

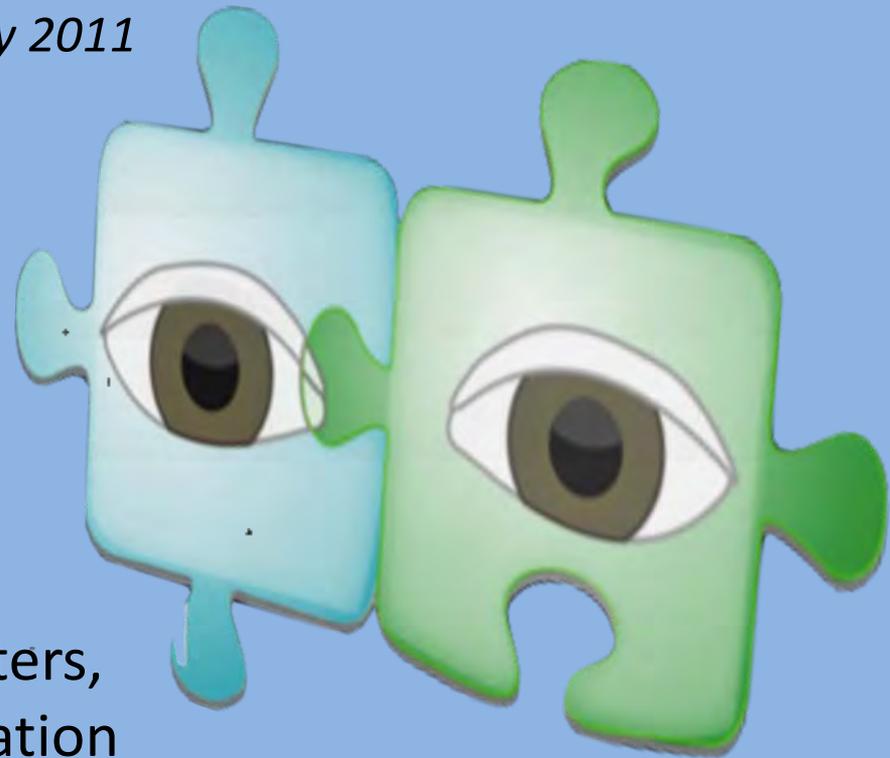
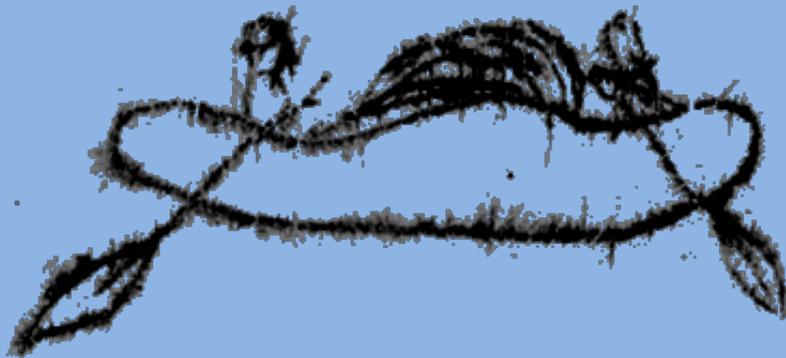
TWO-EYED SEEING - ETUAPTUMUK

Mainstreaming Indigenous Knowledge for Sustainability

conference to discuss taking a “Red Path toward a Green Society”

