

Health Research in Atlantic Canada, Collaborative Initiatives: What Works;  
CIHR New Investigators Session.

Dalhousie University, Halifax, NS, 3 May 2005

# Learning “Two-Eyed Seeing”: towards successful health research collaborations between university and Aboriginal communities

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# Learning “Two-Eyed Seeing”:

towards successful health research collaborations  
between university and Aboriginal communities

## Outline of presentation:

- Explanation of “Two-Eyed Seeing”
- Illustrated by two examples

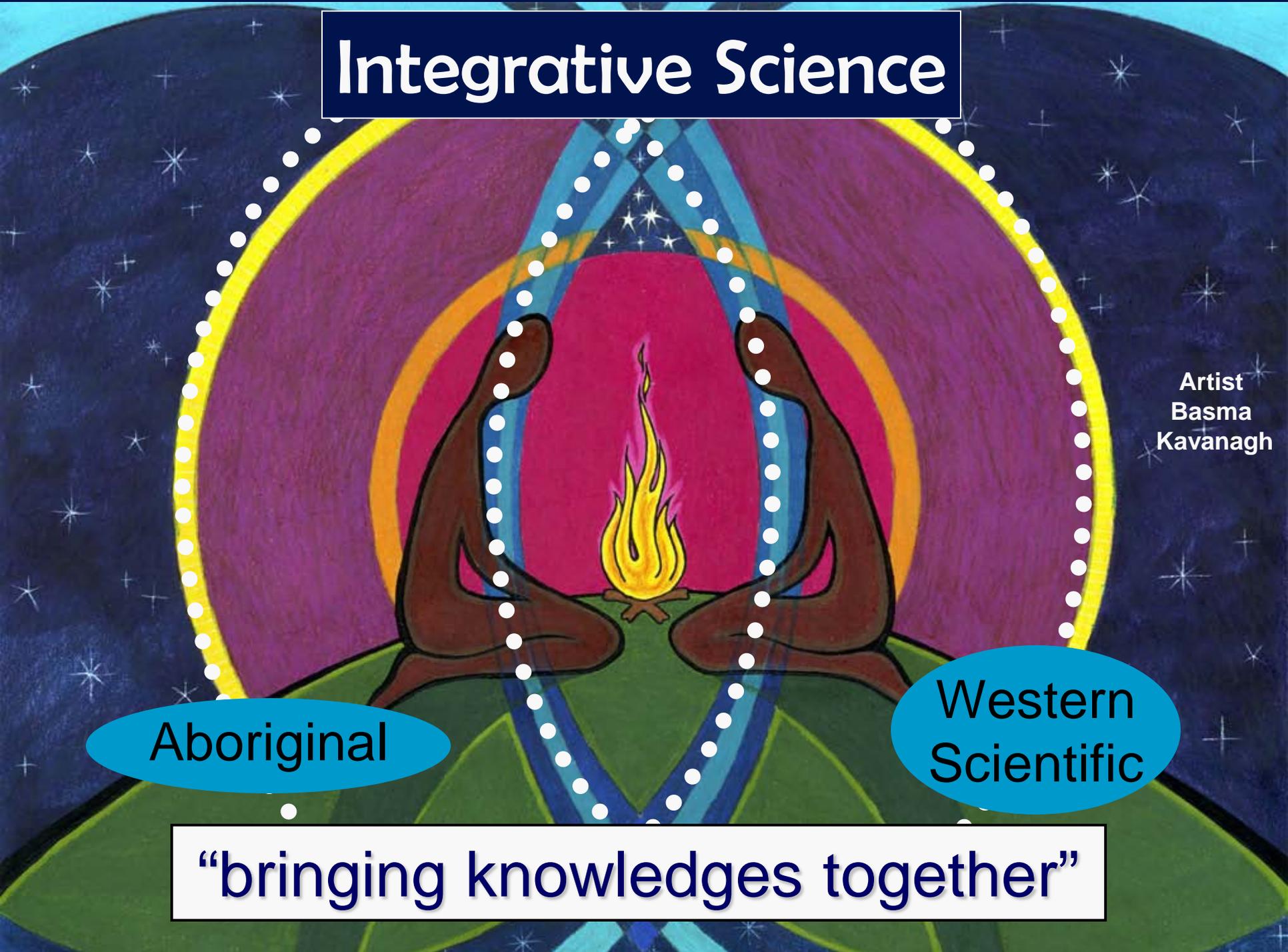
# Integrative Science

Artist  
Basma  
Kavanagh

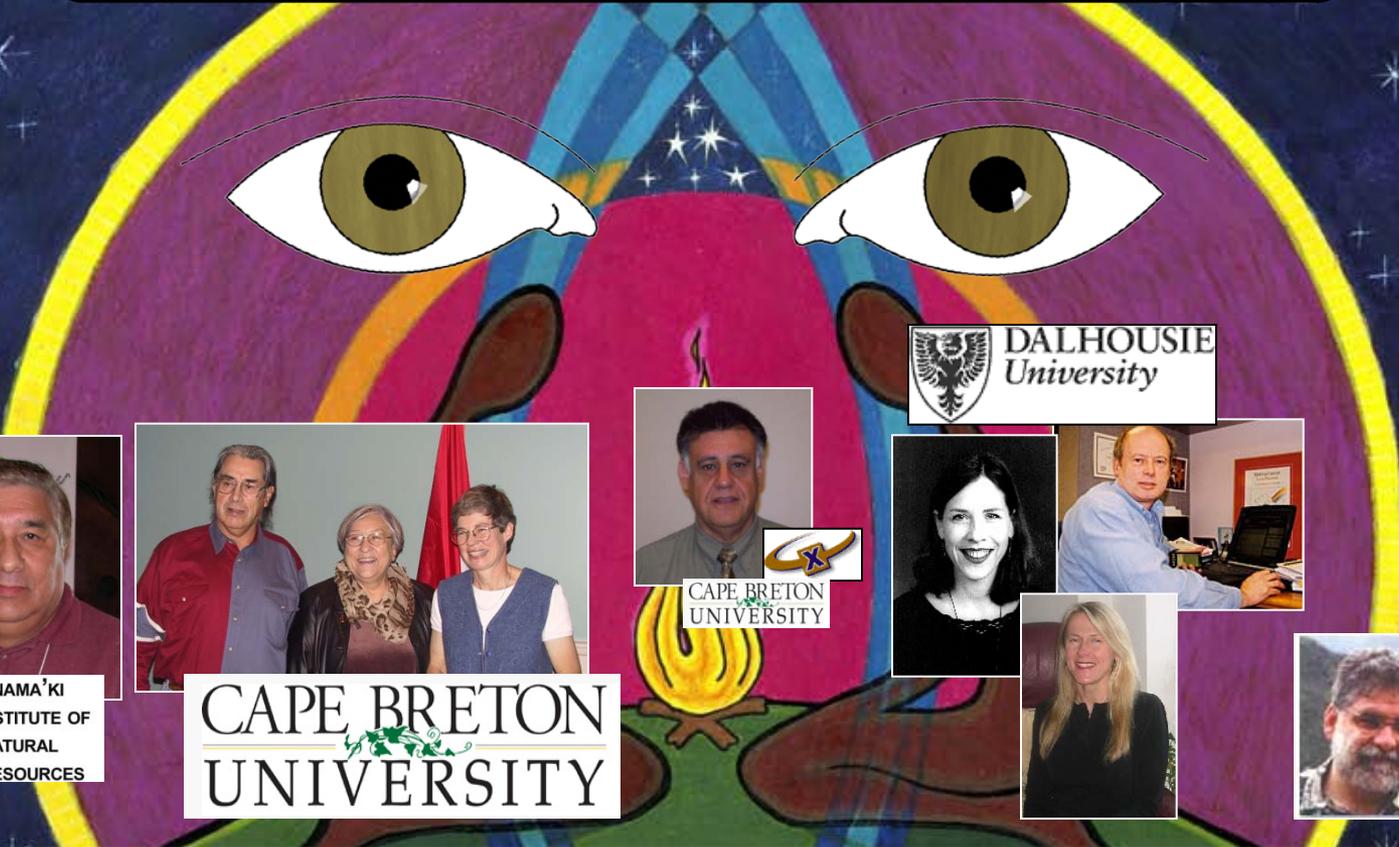
Aboriginal

Western  
Scientific

“bringing knowledges together”



# “two-eyed seeing”



Artist  
Basma  
Kavanagh



Integrative Health & Healing:  
co-learning our way to expanding wholeness  
through restoration of relationships with the land

# “two-eyed seeing”



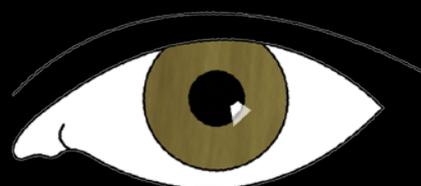
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Basma  
Kavanagh

Integrative Health & Healing:  
co-learning our way to expanding wholeness  
through restoration of relationships with the land

# “two-eyed seeing”



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“all my relations”



