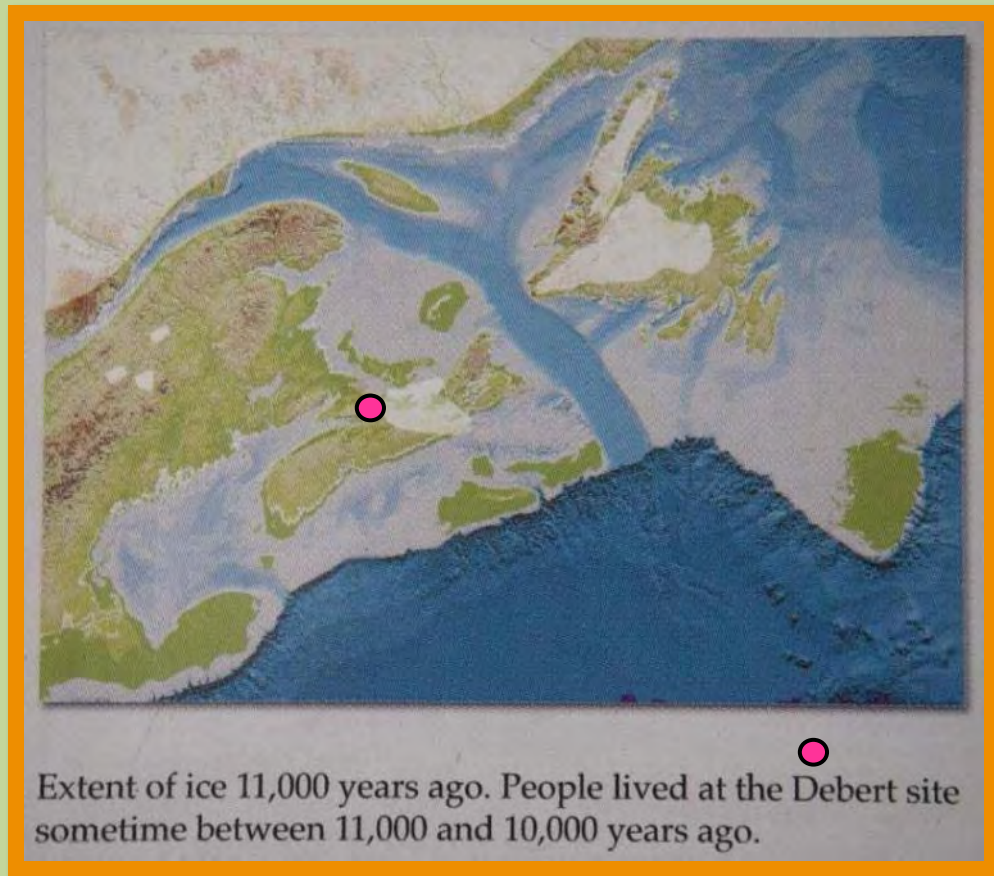
Sharing the Flame: Aboriginal Learning

Recognizes programs incorporating the foundational principles of Aboriginal learning—place, spirit and language—to enhance learning opportunities and outcomes

- [Master of Education: Leadership in Learning \(Nunavut\)](#)
- [Mi'kmaq Studies / Integrative Science Program](#)
- [The Native Language Instructors' Program \(NLIP\)](#)
- [Uniting Our Nations](#)

Recognizes programs incorporating the foundational principles of Aboriginal learning – place, spirit and language – to enhance learning opportunities and outcomes