held at The Johnson Foundation at Wingspread in Racine, Wisconsin, USA

9-11 May 2011



Albert Marshall

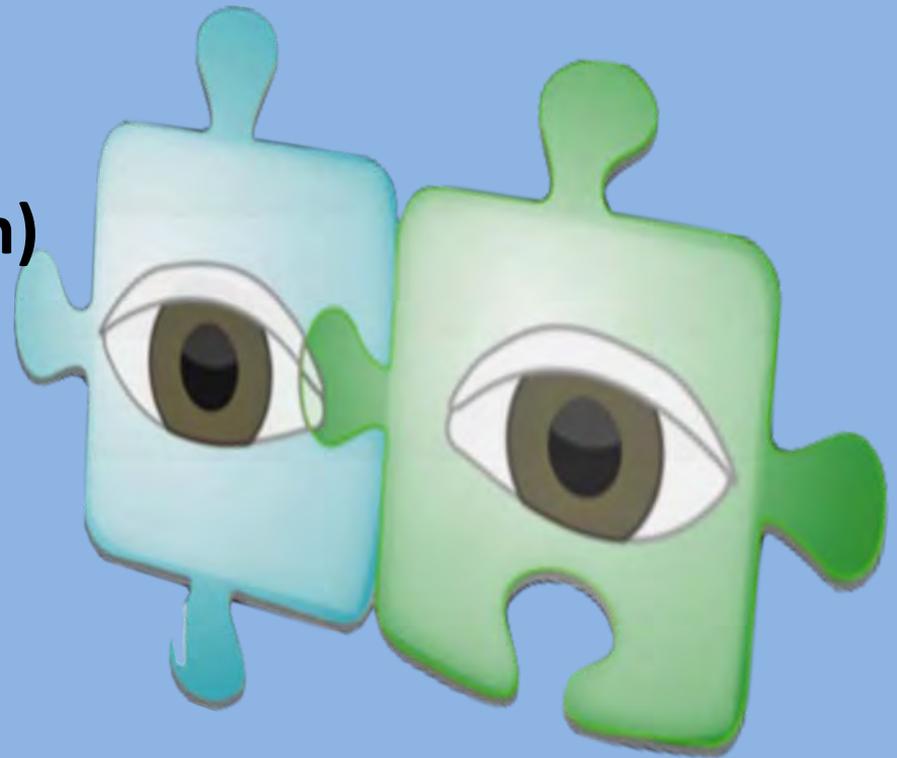
Elder and Honorary Doctor of Letters,
Eskasoni community, Mi'kmaw Nation

albertdmarshall@ns.sympatico.ca

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.**

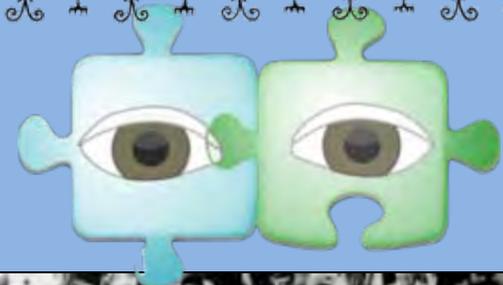


(Guiding Principle in the words of Elder Albert Marshall, Mi'kmaw Nation)

As Elders in Our Time

We seek to be a conduit for wisdom of our Ancestors.

We seek to see with "TWO EYES" ... to take the accomplishments of the white man's ways further by blending it with the wisdom of our Ancestors.



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 Mi'kmaw Elder Albert Marshall)



