

Ms'it No'kmaq — "All my Relations"
... Two-Eyed Seeing exploration ...
 stories – patterns – science – theory

Part 2 (of 4) for MMBSW 3rd year students – St. Thomas University
 19 September 2013, Sackville, NB – Instructor Murray Weeks

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 MBA (in progress)
 CBU, Aboriginal Health Sciences Facilitator

Stories

Let us find ways to share our stories.

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.

(words of Elder Albert Marshall)

TWO-EYED SEEING

... a Guiding Principle for transcultural education & collaboration

LEARN ... to see from one eye with the best in the 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.

(words of Mi'kmaw Elder Albert Marshall)

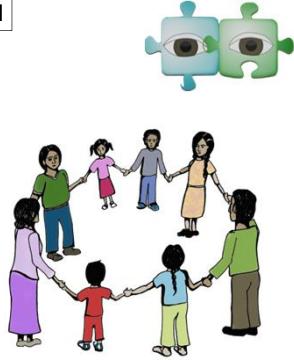
ETUAPTUMUK – TWO-EYED SEEING

Indigenous Western

The phrase "Two-Eyed Seeing" was coined in Fall 2004 by Mi'kmaw Elder Albert Marshall of Eskasoni who indicates that it represents a traditional understanding about the gift of multiple perspectives and that, moreover, this gift is treasured by many Aboriginal peoples. For our current times, Elder Albert explains that Two-Eyed Seeing refers to learning to see from one eye with the strengths of, or the best in, the Indigenous knowledges and ways of knowing, and from the other eye with the strengths of, or the best in, the Western (or mainstream) knowledges and ways of knowing, and to using both these eyes together, for the benefit of all. Thus, Two-Eyed Seeing is a guiding principle that speaks directly to the setting of collaborative, cross-cultural and trans-cultural work; it intentionally seeks to avoid the situation of such work becoming a clash between knowledges, or domination by one worldview, or assimilation by one worldview of the knowledge of another.

Elder Albert Marshall


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



Elder Albert Marshall

Consciousness of Knowing
... our interdependence 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.



artist Basma Kavanagh


Elder Albert Marshall

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

You become a student of life ...

... and you become observant of the natural world

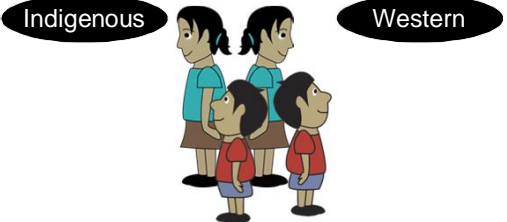
... and realize we humans are part and parcel of the whole.



Elder Albert Marshall **wholistic health**

Today Ō Miq̓maw and other Aboriginal youth are poised on the edge of two worlds.

Indigenous Western




from: "Lifelong Learning: From Youth to Elders" 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
<http://www.integrativescience.ca/abstracts/abstracts%20March%20Albert%20Marshall%20Integrative%20Science%20Two-Eyed%20Seeing%20education%20Aboriginal%20Education.pdf>

Elder Albert Marshall **wholistic health**

Today Ō Miq̓maw and other Aboriginal youth are losing their cultural connections.

Western



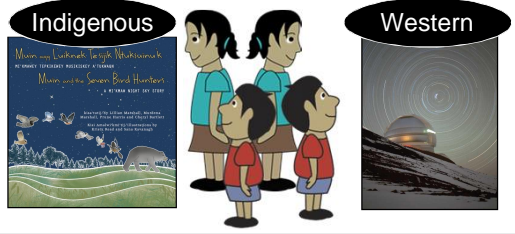
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Elder Albert Marshall **wholistic health**

And, yet ... we know that health (of individuals and communities) and transmission of TK are strongly related.

(additional sources: many other Elders; some academic research, e.g. Chandler and Lalonde 2008)


Indigenous Western



from: "Lifelong Learning: From Youth to Elders" 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
<http://www.integrativescience.ca/abstracts/abstracts%20March%20Albert%20Marshall%20Integrative%20Science%20Two-Eyed%20Seeing%20education%20Aboriginal%20Education.pdf>

Elder Albert Marshall **wholistic health**

When you force people to abandon their ways of knowing, their ways of seeing the world, you literally destroy their spirit and once that spirit is destroyed it is very, very difficult to embrace anything . academically or through sports or through arts or through anything . because that person is never complete. But to create a complete picture of a person, their spirit, their physical being, their emotions, and their intellectual being 6 all have to be intact and work in a very harmonious way.



