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
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

Mi’kmaq Elders & Students

our THANKS to CBU’s Integrative Science Team

Research Team

Thank you / Wela’liq

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

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

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

(Mi’kmaq Elder Albert Marshall)
Toqwa’tu’kl Kjijitaqnn
Integrative Science

Indigenous

“bringing our stories together”

Western
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.

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

view “SCIENCE” inclusively
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.
my world is “all my relations” (subjects)
Indigenous Science

Sacred Circle Teaching

Indigenous Science

DVD

Muin and the Seven Bird Hunters
a Mi’kmaw Night Sky Story

VERSIONS: Mi’kmaq & English, English, French

©2009 Mi’kmaw Elders

THE UNIVERSE YOURS TO DISCOVER
INTERNATIONAL YEAR OF ASTRONOMY 2009
CAPE BRETON UNIVERSITY
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

images from: Aboriginal organizations/artists, various sources
Western Science
Western Science
Western Science
Universe: Visible Matter (levels of organization - biology)

- 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)
Universe: Visible Matter (levels of organization - biology)

- 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)
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
OUR KEY CONCEPTS and ACTIONS

- respect
- relationship
- reverence
- reciprocity
- ritual (ceremony)
- repetition
- responsibility
- hypothesis
  (making & testing)
- data collection
- data analysis
- model & theory construction

<table>
<thead>
<tr>
<th>Year</th>
<th>99-00</th>
<th>00-01</th>
<th>01-02</th>
<th>02-03</th>
<th>03-04</th>
<th>04-05</th>
<th>05-06</th>
<th>06-07</th>
<th>07-08</th>
<th>08-09</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MSAP</td>
<td>+</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Route of Entry</td>
<td>MSAP</td>
<td>MSAP &amp; other</td>
<td>MSAP</td>
<td>other</td>
<td>MSAP</td>
<td>MSAP &amp; other</td>
<td>other</td>
<td>other</td>
<td>other</td>
<td>other</td>
</tr>
<tr>
<td>MSAP Coordinator</td>
<td>+</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>101 / 103 # students enrolled # year end passes</td>
<td>21</td>
<td>15</td>
<td>22</td>
<td>20</td>
<td>22</td>
<td>14</td>
<td>15</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>3rd Year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>301 / 303 # students enrolled # year end passes</td>
<td>n/a</td>
<td>n/a</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>4th Year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>401 / 403 # students enrolled # year end passes</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>
Integrative Science & Two-Eyed Seeing

NEED: advocacy within economic development, social, and educational policies
Seeds germinate when the environment is appropriate.

What is “SUCCESS”?
What is “SUCCESS”? 

A Holistic Approach to Measuring Success 

2009 report by: Canadian Council on Learning 

http://www.ccl-cca.ca/pdfs/StateAboriginalLearning/SAL-FINALReport_EN.PDF
Recognizes programs incorporating the foundational principles of Aboriginal learning—place, spirit and language—to enhance learning opportunities and outcomes.

Integrative Science Program

The vision of the Taga'aw'ik Nin'iyik/Integrative Science Program is to bring together modern Western sciences and the Mi'kmaq conceptual world view. Given the label “Mi’MT” (in Mi’kmaq words 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 acknowledgment by the mainstream science community of Indigenous knowledges.
- Pursue Two-Eyed Seeing defined as the vision of the integrative science program to see from one eye with the strengths of Indigenous Knowledge, and from the other eye with the strengths of mainstream scientific knowledge.

Benefits

- Demonstrates that Aboriginal students succeed in formal learning when their culture is honoured and reinforced.
- Between 1993-2007, 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.