from:  
Mi'kmaq Family  
& Children's  
Services



from:  
The Society of  
Obstetricians and  
Gynaecologists of Canada



Artist  
Basma  
Kavanagh

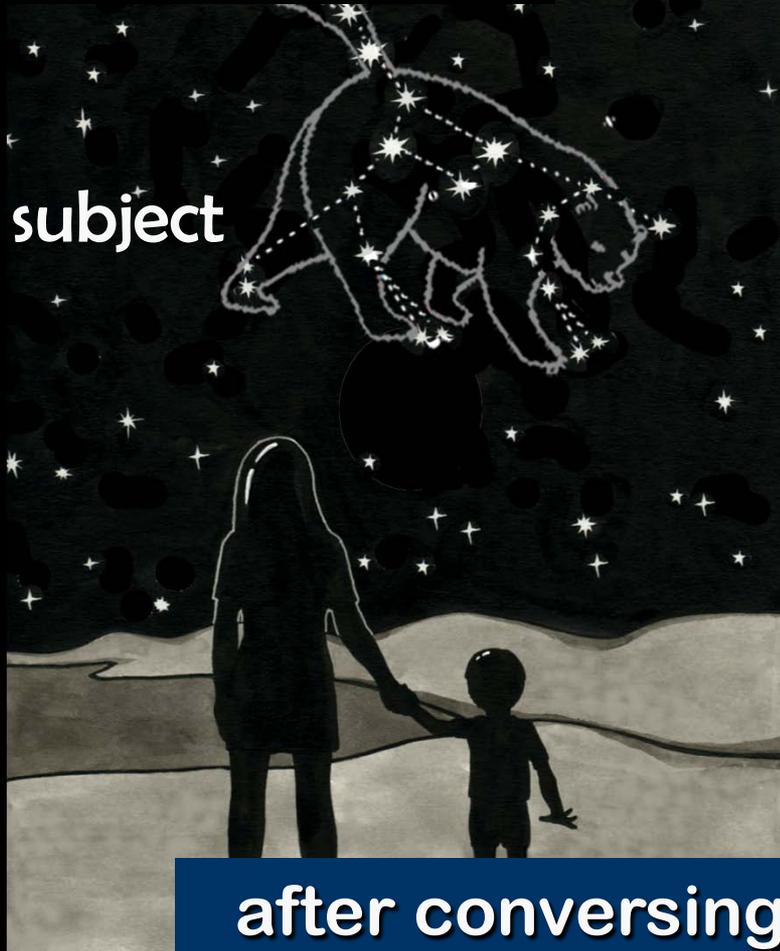


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Basma  