Ta'ntelo'Iti'k

*how we
Lnu'k are*



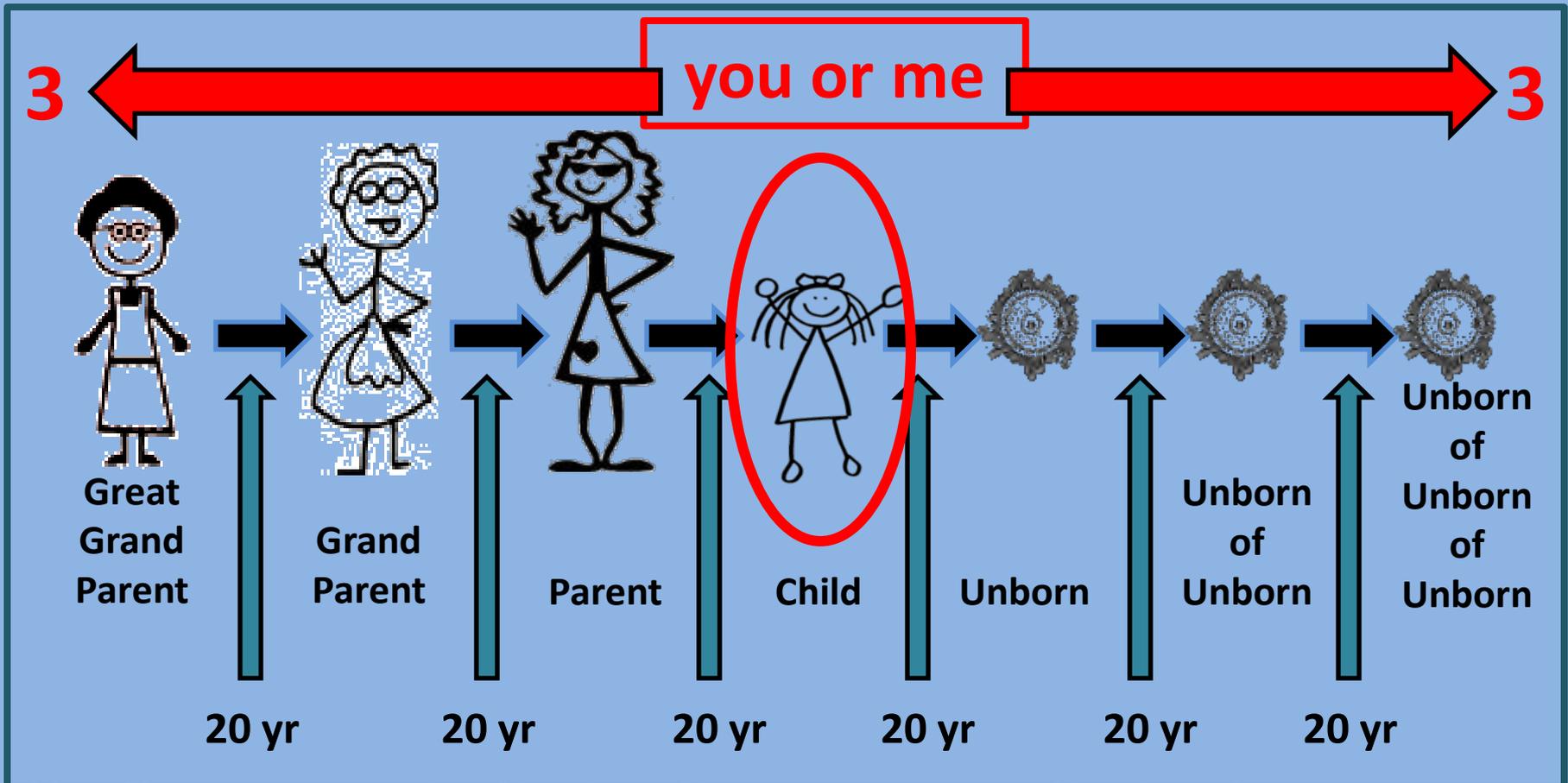
Ta'ntelo'Iti'k

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



Mi'kmaw Traditional Knowledge

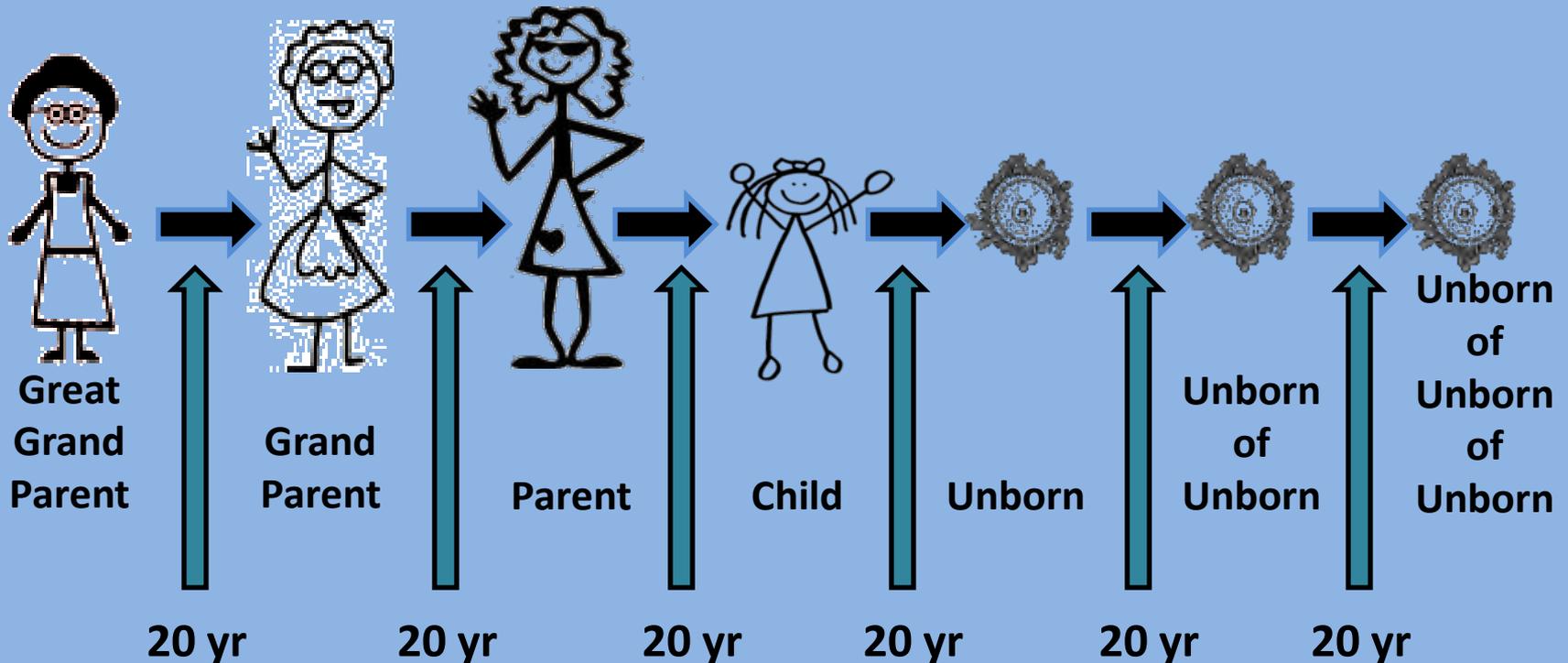
ONE GENERATION \approx 120 years



Mi'kmaw Traditional Knowledge

SEVEN GENERATIONS \approx 840 years

ONE GENERATION \approx 120 years



Mi'kmaw Traditional Knowledge

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.



Mi'kmaw Traditional Knowledge



**Elder
Murdena
Marshall**

**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 communities.**

words of: Elder Murdena Marshall,
Eskasoni community, Mi'kmaw Nation

Mi'kmaw Traditional Knowledge is “LIVING KNOWLEDGE”

... within a worldview of interconnectiveness

**VALUES,
ACTIONS,
and
KNOWLEDGE**

... all towards:

interconnectiveness



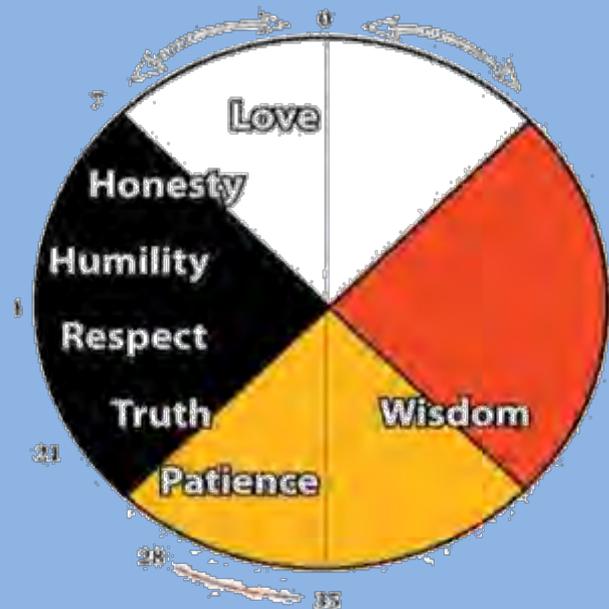
artist
Basma
Kavanagh

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

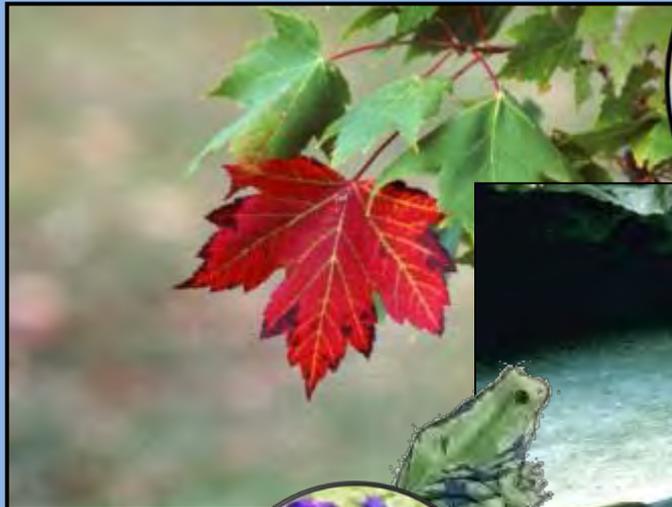


Netukulimk

“sustaining ourselves”

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

All Our Relations



Netukulimk

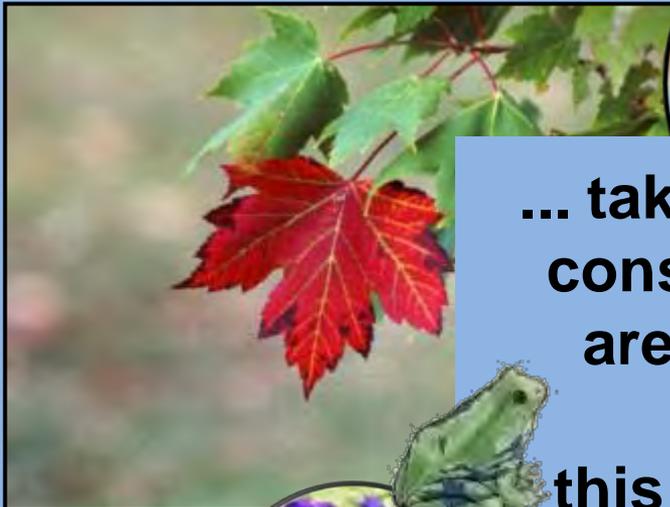
“sustaining ourselves”

Co-existence

Inter-dependence

Community Spirit

All Our Relations



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

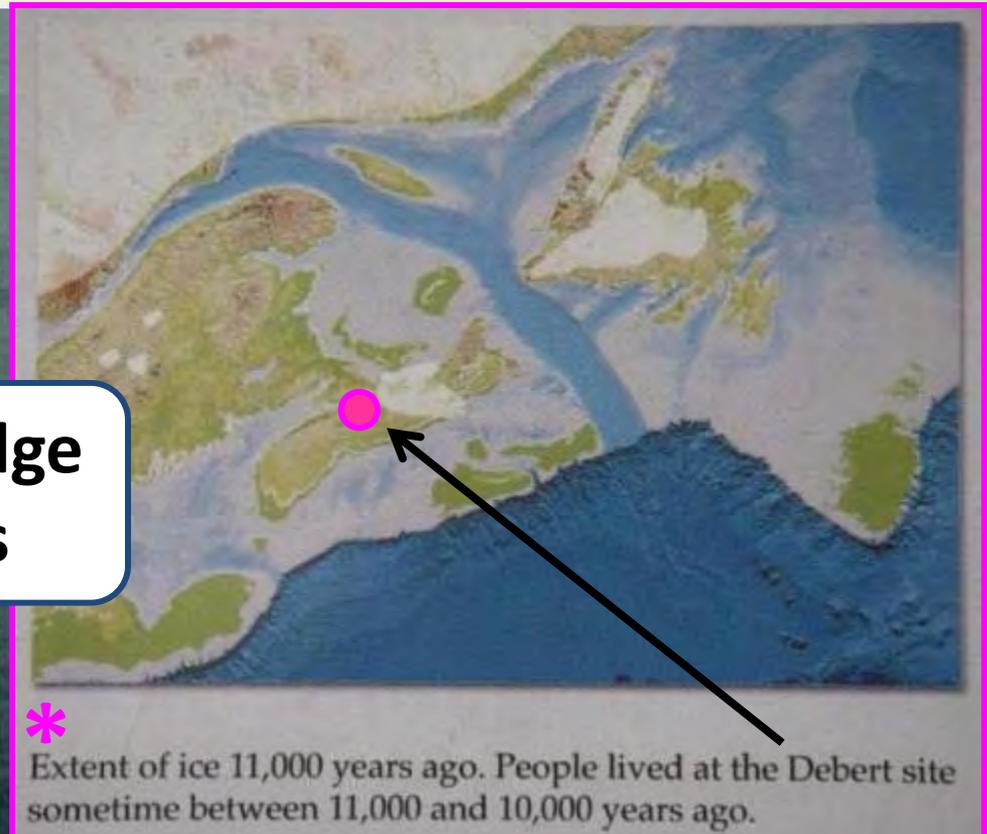
this philosophy / ideology is so ingrained in your subconscious that you are constantly aware of not creating an imbalance.