Knowledge Exchange

- Home
- Initiatives
  - Knowledge Exchange Initiatives
  - Sharing the Flame
    - 2007 Sharing the Flame Honours

Sharing the Flame: Aboriginal Learning

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

Canadian Council on Learning

2009 National Recognition for Integrative Science program

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

... especially 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
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’utmnej = love some one … action is care
3) sespite’tmnej = worry about what you do … action is guided
Wela’lioq
Thank you
The support of various partners and funding agencies is gratefully acknowledged.
MAW-LUKUTINEJ * MAWOLUMKHOTINE
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

DRAFT CONFERENCE AGENDA
### Day 1: Tuesday, February 16th, 2010

<table>
<thead>
<tr>
<th>TIME</th>
<th>DARTMOUTH HOLIDAY INN HARBOURVIEW</th>
<th>LOCATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:00 - 5:00pm</td>
<td>REGISTRATION AND BOOTH SET UP</td>
<td>City Terrace</td>
</tr>
<tr>
<td>3:30 - 5:00pm</td>
<td>OPENING CEREMONY</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>Master of Ceremonies:</td>
<td>AFN Regional Chief NB/PEI Roger Augustine &amp; AFN Regional Chief NS/NF Rick Simon</td>
<td></td>
</tr>
<tr>
<td>Opening Prayer:</td>
<td>Keptin John Joe Sark</td>
<td></td>
</tr>
<tr>
<td>Welcome Remarks:</td>
<td>APCFNC Co-Chair, Chief Lawrence Paul, Millbrook First Nation</td>
<td></td>
</tr>
<tr>
<td>Special Presentation: In Our Languages:</td>
<td>Maw-Lukutinej * Mawoluhkhotine *</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mamu Uitsheletesimetutau * Suliakakatigelautta</td>
<td></td>
</tr>
<tr>
<td>Opening Remarks:</td>
<td>• ACOA Representative - TBD</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Honourable Percy Paris, Minister of Economic and Rural Development and Department of Tourism, Culture, and Heritage, Province of Nova Scotia</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• APCFNC Co-Chair, Chief Noah Augustine</td>
<td></td>
</tr>
<tr>
<td>6:00 - 9:00pm</td>
<td>REGISTRATION WELCOME RECEPTION</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>Master of Ceremonies:</td>
<td>AFN Regional Chief NB/PEI Roger Augustine &amp; AFN Regional Chief NS/NF Rick Simon</td>
<td></td>
</tr>
<tr>
<td>Welcoming Remarks:</td>
<td>John G. Paul, Executive Director, APCFNC, AAEDIRP Aboriginal Co-Chair</td>
<td></td>
</tr>
<tr>
<td>Key Note Address:</td>
<td>• Theresa Hollett, Impact and Benefit Agreement Coordinator, Nunatsiavut Government, Department of Land and Natural Resources</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Using What We Have Learned from our Ancestors to Ensure a Better Future for our People</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Chief Mi’sel Joe, Miawpukek (Conne River) First Nation</td>
<td></td>
</tr>
<tr>
<td>TIME</td>
<td>DARTMOUTH HOLIDAY INN HARBOURVIEW</td>
<td>LOCATION</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>7:30 - 8:45 am</td>
<td>BREAKFAST</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>8:00 am</td>
<td>REGISTRATION AND BOOTHs</td>
<td>City Terrace</td>
</tr>
<tr>
<td>9:00 - 9:15 am</td>
<td>Opening Prayer:</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td></td>
<td>Introduction of Session Theme: AFN Regional Chief NB/PEI Roger Augustine &amp; AFN Regional Chief NS/NF Rick Simon</td>
<td></td>
</tr>
<tr>
<td>9:15 - 9:50 am</td>
<td>PLENARY SESSION</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td></td>