**Lnu'k with holistic knowledge
have been here a long time.**

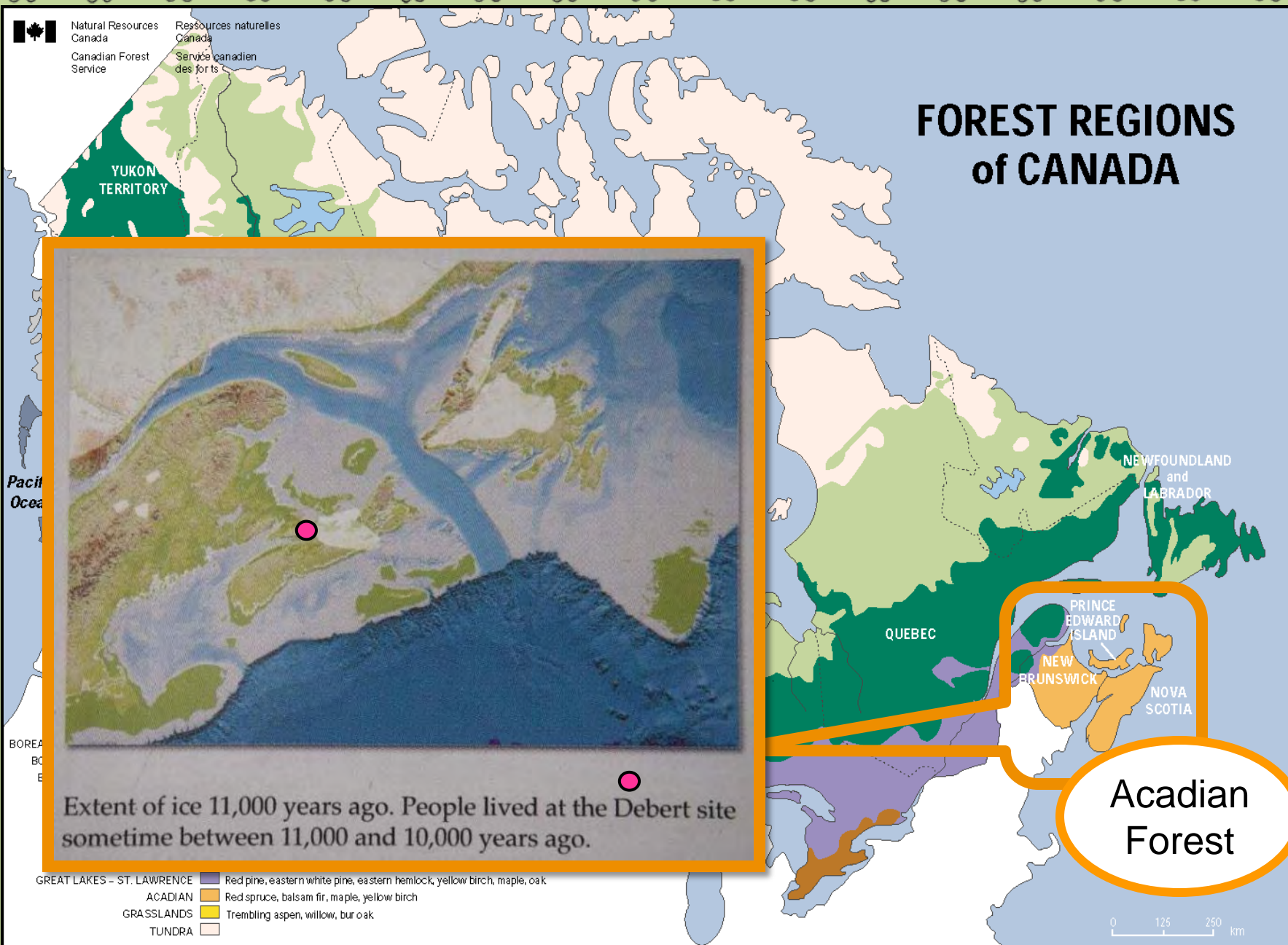


Mi'kmawey Debert Hiking Trail Signage


 Natural Resources
 Canada
 Canadian Forest
 Service

Ressources naturelles
 Canada
 Service canadien
 des forêts

FOREST REGIONS of CANADA



YUKON
TERRITORY

NEWFOUNDLAND
and
LABRADOR





QUEBEC

PRINCE
EDWARD
ISLAND
NEW
BRUNSWICK

NOVA
SCOTIA

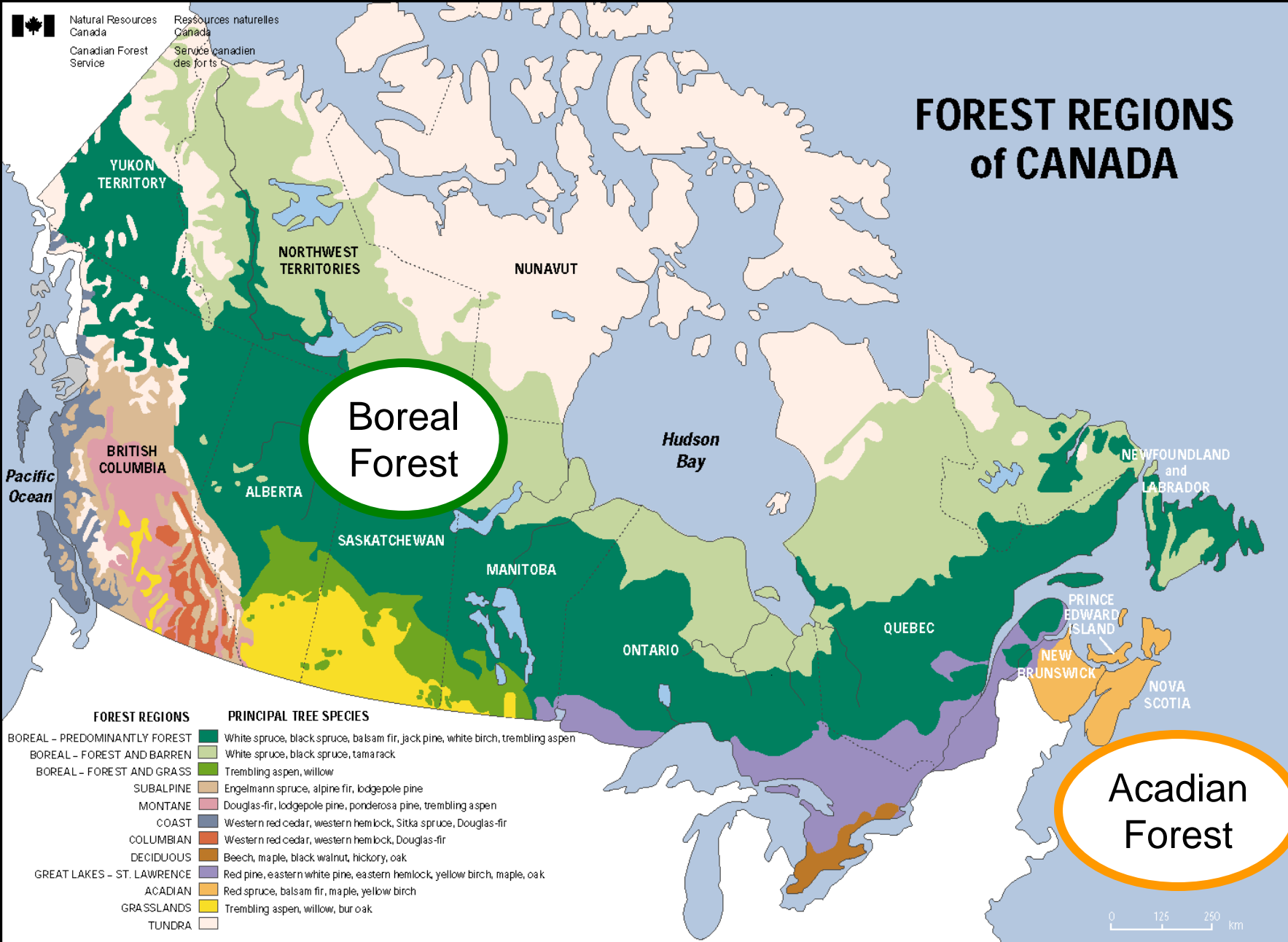
Acadian
Forest

Extent of ice 11,000 years ago. People lived at the Debert site
sometime between 11,000 and 10,000 years ago.

- GREAT LAKES - ST. LAWRENCE  Red pine, eastern white pine, eastern hemlock, yellow birch, maple, oak
- ACADIAN  Red spruce, balsam fir, maple, yellow birch
- GRASSLANDS  Trembling aspen, willow, bur oak
- TUNDRA 

0 125 250 km

FOREST REGIONS of CANADA



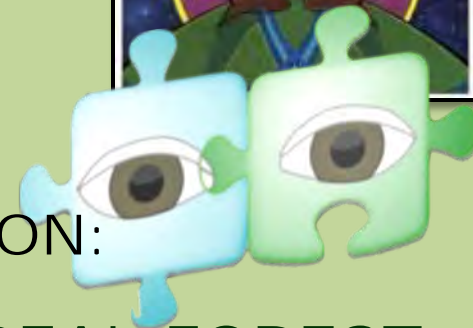
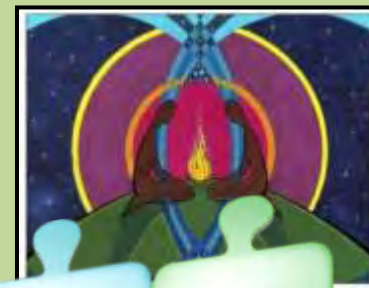
MAINTAINING WHOLE SYSTEMS ON EARTH'S CROWN



Boreal
Forest

Ecosystem-Based Conservation Planning
for the Boreal Forest

HERB HAMMOND
Silva Forest Foundation



2009 BOOK

DEDICATION:

**to the BOREAL FOREST,
long managed in a
kincentric way by
Indigenous stewards.**

May society recognize that your
real gifts are found in climate
regulation, water purification,
species diversity, subsistence, and
re-creation – all of which depend
upon intact, natural forest
ecosystems.

