

A CO-LEARNING JOURNEY TWO-EYED SEEING & INTEGRATIVE SCIENCE

(a plenary presentation for session OUR ELDERS ARE TEACHING US)



The Atlantic Aboriginal Economic Development
Integrated Research Program, AAEDIRP

ATLANTIC POLICY CONGRESS OF FIRST NATIONS CHIEFS SECRETARIAT



MAWI WIQSONULTINE

*

MAMU UAUITSHITUTUA

MAWI APO'QNMATULTINEJ

*

LLONNATAIKAJUTTIGELAUTTA

LET'S ALL HELP EACH OTHER: A CONFERENCE ON ABORIGINAL COMMUNITY BASED RESEARCH

MARCH 16 - 18, 2011, CROWNE PLAZA HOTEL, MONCTON, NEW BRUNSWICK

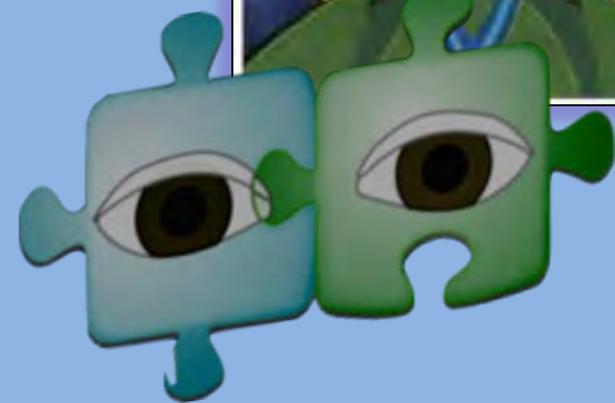
Albert Marshall¹ and Cheryl Bartlett²

¹ Elder and Honorary Doctor of Letters, Eskasoni community, Mi'kmaw Nation
albertdmarshall@ns.sympatico.ca

² Professor of Biology, Canada Research Chair in Integrative Science,
Cape Breton University, Sydney, NS
cheryl_bartlett@cbu.ca; www.integrativescience.ca

A CO-LEARNING JOURNEY

of teaching ourselves
ways to bring together ...
**MI'KMAW TRADITIONAL
KNOWLEDGE
(Indigenous)**
and
**MAINSTREAM MODERN
SCIENCE
(Western)**



A CO-LEARNING JOURNEY

Go into the 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 Mi'kmaw Chief, Spiritual Elder and Healer Charlie Labrador)



collaboration



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”

= our way

* Pohl, C., Kerkhoff, L., Hadorn, G.H., Bammer, G. 2008. Integration. In: Hadorn, G.H., Hoffman-Riem, H., Biber-Klemm, S., Grossenbacher-Mansuy, W., Joye, D., Phol, C., Wiesmann, U., and Zemp, E. (eds), Handbook of Transdisciplinary Research. (pp. 411-424). Heidelberg, Germany: Springer.

“CO-LEARNING” ... we pioneered this within
the Integrative Science program
at Cape Breton University.

“We” = researchers, Mi’kmaw
Elders and educators ...
our approach continues to evolve.



DEFINITION: “Integrative Science”

What: bring 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

Integrative Science



artist Basma Kavanagh

Integrative Science



our stories
our cosmologies
our philosophies
our worldviews
our knowledges
our sciences

Indigenous

Western

“bringing together”

SEVEN BASIC LESSONS LEARNED

1. **ACKNOWLEDGE WE NEED TO LEARN FROM EACH OTHER ...**
co-learning journey

2. use **TWO-EYED SEEING**

4. **DO ... in a CREATIVE, GROW FORWARD WAY**

3. view "SCIENCE" inclusively

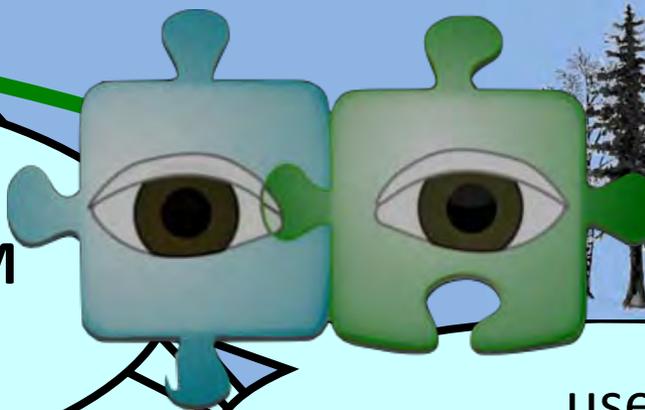
revitalize **LANGUAGE**

share **STORIES**

6. use **VISUALS**

5. put our **VALUES + ACTIONS + KNOWLEDGES** in front of us ... like an object

7. **WEAVE** back and forth between our worldviews



Stories

Elder Albert Marshall
Mi'kmaw Nation

Traditionally, nothing was taught as black and white. Everything was story ... where you have the responsibility to listen and reflect. This is a much more profound way of learning because you have the opportunity for relationship with the knowledge.



I must bring relationships into my life. If a sense of relationship with the knowledge is not identified, then it becomes a duty and you memorize to appease someone. The understandings have not been assimilated; the head and heart have not been connected.

(words of Elder Albert Marshall)

Stories

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



(words of Elder Albert Marshall)

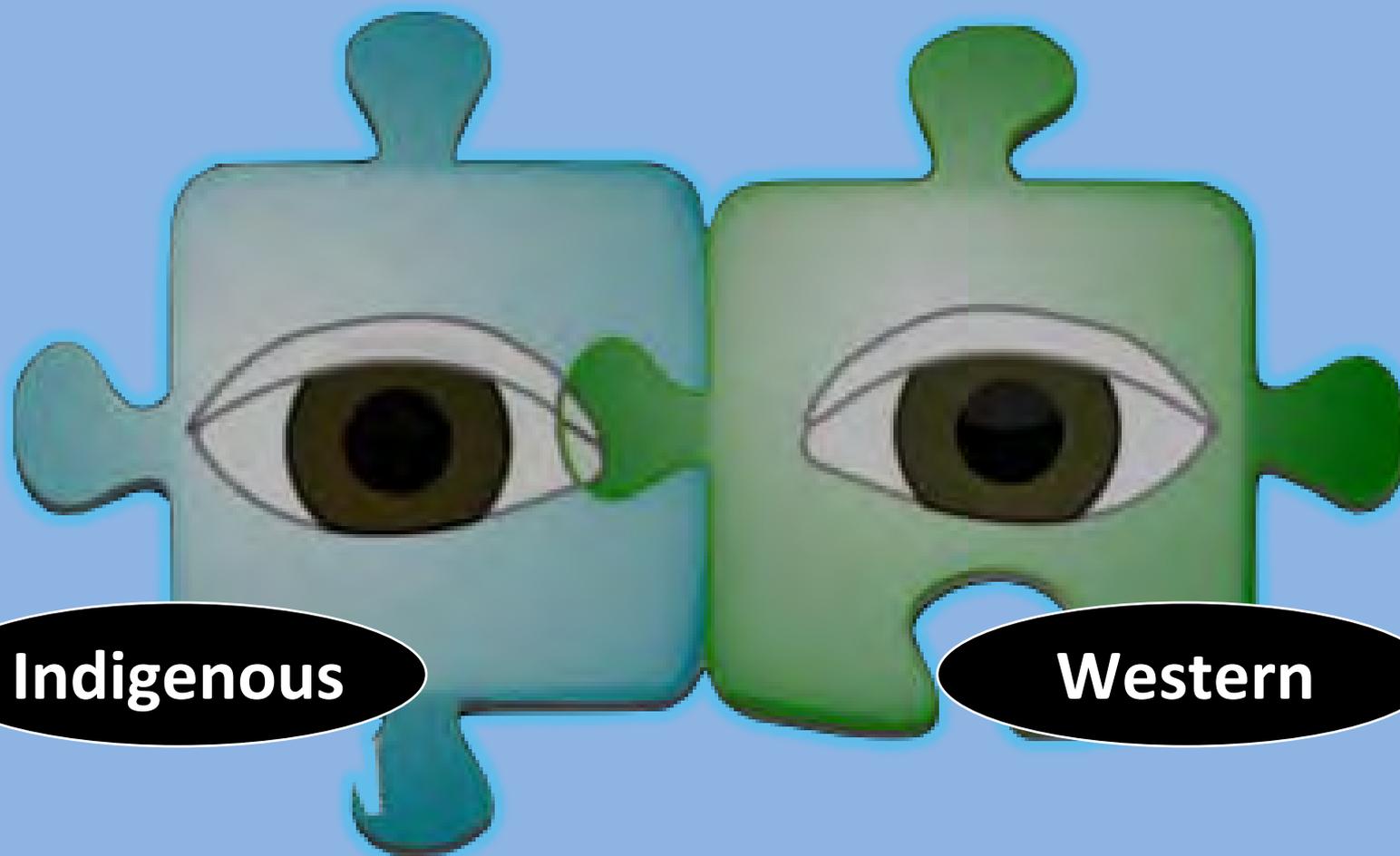
Let us find ways to
share our stories.



