moving forward with

ELDERS’ RECOMMENDATIONS
from APCFNC Elders Research Project

“Honouring Traditional Knowledge”

• considerations from TWO-EYED SEEING and CO-LEARNING •

Artist Gerald Gloade; Millbrook First Nation
TWO-EYED SEEING
and
CO-LEARNING
Honouring Traditional Knowledge in Academia

Murdena & Albert Marshall
Elders & Doctors of Letters, honoris causa; Eskasoni community, Mi’kmaw Nation
APCFNC Elders Project – Elder participants and Advisory Committee members
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Cheryl Bartlett
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APCFNC Elders Project – Advisory Committee member
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(presentation for AAEDIRP’s university partners & others, 30 March 2012, Cole Harbour, NS)
OUTLINE OF PRESENTATION

1. Introduction
   - goal and acknowledgements
   - APCFNC and AAEDIRP

2. Honouring Traditional Knowledge (TK)
   - APCFNC’s Elders Project
   - project results: Elders’ recommendations regarding TK
   - TK currently in academia

3. Two-Eyed Seeing (TES) and Co-Learning for TK
   - TES: guiding principle for different worldviews working together
   - TES: uptake across Canada (examples)
   - TES: Mi’kmaw TK (some explanation)
   - TES: Co-Learning in Transdisciplinary Research

4. Moving Forward with Elders’ Recommendations
   - encouraging AAEDIRP’s university partners (and others)
1. Introduction
   • acknowledgements and goal
   • APCFNC and AAEDIRP

2. Honouring Traditional Knowledge (TK)
   • APCFNC’s Elders Project
   • Project Results: Elders’ Recommendations regarding TK
   • TK currently in academia: status, challenges, visions

3. Two-Eyed Seeing (TES) and Co-Learning for TK
   • TES: guiding principle for different worldviews working together
   • TES: uptake across Canada (examples)
   • TES: Mi’kmaw TK (some explanation)
   • TES: Co-Learning in Transdisciplinary Research

4. Moving Forward with Elders’ Recommendations

OUTLINE OF PRESENTATION

RELATIONSHIPS

RESEARCH

RECOMMENDATIONS

RE-VISIONING

RENEWAL
OUTLINE OF PRESENTATION

RELATIONSHIPS

RESEARCH

RECOMMENDATIONS

RE-VISIONING

RENEWAL
LET’S ALL HELP EACH OTHER

RELATIONSHIPS

RESEARCH

RECOMMENDATIONS

RE-VISIONING

RENEWAL
LET'S ALL HELP EACH OTHER

CO-LEARNING JOURNEY
guided by TWO-EYED SEEING
The support of various partners and funding agencies is gratefully acknowledged.
GOAL: encouragement towards uptake of Elders’ Recommendations (from APCFNC Research Project) by AAEDIRP’s university partners (and others)
The APC Secretariat is an advocate for speaking with one voice on behalf of First Nations communities. Through research and analysis, we develop and table policy alternatives for matters affecting First Nations communities in Atlantic Canada, Quebec, and Maine. Our mandate is to "research, analyze and develop alternatives to federal policies that affect the Mi'kmaq, Maliseet, Innu and Passmaquoddy First Nations in the Atlantic region."

**strategic areas of focus for change:**
- economic opportunities
- housing and infrastructure
- health
- education
- relationships
- closing the gap between First Nations communities and Canadians

source: [http://www.apcfnc.ca/](http://www.apcfnc.ca/)
A research program partnership:
- 38 member communities of APC
- the Inuit
- 12 Atlantic universities
- 4 government funders, both federal and provincial

Purpose:
to improve the knowledge base of Atlantic Aboriginal economic development, in order to improve the lives of the Aboriginal people in the region

Objectives:
- to conduct research
- to create a database
- to build Aboriginal research capacity
- to hold workshops
→ on Aboriginal economic development

source: http://www.apcfnc.ca/
A research program partnership:
- 38 member communities of APC
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- 12 Atlantic universities
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UNIVERSITY PARTNERS
Dalhousie University
St. Thomas University
Acadia University
Saint Mary's University
Memorial University
Université de Moncton
Mount Allison University
Cape Breton University
University of PEI
St. Francis Xavier University
University of New Brunswick
Mount Saint Vincent University

logo by Maliseet artist
Dozay (Arlene Christmas)

source: http://www.apcfnc.ca/

AAEDIRP
Atlantic Aboriginal Economic Development Integrated Research Program
- A tree extending across the water, signifying to reach and to teach
- The sun, representing the People of the Dawn
- The double curve, commonly used within the Wabanaki tribes
- The snow-capped mountains and the Northern Lights, representing the Innu and Inuit

AAEDIRP
Atlantic Aboriginal Economic Development Integrated Research Program
Honouring Traditional Knowledge

an APCFNC research project* within AAEDIRP’s objectives:
- to conduct research
- to create a data base
- to build research capacity
- to hold workshops

... on Aboriginal economic development

AAEDIRP
Atlantic Aboriginal Economic Development Integrated Research Program
Honouring Traditional Knowledge

words of 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 in our communities.