MAINTAINING WHOLE SYSTEMS ON EARTH'S CROWN



Boreal
Forest

Ecosystem-Based Conservation Planning
for the Boreal Forest

HERB HAMMOND
Silva Forest Foundation

2009 BOOK

DEDICATION:

to the flourishing of a KINCENTRIC relationship between human beings and ecosystems. In this relationship the components and processes of ecosystems are seen as identities to be respected, rather than resources to be exploited. A kincentric relationship is necessary to heal Earth, and to give substance to the concept of sustainable use of land and water by human beings.



Native American Prophecy

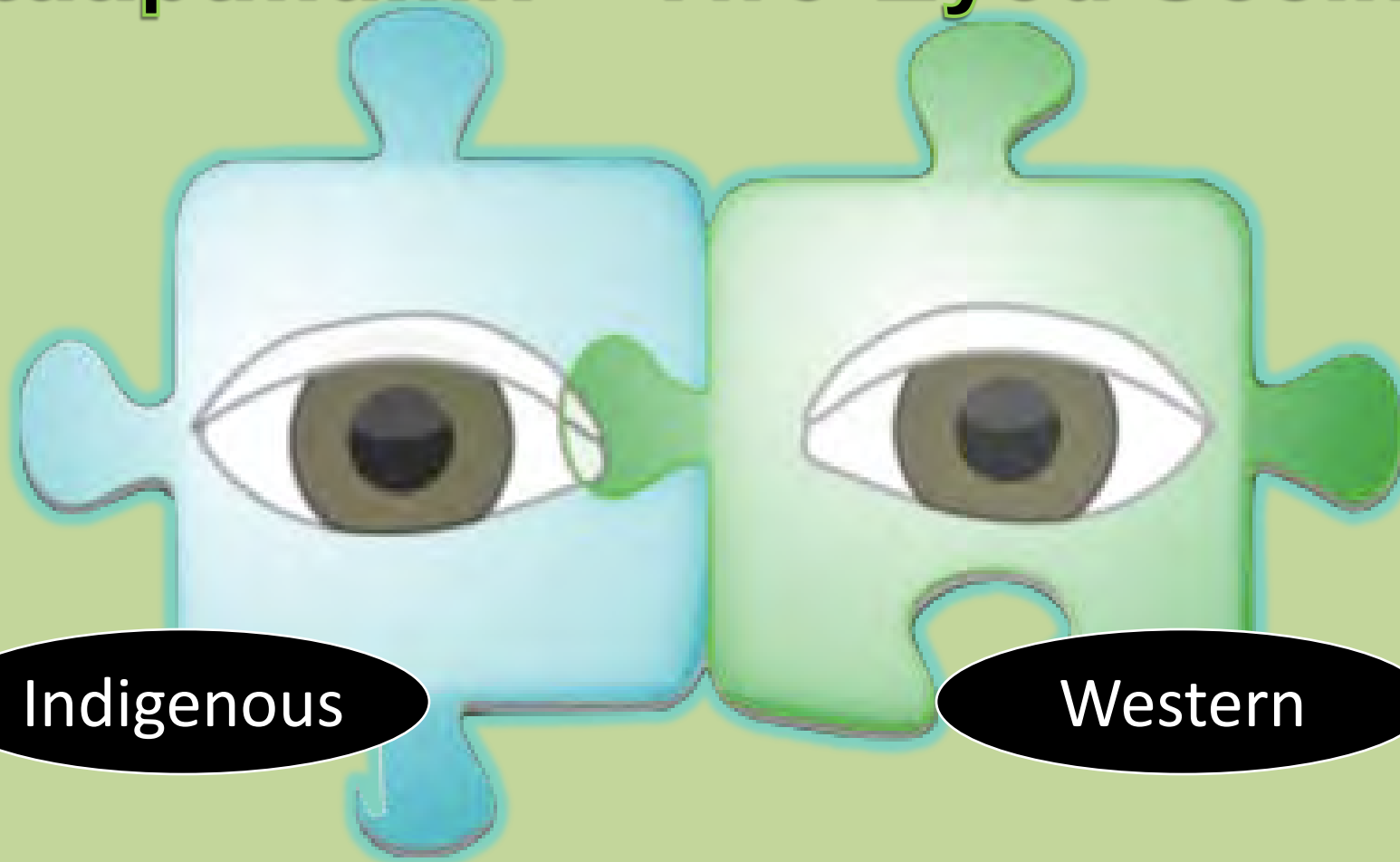
Only when the last tree has been cut down;
Only when the last river has been poisoned;
Only when the last fish has been caught;
Only then will you find that money cannot be eaten.

Mi'kma'ki today



4. understanding this Guiding Principle

Etuaptmumk – Two-Eyed Seeing

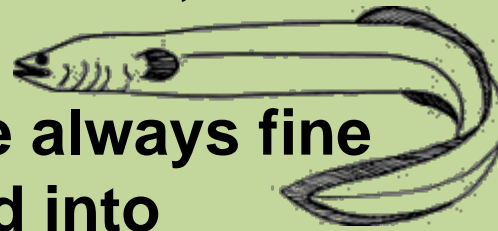
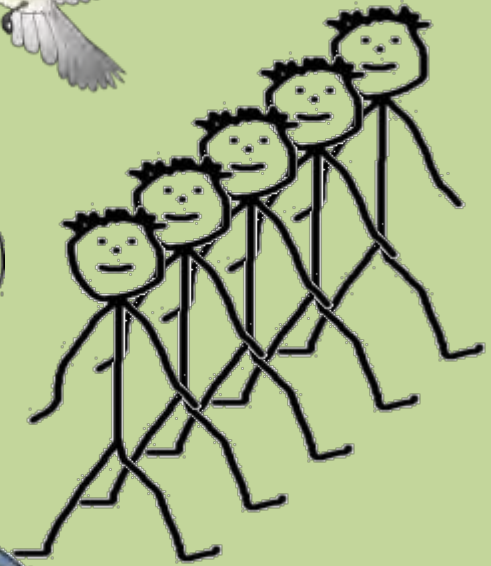
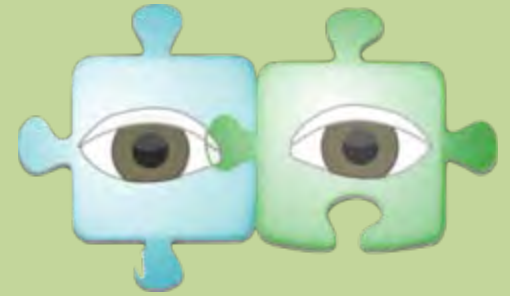


Indigenous

Western

Two-Eyed Seeing

Hard to convey as does not fit into any particular subject area or discipline ... is about life ... what you do, what kind of responsibilities you have ... is a Guiding Principle for how one lives while on Earth that covers all aspects of our lives: social, economic, environmental, etc.