**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 - ETUAPTUMUK



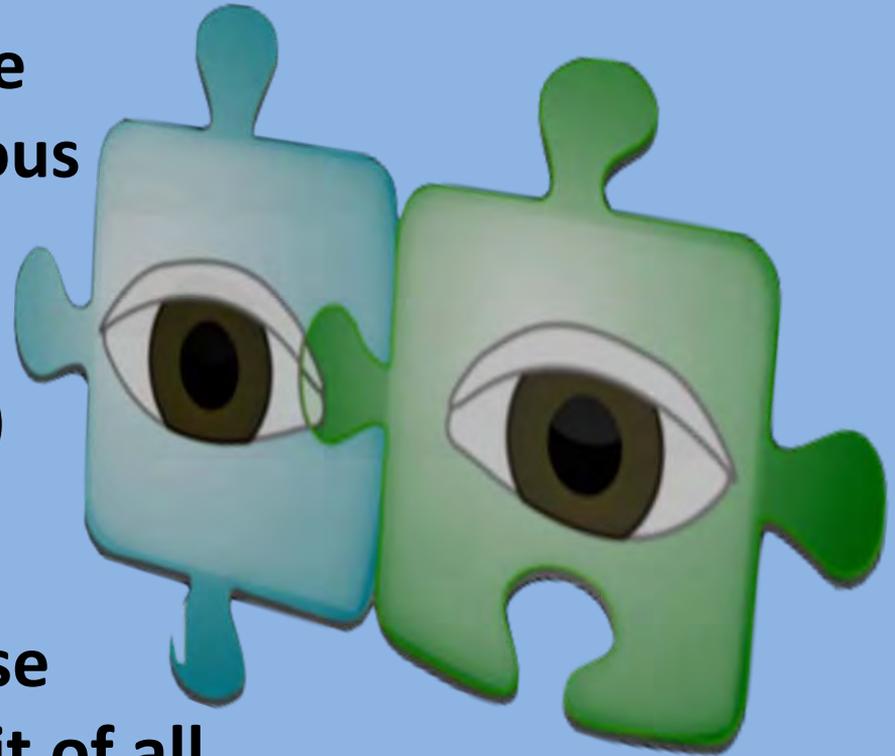
Indigenous

Western

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.**



(Guiding Principle in the words of Elder Albert Marshall, Mi'kmaw Nation)

Ta'ntelo'Iti'k

*how we
Lnu'k are*



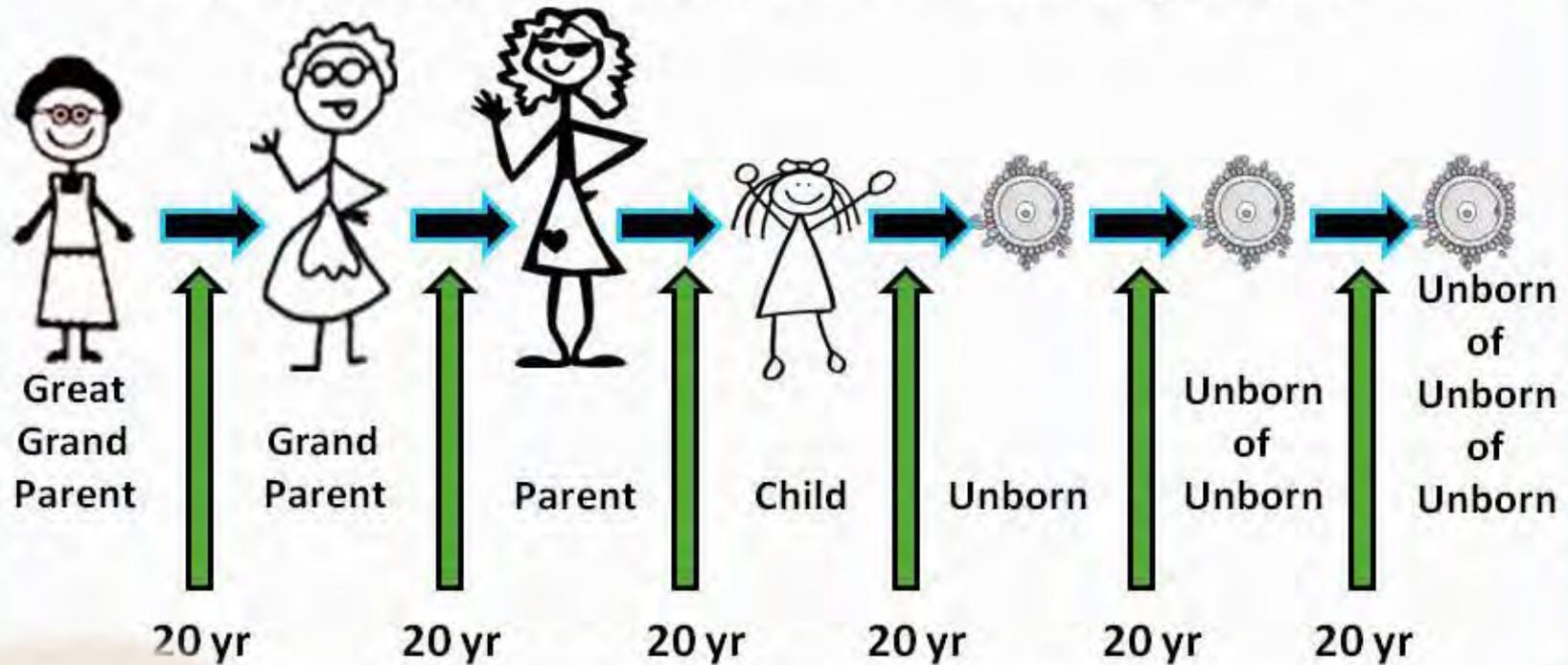
Ta'ntelo'Iti'k

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



SEVEN GENERATIONS \approx 840 years

ONE GENERATION \approx 120 years



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.



words of Mi'kmaw Elder Albert Marshall from cover of:

*Student Training Manual for BEAHR (Building Environmental Aboriginal Human Resources),
a national joint venture of ECO (Environmental Careers Organization) – Canada
and AHRC (Aboriginal Human Resource Council)*

**Mi'kmaw Traditional Knowledge
was never meant to be
static and stay in the past.**

**Rather, we must bring
it into the present so
that everything
becomes meaningful
in our lives and
in our communities.**

(words of Mi'kmaw Elder Murdena Marshall)



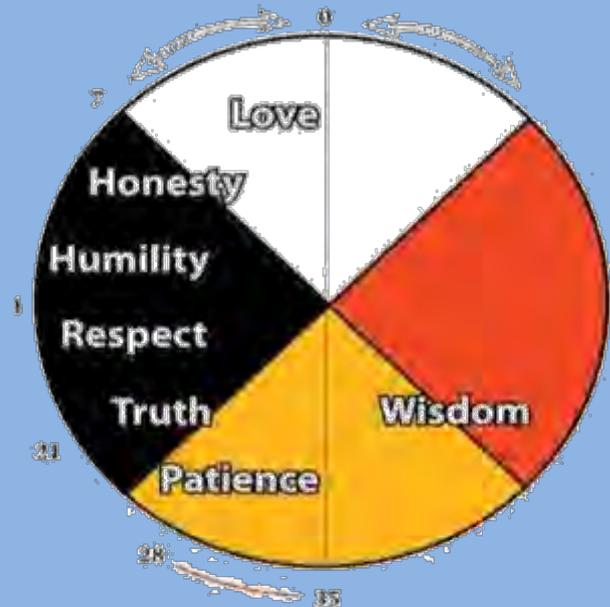
artist Basma Kavanagh

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*

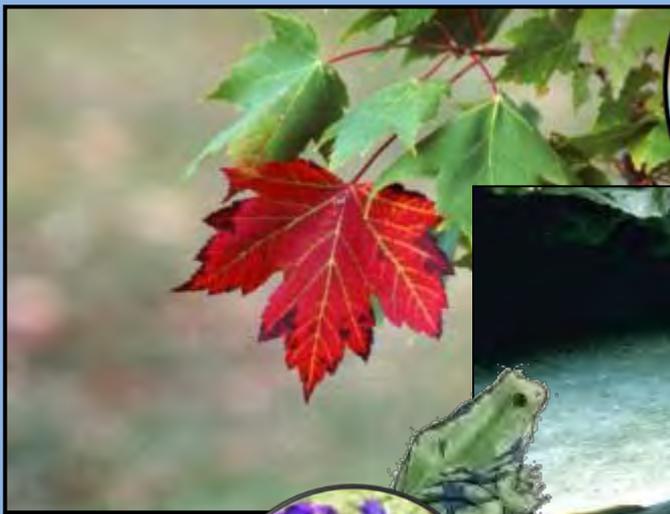


Netukulimk

All Our Relations

“sustaining ourselves”

yes ... but really is a
much richer concept;
it is holistic.



Netukulimk

All Our Relations

“sustaining ourselves”

Co-existence

Interrelativeness

Interconnectiveness

Community Spirit



... takes you into a place where you are very conscious of how the human two-leggeds are interdependent and interconnective with the natural world ...

this philosophy / ideology is so ingrained in your subconscious that you are constantly aware of not creating an imbalance.

Netukulimk ... teaches you

It is Living Knowledge and its “Principle for Humility”
is based on Lnu’k knowledge that has been
evolving for the past 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.

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.”

Interdependence



“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.”

