

“Etuaptmumk / Two-Eyed Seeing”

Where Indigenous and Western Perspectives Meet



Albert & Murdena Marshall

Elders and Honorary Doctorates
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Cheryl Bartlett



CM, PhD, and Professor Emeritus
Canada Research Chair
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cheryl_bartlett@cbu.ca; www.integrativescience.ca



presentation for

Mi'kmaq-Maliseet Institute

Welcome to Our Talking Circle

Wolastoqiyik/Mi'kmaq speakers series
16 April 2014, University of New Brunswick, Fredericton

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

words of Elder Albert

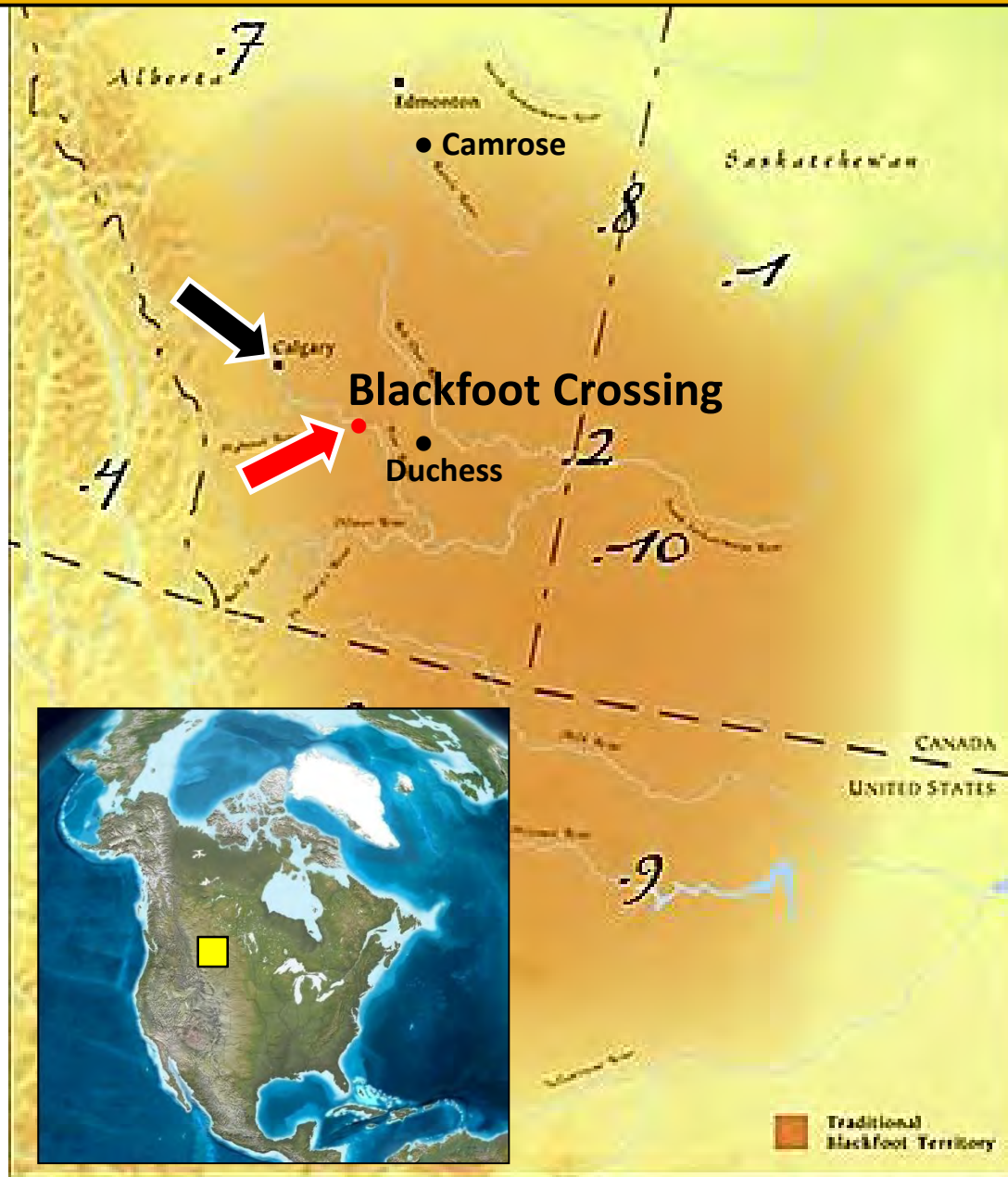


Cheryl

Cheryl's Mom

Elders Albert and Murdena

Traditional Blackfoot / Niitsítapi Territory



late
October 2010
Blackfoot Crossing
in
southern Alberta





2014



<http://www.blackfootcrossing.ca/pre treaty.html>

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

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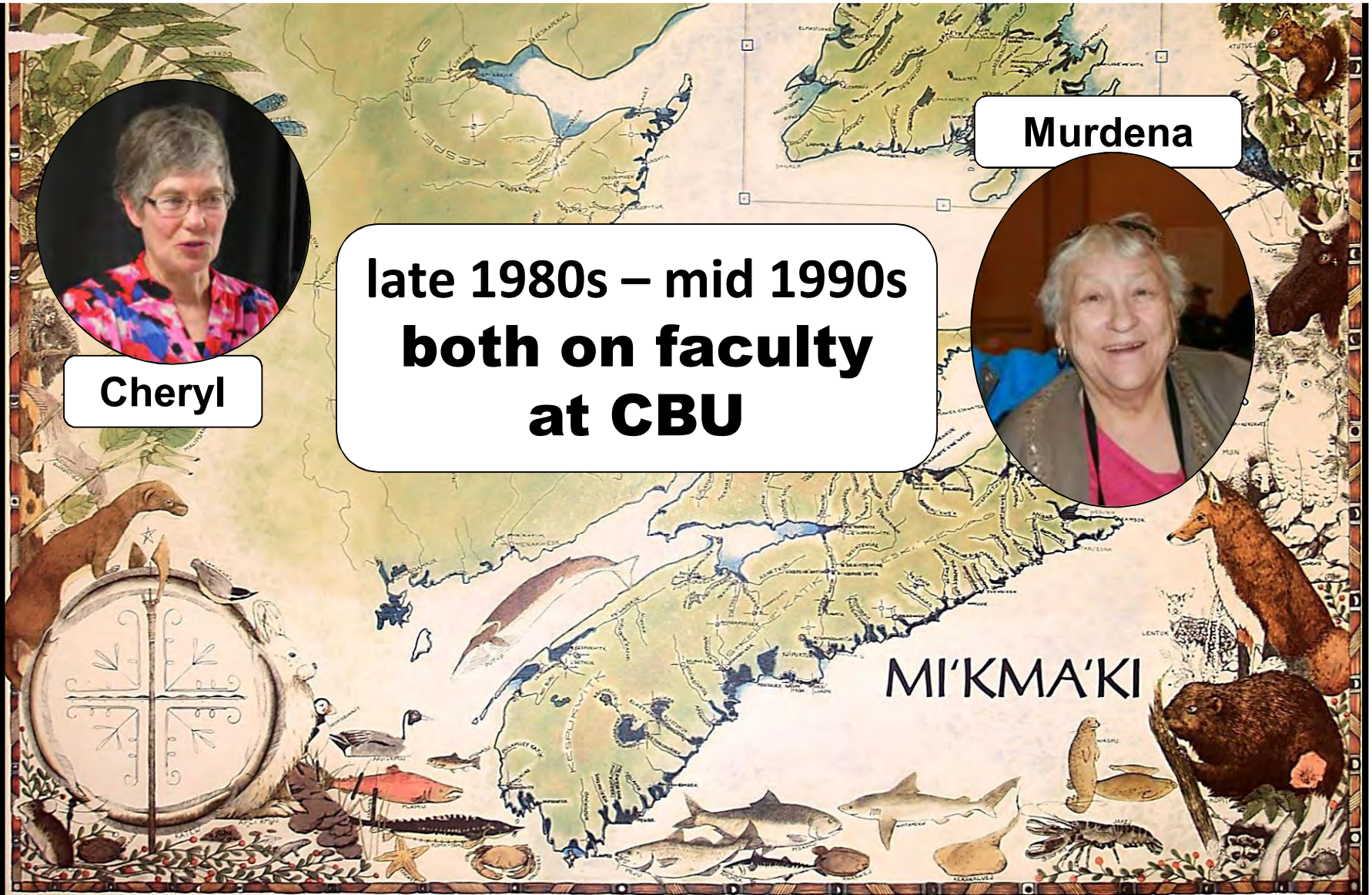


Cheryl

**late 1980s – mid 1990s
both on faculty
at CBU**



Murdena



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

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




**1990s ... almost
no Aboriginal
students in
university (PSE)
sciences
(CBU & elsewhere)**




MI'KMA'KI

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

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



**1990s:
Murdena, what
needs to happen
to encourage
more Aboriginal
students to enter
PSE science?**



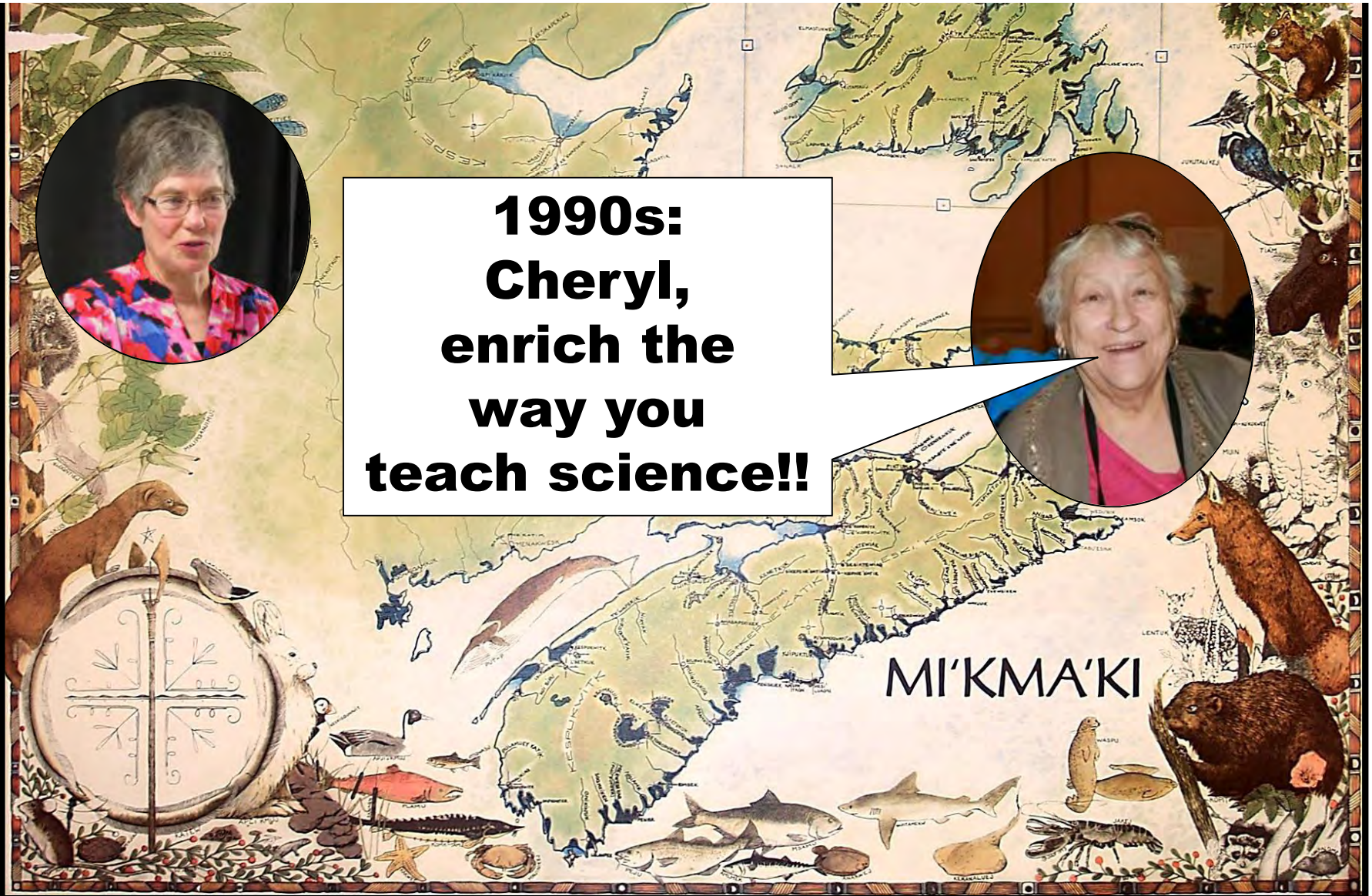
MI'KMA'KI

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

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



**1990s:
Cheryl,
enrich the
way you
teach science!!**



Integrative Science



Artist Basma Kavanagh

Integrative Science



our stories
our sciences

Indigenous

our worldviews

Western

“bringing our knowledges together”

Integrative Science

“ways of knowing”

ontology
epistemology
axiology
methodologies

“ways of knowing”

ontology
epistemology
axiology
methodologies

**our stories
our sciences**

Indigenous our worldviews Western

“bringing our knowledges together”

