

# MAWQATMUTI'KW



# OUR CONNECTION

**MEN HAVE FORGOTTEN THIS TRUTH**, said the fox. "But you must not forget it. You become responsible, forever, for what you have tamed."

Antoine de Saint-Exupéry's (1900-1944); French Pilot, Writer and Author of the famous novella 'The Little Prince'.

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Photo by Jeffery Stevens

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# GUEST WRITER

## Passing On KNOWLEDGE by NANCY WHYNOT

It is vital that we pass our knowledge onto our children. Knowledge is a powerful tool, and it can change the future, it can change the earth.

The Mi'kmaq people are the stewards of Mother Earth. The knowledge we possess will make the difference not only to our existence, our children's existence, but to all of the Aboriginal peoples on Mother Earth.

The Mi'kmaq people have walked this Earth for more than 10,000 years, passing our knowledge to our children. Now, the time has come to document our inherited knowing. Without traditional knowledge, we will lose who

we are, our medicines, our survival, and Mother Earth will fail.

There are so many disruptions to our children's lives that they forget to remember the Mi'kmaq way, and we forget to remind them.

- The way of our culture – the respect for each other, our food, and environment.
- The way of our medicines – knowing what plants to harvest for each ailment, and what time of the season to gather them.
- How we learn by observing the creatures that live in the ground, feel, smell and taste the soil to know what will

grow in a given place.

- How we interpret signs of when there is a change coming – changes in behaviour of birds and animals, what they are doing differently, what they are harvesting, and where they are building their homes.
- How we know that everything is connected, and that the dying of a species reflects on the chain of life and how that chain affects all of us. When a species is out of control, it deprives other species of food, habitat and life.

The importance of teaching our children goes beyond the



*Nancy Whynot is an active and productive member of the Native Council of Nova Scotia for the past 25 years and has served both as the Bridgewater Zone 5 Board of Director and Zone President. In her effort to build cultural bridges, Nancy finds herself going into schools to talk about and share Aboriginal culture and is currently working with the Nova Scotia Department of Health and the NCNS Child Health Initiative Program to further that effort. The response from all the children that attend her sessions is good. Nancy was instrumental in creating a Mi'kmaq space at the DesBrisay Museum in Bridgewater, Nova Scotia, which tells the story of the Mi'kmaq in Nova Scotia. Over the past couple of years, Nancy has taken up another challenge; writing children's books peppered with the Mi'kmaq language. She teaches the values of sharing, caring, love and respect through stories about endangered species. "Surviving Three Inches From the Ground," the first book, is about the Blanding's Turtle, why it is endangered and what we can do to help. Nancy says that the stories are another way for her to pass cultural knowledge to our children. Most recently, Nancy has become a member of the Story Tellers of Canada program that allows her the opportunity to travel throughout Nova Scotia telling the plight of some of the animals that feature in her books. Residing in LaHave, Nova Scotia and inspired by her grandchildren Nancy is writing a fourth book.*

physical – it touches on the inner survival of a nation. One can now see the disconnect that our people have to our culture in many ways. Suicide is very high among our children because they don't understand their feelings, or where they fit in modern society. Sickness, such as diabetes, is shortening our children's lives because of the way we consume processed foods. We do not understand the real needs of our own bodies.

Our bodies need not only the physical healing, but spiritual healing.

- How to cleanse our bodies – with the smoke from sweet grass, and how to take part in the sweat lodge.
- How to find peace in our minds – with the help and knowledge from our Elders.
- How to find the understanding of who we

are – from the teachings and stories from our Elders, and sisters and brothers.

The Mi'kmaq people have a connection with Mother Earth that only Aboriginal people understand or feel. Without this knowing, we lose, our children lose

and our Mother Earth loses.

Remember, this is our history. You don't throw history away, you learn from it and progress through it as a people, so that we do not fail, our children do not fail, and we continue as a people, as a nation.





*Excerpt from Kespiatuksitew Wsitqamuey*

Martins are from the weasel family. They have a slender body, small, sharp pointed head, rounded ears, and a bushy tail. Martin fur is dark with light orangish patches under the belly and throat. Male Martins are 80 centimeters long and female Martins are slightly smaller. Martin claws look like cat claws, and they can move them in and out of their paw. A Martin is fast, an excellent swimmer, fearless, very curious, and is out at night.

