

# TWO-EYED SEEING ETUAPTUMUK

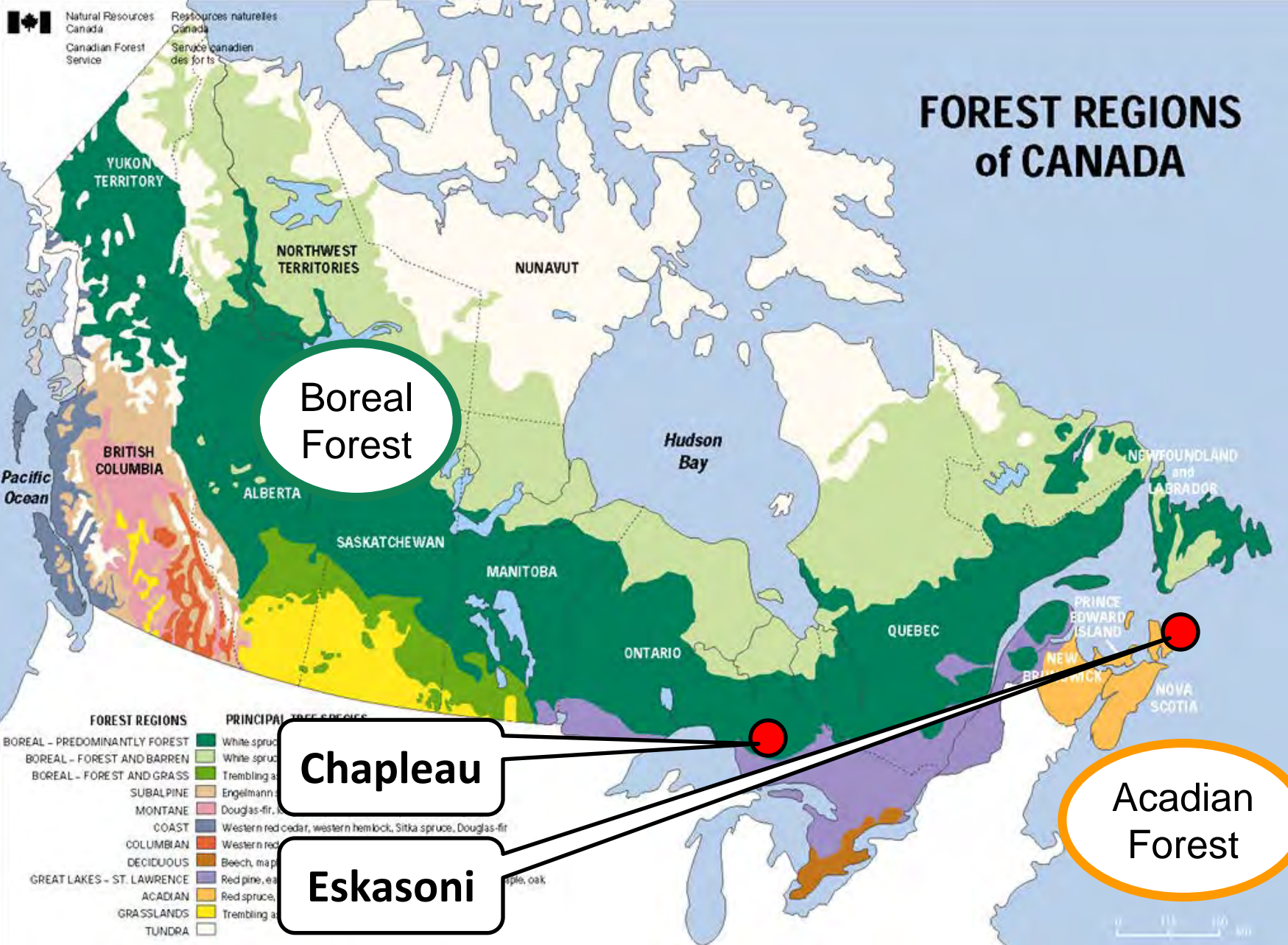
Mi'kmaw Traditional Knowledge

**Murdena Marshall  
and  
Albert Marshall,  
Elders  
and  
Honorary Doctorates,  
Eskasoni community,  
Mi'kmaw Nation**



*presentation for Chapleau First Nation; 13-17 February 2012*

# FOREST REGIONS of CANADA





Acadian  
Forest

A photograph of a dense forest of evergreen trees, likely spruce or fir, shrouded in a thick mist or fog. The trees are dark green and densely packed, with the fog creating a soft, ethereal atmosphere. The image is framed by a decorative border with a repeating scrollwork pattern at the top and bottom. In the center-left, there is a white oval with a green border containing the text "Boreal Forest".

Boreal  
Forest

## 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  
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*HERB HAMMOND*  
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# 2009 BOOK

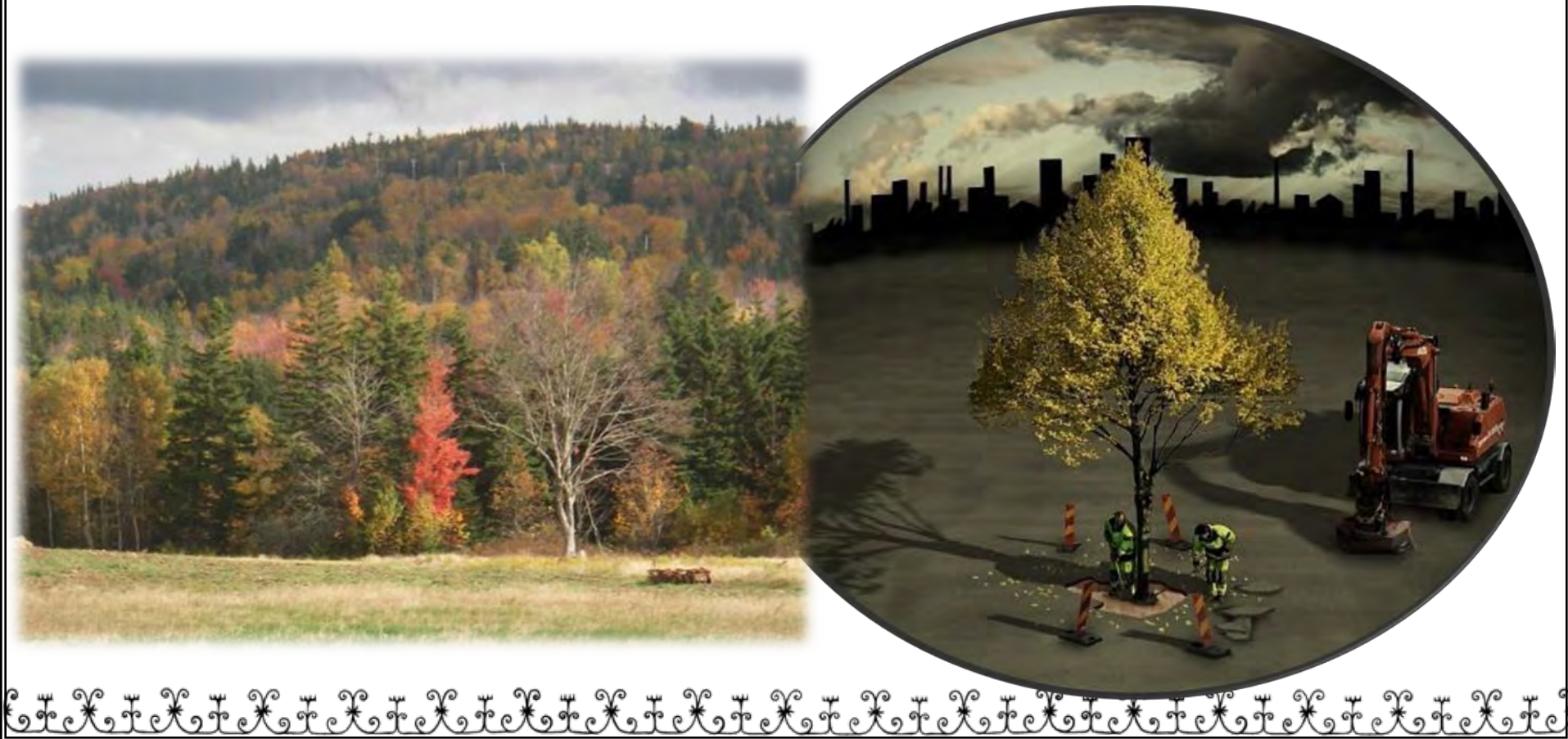
DEDICATION:

**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.**



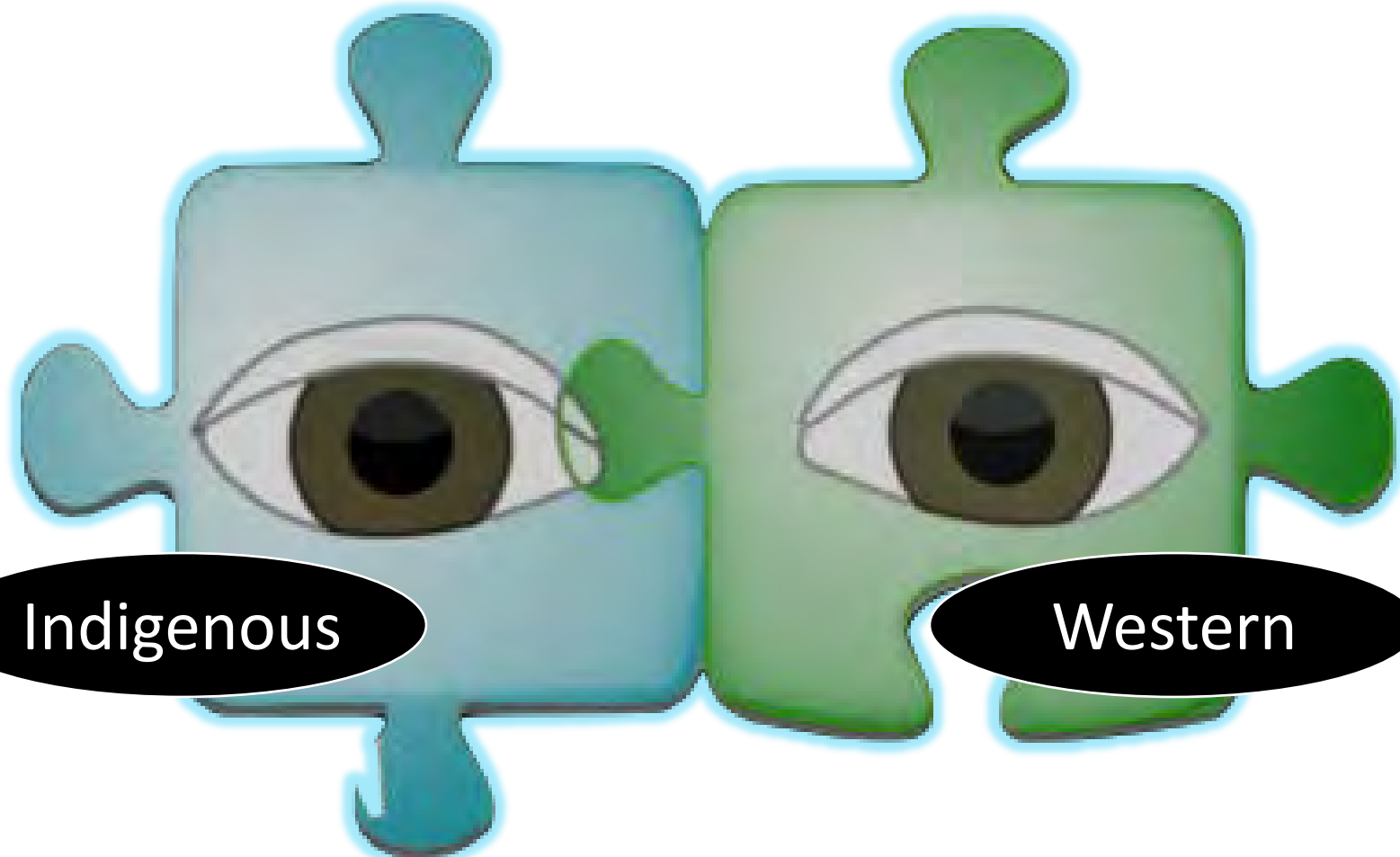


MI'KMA'KI

Native Council of Nova Scotia  
Mi'kmaq Language Program  
Artist: Michael J. Martin