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.

* information source: Signage on Mi’kmawey Debert Interpretive Trail

Netukulimk ... teaches you

words of Mi'kmaw Elder Albert Marshall:



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.”

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

Netukulimk ... teaches you

words of Mi'kmaw Elder Albert Marshall:



Inter-dependence

“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.”

Netukulimk ... teaches you

words of Mi'kmaw Elder Albert Marshall:

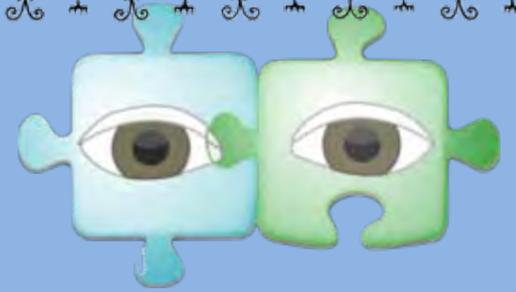


Community Spirit

“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.”

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

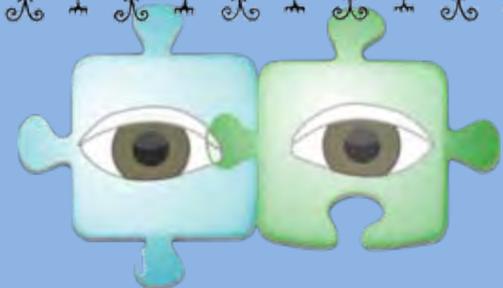
**Our language teaches us
that everything alive is
both physical and spiritual.**



**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.**





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

image: www.blackfootcrossing.ca

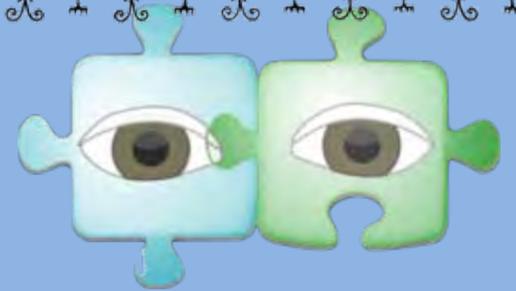


Humans possess responsibilities.

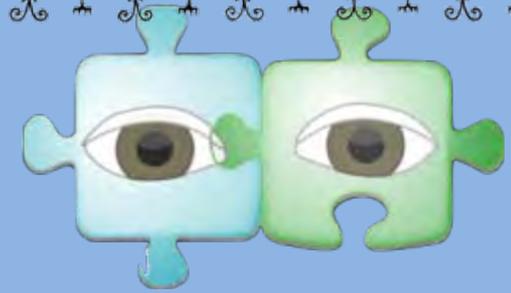
Other species possess rights.