Aboriginal economic development

AAEDIRP
Atlantic Aboriginal Economic Development Integrated Research Program
The project was initiated because of the critical importance of consulting with Elders and having their perspectives included in community economic development projects and in research on Aboriginal economic development. Elders determined the process and outcomes for the project. The project was supported by APCFNC staff and Aboriginal community members. As a foundation for the work on economic development research, APCFNC sought guidance from Atlantic region Elders on how they would like to be consulted when sharing Traditional Knowledge and Aboriginal worldviews. As part of the project, the Elders have made eight recommendations concerning Traditional Knowledge and its importance.

source: APCFNC Elders Project (handout)
APCFNC Elders Research Project

Honouring Traditional Knowledge

RESEARCH PROCESS:

**Elders Mawio’mi**
12-14 August 2010, Millbrook FN

Elders asked that this be videotaped and a transcript be made for educational purposes.

“Elders’ Recommendations” list made, based on discussions.

Let’s All Help Each Other
Moncton Conference
16-18 March 2011

Elders discussed and approved list of eight “Elders’ Recommendations”.

Artist Gerald Gloade; Millbrook First Nation
APCFNC Elders Research Project

Honouring Traditional Knowledge

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Honouring Traditional Knowledge

RESEARCH PROCESS:
PROJECT REPORT

ELDERS MAWIO’MI
12-14 August 2010, Millbrook FN

Honouring Traditional Knowledge

23 Elders from four Aboriginal cultures of Atlantic Canada
- Mi’kmaq
- Wolastoqiyik (Maliseet)
- Innu
- Inuit
MAWI WIQSONULTINE
MAWI APO’QNMATULTINEJ

* MAMU UAUITSHITUTUA
* LLONNATAIKAJUTTIGELAUTTA

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

MARCH 16-18, 2011 – CROWNE PLAZA HOTEL, MONCTON, NEW BRUNSWICK
Elder Gwen Bear (1948-2012)

Mawi Wiqsonultine
Mawi Apo’qnmamatultinej
*MamuhUAuitshitutua
*LLonnataikajuttigelaautta

Let’s All Help Each Other: A Conference on Aboriginal Community-Based Research
March 16-18, 2011 – Crowne Plaza Hotel, Moncton, New Brunswick
Elders
Wisdom
Thinking
Understanding
Analyzing
Integration

Light
Beginnings
Renewal
Hope
Courage

Darkness
The unknown
Perseverance
Reflection
Respect for others’ beliefs

Generosity
Determination
Goal setting
Ability to set aside strong feelings in order to serve others

Artist Gerald Gloade; Millbrook First Nation

text from: The Sacred Tree; 1984, Bopp et al.
Therefore it be resolved that the Atlantic Chiefs, having reviewed the recommendations at their meeting on 29 September 2011 hereby support the 8 recommendations put forward by Atlantic Region Elders as part of the APC Elders Project: Honouring Traditional Knowledge.
The following is a list of the eight ELDERS’ RECOMMENDATIONS from the APCFNC Elders Project* “Honouring Traditional Knowledge”.

It is an initial list concerning how Elders would like to be consulted when sharing Traditional Knowledge.

Reading and acknowledging this list of recommendations should not be considered a form of consultation with Atlantic Aboriginal communities.

ELDERS’ RECOMMENDATIONS

1. It needs to be recognized that Atlantic Aboriginal communities are losing their Elders, their languages and their cultural knowledge very rapidly. Therefore, Aboriginal communities and leadership need to recognize the urgency and importance of working alongside Elders and learning from their Traditional Knowledge immediately.
2. It is imperative that Elders be involved in all aspects of the territorial, cultural, linguistic, ecological, economic development and social affairs of Atlantic Aboriginal communities. Elders are in a position to help prioritize what is most important because of their collective cultural knowledge.
ELDERS’ RECOMMENDATIONS

3. Traditional Knowledge should be woven into all aspects of Aboriginal community life, including economic development, fisheries, health, social, law, environment and education, etc.
4. Elders should be consulted in meaningful ways and have advisory roles for all Aboriginal community planning, development, implementation and evaluation taking place. Meaningful involvement would include being members of steering committees and advisory committees so that Elders have input into decision making.
5. Traditional Knowledge must be shared and passed on before it is lost. The ways in which Traditional Knowledge is passed on, needs to be directed by the Elders from each territory.
ELDERS’ RECOMMENDATIONS

6. An Elders Council, appointed by Elders, that would advise on matters related to the sharing of Traditional Knowledge, should be formed for the Atlantic region. The Council would advise on matters related to protocols and/or ethics and the best practices for the sharing of Traditional Knowledge as well as the best practices for working alongside Elders. This would include working alongside Elders in all areas of community life and development including research.
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The Elders Council, once formed, would engage in a process of co-learning with the Atlantic region universities to create a template for how the process of this knowledge transfer could occur.
7. Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.
ELDERS’ RECOMMENDATIONS

7. Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.

Traditional Knowledge should be woven into the social studies, science and language curriculum for primary and secondary schools in Atlantic Aboriginal communities. This would ensure proper and meaningful education for Aboriginal learners, enable the communities to develop a balance between western and Aboriginal learning methods and better prepare Aboriginal children for their future paths.
ELDERS’ RECOMMENDATIONS

7. Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.