Advantage:

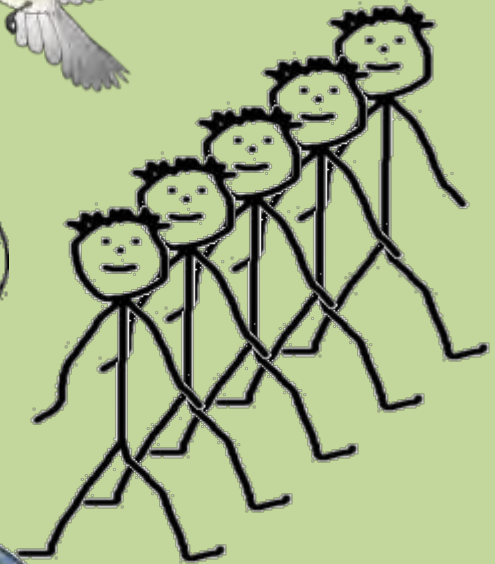
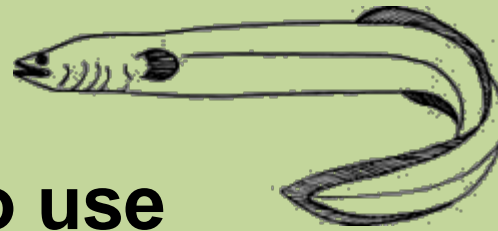
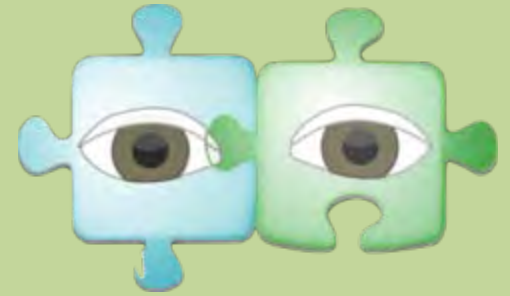
Because you are always fine tuning your mind into different places at once, you are always looking for another perspective and better way of doing things.



Two-Eyed Seeing

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 ...

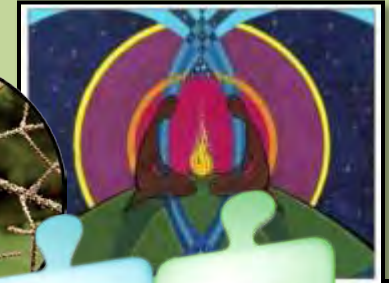
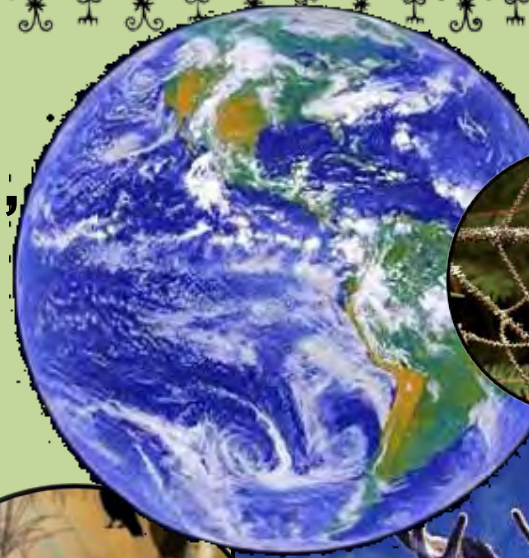
... and learn to use both these eyes together, for the benefit of all.



Netukulimk

“sustaining ourselves”

yes ... but really is a
much richer concept;
it is holistic.



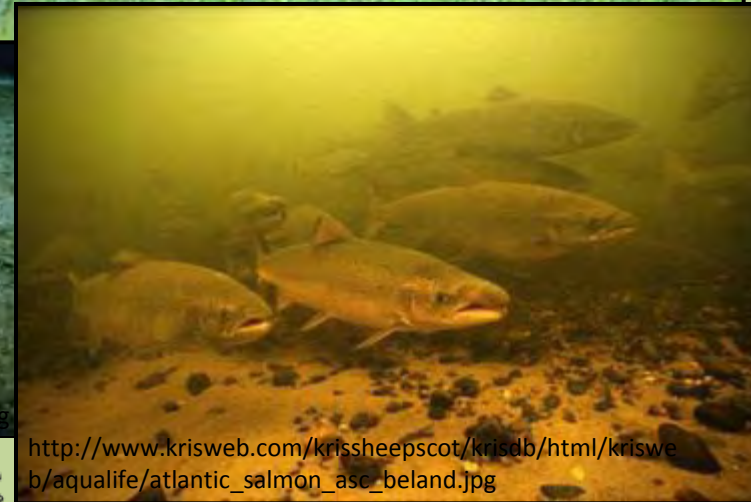
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<http://blog.silive.com/weather/2007/09/red-maple-tree.jpg>