Martins live in big, old

forests, where their food – mice, chipmunks, rabbits, shrews, insects, reptiles, fruits, and berries – are plentiful. Martins like resting and hunting in areas where there are rotten logs, stumps, and burrows.

The largest threats to Martins

are trapping, cutting forests, and spraying pesticides. The small numbers of Martins make it difficult for the species to increase their population.

Governments that spray pesticides, trappers, and foresters should learn to respect the forest homes of the Martin.



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# EDUCATION

## ENVIRONMENT & HEALTH

Sheila Cole Interview  
BY Joshua McNeely

*I sat down with Sheila Cole a long time advocate and educator about environment and health to try to demystify the seemingly complex interlinkages between chemicals, environment, health, and the personal choices we make every day.*

*Sheila, I know environment and health is a massive subject, but can you give us a bit of a backdrop of what you mean by the term “environment and health” and how does that relate to all the other “environmental issues” we hear about every day?*

We all know we need to change the way we are living in order to benefit the overall environment and Mother Earth as it were. I have been saying for many years now that health is the real driver for environmental change. It's wonderful the way you can make a great contribution to the health of the Earth by the way you choose to live your life. Anything that you do to benefit your health will in turn benefit the environment. For example, if you are choosing healthier foods prepared by yourself rather than packaged and you are using less toxic products, that means that these choices are going to

have less of a footprint on the planet. Gradually more and more people will also do this and we will be able to return the Earth to balance. Similarly, anything you do to protect the environment, whether it involves species at risk, reclaiming the health of a river, or the way you deal with waste in your community, will all benefit human health and the health of all living species.

I think that the greatest thing we are challenged to learn at this point in human history is the interconnectedness of all things. That is something that Aboriginal Peoples are still in touch with. This is one of the



things that I have found so inspiring about working with Aboriginal Peoples in my life and through the environmental movement. I am always drawn to their teachings. Whenever I am at large environmental meetings and Aboriginal Peoples are there, be it from Canada or other countries in the world, I gravitate toward them. For years, I wondered why I enjoyed spending time with them so much and why I was so moved by the simple, yet deep, conversations that would often transpire. After a couple of decades, I finally figured out that what it was is that the Aboriginal Peoples were still connected with the spirit of the Earth and all living things. From that point of view you are really in the lead and you have so much to offer the world, because getting back in touch with the spirit of all things and realizing that

*Sheila Cole, environment and health educator, is a leading voice in Canada and abroad on the subject of environment and health. She is an award-winning environmentalist, having the distinction of being the first recipient of an award created in her name: the Cole Award for Excellence in Environment and Health.*

*Sheila has worked on the subject of environment and health for a period spanning four decades and is considered a pioneer in the field. In 1991, she was already teaching a course on environment and health at Dalhousie University's Henson College, long before people really understood the connection. Even physicians who were struggling with Environmental Sensitivities came to her course to learn how to take charge of their recovery when allopathic medicine specialists could not adequately address all of their health concerns. Her influence, skill, and strength as an educator is always a cornerstone of her work.*

*Sheila is very active within the Health, Toxics, and Atmosphere and Energy Caucuses of the Canadian Environmental Network. She is also Advisor to the Board of Directors of the Nova Scotia Environmental Network and long-standing Board member of the Environmental Health Association of Nova Scotia. She is very committed to working on policy issues as they pertain to environment and health. Sheila has lectured broadly – as far afield as the Philippines and Hawaii – and has presented twice to the United Nations – HABITAT World Urban Forum, in China in 2008 and Brazil in 2010.*

*She has played a key role in making Halifax one of the leading jurisdictions in the world in terms of awareness and action on environment and health.*

everything is connected is the way we are going to find our way out of the destructive lifestyles we are living at the moment.

*So if I understand you correctly, it is because of the interconnectedness of all things, that each action or choice we make has an impact and that is a two-way street? Can you expand on what you mean by that?*

Absolutely. Let's look at the way we grow our food for instance. Ideally, if food is grown organically, without using pesticides, herbicides,

fungicides and synthetic chemical fertilizers, the purer and healthier food will be. And what about the way we use water? When industrial effluent runs into our rivers, where does that end up? It ends up in the fish that we eat, but it also ends up in all the organisms that live in the river, right down to various algae and so on. The same thing happens in lakes and oceans. Whether it's a trout that we are eating or it's a tuna, there may be heavy metals and various bits of chemicals in the flesh. Similarly, if we choose to eat food out of plastic containers

or use a lot of plastics to store food, some of the chemical constituents like Bisphenol A (BPA) migrate into the food. That is why Bisphenol A has been banned from plastic baby bottles.