Traditional Knowledge should be woven into the social studies, science and language curriculum for primary and secondary schools in Atlantic Aboriginal communities. This would ensure proper and meaningful education for Aboriginal learners, enable the communities to develop a balance between western and Aboriginal learning methods and better prepare Aboriginal children for their future paths.

Post-secondary institutions should be compelled to seek guidance from the Elders Council (described above in # 6) to develop appropriate curriculum related to Traditional Knowledge for relevant post-secondary programming.
ELDERS’ RECOMMENDATIONS

8. Each Aboriginal community needs to encourage the use of traditional practices, which are products of Traditional Knowledge. This would encourage younger generations to learn about and respect traditional practices, such as traditional laws, cultural and spiritual practices, language learning and practices related to hunting and fishing, food gathering, medicine, ecology, science, arts and education.
APCFNC ELDER'S PROJECT RECOMMENDATIONS

Artist Gerald Gloade
Millbrook First Nation
Elder Carolyn Gould (1919-2011)

“Well, hurry up ... before we are all dead.”

request by Elder Carolyn and many other Elders

CEPI Workshop October 2004
KNOWLEDGE IS SPIRIT.

It is a Gift passed on through many people.

We must pass it on.

words of
Elder Albert Marshall

Artist Gerald Gloade; Millbrook First Nation
EMPHASIZE: We must bring Traditional Knowledge into the present so that everything becomes meaningful in our lives and communities.
What is TRADITIONAL / INDIGENOUS KNOWLEDGE?
Traditional Knowledge (circle layers model)

from:
*Health and Healing –
  Death and Dying:
  women’s roles within;
Workshop Training Materials for
“cultural sensitivity and cultural humility”.

*document available at:
Through the process of decolonization, we as Indigenous peoples come to the table with something of value to offer to the world. This something has come to be called *Indigenous Knowledge* (IK). IK is the knowledge that we have developed over generations: the theories of the universe and how it works; the nature of human beings and others; the nature of society and political order; the nature of the world and how to live in it; and human motivation among other aspects of life. This knowledge has been transmitted from generation to generation, thought about, discussed, refined, discarded, reinforced, and subjected to continual analysis and testing. It has not been static. IK shows how to live in a world of continual change for it is based on a foundational philosophical tenet: the world is constantly in process of transformation and movement. (p.187)

*complete article available at:*

TRADITIONAL / INDIGENOUS KNOWLEDGE in academia?
In the current climate within the university, Indigenous knowledges remain relegated to the margins.

*non-aboriginal scholar, York University
“Outside of indigenous scholarship itself, within academic circles little serious attention has been paid to examining the possibilities inherent in indigenous ontologies”. However, any move to universalise Indigenous belief systems or worldview, must also acknowledge that “… ontologies are relative and that the particularities and historicality of indigenous peoples and nations … give rise to unique characteristics and differences …”.

(Quoting Stewart-Harawira, Maori scholar, 2005, pp. 34-35)

TRADITIONAL / INDIGENOUS KNOWLEDGE
status, challenges, visions ... TK / IK in academia

● what does an Elder with AAEDIRP’s Project say?
● what do some Mi’kmaw university students say?
● what do some researchers and literature say?
● what do/did the AFN and CCL-AbLKC envision?
● what does some CBU experience reveal?
Today . . . Mi’kmaw and other Aboriginal youth are poised on the edge of two worlds.

from: “Lifelong Learning: From Youth to Elder”; 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
Today ... Mi’kmaw and other Aboriginal youth are losing their cultural connections.

from: “Lifelong Learning: From Youth to Elder”; 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
And, yet … we know that health
(of individuals and communities)
and transmission of TK are strongly related.
(additional sources: many other Elders; some academic research, e.g. Chandler and Lalonde 2008)

from: “Lifelong Learning: From Youth to Elder”; 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
When you force people to abandon their ways of knowing, their ways of seeing the world, you literally destroy their spirit and once that spirit is destroyed it is very, very difficult to embrace anything – academically or through sports or through arts or through anything – because that person is never complete. But to create a complete picture of a person, their spirit, their physical being, their emotions, and their intellectual being … all have to be intact and work in a very harmonious way.


Ashley Julian

I may have taken only five courses [at university] where teachers were able to teach me about my people; I’m not born knowing my history. My family only has a small proportion of it. It was stripped from my Grandparents so they were shy to acknowledge that ... you know ... I’m Mi’kmaq.

