

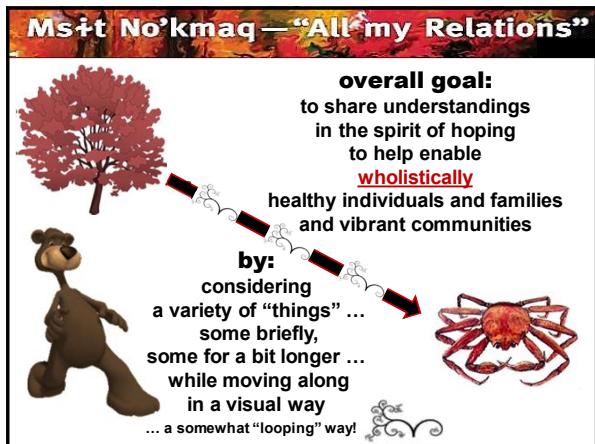
**Msit No'kmaq—“All my Relations”**

... 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

Cheryl Bartlett, CM, PhD  
CBU, retired Professor of Biology &  
Canada Research Chair in Integrative Science

Janice Basque, BSc-Biol, BTech-Public Health  
MBA (in progress)  
CBU, Aboriginal Health Sciences Facilitator

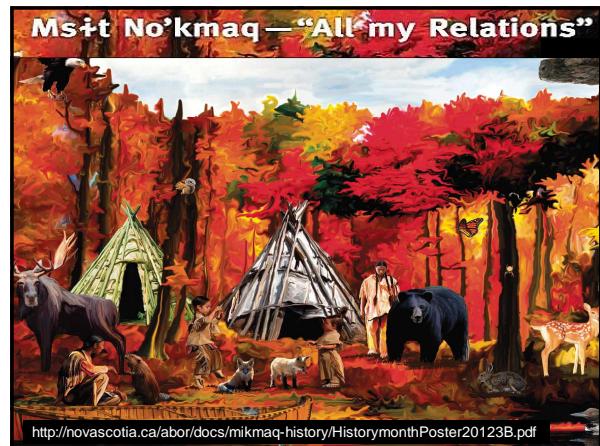
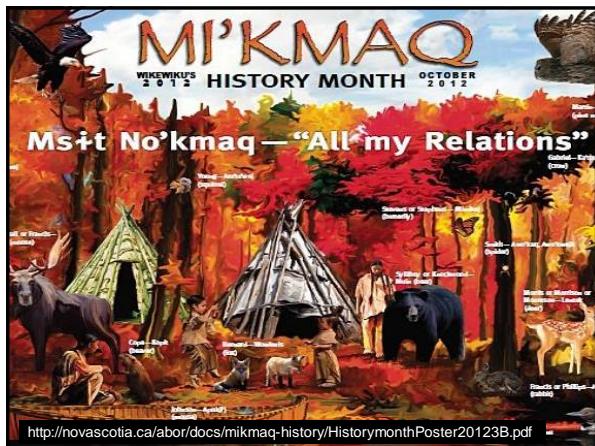


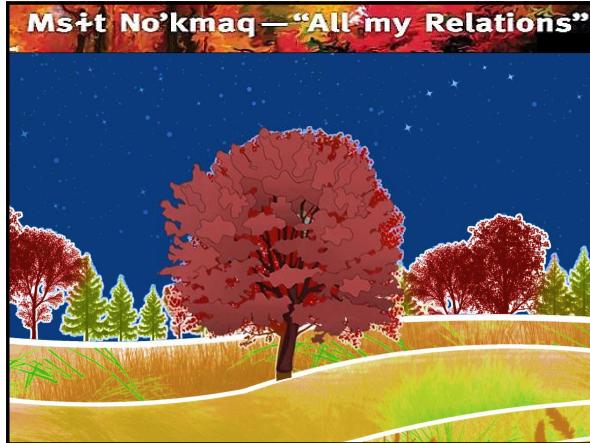
**Msit No'kmaq—“All my Relations”**

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

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.

cognitional
physical
spiritual
emotional





**Msit No'kmaq—“All my Relations”**

There is something special about our relationships with trees!

*“The Tree of Knowledge”*

Step One: The pencil needs to sharpen. Cut two sticks from the ground and tie them together. This will be the base of your tree. Then you need to find some sticks that are long enough to be the trunk of your tree. You can use sticks from the ground or from a nearby bush. Once you have found a stick that is long enough, cut it to size.

Step Two: Now you need to find some sticks that are long enough to be the branches of your tree. You can use sticks from the ground or from a nearby bush. Once you have found a stick that is long enough, cut it to size.

Step Three: Now you need to find some sticks that are long enough to be the leaves of your tree. You can use sticks from the ground or from a nearby bush. Once you have found a stick that is long enough, cut it to size.

Step Four: Now you need to find some sticks that are long enough to be the roots of your tree. You can use sticks from the ground or from a nearby bush. Once you have found a stick that is long enough, cut it to size.

Step Five: Put both of the sticks together to form the trunk of the tree. Then take the sticks that were used for the branches and leaves and attach them to the trunk. Finally, take the sticks that were used for the roots and attach them to the bottom of the trunk.