Industrial pollution always presents big health challenges. If there is some kind of industrial disaster, or even in the normal operation of industrial facilities, the emissions that come out of the stacks affect people who live nearby. Those living closest to that facility will end up breathing in some of the particulates and various chemical constituents that are in the air. Similarly, air moves great distances, so you can

have certain emissions that are generated in one place, moving with the air currents and ending up somewhere else. We are beginning to realize that water moves all over the world and air circulates globally as well. All systems are interconnected.

Keeping our forests intact and not engaging in clear-cutting, replanting, and chemicalized management is also vital to our health. A replanted forest is really a tree farm, not a natural forest. The soil in that area will be affected, as will the water. Industrial practices inevitably impact the land, the water, the air, and all living creatures.

*We see degradation of environments all around us, such as the loss of land and pollution. Is this degradation impacting us?*

Human health certainly is impacted. We also have species at risk and lists of endangered species. If we are not careful, human beings could also become part of that list. The industrialization that has occurred in the western world, particularly since the Second World War, has really started to impact health, because we are being exposed to degradation at faster and faster rates than have ever happened before. How are the dramatic changes affecting human health? We know that we are having spiking rates of cancers and higher rates of asthma among children. Many children also experience behavioural problems, learning disabilities, autism, and many allergies. These all relate to what we are exposed to in our environment. And what is our environment? Our environment is where we live, it is what we eat, what we drink, what we breath, what we touch. We have to look at the totality of exposure.