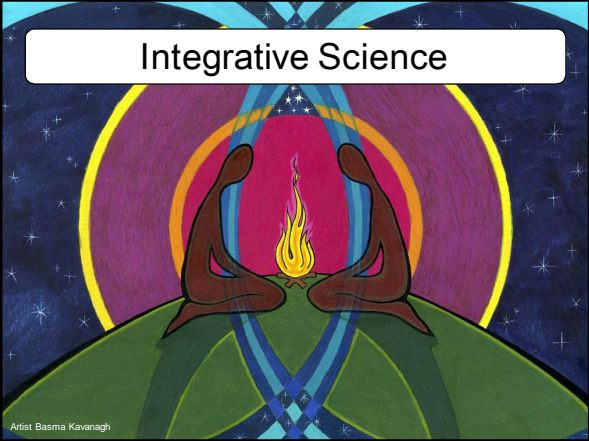
Artist: Gerald Gloade; Millbrook First Nation

from: Bartlett, C., Marshall, M., Marshall, A., and Iwama, M. Integrative Science and Two-Eyed Seeing: Enriching the Discussion Framework for Healthy Communities Chapter 3 in forthcoming book: "Beyond Intractability: convergence and opportunity at the interface of environmental, health and social issues"; edited by: Lars K. Hallstrom, Nicholas Guehnstorf, and Margot Parkes. UBC Press. [http://www.integrativescience.ca/uploads/articles/2012-Bartlett-Marshall-Iwama-Integrative-Science-Two-Eyed-Seeing-enriching-discussion-framework\(authors-draft\).pdf](http://www.integrativescience.ca/uploads/articles/2012-Bartlett-Marshall-Iwama-Integrative-Science-Two-Eyed-Seeing-enriching-discussion-framework(authors-draft).pdf)

And so ... for almost two decades we have been on a **Co-Learning Journey** (wherein we have been our own experimental rats)



Integrative Science



Artist: Basma Kavanagh

Integrative Science

our stories
our sciences
Indigenous our worldviews Western
"bringing our knowledges together"

Artist: Basma Kavanagh

Integrative Science

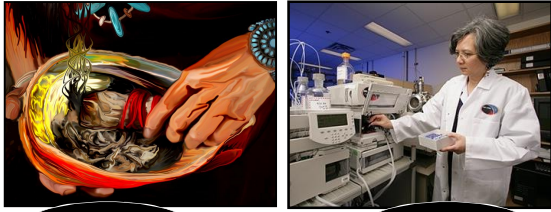
KEY CONCEPTS and ACTIONS

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

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

J. Archibald, 2001, Can. J. Native Ed. 25(1):1-5

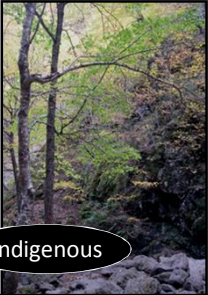
Integrative Science



Indigenous Western

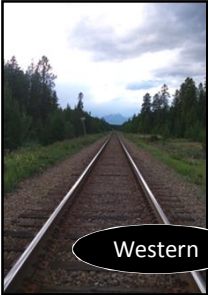
Artist: Gerald Gloade; Millbrook First Nation photo credit: NRC

Integrative Science



Indigenous


towards resonance of understanding within environment



Western

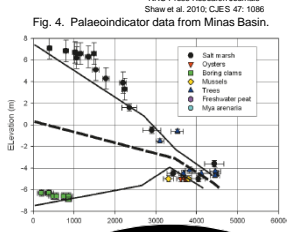
towards construction of understanding of environment

Integrative Science



Indigenous

towards resonance of understanding within environment



Western

towards construction of understanding of environment

NRC Press Research Journals
Shaw et al 2010, CIES 47, 1086
Fig. 4. Palaeoindicator data from Minas Basin.