(quoted with permission, March 2012)


curricular inclusiveness

• stated in Jan 2010, when Senior Undergraduate, Dalhousie University
• graduated Oct 2011, BA Political Science, Dalhousie University
• Indian Brook community, Mi’kmaw Nation
Gitpu Nevin

I’m really interested in philosophy; I’ve taken a lot of philosophy courses. And the view of western philosophers is that they were the only philosophers … you know, that they were the only intelligent thinkers in the world. And when they speak about the history of the world or the history of philosophical thought in the world, it always starts for them in the origins of their culture, always. When they speak of the world, it’s always only in their context, you know. Where did democracy start? They would never ever mention a native American nation, or anybody in South America, or even in Asia. It’s always where their democracy started. And they call it the world. When they talk about world religions, it’s primarily western religions. It’s ridiculous … and, like [for me] no, that’s not the world - that’s your world - that’s just your belief … there’s other people in the world. (quoted with permission, March 2012)
Dr. Marie Battiste

- Professor of Educational Foundations, University of Saskatchewan
- Potlotek community, Mi’kmaw Nation

**article:** Indigenous Knowledge: Foundations for First Nations

**in:** WIN-HEC Journal, 2005

After nearly a century of public schooling for tribal peoples in Canada, the most serious problem with the current system of education does not lie in its failure to liberate the human potential among Aboriginal peoples, but rather in its quest to limit thought to cognitive imperialistic policies and practices. This quest denies Aboriginal people access to and participation in the formulation of government policy, constrains the use and development of Aboriginal cultures in schools, and confines education to a narrow view of the world and its knowledge foundations that threaten the global future.

Cognitive imperialism is a form of cognitive manipulation used to disclaim other knowledge bases and values. Validated through one’s knowledge base and empowered through public education, it has been the means by which whole groups of people have been denied existence and have had their wealth confiscated. Cognitive imperialism denies people their language and cultural integrity by maintaining the legitimacy of only one language, one culture, and one frame of reference.

**complete article available at:**

In my view, one of the fundamental purposes of a university is to help us understand the world and ourselves and to transmit our knowledge to a new generation of people. It ought also to help us explore what a good life is. And in the 21st century, it ought to foster highly creative, innovative human beings adept at creating or, if you will, uncovering new truths. A university ought to bring the best of human knowledges into dialogue so that we might better understand the universe. (p. 189)
Our priorities in recording or reclaiming this information [TK] differ from those of non-native researchers, who often view their research on us as: a preservation effort, a final attempt to save strands of a dying culture, a bringing of native knowledge to the rest of the world, or a means of gathering data to prove some academic theory.

Instead, our priority is to revitalize this knowledge within our own lives so that it will be there for our children and grandchildren and their children and grandchildren.
A FIRST NATIONS VISION

First Nations view education as a process of nurturing learners in linguistically and culturally-appropriate, holistic learning environments that meet individual and collective needs, thereby ensuring that all First Nations people achieve their personal and collective visions within lifelong comprehensive learning systems. (page 6)

complete document available at:

Assembly of First Nations
First Nations Holistic Lifelong Learning Model

from: Canadian Council on Learning: Aboriginal Learning Knowledge Centre
(www.ccl-cca.ca/CCL)
First Nations Holistic Lifelong Learning Model

*from*: Canadian Council on Learning: Aboriginal Learning Knowledge Centre

[www.ccl-cca.ca/CCL](http://www.ccl-cca.ca/CCL)
Integrative Science academic program at CBU

our stories
our sciences
our worldviews

“bringing our knowledges together”

Artist Basma Kavanagh
Since the IS [Integrative Science] academic program was implemented at CBU in 1999 (and the focus of a cover story in *University Affairs* in December 2001), it has achieved a great deal, but it also has encountered many challenges.

Among its achievements, 27 Mi’kmaw students – all with some relationship to IS – have graduated with a science or science-related degree at CBU (fewer than five without IS affiliation have ever graduated); 13 are graduates from the four-year BSc community studies degree, IS concentration. Most now hold key positions (school principal, research scientist or assistant, job coach, natural resource management, nurse, teacher) in their communities. Some Mi’kmaw students who started with IS courses have graduated with a BA or BACS degree while others have left university, a few with intent to return. Mi’kmaw IS undergraduates have presented at academic conferences in Canada and internationally. Thirteen NSERC undergraduate summer research awards went to Mi’kmaw IS students. Up to 2007 and in total, about 100 Mi’kmaw students experienced first-year IS courses, many recruited by the Mi’kmaq Science Advantage Program run by CBU’s then Mi’kmaq College Institute.
Since the IS [Integrative Science] academic program was implemented at CBU in 1999 (and the focus of a cover story in University Affairs in December 2001), it has achieved a great deal, but it also has encountered many challenges.

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Within academe, the shoals are poorly charted for such innovation. The IS academic program met diverse challenges from the outset – including inconsistencies and insufficiencies at the administrative, faculty, budgetary and recruitment levels – and has floundered in recent years. Since 2007, there has been no new enrolment into the program. Only first-year IS courses are being offered, and they have shifted to fundamentals of science within BA access programming (meritorious in its own right yet not the original IS vision).

“In my opinion” by C. Bartlett: The gift of multiple perspectives in scholarship (March 2012 issue of University Affairs)
I believe it essential to find better ways to enable collective stewardship and participation by interested Elders, educators and others from the aboriginal community, alongside constructive and critical institutional input.

Consultation with Elders, wherever traditional aboriginal knowledge has a role, is congruent with formal recommendations made by Elders from Mi’kmaw, Wolastoqiyik, Innu, and Inuit communities in Atlantic Canada and approved by the Atlantic Chiefs in September.

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WHAT COULD HAVE HELPED SUSTAIN EARLY SUCCESS?