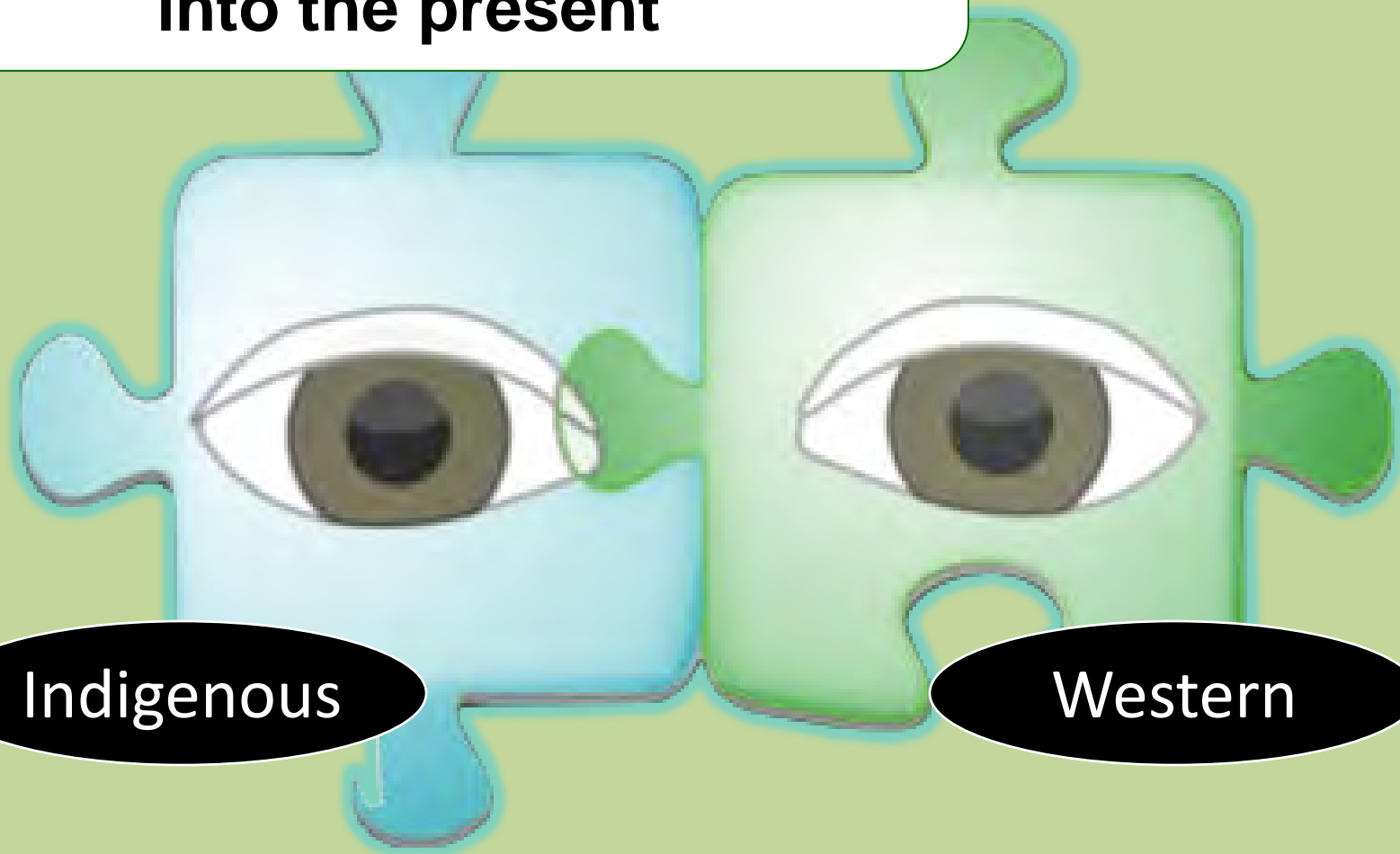


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http://www.krisweb.com/krisshoopscot/krisdb/html/krisweb/aqualife/atlantic_salmon_asc_beland.jpg

**5. bringing
Mi'kmaq Traditional Knowledge
into the present**



What is the objective when we speak of economic development?

Are there to be benefits to a select few, or will it be from a First Nation perspective?



We have to sustain ourselves at this particular time (era). But we need not just mirror or copy current economic models where entrepreneurs or others can maximize profit without concern for the collective or the environment. How are we to provide input?



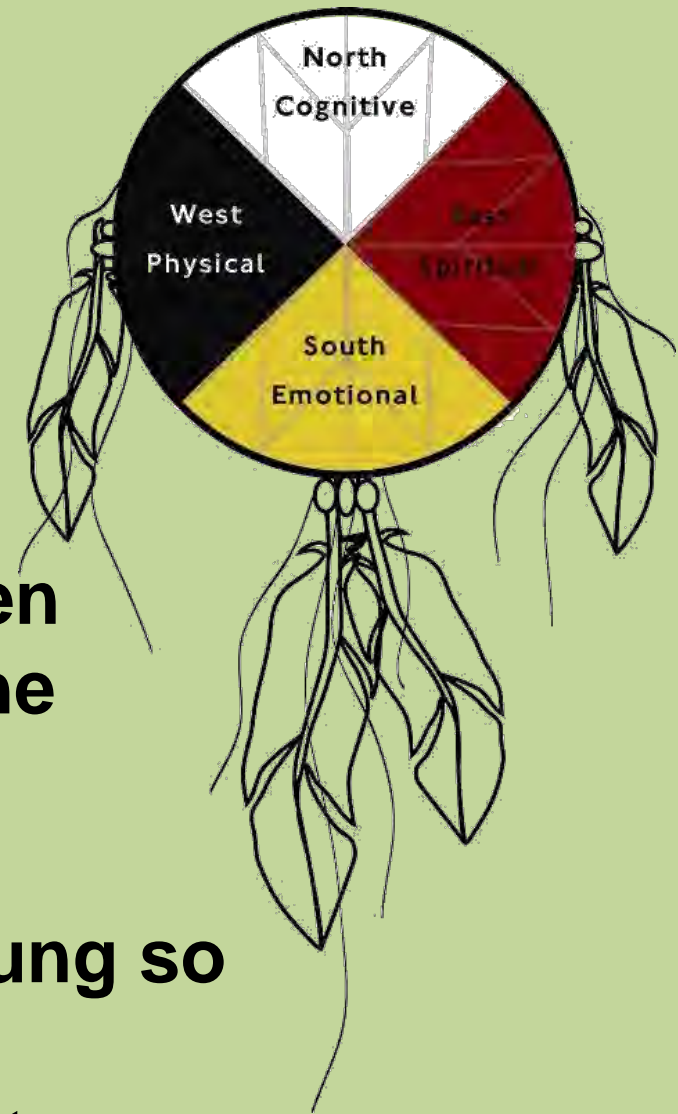


We understand economic development as somewhat foreign ... one objective has to be to provide opportunities for groups of people so they can sustain themselves adequately, plus the community. But, at the same time as we are using Gifts from Creator, we must:

- 1) NOT compromise ecological integrity, and**
- 2) ALWAYS look into the future so next generations have the same opportunities.**

Through utilization of the Gifts from Creator we can become whole. We can take care of our needs: living, dwelling, physical, and spiritual.

Education is critical because we have been disconnected from the natural world so the lessons need to be transferred to the young so they too can address conservation and culture.





HOW?

We have to dissociate ourselves from the “*Myth of False Security*” that the industrial revolution has instilled in our minds.



HOW?

We need to come together as one where all these things can be taken in.

Our overarching understanding has to be:
that our culture is still very much alive ... and we can extract those principles of how one can sustain oneself without compromising abilities for the future.





**With the
“Myth of False Security”
we have not been able
to practice teachings
from the Ancestors.**

These teachings may not provide benefits in the short term, but by following them we can enjoy the Gifts that Creator has given us and at same time ensure that our Earth Mother is healthy and then humans and all other species will also be healthy. If they are not healthy, then how can we sustain ourselves?