Msít No'kmaq — "All my Relations"

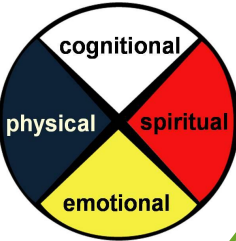
Let us continue exploring:



"All my Relations"

by adding:
the work of
Cindy Blackstock

Msít No'kmaq — "All my Relations"



Relational Worldview Principles

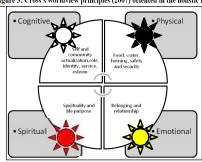
Physical: water, food, shelter, safety and security

Emotional: Belonging and relationship (attachment to family and community)

Spiritual: spirituality and life purpose

Cognitive: self and community actualization, identity, service, esteem

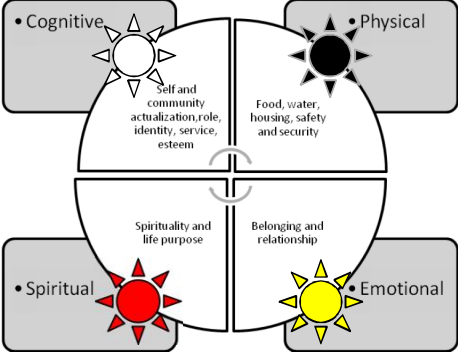
Figure 3: Cross's worldview principles (2007) oriented in the holistic model



The Emergence of the Breath of Life Theory

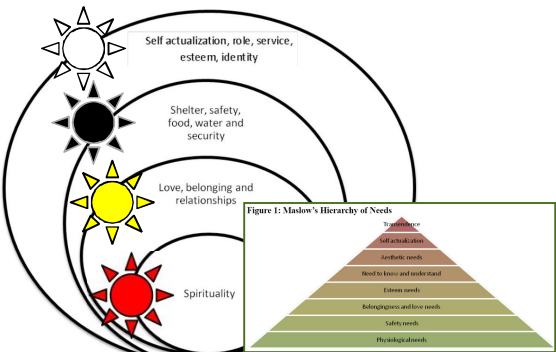
from: Cindy Blackstock 2011; Fig. 4 (in part) and Fig. 3 (small), both with coloured shapes added
Journal of Social Work Values & Ethics, Vol. 8, No. 1 © White Hat Publications

Figure 3: Cross's worldview principles (2007) oriented in the holistic model







from: Cindy Blackstock 2011; Fig. 3 (with coloured shapes added)
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Figure 2: Cross (2007) reinterprets Maslow's hierarchy of needs through Indigenous eyes



from: Cindy Blackstock 2011; Fig. 2 (with correction and coloured shapes added, plus Fig. 1 [small insert])
Journal of Social Work Values & Ethics, Vol. 8, No. 1 © White Hat Publications

Table 1: Contrasting the Determinants of Health with the Relational Worldview Principles

| Holistic Worldview Dimensions of Individual and Collective Wellbeing | Determinants of Health (Public Health Agency of Canada, 2007) | Relational Worldview Principles (Cross, 2007) |
|---------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Physical  | Income and social status Employment and working conditions Physical environments Biology and genetic endowment Health services Gender Health child development Culture* | Food Water Housing Safety Security |
| Emotional  | Social support networks Personal health practices and coping skills* Culture* | Belonging Relationship Esteem* |
| Spiritual  | NOT INCLUDED | Spirituality Life purpose |
| Cognitive  | Education and literacy Personal health practices and coping skills* Culture* | Self actualization Community actualization Role Identity Service Esteem* |

*from: Cindy Blackstock 2011; Table 1 (with coloured shapes added)
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Ms'it No'kmaq — "All my Relations"

Let us take a side step into the world of professional hockey players via a newspaper article from 10 Sept 2013 mentioning:

SPiRiT and a SOCIAL WORKER




<http://www.theglobeandmail.com/sports/hockey/canucks-retreat-to-northern-local-as-quest-for-elusive-cup-begins/article14240332/>
Canucks retreat to northern locale as quest for elusive Cup begins
 David Ebnor; OLD MASSETT, B.C. - The Globe and Mail; Published Tuesday, Sept 10, 2013, 11:09 PM EDT

The pounding of Haida drums, and the rising chorus of chants, reverberated in the confines of the Tluu Xaada Naay Longhouse in the village of Old Massett. It was a traditional song, one of hope, and happiness.

The Longhouse, on Tuesday morning, was a hockey arena in miniature, the Vancouver Canucks at centre stage, Haida dancers and singers cheering . . . on a team that two years ago almost grasped the Stanley Cup and since have churned through a soap opera on ice. It has been a story of wrenching plot twists, punctuated by playoff failures, the arrival of a fierce new head coach, and, above all, the return of a familiar goaltender. So before the NHL preseason begins Wednesday across North America, the Canucks retreated to the north country.

