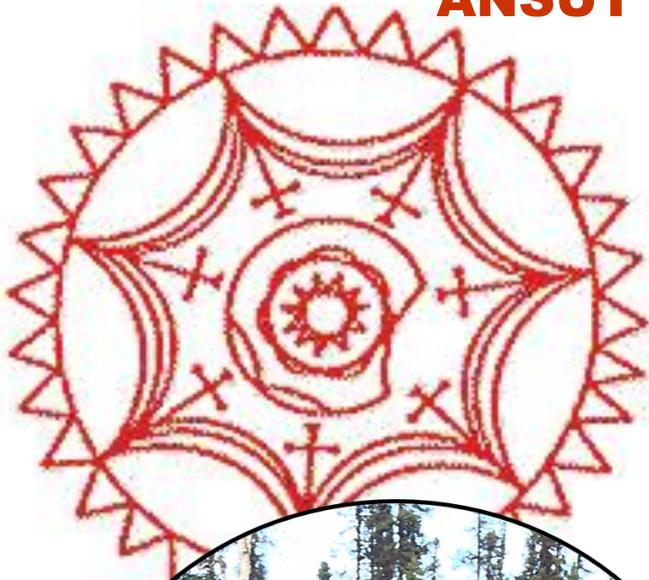


ANSUT Conference – Indigenizing the Academy

Membertou Trade and Convention Centre

May 3 – 4, 2018



Storytelling and Dancing: valuing our relationships and actions

Albert Marshall
Elder, Honorary Doctorate
Eskasoni, Unama'ki – Cape Breton
Mi'kma'ki

Cheryl Bartlett
CM, PhD, Prof Emerita
Sydney, Unama'ki – Cape Breton Univ.
Mi'kma'ki
(newcomer, grew up in Blackfoot Territory)





Presentation Outline

1. our title, take-homes, thanks
2. the Elders' Recommendations
3. an Elder's Guiding Principle:
Etuaptmumk / Two-Eyed Seeing
 - overview
 - heavy sledge work
 - *i'l'oqaptmu'k*
 - respecting and balancing energies
 - accuracy, authenticity, sacredness
4. an Elder's thoughts: consultation
5. an Elder's insights: why *E/TES* is needed in education
6. an Elder's dream for PSE science
7. take-home messages
8. last words



black by Cheryl, red by Albert



about our title

**Storytelling and Dancing:
valuing our
relationships and actions**

CO-LEARNING

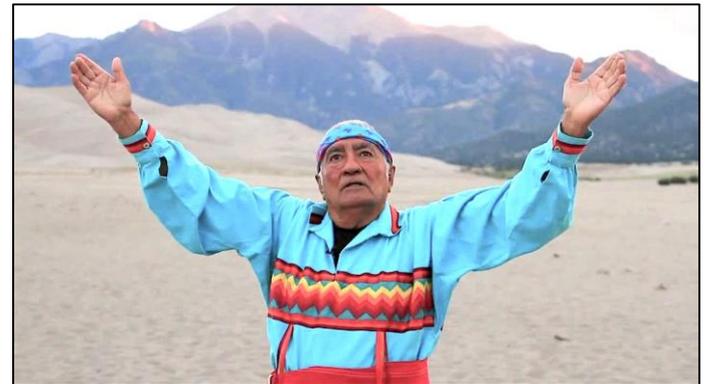
Albert Marshall

Storytelling: “The fundamental basis of any relationship is an exchange of stories.”



*Joseph Rael**

Dancing: “We dance in order to expand the potential for something to happen.” (*aka *Tslew-teh-koyeh* ... ceremonial dancer, shaman, writer and artist; quote from his 2009 book *Sound: Native Teachings + Visionary Art*)



take-home messages

The Academy cannot “Indigenize” by itself.

**The whole should be CO-LEARNING ...
sustainably resourced and supported.**

**Mi’kmaw / Indigenous communities
must be meaningfully involved, ongoing.**

**The University community(ies)
must be meaningfully involved, ongoing.**

**Universities should determine how to share and help each other
to minimize risk of Elder and community burn-out,
to grow congruent understandings, and
to optimize resources including uptake/awareness of existing work.**

Wela'lin / Thank you

Elders, Knowledge Holders, Students, Artists, Poets, Educators,
Communities, Friends, Allies, CBU, Funding Agencies, Earth
ANSUT 2018 conference organizing committee



Honouring Traditional Knowledge

THE ELDERS' RECOMMENDATIONS



Atlantic Policy Congress
Of First Nations Chiefs Secretariat
www.apcfn.ca

APCFNC AAEDIRP ELDERS PROJECT 2009-2011

Honouring Traditional Knowledge

RECOMMENDATION #6

An Elders Council, appointed by Elders, that would advise on matters related to the sharing of Traditional Knowledge, should be formed for the Atlantic region. The Council would advise on matters related to protocols and/or ethics and the best practices for the sharing of Traditional Knowledge as well as the best practices for working alongside Elders. This would include working alongside Elders in all areas of community life and development including research.

The Elders Council, once formed, would engage in a process of co-learning with the Atlantic region universities to create a template for how the process of this knowledge transfer could occur.



Honouring Traditional Knowledge

RECOMMENDATION #7

Elders should be involved in developing and approving educational curriculum related to Traditional Knowledge for Aboriginal community schools, provincial and post-secondary institutions in the Atlantic region.

Post-secondary institutions should be compelled to seek guidance from the Elders Council (described in #6) to develop appropriate curriculum related to Traditional Knowledge for relevant post-secondary programming.

NOTE: Formation of an Elders Council is essential and would work independently of PSE institutions.



Honouring Traditional Knowledge

Based on Treaty understandings, PSE institutions also need to create space for, and nurture, Mi'kmaw and Wolastoqey (Indigenous) governance of Mi'kmaw and Wolastoqey knowledge systems at the highest levels (e.g., Senate, Board of Governors) ... for transformative, systemic, and reconciliatory change to occur.

Post-secondary institutions should be compelled to seek guidance from the Elders Council (described in #6) to develop appropriate curriculum related to Traditional Knowledge for relevant post-secondary programming.

NOTE: Formation of an Elders Council is essential and would work independently of PSE institutions.

