

## Cape Breton District Health Authority

- Ethics Discussion Group – Mental Health Services
- Workshop: “Ethics, Cultural Competence and Collaboration: moving forward”
- Cape Breton Regional Hospital, Sydney, NS; 29 October 2009



# Integrative Science & Two-Eyed Seeing

• “ethics” ... in the spirit of cultural humility •

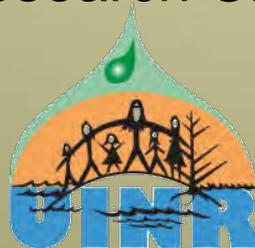
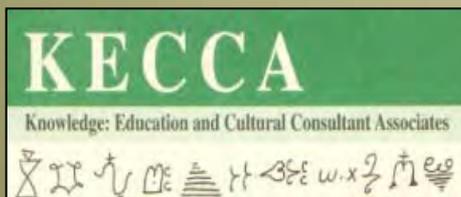
**Albert Marshall<sup>1</sup> & Cheryl Bartlett<sup>2</sup>**

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cheryl\_bartlett@cbu.ca

<sup>1</sup> Elder, Eskasoni community, Mi'kmaq Nation

<sup>2</sup> Canada Research Chair in Integrative Science, CBU



# Outline of Presentation and Materials

## 1) Acknowledgements and Key Concepts

- cultural humility
- Integrative Science
- Two-Eyed Seeing

## 2) Elders: conduits for wisdom of Ancestors

- example model: Cindy Blackstock's
- example understandings  
... within Integrative Science / Two-Eyed Seeing context
- example story: Muin and the Seven Bird Hunters

## 3) Mi'kmaq Elders' knowledge about mental health

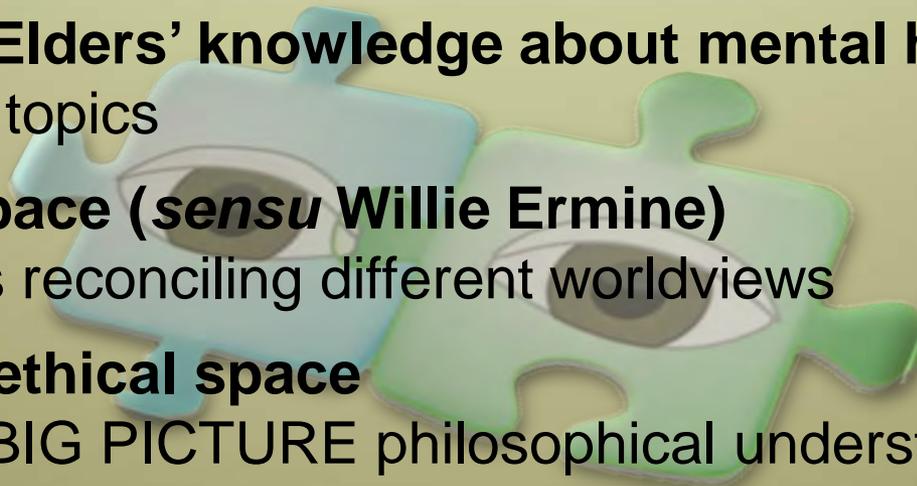
- various topics

## 4) Ethical space (*sensu* Willie Ermine)

- towards reconciling different worldviews

## 5) Entering ethical space

- FOUR BIG PICTURE philosophical understandings



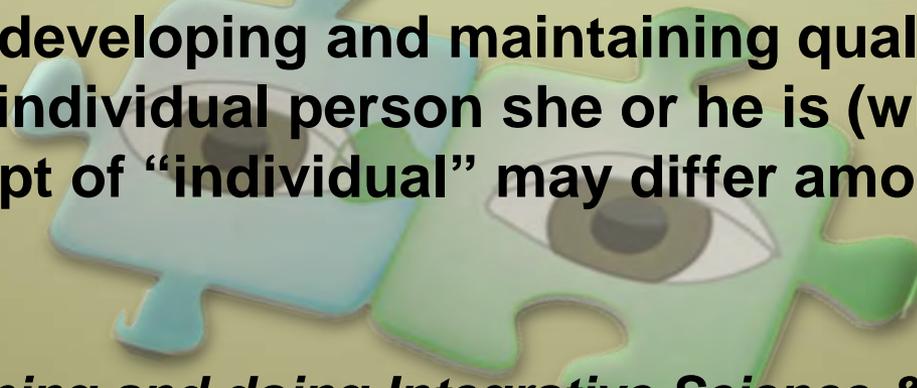
# **Cultural Humility**

**being able, through a process that requires humility, to engage in self-reflection and self-critique within the journey of being a lifelong learner and reflective practitioner ...**

**... seeking to understand and bring into check the power imbalances that exist in all dynamics of communication and relationship ...**

**... this must include learning to: acknowledge gap's in one's own knowledge, remain open to ideas and contradictory information, and see with the strengths in different cultures' "ways of knowing, doing, and being" ...**

**... all towards developing and maintaining quality care for the patient as the individual person she or he is (while also realizing that the concept of "individual" may differ among cultures)**



***i.e., akin to learning and doing Integrative Science & Two-Eyed Seeing***

## **Cultural Humility** *(from: <http://www.uniteforsight.org/cultural-competency/module12>)*

**Merely acknowledging the differences between cultures is in itself an important first step toward cultural humility, but it is certainly not sufficient. It is possible to know everything that one could possibly know about a culture without demonstrating true cultural humility. The California Health Advocates\* aptly point out that cultural humility is a kind of “reflexive attentiveness” that requires a great deal of “self-awareness” and goes far beyond “knowledge of the details of any given cultural orientation.” Care providers must always be aware of the differences that will exist between their own perspective and the perspective of the members of another culture.**

\* **California Health Advocates.** “Are You Practicing Cultural Humility? – The Key to Success in Cultural Competence” (April 2007) (<http://www.cahealthadvocates.org/news/disparities/2007/are-you.html>)

# Toqwa'tu'kl Kijitaqnn Integrative Science

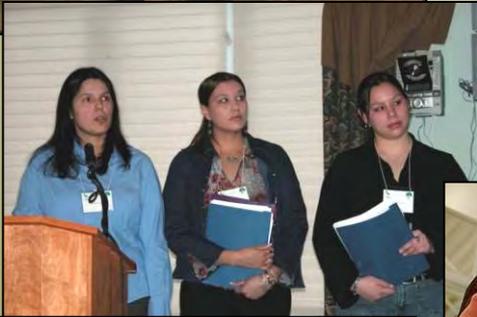
**15+ years ago we started a  
Co-Learning Journey ...  
(we have been our own experimental rats)**



# our THANKS to many Elders & many others



# our THANKS to CBU's Mi'kmaq Science Students



# our THANKS to CBU's Integrative Science Team





Canada Research  
Chairs

Chaires de recherche  
du Canada



Social Sciences and Humanities  
Research Council of Canada

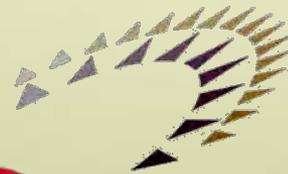
Conseil de recherches en  
sciences humaines du Canada

Canada  
Canada

**Thank you / Wela'liog**

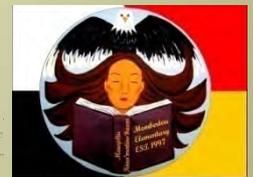
**Mi'kmaq Elders**

IAPH



Canada Foundation  
for Innovation

Fondation canadienne  
pour l'innovation



Membertou  
Elementary

CIHR IRSC

Canadian Institutes of  
Health Research    Instituts de recherche  
en santé du Canada



NSERC  
CRSNG



Mi'kma'wey Debert



IWK Health Centre  
Foundation



Mermaid Theatre  
of Nova Scotia



Eskasoni First Nation Detachment  
Royal Canadian Mounted Police    Gendarmerie royale  
du Canada



Mi'kmaq College Institute  
Mi'kmaq Espi Kina'matno'kuom

The support of various partners  
and funding agencies is  
gratefully acknowledged.



**ARTIST:** Basma Kavanagh

# Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our stories together”

# Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing

our ethics

together”

# Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our worldviews together”

# Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our knowledges together”

# Toqwa'tu'kl Kijitaqnn Integrative Science

Indigenous

Western

“bringing our sciences together”



**Kneeling is a position of vulnerability  
and depicts the mutual respect necessary for deep learning.**

**ARTIST:** Basma Kavanagh

# Co-Learning Journey

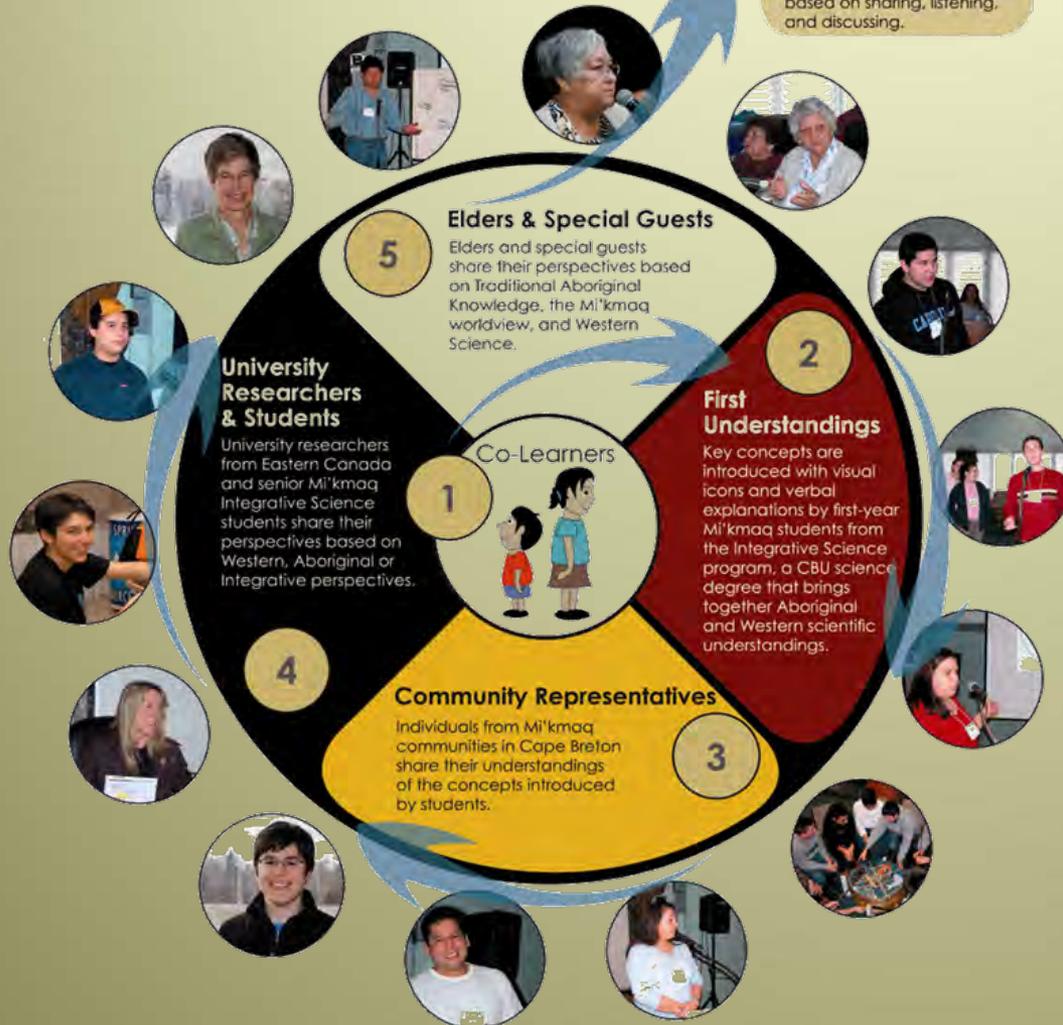
## Co-Learning Journey

A shared understanding of how to talk together

This visual is based on the Medicine Wheel (or Circle of Learning) which is a commonly used Aboriginal teaching tool. The visual shows that within the discussion, all have a role to play. Each person has an opportunity to speak, to share, to teach, and to learn.

6

Each participant gains some new understandings of Mother Earth and her lessons for humans about health, healing and wholeness based on sharing, listening, and discussing.