Step Six: Once dry, cut a hole in the base of the tree using a sharp object. Fill the hole with soil and water. The tree will then grow and become a part of the forest.

(Note: 2013)

modified and reworked from: [http://www.pbskids.org/printable/tree\\_of\\_knowledge.pdf](http://www.pbskids.org/printable/tree_of_knowledge.pdf)

**Msit 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 Mi'kmaq Chief, Spiritual Elder, and Healer Charlie Labrador)

**Msit No'kmaq—“All my Relations”**

There is something special about our relationships with trees!

**“Trees Holding Hands”**

**Msit No'kmaq—“All my Relations”**

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

(words of Elder Albert Marshall)

**Msit 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

**Msit No'kmaq—“All my Relations”**

Let us have a story!

**Msit No'kmaq—“All my Relations”**

MUIN AND THE SEVEN BIRD HUNTERS

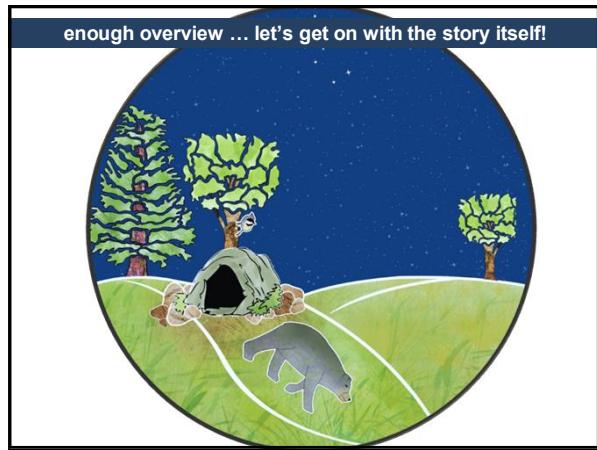
Elders Murdena and Lillian Marshall

**MUIN AND THE SEVEN BIRD HUNTERS**

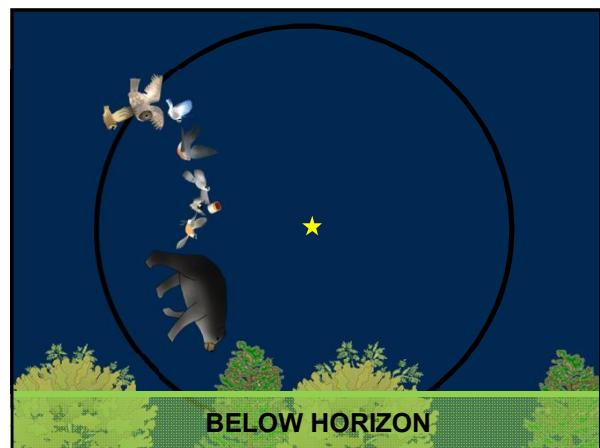
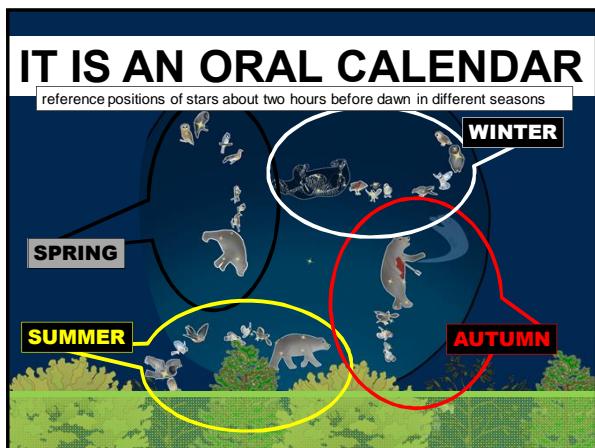
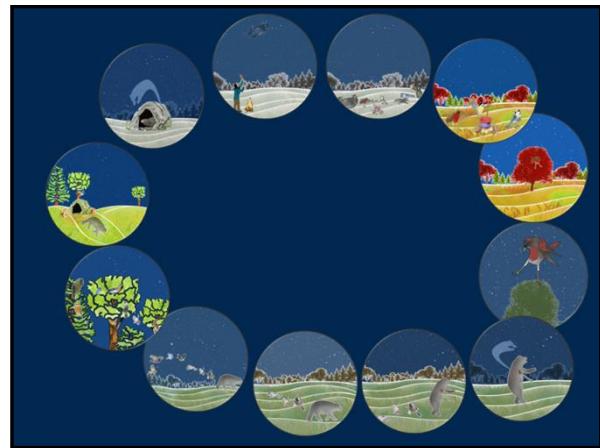
Elders Murdena and Lillian Marshall