<td>&quot;Developing Sustainable Community Economic &amp; Social Development&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gerard Joe, Director of Economic Development, Miawpukek First Nation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Two Eyed Seeing: Taking Down the Boundaries between Mi’kmaq Traditional Knowledge and the Mainstream&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Albert Marshall, Elder and HonDLitt, Eskasoni First Nation and Cheryl Bartlett, Canada Research Chair in Integrative Science, Cape Breton University</td>
<td></td>
</tr>
<tr>
<td>10:30 - 10:45 am</td>
<td>BREAK</td>
<td>Change into 3</td>
</tr>
<tr>
<td>10:45 - 11:20 am</td>
<td>&quot;The Michelin Tire/Aboriginal Workforce Participation Initiative - Partnering for Progress&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jim Morrison, Human Resources Manager, Michelin North America Inc. and Manson Gloade, Head of Aboriginal Initiatives, Government Relations, Indian and Northern Affairs Canada</td>
<td></td>
</tr>
<tr>
<td>11:20 - 11:55 am</td>
<td>&quot;AAEDIRP: Assessing the Effectiveness of Labour Force Participation Strategies&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lori Ann Roness, Lori Ann Roness Consulting and Mary Collier, Potlotek First Nation, Certified Aboriginal Financial Manager, BBA, Business Technology Diploma</td>
<td></td>
</tr>
<tr>
<td>10:45 - 11:20 am</td>
<td>&quot;AAEDIRP: A Study of the Atlantic Aboriginal Post-Secondary Labour Force&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Pat Sark, Oromocto First Nation, First Nation Education Initiatives; David Bruce, Director of Rural and Small Town Programme, Mount Allison University</td>
<td></td>
</tr>
<tr>
<td>11:20 - 11:55 am</td>
<td>&quot;Aboriginal Health Human Resources Initiative&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>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</td>
<td></td>
</tr>
<tr>
<td>10:45 - 11:20 am</td>
<td>&quot;Melknaq - A Mi’kmaw-University Partnership based on Relentless Spiritedness&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>John J. Paul, Director of Program Services, Mi’kmaw Kina’matnewey and Jeff Orr, Dean, Faculty of Education, St. Francis Xavier University</td>
<td></td>
</tr>
<tr>
<td>11:20 - 11:55 am</td>
<td>&quot;Atlantic Provinces Community Colleges Initiatives&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kevin Henderson, Academic Chair Oceans, Nova Scotia Community College, Ian Wentzell, Senior Fisheries Advisor, APCFNC</td>
<td></td>
</tr>
<tr>
<td></td>
<td>College of the North Atlantic, TBD</td>
<td></td>
</tr>
<tr>
<td>12:00 - 1:00 pm</td>
<td>LUNCH</td>
<td>(Change room back)</td>
</tr>
<tr>
<td></td>
<td>Keynote Address:</td>
<td>Lake City</td>
</tr>
<tr>
<td></td>
<td>&quot;The Creation of Minigoo Fisheries&quot;</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>Event</td>
<td>Location</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>1:10 - 1:25pm</td>
<td><strong>Introduction of Session Theme:</strong> AFN Regional Chief NB/PEI Roger Augustine &amp; AFN Regional Chief NS/NF Rick Simon</td>
<td></td>
</tr>
<tr>
<td>1:25 - 2:00pm</td>
<td><strong>PLENARY PRESENTATIONS</strong>&lt;br&gt;<strong>“A Collaborative Approach to Community Based Economic Development: The Unama’ki Model”</strong>&lt;br&gt;• Dan Christmas, Chair, Unama’ki Economic Benefits Office, and Robert Bernard, Procurement-Community Business Liaison Officer, Unama’ki Economic Benefits Office&lt;br&gt;<strong>“Joint Economic Development Initiative (JEDI) and Aboriginal Workforce Development of New Brunswick Inc. (AWDI)”</strong>&lt;br&gt;• Alex Dedam, Aboriginal JEDI Co-Chair TBD&lt;br&gt;• Karen LeBlanc, Executive Director</td>
<td>Ballroom</td>
</tr>
<tr>
<td>2:00 pm - 2:35pm</td>