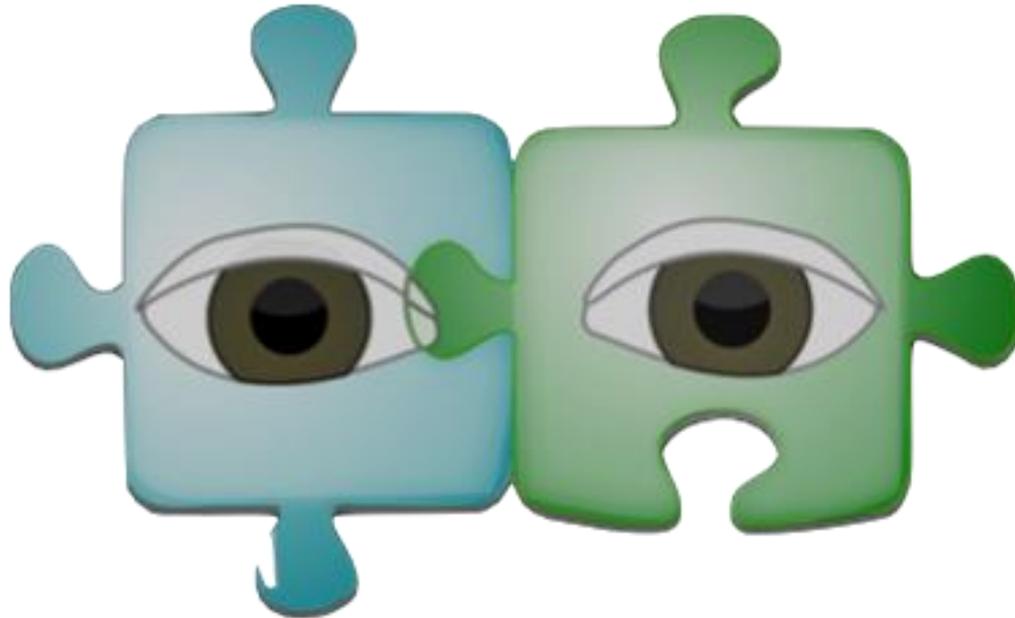


an Elder's **GUIDING PRINCIPLE**

***Etuaptmumk* / Two-Eyed Seeing**

brought forward by Elder Dr. Albert Marshall

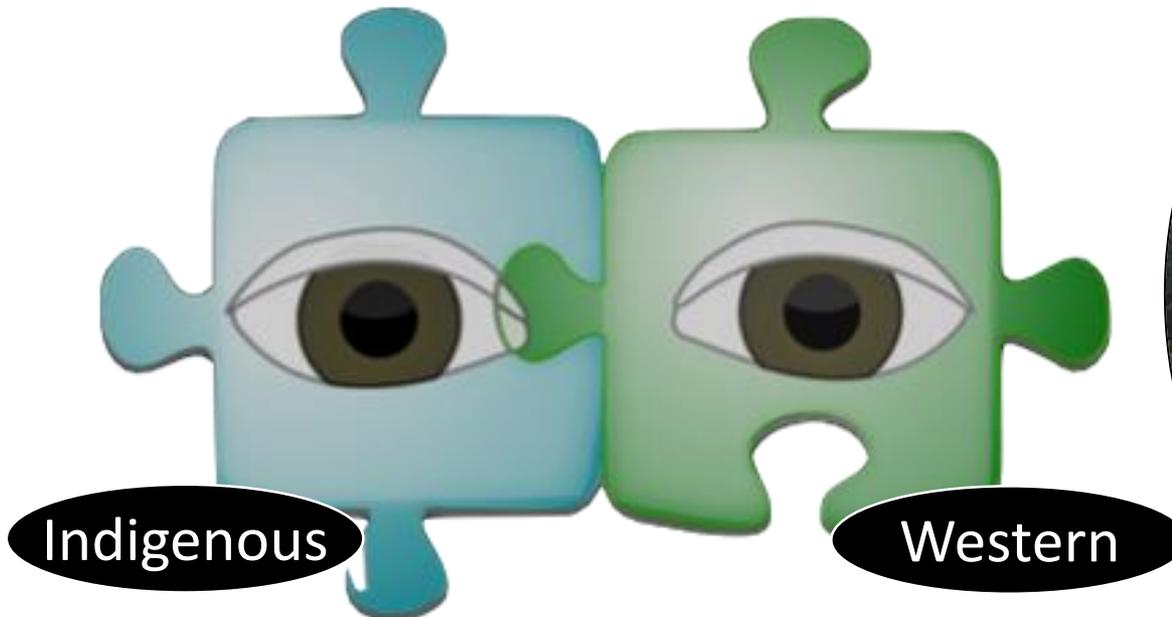
based on traditional understandings in the
Mi'kmaw language about *"the gift of multiple perspectives"*



an Elder's **GUIDING PRINCIPLE**

***Etuaptmumk* / Two-Eyed Seeing**

LEARN to see from one eye with the best in Indigenous knowledges and ways of knowing, and from the other eye with the best in Western (or mainstream) knowledges and ways of knowing ... but most importantly, **LEARN** to use both these eyes together for the benefit of all.