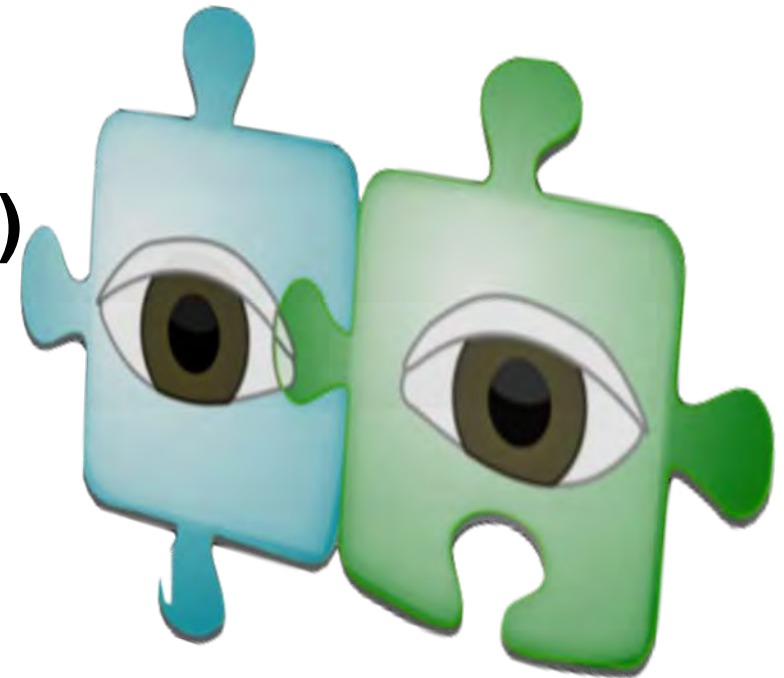
# TWO-EYED SEEING ETUAPTUMUK



# TWO-EYED SEEING ETUAPTUMUK

**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 (mainstream)  
ways of knowing ...**

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

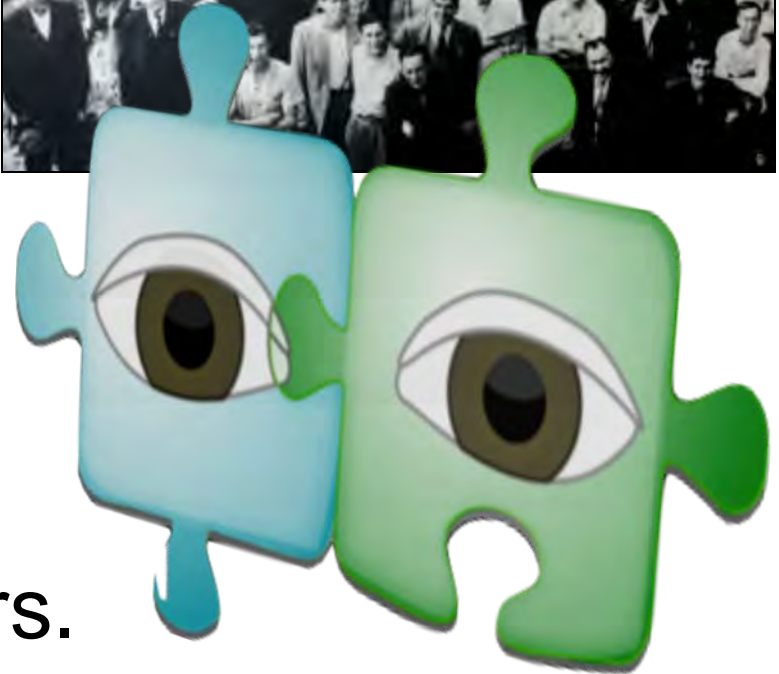


*(Two-Eyed Seeing: a guiding principle)*

# 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 the white man's ways further by blending it with the wisdom of our Ancestors.



Knowledge  
is spirit.

It is a gift,  
passed on  
through  
many people.

We must  
pass it on.



# Ta'ntelo'Iti'k

*how we  
Lnu'k are*



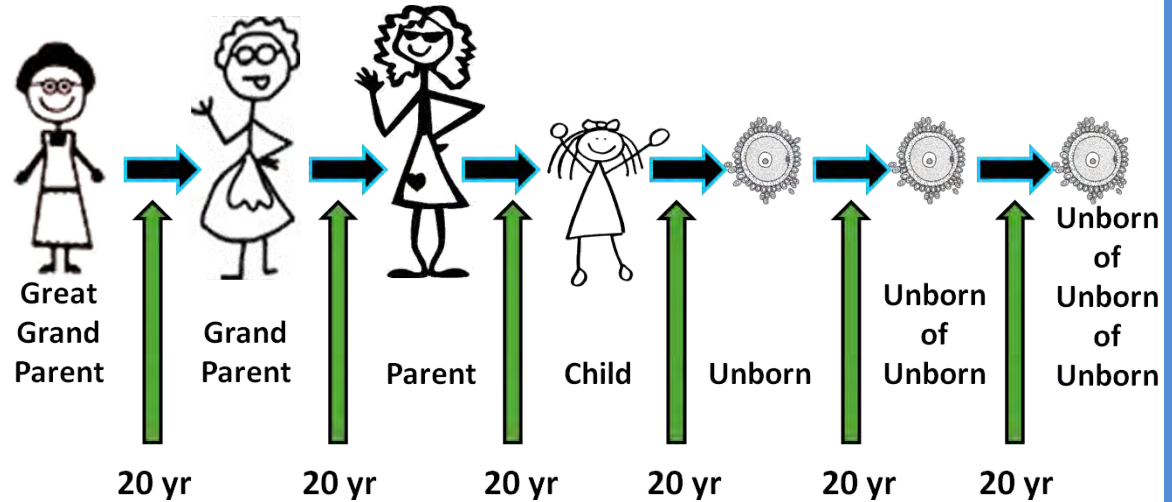
# Ta'ntelo'Iti'k

**Our Mi'kmaw culture is  
built on long term vision  
and our decisions  
were made with the next  
Seven Generations  
in mind.**



# Ta'ntelo'Iti'k

7 X ONE GENERATION  $\approx$  840 years



Seven Generations



# Mi'kmaw Traditional Knowledge

**So this is what we truly believe ...  
this is what reinforces our spiritualities:**

**that no one being is greater  
than the next, that we  
are part and parcel of  
the whole, we are equal,  
and that each one of us has a  
responsibility to the balance  
of the system.**





# Mi'kmaw Traditional Knowledge

## “LIVING KNOWLEDGE”



*image from: Bopp et al. 1984, The Sacred Tree*

*illustration by: Patricia Morris*

# Mi'kmaw Traditional Knowledge

**“LIVING KNOWLEDGE”**

within a worldview in which our

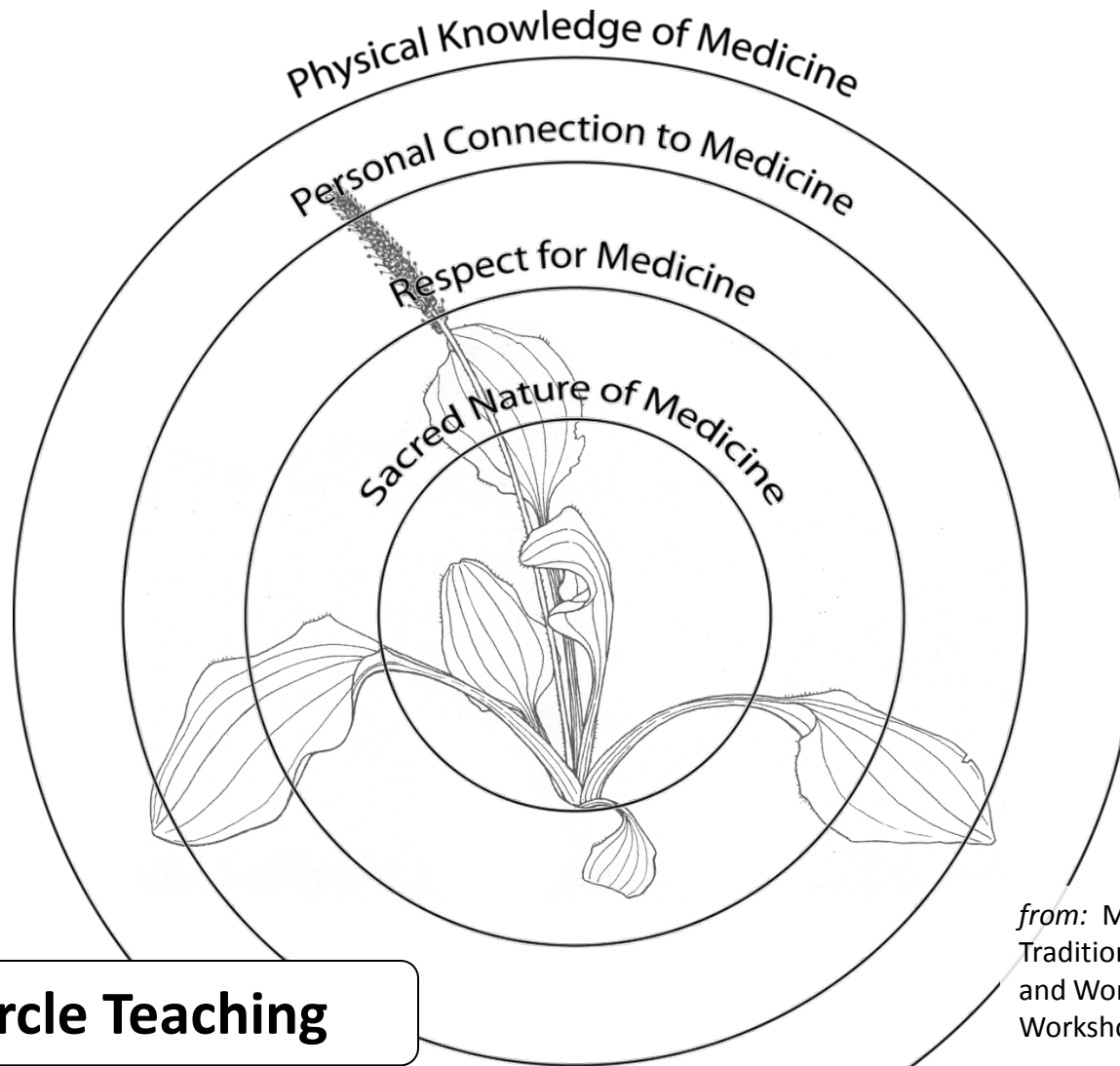
VALUES,  
ACTIONS,  
and  
KNOWLEDGE

... are all towards:

**INTERCONNECTIVENESS**



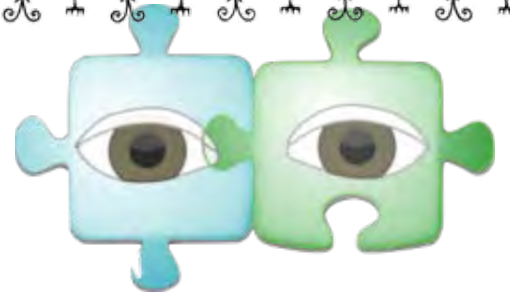
# Mi'kmaw Traditional Knowledge



**Sacred Circle Teaching**

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

**Our language teaches us  
that everything alive is  
both physical and spiritual.**



**The onus is on the person  
to look at our natural  
world with two  
perspectives.**

**Modern science sees  
objects, but our language  
teaches us to see  
subjects.**



**Our Mi'kmaw language is the key to how our actions will 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) and we are always mindful of the ...**

## **First Sacred Gift of Life: LOVE**

### 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*



# Mi'kmaw Traditional Knowledge



Mi'kmaw  
Seven  
Sacred  
Gifts of Life

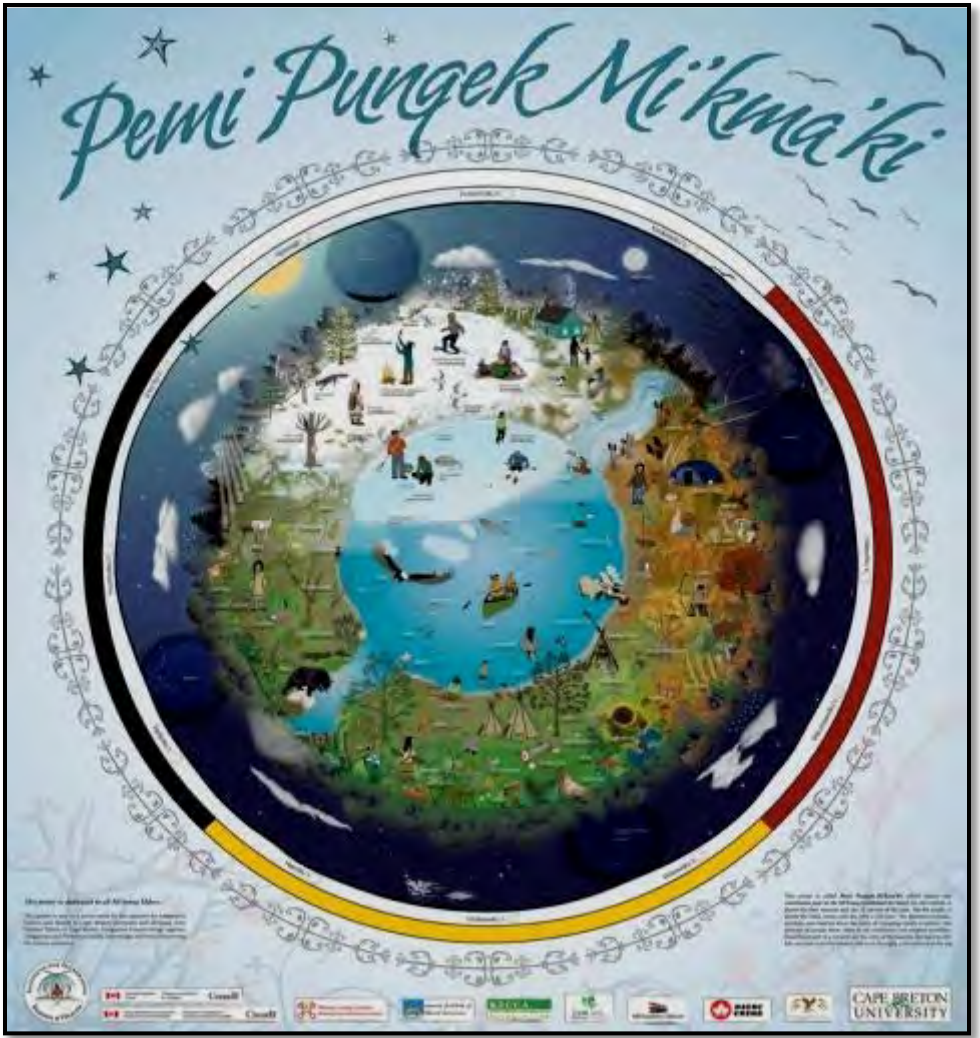
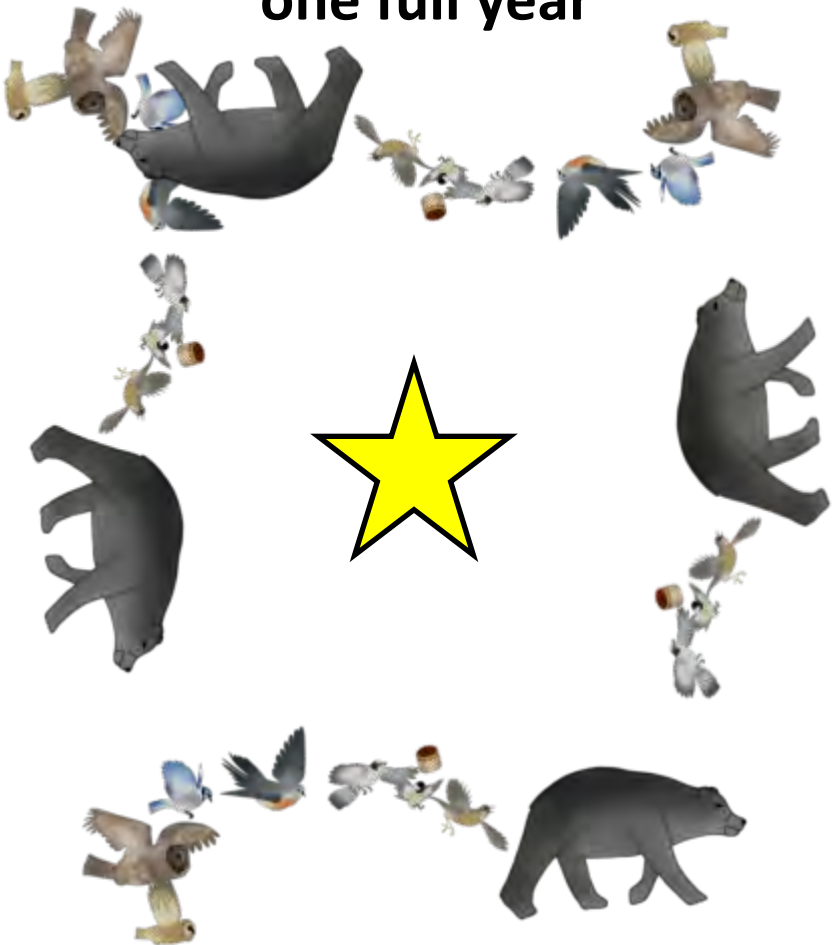
# Mi'kmaw Traditional Knowledge