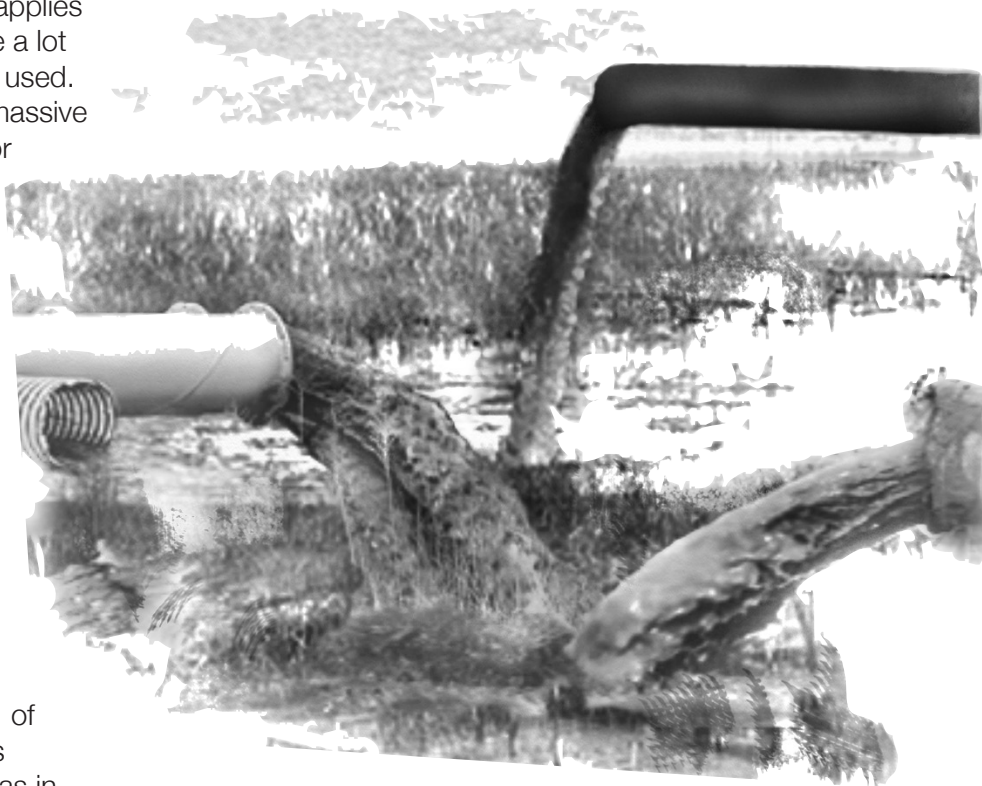


Let's look at chemical constituents in food. We know that there are a lot of additives in food, and dyes of various sorts, and flavour enhancers. The food is usually grown with pesticides and herbicides. Very often steroids are added to enhance and speed the development of animals. Antibiotics are added. This applies to chicken and livestock, and it also applies to aquaculture, where a lot of antibiotics are also used. Anywhere you have massive numbers of animals or fish grown in one area where there is crowding, there is more disease created. So, when we eat our food, we are taking these things in. When we drink water, it may be coming from an area where there is industrial effluent or agricultural run-off. There may be small amounts of chemical constituents in that water. Whereas in the past we may have been more worried about bacterial levels or naturally occurring things, like arsenic, these days there are a lot more chemical contaminants to consider.

Let's talk about the air that we breathe. Many people live close to industrial facilities or

are on the road commuting a lot or living in cities, where there can be high levels of smog. In all these cases, they are breathing in various levels of these chemical contaminants. In terms of what we touch, any kind of body care lotions and potions that we use, shampoo and soaps that we put on our body, usually have synthetic

we are naturally accumulating a load of exposures. This is what scientists call the "total load concept". If you think in terms of the build-up of that load, it becomes clear that it contributes to many of the disorders that we develop, from things like asthma and allergies all the way up the line to deadly cancers.



chemical constituents in them. Those are absorbed by the skin and where do they end up? They end up in our bloodstream, and from there get deposited in our cells and organs and become part of us. When you start thinking in those terms, you realize that

*So, you are saying that many of our health issues may not be caused by one thing? That instead, we are accumulating a total load from many different sources, which eventually all add up to one big effect?*

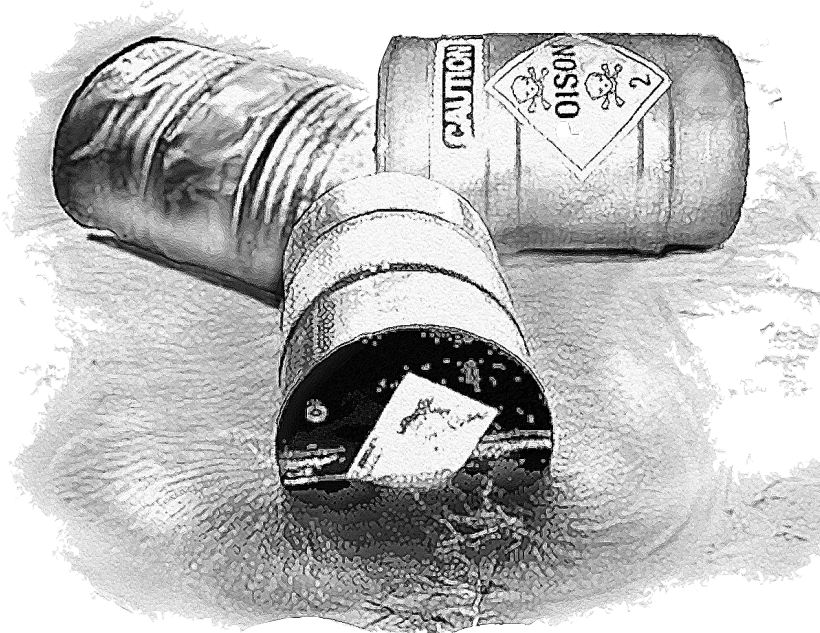
Yes, and that gets back to the interconnectedness

of all things. We have so many exposures in a single day, literally thousands of exposures, and the immune system is not geared over time to be able to deal with all of those. You can reach a certain point where you're overexposed and perhaps very tired, and your nutritional content might be down for whatever reason. At that point, if a strong bacteria or virus comes along, you may be that much more susceptible to getting it, because your immune system has been so busy fighting off so many foreign particles. You may have spent much of your life being very strong and healthy and then suddenly become ill and wonder why this happened. Disease cannot always be understood by looking for one cause. Really, there may be many

causes. The environment is affected in similar ways. Whole ecosystems are being affected and each ecosystem relates to another and another. Everything is interrelated – that is the web of life. And we are part of the web of life. We are one little part of the web of life. Thinking that we are separate has caused us a great deal of difficulty. We are not separate.