Kavanagh

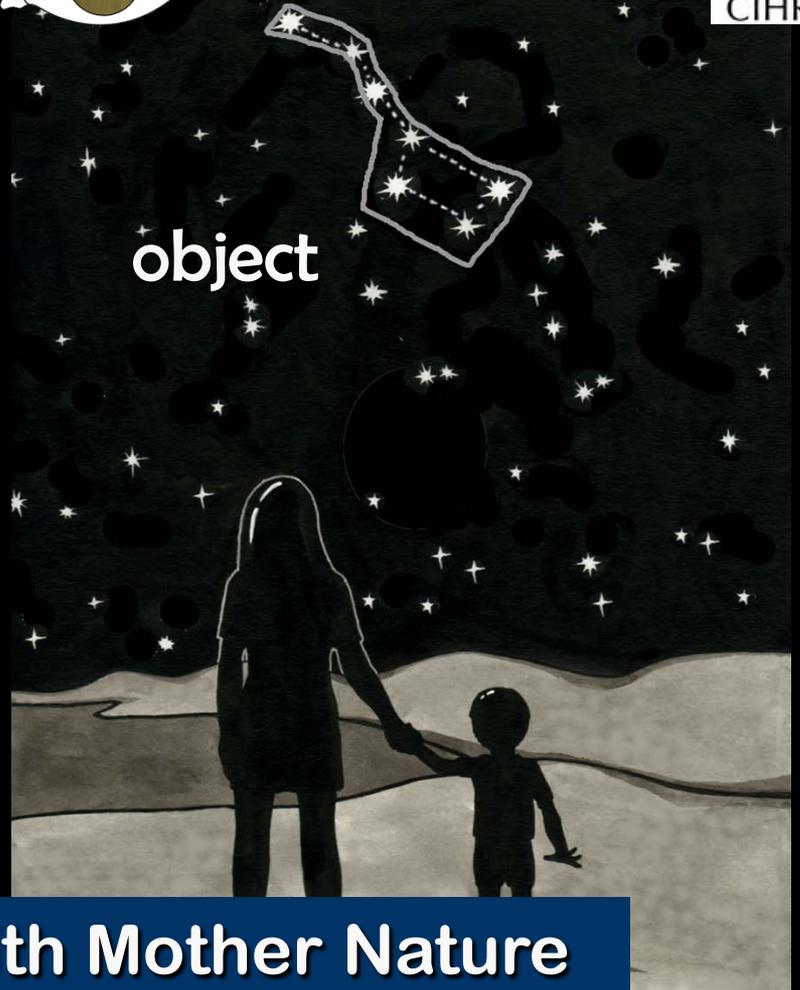
"all my relations"



subject

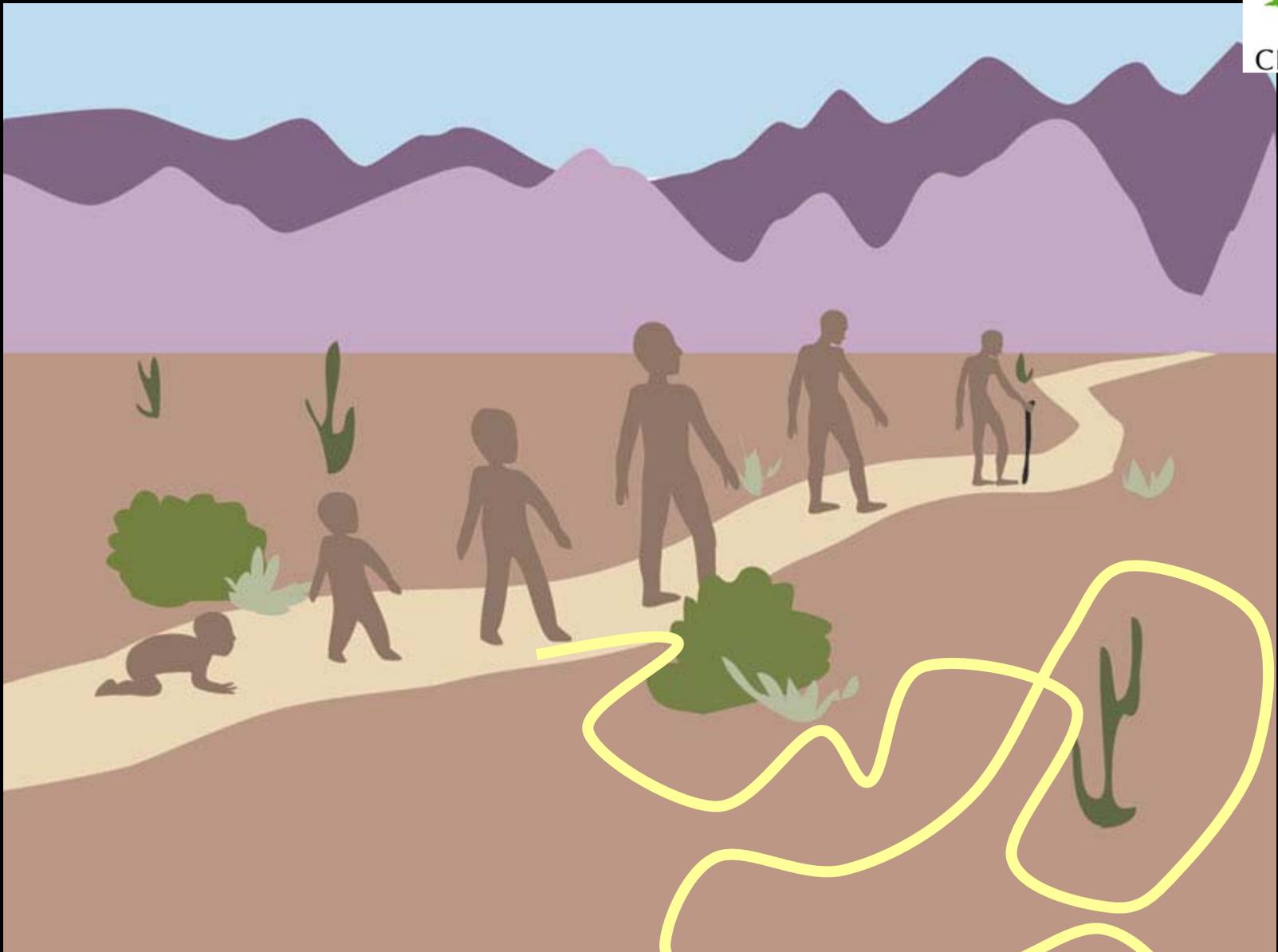


object



after conversing with Mother Nature  
... what language do we use to express  
and share our understandings?