“In my opinion” by C. Bartlett: The gift of multiple perspectives in scholarship (March 2012 issue of University Affairs)

Since the IS [Integrative Science] academic program was implemented at CBU in 1999 (and the focus of a cover story in University Affairs in December 2001), it has achieved a great deal, but it also has encountered many challenges.

Among its achievements, 27 Mi’kmaw students – all with some relationship to IS – have graduated with a science or science-related degree at CBU (fewer than five without IS affiliation have ever graduated); 13 are graduates from the four-year BSc community studies degree, IS concentration. Most now hold key positions (school principal, research scientist or assistant, job coach, natural resource management, nurse, teacher) in their communities. Some Mi’kmaw students who started with IS courses have graduated with a BA or BACS degree while others have left university, a few with intent to return. Mi’kmaw IS undergraduates have presented at academic conferences in Canada and internationally. Thirteen NSERC undergraduate summer research awards went to Mi’kmaw IS students. Up to 2007 and in total, about 100 Mi’kmaw students experienced first-year IS courses, many recruited by the Mi’kmaq Science Advantage Program run by CBU’s then Mi’kmaq College Institute.
Challenges re Integrative Science academic program (reflections on 15+ years)

• conceptual (science?)
• political (systemic racism?)
• jurisdictional (whose program?)
• structural (what kind of program?)
• financial (resources?)
• instructional (who can / should?)
• physical (where?)
• pedagogical (how?)
• recruitment (who and how?)
• audience (why and whose needs?)
• pragmatic (students’ lives?)
• definitional (what is “success”?)
• pragmatic (graduates do what?)
• capacity development (how nurture & make sustainable?)

Let’s consider more than one perspective regarding “challenges”.

E.g., what is “SUCCESS”?
(general) perspective of an institution

It’s about numbers of students enrolled and graduating.

E.g., what is “SUCCESS”?
perspective of an Elder

It’s about realizing:

“Seeds germinate when ... the environment is appropriate.”

(words of Elder Albert Marshall)

E.g., what is “SUCCESS”?

from: PRESENTATION by C. BARTLETT and A. MARSHALL at 2009 AAEDIRP CONFERENCE ON ABORIGINAL EDUCATION
LET’S HAVE THE COURAGE

to try ... maybe falter ... but to learn and to keep trying

What is the way forward?

Spirit of the East
• Light
• Beginnings
• Renewal
• Hope
• Courage
words of Elder Murdena:
There is constant flux within balance: things come together ... then things fall apart ... and then come back together ... and fall apart again ... and come back together again. That’s the way it is, always has been, and always will be.

What is the way forward?
Integrative Science academic program at CBU

I believe it essential to find better ways to enable collective stewardship and participation by interested Elders, educators and others from the aboriginal community, alongside constructive and critical institutional input. Consultation with Elders, wherever traditional aboriginal knowledge has a role, is congruent with formal recommendations made by Elders from Mi’kmaw, Wolastoqiyik, Innu, and Inuit communities in Atlantic Canada and approved by the Atlantic Chiefs in September.

What is the way forward?
7. Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.

Post-secondary institutions should be compelled to seek guidance from the Elders Council (described previously) to develop appropriate curriculum related to Traditional Knowledge for relevant post-secondary programming.

Professors are not being asked to teach what they cannot and should not.
TWO-EYED SEEING
a Guiding Principle
for transcultural collaboration
(the Gift of Multiple Perspectives)

LEARN ... to see from one eye with the best in the 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.

(words of Mi’kmaw Elder Albert Marshall)
ETUAP TMUK – TWO-EYED SEEING

Indigenous  Western
examples, across Canada, of TWO-EYED SEEING
in Unama’ki - Cape Breton, Nova Scotia “our home”

in Integrative Science research by university-based researchers and Mi’kmaw Elders
(http://www.integrativescience.ca)
nationally, by IAPH within CIHR

in business case prepared in early 2011 by CIHR’s Institute of Aboriginal Peoples’ Health for five years’ programming

(http://www.ihe.ca/documents/Aboriginal%20Roundtable%20Report.pdf)
Two-eyed Seeing*: A Model for Co-advancement

*Mi’kmaq Elder Albert Marshall

Canadian Society
- Institutions/environments
- Researchers
- Scientific enquiry
- Equity & fairness

Aboriginal Communities
- Community Knowledge Centres
  - Community knowledge holders/workers
  - Indigenous ways of knowing

Role of IAPH
1. Researcher-community engagement
2. Capacity development & utilization
3. Partnership- & relationship-building
4. Knowledge translation & exchange
5. Research on significant challenges to FNIM wellbeing

Knowledge learned
Knowledge earned & gifted

Vision: Healthy & Well First Nations, Inuit & Métis Peoples through Community Knowledge & Indigenous Values

Malcolm King, p. 3 in: *Aboriginal Peoples’ Wellness in Canada: Scaling Up the Knowledge ... Cultural Context and Community Aspirations.*
*Summary Report from the Roundtable in Ottawa, March 3-4, 2011 (Report prepared - May 19, 2011)*
in Unama’ki - Cape Breton, Nova Scotia

in collaborative environmental planning for the Bras d’Or Lake ecosystem and watershed