*Wow, when you begin to look at our world through that lens, environment and health certainly is a very large subject. I feel as though it would take me a life-time of intense study to begin to scratch the surface of all the many interactions which affect my health and that of the surrounding natural world. Can I do things now, without understanding every little detail?*

Yes, when you look at the whole situation, it seems to be so overwhelming, but I would really like for people to know and understand that many things can be done in your daily routine to make better choices in your life-style, which will benefit your health and in turn will benefit the natural world. For instance, let's take your home environment. You have control in your home environment. The first thing you should do is look at the products you are using in your home. Look under your kitchen sink. What kind of products are you using? Take a look at the most toxic of cleaners that you might be using and think to yourself, is there a better choice out there? When you start looking, you will find that there most definitely are better choices. There are cleaning products that are fragrance free and less toxic. You can even find some locally made options at health food stores and at the health food section of the supermarket. Proceeding from the kitchen to the laundry room, take a look at the products and apply the same thought process. If you are wearing clothes, like cottons and wool, that have less synthetic content, you won't need to use highly fragranced dryer sheets to prevent static cling. You really might want to think about the need to have strong fragrances in your



clothes. You want your clothes to be clean, but do they have to smell of fragrance? Really, all you need is a simple detergent and if possible, hang the clothes out on the line. Don't be opting for heavily scented products, because those have a lot of additional synthetic aroma chemicals, that the body would prefer not to be challenged with. In the bathroom, again go for fragrance free and less toxic products.

You might say that these are going to cost me more money if I have to shop in the health food section or if I have to go to the health food store. Well, compare them dollar for dollar. Very often they are not more expensive than standard brands. Also you don't need to have fifty different products around your house for cleaning and personal body care. You are just building up the load of things that your body is being exposed to. You will probably end up not spending more money, because you can reduce the number of products that you are using. In this way you are doing your body a favour and maybe looking at reduced health costs in the future, because you are going to make it easier for your body to be strong. Also, as you are choosing healthier products, you are sending a strong message to industry that you would like to have

purier, cleaner products that are not toxic to yourself or to the environment. So, you're voting with your dollar. This is one important way that change happens. We change our behaviours and it affects the world around us.

The air that we breath in our homes is equally if not more important than the air we breathe elsewhere, because especially as Canadians, we spend up to 90% of our time indoors. We want our air to be as neutral and as pure and clean as possible. It's important to ask ourselves, "do we want our air to be infused with air-fresheners that are going to add to our total load" or do we want to have a house that smells neutral and natural because it's clean. If there is a problem with odour from pets or a musty odour, then let's look for the source of the problem and clean that up. If there's a mould problem, then let's not mask it by putting a fragrance over it. Let's deal with the more serious root cause of the problem.

*Thank you Sheila for your time. Environment and health is a very large subject and a very important one, but I feel it is one that we can begin to understand and tackle with our personal choices. I think that if we all follow your suggestions and example, we can begin to see some meaningful change, at least in our own lives, and*

*maybe take a critical look at more global environmental challenges.*

Well it is a very large subject, but the encouraging thing is that there is so much potential for change when every individual finds ways to tread lightly on the Earth. It is really necessary at this point in time, for all individuals to be involved, no matter who they are, no matter what kind of work they do, no matter how much authority they might have, everybody needs to be on-board, learning how to make new life-style choices. The individual choices that we make every day add up, bit by bit, to help restore balance in our lives and in the natural world, and that's where we need to be going at this time in our history. The task of restoring balance is achievable when we work together and take our personal responsibilities in stride.

***Did you like this article? Are you more interested in other environment and health issues? Do you have suggestions or questions about any of the topics featured in Mawqatmuti'kw? You can drop us a line by e-mail at [contact@ikanawtiket.ca](mailto:contact@ikanawtiket.ca) or by post at 172 Truro Heights Road, Truro Heights, NS B6L 1X1, or give us a call at (902) 895-2982.***



## ABORIGINAL CONSULTATION

BY Kevin Christmas

The 'cranky neighbor syndrome' is the biggest impediment to meaningful consultation. Its causes are very hard to pin down. They range from the territorial, to the perception of things, then proceed onwards to limited engagement, ultimately resulting in formal understandings. This, even without one word being spoken between the two.