Artist  
Basma  
Kavanagh





CIHR IRSC

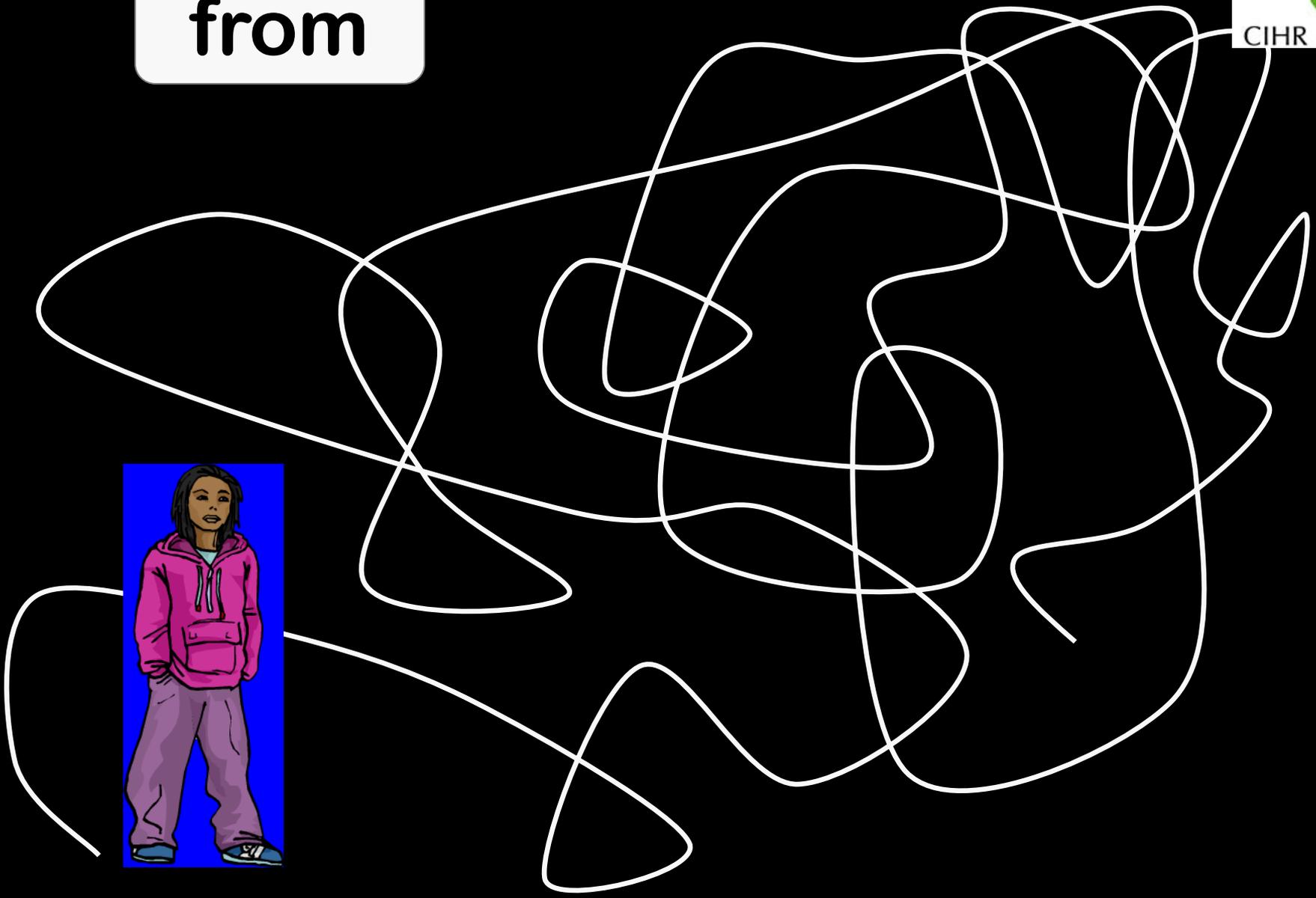


**Can we help our wandering youth see a traditional path?**

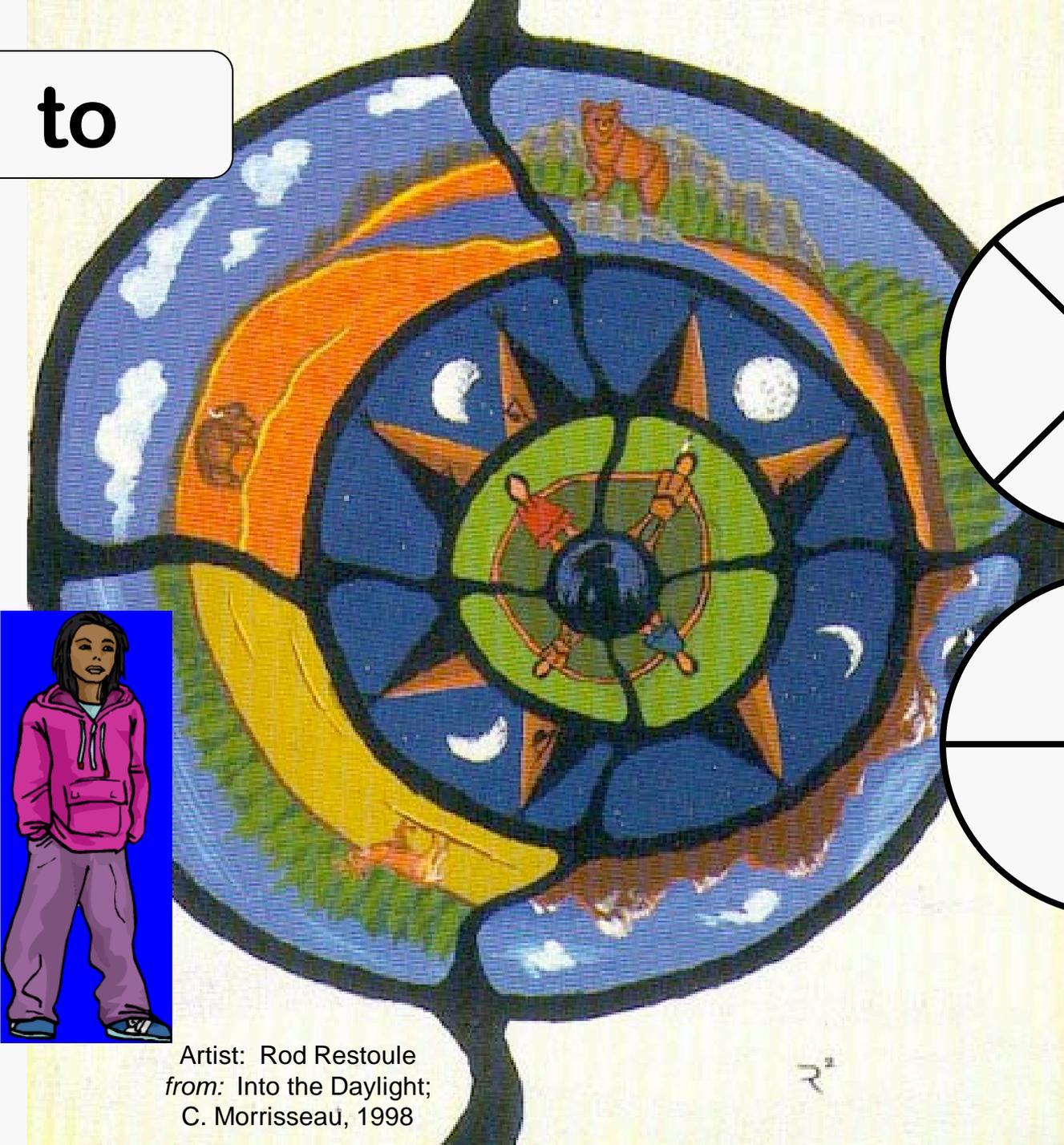