“Etuaptmumk / Two-Eyed Seeing”
Where Indigenous and Western Perspectives Meet



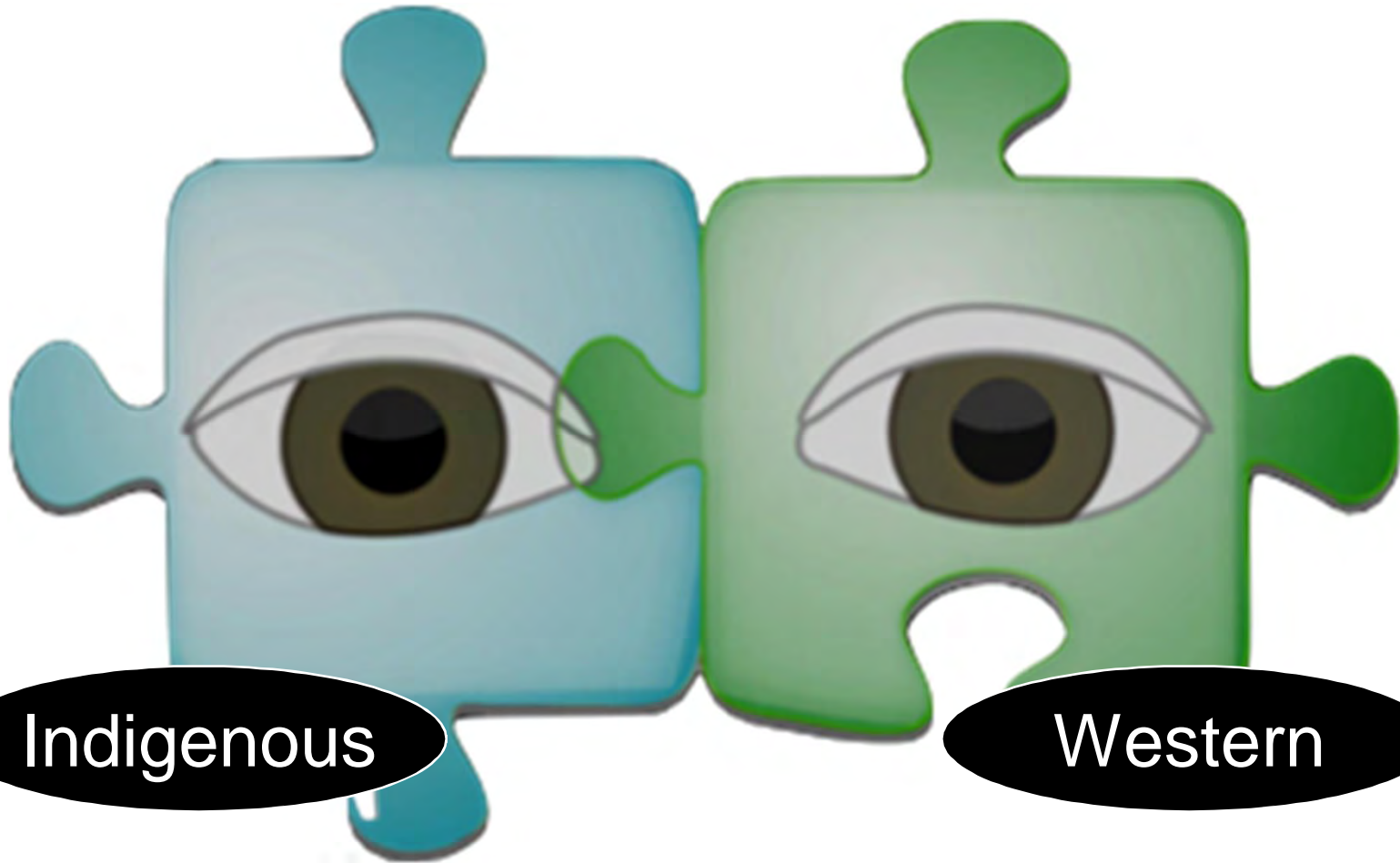
**a Guiding Principle
for transcultural / transdisciplinary
collaboration**

**LEARN ... to see from one eye with
the best in the 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.**

(words of Miꞌkmaw Elder Albert Marshall)

“Etuaptmumk / Two-Eyed Seeing”



“*Etuaptmumk / Two-Eyed Seeing*”

WHY? Because, 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, very difficult to embrace anything . academically or through sports or through arts or through anything . because that person is never complete.

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



Artist Gerald Gloade; Millbrook First Nation

“Etuaptmumk / Two-Eyed Seeing”

Today Õ Miqmaq and other Aboriginal youth are poised on the edge of two worlds.

Indigenous



Western

“Etuaptmumk / Two-Eyed Seeing”

Today ō Miqmaq and other Aboriginal youth are losing their cultural connections.

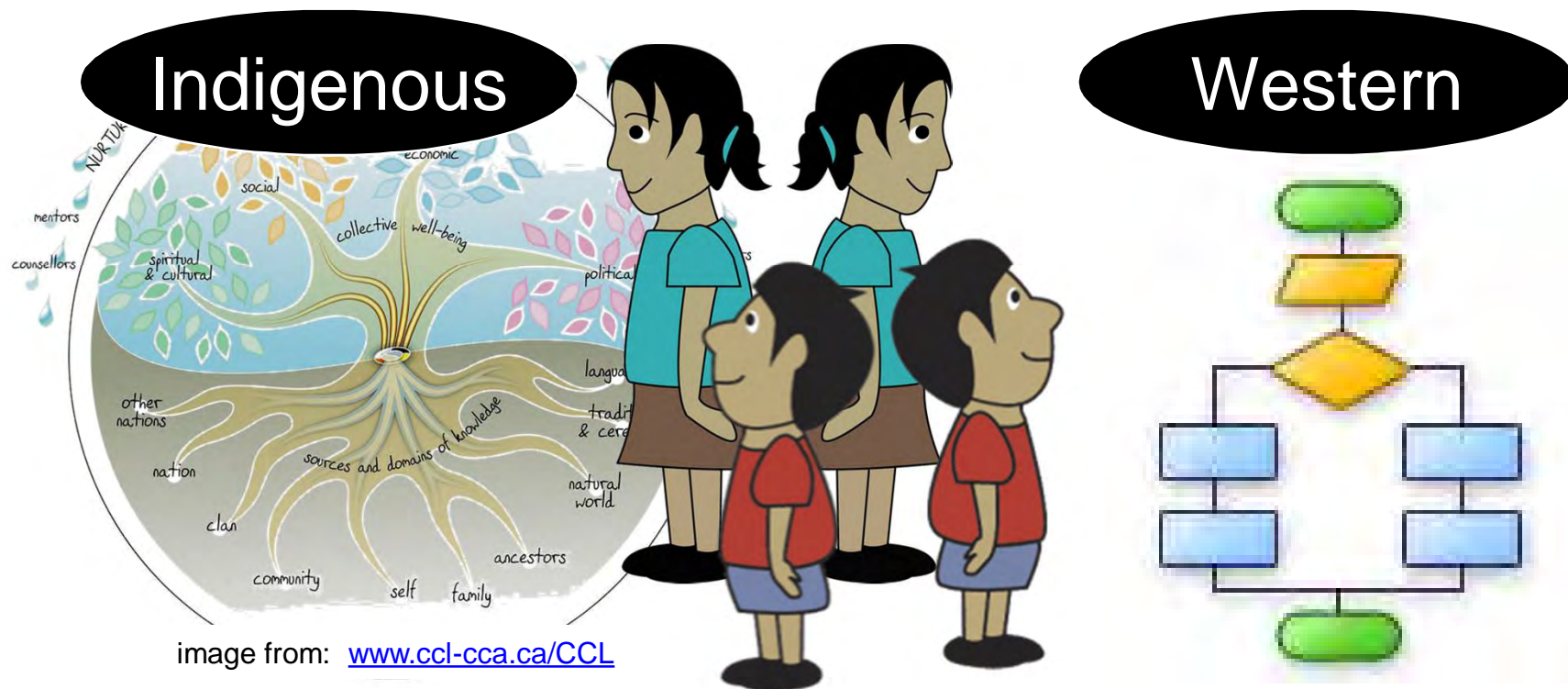
Indigenous



Western

“Etuaptmumk / Two-Eyed Seeing”

**And, yet ... we know that health
(of individuals and communities)
and transmission of TK are strongly related.**



words of Elder Albert Marshall, LLD, Eskasoni First Nation

Ntua'q kinuk me'ki kina'masultinew aq wli nstmnew eptuaptasimkewey. Nuta'q wla etuapmkewey ankite'tm nej kulaman wen pipanikkesij kisi apoqnmuatishnu nsitmnew. Ta'nik teto'qi msitmu'k miamuj kekinamu'kik ta'n koqoewey. Etuaptimkewey, miamuj weji kmitu'tij mimajik, ta'n telukwek aq kepmite'tasin. Kejitu tetpaqi ewekasi'k wsitqamu ajiknatew kinuk keji'tuk mu wen newtite'lsin ta'n tijiw weji ka'qa'tun aq pasik nekm wtapesin. Nuta'q iknaq, pitui knajan aq wsitkamuk siawasinm nutaq elt kinamuan wulo'tmnew wsitqamu wjit na nemowk.

We need to embark on a co-learning journey of Two-Eyed Seeing 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 spirit of our two ways, has been respected as we work to balance the energies of those ways. We need to put the two together, such that we have something so profound that we can sustain ourselves and at same time be very cognizant that our actions of today do not jeopardize the ecological integrity of area. Our actions have to be seen to be beneficial for people of the next generations.

to get there ... we need to do this
together, we need to **CO-LEARN**

Highlighting Elder Albert's words: "We, Together"

- ❖ Our knowledges and ways of knowing ... Indigenous and mainstream: we need to learn to see with the strengths of each and we need to learn to use them together, for the benefit of all people and the ecological integrity of the Earth.
- ❖ We need to embark on a co-learning journey in which our two paradigms will be put on the table to be scrutinized.
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Compare Albert's words to Jeffrey Simpson's

(Globe & Mail; 21 Feb 2014; "Money alone cannot fix Aboriginal education")

re *First Nations Control of First Nations Education Act* agreement signed in early February:

"... 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."

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“Etuaptmumk / Two-Eyed Seeing”

KEY CONCEPTS and ACTIONS

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

Indigenous

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

Western



CO-LEARNING for Two-Eyed Seeing

learning our strengths and learning together



CONCEPTS and ACTIONS (epistemologies)

- respect
 - relationship
 - reverence
 - reciprocity
 - ritual (ceremony)
 - repetition
 - responsibility
- the question
 - hypothesis (making & testing)
 - data collection
 - data analysis
 - model & theory construction

J. Archibald, 2001, Can. J. Native Ed. 25(1):1-5

CO-LEARNING for Two-Eyed Seeing

learning our strengths and learning together



KNOWLEDGE OBJECTIVES

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")

towards resonance of understanding within environment

towards construction of understanding of environment

CO-LEARNING for Two-Eyed Seeing

learning our strengths and learning together



METHODOLOGIES

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**

CO-LEARNING for Two-Eyed Seeing

learning our strengths and learning together



NATURAL WORLD (ontologies)

All my Relations

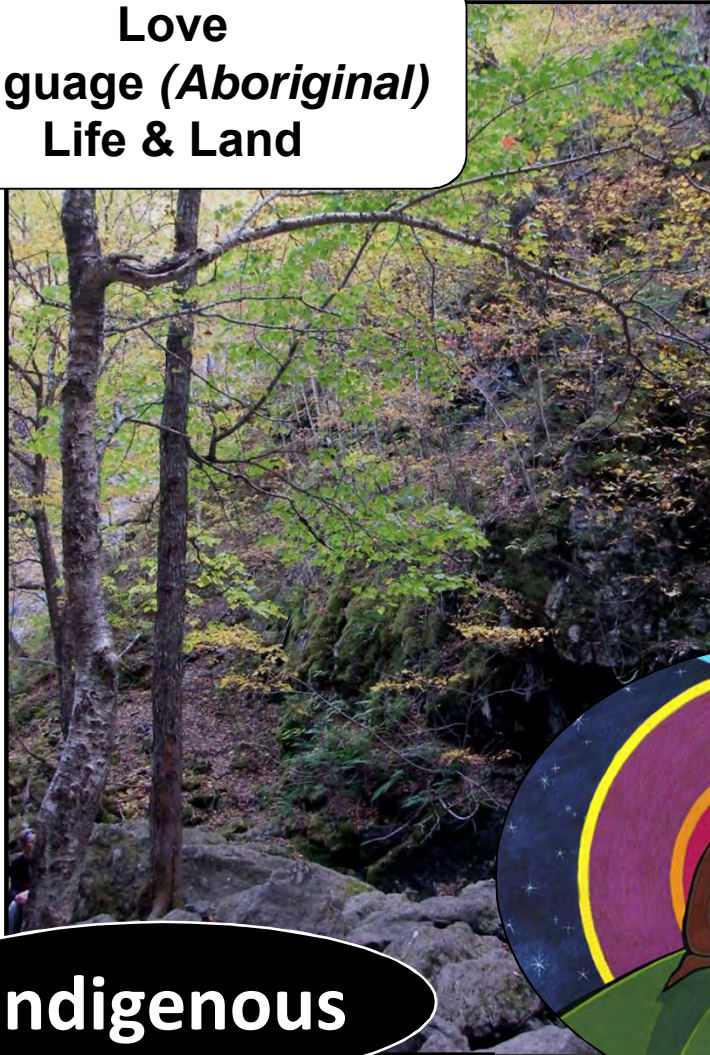
beings ...
interconnective
and animate:
**spirit +
energy + matter**
with
CONSTANT CHANGE
within balance and wholeness

parts & wholes

objects ...
comprised of parts and
wholes characterized by
systems and emergences:
energy + matter
with
EVOLUTION

“Etuaptmumk / Two-Eyed Seeing”

Love
Language (*Aboriginal*)
Life & Land



Indigenous

living knowledge: “vigour”

Hypotheses
Language (*Mathematics*)
Theories & Models



Western

published knowledge “rigour”