(http://brasdorcepi.ca/)
in British Columbia

in First Nations coalition submission to the Cohen Commission on Sockeye Salmon in the Fraser River

in Nunavut

in Dept of Environment’s and Dept of Education’s land-based summer camps for youth
(http://env.gov.nu.ca/node/62)
in Ontario

in species-at-risk draft policy
for the American Eel (*Anguilla rostrata*)

(http://www.mnr.gov.on.ca/stdprodconsume/groups/lr/@mnr/@species/documents/document/stdprod_075572.pdf)
in Nova Scotia

in interpretive exhibits planned for Mi’kmawey Debert Cultural Centre
• a visionary project of Confederacy of Mainland Mi’kmaq (CMM) •
(http://mikmaweydebert.com/)
in Nova Scotia

in the 10 year strategic plan
of the NS Government’s Department of Natural Resources
(http://www.gov.ns.ca/natr(strategy/pdf/Strategy_Strategy.pdf)
in Nova Scotia

in CIHR-funded research of
Dr. Heather Castleden with women of Pictou Landing First Nation

(http://www.globalnews.ca/health/grant+to+study+decades+of+effluent+on+first+nation+empowering+womens+group/6442587489/story.html)
nationally, by NCCAH in various events of the National Collaborating Centre for Aboriginal Health (http://www.nccah-ccnsa.ca/en/).
APCFNC ELDERS PROJECT
RECOMMENDATIONS

Let’s all help each other!

AAEDIRP
UNIVERSITY PARTNERS

Dalhousie University
St. Thomas University
Acadia University
Saint Mary's University
Memorial University
Université de Moncton
Mount Allison University
Cape Breton University
University of PEI
St. Francis Xavier University
University of New Brunswick
Mount Saint Vincent University

Let’s do it too!
MI’KMAW TRADITIONAL KNOWLEDGE

some explanation within TWO-EYED SEEING

Artist Basma Kavanagh
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.
We realize:

Knowledge is spirit.

It is a gift, passed on through many people.

We must pass it on.

AS ELDERS IN OUR TIME
Ta'ntelo'liti'k
Ta'ntelo'lti'k

how we

Lnu’k are
Our Mi’kmaw culture is built on long term vision and our decisions were made with the next Seven Generations in mind.

(words of Elder Albert Marshall)
Ta'ntelo'lti'k

ONE GENERATION ≈ 120 years

you or me

Great Grand Parent → Grand Parent → Parent → Child → Unborn → Unborn of Unborn

20 yr 20 yr 20 yr 20 yr 20 yr 20 yr

united family
Ta'ntelo'lti'k

Seven Generations
≈ 840 years

7 X ONE GENERATION (≈ 120) ≈ 840 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 Elder Albert Marshall)
Mi’kmaw Traditional Knowledge

Its “PRINCIPLE OF HUMILITY” is based on Lnu’k knowledge … evolving for 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.

information source: signage on Mi’kmawey Debert Interpretive Trail
Mi’kmaw Traditional Knowledge is “LIVING KNOWLEDGE”

... and was never meant to be static and stay in the past.

Artist Gerald Gloade; Millbrook First Nation
Mi’kmaw Traditional Knowledge is “LIVING KNOWLEDGE” within a worldview in which our VALUES, ACTIONS, and KNOWLEDGE ... are all towards: INTERCONNECTIVENESS
Mi’kmaw Traditional Knowledge

Relationships pattern our lives.
• example: family ... who is your mother?

Relationship patterns become the primary navigators for how we go through life.

MAKING OUR WAY: PATTERNS of INTERCONNECTIVENESS

Artist Gerald Gloade
Millbrook First Nation
Mi’kmaw Traditional Knowledge

Four Aspects of Being Human
thus also with Traditional Knowledge

- intellectual
- physical
- emotional
- spiritual
Mi’kmaw Traditional Knowledge

INTERCONNECTIVENESS

Mi’kmaw Seven Sacred Gifts of Life

Teachings of Elder Murdena Marshall
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) sespi’tmnej = worry about what you do  
   ... action is guided
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.
Land of Fog
Lying in the Water and
Explosive Area
Skin Dresser’s Area
Wild Potato Area
Land’s End
Drainage Area
Last Land
Land Across the Water

map (modified) from: www.muiniskw.org
Unama’kik  Land of Fog
Epekwitk  Lying in the Water and
Pitukewa’kik  Explosive Area
Eski’kewa’kik  Skin Dresser’s Area
Sipkne’katik  Wild Potato Area
Kespukwitk  Land’s End
Sikniktewa’qkik  Drainage Area
Kespe’kewa’qkik  Last Land
Ktaqmkuk  Land Across the Water
Everything that we do to our natural world … we also do to ourselves.
Netukulimk “sustaining ourselves”
yes ... but really is a much richer concept; it is holistic.
(words of Elder Albert Marshall)
... 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.
“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.”

words of Mi’kmaw Elder Albert Marshall

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

“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.”

words of Mi’kmaw Elder Albert Marshall

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

“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
Netukulimk ... teaches you

Humans possess responsibilities.

Other species possess rights.
Netukulimk ... teaches you
Netukulimk

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 for the environment.

