

Msit No'kmaq — "All my Relations"
... Two-Eyed Seeing exploration ...
stories – patterns – science – theory

Part 1 (of 4) for MMBSW 3rd year students – St. Thomas University
19 September 2013, Sackville, NB – Instructor Murray Weeks

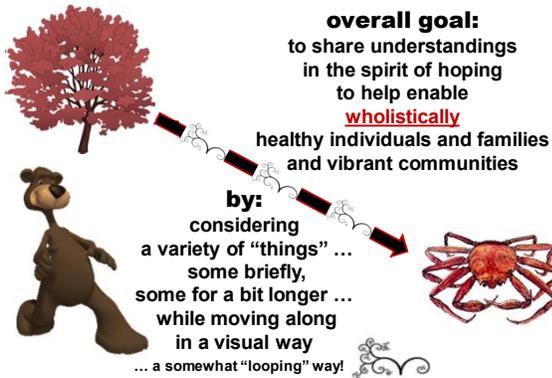


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MBA (in progress)
CBU, Aboriginal Health Sciences Facilitator

Msit No'kmaq — "All my Relations"



overall goal:
to share understandings
in the spirit of hoping
to help enable
wholistically
healthy individuals and families
and vibrant communities

by:
considering
a variety of "things" ...
some briefly,
some for a bit longer ...
while moving along
in a visual way
... a somewhat "looping" way!

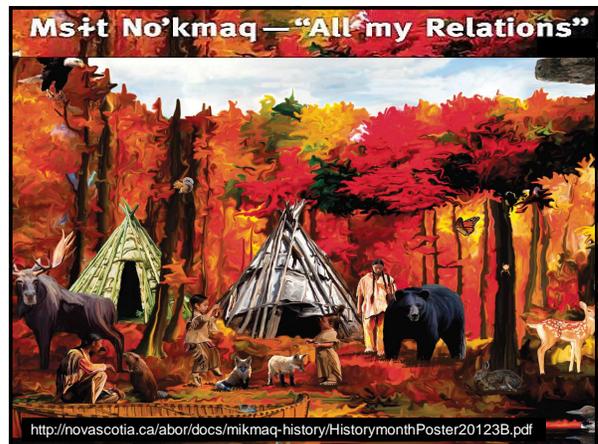
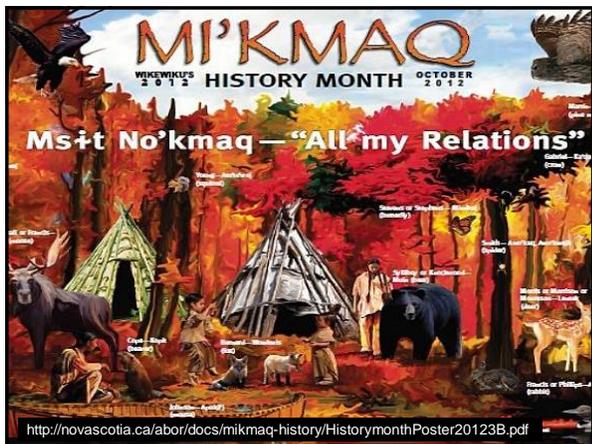
Msit No'kmaq — "All my Relations"