**All these things
that Creator has
given us are
sustenance in
both the physical
and spiritual
sense.**



People are so contented to use just one eye.

We have become dependent on the notion that science and technology (S&T) have created our comfort and health.



Yes, S&T have brought forth wonderful tools ... but we now need human consciousness to use these tools wisely.



... agree, for the sake of the mainstream, that no attempts have been made to affirm who we are as Mi'kmaq

... so some collaborative co-learning is required to truly involve everyone's Two Eyes

... so our actions today do not cause negative results tomorrow

We must dispel this crazy notion that our Two-Eyed Seeing actions today will bring forth immediate, big results. Yes, they will affect us ... but it is the future generations we must care most about.

With S&T tools and the knowledge our ancestors left us ... we can equal and surpass current economic development models ... to ensure a balance among economy, conservation, environment, and culture.



We can, through this way, encourage people to live the responsibilities we have been given.



Can we
fathom how
our way of
life would be
... if we
could really
humble
ourselves to
truly work
together for
the benefit
of all?

**The
*Myth of
False Security*
has caused so
much division,
dissent, and lack
of helping each
other.**

**We are imprisoned
by this human-
made creation.**



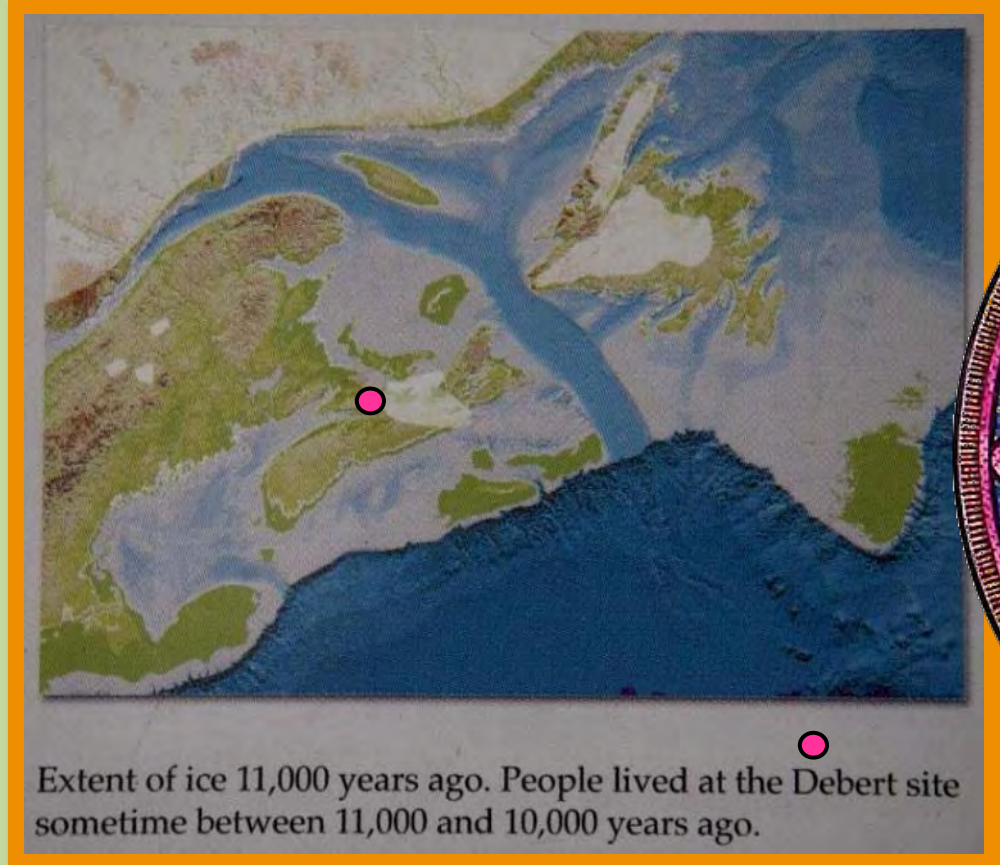
Is this all just philosophy?

How often do we hear anything good from the media? Two-Eyed Seeing is not going to be salvation but rather through these things termed “philosophy” ...

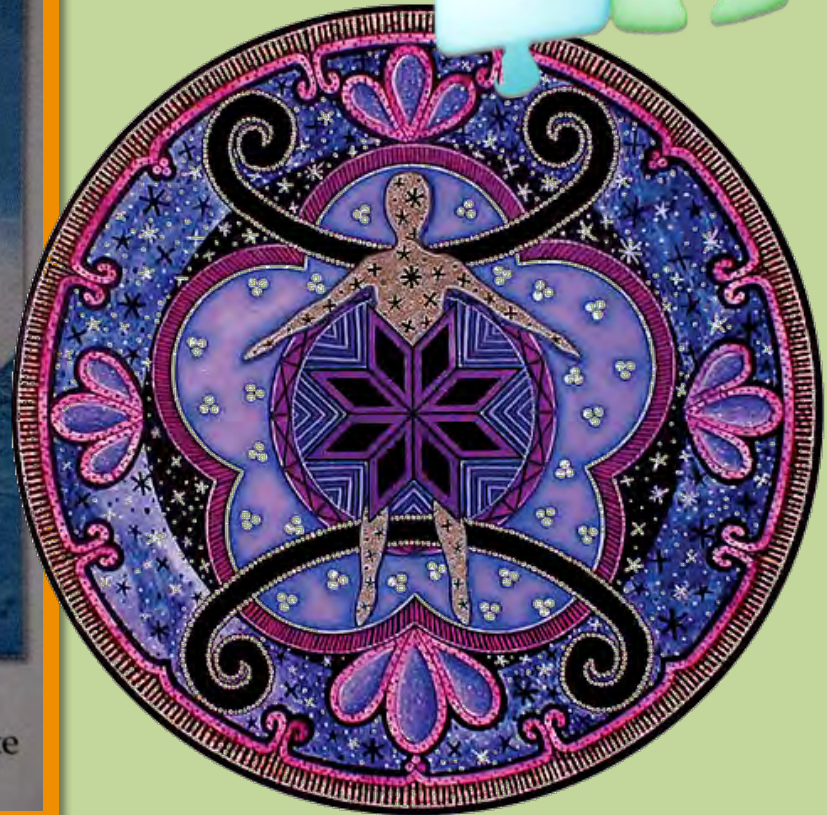


... if only we would spend a few moments to determine if there are possibilities for change ... to hear the stories from cultures other than our own.

This is living knowledge.
“Principle for Humility” is based on
Lnu’k knowledge that has been
evolving for the past 10,000 years.