How are we to provide input?

words of Elder Albert Marshall from: “Two-Eyed Seeing: ‘taking down the boundaries’ between Mi’kmag Traditional Knowledge and the mainstream” at AAEDIRP’s LET’S WORK TOGETHER: A CONFERENCE ON CREATING MEANINGFUL & SUSTAINABLE EMPLOYMENT FOR ATLANTIC ABORIGINAL PEOPLE; 16-18 February 2010; Dartmouth, NS

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.

Netukulimk

Artist Gerald Gloade; Millbrook First Nation

source: see previous slide
If people are starving, they will not care about environmental sustainability ...
If pollution exceeds the natural cleansing capacity of our ecosystems ...
If species become extinct, some of our relations are gone forever ...

Ples
(Passenger Pigeon)
If species become extinct, some of our relations are gone forever …

Eels (Kataq) are now a Species of Concern.

Artist Basma Kavanagh

Artist Gerald Gloade
Millbrook First Nation
If consumption of resources exceeds the carrying capacity of our ecosystems …
If we do not recognize that forests are watersheds and thus our life support …
All these things that Creator has given us are sustenance in both the physical and spiritual senses.
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.

words of Elder Albert Marshall

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

the “HEALING TENSE”
in the Mi’kmaw language

teachings of
Elder Murdena Marshall

WE HEAL TOGETHER
the HEALING TENSE
... example verb conjugation:

“to be drunk”
- ketkiya (present)
- ketkiyayop (simple past)
- ketkiyayas *nek* (healing)
[ ... he] has taken his misdeeds and placed them in front of him and walked around them, and said: “yes, I was there”.

... when he goes into this healing tense, then my attitude has to change ... everybody in the household ... everybody ... has to abide with him.

*Murdena Marshall,*
*in conversation with Ivar Mendez*

*for additional information, see:*
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.

Artist Gerald Gloade; Millbrook First Nation
Consciousness of Knowing

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.

Artist Basma Kavanagh
Is this all just philosophy?

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.
TWO-EYED SEEING
a Guiding Principle for transcultural collaboration

Artist Gerald Gloade
Millbrook First Nation
TWO-EYED SEEING is more than “just philosophy”!
it can be viewed as a guiding principle for TRANSDISCIPLINARY RESEARCH

TD research = a collaboration of representatives of different thought styles*

The term “transdisciplinary” has evolved from its more literal meaning of transcending the traditional boundaries of university-based research to include the participation of extra-academic stakeholders. While transcending discipline boundaries certainly remains an important activity of TD researchers, [others] have made reference to a range of related boundaries beyond discipline-based knowledge divides that TD researchers transcend. These include: affect/effect or fact/value; epistemological divides; and various systems conceptualization and boundary judgements. *(p. 1147, in Carew, A.L. and Wickson, F. 2010. The TD Wheel: a heuristic to shape, support, and evaluate transdisciplinary research. Futures 42: 1146-1155)*

*from: Pohl, C. 2011. What is progress in transdisciplinary research? Futures 43: 618-626. (p. 621)
TWO-EYED SEEING
is more than “just philosophy”!

it can be viewed as a guiding principle for
TRANSDISCIPLINARY RESEARCH

*Table: Three concepts of transdisciplinarity as combinations of four features

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<thead>
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<th>Features of transdisciplinarity</th>
<th>A</th>
<th>B</th>
<th>C</th>
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**TWO-EYED SEEING**
is more than “just philosophy”!

we chose it as a guiding principle for
**INTEGRATIVE SCIENCE RESEARCH**

*Table: Three concepts of transdisciplinarity as combinations of four features*

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*from: Pohl, C. 2011. What is progress in transdisciplinary research? Futures 43: 618-626. (p. 620)*
we chose it as a guiding principle for CO-LEARNING

* Four purposes for transdisciplinary research
  1. Grasp complexity of the socially relevant issue.
  2. Take diverse perspectives on the issue into account.
  3. Link abstract and case-specific knowledge.
  4. Develop descriptive, normative, and practical knowledge that promotes what is perceived to be the common good.

The 4th purpose means that one of the specific challenges for TD researchers is to ensure that value systems do not operate in the shadows and instead are clarified by jointly developing the meaning of [specific topics or concepts] for the research project's context.

TWO-EYED SEEING is more than “just philosophy”!

we chose it as a guiding principle for CO-LEARNING a means to work meaningfully together

In Unama’ki – Cape Breton, a form of Co-Learning* has been pioneered in various research projects by Mi’kmaw Elders and educators and the Integrative Science research team at Cape Breton University. Our approach continues to evolve.

In contemporary Canada, the words “healing” and “reconciliation” frequently travel together in discussions configured by Aboriginal perspectives and contexts. Elder Murdena offers a key insight with respect to healing; Willie Ermine offers a key insight with respect to reconciliation. Integrative Science has adopted and adapted both.