Engagement is not the same as commitment; and an understanding is not necessarily mutual. In the view of the original people of the land, this does not pass the test of credulity. Just because it is difficult to achieve a level of

dialogue that is honest, does not remove the obligation to be patient.

**A cranky neighbor is not necessarily a reason to become complacent about the things that are important.**

Just deciding exactly what is important seems difficult enough. The I'nu approach this difficulty with teachings that have been with us for close to two thousand years. If something precious has been in your family for two thousand years and never changes then maybe you should pay attention to it. It will no doubt outlast you, and last forever. If it comes from forever then

it can be said to be going to forever as well. The teaching is very simple and comes directly from our Creator.

It came at a time, like today, when the earth is under severe strain and the environment is being devastated. At that time, there was an unremitting drought of four years and the end of the I'nu people, was at hand. An annihilation of monumental proportions according to stories that remain of that time in our shared history. All the fish were gone from the shoreline, the animals were going blind and starving, the habitat was constantly burning from wildfires over miles and



*Kevin Christmas, Treaty L'nu, Membertou, Unamagi: Mr. Christmas is a special advisor to the Membertou Band Council and Chief. He has extensive experience in treaty 'application ethics' at the community level and the 'rights and entitlement' treaty doctrines, in particular respecting natural resources and benefits. He is currently involved in membership and land issues related to governance in Membertou. Kevin is a key instrumental force for all L'nu in Atlantic Canada and has throughout the years advanced the importance of working with and for the community.*



...miles of our lands. Even the birds were no longer around. Needless to say, my people were ending their time on earth forever. They believed this to be worldwide and Creator was betraying all original people. They gathered for one last time to remember, mourn and perish together. And they were angry with their God.

The environmental crisis we witness today is hard to understand until all your friends are gone and only some of your family survives to pray. Nothing else is possible to be done. There is nothing that we know for certainty about the crisis, except that confusion doesn't help fix the problem. It's hard to imagine everything you know becoming useless. We can't imagine for instance the difficulty of no longer having electricity. It would be akin to the devastation of a prolonged drought. We would have to learn how to turn a toaster into something useful; or would it even matter, given that all your food was now only available naturally, from the wild. Cranky neighbors would be the least of your worries, because they will come with guns and take your means or your life violently.

On the shoreline my people gathered to expire. Then one last night, a bear came in a vision, a dream, to the grandmother of the

nation and told her that Creator loves the l'nu and would never allow them to be annihilated from the earth. But "He has heard their prayers and what was said and what was in their hearts, and you need a new teaching". Now, at a time of abandoning hope, you will conclude all that you know if it means another day alive. All that was known had no value at that moment. Creator knew this and never denied that this teaching was any thing more than a spiritual tune-up. First we were taught, then we were saved.

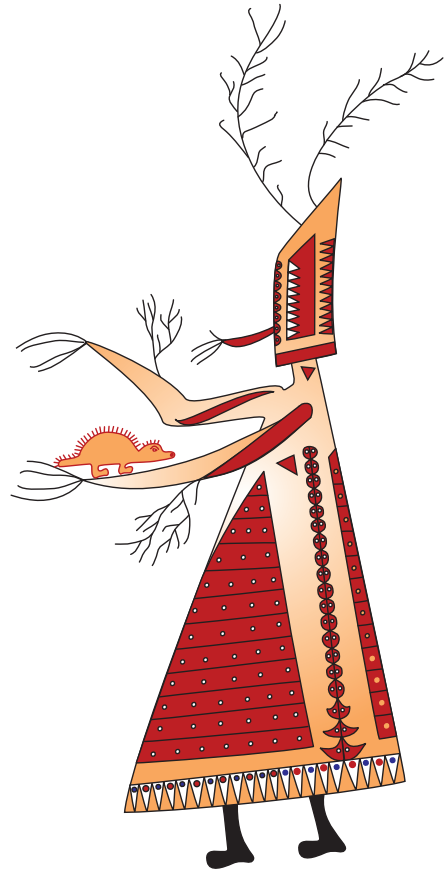
The bear said "*all true humans are given three spirits and they all have a name and purpose. The first is called 'safe journey'- life is a sacred journey on earth and Creator wants you to know that wherever you are in whatever circumstances you find yourself in, that you may use this Spirit to speak directly to Creator. He promises safety and protection against fear and hopelessness. The second is called 'wise counsel'- In the future you will be required to live in something called a community and it will be very important that peace abounds in the community. The only way to peace is to use the Spirit whenever you are gathering to provide aid and assistance to someone, that you use this Spirit to seek the best advice before you decide to act. This is a way of accomplishing peace. The third is called 'full provision'- Creator assures and promises that everything you will ever need has already been made available to in your territory. When you seek provision call on this Spirit to guide and help you. Be ever grateful for all that has been provided to you. Believe this and the rain will come.*" They did and it rained. Life returned to all things important to us.