Extent of ice 11,000 years ago. People lived at the Debert site
sometime between 11,000 and 10,000 years ago.



**It is not
enough to go
through life
with one
perspective;
we must
embrace
all the tools
we have ...**



Consciousness of Knowing



artist Basma Kavanagh

*... especially
our inter-
dependence
on each other and
on Mother Earth*



**All people must learn
“Two-Eyed Seeing”
so that knowledge of the physical
is not separated from
wisdom of the spiritual.**

ECONOMIC DEVELOPMENT:

transform the concept ...

to mean to try:

**... to balance economic interests
with those of
conservation,
environment,
and culture**

**... to ensure
no project will
degrade our
Earth Mother**



ECONOMIC DEVELOPMENT:

Our language is the key to how our actions are going to unfold. Each word is much deeper than only taking care of an object. Animacy brings personal connection ... such that actions fit actions (everything is in the picture).



EXAMPLES

1) pekajo'tmnej = consider all aspects ... *action is harmonious*

2) wulo'tmnej = love some one ... *action is care*

3) sespite'tmnej = worry about what you do ... *action is guided*





Wela'liog
Thank you





Canada Research
Chairs

Chaires de recherche
du Canada

Canada



Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada

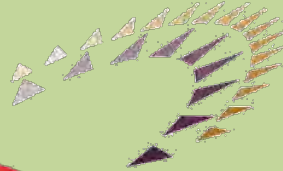
Canada

Thank you / Wela'liog

IAPH



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



**NSERC
CRSNG**

Canada Foundation
for Innovation

Fondation canadienne
pour l'innovation



Mi'kmawey Debert



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.

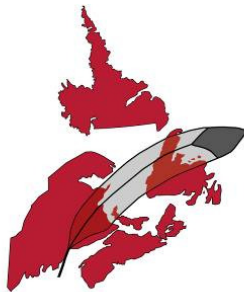


**The Atlantic Aboriginal Economic Development
Integrated Research Program, AAEDIRP**

MAW-LUKUTINEJ * MAWOLUHKHOTINE
MAMU UITSHETESIMETUTAU * SULIAKAKATIGELAUTTA

*"LET'S WORK TOGETHER": A CONFERENCE ON CREATING MEANINGFUL & SUSTAINABLE
EMPLOYMENT FOR ATLANTIC ABORIGINAL PEOPLE*

FEBRUARY 16 - 18, 2010, HALIFAX, DARTMOUTH HOLIDAY INN



**ATLANTIC POLICY CONGRESS
OF FIRST NATION CHIEFS
SECRETARIAT**



**Affaires indiennes
et du Nord Canada**

**Indian and Northern
Affairs Canada**

NOVA SCOTIA
Aboriginal Affairs



**Atlantic Canada
Opportunities
Agency**

**Agence de
promotion économique
du Canada atlantique**

Canada

DRAFT CONFERENCE AGENDA

Day 1: Tuesday, February 16th, 2010		
TIME	DARTMOUTH HOLIDAY INN HARBOURVIEW	LOCATION
1:00 - 5:00pm	REGISTRATION AND BOOTH SET UP	City Terrace
3:30 - 5:00pm	<p>OPENING CEREMONY Master of Ceremonies: AFN Regional Chief NB/PEI Roger Augustine & AFN Regional Chief NS/NF Rick Simon Opening Prayer: Keptin John Joe Sark Welcome Remarks: APCFNC Co-Chair, Chief Lawrence Paul, Millbrook First Nation Special Presentation: In Our Languages: Maw-Lukutinej * Mawoluhkhotine * Mamu Uitshetesimetutau * Suliakakatigelautta Opening Remarks:</p> <ul style="list-style-type: none"> • ACOA Representative - TBD • Honourable Percy Paris, Minister of Economic and Rural Development and Department of Tourism, Culture, and Heritage, Province of Nova Scotia • APCFNC Co-Chair, Chief Noah Augustine 	Lake City Ballroom
6:00 - 9:00 pm	<p>REGISTRATION WELCOME RECEPTION Master of Ceremonies: AFN Regional Chief NB/PEI Roger Augustine & AFN Regional Chief NS/NF Rick Simon Welcoming Remarks: John G. Paul, Executive Director, APCFNC, AAEDIRP Aboriginal Co-Chair Key Note Address: "Building a Strong Aboriginal Workforce"</p> <ul style="list-style-type: none"> • Theresa Hollett, Impact and Benefit Agreement Coordinator, Nunatsiavut Government, Department of Land and Natural Resources <p>"Using What We Have Learned from our Ancestors to Ensure a Better Future for our People"</p> <ul style="list-style-type: none"> • Chief Mi'sel Joe, Miawpukek (Conne River) First Nation 	Lake City Ballroom

Day 2: Wednesday, February 17th, 2010		
TIME	DARTMOUTH HOLIDAY INN HARBOURVIEW	LOCATION
7:30 - 8:45 am	BREAKFAST	Lake City Ballroom
8:00 am	REGISTRATION AND BOOTHS	City Terrace
9:00 - 9:15am	Opening Prayer: Introduction of Session Theme: AFN Regional Chief NB/PEI Roger Augustine & AFN Regional Chief NS/NF Rick Simon	Lake City Ballroom
9:15 - 9:50am	PLENARY SESSION <i>“Developing Sustainable Community Economic & Social Development”</i> <ul style="list-style-type: none"> Gerard Joe, Director of Economic Development, Miawpukek First Nation <i>“Two Eyed Seeing: Taking Down the Boundaries between Mi’kmaq Traditional Knowledge and the Mainstream”</i> <ul style="list-style-type: none"> Albert Marshall, Elder and HonDLitt, Eskasoni First Nation and Cheryl Bartlett, Canada Research Chair in Integrative Science, Cape Breton University 	Lake City Ballroom
9:50 - 10:30am		
10:30 -10:45am	BREAK	Change into 3
10:45 - 11:20am	<i>“The Michelin Tire/Aboriginal Workforce Participation Initiative - Partnering for Progress”</i> <ul style="list-style-type: none"> Jim Morrison, Human Resources Manager, Michelin North America Inc. and Manson Gloade, Head of Aboriginal Initiatives, Government Relations, Indian and Northern Affairs Canada <i>“AAEDIRP: Assessing the Effectiveness of Labour Force Participation Strategies”</i> <ul style="list-style-type: none"> Lori Ann Roness, Lori Ann Roness Consulting and Mary Collier, Potlotek First Nation, Certified Aboriginal Financial Manager, BBA, Business Technology Diploma 	Section 1
11:20 - 11:55am		
10:45 - 11:20am	<i>“AAEDIRP: A Study of the Atlantic Aboriginal Post-Secondary Labour Force”</i> <ul style="list-style-type: none"> Pat Sark, Oromocto First Nation, First Nation Education Initiatives; David Bruce, Director of Rural and Small Town Programme, Mount Allison University <i>“Aboriginal Health Human Resources Initiative”</i> <ul style="list-style-type: none"> Joan Stevens, Aboriginal Health Human Resources Initiative Coordinator, Atlantic Policy Congress of First Nations Chiefs Secretariat and Kara Paul, Aboriginal Health Sciences Initiative Coordinator, Dalhousie University 	Section 2
11:20 - 11:55am		
10:45 - 11:20am	<i>“Melknaq - A Mi’kmaq-University Partnership based on Relentless Spiritedness”</i> <ul style="list-style-type: none"> John J. Paul, Director of Program Services, Mi’kmaq Kina’matnewey and Jeff Orr, Dean, Faculty of Education, St. Francis Xavier University <i>“Atlantic Provinces Community Colleges Initiatives”</i> <ul style="list-style-type: none"> Kevin Henderson, Academic Chair Oceans, Nova Scotia Community College, Ian Wentzell, Senior Fisheries Advisor, APCFNC College of the North Atlantic, TBD 	Section 3
11:20 - 11:55am		
12:00 - 1:00pm	LUNCH Keynote Address: <i>“ The Creation of Minigoo Fisheries”</i>	(Change room back) Lake City