It was a journey to leave the past behind. The Canucks came to a distant corner of Canada, **a wild place where the sense of spirit feels as though it permeates all things, the land, the air and the circling ravens and bald eagles above, the immense sea.** The spirit echoes in the beating of drums and chants.



After ensconcing themselves in a posh fishing lodge on a small nearby island, looking to forge new bonds, the players,

"We all manage here," said retired social worker Crystal Robinson, alongside her 89-year-old mother, Mary Swanson. Hockey is a welcome reprieve. And Robinson was not short on advice for the team. "They need one mind and one spirit," Robinson said. She knows the squandered chance at the Cup in 2011 sits like an anvil. "You've got to reach higher above that. It's about wanting. I know that they'll get there."

Having the history of dumping iron sulphate in the ocean to encourage the growth of plankton, the salmon, their worried scorn, leaving the community riven. "We all manage here," said retired social worker Crystal Robinson, alongside her 89-year-old mother, Mary Swanson. Hockey is a welcome reprieve. And Robinson was not short on advice for the team. "They need one mind and one spirit," Robinson said. She knows the squandered chance at the Cup in 2011 sits like an anvil. "You've got to reach higher above that. It's about wanting. I know that they'll get there." The man to help conjure and corral such a force is himself one who seeks redemption. Tortorella is on his third NHL head coaching job, almost a decade removed from the Stanley Cup and fired from New York, profane entrails in the wake, fights with players and media that left him with the reputation, in his words, of "bast lunatic." His 55th birthday in late June, came the day before the official announcement of his hiring in Vancouver. It is not, precisely, a kinder or gentler John Tortorella . . . but, possibly, one with less-wild bombast. The escape north is the right prelude. "Instead of being in the pressure, in between periods or at practice, it starts off this way," the coach said. "Just so we understand one another a little bit better, as far as the people we are. It was really good. And I'm anxious to get to work."