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

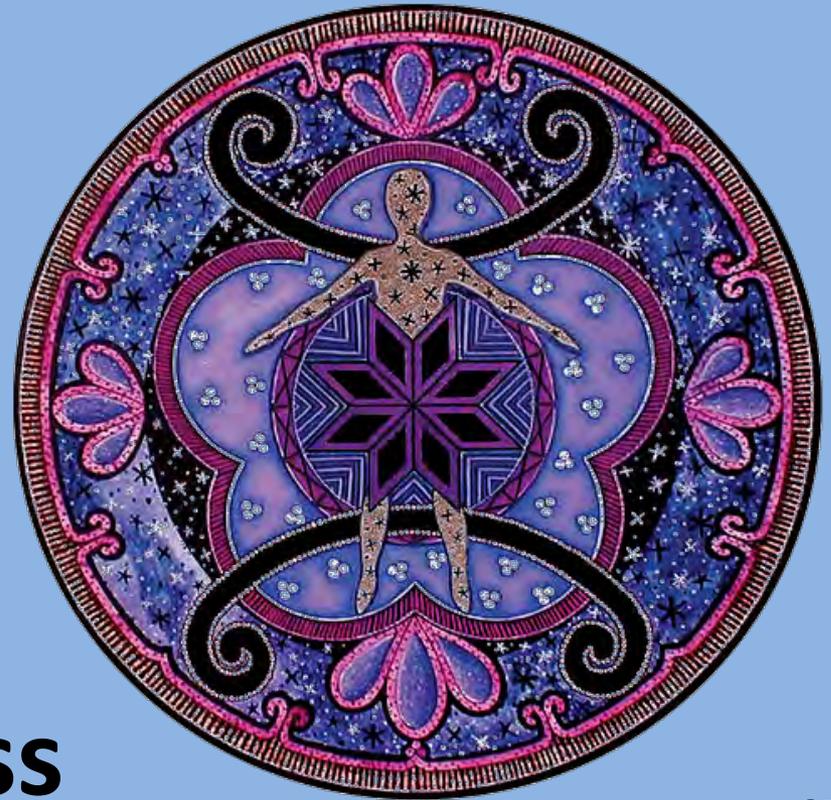
from: Master’s thesis research “Mi’kmaw traditional knowledge of eels” by Sana Kavanagh

This is living knowledge. It has a cosmology or worldview of interconnectiveness.

**VALUES,
ACTIONS,
and
KNOWLEDGE**

... all towards:

interconnectiveness

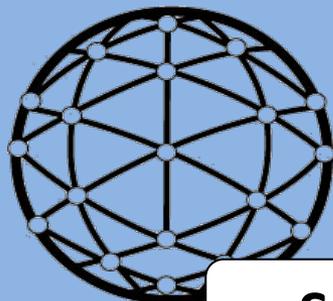


artist
Basma
Kavanagh

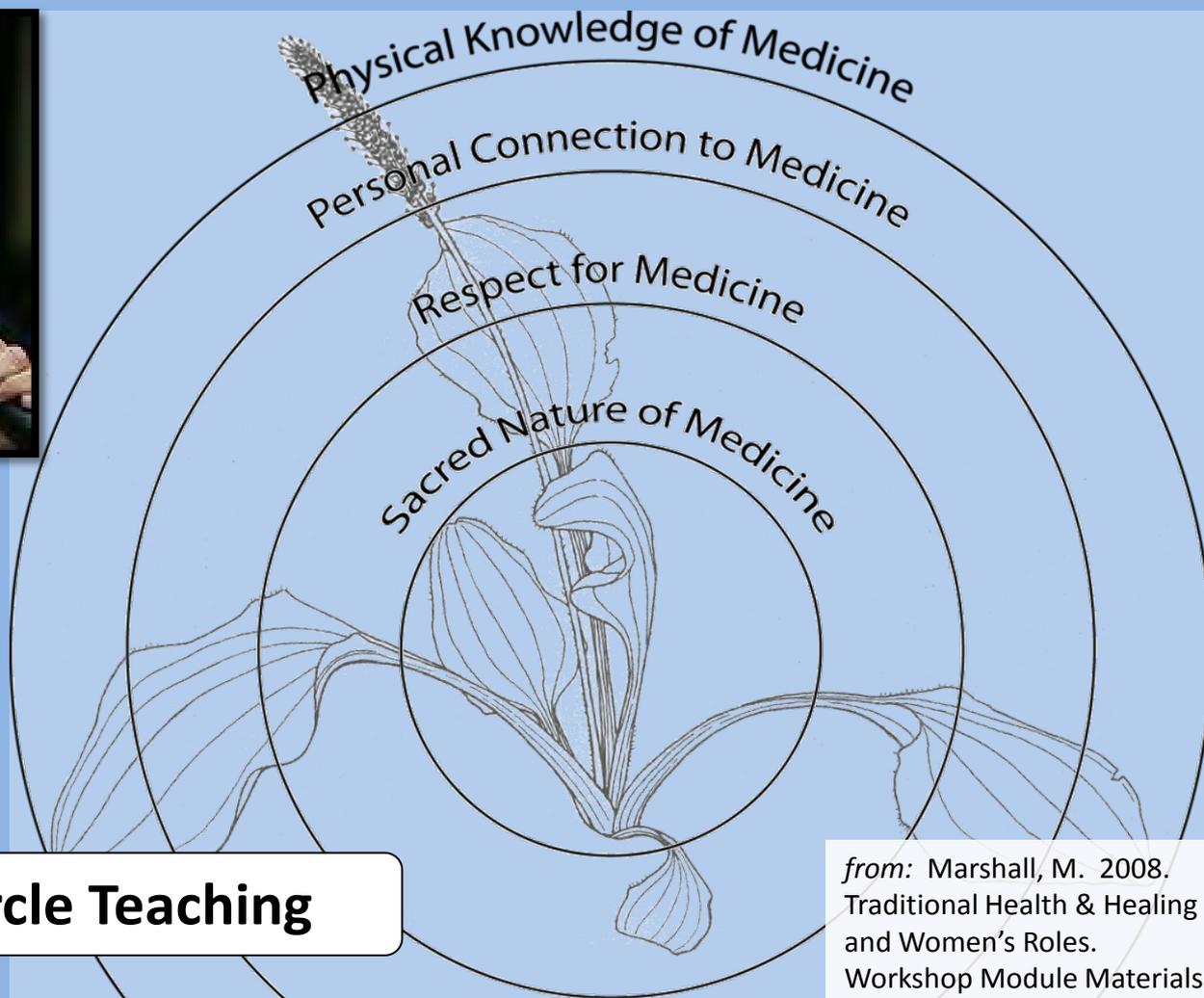
This is living knowledge. It has a cosmology or worldview of interconnectiveness.



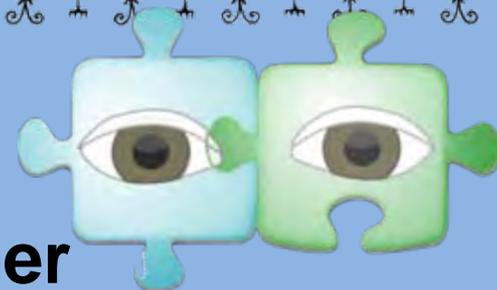
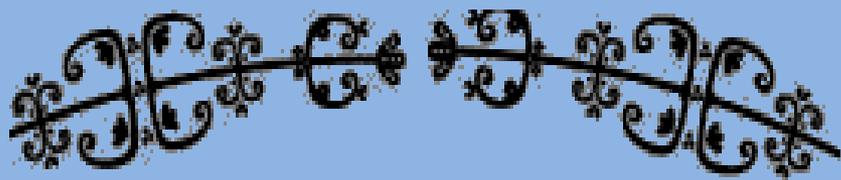
Mi'kmaw Elder
Murdena Marshall



Sacred Circle Teaching



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

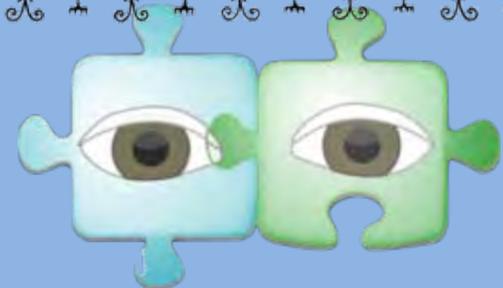


**We need to
come together
as one where all these
things can be taken in.**



Our Mi'kmaw culture is
still very much alive ...
and we can extract
those principles of how
one can sustain
oneself without
compromising abilities
for the future.

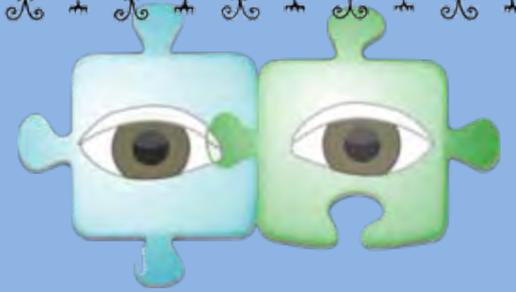




**Everything
that we do
to our natural
world ... we
also do to
ourselves.**

image: www.blackfootcrossing.ca

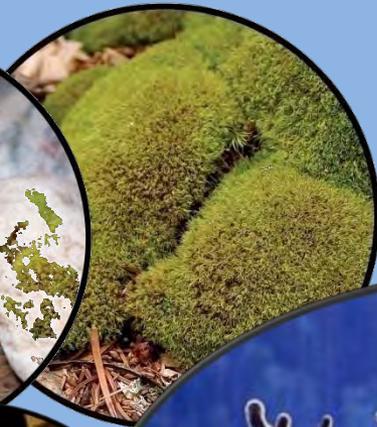
**Our language teaches us
that everything alive is
both physical and spiritual.**



**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.**





Humans possess responsibilities.

Other species possess rights.