**If people are starving,
they will not care about
environmental sustainability ...**

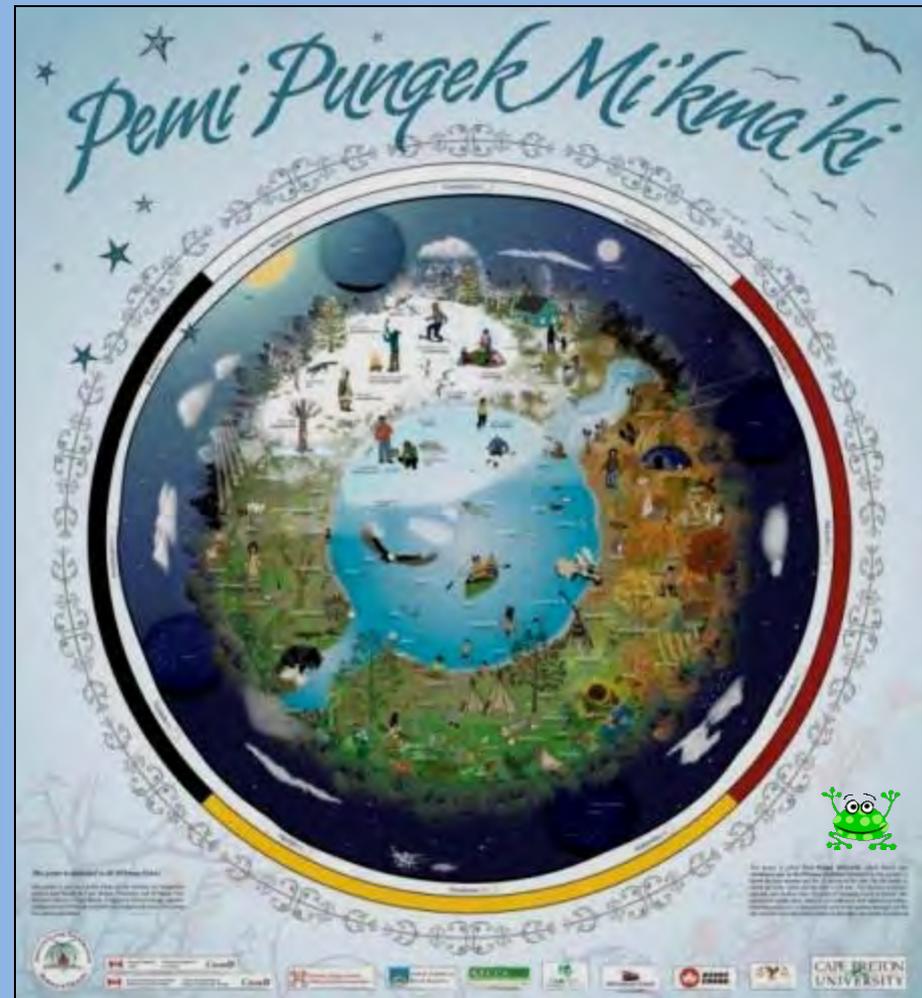
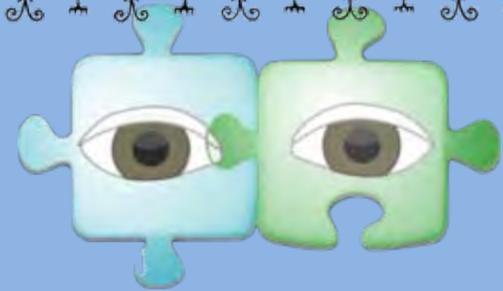


**If pollution exceeds
the natural cleansing capacity of
our ecosystems ...**

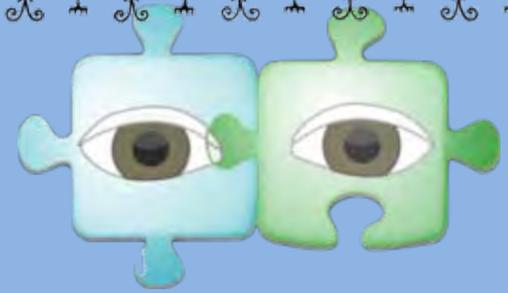


Artist Basma Kavanagh

If consumption of resources exceeds the carrying capacity of our ecosystems ...