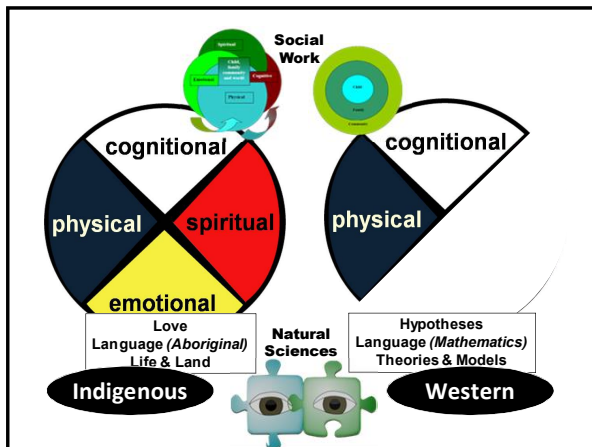
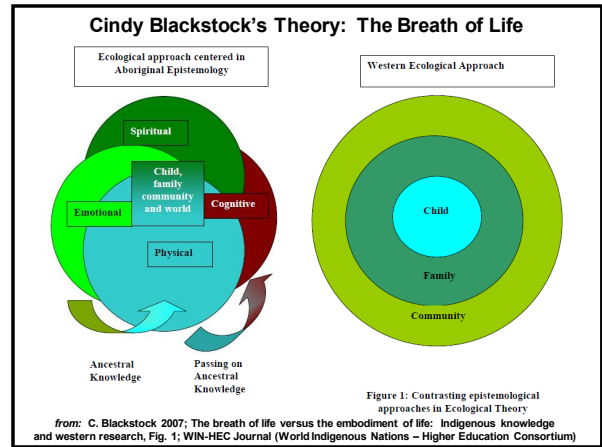
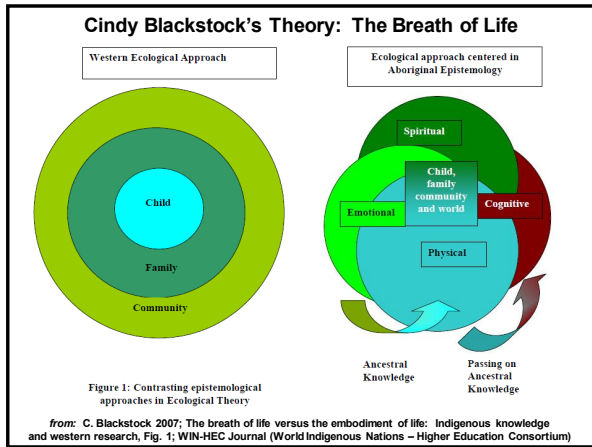
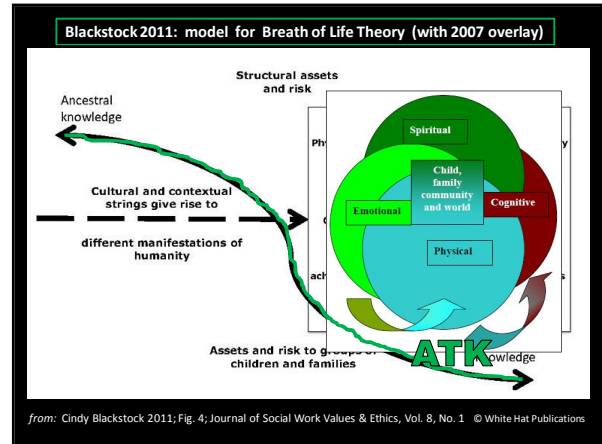
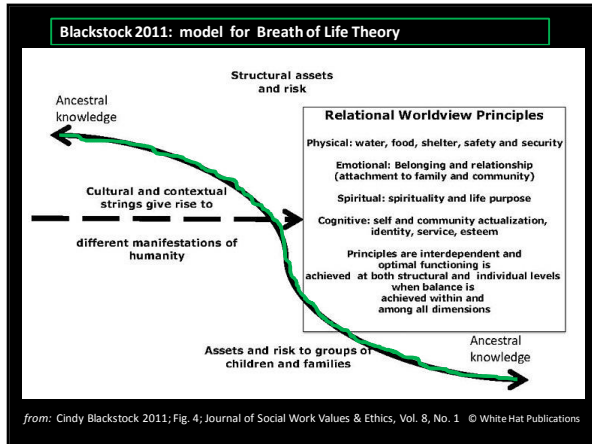
After ensconcing themselves in a posh fishing lodge on a small nearby island, looking to forge new bonds, the players, executive and new coaches, led by the firebrand John Tortorella landed Tuesday to a rapturous welcome in Old Massett. It is a poor village at the tip of the Haida Gwaii archipelago and some 100 kilometres off the northwestern British Columbia mainland. The celebrations shut down the village and neighbouring Massett and the crowd of upwards of 1,000 people numbered more than the population of Old Massett itself. "This place bleeds blue," declared Peter Lantin, president of the Council of the Haida Nation, at longhouse welcome before a community barbecue. "Words can't express how much this means for these islands and our people." For a team that two years ago was by far the best in Canada and near the pinnacle of the NHL, and now finds itself in the position of just another contender, there is the sense that the moment for these Canucks is vanishingly small, if not passed already. The pillars of the team, the Sedin twins, Daniel and Henrik, turn 33 later this month. The goaltender, spurned and returned, Roberto Luongo, is 35 in April. It was Luongo, however, who roused the biggest cheers from the Haida, long belovos of Naaxuus, an emphatic embrace from fans after the grinder he has been through. Vancouver is not where he wanted to be. Luongo had severed himself emotionally. But he is, however, back among friends. And the only thing left to do, in lieu of a future that did not emerge for anybody as desired, is redemption, the long season to unfurl and the 2014 Olympics this winter. What is left behind is "bast stuff." "We're friends, all these guys," said Luongo, a carved Haida necklace on his neck and relaxed after playful games of ball hockey with locals in the gymnasium and table hockey outside, in between dozens of pictures and autographs. "It makes it a lot easier. I just want to play hockey and move on and not worry about that stuff. It's an important season for all of us, as a group, and myself especially." Redemption is the narrative of this place. In the late 19th century, the Haida were nearly demolished by the arrival of Europeans and the diseases of small pox and tuberculosis. Ancient village sites were abandoned and the survivors retreated to and regrouped in Old Massett and, further south, Skidegate. In the century-plus since, as residential schools came close to eradicating the language, and cultural cornerstones such as potlaches were banned, the Haida persevered, and their art became iconic. The struggle goes on. The economy barely exists. Census figures have pegged unemployment at more than 30 per cent among Old Massett's 600 or so residents. Colloquially, the figure cited is more than 50 per cent. A seemingly desperate \$2.5-million project last summer to revive the fishery, by dumping iron sulphate in the ocean to encourage the growth of plankton for salmon, drew worldwide scorn, leaving the community riven. **"We all manage here," said retired social worker Crystal Robinson, alongside her 89-year-old mother, Mary Swanson. Hockey is a welcome reprieve. And Robinson was not short on advice for the team. "They need one mind and one spirit," Robinson said. She knows the squandered chance at the Cup in 2011 sits like an anvil. "You've got to reach higher above that. It's about wanting. I know that they'll get there."** The man to help conjure and corral such a force is himself one who seeks redemption. Tortorella is on his third NHL head coaching job, almost a decade removed from the Stanley Cup and fired from New York, profane entrails in the wake, fights with players and media that left him with the reputation, in his words, of "bast lunatic." His 55th birthday in late June, came the day before the official announcement of his hiring in Vancouver. It is not, precisely, a kinder or gentler John Tortorella . . . but, possibly, one with less-wild bombast. The escape north is the right prelude. "Instead of being in the pressure, in between periods or at practice, it starts off this way," the coach said. "Just so we understand one another a little bit better, as far as the people we are. It was really good. And I'm anxious to get to work."