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**



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?*



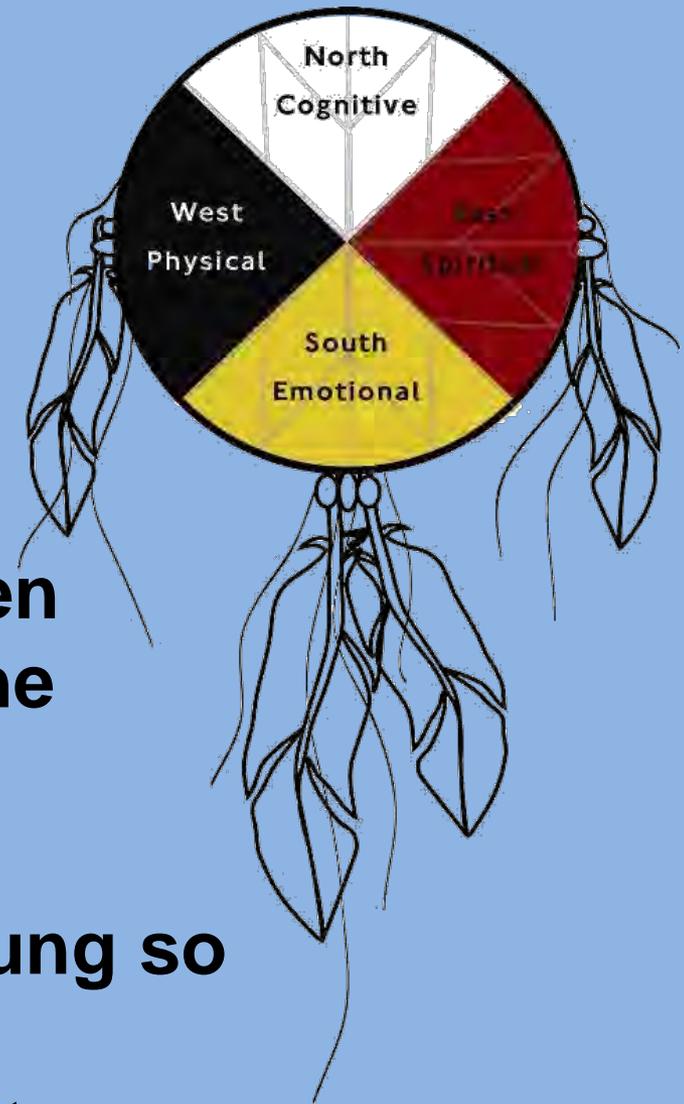


We understand economic development as somewhat foreign ... one objective has to be to provide opportunities for groups of people so they can sustain themselves adequately, plus the community. But, at the same time as we are using Gifts from Creator, we must:

- 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.





**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?



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





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

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.**



Wela'lioq
Thank you



Canada Research
Chairs

Chaires de recherche
du Canada



Social Sciences and Humanities
Research Council of Canada

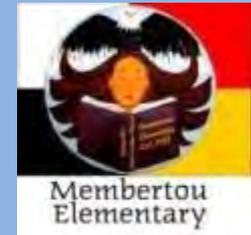
Conseil de recherches en
sciences humaines du Canada

Canada
Canada

CAPE BRETON
UNIVERSITY



Canada Foundation
for Innovation
Fondation canadienne
pour l'innovation



IAPH



Thank you / Wela'liog

CIHR IRSC

Canadian Institutes of
Health Research Instituts de recherche
en santé du Canada



Eskasoni First Nation Detachment
Royal Canadian Mounted Police Gendarmerie royale
du Canada

**The support of various
partners and funding agencies
is gratefully acknowledged.**



Mi'kmaq College Institute
Mi'kmaq Espi Kina'matno'kuom

PRESENTATION APPENDIX ... FOR:

Co-Learning Journey: Two-Eyed Seeing & Integrative Science

some resources developed to help us “see” how we tell our stories

LESSON #5

put our

VALUES +

ACTIONS +

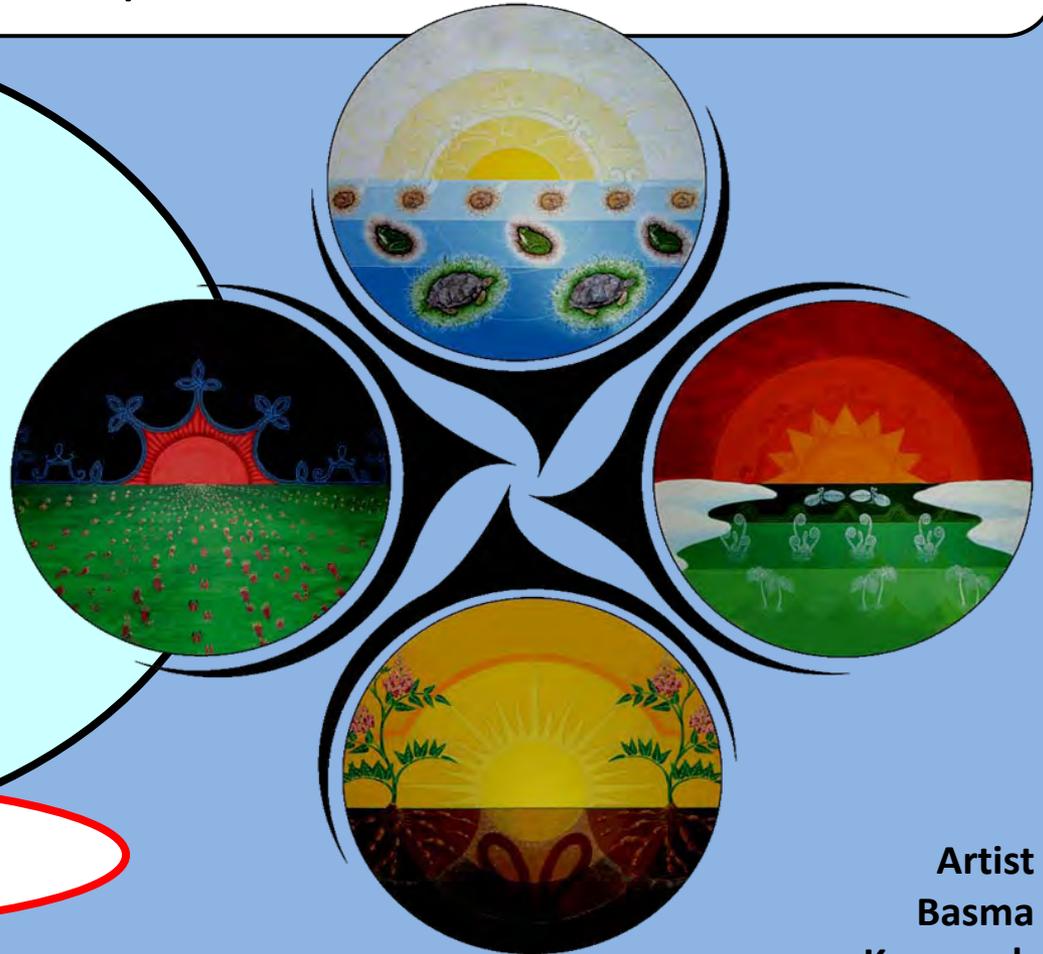
KNOWLEDGES

in front of us

like an object



share **STORIES**



Artist
Basma
Kavanagh

Let us find ways to
share our stories.



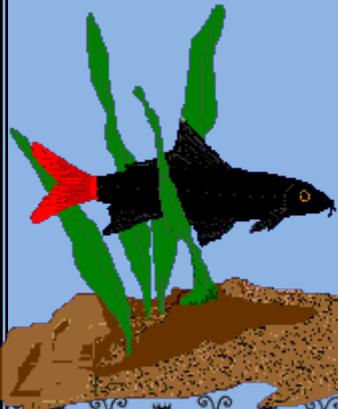
**If only we would
spend a few moments
to determine if there
are possibilities for change
... to hear the
STORIES
from cultures other
than our own.**

(words of Elder Albert Marshall)

