

(textual description of)

# Integrative Knowledge

for “Sense of Place, Emergence, and Participation”

within workshop of:

Collaborative Environmental Planning Initiative (CEPI)  
7 October 2004; Wagmatcook, NS



**Workshop #2: Wagmatcook, Cape Breton**

**“Sense of Place, Emergence, and Participation”**

**IN CONJUNCTION WITH CIHR-IAPH FUNDED, COMMUNITY-BASED, PARTICIPATORY ACTION RESEARCH PROJECT:**

**Integrative Health & Healing:  
mental health - ecosystem relationships**



## **Integrative Knowledge**

**keynote presentation about a new way of seeing to assist the CEPI process**

**by: Dr. Cheryl Bartlett; University College of Cape Breton**

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The concept of “Integrative Knowledge” is new and, as with many things unknown that we are asked to come to understand, a metaphor can be extremely helpful in the learning journey. Albert Marshall, Elder, Eskasoni First Nation, offers an excellent metaphor for Integrative Knowledge in which he emphasizes that all humans have two eyes and encourages us to learn to use both in a new “way of seeing”. In this new way, we need to use one eye to see with the strengths of the Traditional Knowledges of Aboriginal and Indigenous peoples, as, for example, in the traditional practices of the Mi’kmaq First Nations of Atlantic Canada. With the other eye we need to see with the strengths of mainstream or Western Scientific Knowledge, as, for example, in contemporary biology, chemistry, and mathematics. In learning to use both eyes in this new way, we can bring the strengths of the different knowledges together, to help one another in our journey today and tomorrow as participants within the life giving ecosystems of Mother Earth.

In acknowledging that Integrative Knowledge represents a new way of seeing for humans, we must also acknowledge that we will learn how to do this only as we make the first efforts to genuinely try. It is essential that in these first efforts we strive towards a mutual and respectful sharing of knowledge and also recognize that such sharing must be infinitely on-going in our journey. CEPI presents us with the challenge and opportunity of a cross-cultural collaborative journey. It brings together different communities, sectors, levels of government, universities, and organizations — all of whom contain “knowledge holders” whose viewpoints and perspectives may be linked directly or indirectly to Traditional Knowledge or Western Scientific Knowledge.

Integrative Knowledge, or “two-eyed seeing”, has immense potential to assist CEPI. Harnessing this potential will require that we recognize four major things: (1) that we (you and I) have an active role as “knowers” in our “ways of knowing”; (2) that we have common ground between our knowledges; (3) that we have differences in our knowledges that we wish to respect; and (4) that our journey on Mother Earth must be forward, together.

Traditional Knowledge emphasizes living relationships of interdependence and interconnectedness, and furthermore always reminds we humans of our responsibilities within these. Western Science emphasizes laws of energy and matter, but neglects the roles and responsibilities of humans. So ... how can we begin to put the above four requirements of Integrative Knowledge into action? Our efforts can start with a very simple consideration of our “sense of place, emergence, and participation” within the Bras d’Or ecosystem.

“Sense of place” can be fostered by way of the Medicine Wheel, a sacred tool for many of the world’s diverse cultures including Canada’s First Nations. When the Medicine Wheel is represented as an X within a circle, the relationship of Grandfather Sun with Mother Earth and you “the knower” over one year is ideally depicted ... i.e. your place is represented. Within this, you are offered guiding concepts of cardinal directions, change, balance, wholeness, reciprocity, and duality ... and much more. These concepts begin to speak to “knowing”.

“Sense of emergence” can be explored visually using the Medicine Wheel and its guiding concepts. Here the “life affirming energy” that comes from the hearts of individuals and communities is essential

methodological strengths of Western Science with the broader questions of human health, environmental planning, and ecosystem stewardship.

***Gifts that non-human animals offer human animals:*** In both Mi'kmaq legends, a physical aspect of the main character (Rabbit's long ears, Bullfrog's wrinkles) becomes a reminder to humans that their communal happiness, health, and longevity necessitate movement in consciousness from individual to collective ... and, ultimately, to "we are all one". Thus, the stories involve a symbolism, a gift, or "via me, remember this message" from an animal to humans. Often, the animal referent has multi-vocality or "many voices", as well as multi-valency or "many gifts"; thus, the stories are complex and rich. For example, Bullfrog further serves to remind us that, just as frogs undergo metamorphosis from tadpole to adult, an individual human's consciousness over the course of time must change towards more advanced wisdom. In order for efforts such as CEPI to succeed we must bear in mind these ideas of evolving wisdom.