**via ... opportunities to learn important “health and healing” elements in Mi’kmaq Traditional Knowledge?**

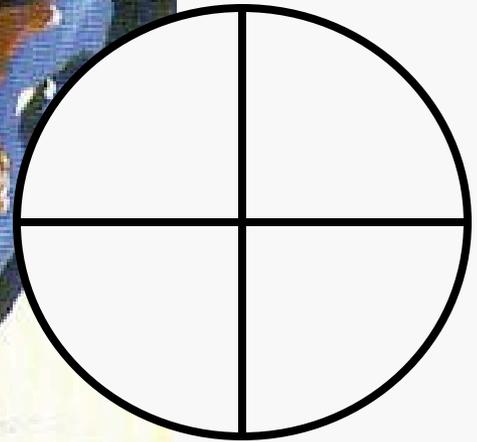
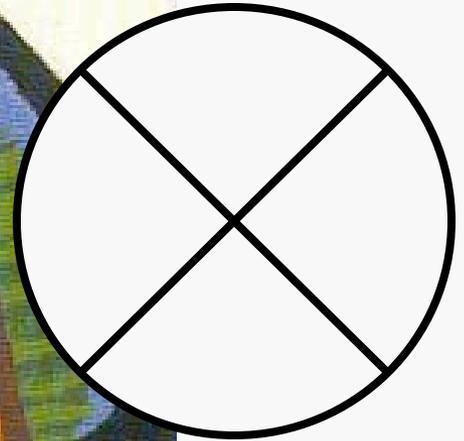
from