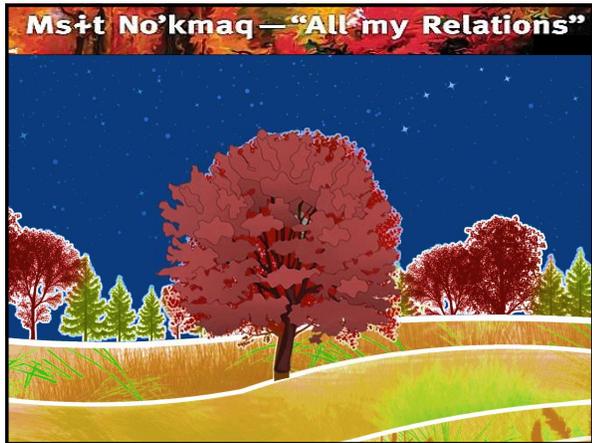
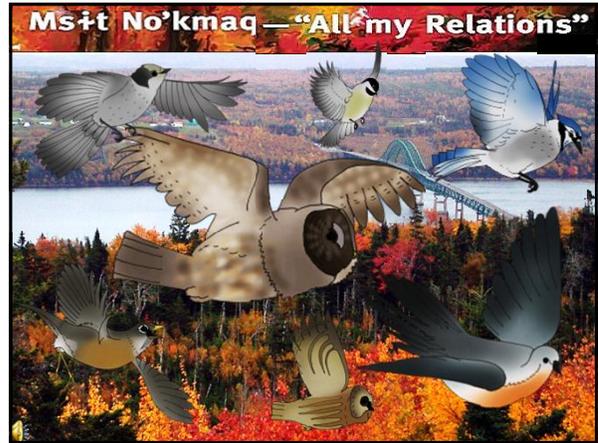
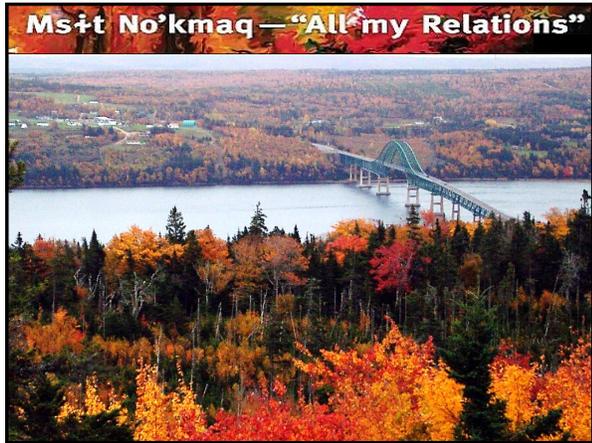


overall goal:
to share understandings
in the spirit of hoping
to help enable
wholistically
healthy individuals and families
and vibrant communities

Elder Albert Marshall, Eskasoni: Spell it
with a "w" so that the understanding
is of the "whole", of "completeness",
of "everything together"
... Msit No'kmaq.







Msít No'kmaq — "All my Relations"

There is something special about our relationships with trees!

"The Tree of Knowledge"
A Native American story

Step One: The original world was black. Can you imagine how the sun, the moon, and the stars would look in a black world? The first thing that happened was that the sun, the moon, and the stars were created. The world was now black with white spots. The people were very happy.

Step Two: The people were very happy, but they were not very smart. They did not know how to grow food. One day, a man went to a tree and found some fruit. He ate it and became very smart. He taught the other people how to grow food. The world was now black with white spots and green trees.

Step Three: The people were very smart, but they were not very kind. They fought and killed each other. One day, a man went to a tree and found some fruit. He ate it and became very kind. He taught the other people how to be kind. The world was now black with white spots, green trees, and a blue sky.

Step Four: The people were very smart and very kind, but they were not very brave. They were afraid of the dark. One day, a man went to a tree and found some fruit. He ate it and became very brave. He taught the other people how to be brave. The world was now black with white spots, green trees, a blue sky, and a red sun.

Step Five: The people were very smart, very kind, and very brave, but they were not very happy. They were sad because they were not together. One day, a man went to a tree and found some fruit. He ate it and became very happy. He taught the other people how to be happy. The world was now black with white spots, green trees, a blue sky, a red sun, and a red moon.

Step Six: The people were very smart, very kind, very brave, and very happy. They were all together and they were all happy. The world was now black with white spots, green trees, a blue sky, a red sun, a red moon, and a red earth.

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Msít No'kmaq — "All my Relations"

There is something special about our relationships with trees!

Go into a 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 Miqmaq Chief, Spiritual Elder, and Healer Charlie Labrador)

Msít No'kmaq — "All my Relations"

There is something special about our relationships with trees!

"Trees Holding Hands"

Ms'it No'kmaq — "All my Relations"

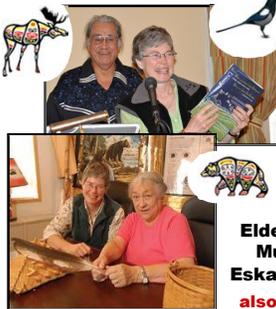
The foundational basis for any relationship is an exchange of stories.