an Elder's **GUIDING PRINCIPLE**

***Etuaptmumk* / Two-Eyed Seeing**

long ago: origins in Unama'ki / Cape Breton

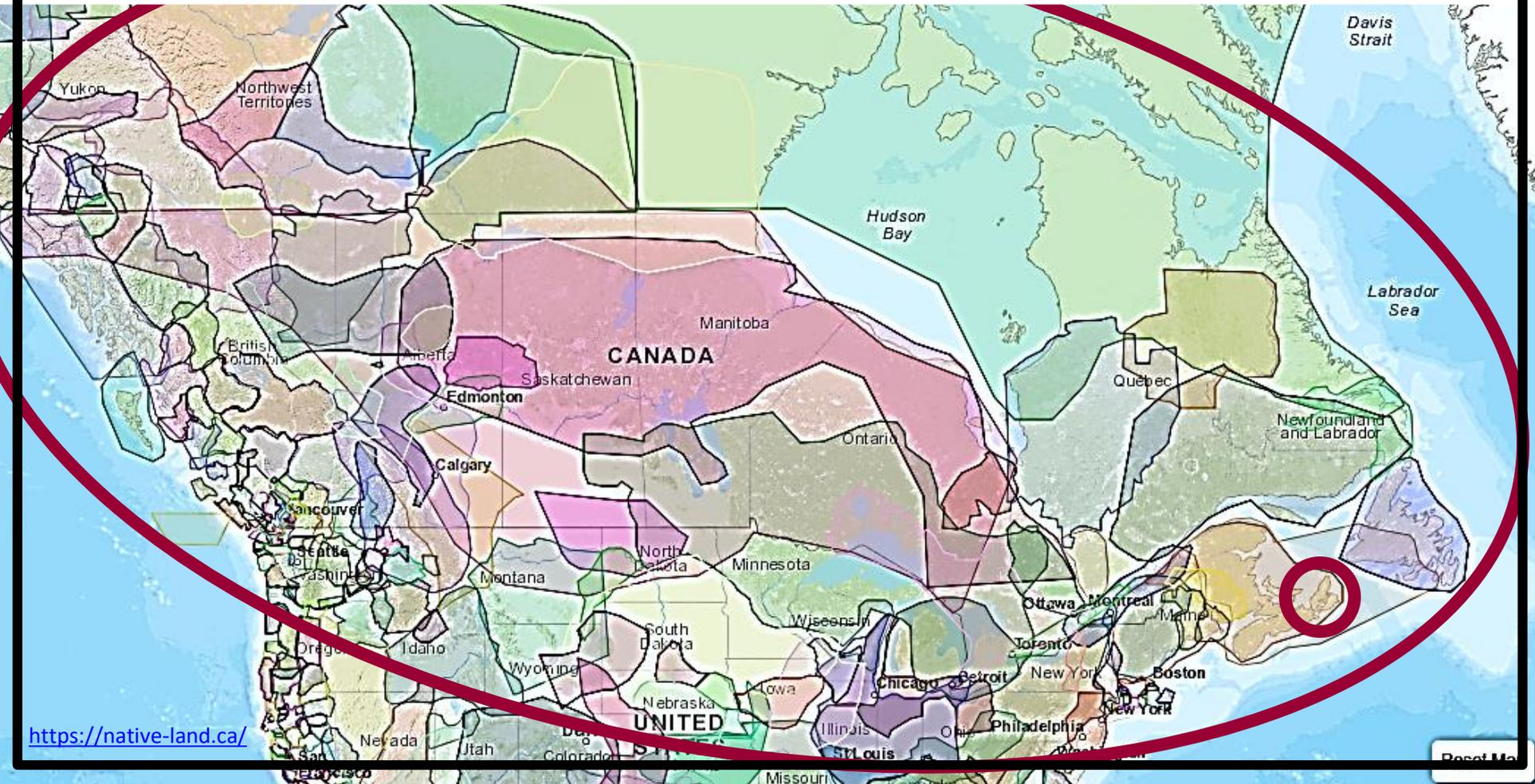


Toqwa'tu'kl Kijitaqnn
Integrative Science

an Elder's **GUIDING PRINCIPLE**

***Etuaptmumk* / Two-Eyed Seeing**

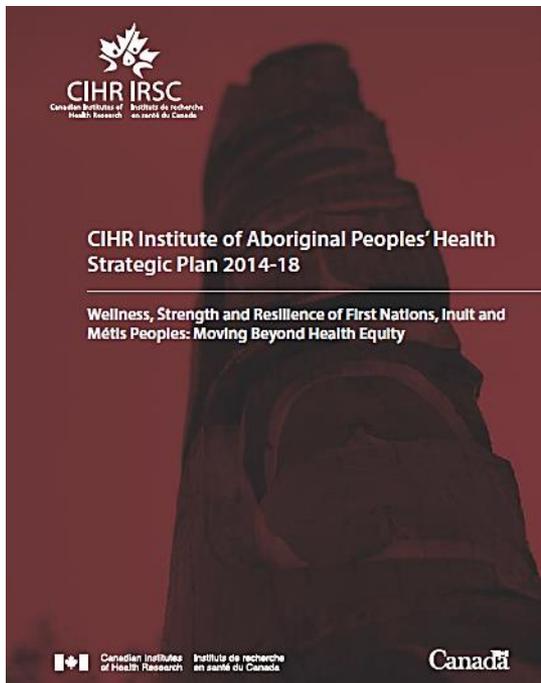
today: Unama'ki across Canada, plus international



an Elder's **GUIDING PRINCIPLE**

***Etuaptmumk* / Two-Eyed Seeing**

2014-2018 embedded in CIHR-IAPH's strategic plan



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

under the leadership of
Malcolm King, PhD, FCCP
Scientific Director for
CIHR-IAPH 2009-2016

IAPH (Institute of Aboriginal Peoples' Health)

<http://www.cihr-irsc.gc.ca/e/49589.html>

an Elder's **GUIDING PRINCIPLE**

Etuaptmumk / **Two-Eyed Seeing**

2017 highlighted in expert panel report
submitted to Government of Canada



CANADA'S FUNDAMENTAL SCIENCE REVIEW

Final Report

C. David Naylor, Chair, Expert Panel,
Professor of Medicine
and Past President,
University of Toronto



**INVESTING IN
CANADA'S FUTURE**

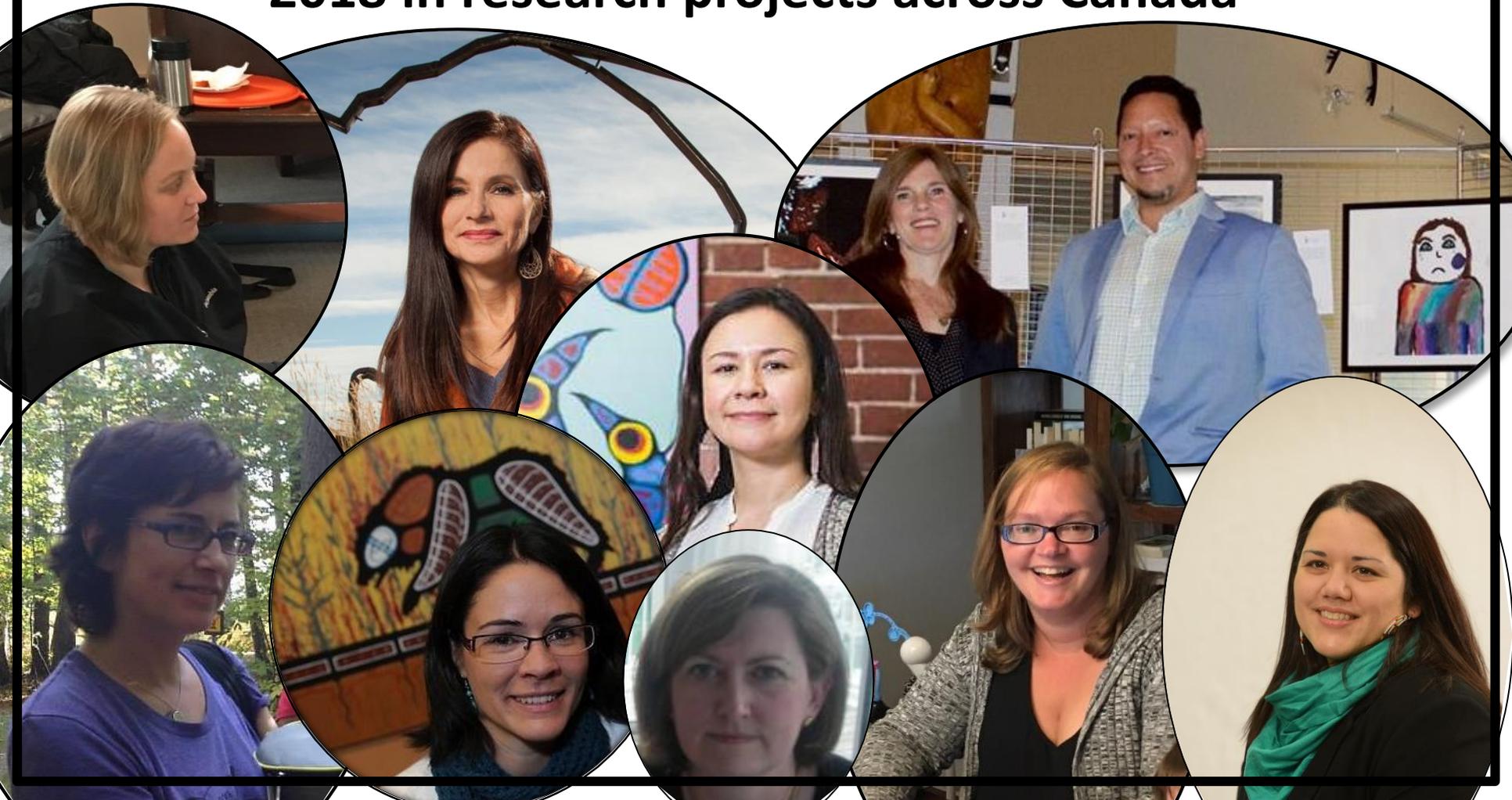
Strengthening the Foundations of Canadian Research