to

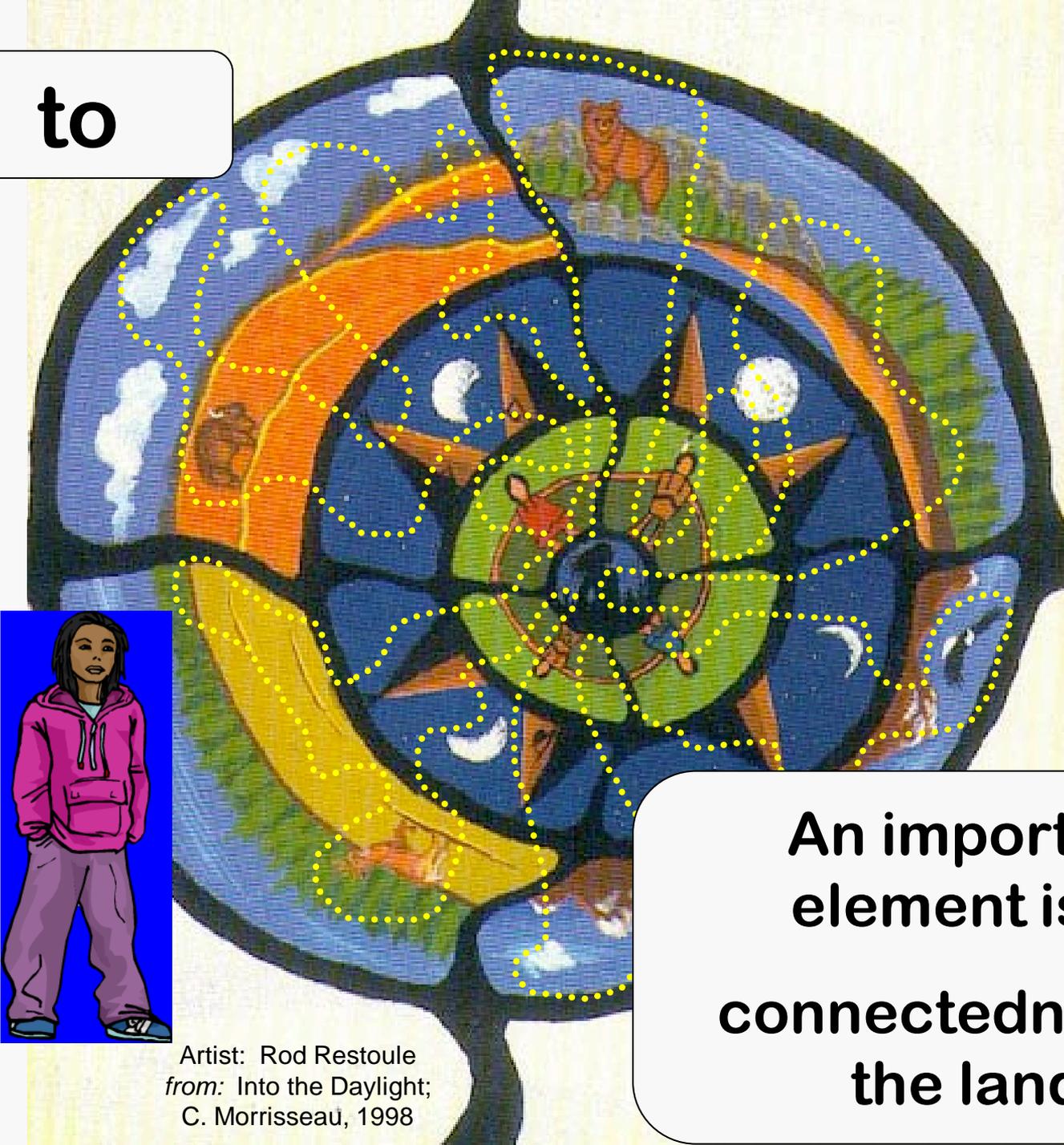


Artist: Rod Restoule  
from: Into the Daylight;  
C. Morrisseau, 1998



2

to

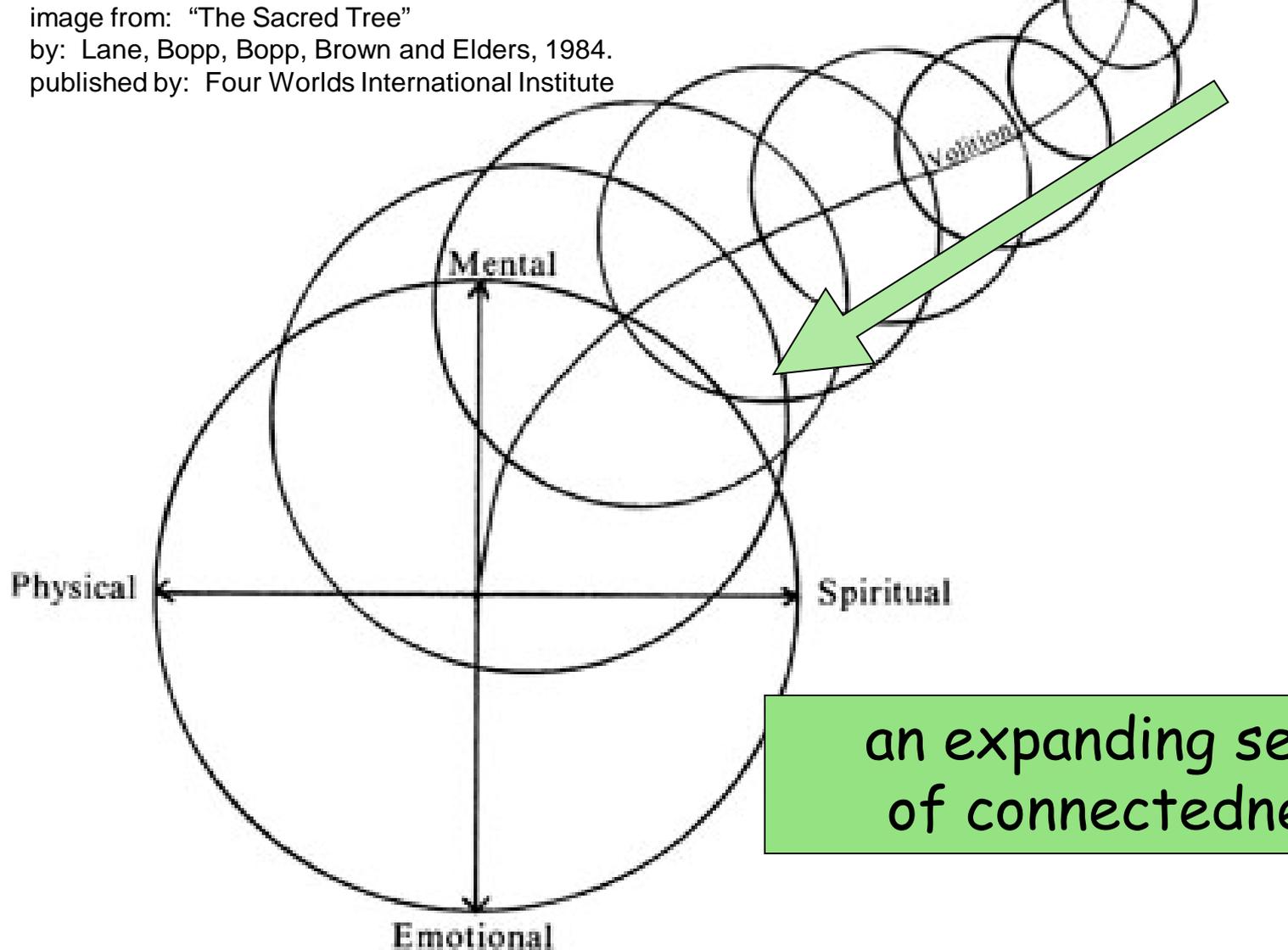


Artist: Rod Restoule  
from: *Into the Daylight*;  
C. Morrisseau, 1998

An important  
element is ...  
connectedness to  
the land.