## praxis-based RESEARCH

- *integrative*
- *community-based*
- *participatory*
- *action*

## methodologies



# Two-Eyed Seeing

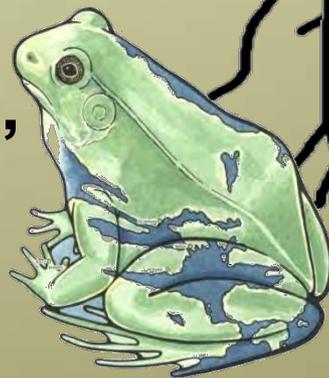
• a Guiding Principle •

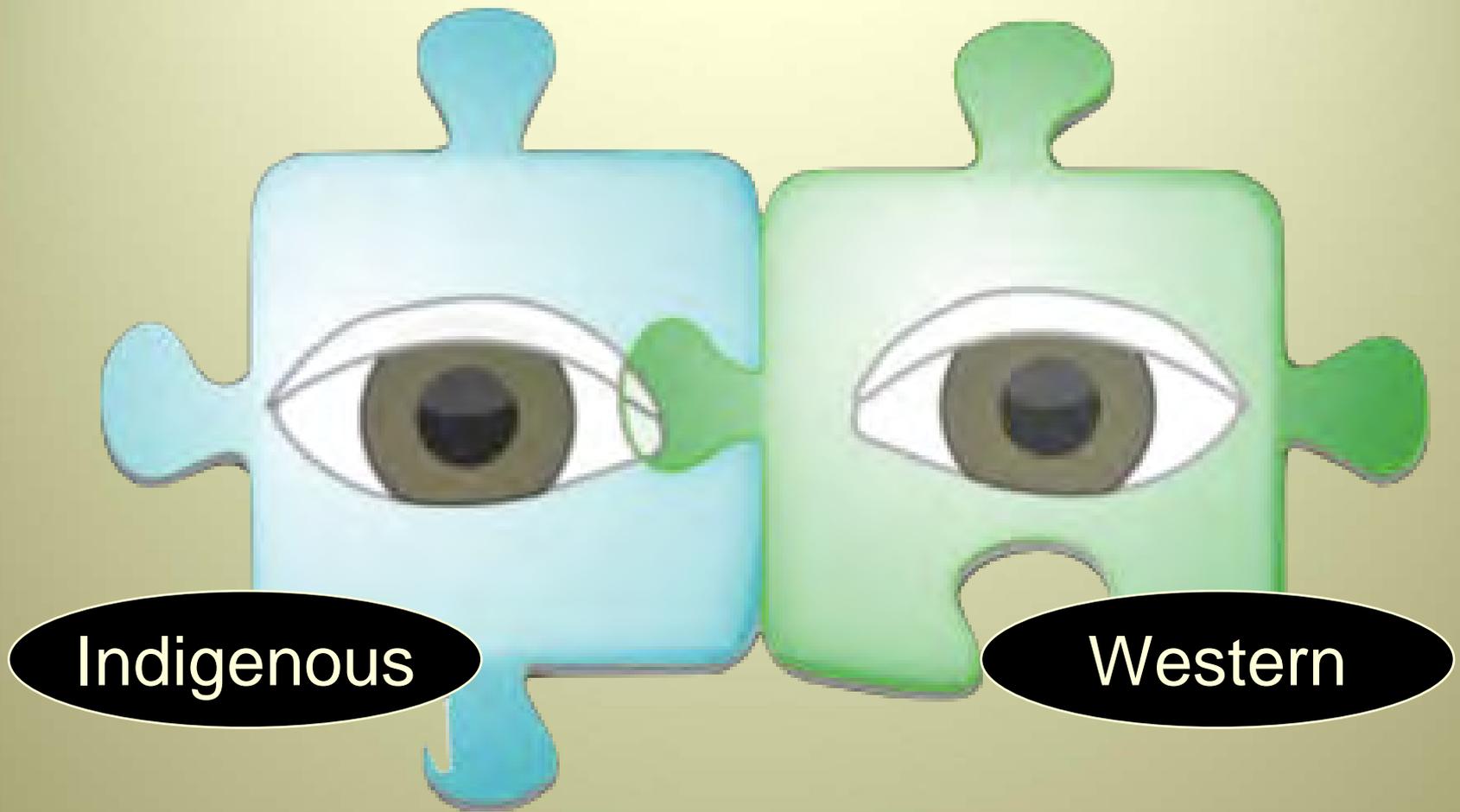


“LEARN ... to see from one eye with the best in our Indigenous ways of knowing, and from the other eye with the best in the Western (or mainstream) ways of knowing ...



... and learn to use both these eyes together, for the benefit of all.”

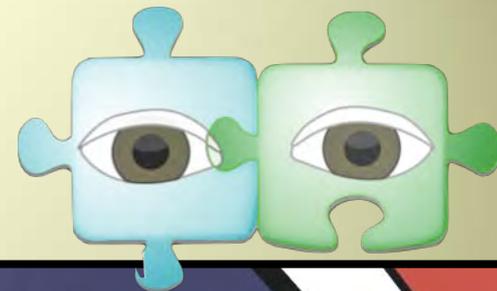




**... two pieces of a jigsaw puzzle**

# 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 Western Science further by enriching it with the wisdom of our Ancestors.



# The breath of life versus the embodiment of life: Indigenous knowledge and western research

WIN-HEC Journal 2007 (World Indigenous Nations – Higher Education Consortium)

**CINDY BLACKSTOCK**

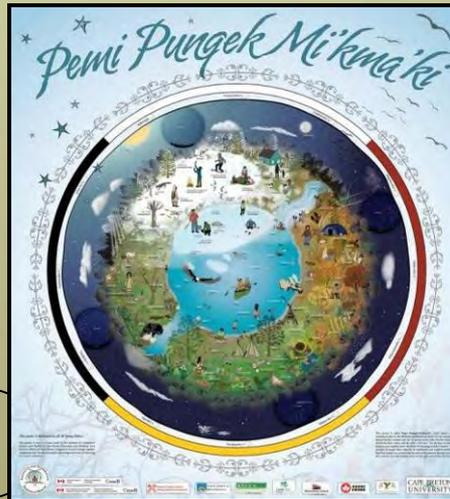
**Executive Director, First Nations Child and Family Caring Society of Canada**

Despite the diversity of Aboriginal cultures, there are several common fundamental differences between Aboriginal and western epistemologies: ① Aboriginal peoples believe their ancestors were right on most things and western peoples believe their ancestors were either mostly wrong or their ideas could be improved upon (Assembly of First Nations, 1993; Auger, 2001), ② Aboriginal peoples believe they hold the land and life knowledge in a sacred trust for the generations to follow whereas many western peoples believe they can own land and knowledge and use it for individual benefit with little concern for future generations (RCAP, 1996; Pinto, in press), and ③ Aboriginal knowledge is situated within more expansive concepts of space and time (Auger, 2001). From these differences, flow very different concepts.

1



2



3

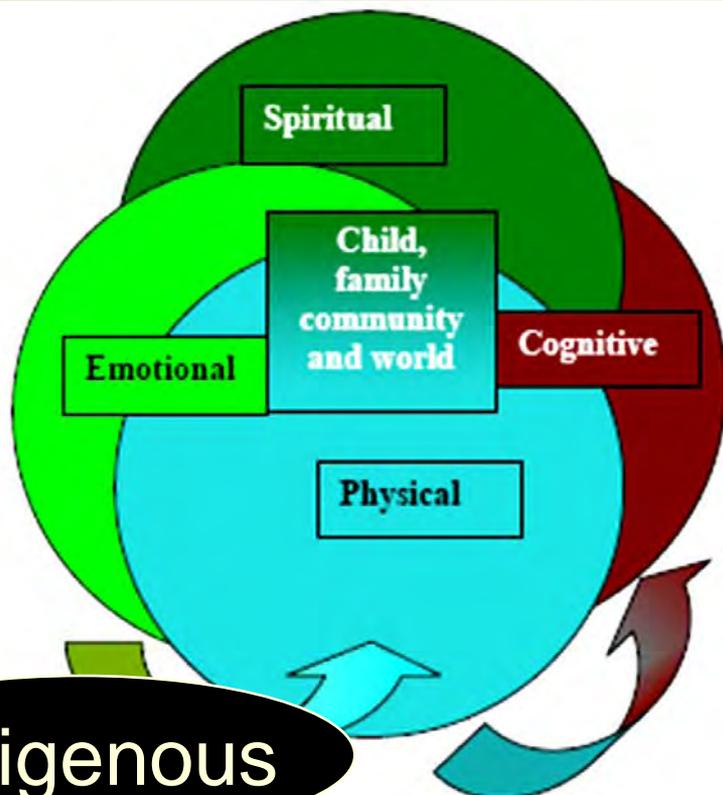


**The breath of life versus the embodiment of life:  
Indigenous knowledge and western research  
CINDY BLACKSTOCK**

**Executive Director, First Nations Child and Family Caring Society of Canada**

FROM: <http://www.win-hec.org/docs/pdfs/cindy.pdf> (WIN-HEC Journal 2007)

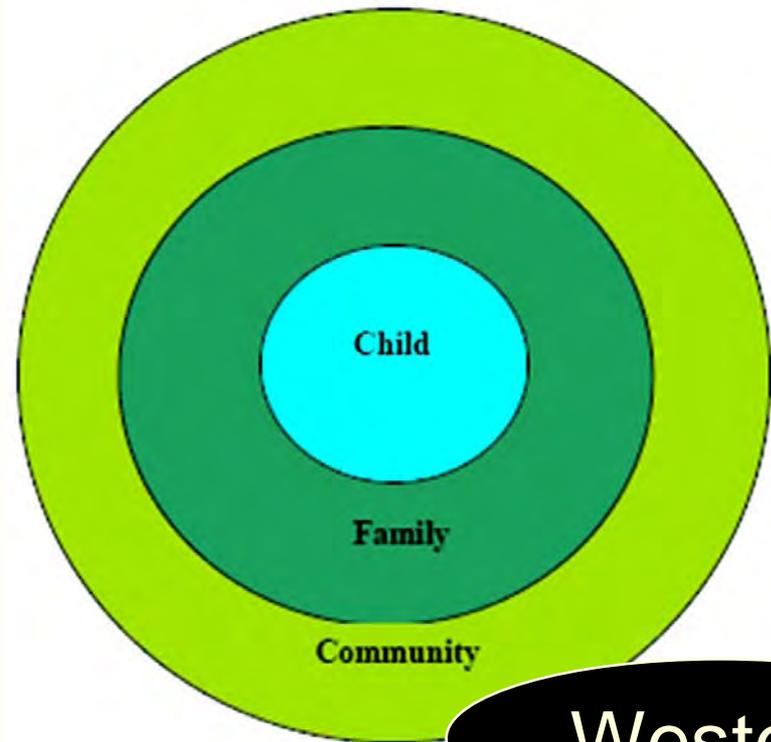
**ecological models for child care**



**Indigenous**

**Ancestral  
Knowledge**

**Passing on  
Ancestral  
Knowledge**



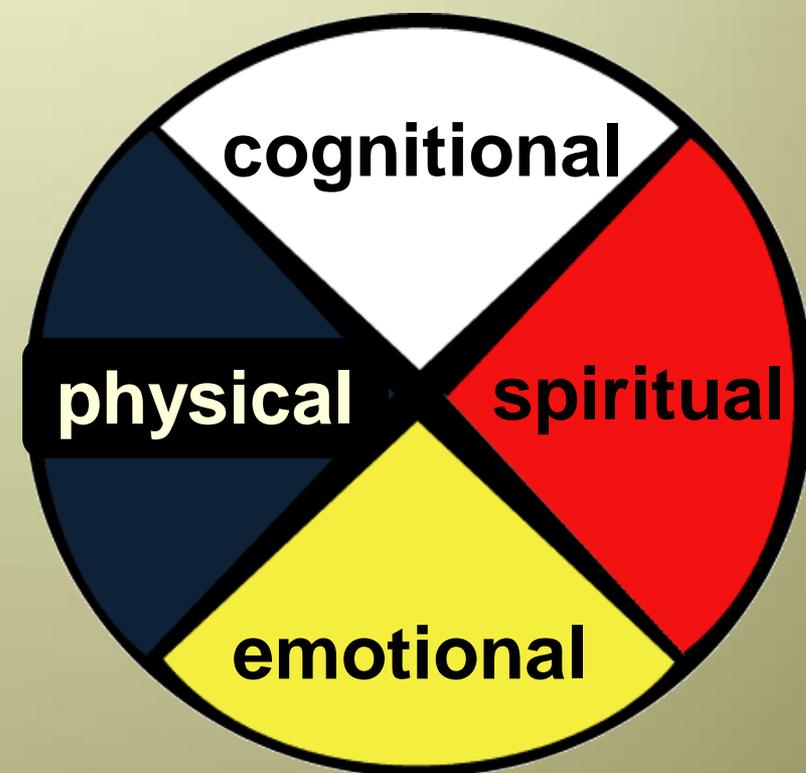
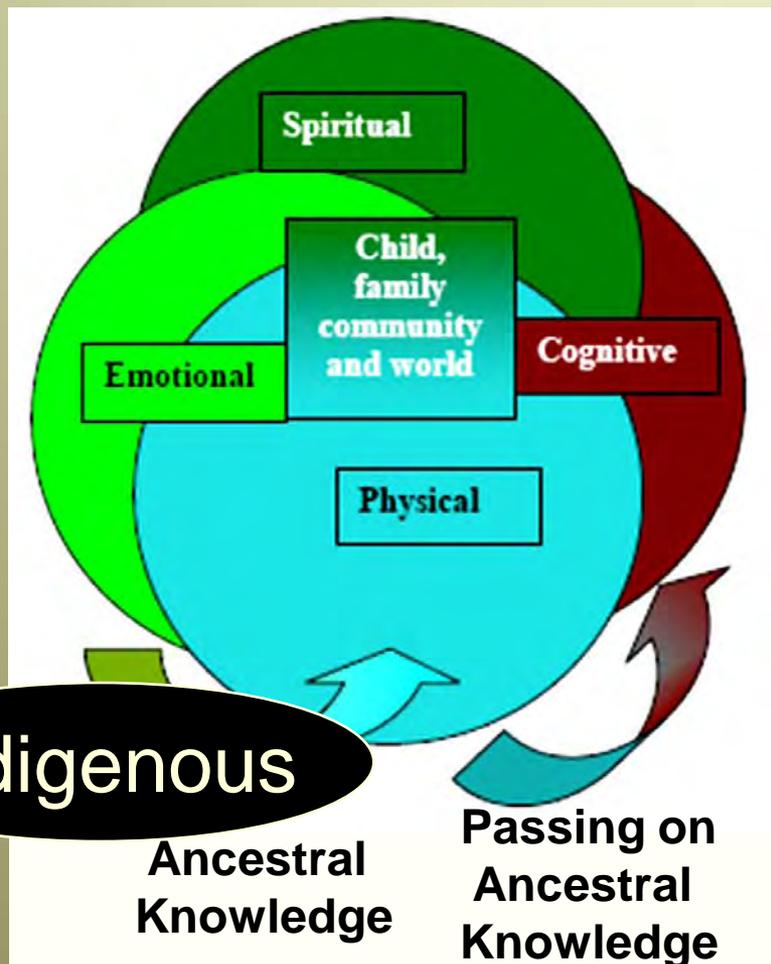
**Western**

**The breath of life versus the embodiment of life:  
Indigenous knowledge and western research  
CINDY BLACKSTOCK**

**Executive Director, First Nations Child and Family Caring Society of Canada**

FROM: <http://www.win-hec.org/docs/pdfs/cindy.pdf> (WIN-HEC Journal 2007)