# Mi'kmaw Traditional Knowledge

## INTERCONNECTIVENESS

one full year

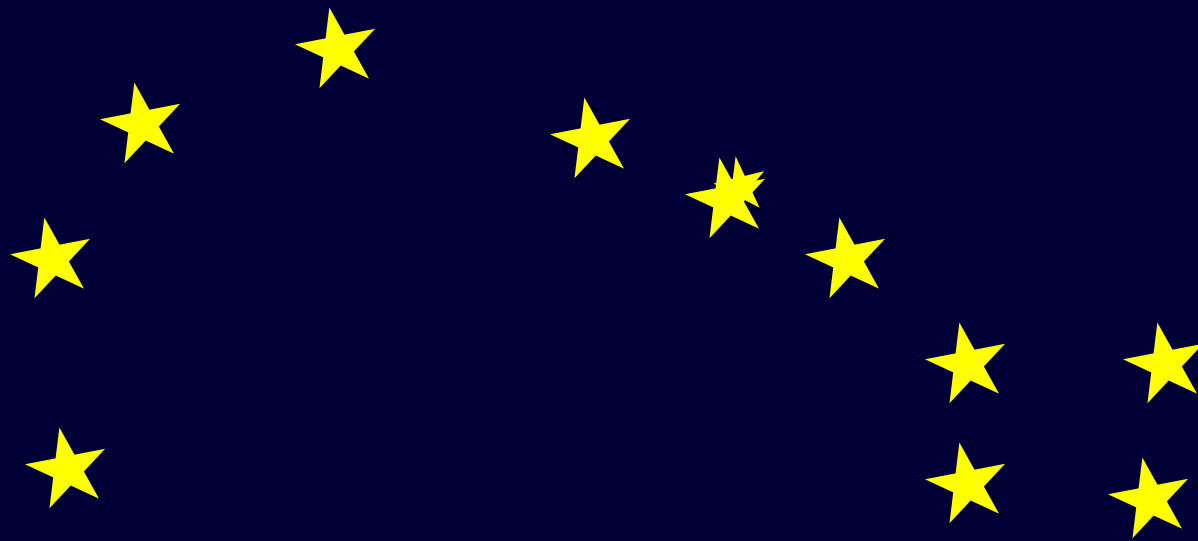




# Mi'kmaw Traditional Knowledge

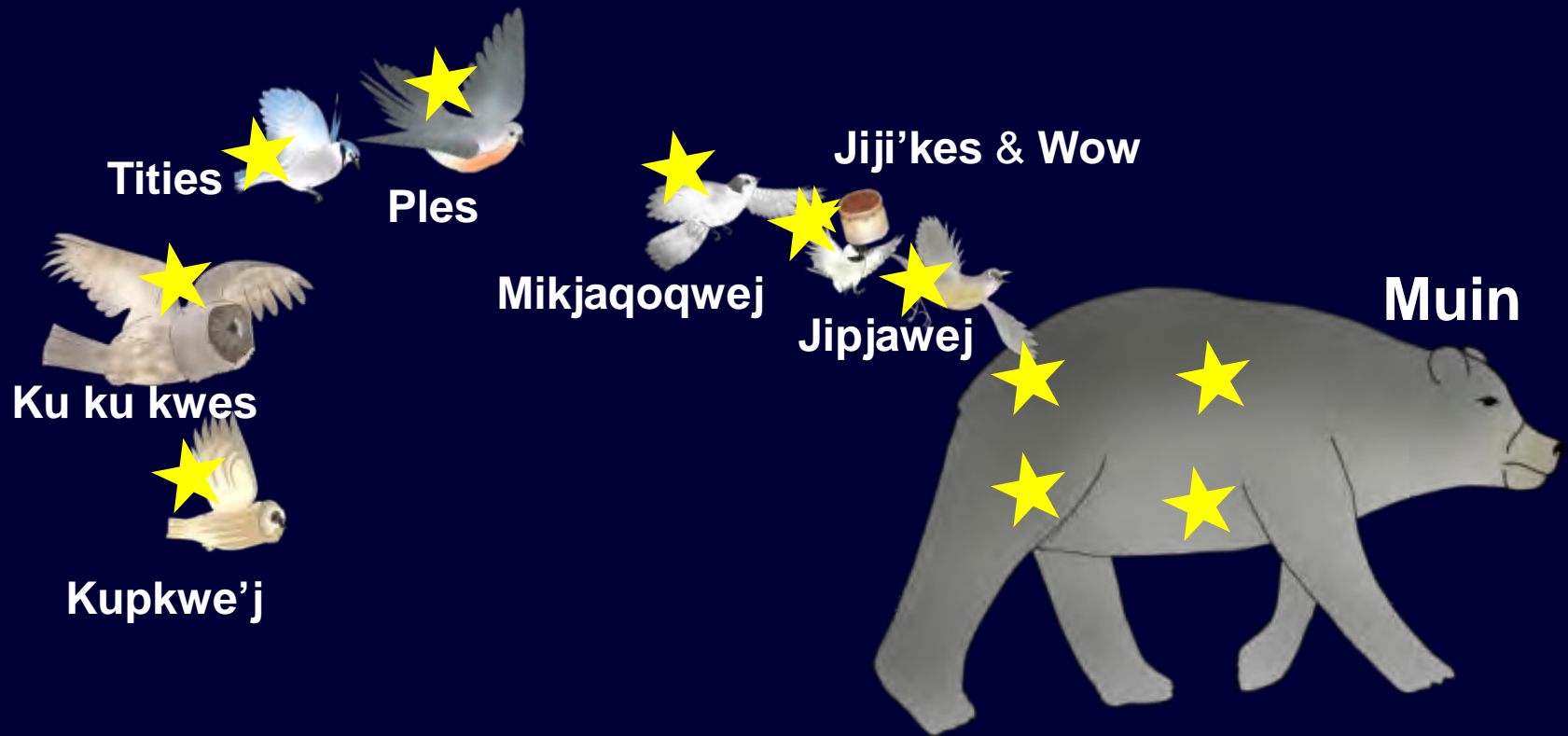
## INTERCONNECTIVENESS





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

Tatapn



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

Winter

Autumn

Spring

Summer

Northern Horizon



# Pemi Pungek Mi'kma'ki

Winter

Autumn

Spring

Summer



This poster is dedicated to all Mi'kmaq Elders.

This poster is one 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 calendar. 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 cycle of changing events in nature. The pictures of people show what is traditional and modern activities. Read this poster in a circle to see the cycle of the seasons. Spring is on the left, summer across the bottom, fall on the right, and winter is at the top.



