TWO-EYED SEEING
ETUAPTMUMK
Mi’kmaw Traditional Knowledge

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FOREST REGIONS of CANADA

Boreal Forest

Chapleau

Acadian Forest

Eskasoni
May society recognize that your real gifts are found in climate regulation, water purification, species diversity, subsistence, and re-creation – all of which depend upon intact, natural forest ecosystems.
to the flourishing of a KINCENTRIC relationship between human beings and ecosystems.

In this relationship the components and processes of ecosystems are seen as identities to be respected, rather than resources to be exploited. A kincentric relationship is necessary to heal Earth, and to give substance to the concept of sustainable use of land and water by human beings.
Native American Prophecy
Only when the last tree has been cut down;
Only when the last river has been poisoned;
Only when the last fish has been caught;
Only then will you find that money cannot be eaten.
TWO-EYED SEEING
ETUAPTMUMK

Indigenous
Western
TWO-EYED SEEING
ETUAPTMUMK

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.

(Two-Eyed Seeing: a guiding principle)
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.
Knowledge is spirit.
It is a gift, passed on through many people.
We must pass it on.
Ta'ntelo'Iti'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.
Ta'ntelo'lti'k

7 X ONE GENERATION ≈ 840 years

Seven Generations
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

“LIVING KNOWLEDGE”

within a worldview in which our

VALUES, ACTIONS, and KNOWLEDGE

... are all towards:

INTERCONNECTIVENESS
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.
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
Mi’kmaw Traditional Knowledge

Mi’kmaw Seven Sacred Gifts of Life
Mi’kmaw Traditional Knowledge

- Love
- Honesty
- Humility
- Respect
- Truth
- Patience
- Wisdom

Pemi Punegk Mi’kmakì
Mi’kmaw Traditional Knowledge

INTERCONNECTIVENESS

one full year
Mi’kmaw Traditional Knowledge

INTERCONNECTIVENESS

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

VERSIONS: Mi’kmaq & English, English, French

©2009 MI’KMAW ELDERS
Muin and the Seven Bird Hunters: a Mi’kmaq Night Sky Story
... interconnectiveness of space-time-life-knowledge-spirit
Muin and the Seven Bird Hunters: a Mi’kmaq Night Sky Story

... interconnectiveness of space-time-life-knowledge-spirit
Mi’kmaw Months within Today’s Four Seasons

Winter

Spring

Summer

Autumn
Sacred Interconnectiveness with the Four Directions

Artist: Basma Kavanagh
Netukulimk

“sustaining ourselves”
yes … but really is a much richer concept; it is holistic.
Netukulimk ... teaches you

It is Living Knowledge and its “Principle for Humility” is based on Lnu’k knowledge ... evolving for 10,000 years.

values, actions, knowledge of interconnectiveness

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

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
Everything that we do to our natural world ... we also do to ourselves.
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 ...
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
If consumption of resources exceeds the carrying capacity of our ecosystems ...
All these things that Creator has given us are sustenance in both the physical and spiritual sense.
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?
People are so contented to use just one eye.

We have become dependent on the notion that science and technology (S&T) have created our comfort and health.

Yes, S&T have brought forth wonderful tools ... but we now need human consciousness to use these tools wisely.
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.
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
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?
It's more than "just philosophy"!

We need to engage in CO-LEARNING

guided by TWO-EYED SEEING

... as a way of meaningfully working together
Wela’lioq
Thank you

artist Basma Kavanagh
www.basmakavanagh.blogspot.com
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’kmaq.
• 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.

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