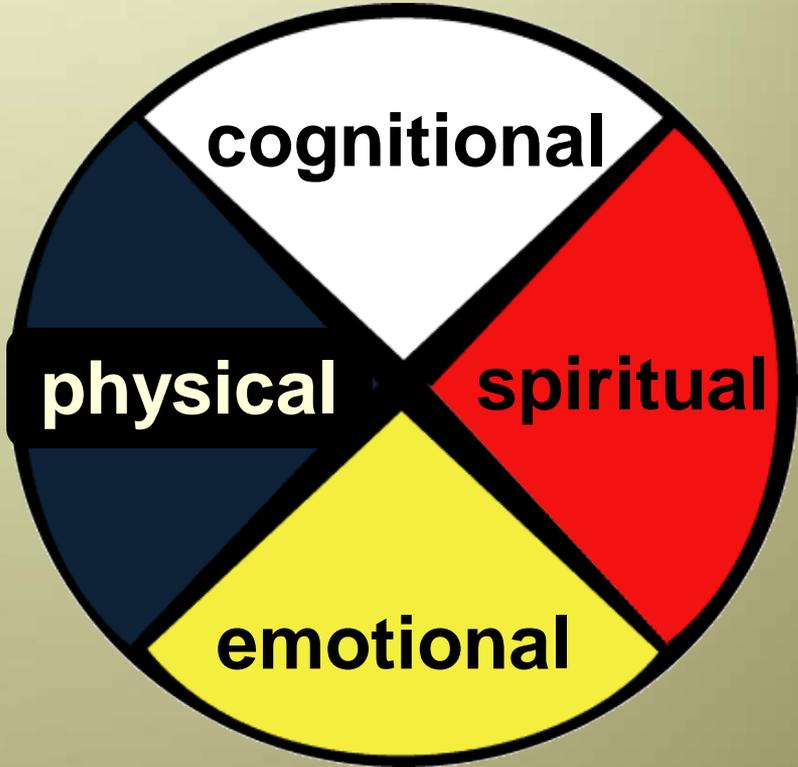
**ecological model for child care**



# what we "see" as: HUMAN

WHOLENESS of FOUR:  
Aspects of Being Human  
Sacred Colours  
Directions

from:  
Mi'kmaq Family  
& Children's  
Services



**Indigenous**

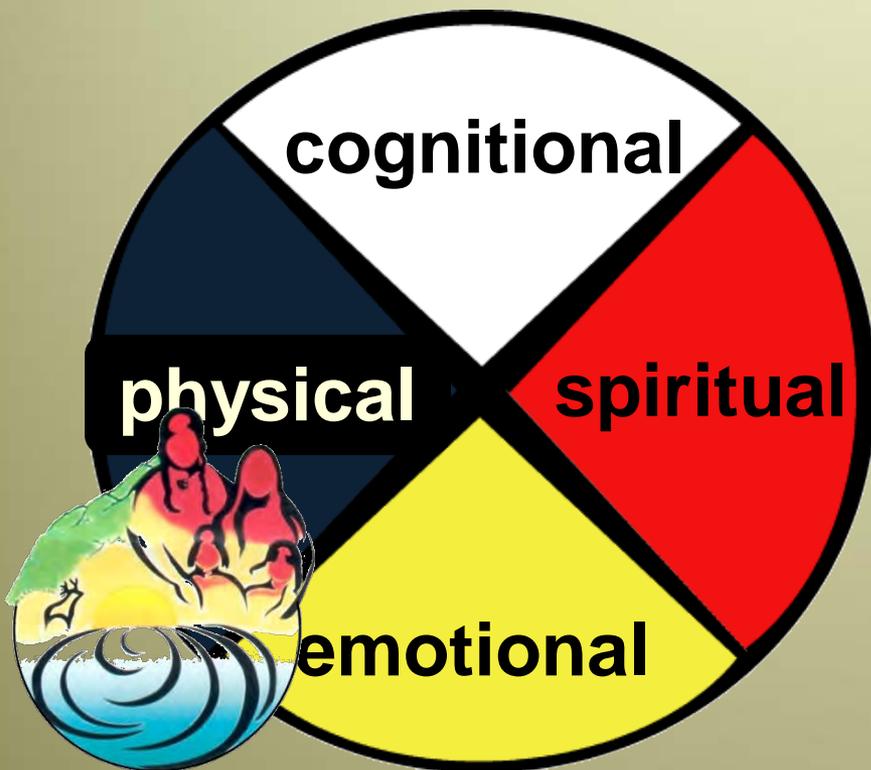
Ancestral  
Knowledge

Passing on  
Ancestral  
Knowledge

# what we "see" as: HUMAN

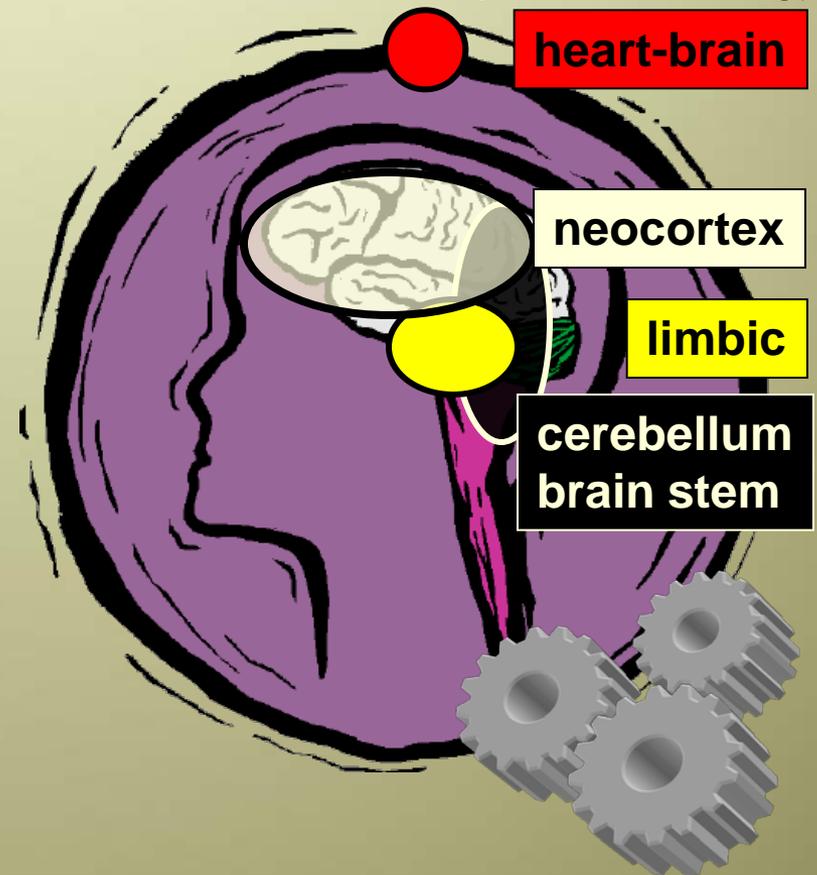
## Indigenous

wholistic, interconnective body-  
mind-ecosystem being



## Western

organism with a brain-based mind  
(also embodied mind & phenomenology)



# what we "see" as: HUMAN HEALTH

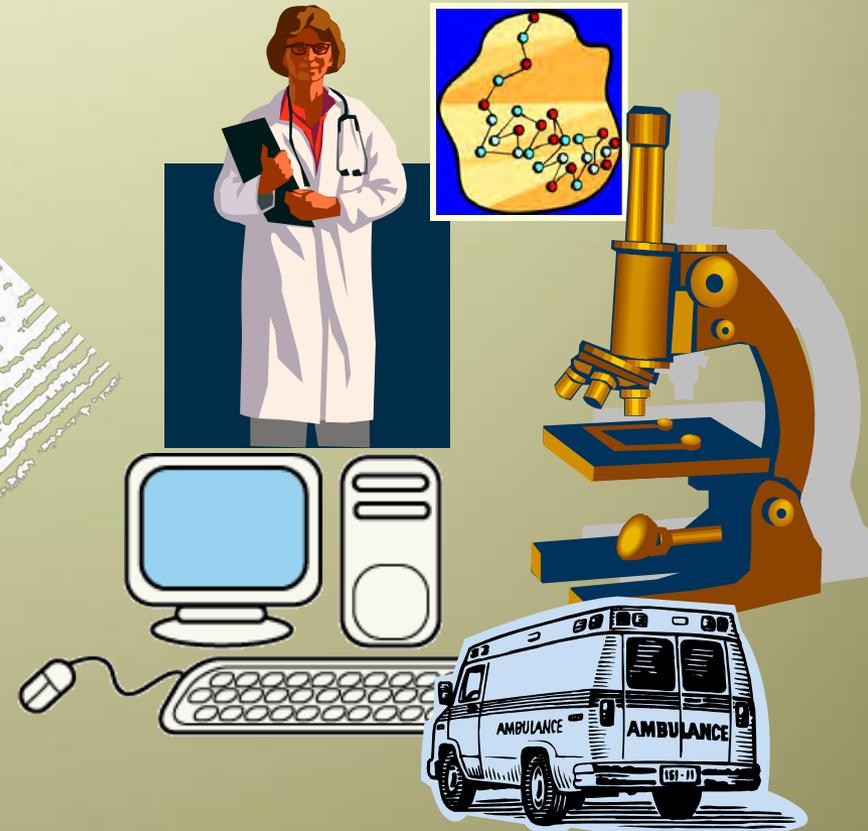
## Indigenous

interconnective: inner and outer self – community – cosmos



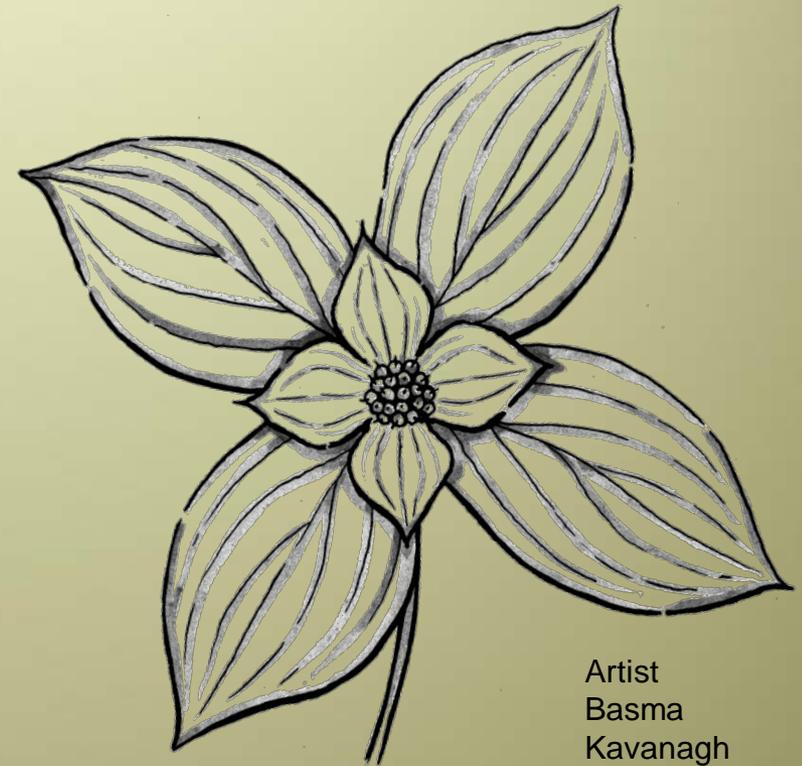
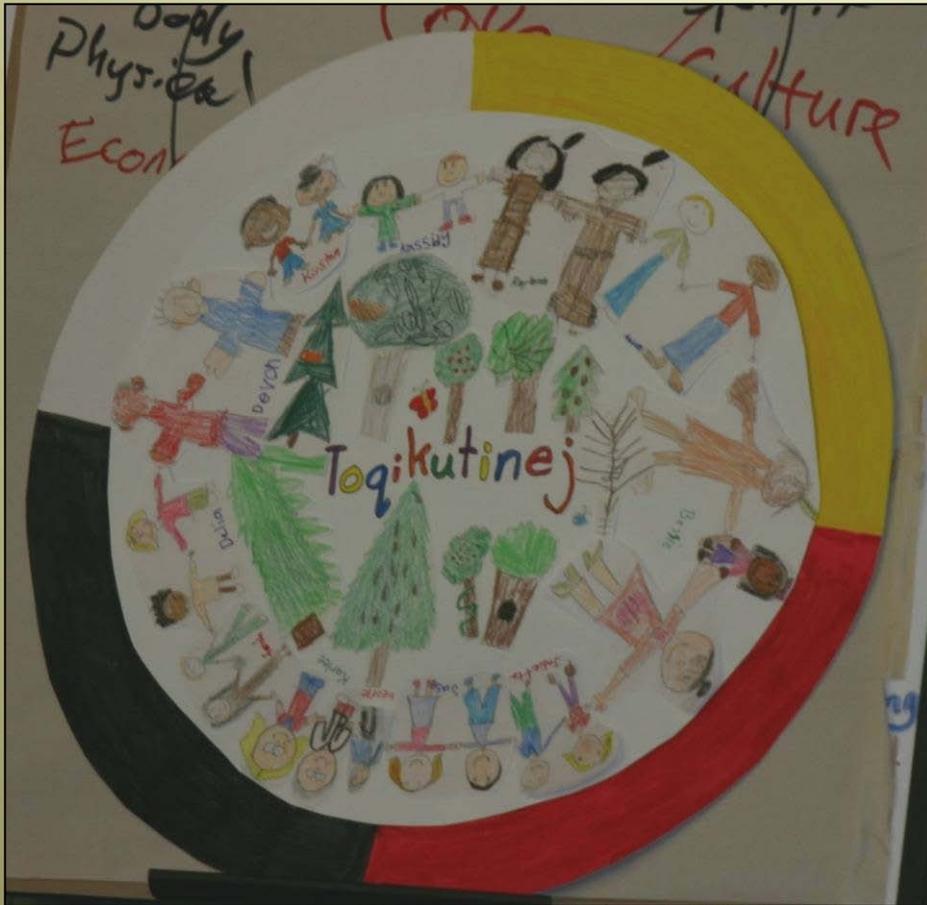
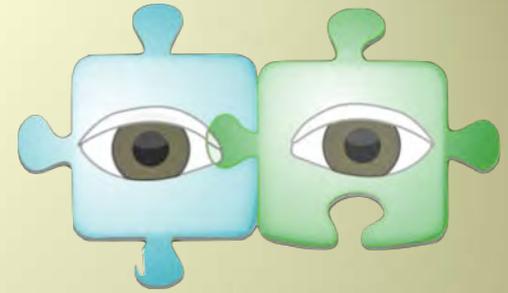
## Western

physio-chemical-biological in a social environment



Artist: Rod Restoule  
From book: Into the Daylight  
By: C. Morrisseau, 1998

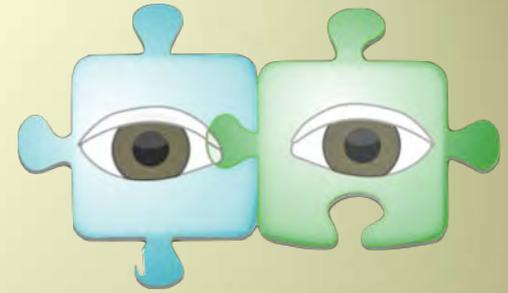
# Our Mi'kmaq language takes us into a Life Long Journey.