# Pemi Pungek Mi'kma'ki

Winter

Autumn

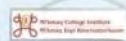
Spring

Summer

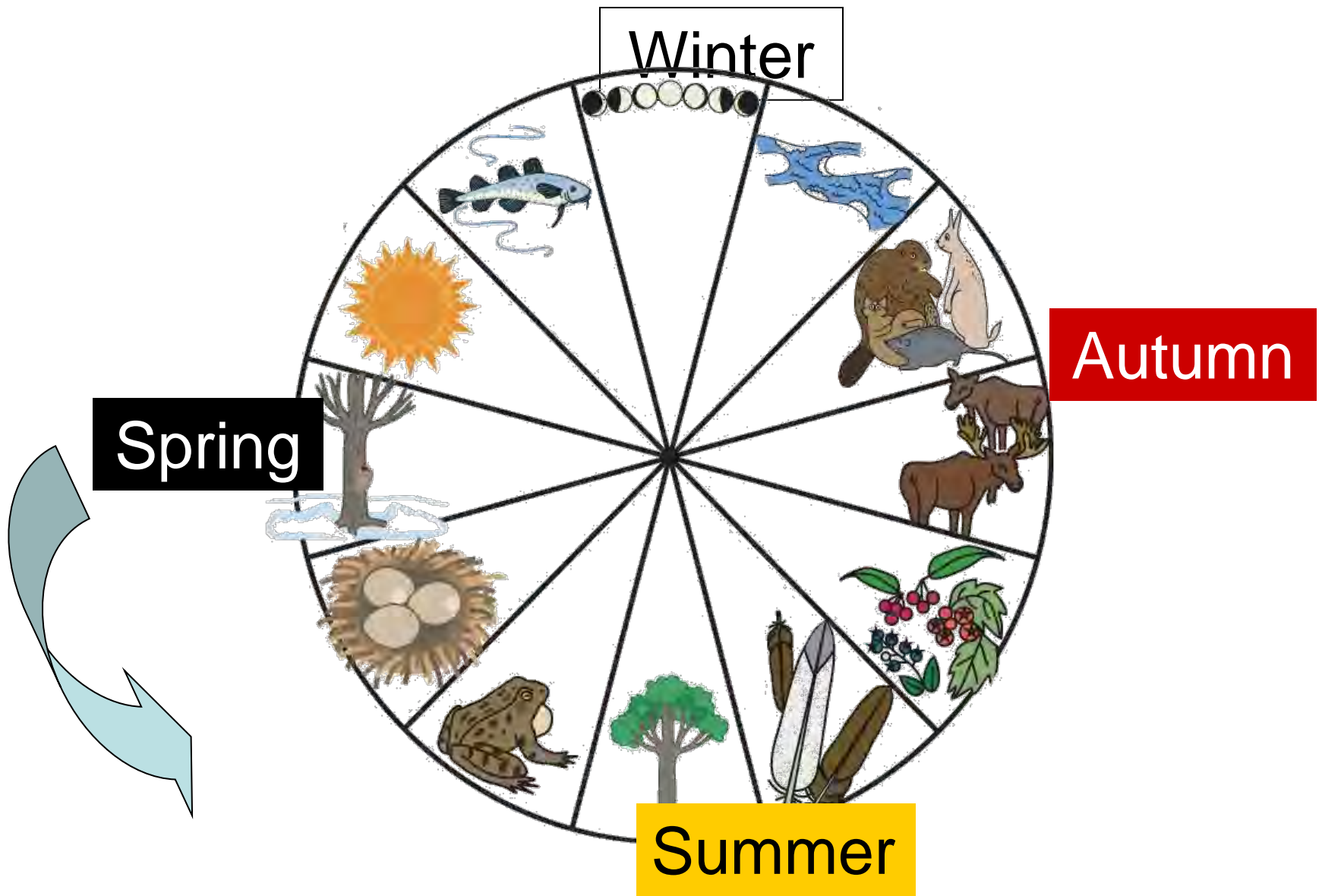
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# Mi'kmaw Months within Today's Four Seasons



# Sacred Interconnectiveness with the Four Directions

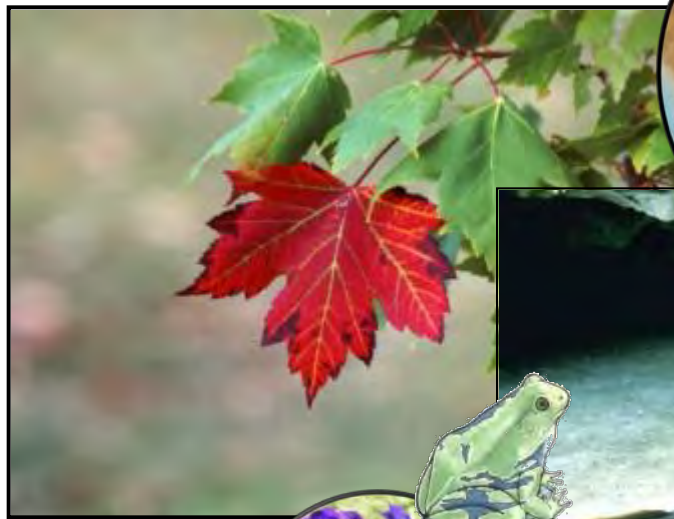
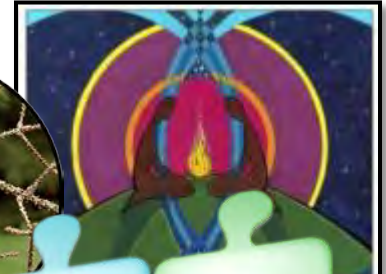
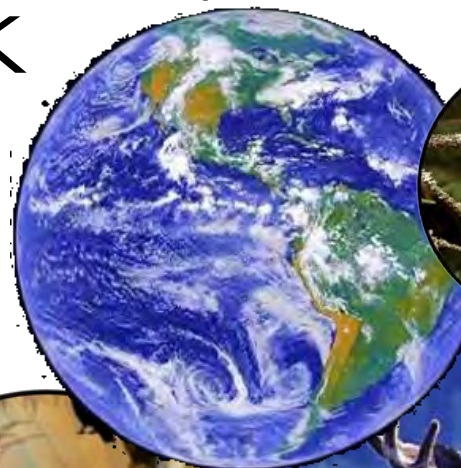


Artist:  
Basma Kavanagh



# Netukulimk

“sustaining ourselves”  
yes ... but really is a  
much richer concept;  
it is holistic.