<http://www.sciencereview.ca/eic/site/059.nsf/eng/home>

an Elder's **GUIDING PRINCIPLE**

Etuaptmumk / **Two-Eyed Seeing**

2018 in research projects across Canada



an Elder's **GUIDING PRINCIPLE**

Etuaptmumk / **Two-Eyed Seeing**

2018 featured at Government of Canada
policy community conference



<https://poli-comm-pol/gc-collab.ca/>

an Elder's GUIDING PRINCIPLE

***Etuaptmumk* / Two-Eyed Seeing**

2018 core in developing new science curricula
“changing the way we tell our stories”
within Mi'kmaw Kina'matnewey schools

work by Carola Knockwood
with Elders and MK teachers



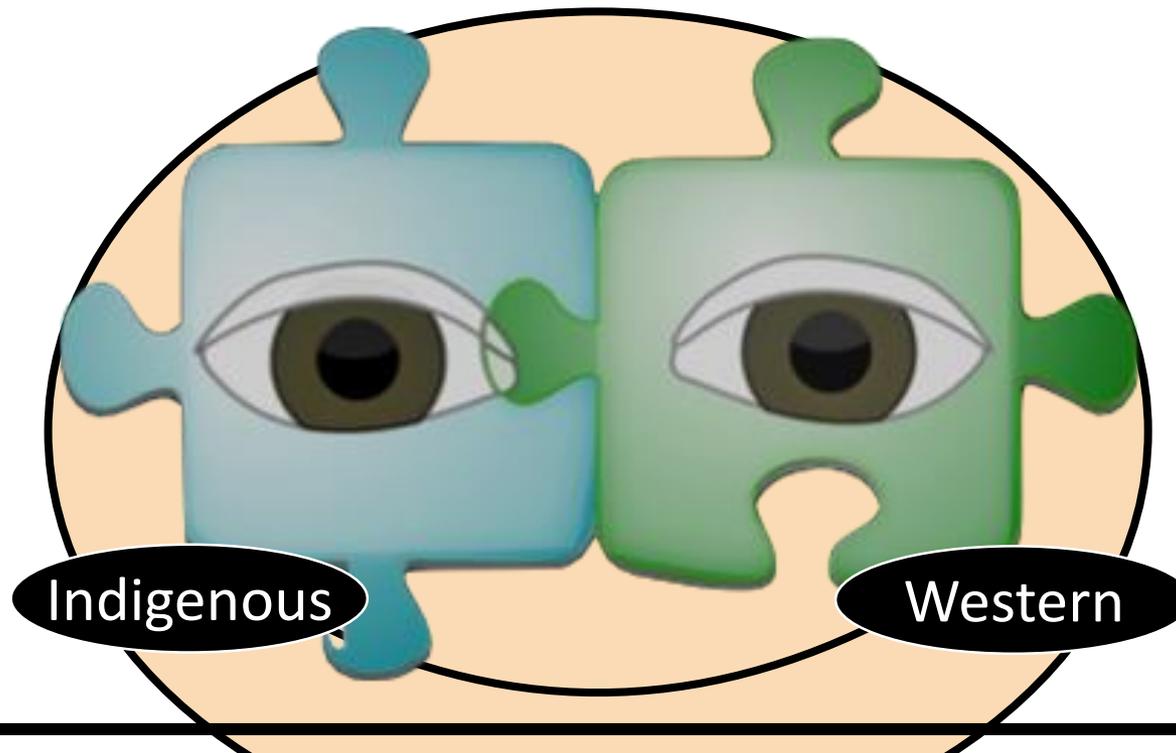
an Elder's **GUIDING PRINCIPLE**

for our minds, souls, spirits

Etuaptmumk / **Two-Eyed Seeing**

NOT A MECHANISM!!!

- requires ongoing commitment to relationships
- requires ongoing personal efforts to understand positionality and to act upon responsibilities for reciprocities and accountabilities
- requires ongoing consideration to key essentials