Mi'kmaq words or phrases for some of the key concepts above are: nestu'et (individual consciousness); nestua'tijik (collective consciousness); nkte'ji'k ("we are all one"); keknuaqnasit kulaman mikuite'tew (symbolism, gift, or "via me, remember this message"); pikwelkl wsitunual (referent animal's multi-vocality or "many voices"); pikwelkl iknmakwemkl (referent animal's multi-valency or "many gifts"); nikwet (growing); and nsituo'qn (more advanced wisdom).

***Why puppet shows?*** Environmental management and stewardship projects frequently call for non-native scientists and government organizations to involve Traditional Knowledge (aka TK, Traditional Ecological Knowledge, Aboriginal Knowledge/Science, Indigenous Knowledge/Science, Native Knowledge/Science) in planning, consultation, and implementation phases. This often presents a challenge for those individuals who are familiar mainly or only with "western" or "Eurocentric" methodologies and knowledge systems, especially when science is envisioned as being only objective, empirical, and analytic and, moreover, when this science is accorded the lead role in the conception and evolution of the projects. Traditional Knowledge, unlike this vision of Western Science, embraces a wholistic approach in that it considers the cognitive, physical, emotional, and spiritual aspects of humans. The puppet enactments of the two Mi'kmaq legends were presented in an effort to bring to the audience at the CEPI Workshop some initial exposure to the very important issue of "embracing both the subjective and the objective re collaborative environmental planning", or "how to connect head and heart knowledges among different cultures". This issue will likely become critical to the success of CEPI as it begins to draw upon the strengths within both Traditional Knowledge and Western Science, as we begin to walk our collaborative path towards environmental planning and management for improving and guarding the health of the Bras d'Or Lakes and its watershed. The fact that puppetry appeals to humans of all ages and can thus be used to educate in a way that is joyful and easily understood was very apparent at the Workshop. Furthermore, puppetry enables such a Workshop to comfortably expand its agenda to include voices, participants, and ages not generally featured i.e. the "youth component" that the Elders keep telling the planners is essential in order for CEPI to succeed. Indeed, the laughter of the small children who came specially to the Workshop to view the puppet show melted the hearts of all in the audience; may their laughter continue to remind us of the importance of including such life-affirming, inter-generational aspects within our on-going, overall efforts.

***More information:*** Further exploration of Aboriginal storytelling and Mi'kmaq legends can be found online at <http://www.horizonzero.ca/textsite/tell.php?is=17&file=8&tlang=0> (HorizonZero Issue 17: TELL: aboriginal story in digital media).

**Bras d'Or Collaborative Environmental Planning Initiative  
Wagmatcook Workshop Agenda  
October 7-8, 2004**

**Thursday - October 7**

- 9:00           **Registration**
- 9:45           **Opening Prayer and Sweetgrass Ceremony**  
Albert Marshall – Elder, Eskasoni First Nation  
Sylvia Denny – Elder, Eskasoni First Nation  
George Paul – Public Relations – Eskasoni Fish and Wildlife Commission
- 10:15          **Opening Comments**  
Chief Terry Paul – Membertou First Nation  
Albert Marshall - Elder Eskasoni First Nation  
Laurie Suitor - Director of Collaborative Planning – Unama'ki Institute of Natural Resources
- 10:45          **Integrative Knowledge**  
Integrative Health and Healing - Dr. Cheryl Bartlett  
Tier 1 Canada Research Chair in Integrative Science and Professor of Biology,  
University College of Cape Breton
- The Medicine Wheel – Ken Paul – Parks Canada**
- 11:15          **Nutrition Break**
- 11:30          **Introduction to the Workshop Program and Format**  
John Hugh Edwards – Facilitator – St. Francis Xavier University Extension Department
- 11:40          **Working Together - Exploring Current Collaborative Initiatives:**  
- Sustainable Communities Initiative (SCI) - Wayne Bona - Provincial Co-Chair  
- Pitu'paq – Sharon Carter – Bras d'Or Lakes Coordinator  
  NS Department of Environment and Labour  
- Unama'ki Institute of Natural Resources (UINR) – Charlie Dennis – Executive  
  Director  
- Science for the Integrated Management of the Bras d'Or Lakes (SIMBOL)  
  Gary Bugden - Senior Physical Oceanographer, Fisheries and Oceans Canada.
- 12:30          **Lunch**
- 1:30           **Building the Future: Imagining a Healthy Bras d'Or**  
- Puppet Performance of the Mi'kmaq legends of “How Bullfrog Was Conquered” and  
“How Rabbit Got His Long Ears” – as performed by Students from the First Year Class  
(MS&T 101) of the Integrative Science Program at UCCB: Steve Fraser, Mary Johnson,  
Marilyn Julian, Nancy Marshall, Selena Marshall, Amanda Poulette, Mel Ryan,  
Da'Trice Sims, Elena Simon, Kerrie Anne Sylliboy, and Terrence Sylliboy, with  
Instructors Nadine Lefort, Stephanie Bernard and Chantelle Cormier.