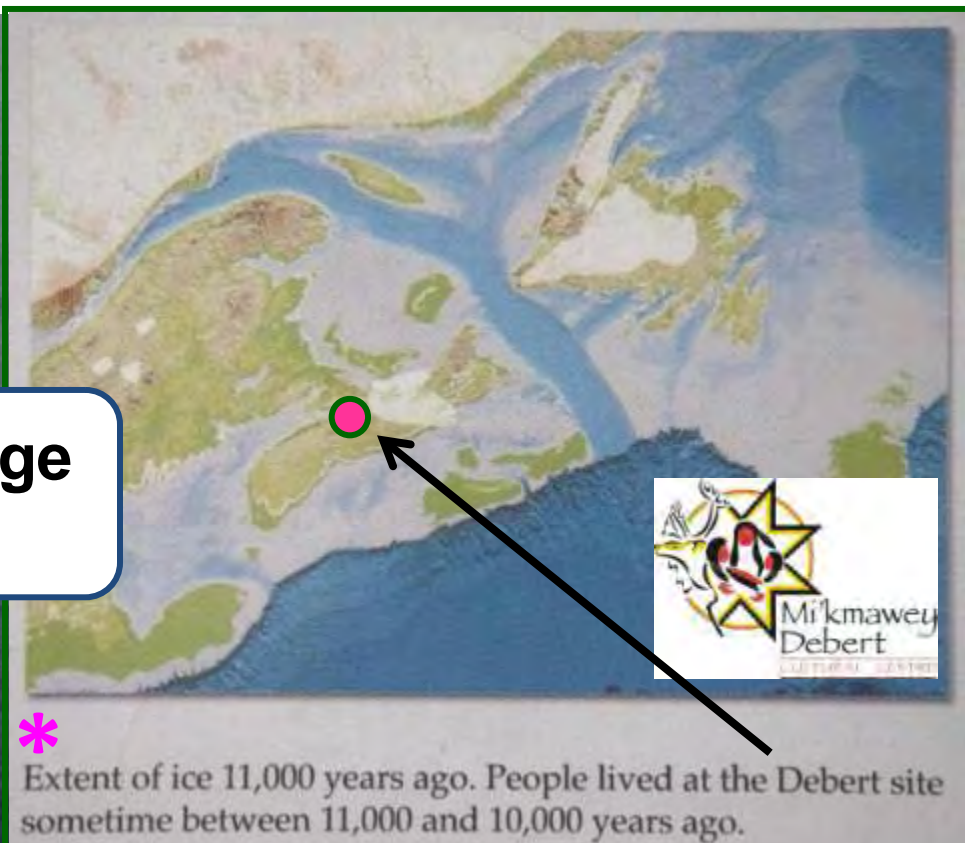


# Netukulimk ... teaches you

It is Living Knowledge and its “Principle for Humility” is based on Lnu’k knowledge ... evolving for 10,000 years.



values, actions, knowledge  
of interconnectiveness



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

\* information source: Signage on Mi'kmawey Debert Interpretive Trail

# Netukulimk ... teaches you



## Co-existence

**“When we look at Creator, if it was meant for me to know everything that I needed to get along, then I would only be one person in the world. Instead, each person is given a skill and develops those skills.”**

**words of Mi'kmaw Elder Albert Marshall**

*from: Master's thesis research “Mi'kmaw traditional knowledge of eels” by Sana Kavanagh*

# Netukulimk ... teaches you



## Inter-dependence

**“If some person is struggling, apply your skills to compensate for that person. Some days I’m down and out ... the community will not let me go hungry.”**

**words of Mi’kmaw Elder Albert Marshall**

*from: Master’s thesis research “Mi’kmaw traditional knowledge of eels” by Sana Kavanagh*

# Netukulimk ... teaches you

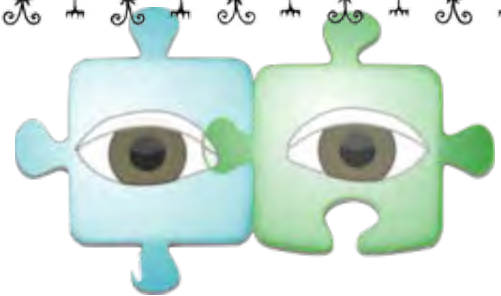


## Community Spirit

**“The sense of community is constantly triggered ... [you’re] fine tuning your skills to live in balance and harmony with others. It’s a sense of community enmeshed in total being.”**

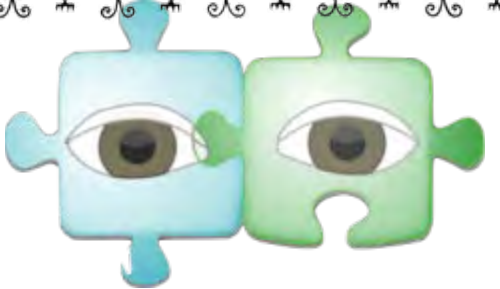
**words of Mi’kmaw Elder Albert Marshall**

*from: Master’s thesis research “Mi’kmaw traditional knowledge of eels” by Sana Kavanagh*



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

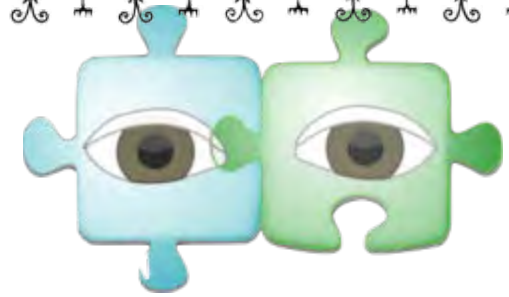
image: [www.blackfootcrossing.ca](http://www.blackfootcrossing.ca)