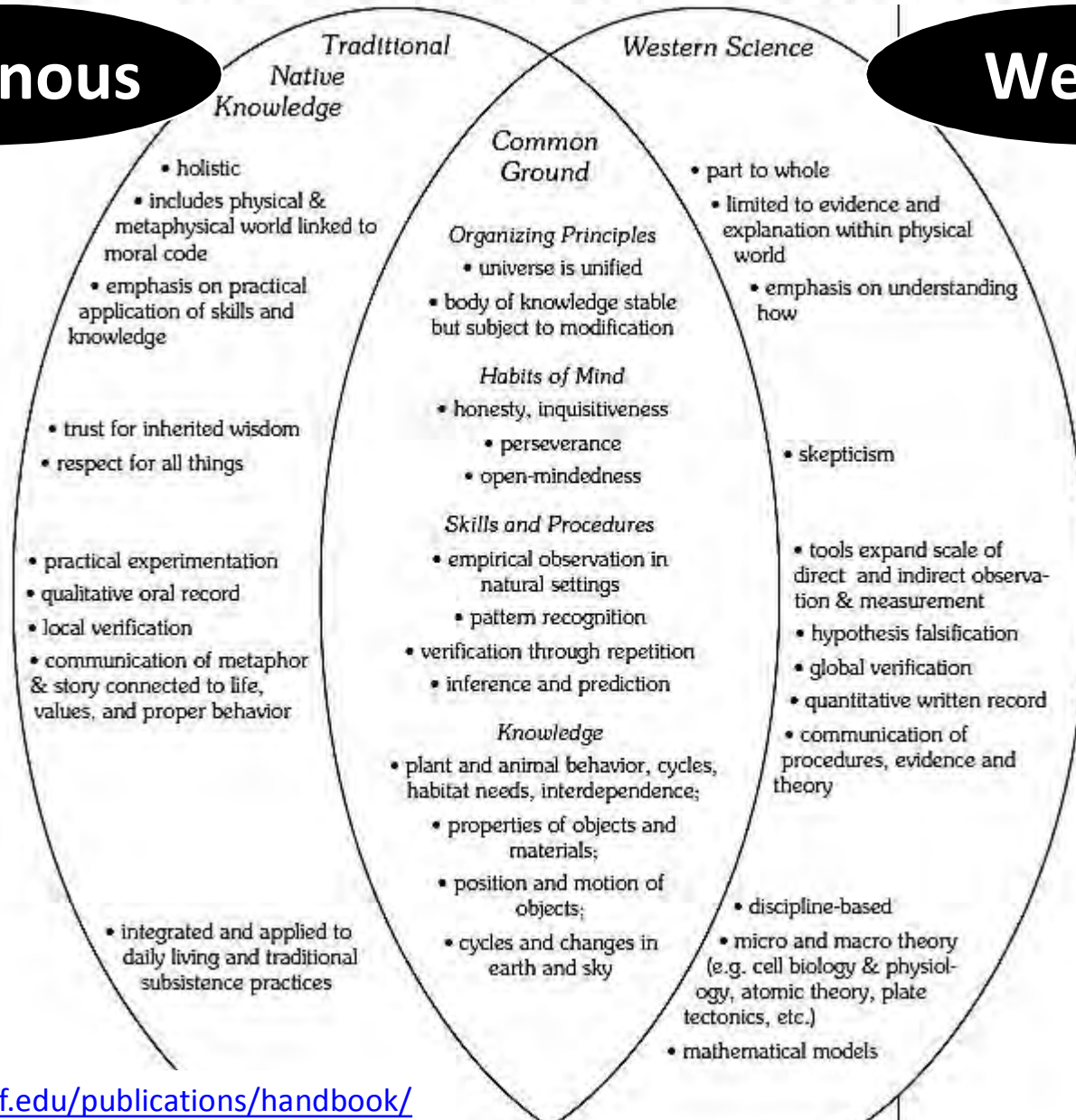


*“Etuaptmumk / Two-Eyed Seeing”
Where Indigenous and Western Perspectives Meet*



Indigenous

Western



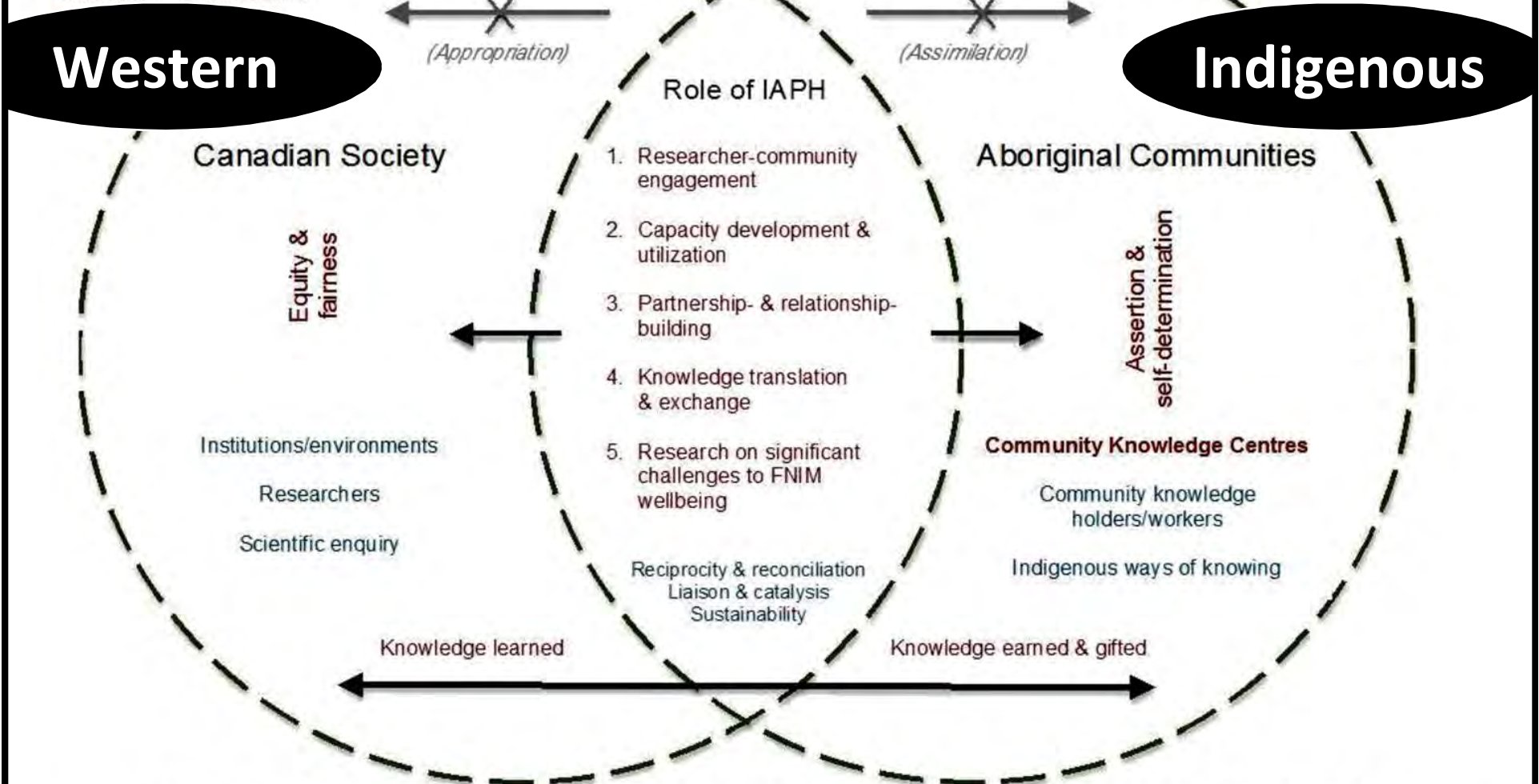
<http://www.ankn.uaf.edu/publications/handbook/>



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

Two-eyed Seeing*: A Model for Co-advancement

*Mi'kmaq Elder Albert Marshall



Vision: Healthy & Well First Nations, Inuit & Métis Peoples through Community Knowledge & Indigenous Values

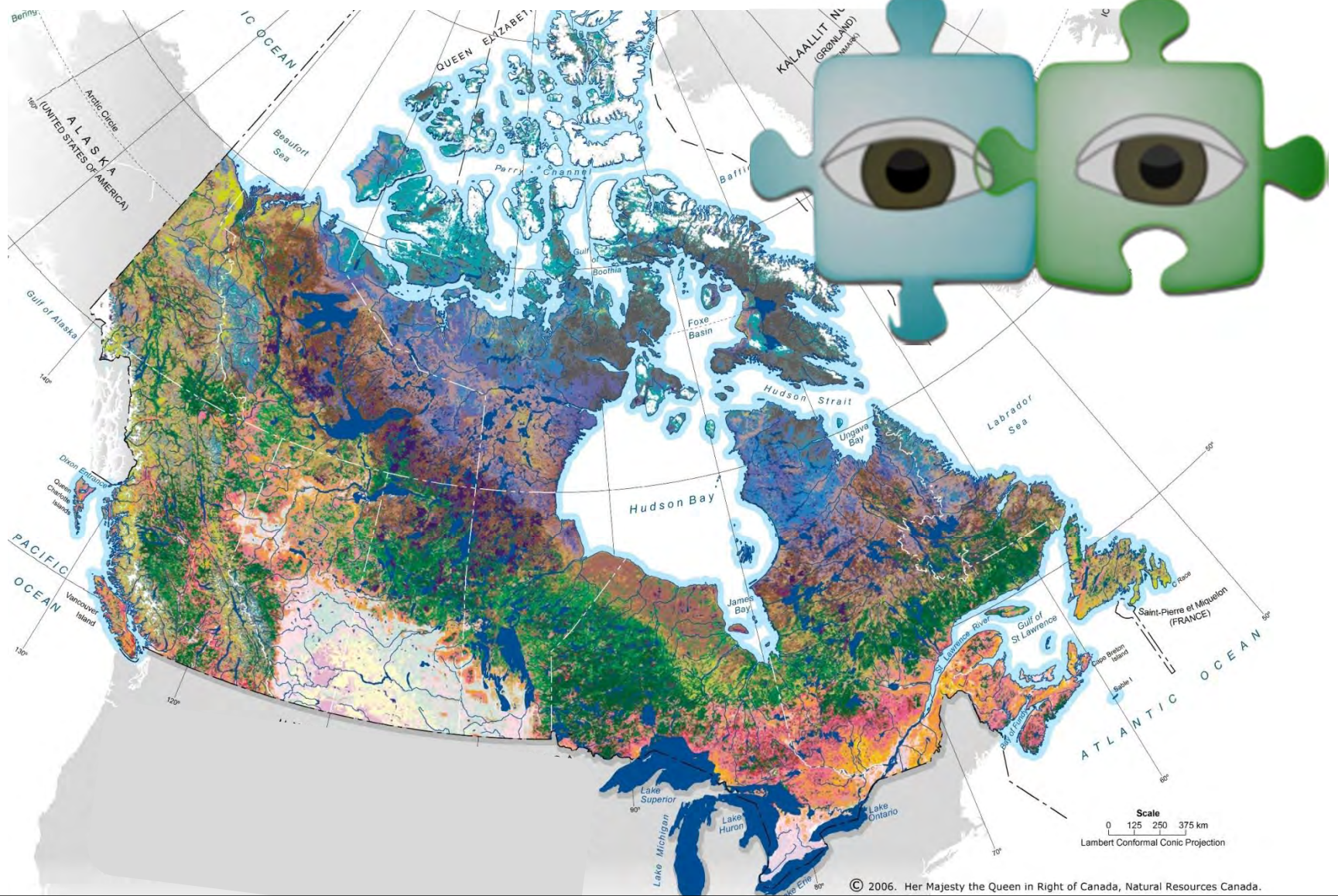
Malcolm King, p. 3 in: *Aboriginal Peoples' Wellness in Canada: Scaling Up the Knowledge ... Cultural Context and Community Aspirations.

*Summary Report from the Roundtable in Ottawa, March 3-4, 2011 (Report prepared - May 19, 2011)

<http://www.ihe.ca/documents/Aboriginal%20Roundtable%20Report.pdf>

“Etuaptmumk / Two-Eyed Seeing”

2014: in various locations across Canada



KNOWLEDGE IS SPIRIT.

It is a Gift passed on through many people.
We must pass it on.

*words of
Elder
Albert Marshall*



Artist Gerald Gloade; Millbrook First Nation

Elder Carolyn Gould (1919-2011)



Well, hurry up ...
before we are
all dead.+

*request by Elder Carolyn
and many other Elders*

CEPI Workshop October 2004

Elder Gwen Bear (1948-2012)



**MAWI WIQSONULTINE
MAWI APO'QNMATULTINEJ**

*
*

**MAMU UAUITSHITUTUA
LNONNATAIKAJUTTIGELAUTTA**

**LET'S ALL HELP EACH OTHER: A CONFERENCE ON ABORIGINAL COMMUNITY-BASED RESEARCH
MARCH 16-18, 2011 – CROWNE PLAZA HOTEL, MONCTON, NEW BRUNSWICK**



**APCFNC/AAEDIRP
Elders
Research Project
2010-2011**

Honouring Traditional Knowledge

**Atlantic Canada
23 Elders
Mi'kmaq
Maliseet
Innu
Inuit**



THE ELDERS HAVE SPOKEN

ELDERS PROJECT REPORT

<http://www.apcfnc.ca/en/resources/HonouringTraditionalKnowledgeFinal.pdf>

APCFNC Elders Project: HONOURING TRADITIONAL KNOWLEDGE



Atlantic Aboriginal Economic Development
Integrated Research Program



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT
www.apcfnc.ca

ELDERS RECOMMENDATIONS

The following is the list of recommendations from the APCFNC Elders Project Honouring Traditional Knowledge. It is an initial list concerning how Elders would like to be consulted when sharing Traditional Knowledge. Reading and acknowledging this list of recommendations should be considered a form of consultation with Atlantic Aboriginal communities.

1. It needs to be recognized that Atlantic Aboriginal communities are losing their Elders, their languages, and their cultural knowledge very rapidly. Therefore, Aboriginal communities and leadership need to recognize the urgency and importance of working alongside Elders and learning from their Traditional Knowledge immediately.
2. It is imperative that Elders be involved in all aspects of the territorial, cultural, linguistic, ecological, economic development, and social affairs of Atlantic Aboriginal communities. Elders are in a position to help prioritize what is most important because of their collective cultural knowledge.
3. Traditional Knowledge should be woven into all aspects of Aboriginal community life, including economic development, fisheries, health, social, law, environment, and education, etc.
4. Elders should be consulted in meaningful ways and have advisory roles for all Aboriginal community planning, development, implementation, and evaluation taking place. Meaningful involvement would include being members of steering committees and advisory committees that Elders have input into decision making.
5. Traditional Knowledge must be shared and passed on before it is lost. The ways in which Traditional Knowledge is passed on need to be directed by the Elders from each territory.
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.
7. Elders should be involved in developing and approving educational curriculums related to Traditional Knowledge for Aboriginal community schools and provincial and post-secondary institutions in the Atlantic region.
Traditional Knowledge should be woven into the social studies, science, and language curriculums for primary and secondary schools in Atlantic Aboriginal communities. This would ensure proper and meaningful education for Aboriginal learners, enable the communities to develop a balance between western and Aboriginal learning methods, and better prepare Aboriginal children for their future paths.
Post-secondary institutions should be compelled to seek guidance from the Elders Council (described above in recommendation #6) to develop appropriate curriculums related to Traditional Knowledge for relevant post-secondary programming.
8. Each Aboriginal community needs to encourage the use of traditional practices, which are products of Traditional Knowledge. This would encourage younger generations to learn about and respect traditional practices such as traditional laws, cultural and spiritual practices, language learning, and practices related to hunting and fishing, food gathering, medicine, ecology, social arts, and education.

To view the complete project, go to:
<http://www.apcfnc.ca/en/resources/HonouringTraditionalKnowledgeFinal.pdf>

BACKGROUND

The Atlantic Policy Congress of First Nations Chiefs (APCFNC) brings together 38 First Nations in the Atlantic region of Canada as well as the Inuit in Labrador. Through the Atlantic Aboriginal Economic Development Integrated Research Program (AAIEDIRP) administered by the APCFNC, from 2007 to 2011, 24 Mi'kmaq, Wolastoqiyik, Innu, and Inuit Elders have been involved in a project called "Honouring Traditional Knowledge."

This project was initiated because of the critical importance of consulting with Elders and having their perspectives included in community economic development projects and in research on Aboriginal economic development.

Elders discussed the process and outcomes for the project. The project was supported by APCFNC staff and Aboriginal community members. As a foundation for the work on economic development research, APCFNC sought guidance from Atlantic region Elders on how they would like to be consulted when sharing Traditional Knowledge and Aboriginal traditions. As part of the project, the Elders have made eight recommendations (and input) concerning Traditional Knowledge and its importance.

The Atlantic Chiefs, having reviewed the eight recommendations at their 10th Annual General Meeting on September 29, 2011, support the recommendations put forward by Atlantic Region Elders as an All Chiefs' Resolution #261-14.

MOTIONED BY: Chief Mafud Joe, Miqsiqak First Nation
SECONDED BY: Chief Rodney Goggin, Wicwocah First Nation
DISCUSSION: Passed by consensus
DATE: September 29, 2011

HONOURING TRADITIONAL KNOWLEDGE COMPONENTS

Elders Meeting August 2010

An Elders Meeting (a public meeting) was held in Mi'kmaq territory to bring together Elders from five Aboriginal nations of the Atlantic Region — the Mi'kmaq, the Wolastoqiyik, the Innu, and the Inuit. From August 16 to 19, 2010, Elders gathered in Mi'kmaq First Nation at the Grand Bay Waterfront Centre. The Elders met for the meeting to be videotaped. They discussed a transcription of the Meeting to be released for educational purposes.