**If species become extinct,
some of our relations are
gone forever ...**

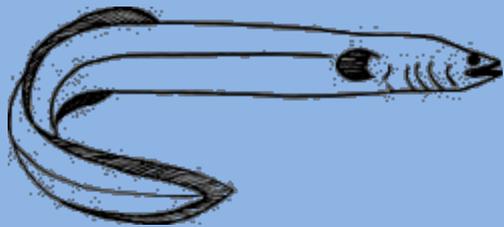
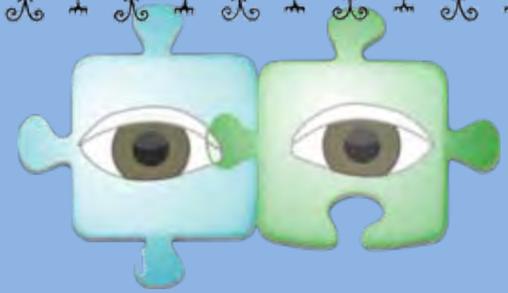


**Ples
(Passenger Pigeon)**

http://www.pollsb.com/photos/o/31479-last_passenger_pigeon_dies_cincinnati_zoo.jpg

<http://www.wunderland.com/WTS/Andy/ProjectEBAY/pics/Death.icon.jpg>

If species become extinct,
some of our relations are
gone forever ...



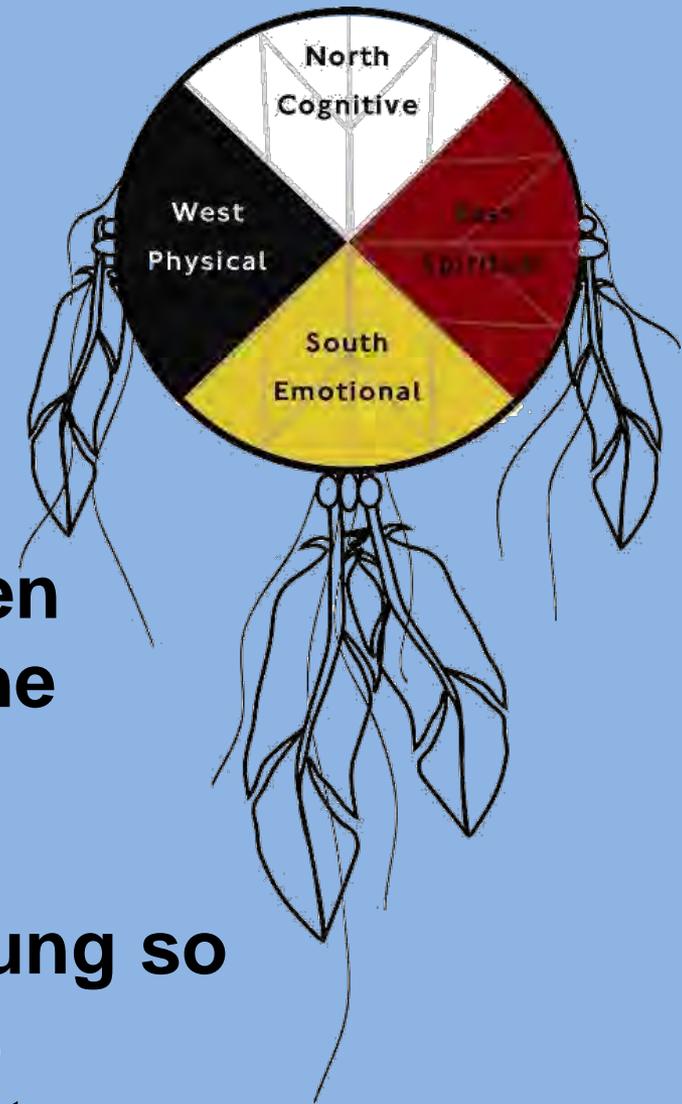
Eels (Kataq)
are now a
*Species
of Concern.*



Artist Basma Kavanagh

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.





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





**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 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.





**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.

Membertou Trade and Convention Centre; collection of Alex Paul



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?

(words of Mi'kmaw Elder Albert Marshall)



Wela'lioq
Thank you

for additional information see:

www.integrativescience.ca



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