<td><strong>PLENARY PRESENTATIONS</strong>&lt;br&gt;<strong>“A Collaborative Approach to Community Based Economic Development: The Unama’ki Model”</strong>&lt;br&gt;• Dan Christmas, Chair, Unama’ki Economic Benefits Office, and Robert Bernard, Procurement-Community Business Liaison Officer, Unama’ki Economic Benefits Office&lt;br&gt;<strong>“Joint Economic Development Initiative (JEDI) and Aboriginal Workforce Development of New Brunswick Inc. (AWDI)”</strong>&lt;br&gt;• Alex Dedam, Aboriginal JEDI Co-Chair TBD&lt;br&gt;• Karen LeBlanc, Executive Director</td>
<td>Ballroom</td>
</tr>
<tr>
<td>2:35 - 2:50 pm</td>
<td><strong>BREAK</strong></td>
<td>Change into 3 sections</td>
</tr>
<tr>
<td>2:50 - 3:25 pm</td>
<td><strong>“Aboriginal Labour Market Initiatives in New Brunswick”</strong>&lt;br&gt;• Rod Clark, Program Consultant, Service Canada</td>
<td>Section 1</td>
</tr>
<tr>
<td>3:25 - 4:05 pm</td>
<td><strong>“Joint Venture Business Opportunity with Ocean Spray”</strong>&lt;br&gt;• Stuart C.B. Gilby, Associate Lawyer, Burchell Hayman Paris and TBD</td>
<td>Section 2</td>
</tr>
<tr>
<td>2:50 - 3:25 pm</td>
<td><strong>“Aboriginal Participation in the Nova Scotia Labour Market”</strong>&lt;br&gt;• Paula Demone, Manager, Partnership Development &amp; Coordination, Labour Market Partnerships Division, Nova Scotia Department of Labour and Workforce Development</td>
<td>Section 2</td>
</tr>
<tr>
<td>3:25 - 4:05 pm</td>
<td><strong>“Mi’kmaq Labour Market Strategy’s Scan of Mi’kmaw Labour Market Research Literature”</strong>&lt;br&gt;• 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</td>
<td>Section 3</td>
</tr>
<tr>
<td>2:50 - 3:25 pm</td>
<td><strong>“Millbrook First Nation”</strong>&lt;br&gt;• Lloyd Johnson, Economic Development Officer, Millbrook First Nation&lt;br&gt;<strong>“AAEDIRP: Examining Business Partnership Arrangements between Aboriginal and Non-Aboriginal Businesses”</strong>&lt;br&gt;• Lori Ann Roness, Lori Ann Roness Consulting and Mary Collier, Potlotek First Nation, Certified Aboriginal Financial Manager, BBA, Business Technology Diploma</td>
<td>Section 3</td>
</tr>
<tr>
<td>3:25 - 4:05 pm</td>
<td><strong>“Joint Venture Business Opportunity with Ocean Spray”</strong>&lt;br&gt;• Stuart C.B. Gilby, Associate Lawyer, Burchell Hayman Paris and TBD</td>
<td>Section 3</td>
</tr>
<tr>
<td>6:00 - 9:00 pm</td>
<td><strong>BANQUET</strong>&lt;br&gt;<strong>Keynote Speakers:</strong>&lt;br&gt;<strong>Title - TBD</strong>&lt;br&gt;• Paul Rich, CEO, Innu Development Limited Partnership&lt;br&gt;<strong>“A Fair Job for Everyone”</strong>&lt;br&gt;• Dan Christmas, Membertou Senior Advisor&lt;br&gt;<strong>Showing of “Experienced, Capable, Ready”, A Documentary on the Sydney Tar Ponds Clean Up Project</strong></td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>TIME</td>
<td>DARTMOUTH HOLIDAY INN HARBOURVIEW</td>
<td>LOCATION</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>7:30 - 8:45am</td>
<td>BREAKFAST Introduction of Group Discussions and Session Theme</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>8:45 – 9:00pm</td>
<td>Break</td>
<td>Change room into 3 sections</td>
</tr>
<tr>
<td>9:00 - 12:00pm</td>
<td>Booths and Poster Sessions</td>
<td>City Terrace</td>
</tr>
<tr>
<td>9:00 - 10:30am</td>
<td>A PROACTIVE VISION FOR MOVING FORWARD</td>
<td>Section 1</td>
</tr>
<tr>
<td></td>
<td>Group 1 Facilitated Circle/Discussion</td>
<td>Section 2</td>
</tr>
<tr>
<td></td>
<td>Group 2 Facilitated Circle/Discussion</td>
<td>Section 3</td>
</tr>
<tr>
<td></td>
<td>Group 3 Facilitated Circle/Discussion</td>
<td></td>
</tr>
<tr>
<td>10:30 - 10:45am</td>
<td>BREAK</td>
<td>Change back room</td>
</tr>
<tr>
<td>10:45 am - 12:00 pm</td>
<td>Group Reports and Conference Wrap-Up: AFN Regional Chief NB/PEI Roger Augustine &amp; AFN Regional Chief NS/NF Rick Simon</td>
<td>Lake City Ballroom</td>
</tr>
<tr>
<td>12:00 - 1:00 pm</td>
<td>LUNCH</td>
<td>Lake City Ballroom</td>
</tr>
</tbody>
</table>

Thank you to the following organizations for setting up BOOTHS:

- **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