Video: Honouring Traditional Knowledge

This video highlights the role of Elders and Traditional Knowledge. Unlike the Elders guidelines the video was made from footage taken at the Elders Meeting. It can be viewed by going to http://http://apcfnc.ca/ELK/ELK_VIA

Elders Recommendations

The Elders made eight recommendations concerning Traditional Knowledge. The recommendations are based on discussions from the Elders Meeting. See your copy.

List of Resources

This is an initial list of protocols and best practices for the sharing of Traditional Knowledge and for working alongside Atlantic region Elders in research. It contains community-based and economy-relevant. It is a living document that will be added to as a ongoing basis. http://http://www.apcfnc.ca/ELK/ELK_VIA



FOR MORE INFORMATION PLEASE CONTACT:

Gillian Austin
Research Coordinator
Atlantic Aboriginal Economic Development Integrated Research Program, AAIEDIRP
APCFNC

Phone: 493-8021 (office) or 424-1713 (cell)
Email: gillian.austin@apcfnc.ca

ELDERS 8 RECOMMENDATIONS

Therefore it be resolved that the Atlantic Chiefs, having reviewed the recommendations at their meeting on 29 September 2011 hereby support the 8 recommendations put forward by Atlantic Region Elders as part of the APC Elders Project: Honouring Traditional Knowledge.



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



RECOMMENDATIONS: #1-4

- 1.** It needs to be recognized that Atlantic Aboriginal communities are losing their Elders, their languages and their cultural knowledge very rapidly. Therefore, Aboriginal communities and leadership need to recognize the urgency and importance of working alongside Elders and learning from their Traditional Knowledge immediately.
- 2.** It is imperative that Elders be involved in all aspects of the territorial, cultural, linguistic, ecological, economic development and social affairs of Atlantic Aboriginal communities. Elders are in a position to help prioritize what is most important because of their collective cultural knowledge.
- 3.** Traditional Knowledge should be woven into all aspects of Aboriginal community life, including economic development, fisheries, health, social, law, environment and education etc.
- 4.** Elders should be consulted in meaningful ways and have advisory roles for all Aboriginal community planning, development, implementation and evaluation taking place. Meaningful involvement would include being members of steering committees and advisory committees so that Elders have input into decision making.

RECOMMENDATIONS: #5-8

- 5.** Traditional Knowledge must be shared and passed on before it is lost. The ways in which Traditional Knowledge is passed on, needs to be directed by the Elders from each territory.
- 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.
- 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.
- 8.** Each Aboriginal community needs to encourage the use of traditional practices, which are products of Traditional Knowledge. This would encourage younger generations to learn about and respect traditional practices, such as traditional laws, cultural and spiritual practices, language learning and practices related to hunting and fishing, food gathering, medicine, ecology, science, arts and education.

EMPHASIZE: We must bring Traditional Knowledge into the present so that everything becomes meaningful in our lives and communities.

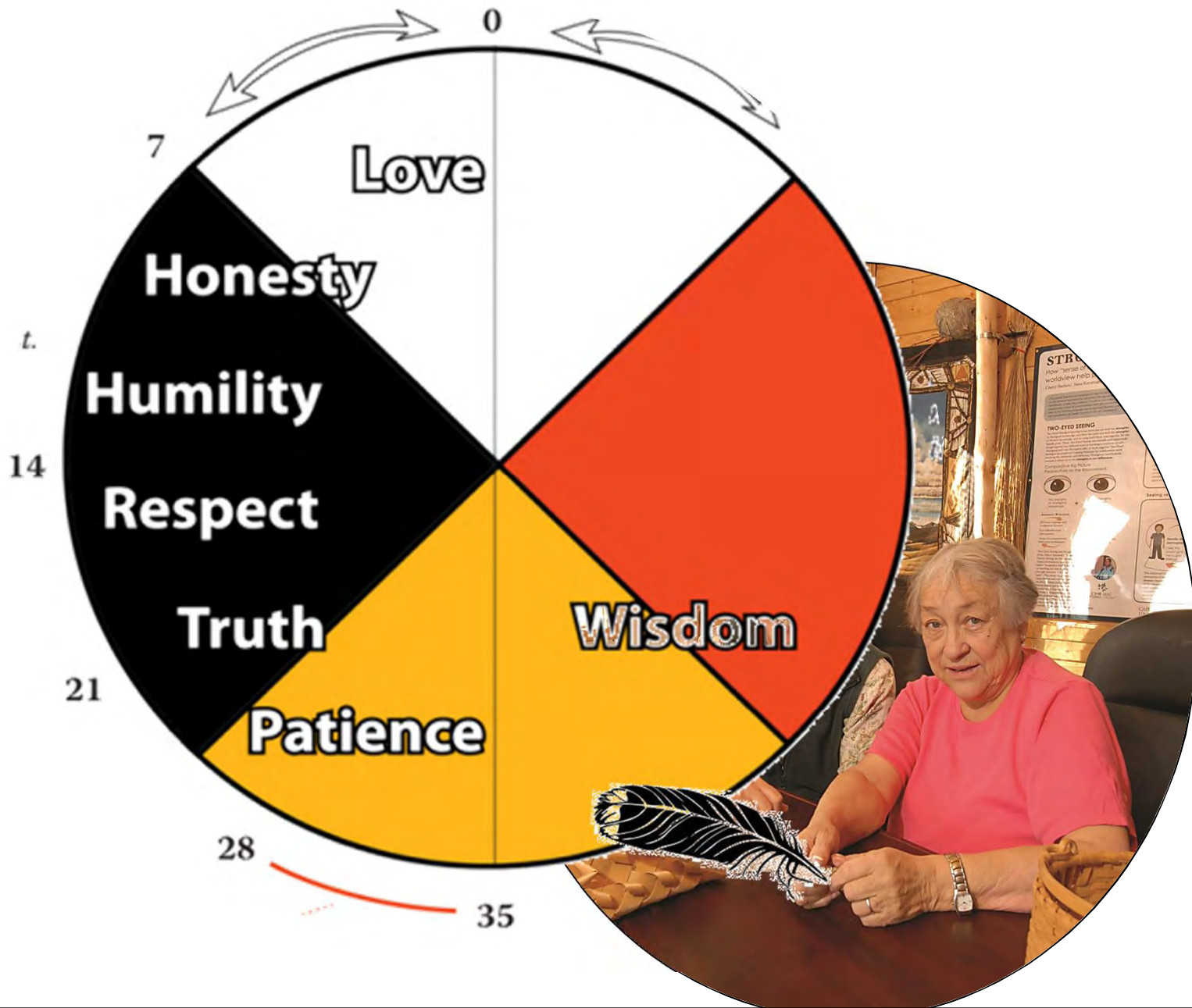


Artist Gerald Gloade
Millbrook First Nation



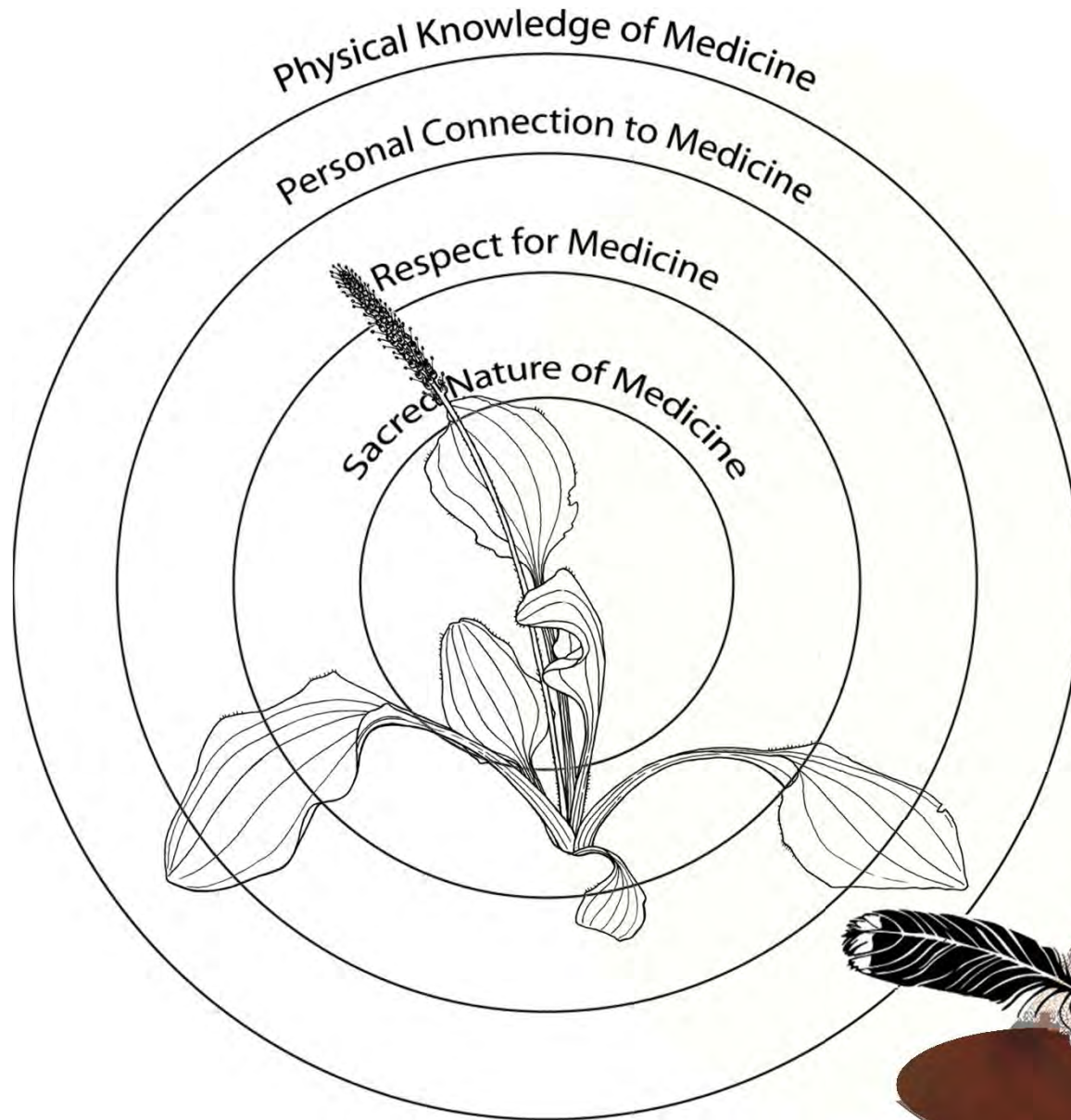
Artist Gerald Gloade
Millbrook First Nation

Elder Murdena's Teachings: Mi'kmaq Seven Sacred Gifts of Life



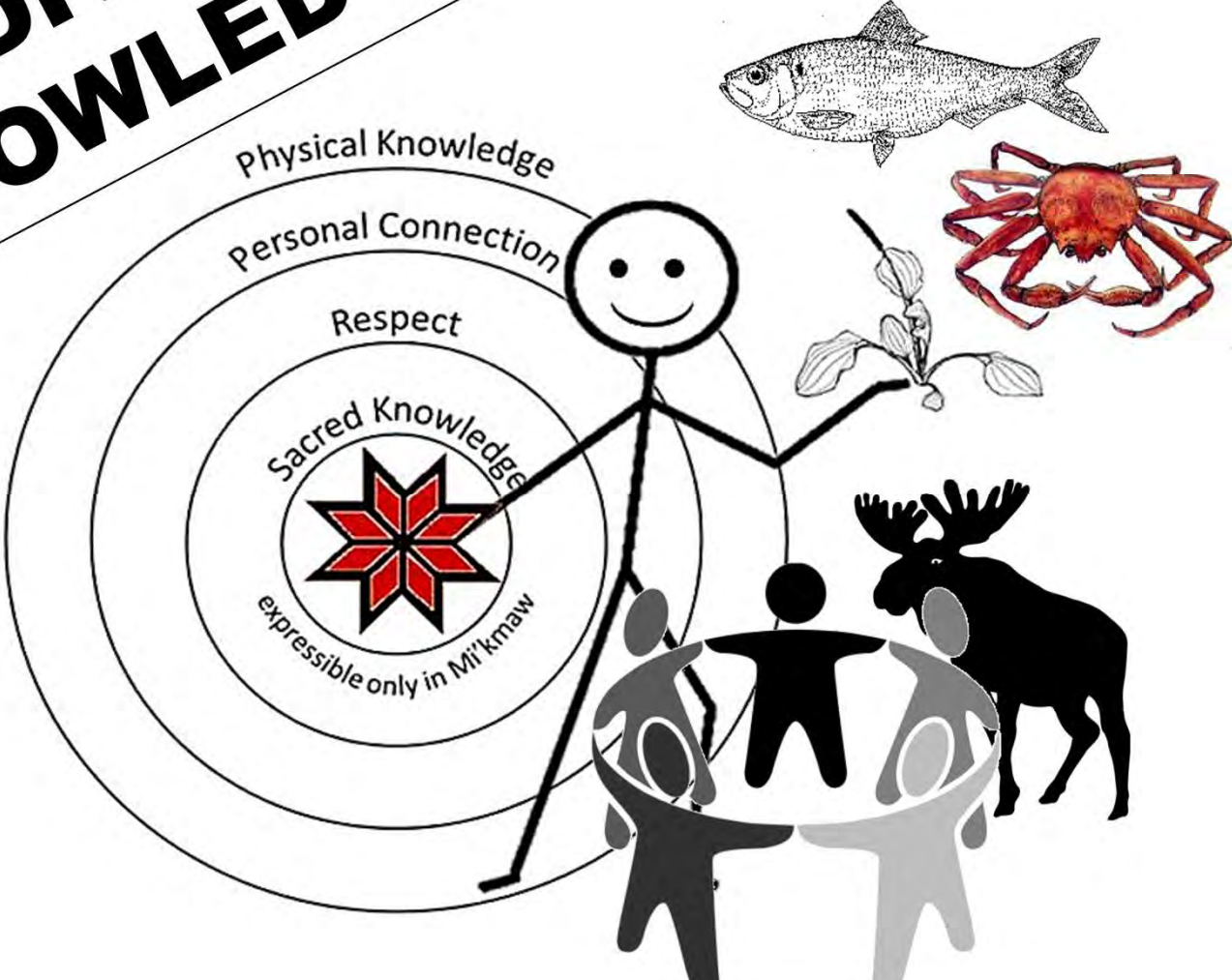
Elder Murdena's Teachings: Mi'kmaq Traditional Knowledge