Artist  
Basma  
Kavanagh

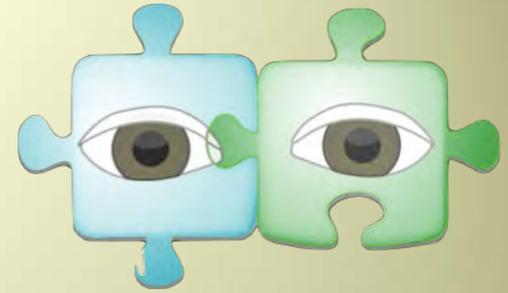
Artwork by Eskasoni Elementary School Children

# Journey of Interconnectiveness: Life, Land, Language, Love



Artist  
Basma  
Kavanagh



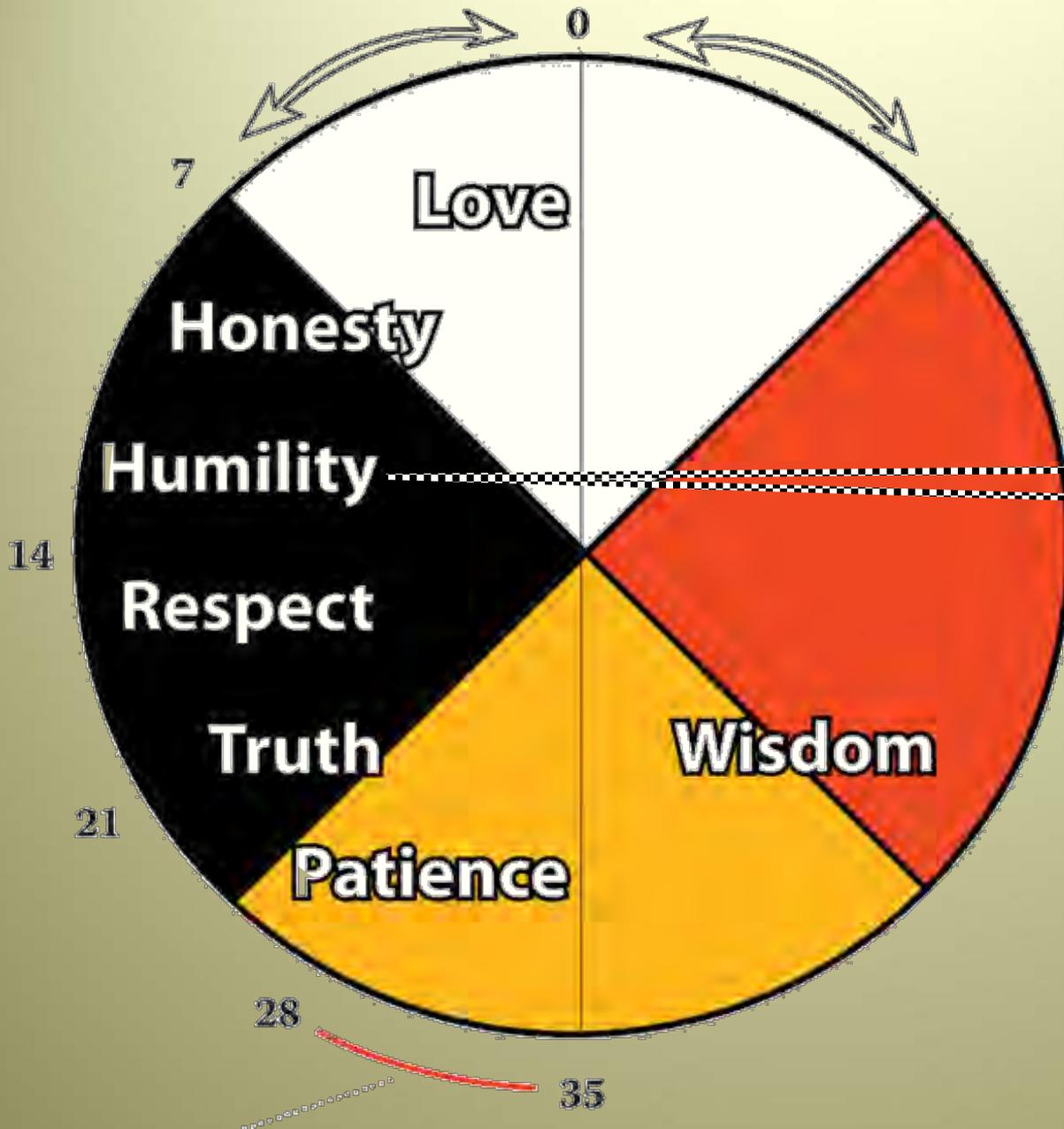


WHOLENESS of SEVEN

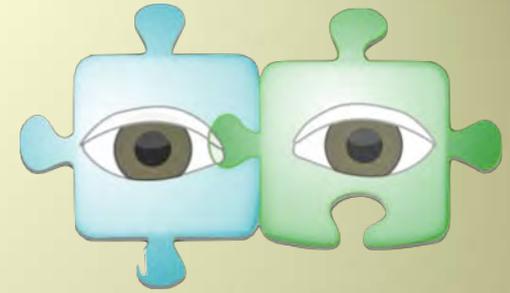
**HUMILITY**

# Mi'kmaq Seven Sacred Gifts

Teachings of  
Elder Murdena Marshall

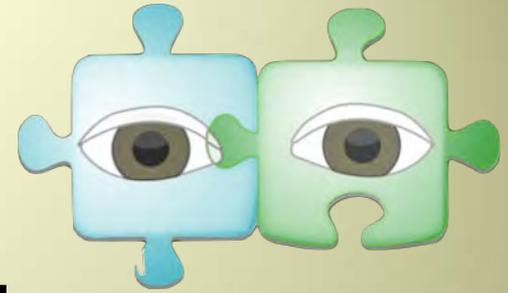


**Two-Eyed Seeing  
teaches you awaken  
the spirit within you.**



**You become  
a student of life ...  
and you become  
observant of the  
natural world ...  
and realize we  
humans are part  
and parcel of the  
whole.**

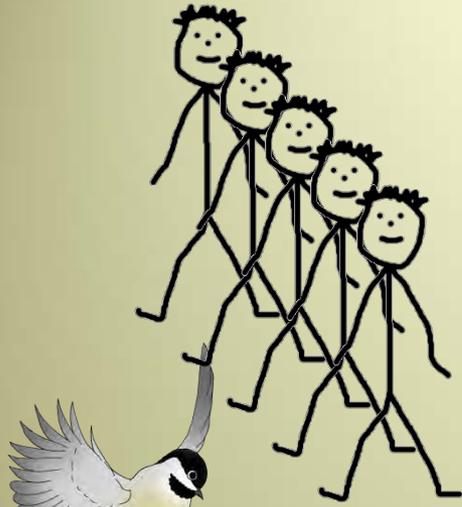




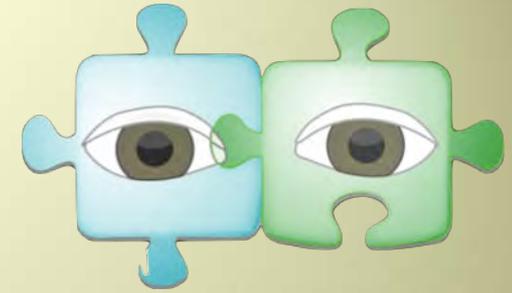
**Two-Eyed Seeing  
teaches that everything  
is physical and spiritual ...**

**... and about  
interconnectiveness  
among all humans and  
with the natural world**

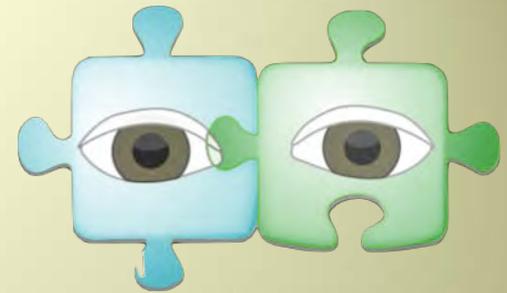
**... and about  
our responsibilities  
for the next  
Seven Generations.**



Our seasons follow the cycles of **Mother Earth** ...



... so that our children will always be reminded of the beauty of creation, and of our dependence on her.