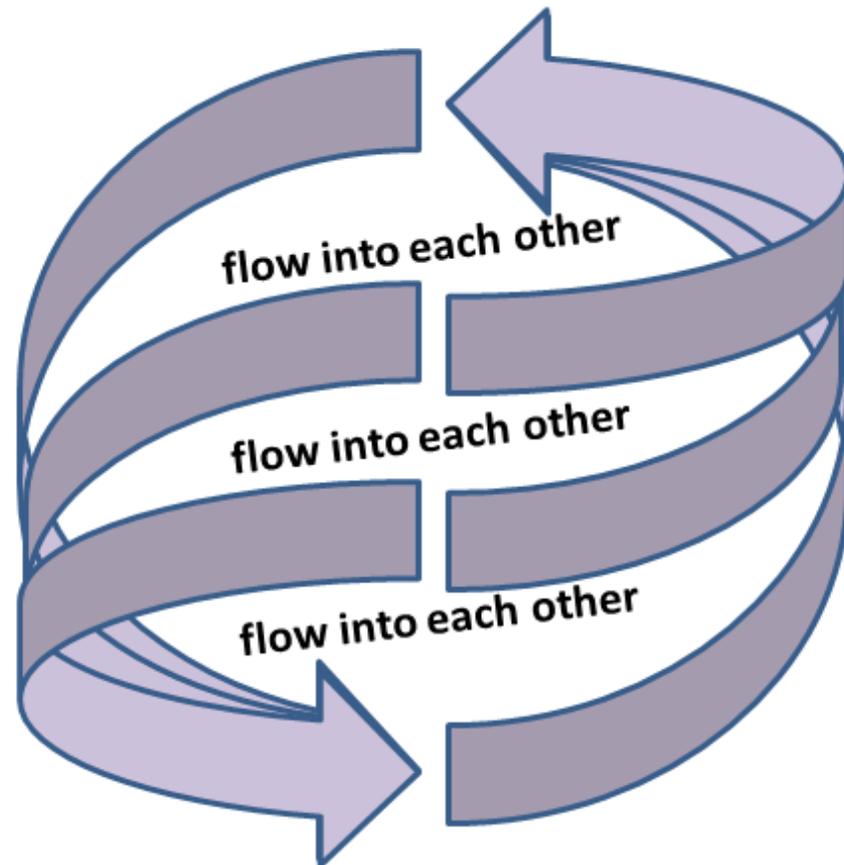


an Elder's **GUIDING PRINCIPLE**

Etuaptmumk / **Two-Eyed Seeing**

requires four essentials

- 1. Co-Learning**
- 2. Knowledge Scrutinization**
- 3. Knowledge Validation**
- 4. Knowledge Gardening**



an Elder's GUIDING PRINCIPLE

Etuaptmumk / Two-Eyed Seeing

requires four essentials

1. Co-Learning

We, Together ... must include
i'l'oqaptmu'k

2. Knowledge Scrutinization

must maintain
integrity, essence, S/spirit

3. Knowledge Validation

must ensure
accuracy
authenticity
sacredness

4. Knowledge Gardening

must enable
growth

description

CO-LEARNING ... is “We, Together”

- a trans- / inter- / cross-cultural journey with overall intent to nurture growth of relationships and understandings towards meaningful and respectful collaboration(s)
- commitment to learning together – Indigenous peoples and newcomers in Indigenous lands
- further commitment to learning:
 - from each other
 - knowledge commonalities and differences
 - how to draw upon the strengths, indeed “the best”, in the different ways of knowing, doing, and being
 - how to weave back and forth between diverse cultures’ actions, values, and knowledges as circumstances require
- must be on-going ... because nurturing genuine relational and collective capabilities requires generous time

requirement

CO-LEARNING

“We, Together” needs capacity to revisit to renew, to maintain movement in the direction S/spirit intended.

This is i'l'oqaptmu'k.

in brief

KNOWLEDGE SCRUTINIZATION

We need to honestly be able to say that the integrity, essence, and S/spirit of our two ways, has been respected as we work to balance the energies of those ways.

We need ways to deal with negative energies.

in brief

KNOWLEDGE VALIDATION

We need “peer review”.

For Indigenous Knowledges, only genuine Elders and Knowledge Holders can provide this.

intro

Elder Dr. Albert Marshall

***Etuaptmumk* / Two-Eyed Seeing
is not easy.**

additional considerations

1. heavy sledge work
2. *i'l'oqaptmu'k*
3. respecting and balancing
the energies of our ways
4. authenticity, accuracy, sacredness



words of

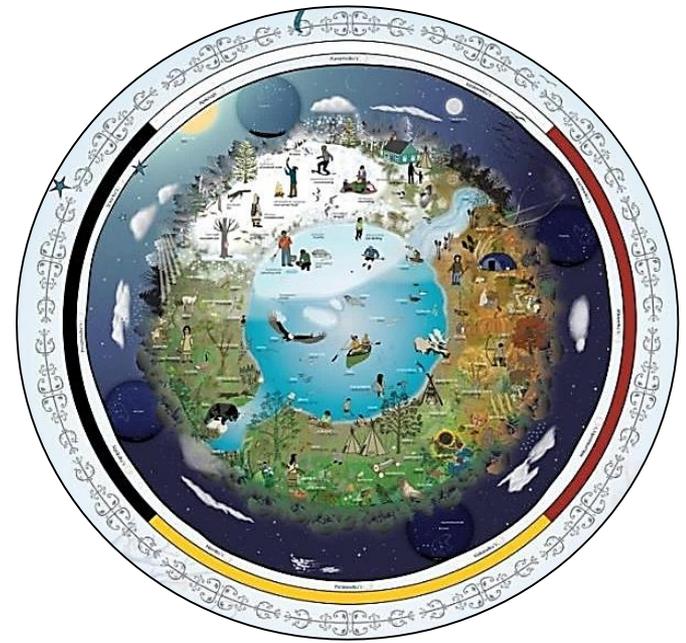
Elder Dr. Albert Marshall

Sometimes it's like a HEAVY SLEDGE

that we are trying to move ...

this sledge represents our passions for ensuring

- ecological integrity of the earth**
- well-being of our youth and communities**
- transmission of our culture and knowledge**



words of

Elder Dr. Albert Marshall

**We, the Elders, are dragging that sledge with all our might
and we need others to help us ...**

**by pushing as hard as you can on the rear of the sledge.
But, it is we, the Elders, who will determine where it goes.**

**OTHER TIMES THAT HEAVY SLEDGE
represents a passion we Elders hold that
Western Science can help address.**

**Then we, the Elders,
will help you with that sledge
... you drag, we push ...
while we all also constantly
exchange understandings
about where it is going.**



energies

interjection by Cheryl

Elder Albert Marshall (subsequent Letter to the Editor)

- ❖ We need to be guided by *Etuaptmumk* / Two-Eyed Seeing.
- ❖ We need to embark on a Co-Learning Journey in which our two paradigms will be put on the table to be scrutinized.
- ❖ We need to honestly be able to say that the essence, the S/spirit of our two ways, has been respected as we work to balance the energies of those ways.

compare their words

2014 pending federal legislation: First Nations Control of First Nations Education

Jeffrey Simpson (opinion piece) **THE GLOBE AND MAIL** 

... the big loser will be students, whose knowledge of basic science, math and other subjects will be so infused with cultural appropriateness by these theorists as to handicap them, rather than assist them, in wider Canadian society.