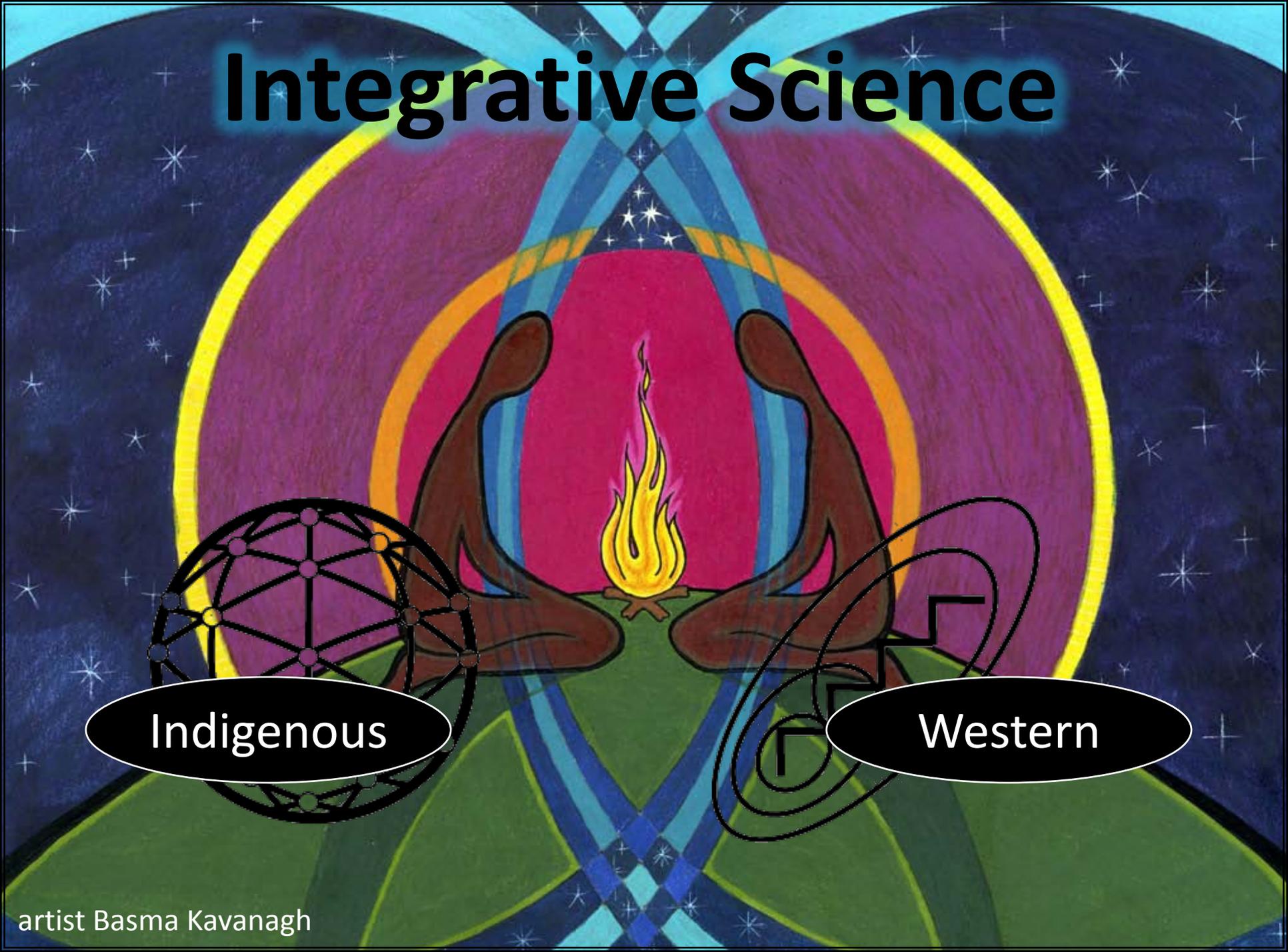


**Our stories show how we
value and share the world.**

**We need to learn to listen to stories
from cultures other than our own.**



Integrative Science



Indigenous

Western

TWO-EYED SEEING

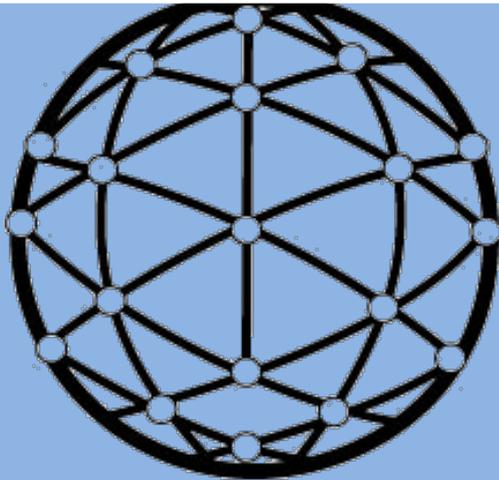
learning to see with the strengths of each & together



What do we believe the cosmos to be and what is our place in it?

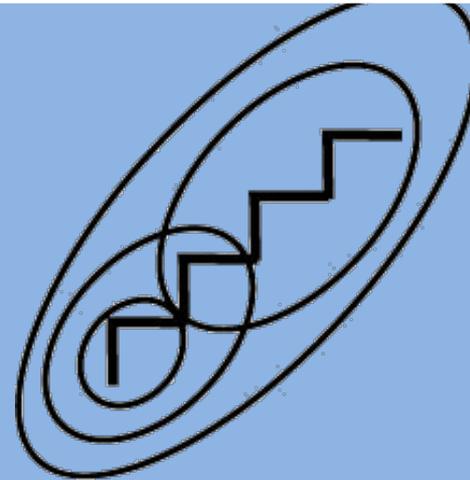
in visuals

interconnective



CONSTANT CHANGE
within balance and wholeness

parts & wholes



CHANGE
through time

TWO-EYED SEEING

learning to see with the strengths of each & together



What do we believe the cosmos to be and what is our place in it?

in words

interconnective

beings (subjects) ...
interconnective
and animate:

*spirit +
energy + matter*

with
CONSTANT CHANGE
within balance and wholeness

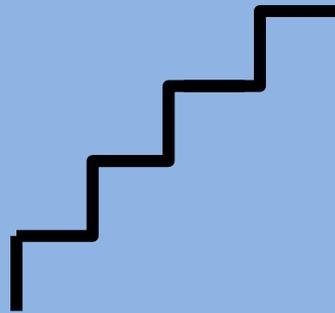
parts & wholes

objects ...
comprised of parts and
wholes characterized by
systems and emergences:

energy + matter

with
CHANGE
through time

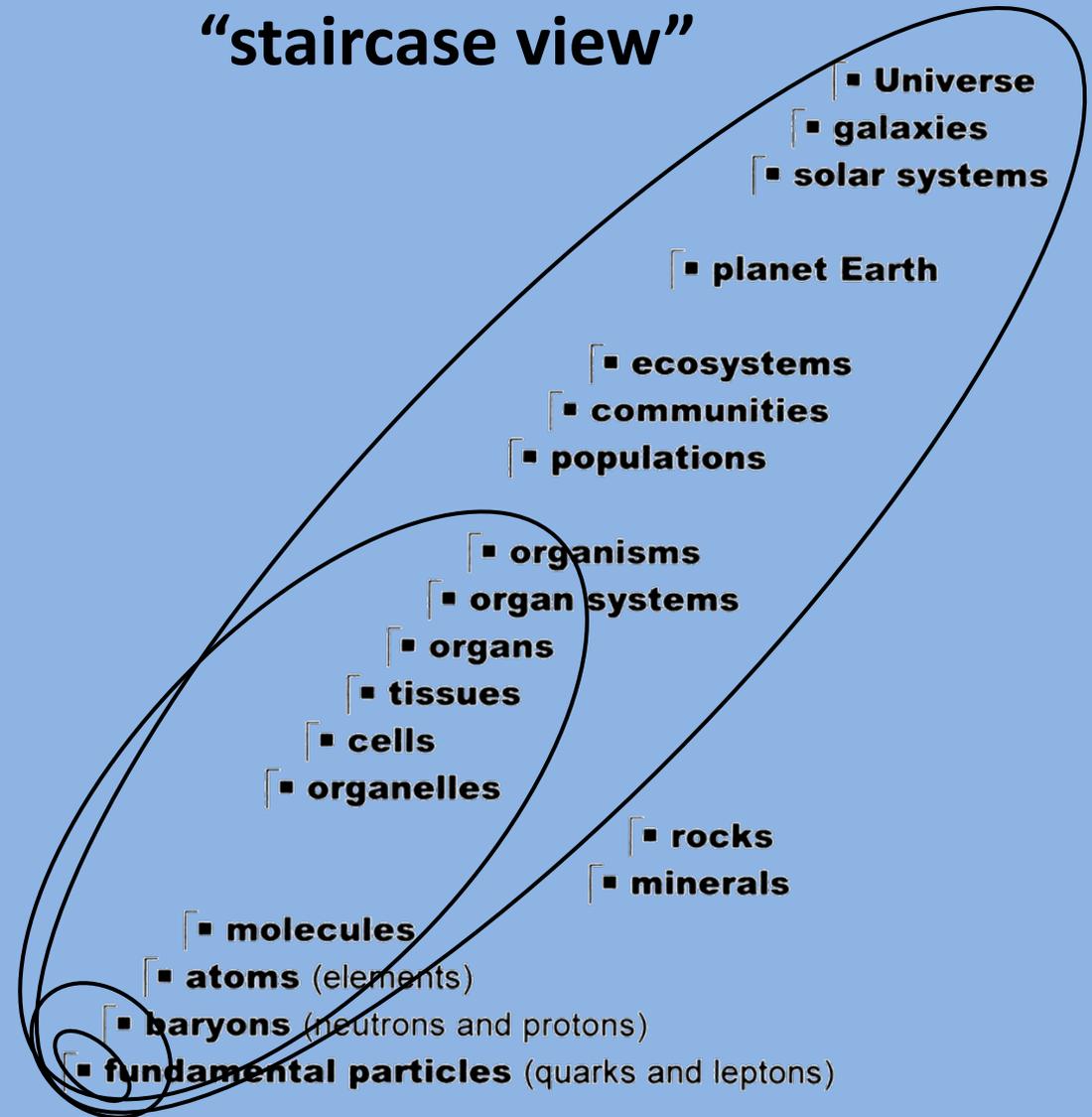
**English language:
noun-based and
object-focused**