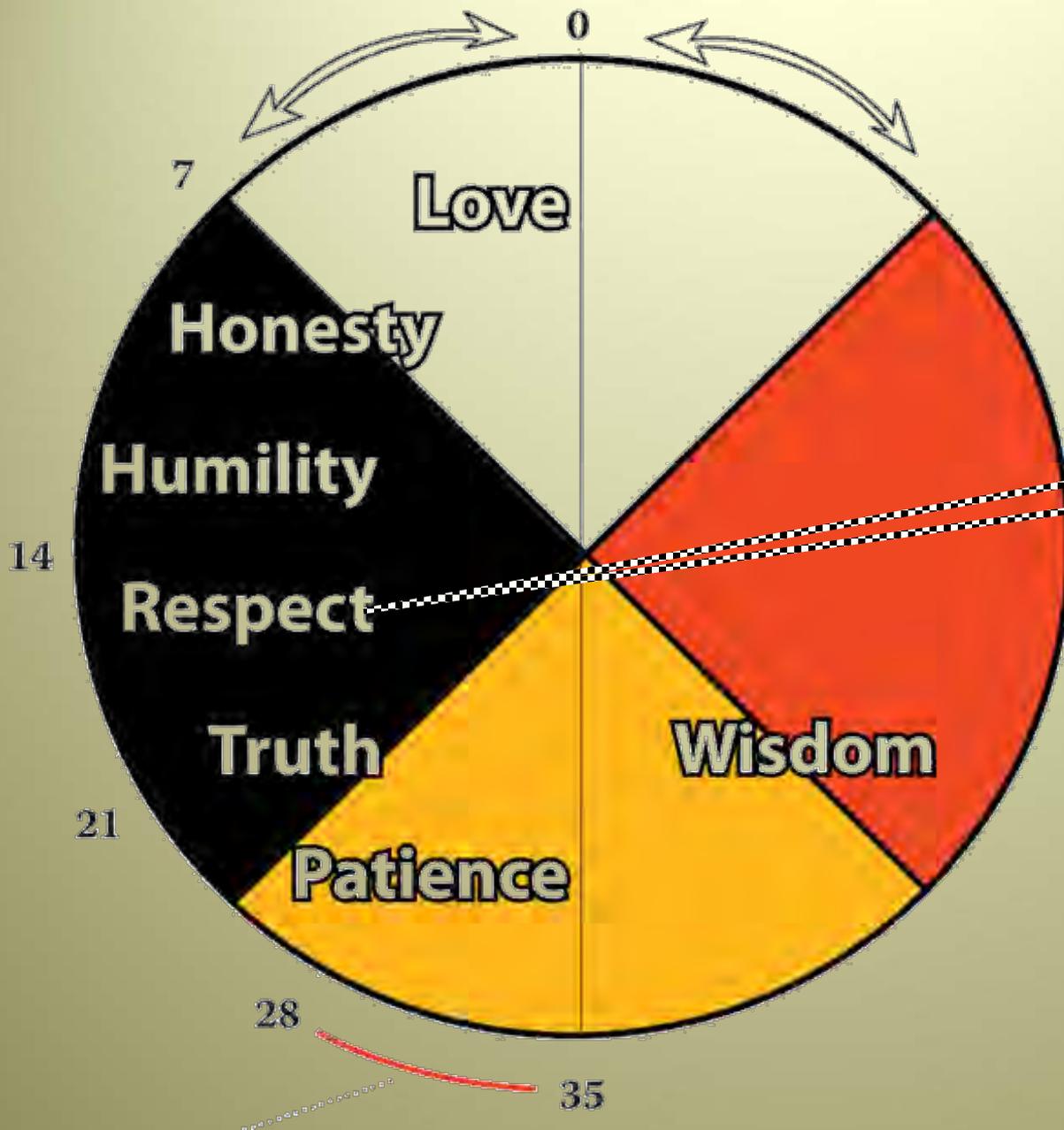


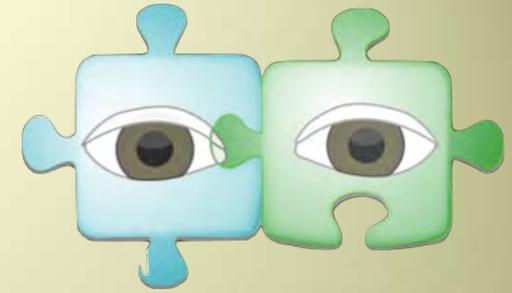
WHOLENESS of SEVEN

**RESPECT**

# Mi'kmaq Seven Sacred Gifts

Teachings of  
Elder Murdena Marshall

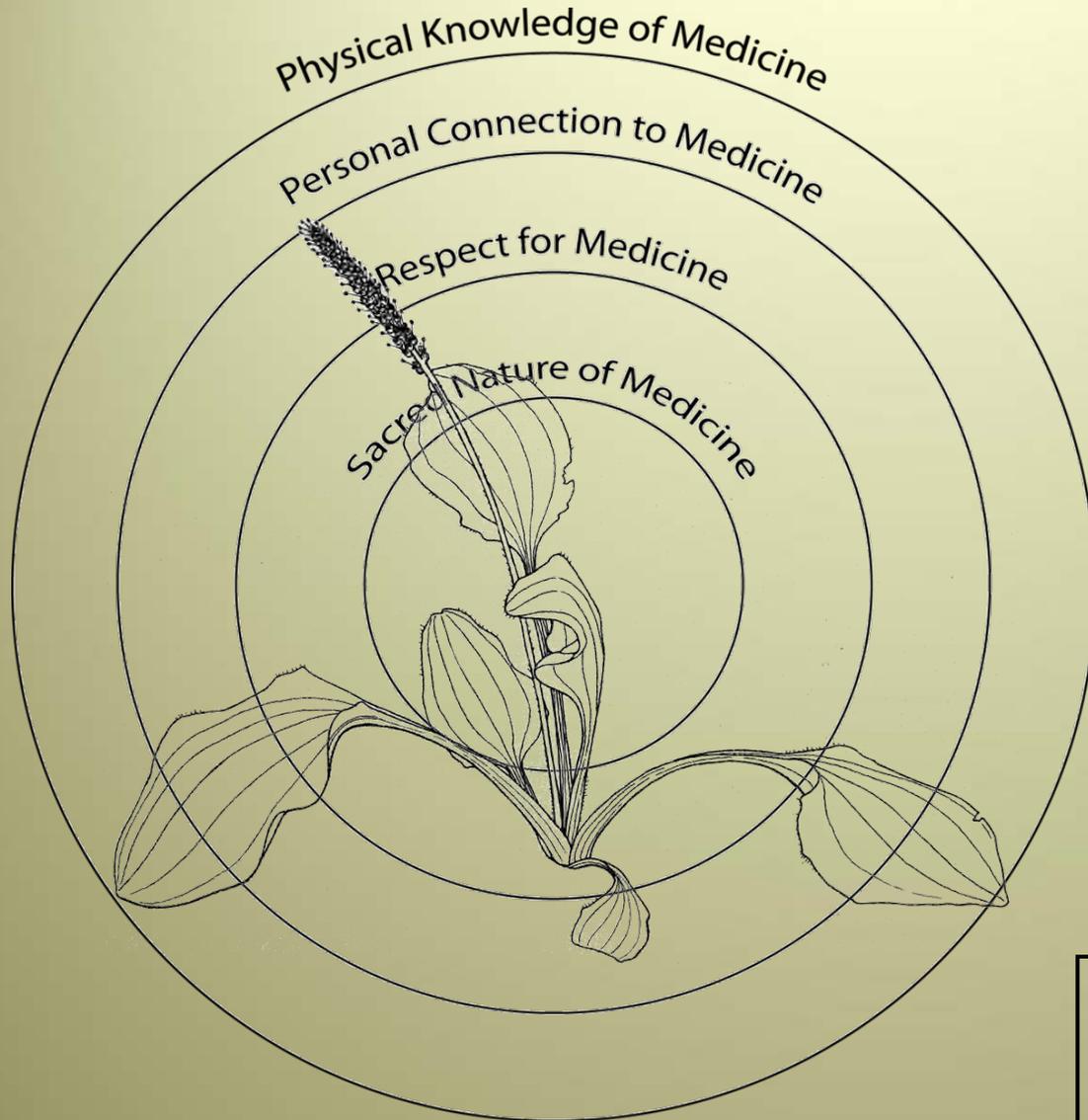




# Circle Teachings

## LAYERS

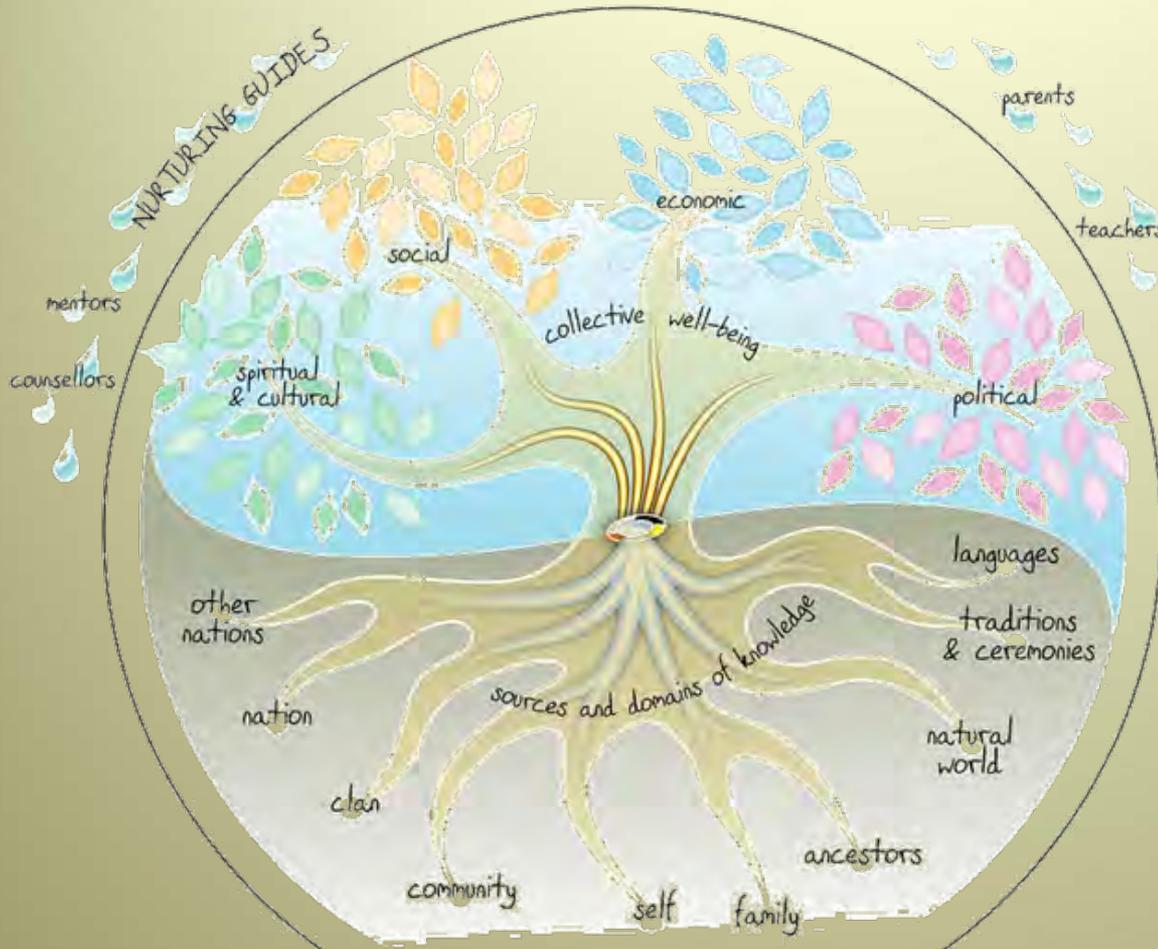
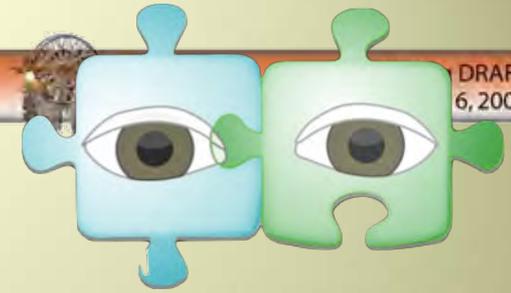
Physical  
Personal  
Respect  
Sacred



*visual model from:*

Murdena Marshall, 2008

Traditional Health and Healing;  
Health Workshop Module



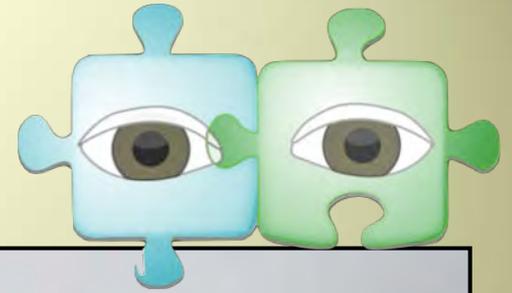
## First Nations Holistic Lifelong Learning Model

from: Canadian Council on Learning: Aboriginal Learning Knowledge Centre

(<http://www.ccl-cca/CCL>)

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

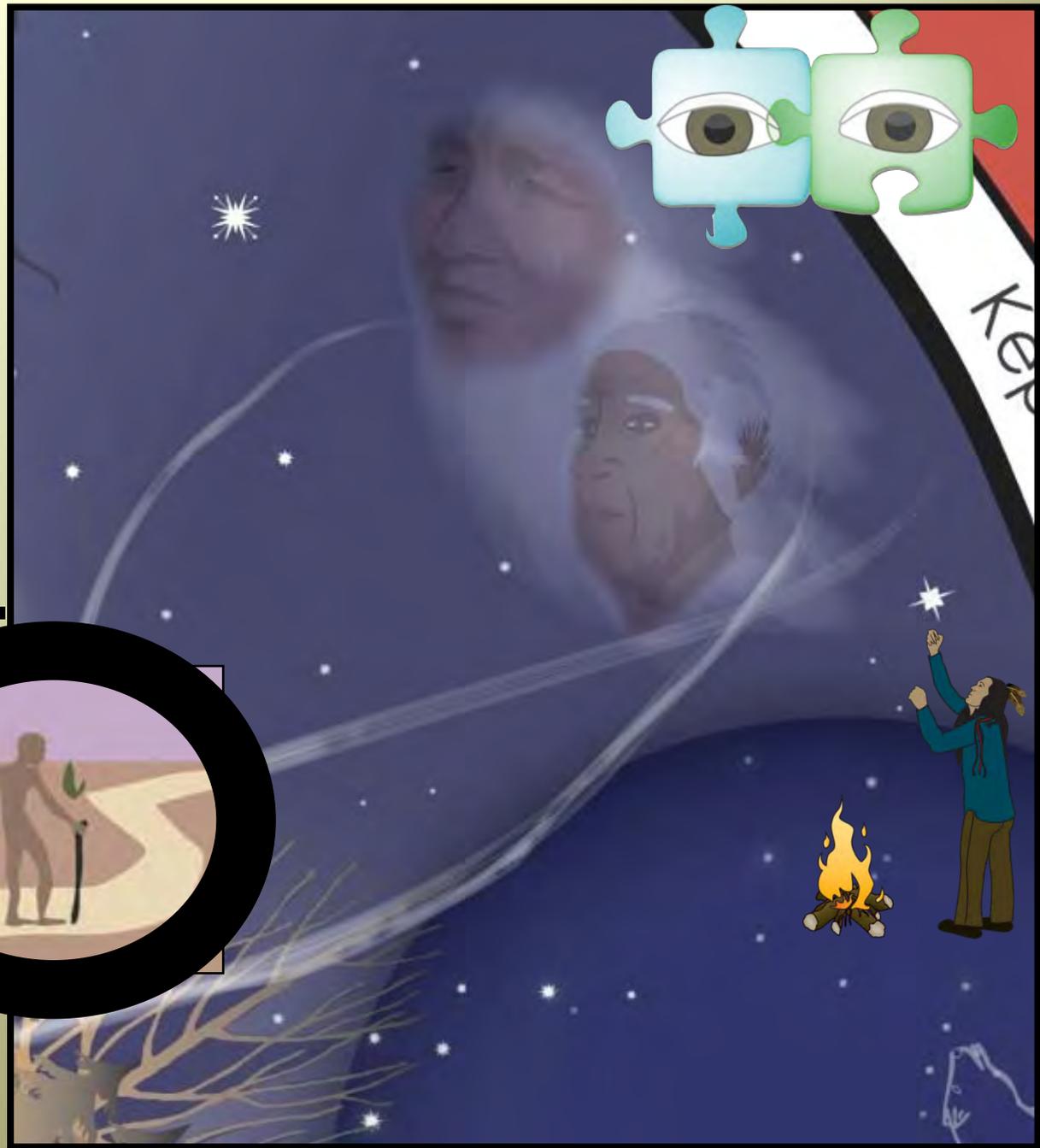
**... we also do  
to ourselves**



**Knowledge  
is spirit.**

**It is a gift,  
passed on  
through  
many people.**

**As  
Elders,  
we must  
pass it on.**



# Pemi Pungek Mi'kma'ki



This poster is dedicated to all Mi'kmaq Elders.

This poster is one in a series made by the Institute for Integrative Science and Health at Cape Breton University and Mi'kmaq First Nations' Elders of Cape Breton. Integrative Science brings together Indigenous and Western scientific knowledge and ways of knowing for science education.

This poster is called Pemi Pungek Mi'kma'ki, which means one continuous year in the Mi'kmaq traditional territory. On the outside, it shows the four seasons and the 12 months of the year. On the inside, it shows the land, water, and sky over a full year. The pictures of plants, animals, and weather show the cycles of changing events in nature. The pictures of people show when to do traditional and modern activities. Read this poster in a circle to see the cycle of the seasons. Spring is on the left, summer is on the bottom, fall is on the right, and winter is at the top.