**Humans possess responsibilities.**  
**Other species possess rights.**

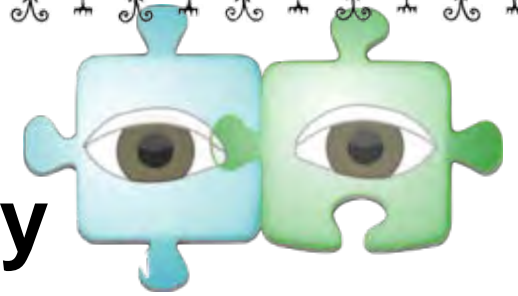


**If people are starving,  
they will not care about  
environmental sustainability ...**



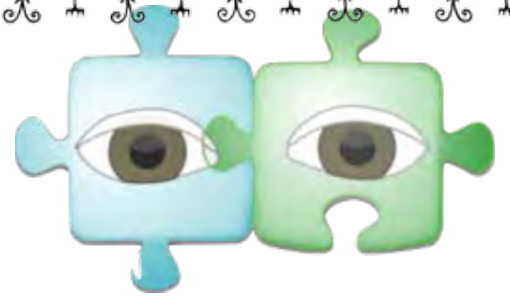


**If pollution exceeds  
the natural cleansing capacity  
of our ecosystems ...**

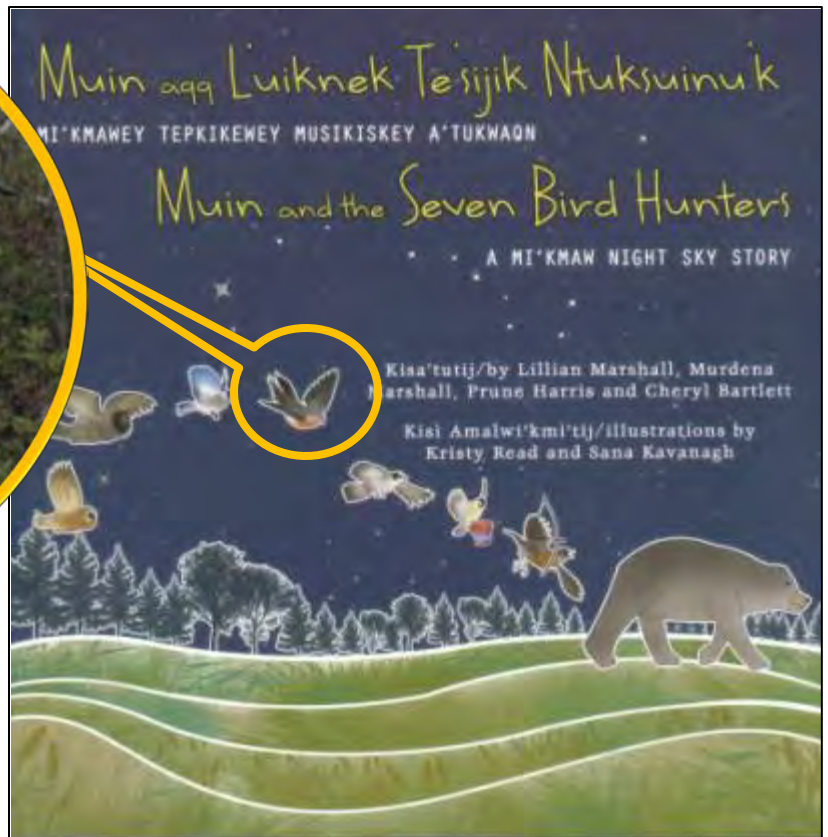


Artist Basma Kavanagh

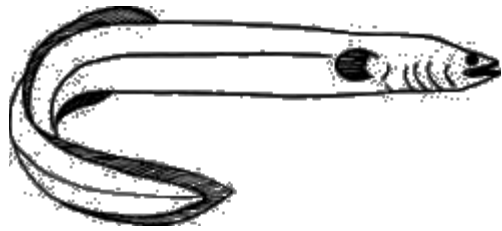
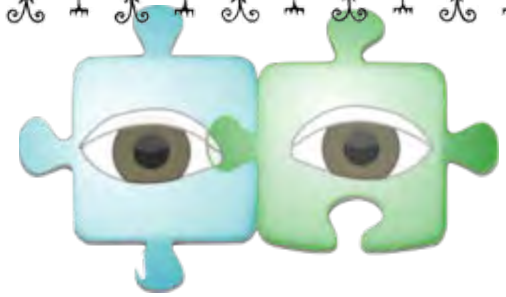
**If species become extinct,  
some of our relations are  
gone forever ...**



**Ples  
(Passenger Pigeon)**



**If species become extinct,  
some of our relations are  
gone forever ...**

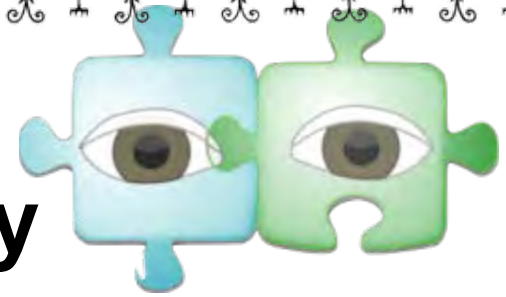


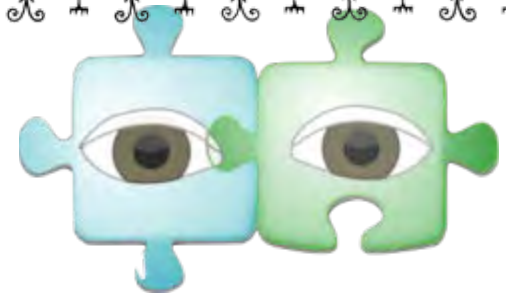
**Eels (Kataq)  
are now a  
*Species  
of Concern.***



Artist Basma Kavanagh

**If consumption of resources exceeds the carrying capacity of our ecosystems ...**

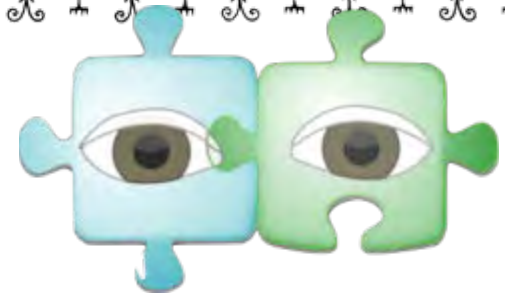




**All these things  
that Creator has  
given us are  
sustenance in  
both the physical  
and spiritual  
sense.**

**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.**





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





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

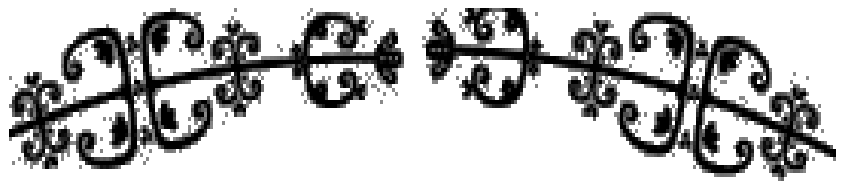
These teachings may not provide benefits in the short term, but by following them we can enjoy the Gifts that Creator has given us and at same time ensure that our Earth Mother is healthy and then humans and all other species will also be healthy. If they are not healthy, then how can we sustain ourselves?



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.**



**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.

# Consciousness of Knowing



artist Basma Kavanagh

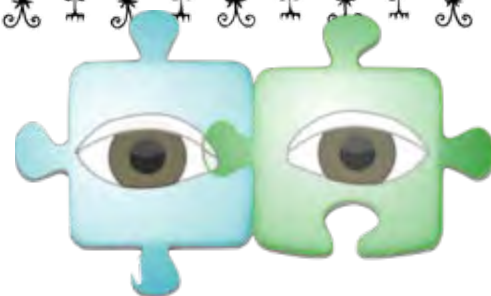
***Co-existence  
Interrelativeness  
Interconnectiveness  
Community Spirit  
... with each other and  
with Mother Earth***

---

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

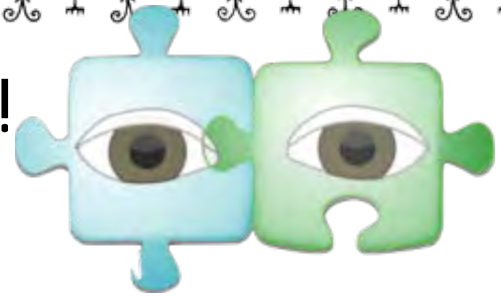


Membertou Trade and Convention Centre; collection of Alex Paul



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?

It's more than "just philosophy"!



We need to engage in  
**CO-LEARNING**

guided by

**TWO-EYED SEEING**

... as a way of meaningfully  
working together





**Wela'lioq**  
**Thank you**

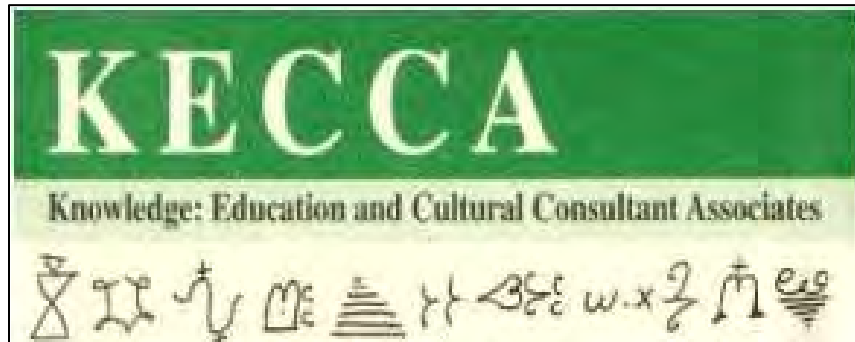
# for additional information:

## **KECCA ... Knowledge: Education and Cultural Consultant Associates**

KECCA is a Mi'kmaw First Nation's community-based entity that provides consulting services with respect to Mi'kmaw Traditional Knowledge.

Services provided are directed towards:

- ensuring accurate interpretation of Mi'kmaw Traditional Knowledge.
- ensuring correct orthography for written Mi'kmaq.
- ensuring protocols for ethical guidance and review via Unama'ki Council of Elders.
- ensuring timely and appropriate consideration for issues related to intellectual property rights.



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for additional information:



<http://www.integrativescience.ca>