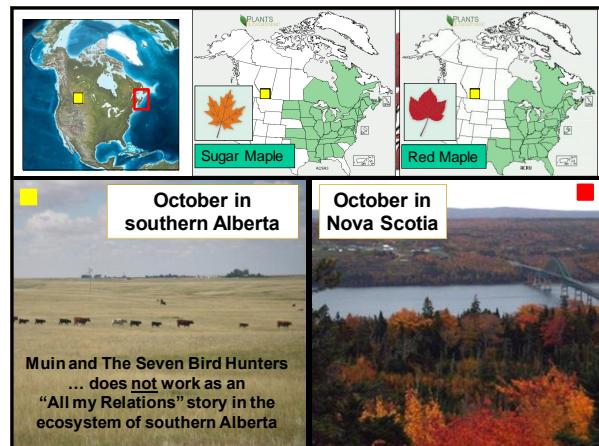
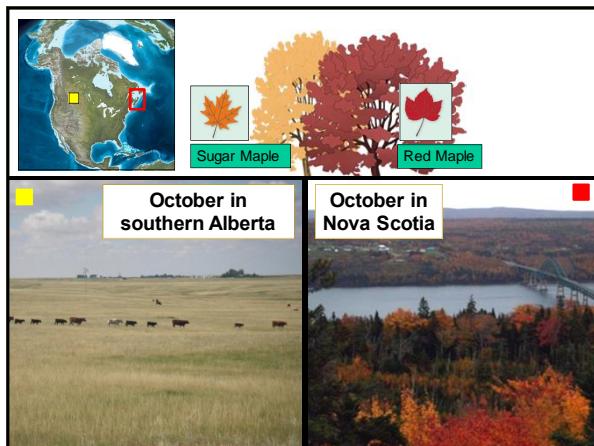
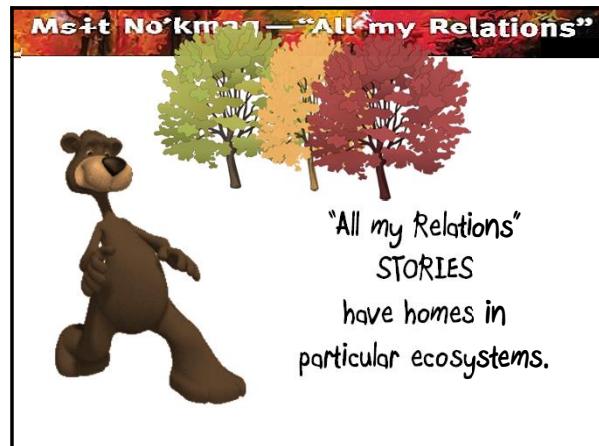
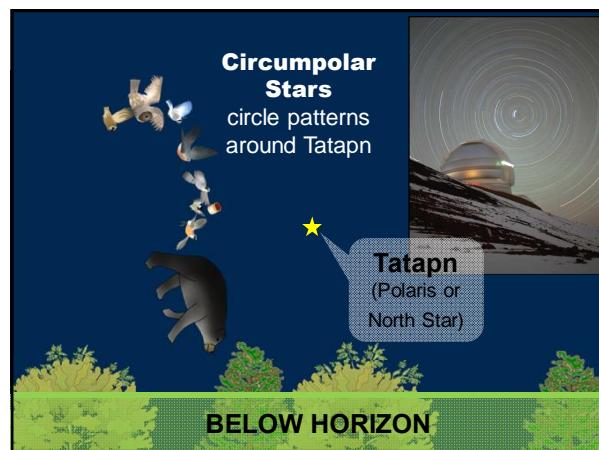
**IT IS A STORY OF RELATIONSHIPS ... ABOUT THE NIGHT SKY**











**Msit 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**



**Msit No'kmaq—“All my Relations”**

**BOOK: If This Is Your Land – Where Are Your Stories?**  
2003 J. EDWARD CHAMBERLIN

**IF THIS IS YOUR LAND, WHERE ARE YOUR STORIES? FINDING COMMON GROUND**



**IF THIS IS YOUR LAND, WHERE ARE YOUR STORIES? RECONCILING TRADITION AND SACRED SPACE**



**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

**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.

<http://books.google.ca/books/about>If This Is Your Land...Where Are Your Stories.html?id=dXKBAAMAAJ>

**Msit 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 Land is the Source of the Law  
A DIALOGIC ENCOUNTER WITH INDIGENOUS JURISPRUDENCE



C. F. Black R

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/0415497574>

**Msit 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 Land is the Source of the Law  
A DIALOGIC ENCOUNTER WITH INDIGENOUS JURISPRUDENCE



C. F. Black R

'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**

**Msit No'kmaq—“All my Relations”**

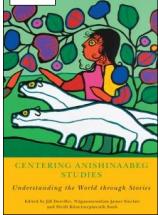
**BOOK: If This Is Your Land – Where Are Your Stories?**

**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://ulmpress.ca/books/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.

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




## Stories

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

Elder Albert Marshall  
Mi'kmaq Nation

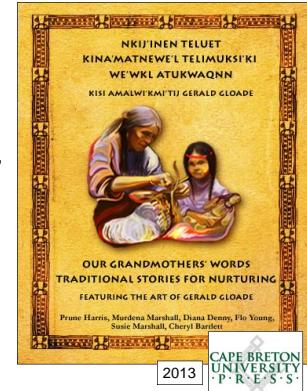


## Stories

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

ó 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.



## 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](http://www.integrativescience.ca)



Artist Basma Kavanagh