It took us fourteen generations to get this teaching right before the settler showed up on our shores. Interestingly, one year after our revival, the bear returned. He told the people that Creator is true to His word and they must know that a people are coming in the future who will need help and in helping them we will in seven generations, lose everything we consider important once again. We will face the same conditions as the drought and everything we know will be unable to save us. He said the symbol for the teaching is three crosses, and when the new people arrive we will know it because they will have one cross. This is the one of pilgrimage, of journey. But they will not know how to live in peace with one another and will not know how to live and prosper on this land. They must be taught to live in peace and to prosper without fear.

To safeguard the important ways of life and living that we have learned over eons, our people were given a set of instructions of what needed to be done to take these important things and make ceremony for remembrance and teaching. This was necessary so our ways could be safely taken to a place of protection and sheltered from the onslaught that was to come in just seven generations. Without belaboring the point, the teachings of the Seven Fires and the Medewiwin Society are rooted here and come from a grand exodus of biblical proportions into the heart of Turtle Island.

We were known throughout as the Cross-People, and the symbols were everywhere. Two sacred bundles were prepared as instructions; one as a treasure chest of beliefs and practices (our true way), the other was for those who remained and would encounter the settler. These instructions focus on the missing measure of peaceful coexistence and provisional understanding. By the 1400s the old story was myth, until the "Cross" appeared. This is why our people celebrated the fulfillment of prophecy when the settlers arrived.

Our people were ready, able and willing to adapt as best they could to changing conditions



*Connect with nature...  
listen, watch and walk with  
different life forms.*

that were to come. They knew that the decades and centuries from arrival to regeneration would be a daily march to annihilation. They gave everything they had because they believed that Creator could not lie about the promise of all things again being available after our sacrifice of everything for the birth of a new humanity on our lands.

The time of regeneration and restoration as prophesied to our people is now. This is the twenty-first generation from the teaching and seven generations from the arrival. The Anishanabec, the descendants of the exodus

have become the central focus of traditionalism and protecting sacred ways. We were never worried about losing what we refused to let go, because we knew we would have it all back.

The Creator intervened to protect us when we were without hope, like many of us are today. Only someone who knows the future can plan for it and make sure that the things that are important are kept sacred. We celebrate the prophecy being fulfilled before our very eyes. No person can change what will occur, but be assured that all will be fulfilled. This we were told by the most powerful being anywhere. Our

*Learn about...different life forms, our living earth and how we can help.*



friend, truth loves us.

When we speak today about seeking the best advice before we act we are called those who consult. When we speak about provision for our people we are talking about a promise that we all are powerless to prevent. When we speak about our Creator we are talking about your God. When we pray, we pray together. So think about this not as policy of nations and governments, but as a way of life. A sacred obligation has been born from sacrifice.

All original people identify themselves as people who speak directly to Creator, who seek the best advice before they help anyone, and trust that Creator will provide all they need for them and their family to prosper and grow. These are not burdens to us but natural strengths. They are already a part of who we are and what we've become.

We are treaty people of promise and our teachings were incorporated into the terms and understandings to avoid the "cranky neighbor syndrome" that would come to plague modern society. "Peace will not be found nor coexistence considered safe without the threat of spiritual violence". We, I'nu, have one unbroken history that was foretold to us before we began our sacred journey, and for which we sacrificed everything so that everything you have comes from us. Gratitude has no limits.