# Pemi Pungek Mi'kma'ki

Winter

Autumn

Spring

Summer



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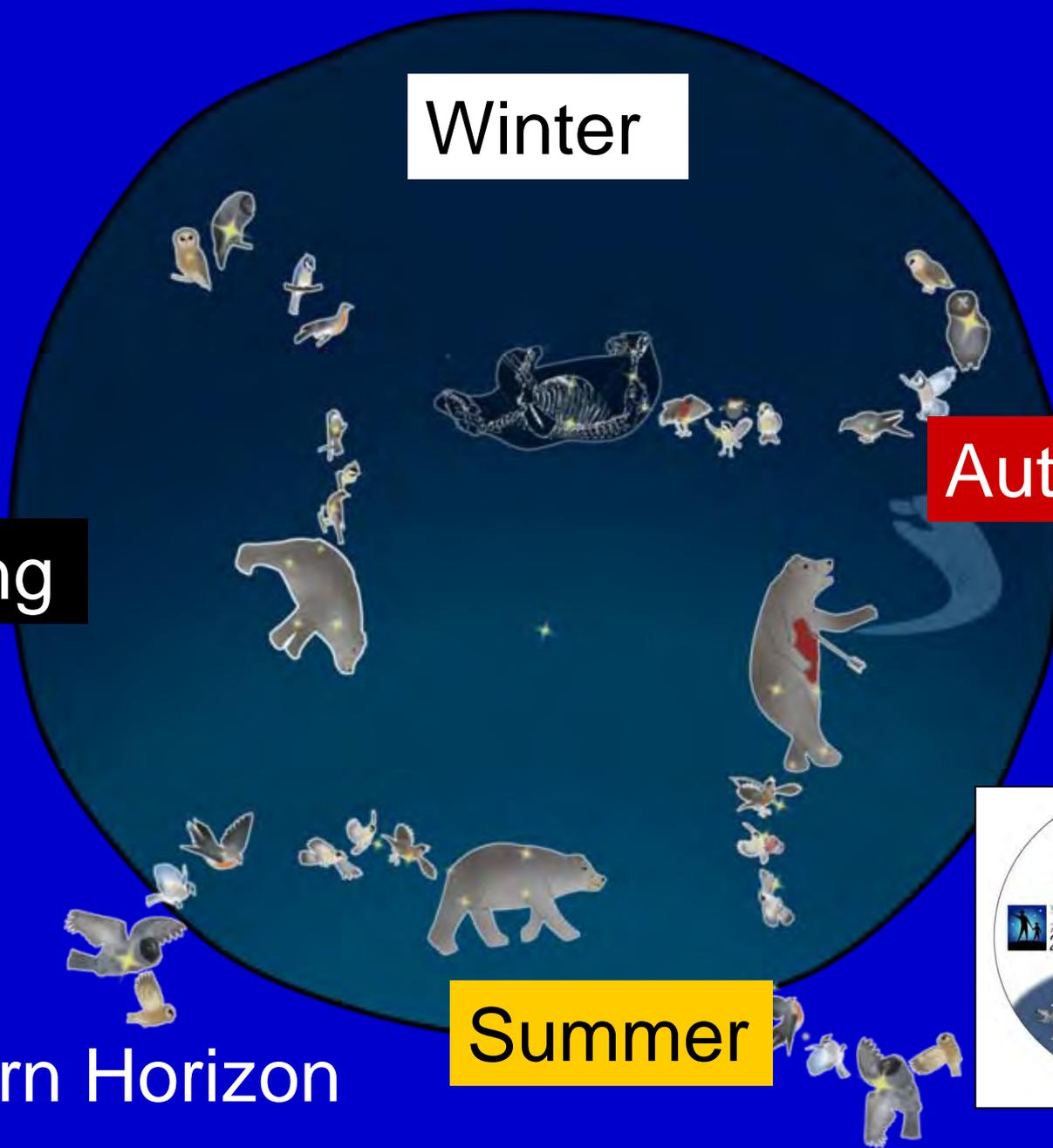
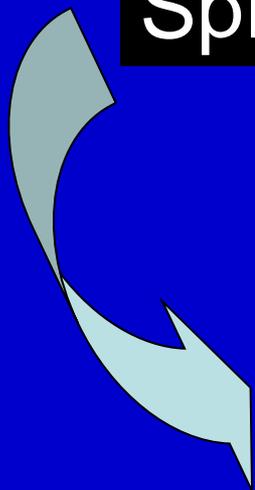
Winter

Autumn

Spring

Summer

Northern Horizon



# Muin and the Seven Bird Hunters

*a Mi'kmaq Night Sky Story*

VERSIONS: MI'KMAQ & ENGLISH, ENGLISH, FRENCH

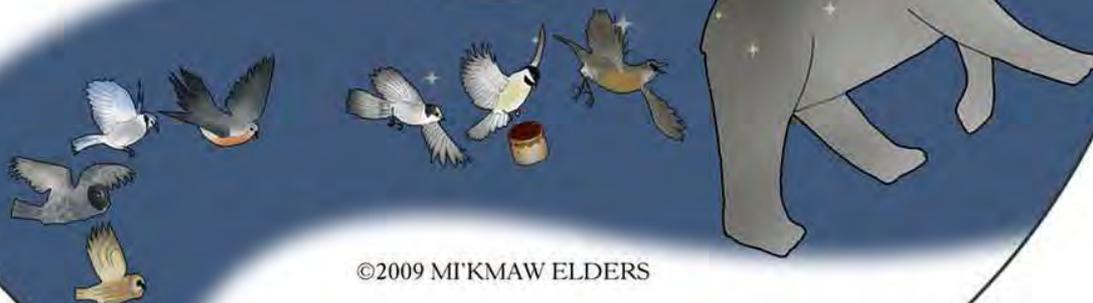


THE UNIVERSE  
YOURS TO DISCOVER

INTERNATIONAL YEAR OF  
ASTRONOMY  
2009



CAPE BRETON  
UNIVERSITY



©2009 MI'KMAW ELDERS



Social Sciences and Humanities  
Research Council of Canada

Conseil de recherches en  
sciences humaines du Canada

Canada



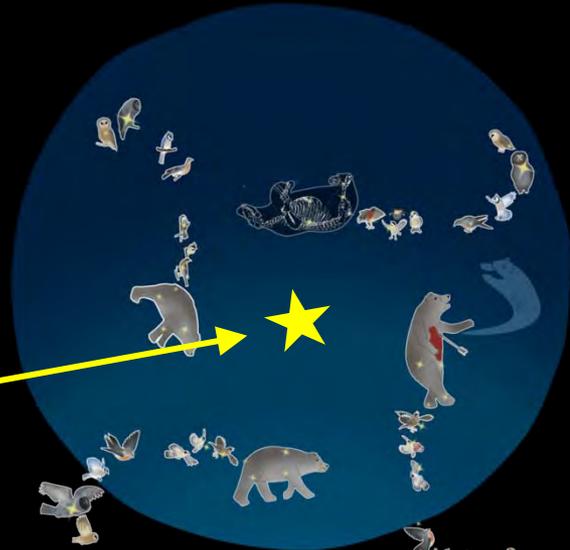
Canada Research  
Chairs

Chaires de recherche  
du Canada

Canada

DVD

Tatapn  
(North Star)



**Muin and the Seven Bird Hunters:  
a Mi'kmaq Night Sky Story  
... interconnectiveness of  
space-time-life-knowledge-spirit**





# “Reflections”

artist Gerald Gloade  
Millbrook First Nation



THE UNIVERSE  
YOURS TO DISCOVER



INTERNATIONAL YEAR OF  
ASTRONOMY  
2009

GERALD GLOADE

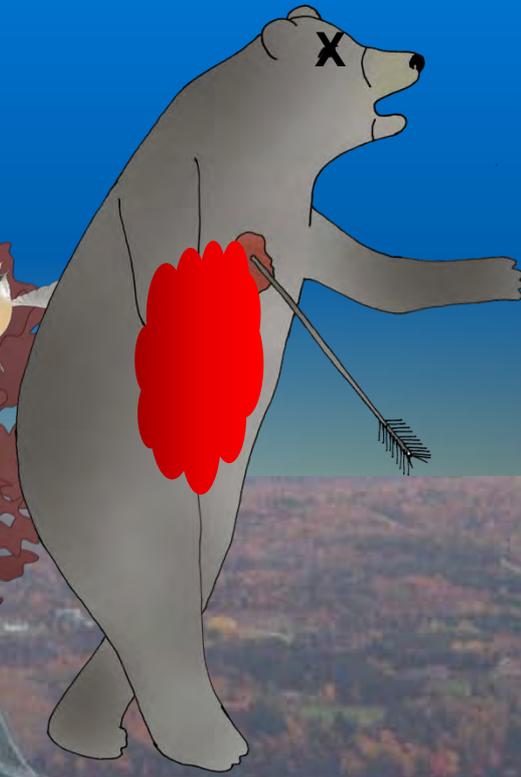
# Patterns in Stars

## “Reflections”

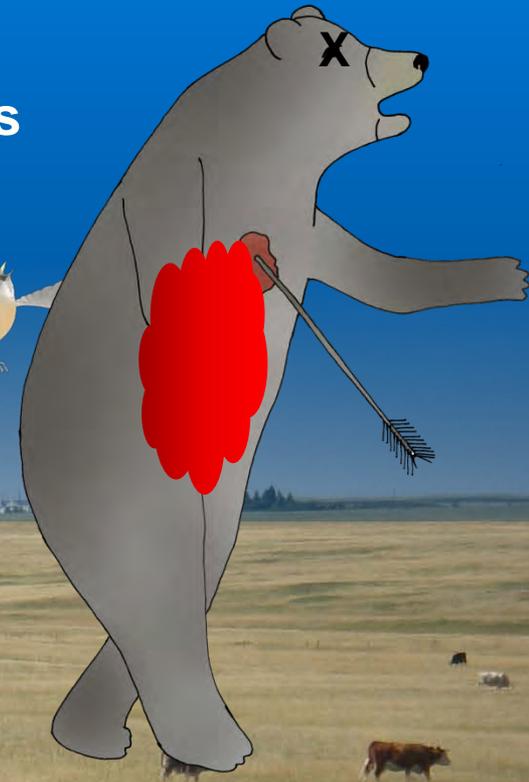
artist Gerald Gloade  
Millbrook First Nation

# Patterns on Earth

The Story of Muin and the Seven Bird Hunters  
resonates with patterns in the ecosystems  
of Mi'kma'ki.



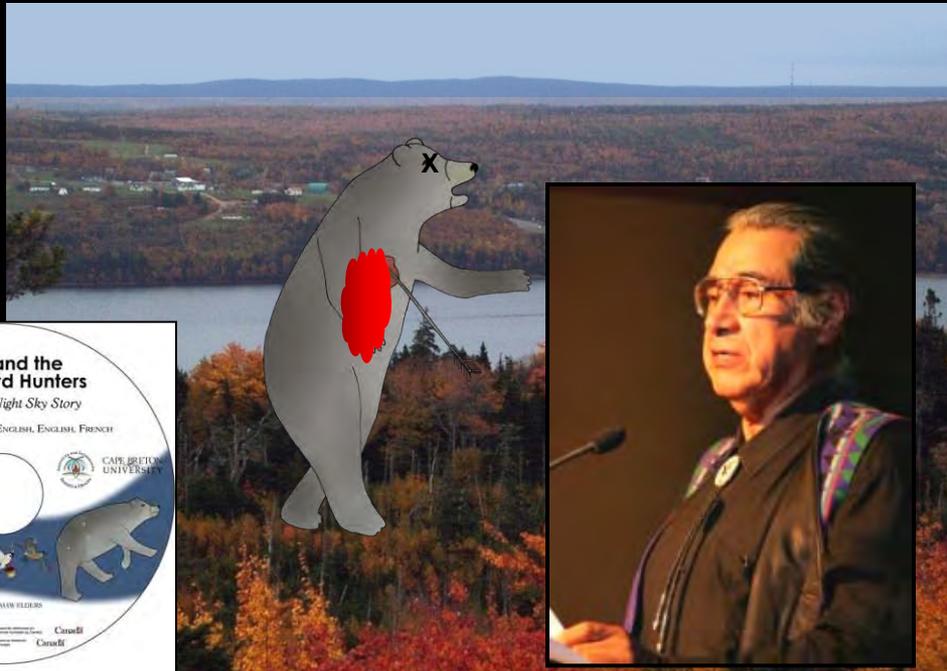
The Story of Muin and the Seven Bird Hunters  
does not resonate with patterns in the ecosystems  
of Blackfoot Territory.



# southern Alberta / Blackfoot



# Cape Breton / Mi'kmaq

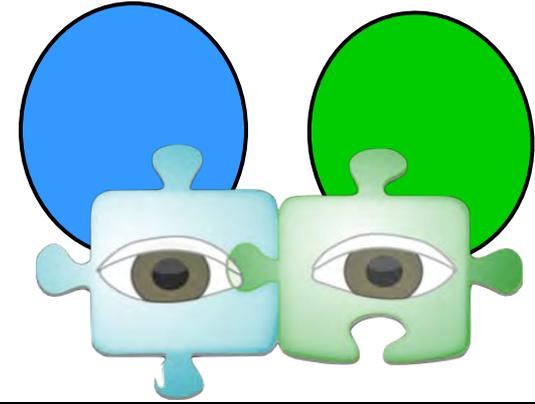


# stories of our interactions with and within nature

**Science** ... dynamic, pattern-based knowledge

## PATTERNS ...

- spirits within **ecosystem-wide** minds
- ideas in **brain-based** minds



**cognitive neuroscience**

sense of place, emergence, and participation: “know, do, value”

Elder Murdena Marshall, Mi’kmaq Nation



Sheridan, J. & Longboat, D. 2006.

The Haudenosaunee imagination and the ecology of the sacred. *Space and Culture* 9(4): 365-81.



**... interconnectiveness of  
space-time-life-knowledge-spirit**



**... interconnectiveness of  
space-time-life-knowledge-spirit**

# Mi'kmaq Elders\* knowledge about “mental health” ... various topics



\* based in conversations  
with Mi'kmaq Elders  
Murdena and Albert Marshall,  
Eskasoni First Nation  
(October 2009)

# Mi'kmaq Elders' knowledge about “mental health” the person within community

- The relationship is always with the person as a person.
- No intellectual distinction is made.
- Person's presence in community is accepted ... no better, no less.
- Community has an open door policy.
- It is understood: the person needs attention and recognition.
- It is understood: the person can motivate the whole community.
- If the person's behaviour is too violent, then he/she may be institutionalized ... but even then, the person's passions (child-like) should be indulged.

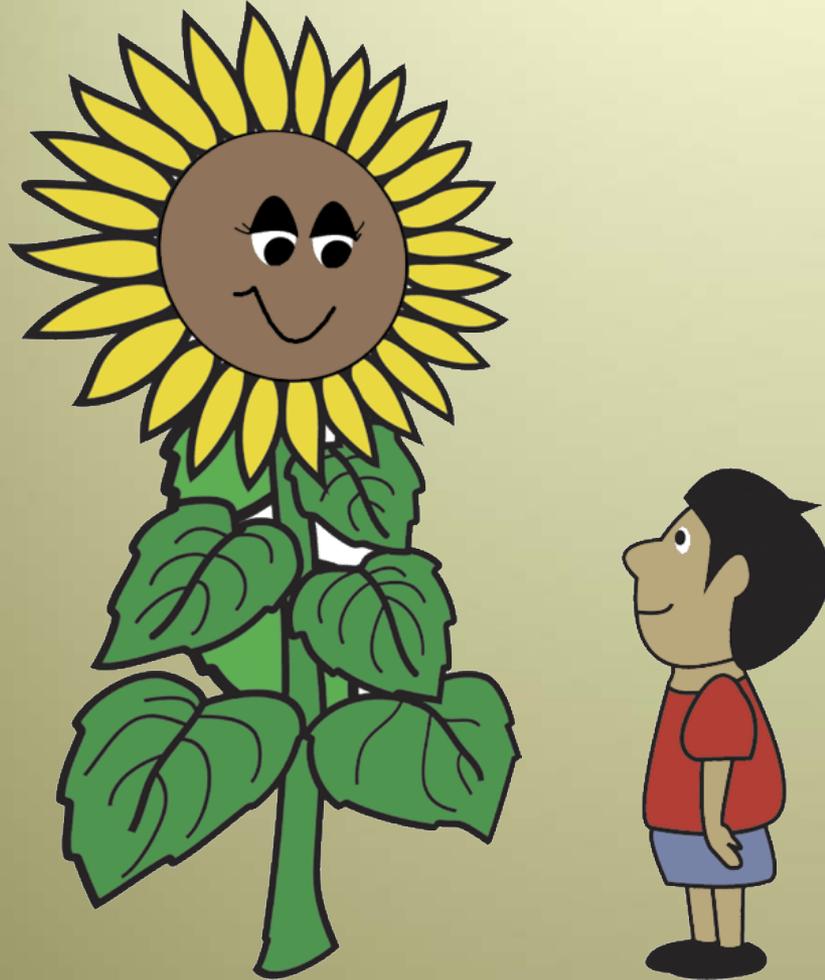


# Mi'kmaq Elders' knowledge about “mental health” the Gift of Foresight

- The person may have the Gift of Foresight: ability to see the future.
- In some Native communities, this is considered a Sacred Gift.
- Mainstream society ignores such messages.