Concentric Circles Model



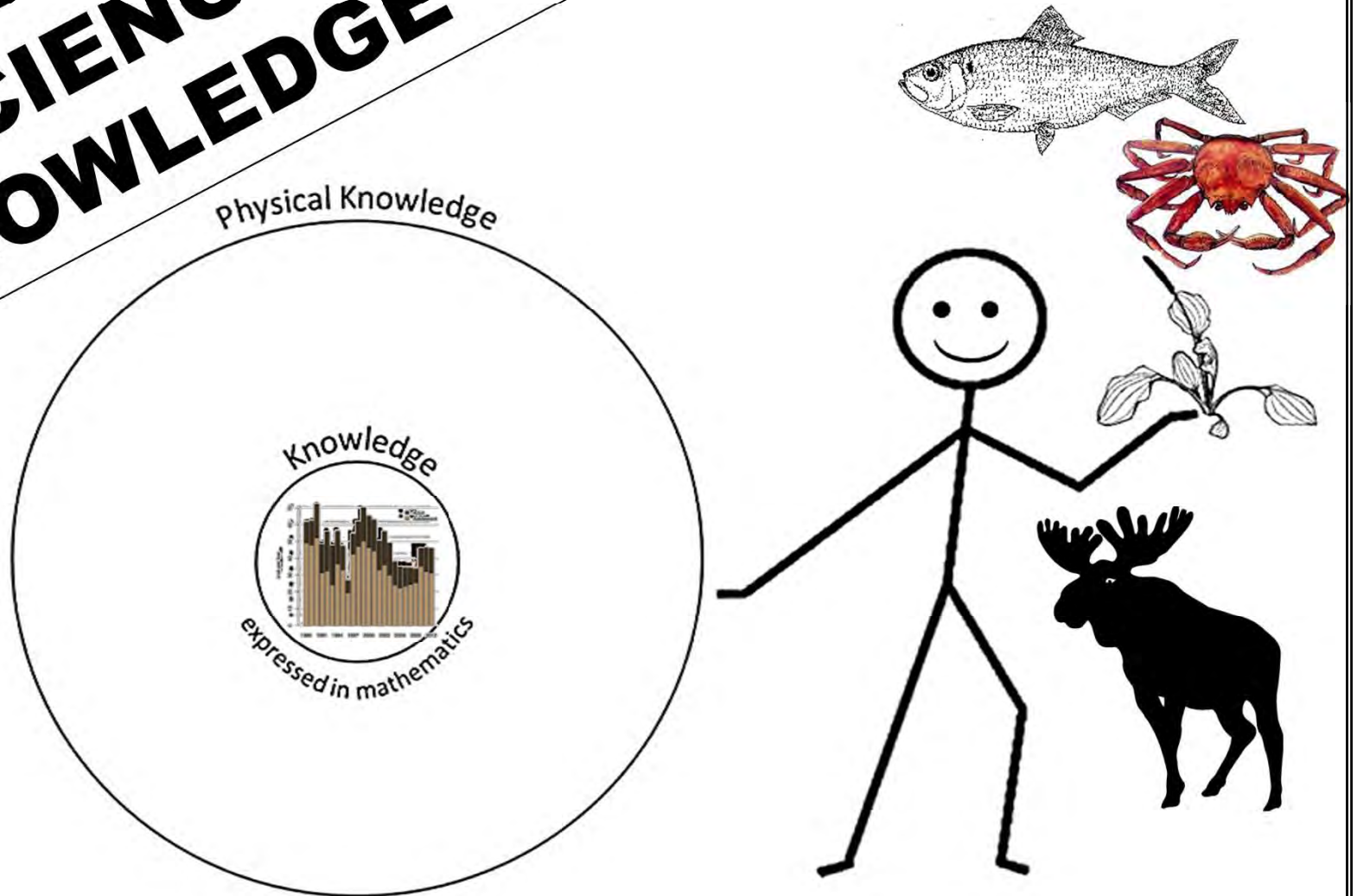
Concentric Circles Model for ATK / MTK
adapted from Elder Murdena Marshall

MI'KMAQ TRADITIONAL KNOWLEDGE



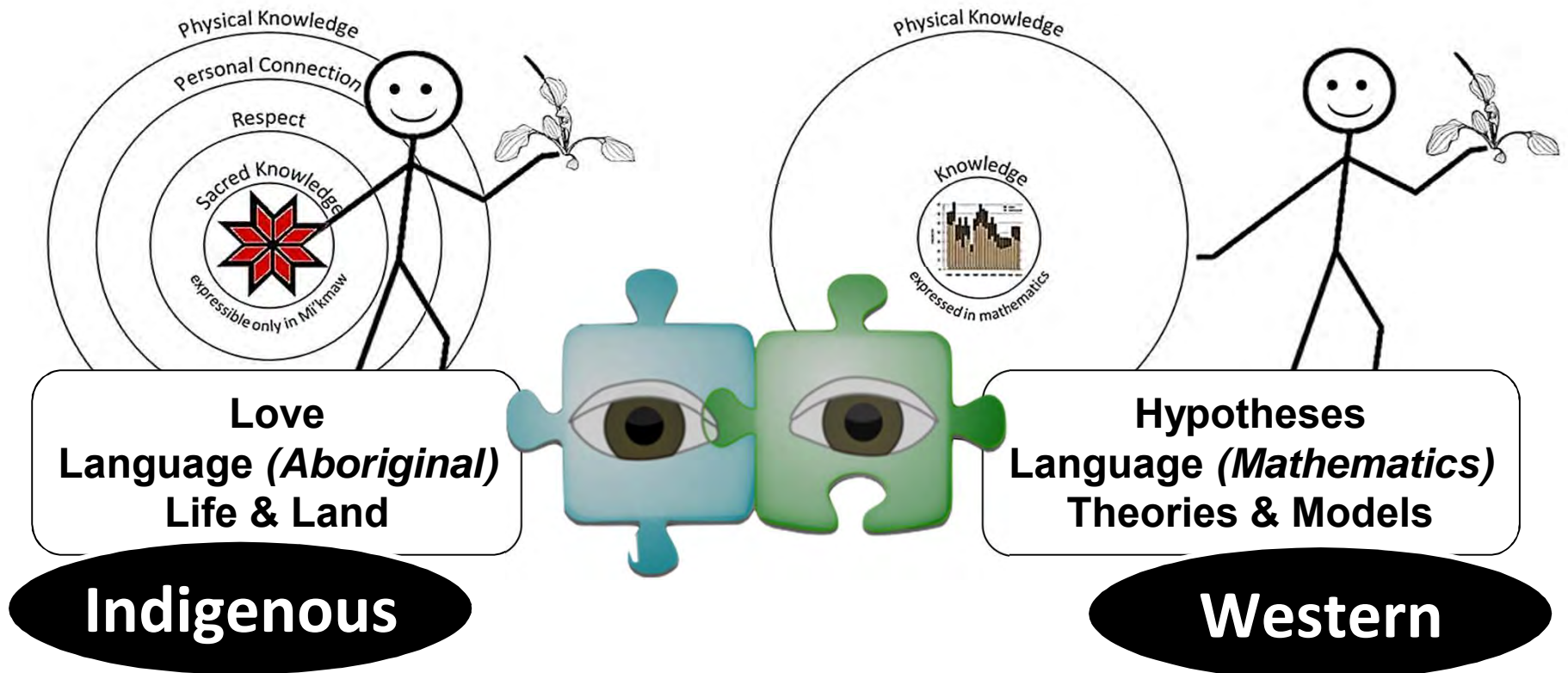
WESTERN SCIENCE KNOWLEDGE

Model for Western Science patterned after
"Concentric Circles Model for ATK / MTK"
by Elder Murdena Marshall



We need to embark on a co-learning journey of Two-Eyed Seeing in which our two paradigms will be put on the table to be scrutinized ... (words of Elder Albert Marshall)

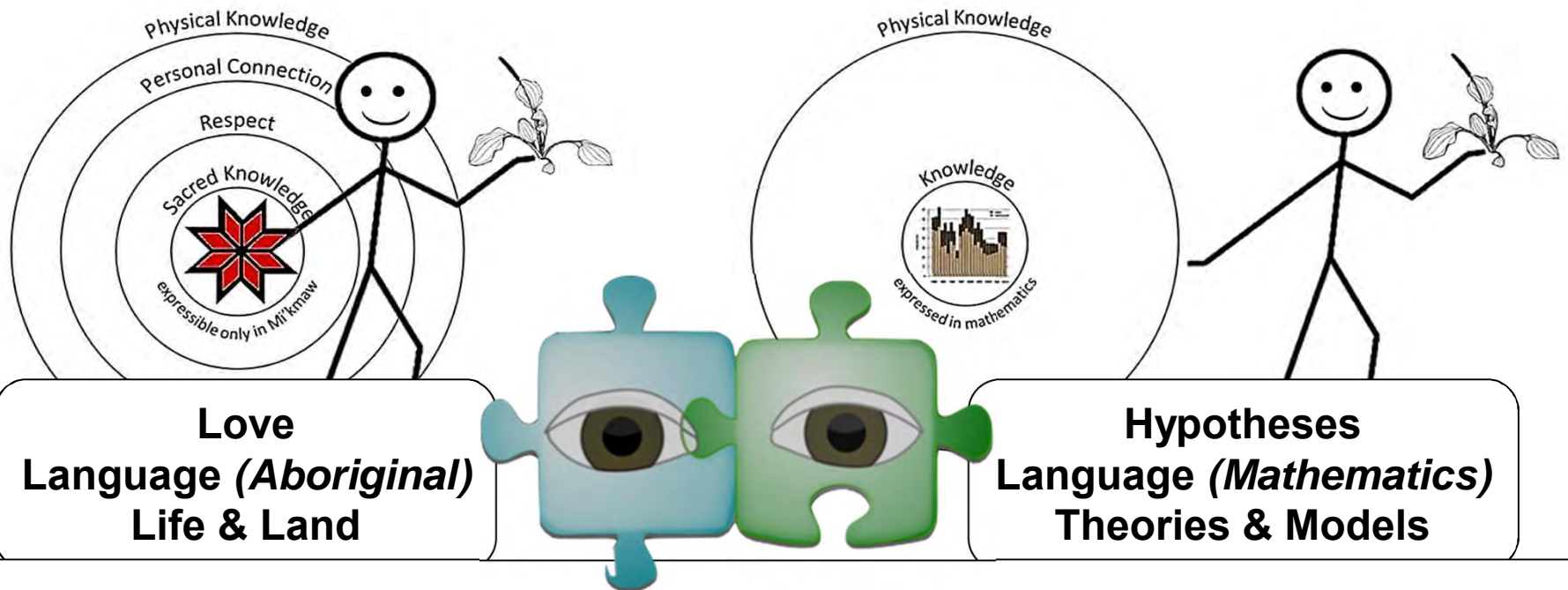
models adapted from Elder Murdena Marshall



*“Etuaptmumk / Two-Eyed Seeing”
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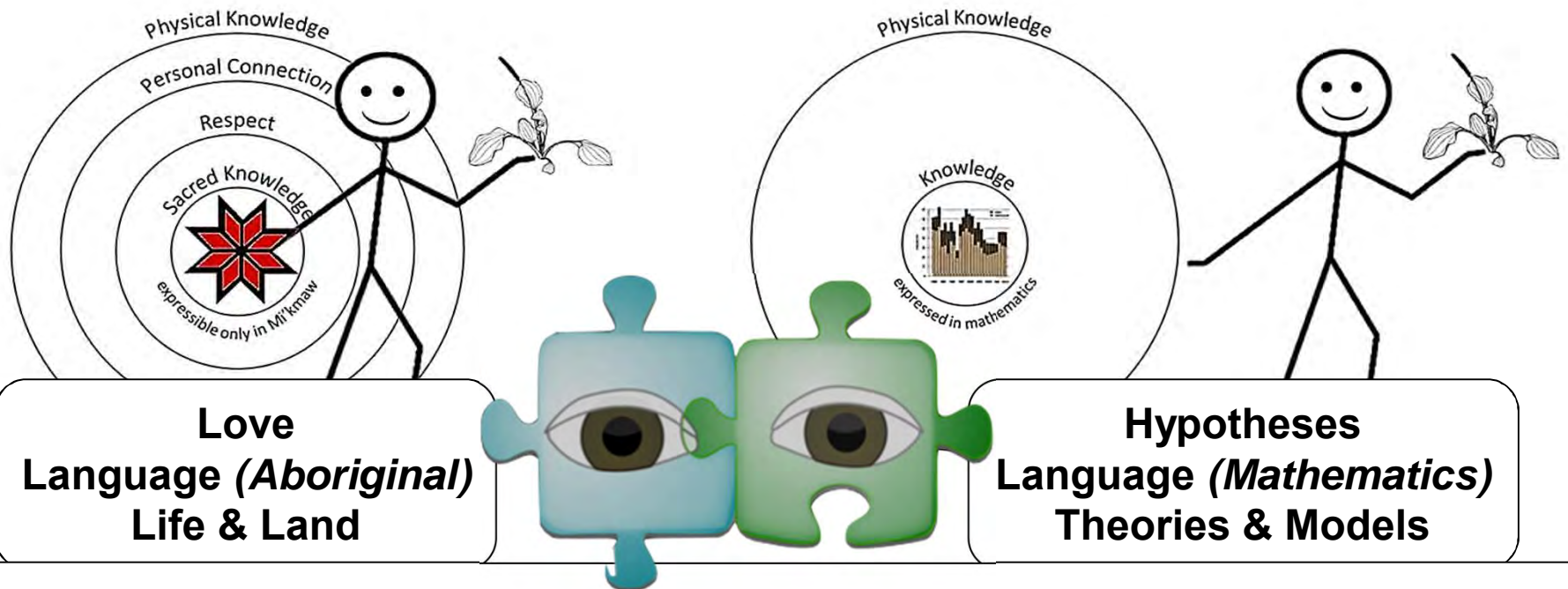
models adapted from Elder Murdena Marshall



to get there ... we need to do this
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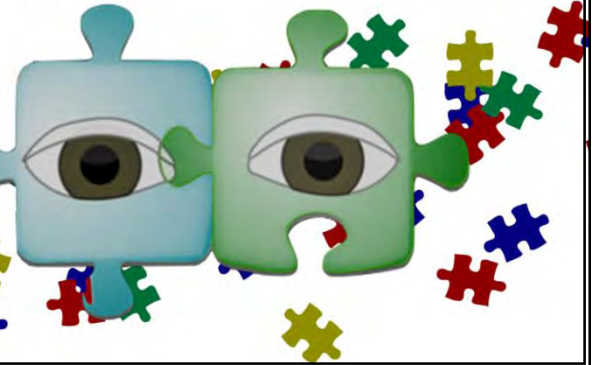
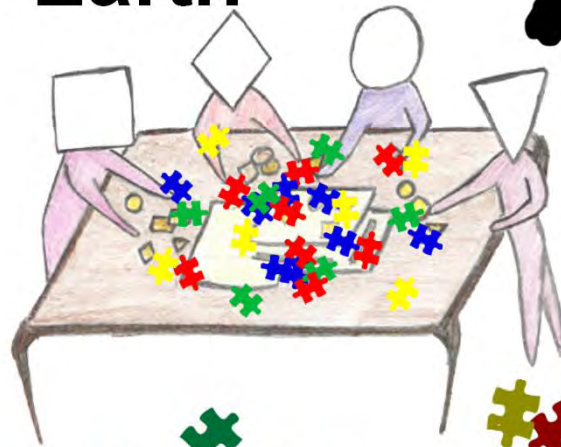
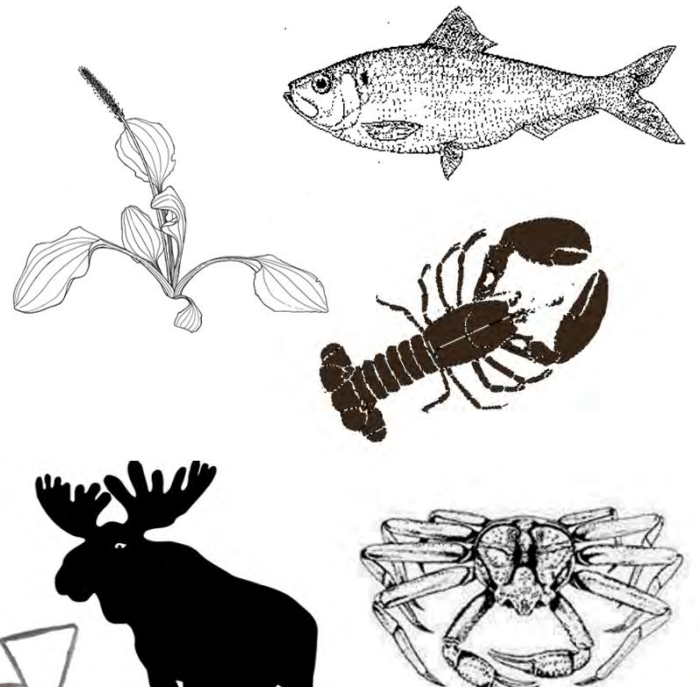
models adapted from Elder Murdena Marshall



The essence of CO-LEARNING is that the SPIRIT OF COLLABORATION has been energized.