Ms'it No'kmaq — "All my Relations"

Let us go back briefly to . . . the work of Cindy Blackstock

And then let us add: some of the work of Marie Battiste





Dr. Marie Battiste

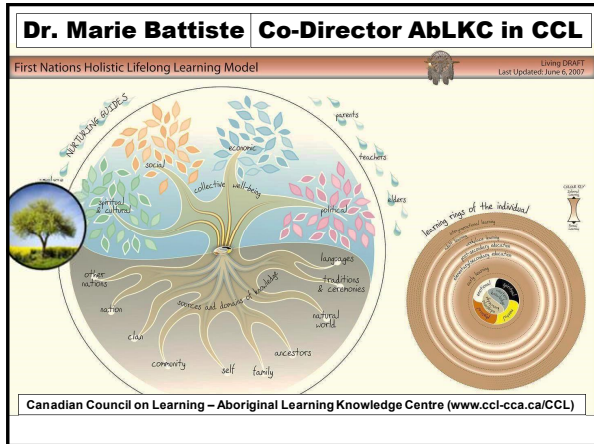
Learning Spirit

- Professor of Educational Foundations, Univ. Saskatchewan
- Potlotek community, Mi'kmaw Nation

article: Living Our Way to New Thinking, 2010
from: Education Canada Vol. 50 (1)
<http://www.cea-ace.ca/sites/cea-ace.ca/files/EdCan-2010-v50-n1-Battiste.pdf>

Learning then, as Aboriginal people have come to know it, is holistic, lifelong, purposeful, experiential, communal, spiritual, and learned within a language and a culture. What guides our learning (beyond family, community, and Elders) is spirit, our own learning spirits who travel with us and guide us along our earth walk, offering us guidance, inspiration, and quiet unrealized potential to be who we are. In Aboriginal thought, the Spirit enters this earth walk with a purpose for being here and with specific gifts for fulfilling that purpose. In effect, the learning Spirit has a Learning Spirit. It has a hunger and a thirst for learning, and along that path it leads us to discern what is useful for us to know and what is not. Our individual gifts for fulfilling our purpose are expressed in ourselves, in our growing talents, and in our emerging or shifting interests. These gifts often manifest themselves in surprise and in joy. That time of learning has often been called a wondrous time and lasts a lifetime.

The use of the word "wondrous" and "time" in this article, provided you purchase the article in "Printed" format, is not a trademark of the Canadian Education Association (cea-ace.ca) 2010. You may not use this work for commercial purposes, for any other medium, or for any other work. Publication ID# 9311317.



Msít No'kmaq – “All my Relations”

Let us ... go to other work within
Integrative Science
 bringing together Indigenous + Western
 Scientific Knowledges and
 Ways of Knowing
 for science education, science research,
 science applications, and science outreach

Let us consider: **PATTERN**

by way of a quick walk-talk with trees

Let us consider: **PATTERN**

“Reflections” by Artist Gerald Gloade
 patterns in the Night Sky – patterns on Earth

Msít No'kmaq – “All my Relations”

Wisdom of the “Trees Holding Hands”

Go into a forest,
 you see the birch,
 maple, pine.
 Look underground
 and all those trees
 are holding hands.
 We as people must
 do the same.

(words of late Miqmaq Chief, Spiritual Elder, and Healer Charlie Labrador)

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