<https://www.theglobeandmail.com/opinion/aboriginal-education-needs-money-and-more/article17008070/>

words of

Elder Dr. Albert Marshall

***Etuaptmumk* / Two-Eyed Seeing is not easy.**

- ❖ need for *i'l'oqaptmu'k*
→ Why?
- ❖ need to respect and
to balance the energies
of our different ways
→ How?



words of

Elder Dr. Albert Marshall

***Etuaptmumk* / Two-Eyed Seeing**

knowledge accuracy, authenticity, sacredness

**No genuine Elder or
Knowledge Holder
will ever do anything
that jeopardizes
the knowledge.**



**Why? Because the survival and wellness of
our communities, youth, and culture are at stake.**

words of

Elder Dr. Albert Marshall

“Consultation” ... what is it?

Two-Eyed Seeing and consultation are very different and must never be confused. Here are a few thoughts on consultation.

Consultation needs to be:

1. free ... without duress or any special privileges
2. prior ... with all aspects on table
3. informed ... as to who can provide *informed consent* for the Mi'kmaw Nation or community has to be decided and agreed upon by the Mi'kmaw people



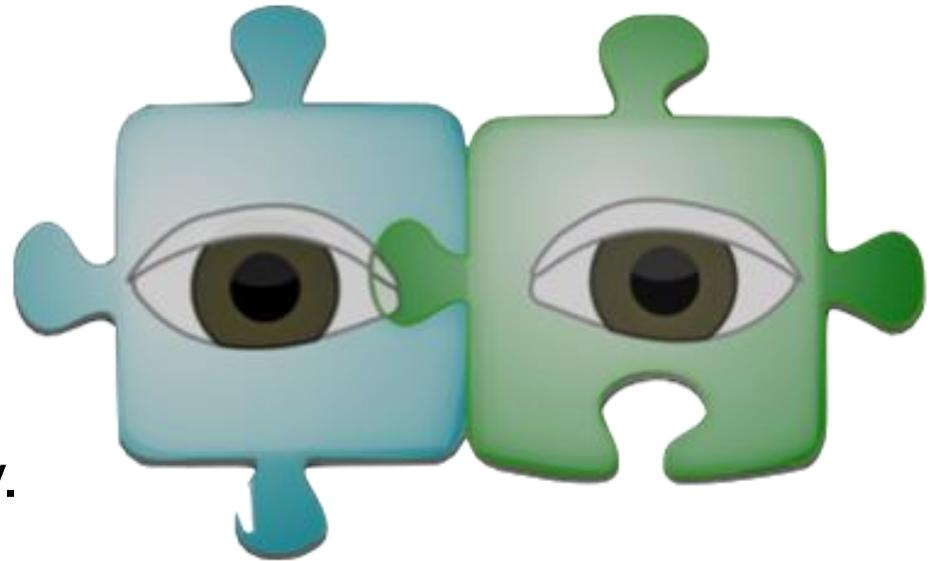
words of

Elder Dr. Albert Marshall

We need education guided by *Etuaptmumk* / Two-Eyed Seeing

WHY? When you force people to abandon their ways of knowing, their ways of seeing the world, you literally destroy their Spirit and once that Spirit is destroyed it is very difficult to embrace anything – academically or through sports or through arts or through anything – because that person is never complete.

To create a complete picture of a person, their Spirit, their physical being, their emotions, and their intellectual being ... all have to be intact and work in a very harmonious way.



words of

Elder Dr. Albert Marshall

We need education guided by *Etuaptmumk* / Two-Eyed Seeing

and we urgently need education that is based in learning with, from, and on the land with Elders and other Knowledge Holders. Too many youth today are disconnected from our natural world.



Elder Dr. Murdena Marshall's dream: post-secondary science education inclusive of Mi'kmaw Traditional Knowledge



2009

Elder Murdena
of Eskasoni First Nation
long held the dream
that the educational mainstream
might one day recognize
Mi'kmaw Knowledge alongside
Western Science. Murdena is
an Elder and Spiritual Leader
for the Mi'kmaw Nation and
an Associate Professor (retired)
of Mi'kmaw Studies at
Cape Breton University.

Toqwa'tu'kl Kijitaqnn / Integrative Science

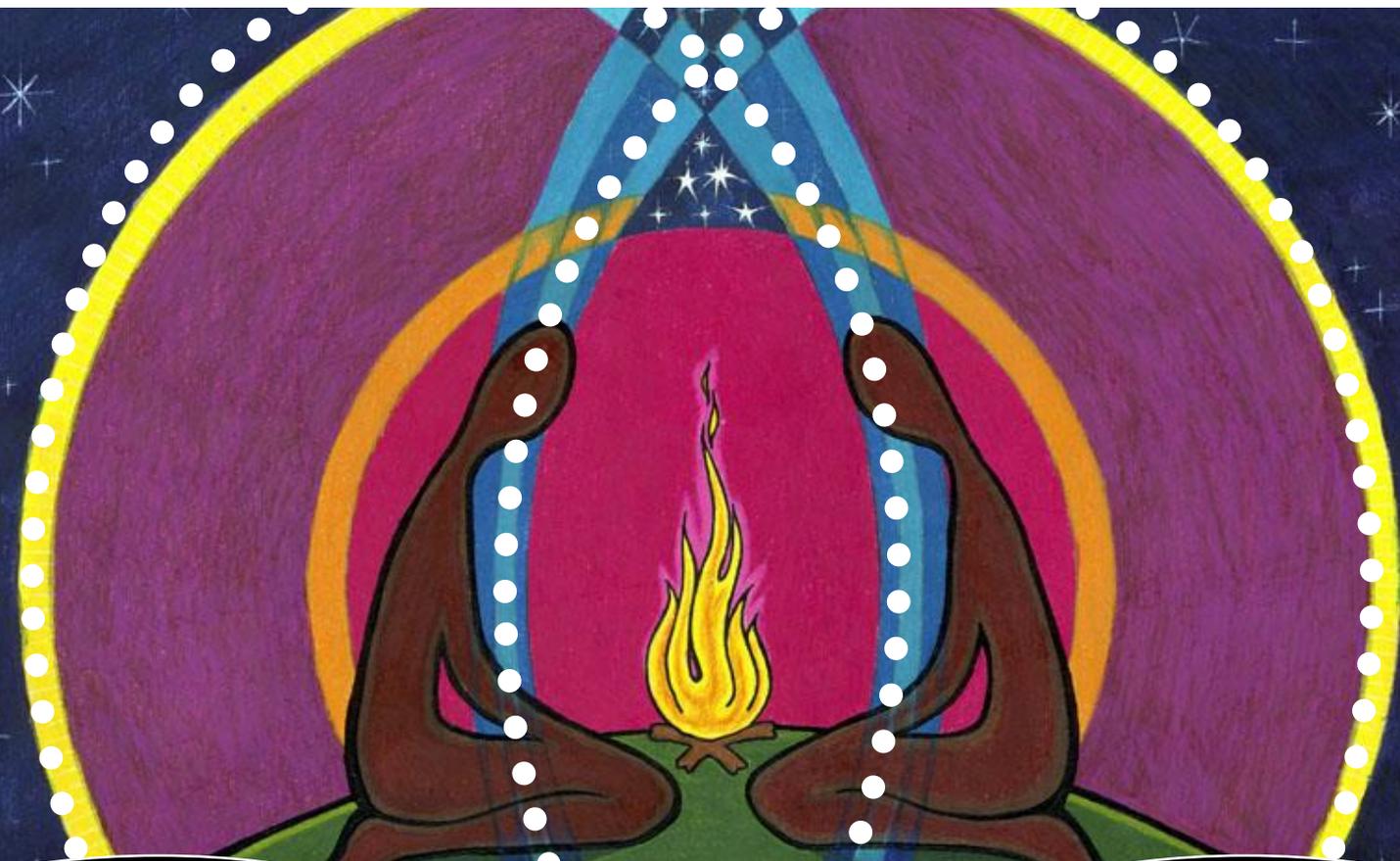
Bachelor of Science Community Studies – 4 year degree