(words of Elder Albert Marshall)

Ms'it No'kmaq — "All my Relations"

Let us share some stories ... first, my Teachers:
for almost 2 decades of Integrative Science+



Elders and Honorary Doctorates Murdena and Albert Marshall Eskasoni, Unama'ki - Cape Breton also many other Elders in Mi'kma'ki

Ms'it No'kmaq — "All my Relations"

Let us have a story!



Ms'it No'kmaq — "All my Relations"

MUIN AND THE SEVEN BIRD HUNTERS



Elders Murdena and Lillian Marshall

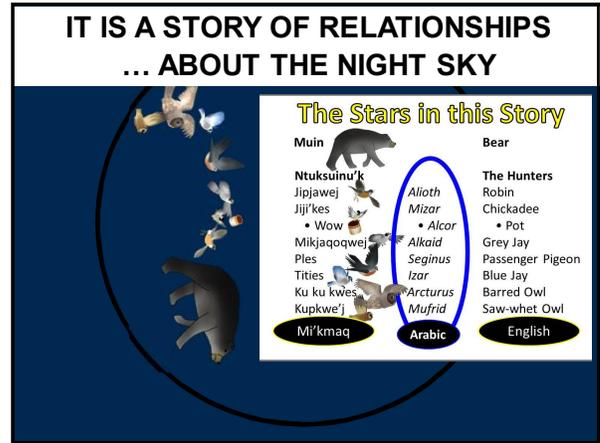
MUIN AND THE SEVEN BIRD HUNTERS

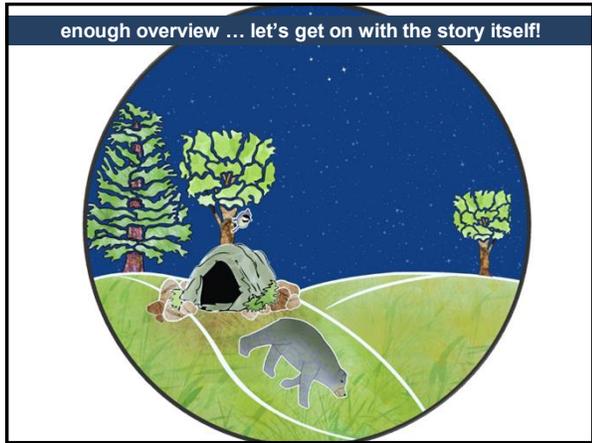


Elders Murdena and Lillian Marshall

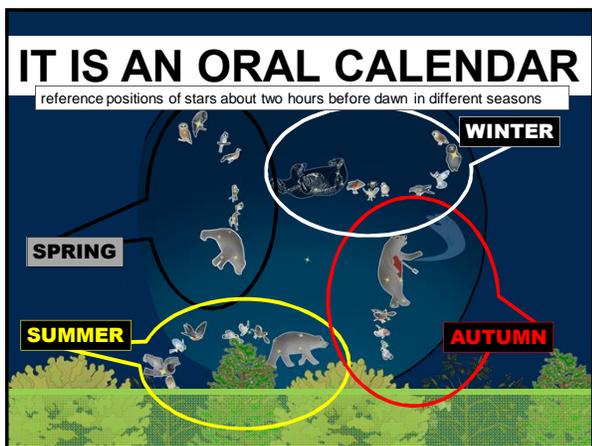
IT IS A STORY OF RELATIONSHIPS ... ABOUT THE NIGHT SKY











IT IS A SCIENCE STORY
 ô that happens in the North Sky

Tatapn
(Polaris or North Star)

BELOW HORIZON

Circumpolar Stars
 circle patterns around Tatapn

Tatapn
(Polaris or North Star)

BELOW HORIZON



Ms'it No'kmáq — "All my Relations"

"All my Relations" STORIES have homes in particular ecosystems.

Sugar Maple **Red Maple**

October in southern Alberta **October in Nova Scotia**

Sugar Maple **Red Maple**

October in southern Alberta **October in Nova Scotia**

Muin and The Seven Bird Hunters ... does not work as an "All my Relations" story in the ecosystem of southern Alberta

Ms'it No'kmaq — "All my Relations"

Let us consider some general thoughts about

STORIES

... and then talk about

TWO-EYED SEEING

and Elder Albert's insights

... and then

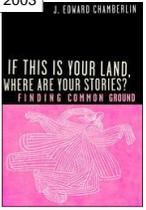
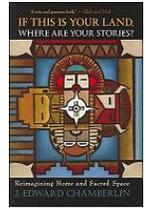
INTEGRATIVE SCIENCE



Ms'it No'kmaq — "All my Relations"

BOOK: If This Is Your Land – Where Are Your Stories?