	<ul style="list-style-type: none"> Chief Darlene Bernard, Lennox Island First Nation 	Ballroom
1:10 - 1:25pm	Introduction of Session Theme: AFN Regional Chief NB/PEI Roger Augustine & AFN Regional Chief NS/NF Rick Simon	
1:25 - 2:00pm	PLENARY PRESENTATIONS <i>“A Collaborative Approach to Community Based Economic Development: The Unama’ki Model”</i> <ul style="list-style-type: none"> Dan Christmas, Chair, Unama’ki Economic Benefits Office, and Robert Bernard, Procurement-Community Business Liaison Officer, Unama’ki Economic Benefits Office 	
2:00 pm - 2:35	<i>“Joint Economic Development Initiative(JEDI) and Aboriginal Workforce Development of New Brunswick Inc. (AWDI)”</i> <ul style="list-style-type: none"> Alex Dedam, Aboriginal JEDI Co-Chair TBD Karen LeBlanc, Executive Director 	
2:35 - 2:50 pm	BREAK	Change into 3 sections
2:50 - 3:25pm	<i>“Aboriginal Labour Market Initiatives in New Brunswick”</i> <ul style="list-style-type: none"> Rod Clark, Program Consultant, Service Canada 	Section 1
3:25 - 4:05pm	<i>“Joint Venture Business Opportunity with Ocean Spray”</i> <ul style="list-style-type: none"> Stuart C.B. Gilby, Associate Lawyer, Burchell Hayman Paris and TBD 	
2:50 - 3:25pm	<i>“Aboriginal Participation in the Nova Scotia Labour Market”</i> <ul style="list-style-type: none"> Paula Demone, Manager, Partnership Development & Coordination, Labour Market Partnerships Division, Nova Scotia Department of Labour and Workforce Development 	Section 2
3:25 - 4:05pm	<i>“ Mi’kmaq Labour Market Strategy’s Scan of Mi’kmaq Labour Market Research Literature”</i> <ul style="list-style-type: none"> Dawn McDonald, Provincial Labour Market Strategy Coordinator, The Confederacy of Mainland Mi’kmaq; Trudy Sable, Director, Office of Aboriginal and Northern Research Gorsebrook Research Institute, Saint Mary’s University; David Sable, Gorsebrook Research Institute Project Consultant 	
2:50 - 3:25pm	<i>“Millbrook First Nation”</i> <ul style="list-style-type: none"> Lloyd Johnson, Economic Development Officer, Millbrook First Nation 	Section 3
3:25 - 4:05pm	<i>“AAEDIRP: Examining Business Partnership Arrangements between Aboriginal and Non-Aboriginal Businesses”</i> <ul style="list-style-type: none"> Lori Ann Roness, Lori Ann Roness Consulting and Mary Collier, Potlotek First Nation, Certified Aboriginal Financial Manager, BBA, Business Technology Diploma 	
6:00 - 9:00pm	BANQUET Keynote Speakers: Title - TBD <ul style="list-style-type: none"> Paul Rich, CEO, Innu Development Limited Partnership <i>“A Fair Job for Everyone”</i> <ul style="list-style-type: none"> Dan Christmas, Membertou Senior Advisor Showing of <i>“Experienced, Capable, Ready”</i> , A Documentary on the Sydney Tar Ponds Clean Up Project	Lake City Ballroom

Day 3: Thursday, February 18th, 2010		
TIME	DARTMOUTH HOLIDAY INN HARBOURVIEW	LOCATION
7:30 - 8:45am	BREAKFAST Introduction of Group Discussions and Session Theme	Lake City Ballroom
8:45 – 9:00pm	Break	Change room into 3 sections
9:00 - 12:00pm	Booths and Poster Sessions	City Terrace
9:00 - 10:30am	A PROACTIVE VISION FOR MOVING FORWARD Group 1 Facilitated Circle/Discussion Group 2 Facilitated Circle/Discussion Group 3 Facilitated Circle/Discussion	Section 1 Section 2 Section 3
10:30 - 10:45am	BREAK	Change back room
10:45 am - 12:00 pm	Group Reports and Conference Wrap-Up: AFN Regional Chief NB/PEI Roger Augustine & AFN Regional Chief NS/NF Rick Simon Closing Prayer:	Lake City Ballroom
12:00 - 1:00 pm	LUNCH Thank you to the following organizations for setting up BOOTHS: <ul style="list-style-type: none"> • Mi'kmaq Maliseet Atlantic Youth Council, (MMAYC) - Ashley Julian, Youth Coordinator, APCFNC & Denny Issac, MMAYC Representative • Aboriginal Health Human Resource Initiative (AHHRI) - Kara Paul, Aboriginal Health Sciences Initiative Coordinator & Shelly Young, Aboriginal Health Sciences Initiative Outreach Coordinator • Unama'ki Economic Benefits Office - Robert Bernard, Procurement-Community Business Liaison Officer & Alyssa Jeddore, Training Support Job Coach Officer • Union of New Brunswick Indians - Ellen Bubar • Ulnooweg Development Group Inc. - Joe Augustine & Mike Tubrett, Commercial Account Managers • Atlantic Aboriginal Economic Developers Network (AAEDN), Louis Joe Bernard, AAEDN Co-Chair, Union of Nova Scotia Indians 	Lake City Ballroom