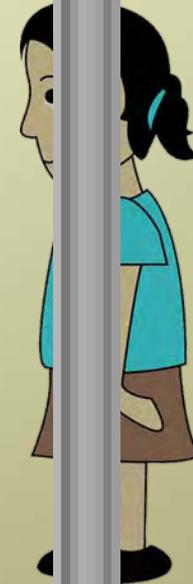
# Mi'kmaq Elders' knowledge about “mental health” importance of love and sense of function



- Important to love, care for, and nurture the person, and to take him/her at face value ... and enable the person to maintain some sense of function and obtain proper guidance in this.
- If given the chance to function in a family or community, the person can stabilize.

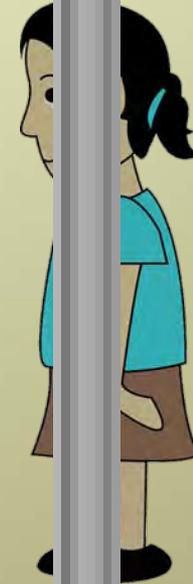
# Mi'kmaq Elders' knowledge about “mental health” institutionalization

- If institutionalized, the person may feel like he/she has been excluded, segregated, or ostracized ... the worst forms of punishment in Native communities. The person may feel like they have been put in jail.
- Extreme cases may require institutionalization ... but the question is: at what level (for the person) is this judgment made?



# Mi'kmaq Elders' knowledge about “mental health” institutionalization

- Agencies can plant fear in communities ... if they encourage only institutionalization.
- Institutionalization can result in the person's illness simply becoming worse ... such that they become totally incapacitated as a person.
- Institutionalization may need to be considered ... but also that such may trigger worsening of condition.



# Mi'kmaq Elders' knowledge about “mental health” talking with trees



- It is quite OK to talk with the trees, at any age.

# Mi'kmaq Elders' knowledge about “mental health” dreaming



- It is normal for young people to have powerful dreams. For example, dreams may include people who have passed away.
- We must respond in some way to young peoples' dreams ... even if just to give recognition to the dream.
- It is important to share dreams, because in doing such you give it to someone else ... so that your brain does not become overloaded.

# **Mi'kmaq Elders' knowledge about “mental health” love and growth**

- **Mental illness will progress if love is not present.**
- **The person needs love ... and also patience and understanding. If these are not nurtured in the person, the abilities will, like any organ, degenerate.**
- **Must always provide time and space for the person to feel like he/she is part of the family and community.**
- **Within the family, the person simply has different Gifts. This understanding needs to be looked at again today.**
- **The person is likely less able to articulate their thoughts and may need specialized people to work with them.**



# Mi'kmaq Elders' knowledge about “mental health” diagnostic labeling



- **If the person is constantly referred to by a label, then eventually the person's mind will work to ensure that is exactly what she or he is ... no more, no less.**

# Mi'kmaq Elders' knowledge about “mental health” taboo and limits

- **Mental illness is such a taboo topic.**
- **All spiritual / intellectual beings have their limits.**
- **If a person's sense of self is not supported by external sources, one can only endure so much pain ... then become comatose and no longer feel things ... breakdown overrides everything ... one is no longer in control.**
- **One objective: end it.**



# Mi'kmaq Elders' knowledge about “mental health” more than biomedical paradigm



- **State of one's mind has to be better understood than just “physio-chemical-biological”.**
- **We are too quick to rely on:**
  - **medications, and**
  - **judgment of experts.**
- **Medications can be dependency creating.**



# Mi'kmaq Elders' knowledge about “mental health” when with nature and when with humans



Artist Basma Kavanagh

- When with nature, one may feel and be very OK.
- When with humans, one may feel very judged and not OK.



# Mi'kmaq Elders' knowledge about “mental health” participation in ceremony

- Ceremonies require collective effort.
- A person may come forward and offer to help with respect to certain tasks, but otherwise would not be assigned such.
- The person must be given the chance to be part and parcel of the whole.



# Mi'kmaq Elders' knowledge about “mental health” different Gifts



- **Never remind one of their “condition”  
... she or he is a true and integral member  
of the community, with different Gifts.**

# Mi'kmaq Elders



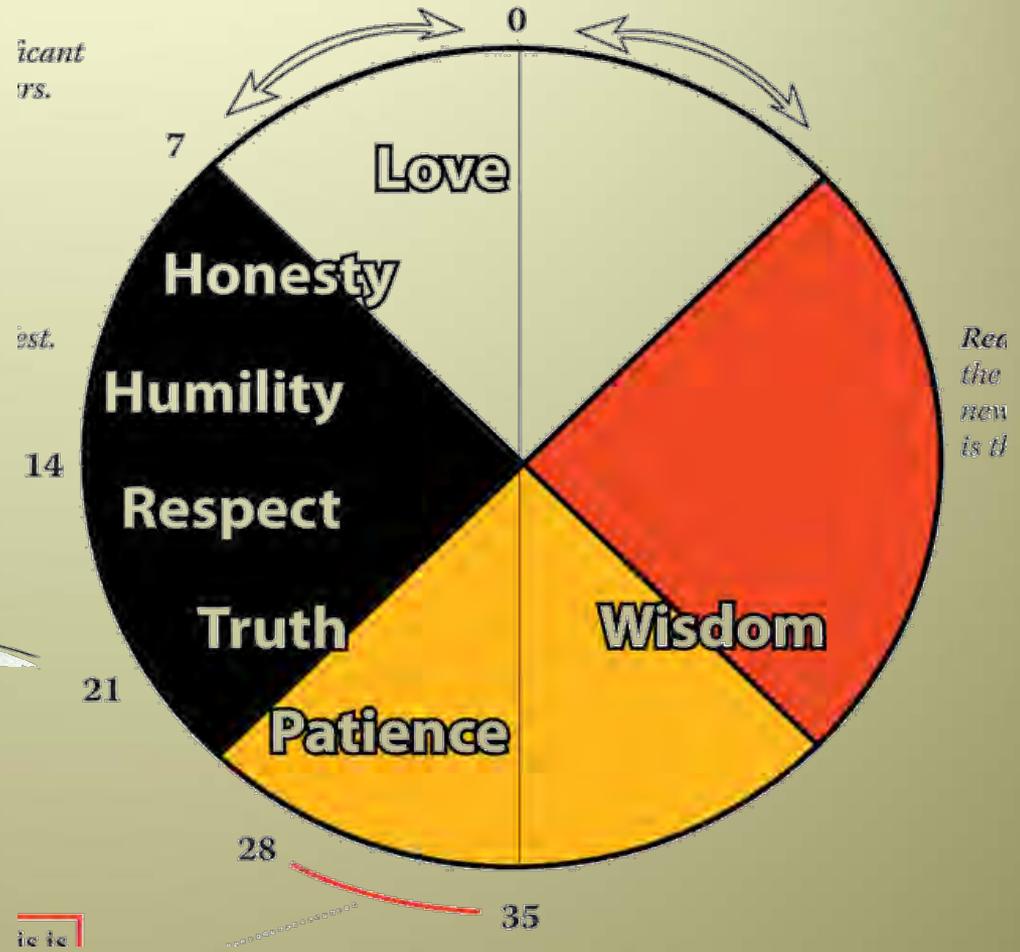
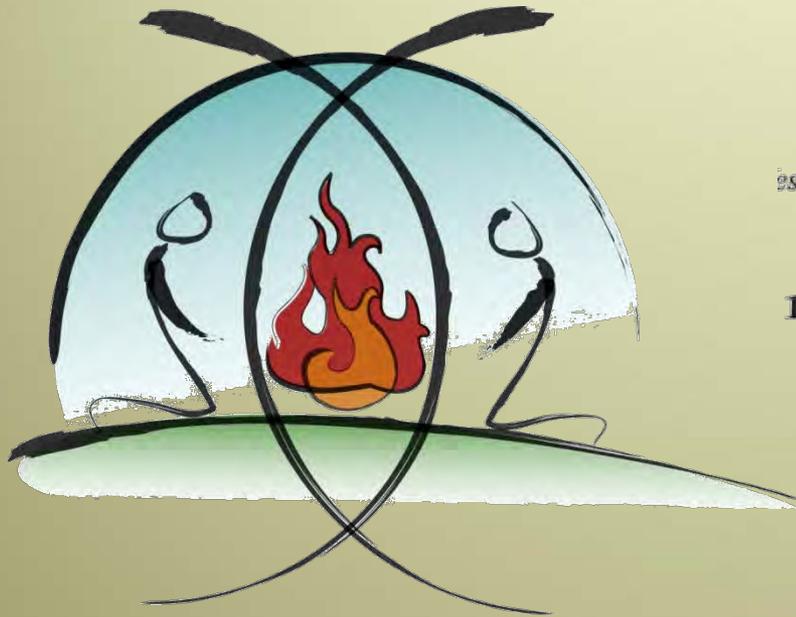
**Love is the main ingredient of wellness.**

*Murdena Marshall*

**The voice of wellness is in the land.**

*Albert Marshall*

# Humility is a Sacred Gift.

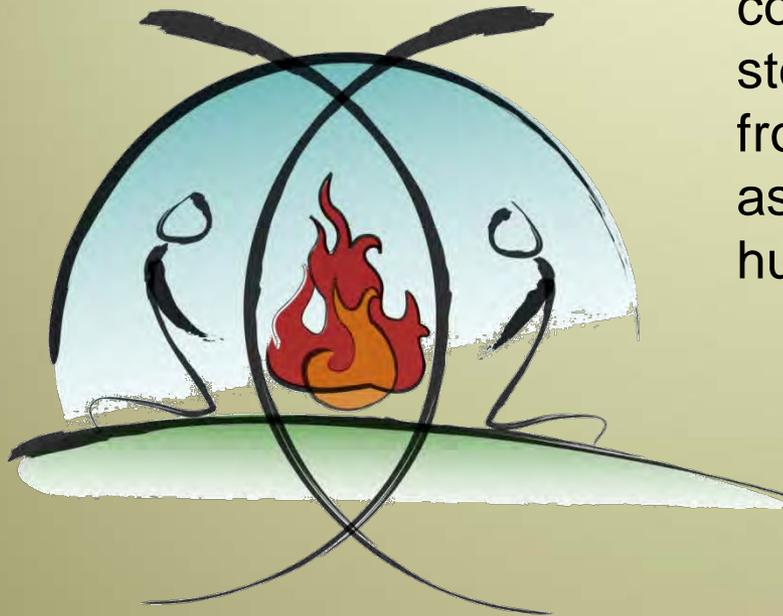




**Willie Ermine** (ethicist and Professor at First Nations University in Saskatchewan) believes the fundamental question of cultural encounters is:

## “**How can we reconcile worldviews?**”

He advocates implementation of the concept of “**ethical space**” ... a venue to step out of our allegiances, to detach from the cages of our mental worlds and assume a position where human-to-human dialogue can occur.

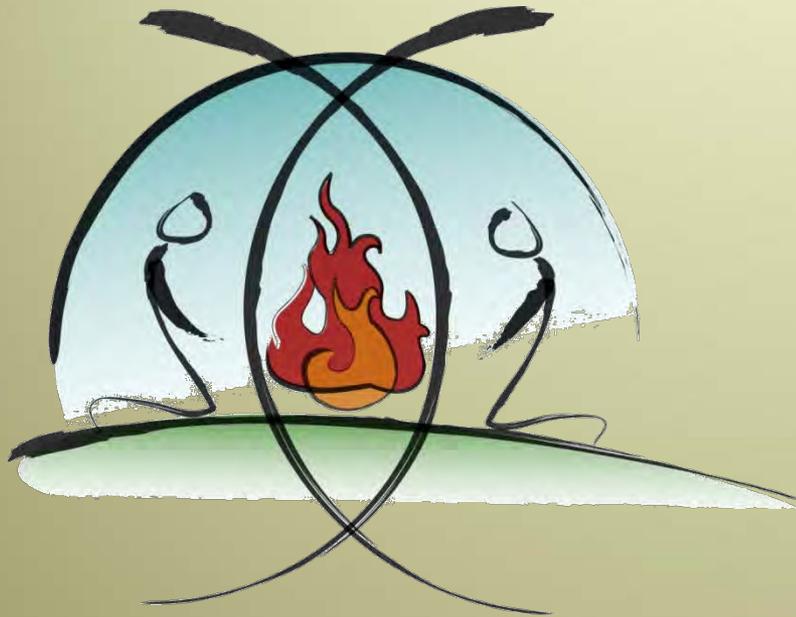


**Ethical space** is created when two societies, with disparate worldviews, are poised to engage each other.

Ermine believes that **ethical space** can open channels for new ways of thinking and understanding. He suggests that “recognizing that the Indigenous-West encounter is about thought worlds may also remind us that frameworks or paradigms are required to reconcile these solitudes”.

Towards first steps within ethical space ...

Integrative Science recognizes ***FOUR BIG PICTURE philosophical questions*** and has created **simple responses** (as *TWO-EYED SEEING* text and visuals).