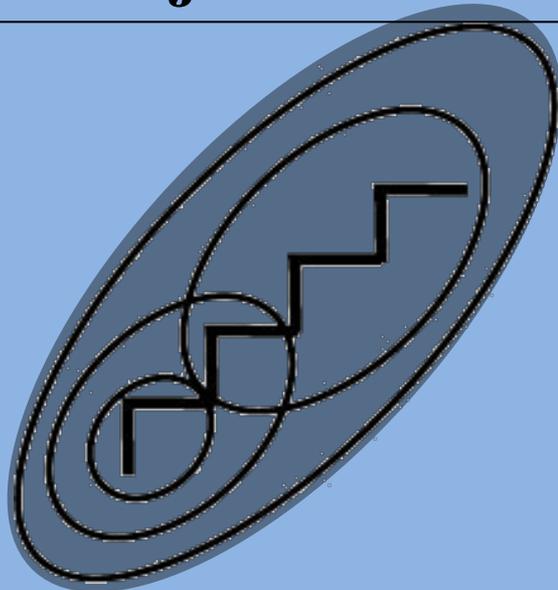
**ENERGY
four
fundamental
forces**

VISIBLE MATTER

“staircase view”



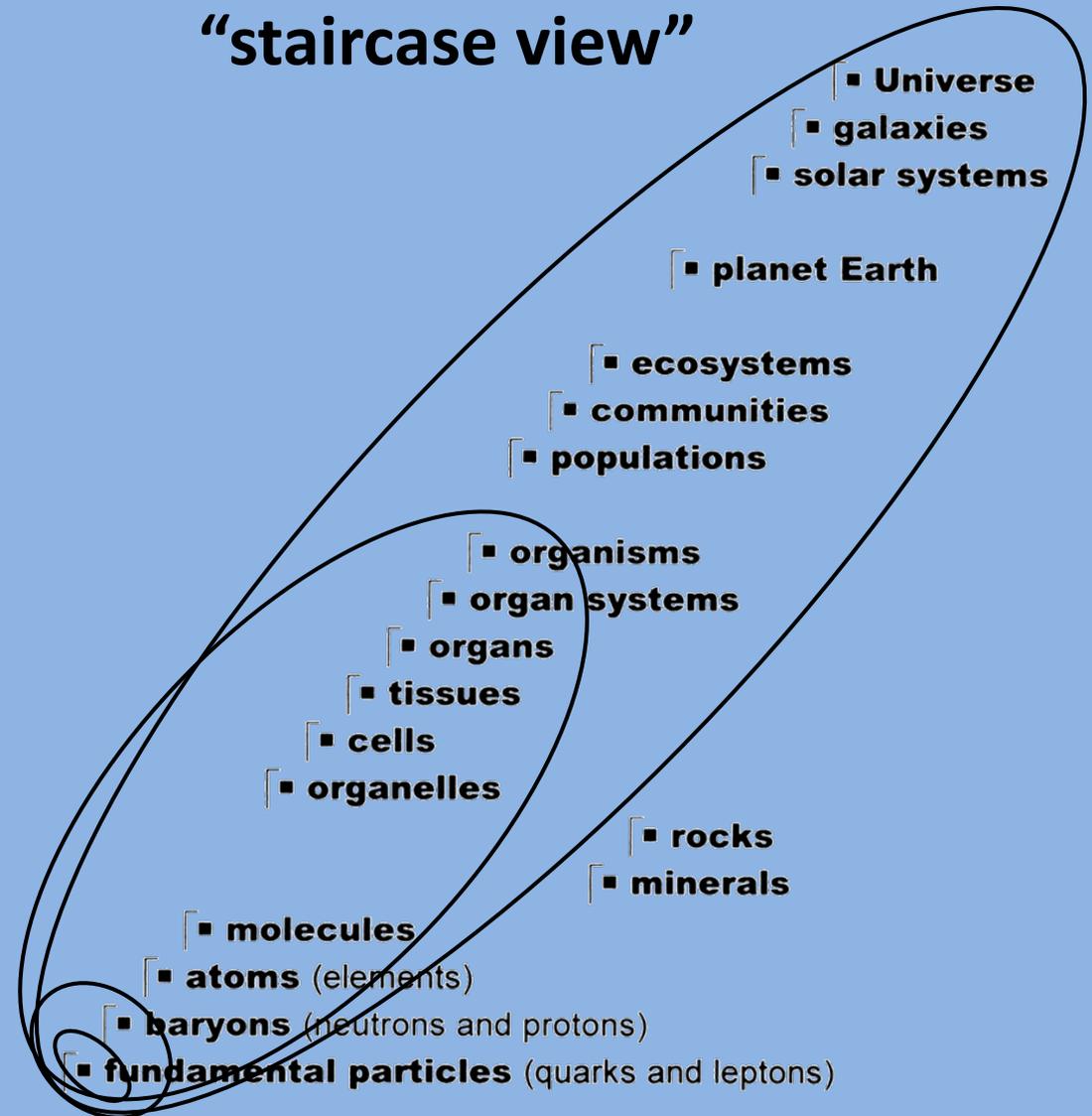
**English language:
noun-based and
object-focused**



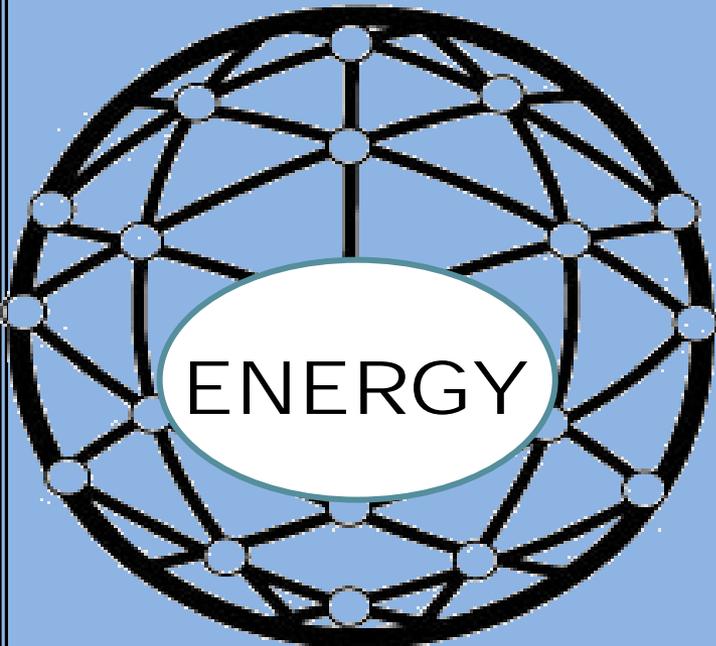
**ENERGY
four
fundamental
forces**

VISIBLE MATTER

“staircase view”

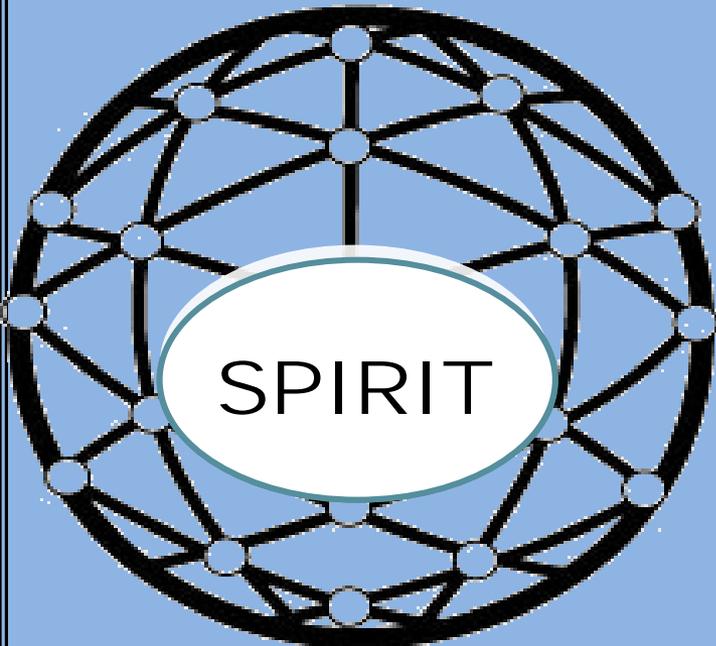


**Mi'kmaw language:
verb-based and
relationship-focused**



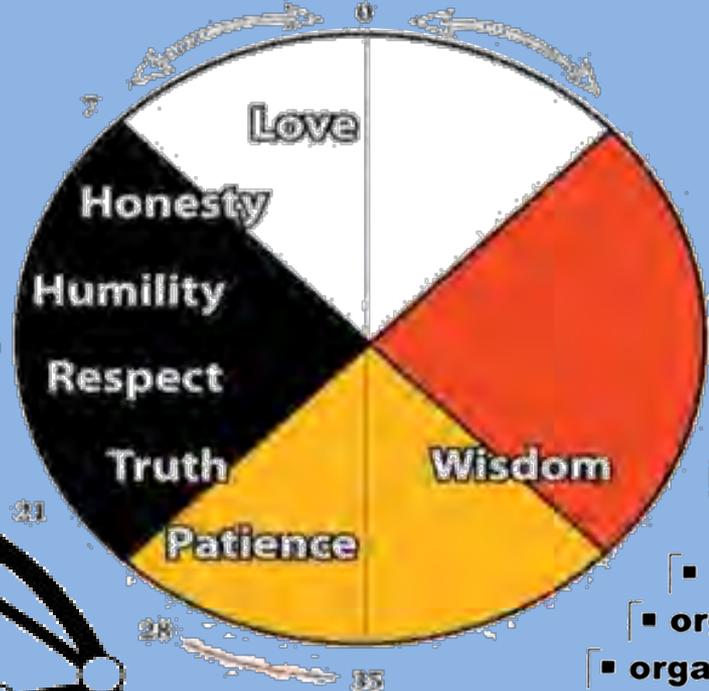
- Universe
 - galaxies
 - solar systems
- planet Earth
 - ecosystems
 - communities
 - populations
 - organisms
 - organ systems
 - organs
 - tissues
 - cells
 - organelles
 - rocks
 - minerals
- molecules
 - atoms (elements)
 - baryons (neutrons and protons)
 - fundamental particles (quarks and leptons)