THE BIGGEST CHALLENGE

is to bring together
the strengths from both
science and TK so as
NOT to compromise the
ecological integrity of
Mother Earth



words of Elder Albert Marshall

We are entering an era in which what we had once considered to be obsolete is now coming back, and this is our understanding of the natural world as having kinship relationships and interconnectivity. The remembering and relearning will be a total transformation of understanding. We will have to invite the spirit of consciousness back into our daily lives so we are guided as per the way we initially were.



**We need to
share our stories
and understandings.**

words of Elder Albert Marshall

We will need to do a lot of inner reflection.

We have for too long been in a period of disconnect from our natural world and from our traditional ways.

We have lost a lot of the stories that would normally flow as to how we would go about sustaining ourselves.



*artwork by
Gerald Gloade*

Ta'ntelo'lti'k

*how we
are*

MI'KMA'KI

Native Council of Nova Scotia
MiꞖmaq Language Program
Artist: Michael J. Martin

Ta'ntelo'Iti'k



**Our Mi'kmaw culture is
built on long term vision
and our decisions
were made with the next
Seven Generations
in mind.**

(words of Elder Albert Marshall)

Ta'ntelo'Iti'k



**This is what we truly believe
... this is what reinforces
our spirituality:**

**that no one being is greater than the next,
that we are part and parcel of the whole,
we are equal, and that each one of us has a
responsibility to the balance of the system.**

(words of Elder Albert Marshall)

Netukulimk



Humans possess responsibilities.

**ALL OTHER SPECIES
POSSESS RIGHTS.**



(words of Elder Albert Marshall)

Netukulimk

**is living
knowledge
and
adaptive
knowledge**

**RESPECT
REVERENCE
RESPONSIBILITY
RECIPROCITY**

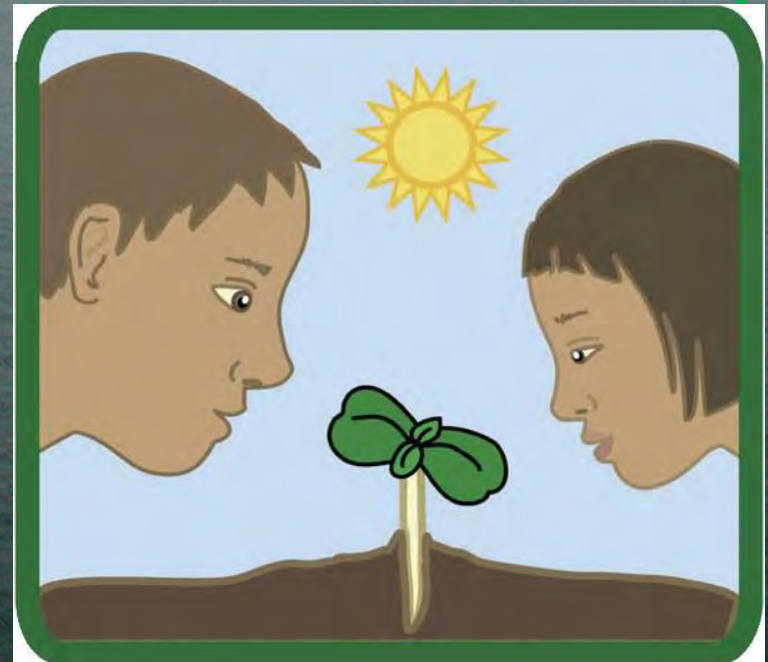
(words of Elder Albert Marshall)

Netukulimk

**“sustaining ourselves”
... yes ... but really is a
much richer concept:
it is wholistic.**

... it takes you into a place where you are very conscious of how the human two-leggeds are interdependent and interconnective with the natural world ... this philosophy / ideology is so ingrained in your subconscious that you are constantly aware of not creating an imbalance.

**RESPECT
REVERENCE
RESPONSIBILITY
RECIPROCITY**



(words of Elder Albert Marshall)

Netukulimk

Co-existence

Inter-dependence

Community Spirit

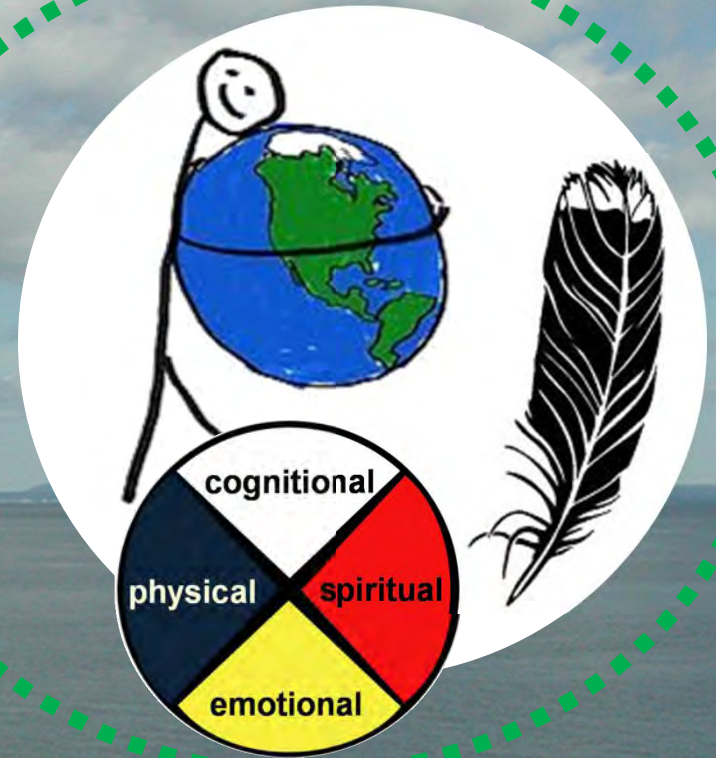
The laws of nature
will need,
in some cases,
to supersede
the man-made laws.



(words of Elder Albert Marshall)

Netukulimk

**We need to use the tools from the man-made laws to assist the laws of Mother Earth ... that is the best we can do ... then we are living out our responsibilities.
(words of Elder Albert Marshall)**



One point consistently missed by Western investigators of TK is the significance of honor and responsibility in Indigenous traditions.

(words of Indigenous scientist and scholar Raymond Pierotti)

Pierotti, R., 2011, pg. 15 & 17 in: Indigenous Knowledge, Ecology, and Evolutionary Biology. Routledge, New York

Netukulimk

**We are all
connected.**

(words of Elder Albert Marshall)

**We live within
interconnectivity.**

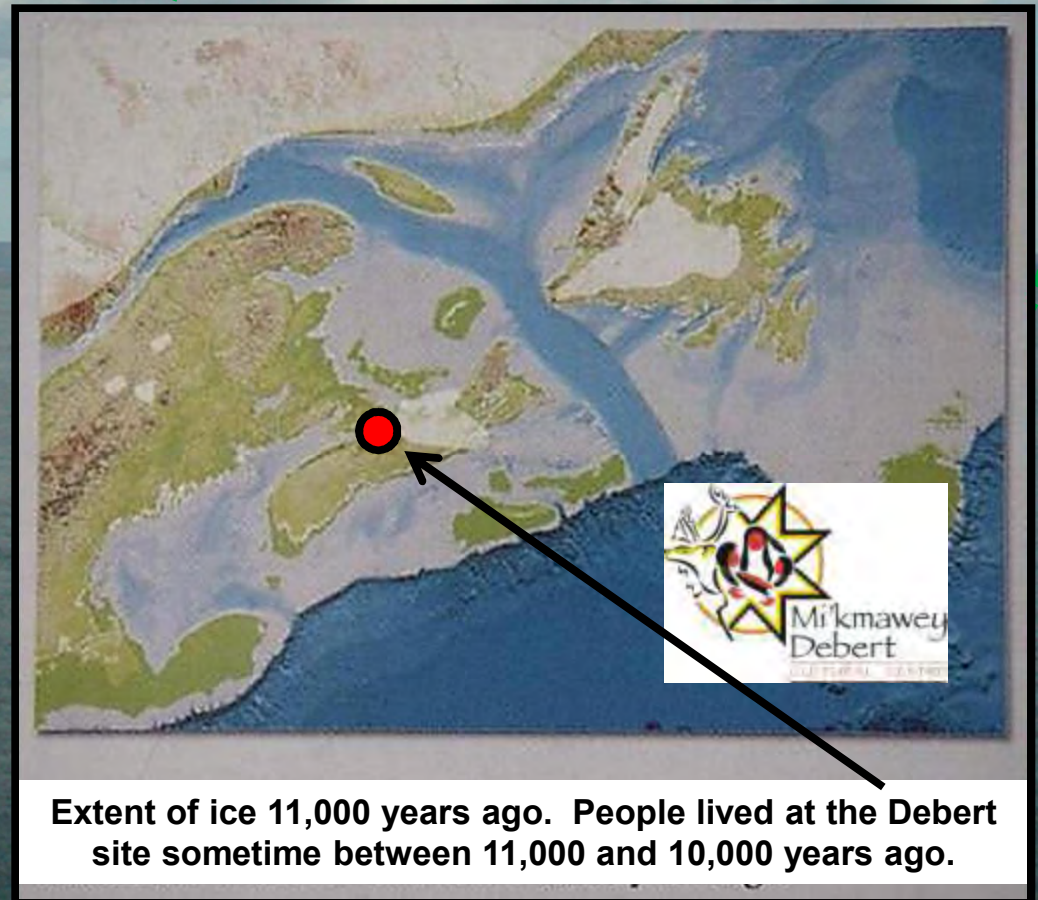
(words of Elder Murdena Marshall)



Netukulimk

**We have
been here
a long time ...
sensitivities to
eco-patterns and
eco-relationships
have developed
over millennia**

**Indigenous knowledge emerges from
careful long-term observations of
natural phenomena.***



Extent of ice 11,000 years ago. People lived at the Debert site sometime between 11,000 and 10,000 years ago.

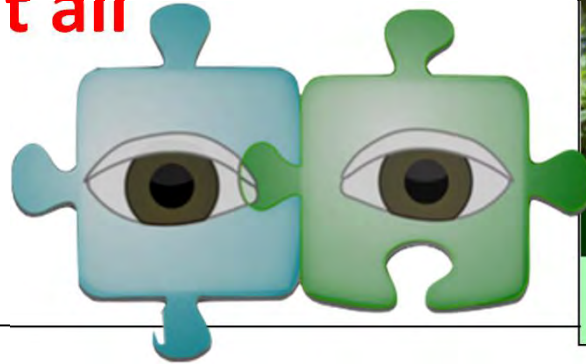
information source: signage on Mi'kmawey Debert Interpretive Trail

* Pierotti, R. 2011, p. 9 in: Indigenous Knowledge, Ecology, and Evolutionary Biology. Routledge, New York

“Etuaptmumk / Two-Eyed Seeing”

Where Indigenous and Western Perspectives Meet

We need to come together for the sake of our children and our communities. “Two-Eyed Seeing / Etuaptmumk” needs to be throughout all our educational systems.



to get there ... we need to do this together, we need to **CO-LEARN**



The Assembly of First Nations

A Clear Path Forward on First Nations Education

In December 2013, Chiefs-in-Assembly re-affirmed First Nations rejection of the Federal Government's October 2013 Proposal on First Nations Education and outlined a clear path forward, including five conditions for success.

How does that resolution compare with today's announcement?

Resolution 21/2013 ~ Outlining a Path Forward:
Conditions for the Success of First Nations Education

December 11, 2013

First Nation control of First Nation education
Commitment to an Act developed with First Nations
set enabling framework and statutory guarantee

February 7, 2014

AFN 2014 document: First Nations Control of First Nations Education re: Harper – Atleo announcement of commitment / agreement at Kainai High School on Blood Reserve, southern Alberta, 7 February 2014

http://www.afn.ca/uploads/files/education/a_clear_path_forward_on_first_nations_education.pdf

**Resolution 21/2013 ~ Outlining a Path Forward:
Conditions for the Success of First Nations Education**

December 11, 2013

1. Respect and recognition of inherent rights and title, Treaty Rights and First Nations control of First Nations education jurisdiction.
2. Statutory guarantee of funding.
3. Funding to support First Nations education systems that are grounded in Indigenous languages and cultures
4. Mechanisms to ensure reciprocal accountability and no unilateral federal oversight or authority.
5. Ongoing meaningful dialogue and co-development of options.

**First Nation control of First Nation education
Commitment to an Act developed with First Nations
set enabling framework and statutory guarantee**

February 7, 2014

Fully respects and confirms First Nation jurisdiction, consistent with Treaties and inherent rights and title. There is also an agreement to joint development of regulations and supportive structures.

New funding will be invested and enshrined in statute for First Nations education, along with a predictable annual escalator to ensure funding will keep pace with the costs of quality First Nations education.

Stable and adequate funding for school operations and recognition of First Nations control will ensure the centrality of culture and language in all First Nations schools. This agreement also provides funding to support the development and implementation of First Nations systems.

This agreement commits to mutual accountability. Recognizing the principle of First Nations control and supports without federally imposed or unilateral oversight.

This agreement ensures that First Nations and the Government will work together to develop and confirm an enabling framework in law for the success of First Nations schools and students. This includes being fully engaged in the co-development of mechanisms and regulations moving forward.