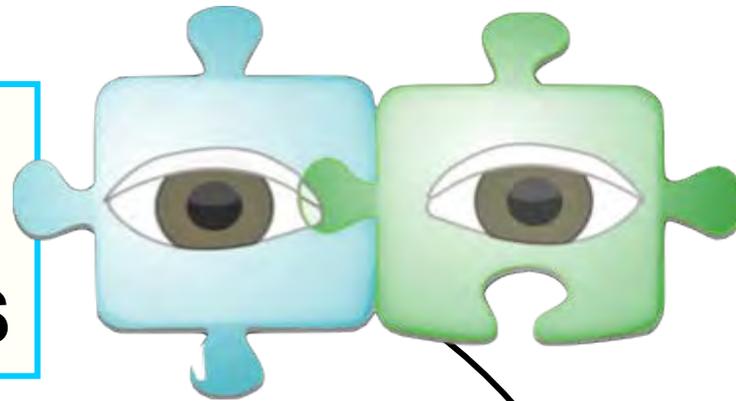


We have adopted and adapted Elder Murdena Marshall's insight\* that ***healing requires putting one's deeds out in front of one's self like an object ...*** to take ownership over them ... to say "that's me" within a consciousness of transformation.

(\* *I Got It From An Elder, Iwama et al. 2007*)

We realize that as participants in a Co-Learning Journey, we need to be able to place the actions, values, and knowledges of our own culture out in front of us like an object, to take ownership over them and to be able to say: **"That's me"**. And, similarly: **"That's you"**.

# 4 "BIG PICTURE" KNOWLEDGE UNDERSTANDINGS



**Two-Eyed Seeing**  
learning to see with the strengths of each & together

OUR WORLDS

#1

ontologies

**Two-Eyed Seeing**  
learning to see with the strengths of each & together

OUR KEY CONCEPTS and ACTIONS

#2

epistemologies

**Two-Eyed Seeing**  
learning to see with the strengths of each & together

OUR LANGUAGES and METHODOLOGIES

#3

methodologies

**Two-Eyed Seeing**  
learning to see with the strengths of each & together

OUR OVERALL KNOWLEDGE OBJECTIVES

#4

goals

put our *values + actions*  
+ *knowledges* in front of  
us ... like an object

use **VISUALS**



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR WORLDS

#1

BIG QUESTION

**What do we believe  
the world or cosmos to be?  
(ontology)**



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR WORLDS

#1

BIG UNDERSTANDING ... IN WORDS

**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**



# Two-Eyed Seeing

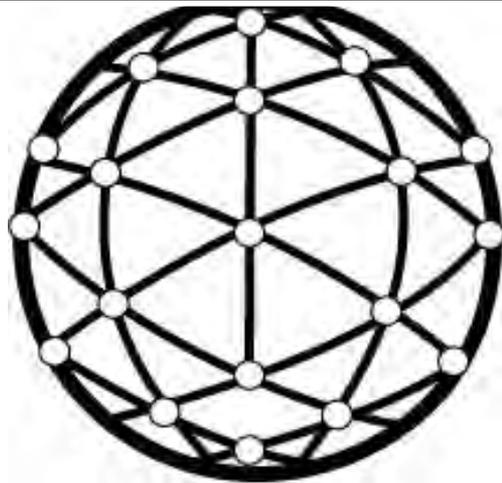
learning to see with the strengths of each & together

## OUR WORLDS

#1

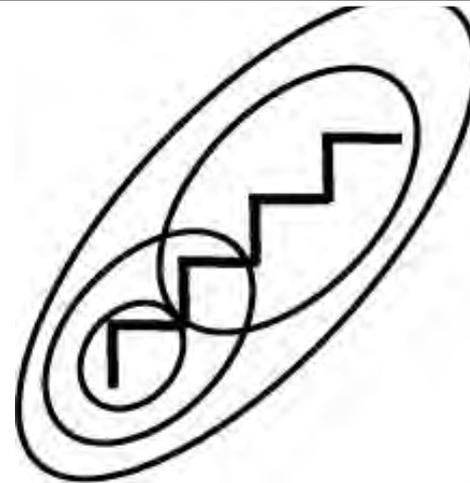
BIG UNDERSTANDING ... IN VISUALS

**interconnective**



**CONSTANT CHANGE**  
within balance and wholeness

**parts & wholes**



**EVOLUTION**



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR KEY CONCEPTS and ACTIONS

#2

BIG QUESTION

**What do we value as  
“ways of coming to know”  
the cosmos?  
(epistemology)**



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR KEY CONCEPTS and ACTIONS

#2

### BIG UNDERSTANDING ... IN WORDS

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

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



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR KEY CONCEPTS and ACTIONS

#2

BIG UNDERSTANDING ... IN VISUALS

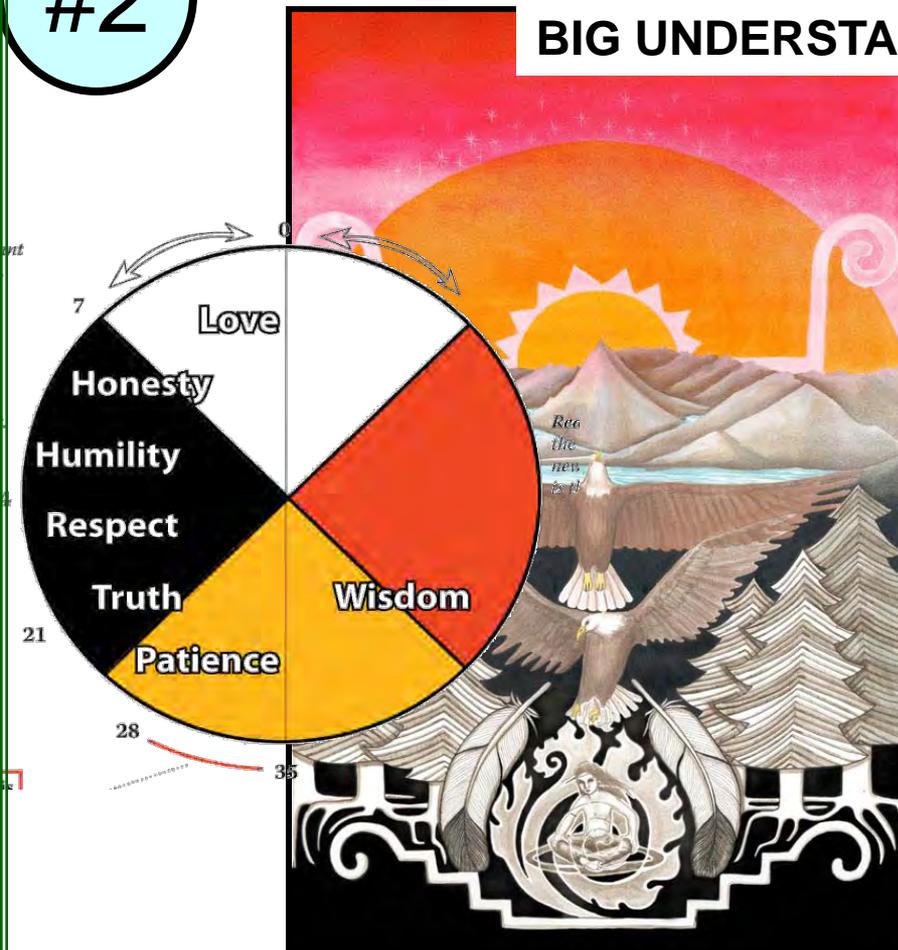


photo credit: NRC



# Two-Eyed Seeing

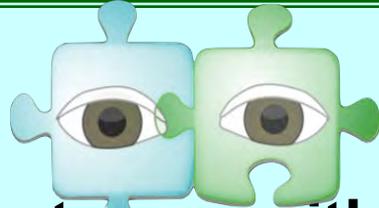
learning to see with the strengths of each & together

## OUR LANGUAGES and METHODOLOGIES

#3

BIG QUESTION

**What can remind us  
of the complexity within  
our ways of knowing?**



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR LANGUAGES and METHODOLOGIES

#3

### BIG UNDERSTANDING ... IN WORDS

*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



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR LANGUAGES and METHODOLOGIES

#3

BIG UNDERSTANDING ... IN WORDS

Life  
Love  
Land

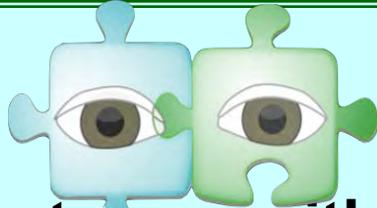
vigour

WEAVING

Math  
&  
Instruments

rigour

UN-WEAVING



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR LANGUAGES and METHODOLOGIES

#3

BIG UNDERSTANDING ... IN VISUALS



Life  
Love  
Land

vigour

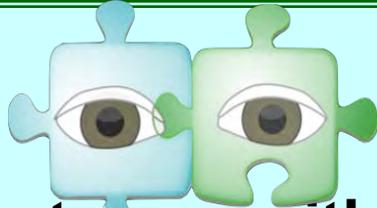
WEAVING



Math  
&  
Instruments

rigour

UN-WEAVING



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR OVERALL KNOWLEDGE OBJECTIVES

#4

BIG QUESTION

**What overall goals  
do we have for  
our ways of knowing?**



# Two-Eyed Seeing

learning to see with the strengths of each & together

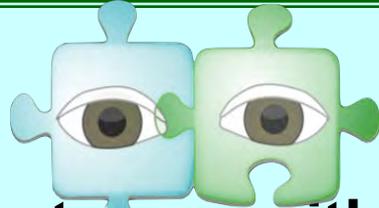
## OUR OVERALL KNOWLEDGE OBJECTIVES

#4

### BIG UNDERSTANDING ... IN WORDS

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")



# Two-Eyed Seeing

learning to see with the strengths of each & together

## OUR OVERALL KNOWLEDGE OBJECTIVES

#4

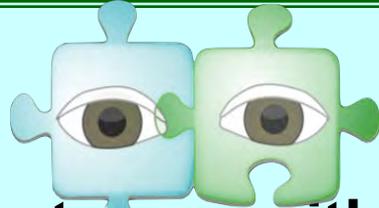
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independent of  
personal experience  
that can enable  
prediction and control  
(and "progress")

**towards resonance of  
understanding within environment**

**towards construction of  
understanding of environment**



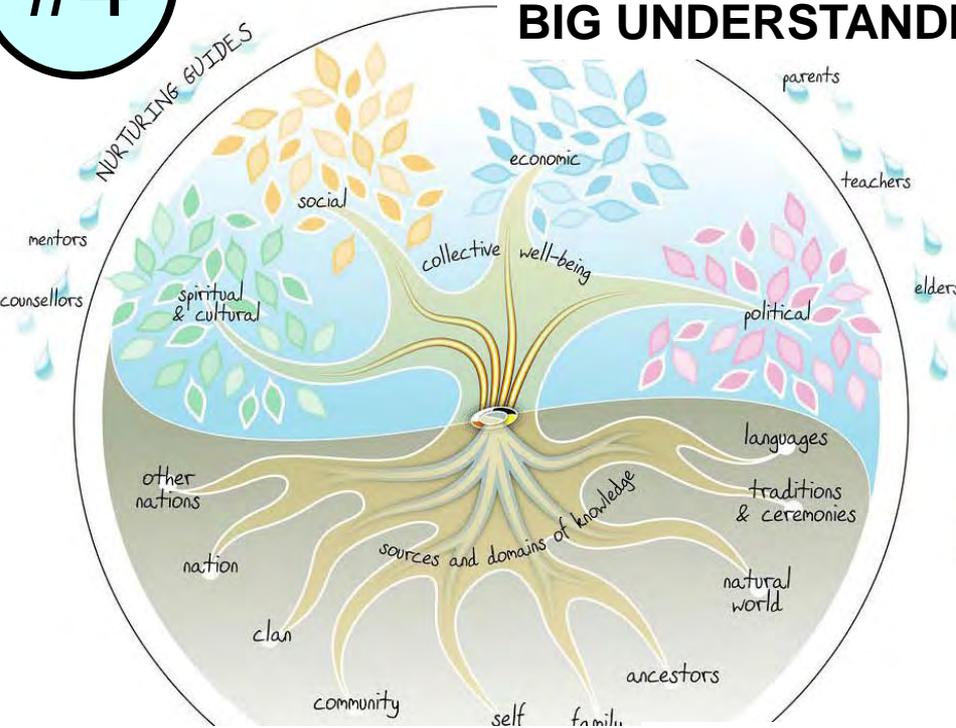
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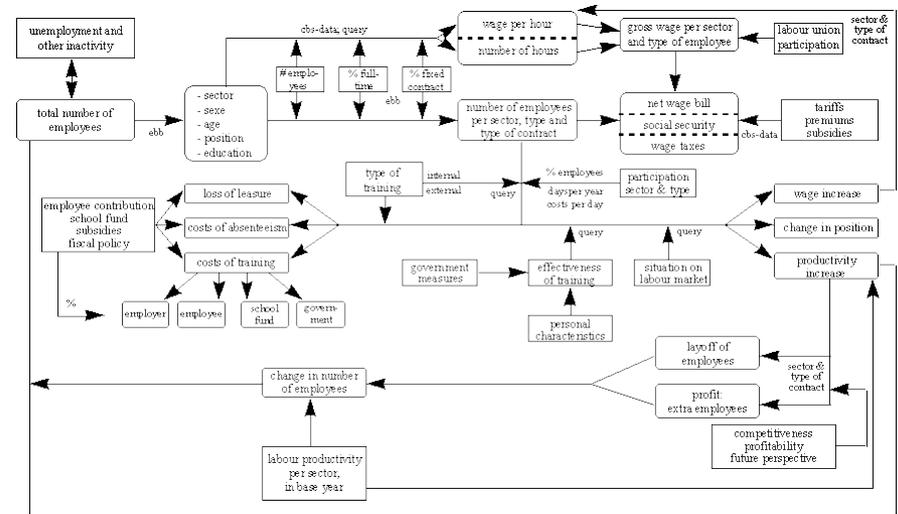
## OUR OVERALL KNOWLEDGE OBJECTIVES

#4

### BIG UNDERSTANDING ... IN VISUALS



from: CCL Aboriginal Learning Knowledge Centre ([www.ccl-cca.ca/CCL](http://www.ccl-cca.ca/CCL))



from: [www.leads.ac.uk](http://www.leads.ac.uk)

**towards resonance of understanding within environment**

**towards construction of understanding of environment**



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Canada

**Thank you / Wela'liog**

**Mi'kmaq Elders**

IAPH



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Mi'kma'wey Debert



Eskasoni First Nation Detachment  
Royal Canadian Mounted Police    Gendarmerie royale  
du Canada

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Mi'kmaq College Institute  
Mi'kmaq Espi Kina'matno'kuom