**Mi'kmaw language:
verb-based and
relationship-focused**



- Universe
 - galaxies
 - solar systems
- planet Earth
 - ecosystems
 - communities
 - populations
- organisms
 - organ systems
 - organs
 - tissues
 - cells
 - organelles
- rocks
- minerals
- molecules
- atoms (elements)
- baryons (neutrons and protons)
- fundamental particles (quarks and leptons)

LOVE: First Sacred Gift of Life



- Universe
- galaxies
- solar systems

▪ planet Earth

- ecosystems
- communities
- populations

- organisms
- organ systems

- organs
- tissues
- cells
- organelles

- rocks
- minerals

- molecules
- atoms (elements)
- baryons (neutrons and protons)
- fundamental particles (quarks and leptons)



TWO-EYED SEEING

learning to see with the strengths of each & together



OUR KEY CONCEPTS and ACTIONS

in words

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

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

TWO-EYED SEEING

learning to see with the strengths of each & together



OUR KEY CONCEPTS and ACTIONS

in visuals

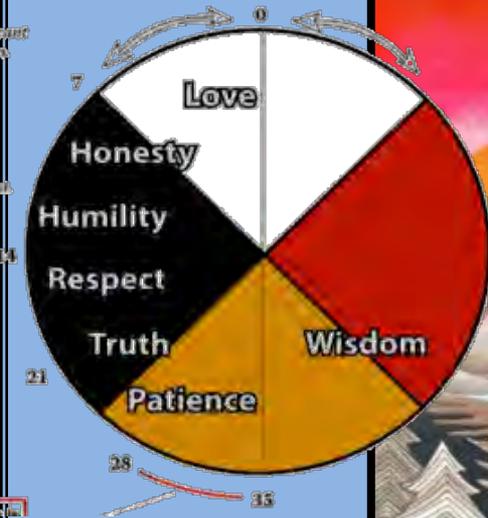


photo credit: NRC

TWO-EYED SEEING

learning to see with the strengths of each & together



OUR LANGUAGES and METHODOLOGIES

in words

weaving of patterns within nature's patterns via creative relationships and reciprocities among ***love, land, and life (vigour)*** that are constantly reinforced and nourished by **Aboriginal languages**

un-weaving of nature's patterns (especially via analytic logic and the use of instruments) to cognitively reconstruct them, especially using ***mathematical language (rigour)*** and computer models



TWO-EYED SEEING

learning to see with the strengths of each & together



OUR LANGUAGES and METHODOLOGIES

in visuals



Life
Love
Land

vigour

WEAVING



Math
&
Instruments

rigour

UN-WEAVING



TWO-EYED SEEING

learning to see with the strengths of each & together



OUR OVERALL KNOWLEDGE OBJECTIVES

in words

collective, living
knowledge to enable
nourishment of one's journey
within expanding sense of
"place, emergence and
participation" for collective
consciousness and
interconnectiveness

**towards resonance of
understanding within environment**

dynamic, testable,
published knowledge
independent of personal
experience that can
enable prediction and
control
(and "progress")

**towards construction of
understanding of environment**

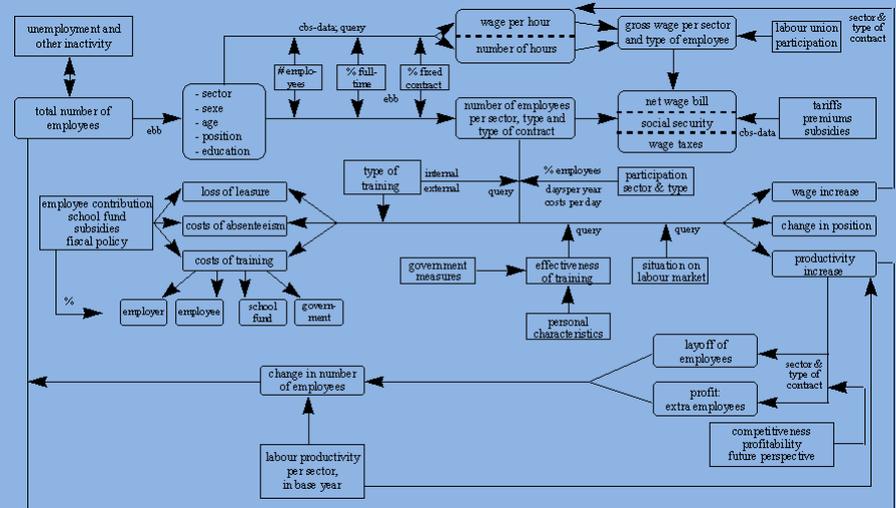
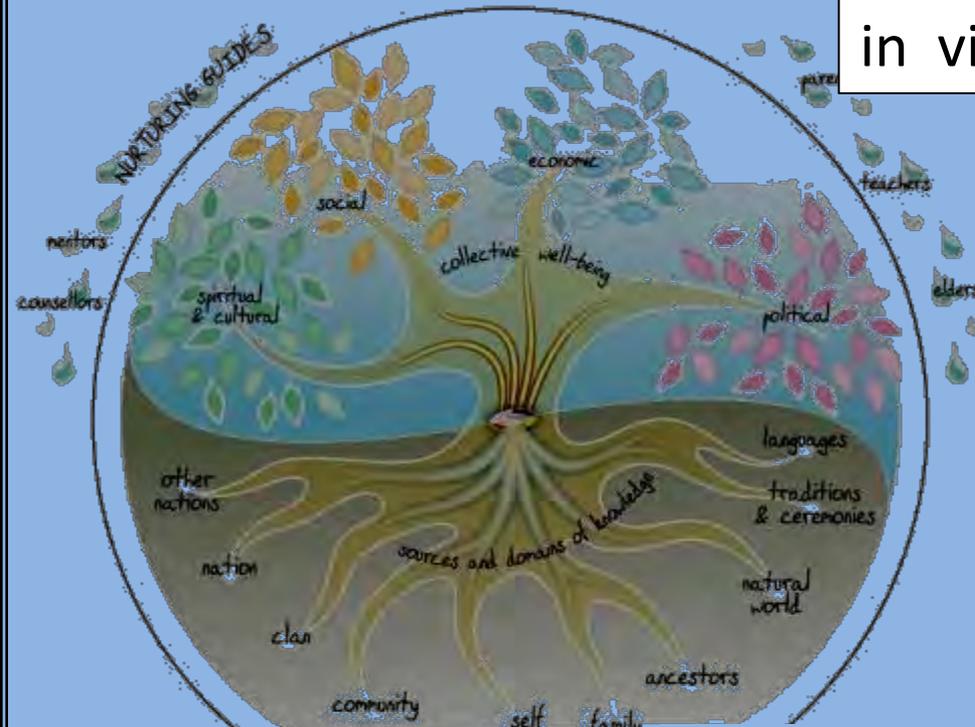
TWO-EYED SEEING

learning to see with the strengths of each & together



OUR OVERALL KNOWLEDGE OBJECTIVES

in visuals



from: www.leads.ac.uk

from: CCL Aboriginal Learning Knowledge Centre (www.ccl-cca.ca/CCL)

**towards resonance of
understanding within environment**

**towards construction of
understanding of environment**



Canada Research
Chairs

Chaires de recherche
du Canada



Social Sciences and Humanities
Research Council of Canada

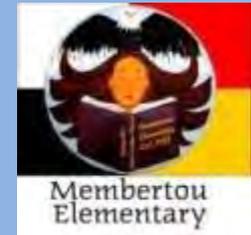
Conseil de recherches en
sciences humaines du Canada

Canada
Canada

CAPE BRETON
UNIVERSITY



Canada Foundation
for Innovation
Fondation canadienne
pour l'innovation



IAPH



Thank you / Wela'liog

CIHR IRSC

Canadian Institutes of Health Research
Instituts de recherche en santé du Canada



Eskasoni First Nation Detachment
Royal Canadian Mounted Police
Gendarmerie royale du Canada

The support of various partners and funding agencies is gratefully acknowledged.



Mi'kmaq College Institute
Mi'kmaq Espi Kina'matno'kuom



The Atlantic Aboriginal Economic Development
Integrated Research Program, AAEDIRP

MAWI WICUHKEMTULTINE * MAMU UAUITSHITUTAU
MAWI APO'QNMATULTINEJ * LLONNATAKAJUTTIGELAUTTA

LET'S ALL HELP EACH OTHER: A CONFERENCE ON ABORIGINAL COMMUNITY BASED RESEARCH

MARCH 16 - 18, 2011 - CROWNE PLAZA HOTEL, MONCTON, NEW BRUNSWICK



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS
SECRETARIAT

Canada

NOVA SCOTIA
Aboriginal Affairs

Atlantic Canada
Opportunities
Agency
Agence de
promotion économique
du Canada atlantique
Canada

THE CONFERENCE WILL EXPLORE HOW WE CAN ALL HELP EACH IN THE ATLANTIC REGION TO DO ABORIGINAL COMMUNITY BASED RESEARCH. BEST PRACTICES AND LESSONS LEARNED FOR WORKING ALONGSIDE ELDERS, PLUS CURRENT AAEDIRP RESEARCH WILL BE SHARED. THERE WILL BE ELDER LED WORKSHOPS AND SHARING CIRCLES.