# Expanding wholeness

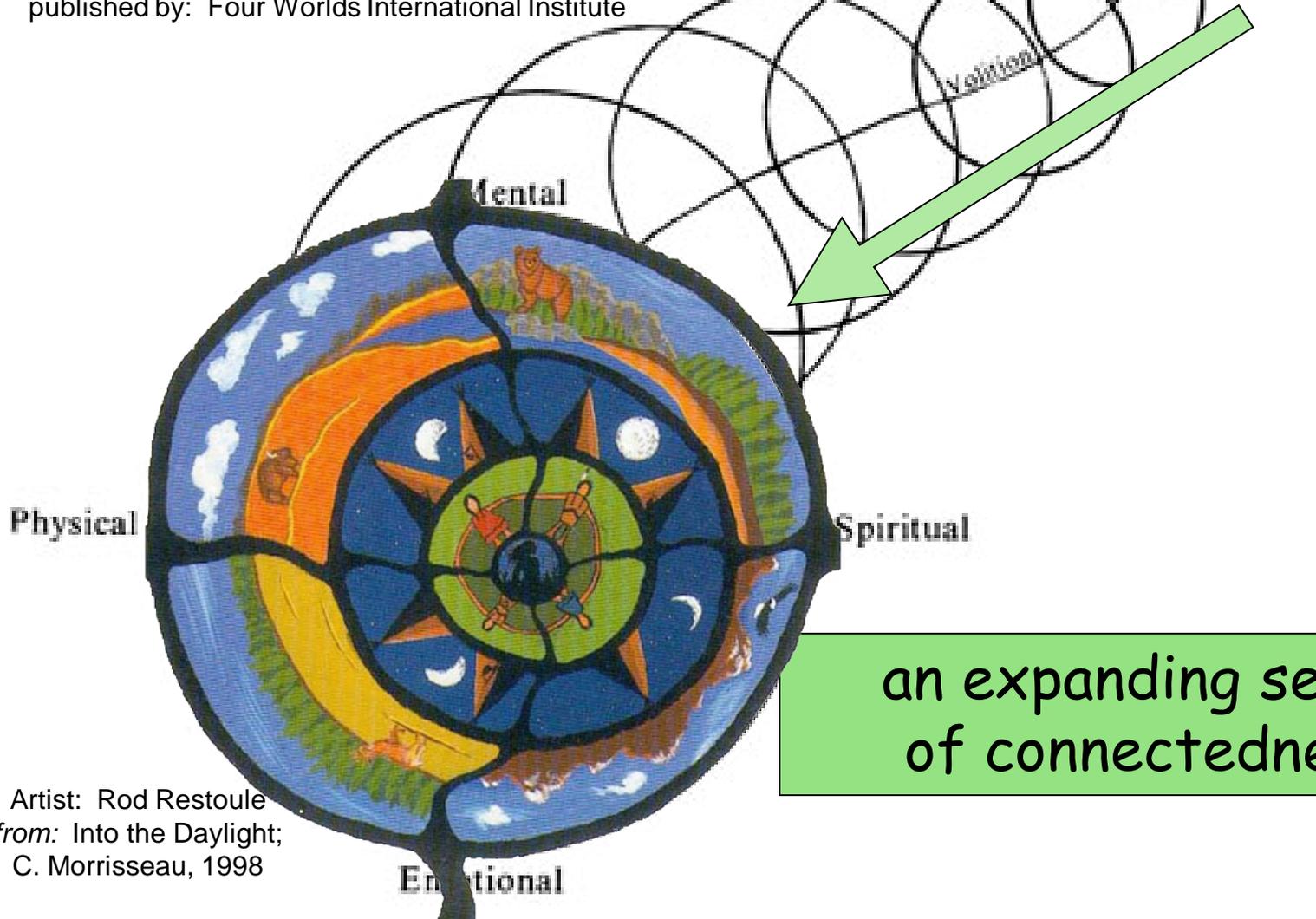
image from: "The Sacred Tree"  
by: Lane, Bopp, Bopp, Brown and Elders, 1984.  
published by: Four Worlds International Institute



an expanding sense  
of connectedness

# Expanding wholeness

image from: "The Sacred Tree"  
by: Lane, Bopp, Bopp, Brown and Elders, 1984.  
published by: Four Worlds International Institute



an expanding sense  
of connectedness

Artist: Rod Restoule  
from: Into the Daylight;  
C. Morrisseau, 1998

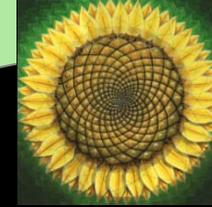
If we really want our children to remain connected to this world, we have to walk the healing path with them. (Morrisseau 1999)