For Murdena’s insight, we realize that participants in the co-learning journey need to be able to place the actions, values, and knowledge of their own culture out in front of themselves like an object, to take ownership over them, and to be able to say “that’s me”. Furthermore, as guided by Two-Eyed Seeing, we need these “objects” for both the Indigenous and Western worldviews. In this way, participants can learn both “that’s me” and “that’s you” to foster working together. Thus, we have developed simple responses (in text and visual form) to four “big picture” philosophical questions. These depictions enable us to put these philosophical considerations for our knowledge systems out in front of ourselves like an object (tool).
In the Spirit of the East, we believe such [objects / tools] can help encourage “our place of beginnings” towards the thought frameworks that Ermine’s (2007) insight indicates are required to reconcile the solitudes of Indigenous and Western cultures. That is, we suggest herein that the first phase of entering ethical space for the purpose of reconciling our scientific knowledges and ways of knowing – the ethical space conceived within Ermine’s insight – includes learning to appropriately, correctly, and respectfully acknowledge the “that’s me” and the “that’s you” of our worldviews, as they configure our sciences.

from: Bartlett, C., Marshall, M., Marshall, A., and Iwama, M.

Integrative Science and Two-Eyed Seeing: Enriching the Discussion Framework for Healthy Communities

## CO-LEARNING for Two-Eyed Seeing

### four “big picture” questions

1. **Our World:** This relates to **ontologies**, as we share a desire for our knowledge to have an overarching understanding of “how our world is”. Question: **What do we believe the natural world to be?**

2. **Our Key Concepts and Actions:** This relates to **epistemologies**, as we share a desire for our knowledge to observe key values. Question: **What do we value as “ways of coming to know” the natural world, i.e. what are our key concepts and actions?**

3. **Our Languages and Methodologies:** We can focus on **tools we use to structure** our knowledge. Question: **What can remind us of the complexity within our ways of knowing?**

4. **Our Overall Knowledge Goals:** We can focus on **objectives**. Question: **What overall goals do we have for our ways of knowing?**

more explanation available in

CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

NATURAL WORLD: ontologies

interconnective

beings ... 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 EVOLUTION
CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

NATURAL WORLD: ontologies

interconnective

parts & wholes
CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

CONCEPTS and ACTIONS: epistemologies

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

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

CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

CONCEPTS and ACTIONS: epistemologies

Artist Basma Kavanagh
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
CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

LANGUAGES and METHODOLOGIES

WEAVING

Life
Love
Land

vigour

UN-WEAVING

Math
&
instruments

rigour
CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

OVERALL KNOWLEDGE OBJECTIVES

collective, living knowledge to enable nourishment of one’s journey within expanding sense of “place, emergence and participation” for collective consciousness and interconnectiveness
dynamic, testable, published knowledge independent of personal experience that can enable prediction and control (and “progress”)

towards resonance of understanding within environment
towards construction of understanding of environment
CO-LEARNING for Two-Eyed Seeing
learning our strengths and learning together

OVERALL KNOWLEDGE OBJECTIVES

towards resonance of understanding within environment
towards construction of understanding of environment

from: CCL Aboriginal Learning Knowledge Centre (www.ccl-cca.ca/CCL)
from: www.leads.ac.uk
APCFNC ELDERS PROJECT
RECOMMENDATIONS

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University of New Brunswick
Mount Saint Vincent University

Let's all help each other!
LET'S ALL HELP EACH OTHER

RELATIONSHIPS

RESEARCH

RE-VISIONING

RENEWAL
As we begin to work together, we must give thought to mechanisms to ensure:

**Authenticity of TK.** We need to recognize the great temptation for some people to “just make it up”. Validation, by recognized community Elders and Knowledge Holders, of that which is brought forward is exceedingly important.

**Appropriate sources for TK.** We need to acknowledge that Elders and Knowledge Holders ... each one of us ... has certain expertise, yes, but none of us knows everything. This is also why TK is collective knowledge.

**Nourishment of the living relationships within TK.** We need to recognize that stories, songs, crafts, practices, family, community, language, ceremonies, and connectivity with the land are important in the transmission of TK. It is living knowledge, not a book-based process of learning.

**The lifelong learning journey for TK.** We need to instil in all learners the understanding that TK is acquired over the whole of a person’s life journey; it is not a 3-4 year process akin to a university degree.
Elders
Wisdom
Thinking
Understanding
Analyzing
Integration

Light
Beginnings
Renewal
Hope
Courage

Darkness
The unknown
Perseverance
Reflection
Respect for others’ beliefs

Generosity
Determination
Goal setting
Ability to set aside strong feelings in order to serve others

Artist Gerald Gloade; Millbrook First Nation

text from: The Sacred Tree; 1984, Bopp et al.
QUESTIONS

Wela’liqoq
Thank you

artwork with permission of:

Gerald Gloade
Millbrook First Nation
gerald@cmmns.com
and

Basma Kavanagh
http://www.basmakavanagh.ca

Artist Gerald Gloade; Millbrook First Nation
KECCA … Knowledge: Education and Cultural Consultant Associates

KECCA is a Mi’kmaw First Nation’s community-based entity that provides consulting services with respect to Mi’kmaw Traditional Knowledge. Services provided are directed towards:

• ensuring accurate interpretation of Mi’kmaw Traditional Knowledge.
• ensuring correct orthography for written Mi’kmag.
• ensuring protocols for ethical guidance and review via Unama’ki Council of Elders.
• ensuring timely and appropriate consideration for issues related to intellectual property rights.

Albert Marshall, Elder, LLD, Manager
Murdena Marshall, Elder, LLD, MEd

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