MPHEC fully approved in 2001 ... operated 1999 through late 2000s

Cape Breton University



Toqwa'tu'kl Kijitaqnn / Integrative Science



Mi'kmaw

Western

“bringing our knowledges together”

Toqwa'tu'kl Kijitaqnn / Integrative Science



NOT MERGED ... rather:
COMMON GROUND recognized
DIFFERENCES respected

Mi'kmaw

Western

“bringing our knowledges together”

Toqwa'tu'kl Kijitaqnn / Integrative Science

Ta'n Telo'ti'k

ATK / MTK / IK / TEK

Mi'kmaw

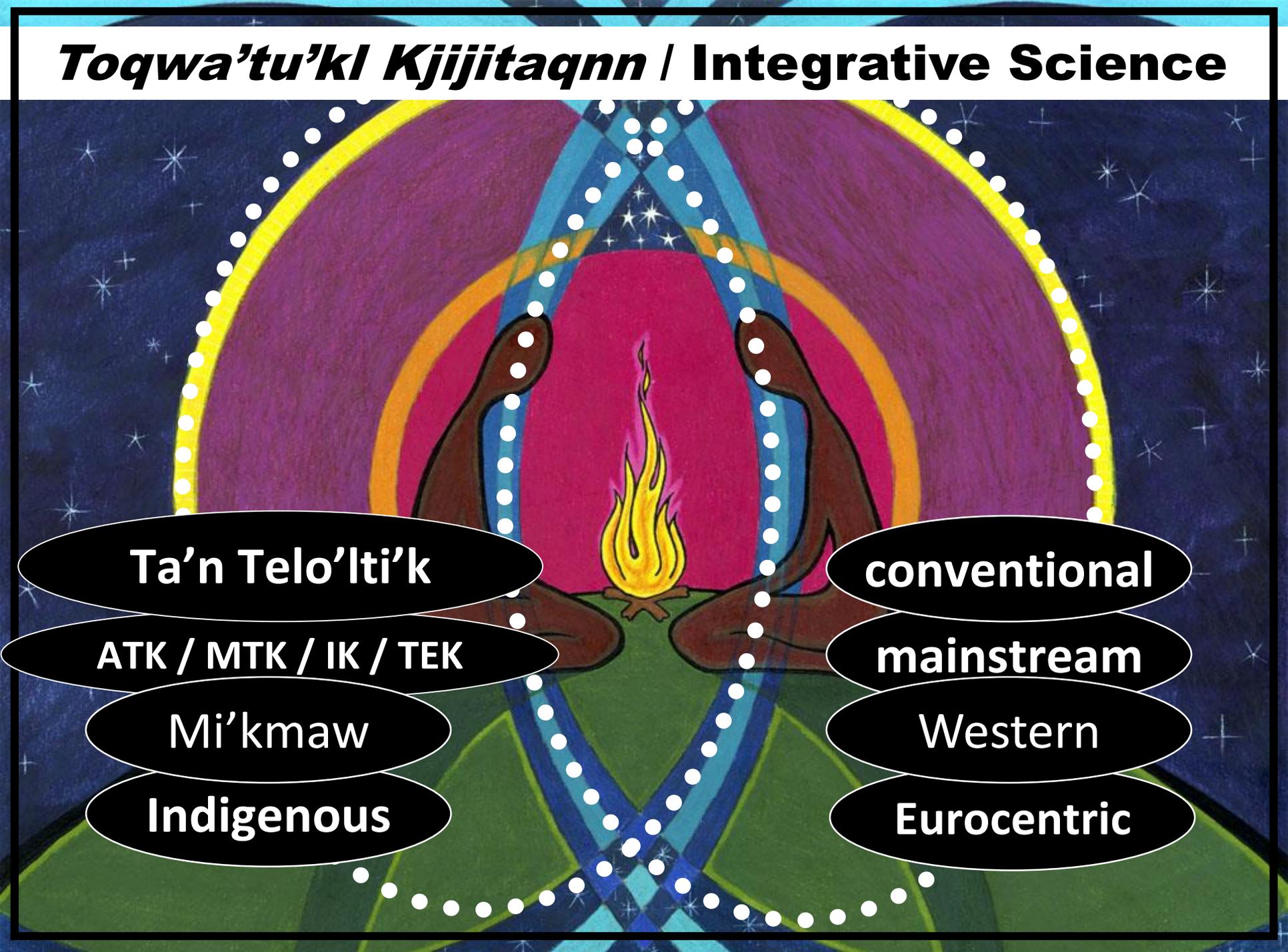
Indigenous

conventional

mainstream

Western

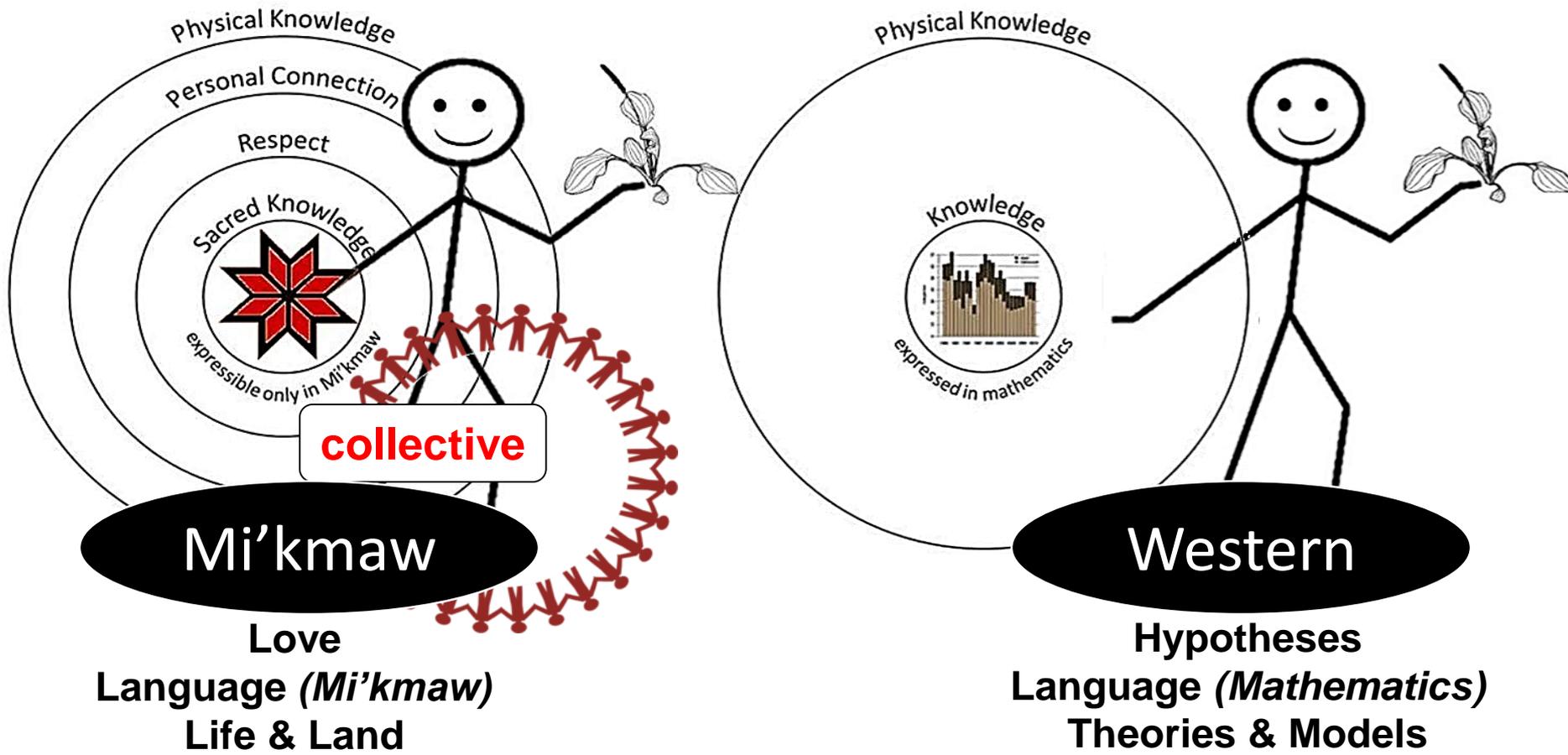
Eurocentric



CO-LEARNING and KNOWLEDGE SCRUTINIZATION

“put our knowledge paradigms on the table to be scrutinized”

**as storytellers, as knowledge agents ...
we have responsibilities to our knowledges**



CO-LEARNING and KNOWLEDGE VALIDATION

“ensure authenticity and accuracy plus sacredness as appropriate”

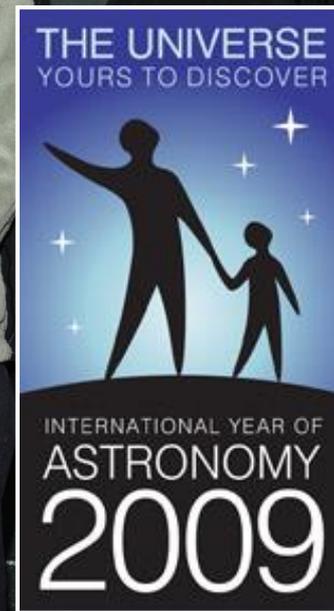
e.g. **JANUARY 2004 WORKSHOP** ***WEAVING OUR KNOWLEDGES***

in Eskasoni with CBU science students,
Elders, community, faculty, and guests



CO-LEARNING and KNOWLEDGE GARDENING

“grow our knowledges: projects with Elders and communities”



e.g. Muin and The Seven Bird Hunters

Toqwa'tu'kl Kijitaqnn / Integrative Science

2008 ... received CCL national award of recognition
for *Innovation in Aboriginal Education*

2017 ... highlighted in fundamental science review
Strengthening the Foundations of CDN Research

Sharing the Flame:
recognizing excellence in learning



ABORIGINAL LEARNING KNOWLEDGE CENTRE



CANADA'S FUNDAMENTAL
SCIENCE REVIEW

Final Report



Toqwa'tu'kl Kijitaqnn / Integrative Science

LESSONS LEARNED