# Toqikutimk

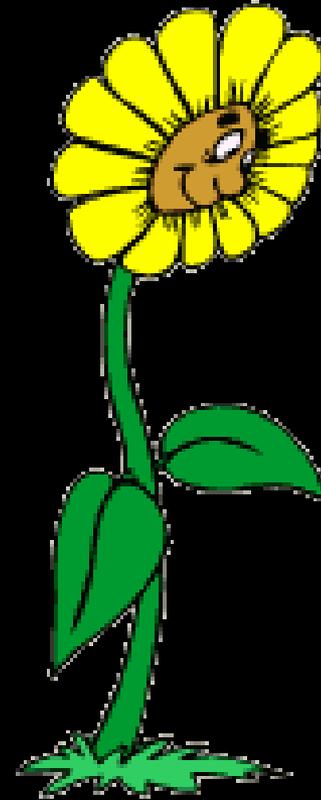
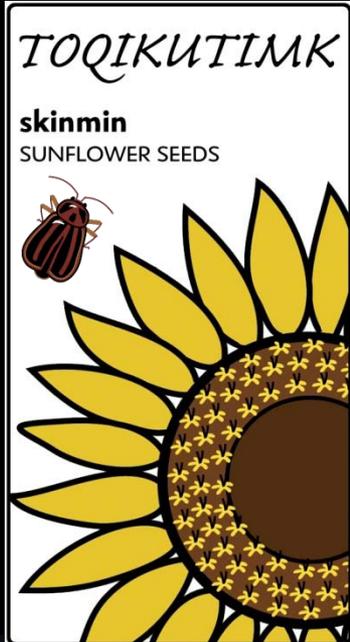
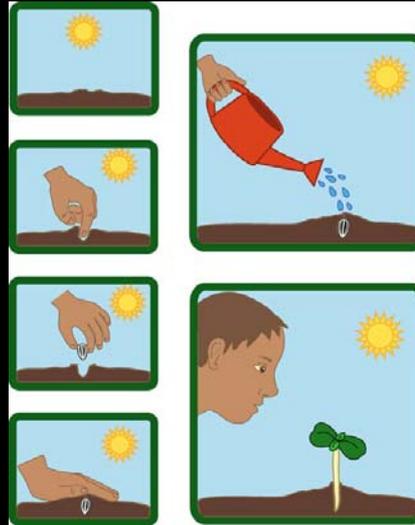


Together we  
are growing

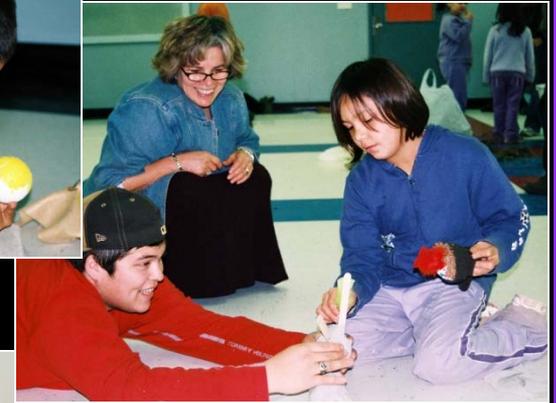


Royal Canadian  
Mounted Police

Gendarmerie royale  
du Canada



# From the Forest comes our Story





# From the Forest comes our Story



# From the Forest comes our Story

## Nipuktuk Wejiaql A'tukuagqnn FROM THE FOREST COMES OUR STORY

TOQWA'TU'KL KJIJITAQNN  
Integrative Science

### Nipuktuk Wejiaql A'tukuagqnn FROM THE FOREST COMES OUR STORY

**Ti'tikli**  
*Bubo virginianus*  
GREAT HORNED OWL



**Jikoqs** - BRACKET FUNGUS: This hand-woven, slow-growing bracket fungus once had a very special role to play in the life of the Mi'kmaq Nation. Jikoqs, Keeper of the Sacred Flame, was used to ensure that members of the fire remained lit when the people moved to a new camp. The fungus was set on fire and then placed in a clamshell for protection. Jikoqs would burn slowly and thus keep the fire alive. At the new campsite, Jikoqs would be used to start a new campfire - this was in the time before we had wooden matches. Similarly, to ensure that the fire could be restarted every morning at the next campsite, Jikoqs and a clamshell were used to safeguard an ember each night. The species of fungus used was possibly *Fomes fomentarius*, which is known in English as tinder *many they holes* (under polyper).

A small multidisciplinary group of young people worked at the University College of Cape Breton during the summer of 2018 to create projects for the restoration of two Mi'kmaq legends: Hux-Rahuk-Gat-Hu-Lang-Era and Hux-Rahuk-Wat-Cowagant. All projects were made from natural materials collected in the forests of Unashuk-i-Cape Breton. This project was part of a larger research effort to help build better relationships between traditional ecological knowledge of our forests and modern scientific research, especially in their relationship with forest and human uses of them for fire, our sense of place, our legends, and our traditions. This larger project is funded by the Canadian Institutes of Health Research - Institute of Aboriginal Peoples' Health.



**Jikoqs**  
*Fomes fomentarius*  
BRACKET FUNGUS



**Kuow**  
*Pinus strobus*  
PINE NEEDLES



**Maskwi**  
*Betula papyrifera*  
BIRCH BARK



**Wisqasaw**  
*Pinus strobus*  
PINE CONE



**Pukusip**  
*Dicranum sp.*  
MOSS



**Oqnn**  
TWIQS



**Unetkul**  
*Pleurozium schreberi*  
SCHREBER'S MOSS



**Apli'kmuj**  
*Lepus americanus*  
SNOWSHOE HARE



**Apli'kmuj** - Hare gets very excited as the nights grow longer with the coming of winter because the first snows mark the time when her new fur coat will arrive. Her summer coat of brown changes to a winter coat of white. Hare's winter coat is like the white winter snow, and her summer coat is like the brown summer earth and forest floor. These different colours camouflage her, making it difficult for predators to see her in the environment. While wearing her summer coat, Hare eats dandelions, clover, grasses, ferns, and plantain. In her winter coat, she eats bark and small twigs of pine and spruce trees. Apli'kmuj is a beloved character in many Mi'kmaq legends.



**Kaqajuiman**  
*Clintonia borealis*  
BLUE BEAD LILY



**Pukusip**  
DECAYING WOOD



**Kawatq**  
*Picea sp.*  
SPRUCE CONE



**Stoqn**  
*Abies balsamea*  
DRIED FIR



**Wso'qmanaqsil'**  
*Cornus canadensis*  
BUNCHBERRY



**Oqnn**  
TWIQS





Thank you –  
Wela'liog



CAPE BRETON  
UNIVERSITY

<http://msit.capebretonu.ca>



UNAMA'KI  
INSTITUTE OF  
NATURAL  
RESOURCES



DALHOUSIE  
University



Royal Canadian Mounted Police  
Gendarmerie royale du Canada



Canada Research Chairs  
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Social Sciences and Humanities Research Council of Canada  
Conseil de recherches en sciences humaines du Canada