2003

STORIES give shape and meaning to people's sense of themselves as individuals, their cultures, their nations, and what is called "home." The stories we tell, whatever our ethnicity, race, or religion, both connect and separate us. "If This Is Your Land, Where Are Your Stories?" considers the hold that our stories - especially those about home - have on us and how we interact with others.

Muin and The Seven Bird Hunters ... is a story of relationships in Mi'kma'ki ... It does **not** work as a story for the ecosystem and skies of southern Alberta

http://books.google.ca/books/about/If_This_Is_Your_Land_Where_Are_Your_Stories.html?id=3KRAAAMAAJ

Ms'it No'kmaq — "All my Relations"

BOOK: If This Is Your Land – Where Are Your Stories?

ANOTHER BOOK: The Land is the Source of the Law

2011



The outer circle is the cosmology, so that the human never forgets that they are inside a universe . a universe that has a law. This law is found in the second circle which, whilst resembling the ancient Greek law of physis is a law based on relationship. This is a relationship that orders the placing of the individual in the innermost circle, and which structures their rights and responsibilities into the land.

Balancing primordial energy is up to the individual through lawful behaviour which patterns them into land.

<http://www.amazon.com/The-Land-Source-Law-Jurisprudence/dp/0415407274>

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2011



'I want you to remember only this one thing,' said the Badger. 'If stories come to you, care for them. And learn to give them anywhere they are needed ... Sometimes a person needs a story more than food to stay alive.'

from: p. 3 in *The Land is the Source of the Law* quoting J. Borrow 2007, p.13 in *Recovering Canada: the resurgence of Indigenous Law*

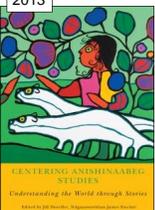
Ms'it No'kmaq — "All my Relations"

BOOK: If This Is Your Land – Where Are Your Stories?

ANOTHER BOOK: The Land is the Source of the Law

AND ONE MORE: Centering Anishinaabeg Studies – Understanding the World through Stories

2013



For the Anishinaabeg people, stories are vessels of knowledge & offerings of the possibilities within life. From traditional or sacred narratives to histories and news - as well as everything in between - storytelling is one of the central practices and methods of individual and community existence. Stories create and understand, survive and endure, revitalize and persist & honor the past, recognize the present, and provide visions of the future. 24 contributors utilize creative and critical approaches to propose that the stories carry dynamic answers to questions posed within communities, nations, and the world at large.

<http://ufmpress.ca/book/detail/centering-anishinaabeg-studies>

Stories

I will tell you something about stories ... They aren't just entertainment. Don't be fooled. They are all we have, you see, all we have to fight off illness and death.

You don't have anything if you don't have the stories.




in: *Ceremony* (1997) by: Leslie Marmon Silko i **STORYTELLER** with mixed ancestry, by her own description: Laguna Pueblo, Mexican, and white

Stories

Elder Albert Marshall
Mi'kmaq 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.

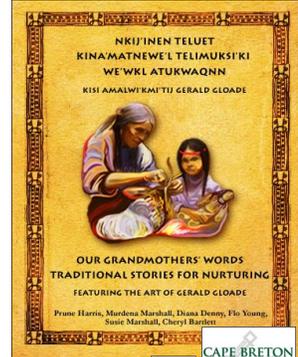
í words of Mi'kmaq Elder Albert Marshall

Stories

Traditional child raising practices recognize that you begin to raise a child from the moment you know you are pregnant ô .

ô and thus, the book follows Saliq, a young Mi'kmaq woman who, when she learns she is pregnant, seeks guidance from her Mother, Grandmother and Godmother. As is the Mi'kmaq way, she is encouraged and instructed little by little, story by story.

In both Mi'kmaq and English, the book emerges from the desire by Elders to share Traditional Knowledge with a new generation.



2013



Stories

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)

for additional information see:

www.integrativescience.ca



Artist Basma Kavanagh