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version: 7 February 2014

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The Assembly of First Nations

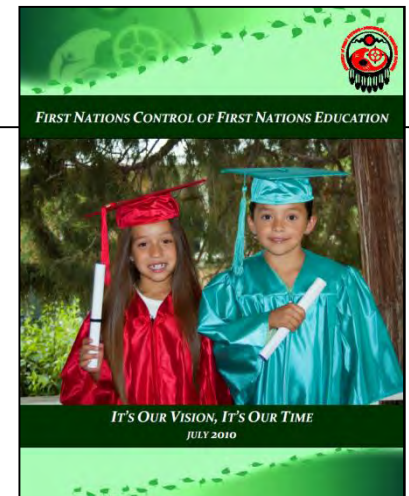
A Clear Path Forward on First Nations Education

What does First Nations Control of First Nations Education mean?

First Nations control means that First Nations are able to exercise their inherent right to education by developing their own policies and laws to provide linguistically and culturally-appropriate education that meets the individual and collective needs of their learners.

First Nations lifelong learning is a process of nurturing First Nations learners in linguistically and culturally-appropriate holistic learning environments that meet the individual and collective needs of First Nations and ensures that all First Nations learners have the opportunity to achieve their personal aspirations within comprehensive lifelong learning systems.”

- *First Nations Control of First Nations Education (2010)*





The Assembly of First Nations

A Clear Path Forward on First Nations Education

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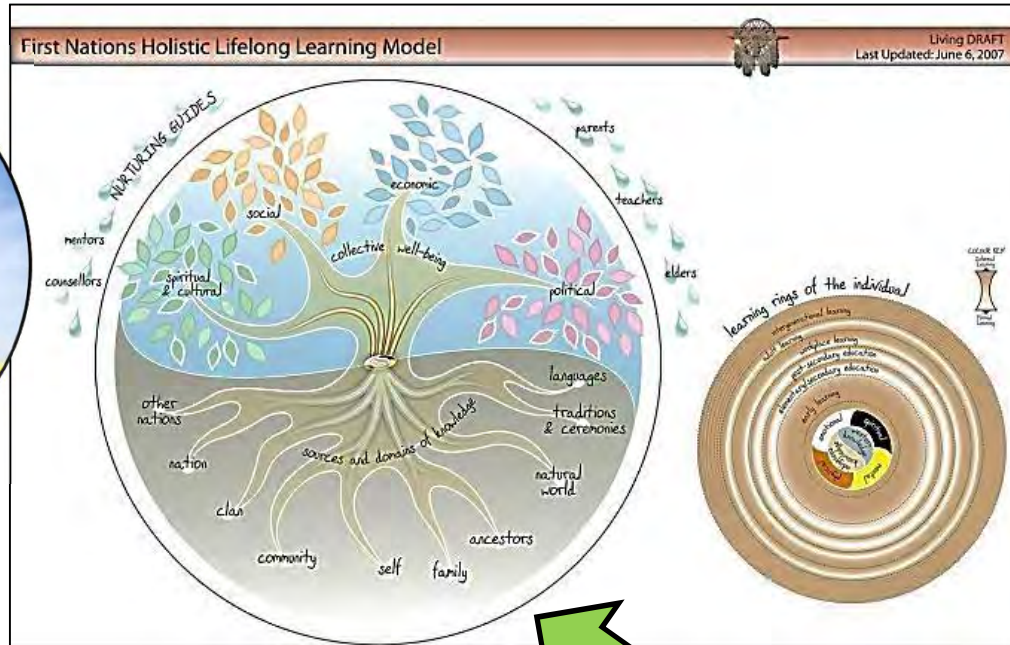
above extracted from
page 1 of AFN backgrounder
http://www.afn.ca/uploads/files/education/backgrounder_first_nations_education_funding.pdf
for 7 February 2014 agreement:
**A Clear Path Forward on
First Nations Education**

http://www.afn.ca/uploads/files/education/3.2010_july_afn_first_nations_control_of_first_nations_education_final_eng.pdf

document



First Nations Holistic Lifelong Learning Model



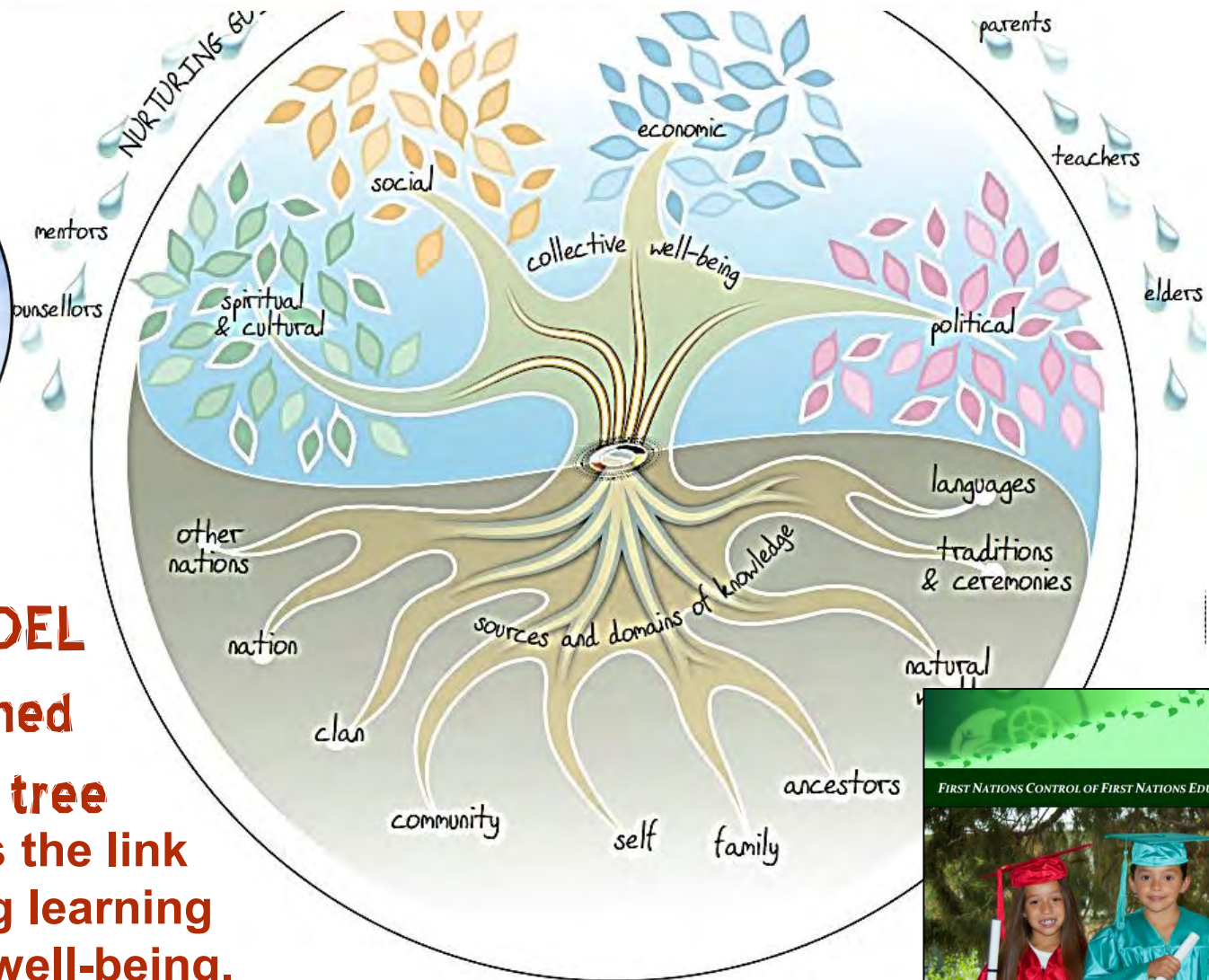
<http://www.ccl-cca.ca/>

highlights

<http://www.afn.ca/uploads/files/education/3.2010julyafnfirstnationscontroloffirstnationseducationfinaleng.pdf>

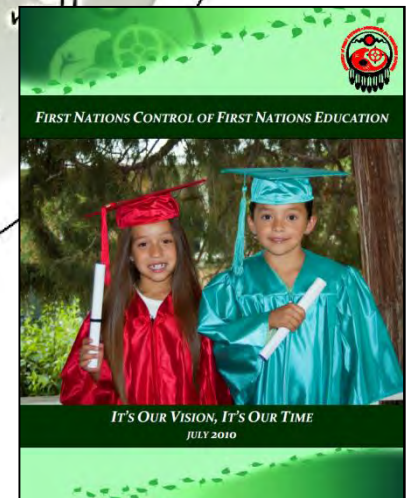


First Nations Holistic Lifelong Learning Model

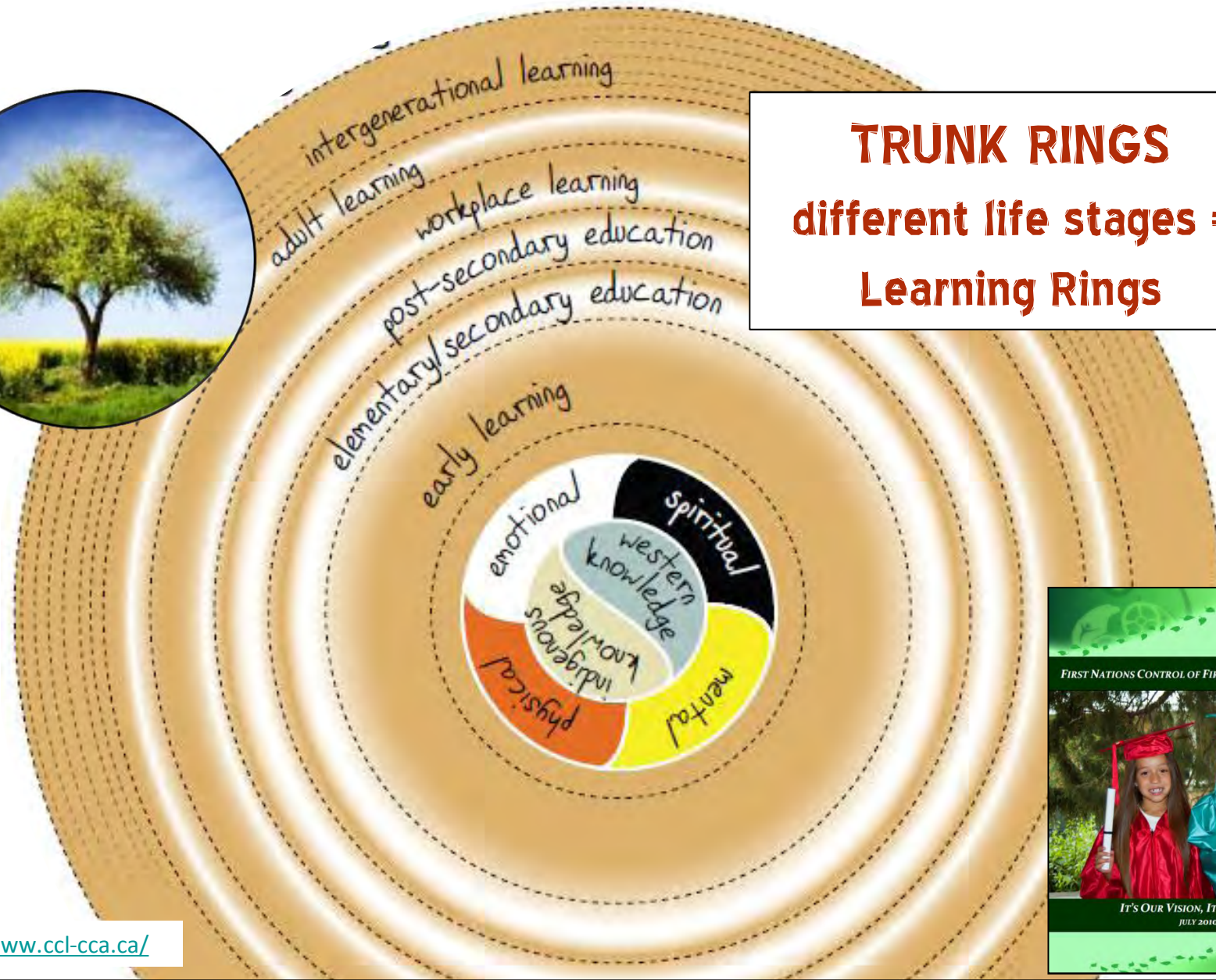


THE MODEL
is patterned
as a living tree
and represents the link
between lifelong learning
and community well-being.