Bartlett, C., Marshall, M., and Marshall, A. 2012. Two-Eyed Seeing and other Lessons Learned within a Co-Learning journey of bringing together Indigenous and mainstream knowledges and ways of knowing. *J of Environmental Studies and Sciences*, 2(4): 331-340.

#8. Develop an advisory council of willing, knowledgeable stakeholders, drawing upon individuals both from within the educational institution(s) and within Indigenous communities.

WHY DID IT COLLAPSE?

Bartlett, C. 2012. The gift of multiple perspectives in scholarship / Integrative Science. "In my opinion" in *University Affairs*, Vol 53(3): 41.

Within academe, the shoals are poorly charted for such innovation. The Integrative Science academic program encountered diverse challenges from the outset including inconsistencies and insufficiencies at the administrative, faculty, budgetary and recruitment levels ...

take-home messages

The Academy cannot “Indigenize” by itself; the whole effort should be CO-LEARNING.

It is a transformation that will require:

ongoing, meaningful involvement by Mi’kmaw communities

including Elders and Knowledge Holders, scholars, leaders, educators, students, and organizations, and

ongoing, meaningful involvement by university communities

including administration (all levels), faculty, students, and staff.



Universities should also consider and enact ways to share and help ...

- to minimize risk of Elder and community burn-out,
 - to grow congruent understandings, and
 - to optimize resources
- including uptake/awareness of existing work.

**last
words**

Elder Dr. Albert Marshall

- There is tremendous urgency in regards this Co-Learning work. For example, five of these Elders at the 2004 science workshop in Eskasoni are now gone.
- A supportive network is required. One or two voices will not be heard. And, Mi'kmaw Knowledge is collective.



Wela'lin / Thank you