- Small Group Work Sessions - participants will develop a vision for the future of the Bras d'Or in relation to the Medicine Wheel.
- In plenary the work of each group will be combined into a large Medicine Wheel which will represent and reflect the work and ideas of all workshop participants.

3:00 **Nutrition Break**

3:30 **Building Our Knowledge**

State of the Bras d'Or Report – Shelley Denny – Senior Biologist and Science Program Manager - Eskasoni Fish & Wildlife Commission (EFWC)

This plenary session provides an overview of current information with presentations on:

- Water Quality - Cheryl Berube – Water Quality Coordinator – Lab Technician EFWC
- Land Development  
Rick McCready – Planner – Cape Breton Regional Municipality  
Pat Bates – Chair of the Bras d'Or Stewardship Society
- Invasive Species – Kara Paul – Biologist - EFWC
- Forestry - Mark MacPhail – Manager Forestry Division, UINR

4:30 **Reflection**

In this plenary session participants will have the opportunity to reflect on the present condition of the Bras d'Or.

5:00 **Closing Prayer** – Albert Marshall

6:00 **Dinner**

**Entertainment** – Andrew “Mooney” Francis (Fiddle) and Vincent Joe (Keyboard)

### **Friday - October 8**

9:00 **Opening Prayer** – Albert Marshall - Elder

9:15 **Reflection on Day 1**

Participants will be asked to reflect on the first day of the workshop. In particular people will be asked to focus on the gap between the vision they created of the future and the present conditions

10:00 **Where the Work Is**

Participants will begin to identify key areas in which action will be required to fill the gap between the present conditions and our vision for the future:

- A review of previous work which suggested priorities for planning including the recommendations of the October 2003 collaborative planning workshop, results from the Sustainable Communities Initiatives community meetings, and State of the Bras d'Or session.
- Small group work sessions

- 10:45        **Nutrition Break**
- 11:00        **Presentations** – Charlie Dennis and Laurie Sutor  
Thanks and Appreciation from the Collaborative Environmental Planning Initiative to:  
Albert Marshall - Elder – Eskasoni First Nation  
Georgia Pacific Canada Inc.  
Stewards of the River Denys Watershed – Robert Livingstone  
Catherine Godwin – Community Volunteer  
Dave Duggan – Head/Coastal Management Section – Fisheries and Oceans Canada  
Lawrence MacDonald – NS Department of Environment and Labour – Regional  
                  Manager
- 11:20        **Where the Work is (continued)**  
- In plenary the work of the small groups will be combined to create a list of key areas  
to be emphasized in the planning process.
- 12:00        **Lunch**
- 1:00         **Building on Our Work 1 - Next Steps to the Future**  
Working with the areas of emphasis agreed upon in the morning, participants will begin  
to explore specific objectives for the planning initiative in small groups and plenary  
discussions.
- 2:00         **Building on Our Work 2 - The Road Ahead**  
Participants will be asked to give recommendations to the Unama’ki Institute on how to  
proceed with the Collaborative Environmental Planning Initiative.
- 3:00         **Closing**  
Charlie Dennis
- Wagmatcook Indian Bay Drummers
- Closing Prayer** offered by Albert Marshall