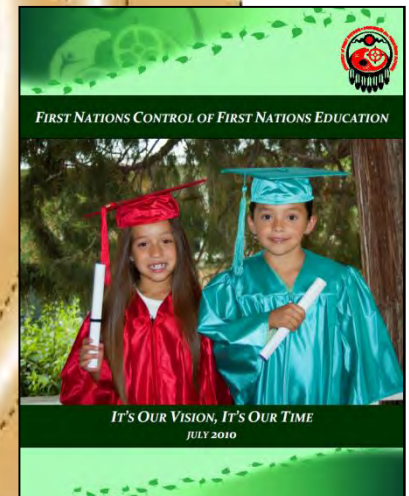
<http://www.ccl-cca.ca/>



First Nations Holistic Lifelong Learning Model



TRUNK RINGS
different life stages =
Learning Rings

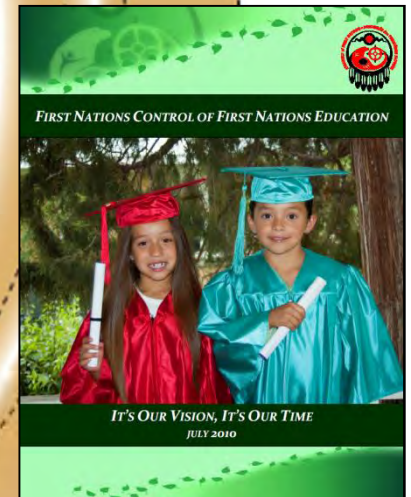
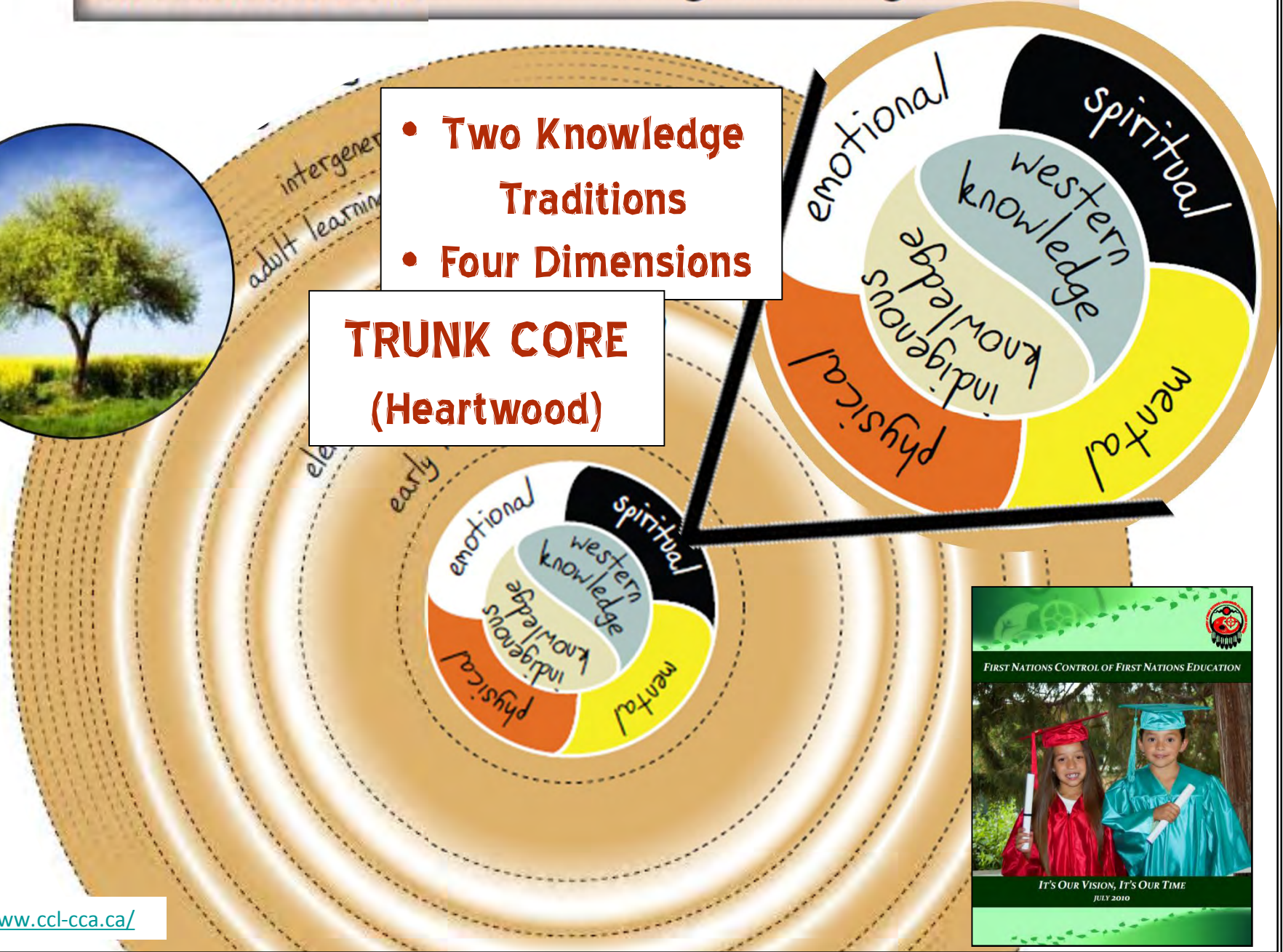


First Nations Holistic Lifelong Learning Model



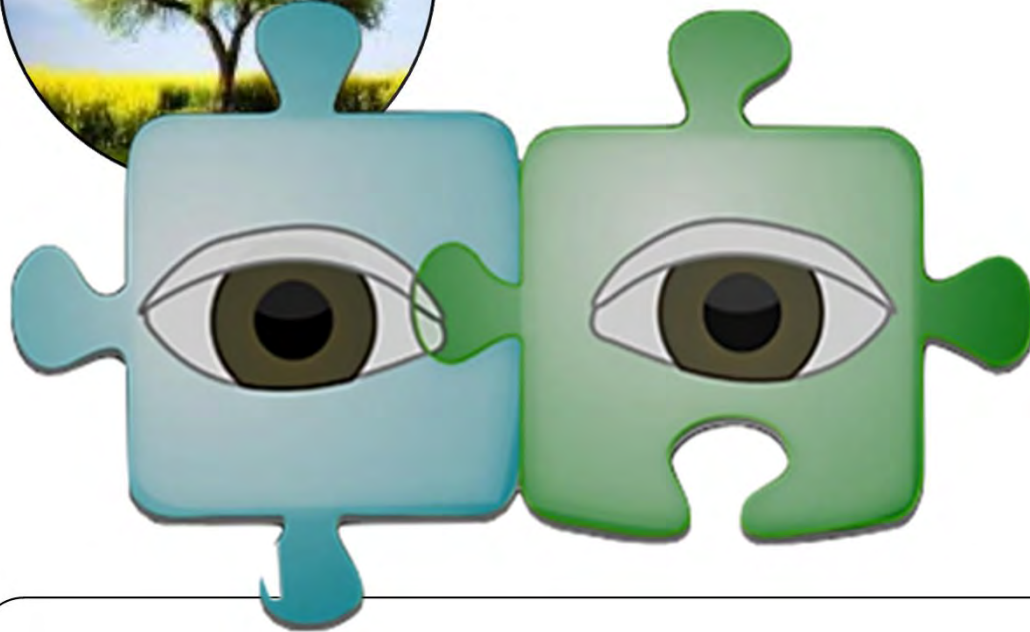
- Two Knowledge Traditions
- Four Dimensions

**TRUNK CORE
(Heartwood)**

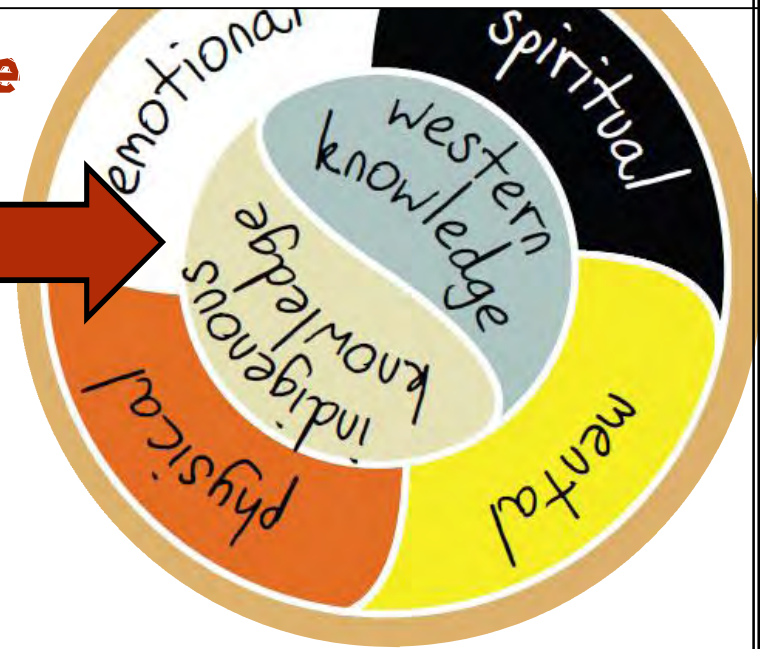


“Etuaptmumk / Two-Eyed Seeing”

Where Indigenous and Western Perspectives Meet



**Two Knowledge
Traditions
together**



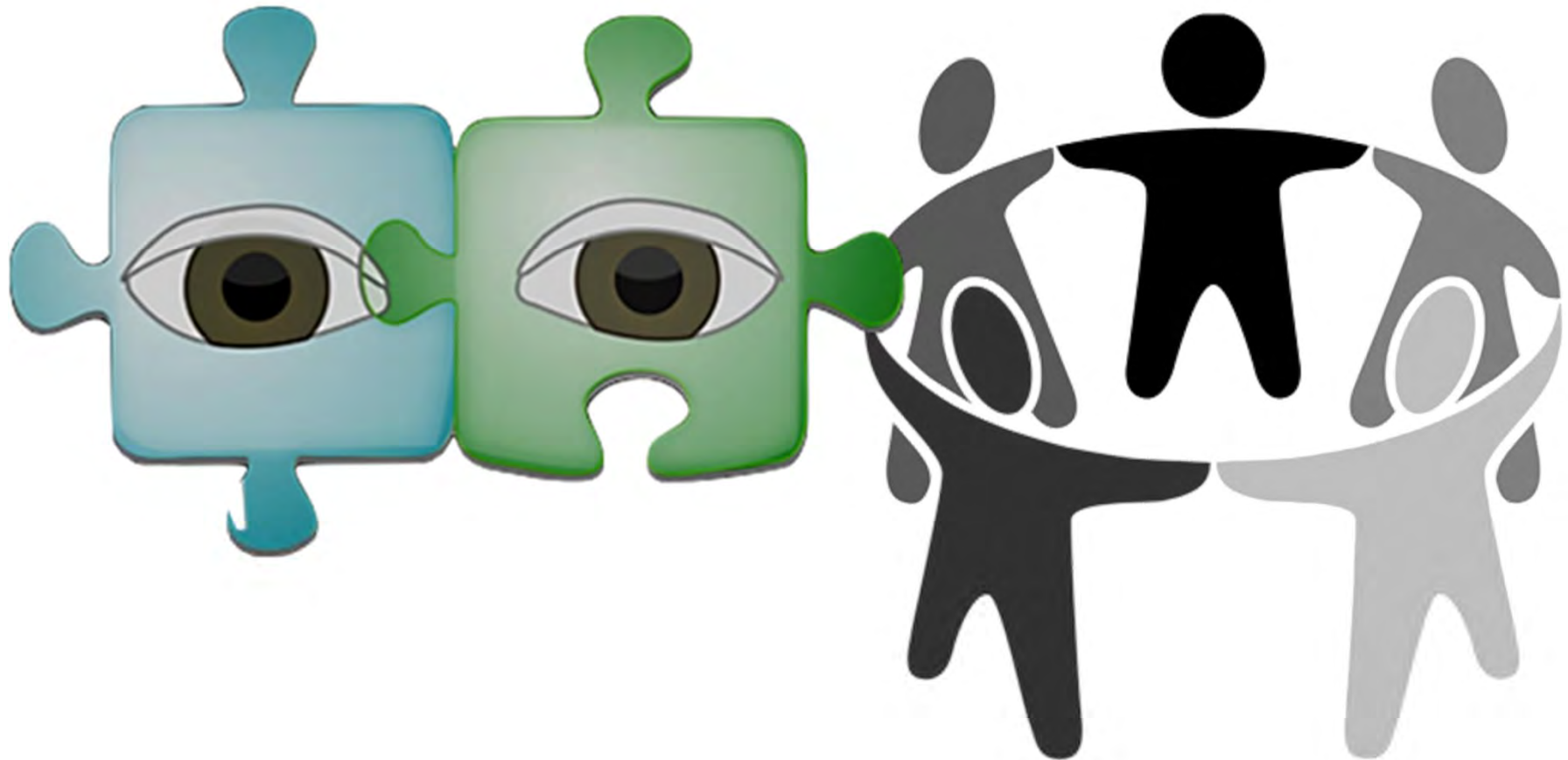
to get there ... we need to do this
together, we need to **CO-LEARN**



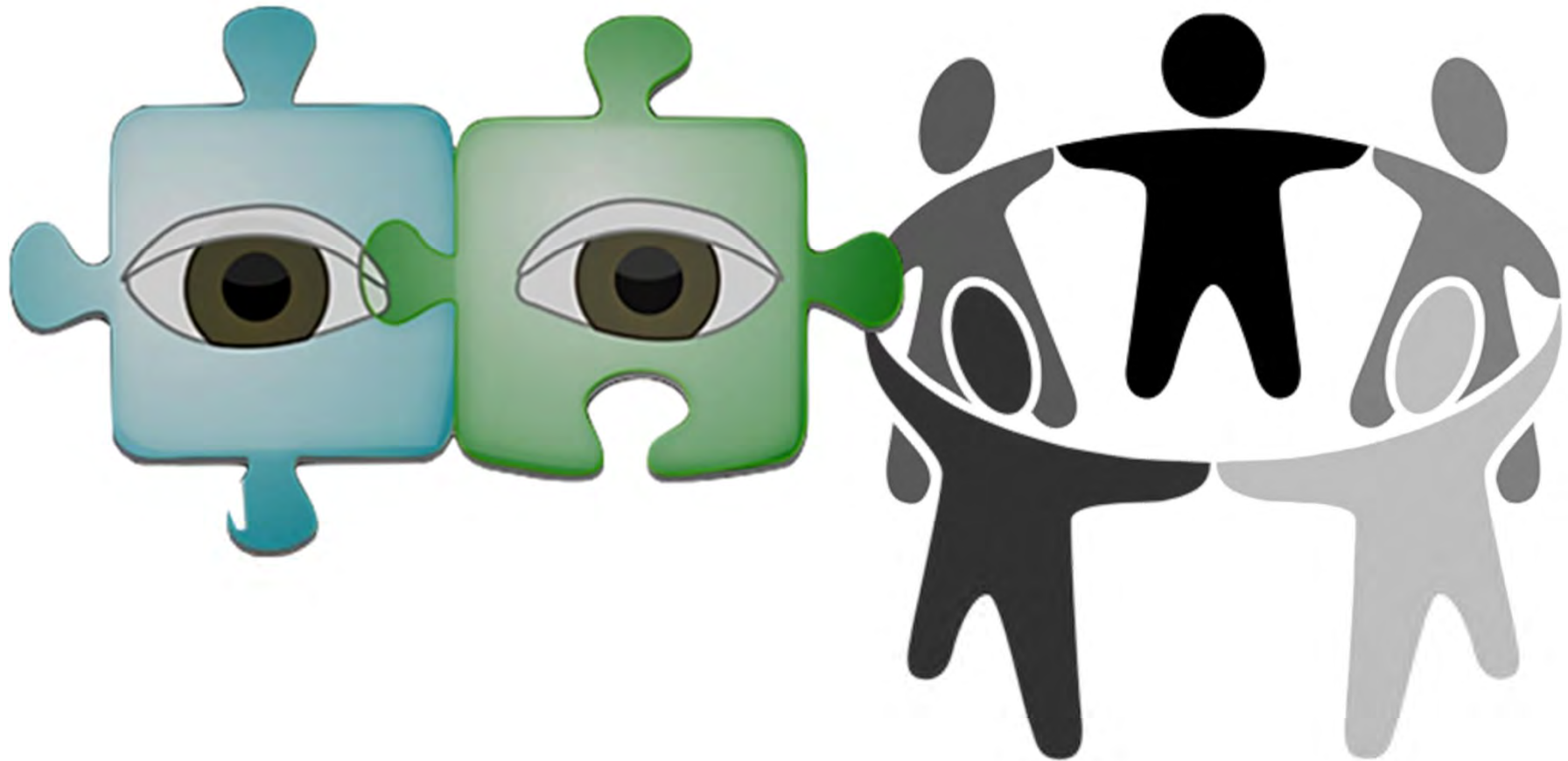
The essence of **CO-LEARNING** is that the
SPIRIT OF COLLABORATION

has been energized for:

“We, Together”



Wela'lioq
Thank you

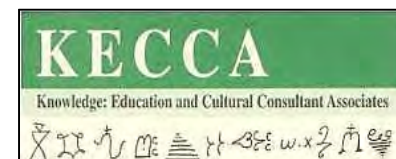




Albert Marshall, Elder, LLD
Murdena Marshall, Elder, LLD

Eskasoni FN

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