Day 1: Wednesday, March 16th, 2011		
TIME	MONCTON CROWNE PLAZA	LOCATION
1:00 - 5:00 pm	REGISTRATION AND INFORMATION TABLE SET UP	Crowne Ballroom
3:30 - 5:00 pm	<p>OPENING CEREMONY Master of Ceremonies: APCFNC Co-Chair Chief Morley Googoo, Waycobah First Nation Opening Prayer: Josie Augustine, Elsipogtog First Nation and Gwen Bear Tobique First Nation Welcome Remarks: Chief Jessie Simon, Elsipogtog First Nation Introduction of Conference Theme: In Our Languages: Mawi Wicuhkemultine, Mamu Uauitshitutau Mawi Apo'qnmataultinej, Llonnataikajuttigelautta Opening Remarks: ACOA/INAC TBD</p>	Crowne Ballroom
6:00 - 9:00 pm	<p>REGISTRATION WELCOME RECEPTION Grandmothers Drummers, St. Mary's First Nation Christine Gabriel, Vivian Paul, Shirley Howe, Carmel Boucher, Betty McCoy Master of Ceremonies: APCFNC Co-Chair Chief Morley Googoo, Waycobah First Nation Welcoming Remarks: Chief Terry Paul, Membertou First Nation Opening Remarks: Brian Skabar, Ministerial Assistant for Aboriginal Affairs and MLA for Cumberland North Key Note Speakers: <i>Best Practices and Lessons Learned for Working Alongside Elders</i> Grandmother Guide Program, St. Mary's First Nation</p> <ul style="list-style-type: none"> Imelda Perley, Maliseet Language Instructor, Mi'kmaq Maliseet Institute, UNB; Christine Gabriel, Vivian Paul, Shirley Howe, Carmel Boucher and Betty McCoy, St. Mary's First Nation <p>Mi'kmawey Debert Cultural Centre</p> <ul style="list-style-type: none"> Tim Bernard, Director of History and Culture, Millbrook First Nation, the Confederacy of Mainland Mi'kmaq; Gerald Gloade, Program Development Officer, Millbrook First Nation, the Confederacy of Mainland Mi'kmaq, Murdena Marshall, Eskasoni First Nation, Honorary Doctorate, Cape Breton University, Mi'kmawey Debert Elders' Advisory Council 	Crowne Ballroom

Day 2: Thursday, March 17th, 2011		
TIME	MONCTON CROWNE PLAZA	LOCATION
7:30 - 8:45 am	BREAKFAST	Crowne Ballroom
8:00 am	REGISTRATION AND INFORMATION TABLES	Crowne Ballroom
8:45 - 9:00 am	Morning Introduction: Master of Ceremony, Chief Morley Googoo AAEDIRP 2007- 2011 Summary: John Paul, APCFNC Executive Director, AAEDIRP Co-Chair	Crowne Ballroom
9:00 - 9:45 am	OUR ELDERS ARE TEACHING US: PLENARY PRESENTATIONS Elders Panel Discussion <ul style="list-style-type: none"> Gwen Bear, Tobique First Nation, M.Ed. Candidate, UNB; Josie Augustine, CHR, Traditional Health Elsipogtog Health & Wellness Centre and Murdena Marshall, Eskasoni First Nation, Honorary Doctorate Cape Breton University A Co-Learning Journey - Two-Eyed Seeing and Integrative Science	Crowne Ballroom
9:45 - 10:30 am	<ul style="list-style-type: none"> Albert Marshall, Eskasoni First Nation, Honorary Doctorate Cape Breton University, and Cheryl Bartlett , Canada Research Chair in Integrative Science & Professor of Biology, Cape Breton University 	
10:30 - 10:45 am	BREAK	
10:45 - 11:30 am	Best Practices and Challenges in Mi'kmaw and Wolastoqey Immersion Programs <ul style="list-style-type: none"> Joanne Tompkins, Associate Professor, St.FX Faculty of Education; Anne Murray-Orr, Associate Professor, St.FX Faculty of Education; Starr Sock, Eskasoni First Nation, Mi'kmaq Immersion Teacher, M.Ed. St.FX; Sherise Paul-Gould, Eskasoni First Nation, Teacher, M.Ed, St, FX; Darcy Pirie, Tobique First Nation, B.Ed Candidate, UNB and Roseanne Clark, Tobique First Nation, Educator 	Crowne Ballroom Section 1
11:30 - 12:15 am	The Social Impacts of Economic Development - The Stories of Tobique, Millbrook and Miawpukek <ul style="list-style-type: none"> Jeff Orr, Dean of Education, St. FX; Eric Christmas, Mi'kmaq EnCana Liaison Advisor, Kwilmu'kw Maw-klusuaqn (Mi'kmaq Rights Initiative); Jane McMillan, Canada Research Chair in Indigenous Peoples and Sustainable Communities, Assistant Professor, Department of Anthropology, St. FX; Monica Diochon, Chair of the Business Administration Program, Gerald Schwartz School of Business and Information Systems, St. FX; Behrang Foroughi, Department of Adult Education, Senior Staff Program, Coady International Institute, St. FX and Clare Fawcett, Assistant Professor, Department of Anthropology, St. FX, Charlotte Lafford, Paqtnkek First Nation, St.FX 	
10:45 - 11:30 am	More than Wind: Evaluating Renewable Energy Opportunities for First Nations in the Atlantic Region <ul style="list-style-type: none"> Diana Campbell, Indian Brook First Nation, MREM, Dalhousie University 	Crowne Ballroom Section 2
11:30 - 12:15 am	Baseline Data for Aboriginal Economic Development: An Informed Approach for Measuring Progress and Success <ul style="list-style-type: none"> David Bruce, Director, Rural and Small Town Programme, Mount Allison University 	

12:15 pm 12:45 - 1:15 pm	LUNCH Master of Ceremonies: APCFNC Co-Chair Chief Morley Googoo Signing of MOU with the APCFNC and Atlantic Region Universities Covering Collaboration in Research Remarks from the Association of Atlantic Universities, (AAU) Response from APCFNC House Keeping Announcements/ Introduction of Afternoon Plenary Session & Workshops	Crowne Ballroom
1:15 - 2:30 pm	OUR ELDERS ARE TEACHING US: PLENARY PRESENTATIONS <i>Video - The APCFNC Elders Project: Honouring Traditional Knowledge</i> Discussion	Crowne Ballroom
2:30 - 2:45 pm	BREAK	
	ELDERS LED WORKSHOPS	
2:45 - 3:30 pm 3:30 - 4:15 pm	Josie Augustine: <i>"Healing with the Seven Stages of Life"</i> Jean Crane: <i>"Earth Medicines"</i>	Crowne Ballroom Section 1
2:45 - 3: 30 pm 3:30 - 4:15 pm	Murdena Marshall: <i>"Who is an Elder & How Do You Get There?"</i> Gwen Bear: <i>"The Grandmothers' Teachings"</i>	Crowne Ballroom Section 2
2:50 - 3:25pm 3:25 - 4:15 pm	John Joe Sark: <i>"Maintaining Respect for Elders"</i> Gilbert Sewell: <i>"Language is Our Responsibility"</i>	Crowne Ballroom Section 3
6:00 - 9:00pm	BANQUET Master of Ceremonies: APCFNC Co-Chair Chief Morley Googoo Opening Address: Chief Mi'sel Joe, Miawpukek First Nation (Conne River) Keynote Speakers: <i>Best Practices and Lessons Learned for Working Alongside Elders</i> Nunatsiavut Government, Department of Health, Community Healing Project <ul style="list-style-type: none"> Evelyn Winters, R.S.W, Community Healing Coordinator and Edna Winters, Sharon Taylor, Associate Professor, School of Social Work, Memorial University Gespe'gewaq Mi'gmaq Resource Council, (GMRC) <ul style="list-style-type: none"> Mark Sark, Chief Executive Officer, GMRC, Fred Metallic, Isaac Metallic and John Issac, Listuguj First Nation 	Crowne Ballroom

Day 3: Friday, March 18th, 2010

TIME	MONCTON CROWNE PLAZA	LOCATION
9:00 - 12:00pm	Information Tables	Crowne Ballroom
7:30 - 8:45am	BREAKFAST	Crowne Ballroom
9:00 - 9:15am	Introduction of Elder Led Sharing Circles:	Crowne Ballroom
9:15 - 11:00am	1. ELDER LED SHARING CIRCLE – BEST PRACTICES FOR WORKING ALONGSIDE OUR ELDERS	Crowne Ballroom Section 1
9:15 - 11:00am	2. ELDER LED SHARING CIRCLES – BEST PRACTICES FOR WORKING ALONGSIDE OUR ELDERS	Crowne Ballroom Section 2
9:15 - 11:00am	3. ELDER LED SHARING CIRCLES – BEST PRACTICES FOR WORKING ALONGSIDE OUR ELDERS	Crowne Ballroom Section 3
9:15 - 11:00am	4. ELDER LED SHARING CIRCLES – BEST PRACTICES FOR WORKING ALONGSIDE OUR ELDERS	Kent Room
11:00 – 12:00pm	PLENARY – REPORTING BACK TO THE GROUP FROM THE 4 CIRCLES	Crowne Ballroom
12:00 - 1:00 pm	Conference Wrap-Up: Closing Prayer: LUNCH	Crowne Ballroom