“Spirit of the East” and “Two-Eyed Seeing”

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Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin
“Two-Eyed Seeing”

Wjipenuk Etek Lnuimlkikno’ti
Spirit of the East
Albert Marshall, Mi’kmaq Elder
Eskasoni First Nation
- relationship
- respect
- reverence
- reciprocity
- ritual
- repetition
- responsibility

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

[Indigenous]

[Western]
“Due East” is where the sun rises on two special days each year:

- Fall Equinox (22 Sept 2005)
- Spring Equinox.

On these two days there are equal periods of light and dark.
Wjipenuk Etek Lnuimlkikno’ti
Spirit of the East

Artist Basma Kavanagh
The East is, through its association with the sunrise, a place of beginnings and enlightenment, and a place where new knowledge can be created or received to bring about harmony or right relations.
Toqwa’tu’kl Kjijitaqnn
Integrative Science

Indigenous
Western

“bringing our stories together”
our world views
our stories
together
our knowledges

Artist Basma Kavanagh
Why?
Why?
Why?

Indigenous

from:
Mi'kmaq Family & Children's Services

Western

from:
The Society of Obstetricians and Gynaecologists of Canada
Why?

Indigenous

Western
We are all interconnected.

Mi'kmaq Family and Children Services
We need to stay connected to the earth … … and be able to work with Nature … … not be a “master over”.

Rod Restoule
From: Into the Daylight; C. Morriseau, 1998
“two-eyed seeing”
how our world is

interconnected

parts & wholes
“two-eyed seeing”
our overall knowledge objectives

towards resonance
of understanding
within environment

towards construction
of understanding
of environment
“two-eyed seeing”
our language & methodology

vigour
WEAVING

rigour
UN-WEAVING
Mi’kmaq Elders
It is our responsibility as First Nations peoples to share the “natural laws” with science and the mainstream ... 

... to generate the ability for ... 

“Two-Eyed Seeing”
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. (late Mi’kmaq Chief, Spiritual Elder, and Healer Charlie Labrador)
TK learned mainly from Nature
... “natural law”
The voice of our ancestors is in the land.
... not an “expertise”

... learned as “bits & pieces here & there” from other humans but mainly from Nature
TK … natural law
“all my relations”
We ask permission of Creator … that we are able to work with Nature … … **work with**, not as “master over”.
We must also recognize that we humans are the problem. Whereas the other animals have continued to “do their thing” … we humans have not.
Where begin?

... must look within our own selves

... the needed mind set is only in a very few individuals

... the younger generation has largely been denied the connection to see how Nature works

Rod Restoule
From: Into the Daylight; C. Morrisseau, 1998
For society today, we are just Hollywood Indians.
... need to create **FORUMS** acceptable to all cultures, especially learning institutions ...
… forums’ **FOUNDATION** must incorporate TK alongside mainstream science …

… without such a foundation, impossible to cement the relationship … because mainstream looks for the “expert, the authority”
... the RELATIONSHIP is vital ... and is one which Knowledge Holders keep alive.
Society has to be reminded of its function, particularly the universities and other educational institutions whose role it is to guide students into an appreciation rather than an exploitation of the world around them.

Thomas Berry
all my relations
all my relations
all my relations
all my relations

Artist Basma Kavanagh
all my relations
all my relations

Artist Basma Kavanagh
all my relations
all my relations
all my relations
Thank you - Wela’lioq