Consultation to us must be meaningful. It must consider important things that are sacred to us. It must allow for the best advice to be relished and pursued. It must have an outcome that meets needs and provides a level of comfort. It must be encouraged and also exhorted as an ethic defining our ways and proving Creator's promise of revitalization.

If we take these teachings and apply them to our situation we will discover that the confusion is because we come to these situations with a mindset that excludes commitment to identity and promoting our way of life. Instead we are drawn into a dialogue of the absurd. If we are to do what we have always done, we must agree to do it differently, to make sure we can do it

again the old way. Like fishing with dynamite so you can have more fish. If one decides we are an enemy to process then we will be dynamited. Declaring someone an enemy simply gives one, permission to destroy them. This is absurd. Electricity will do the same thing. So, turn it off.

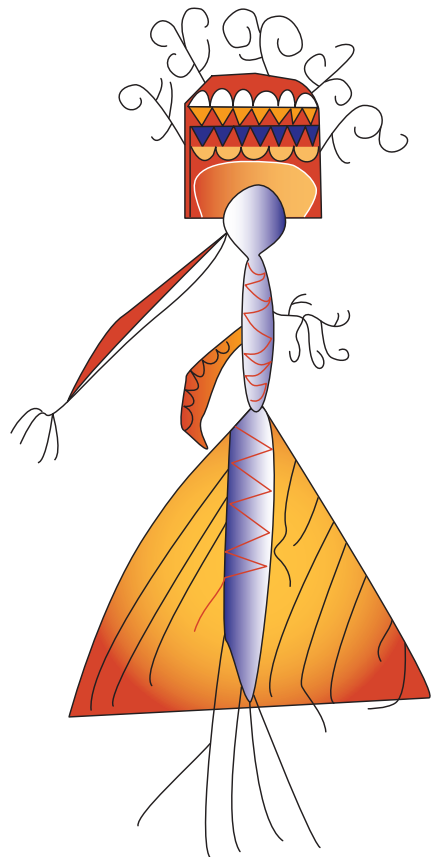
The Canadian Wildlife Service can't turn anything off. They can only adapt like us. When it was first idealized the Service relied heavily on traditional knowledge because the science was still an infant. 'Indian' guides and native elders often filled in partial understandings and demonstrated how whole systems depend on the weakest inside it. There was reverence for the native way in the bush and great honor was bestowed on that which was independent of mind and deed. Today, we have the opposite. While the Canadian Wildlife Service has become the preeminent policy vehicle for government to respect nature and wildlife and is fully committed to its continuation and growth, comparably not so in the Aboriginal community. The Service became the exact opposite spearheaded by scientists who never saw original people as part of the ecological landscape. A nuisance and distraction from enjoyment.

An aggressive campaign followed which ended up alienating Aboriginal Peoples from all considerations backed by this new science and consortium of special interests. Traditional knowledge deteriorated with licensing systems and management boards. The simple answers were to ban everyone then only let in a limited amount of use. No where in Canada has this strategy worked. The system breaks down immediately and those who are banished are never offered recovery or precedence for which their involvement could be measured. In every example of wildlife management, excluding special species recovery efforts, the whole system of wildlife harvest, including terrestrial waterways and coastal zones, the ecosystem has been sacrificed for progress. The legacy of government prohibition has resulted in poor participation for all stakeholders, but most

importantly, the active role of Aboriginal Peoples in this function has greatly diminished. The corporate memory of the original people was banished with prohibition. This had the affect of causing a form of atrophy on cultural values and critical knowledge of the environment. The earth has changed dramatically however, and western society demands more than the earth can stand.

These things have to be relearned by a new generation. The scientists admit now that they don't know what they claimed to know and have become humbled by their pride.

*Involve yourself...with  
species assessment, recovery and  
assessment.*





*Partner...with others; family,  
friends, groups and communities  
about saving life.*

Meanwhile we have never stopped using our lands and resources. We have never said we will stop and we have in our hands all authority to continue in this way of life. We need wildlife mentors available to our community because our people have become unfamiliar with the earth and nature due to the legacy of prohibition and adversarial relations with governments and their agency. You too, the non-Inu, forgot treaty and the promises made by your people. We are ignorant of one another and do not trust the authenticity or future sincerity of the commitment.

What is community? Good question. In our daily discourse we visualize community, as anyone not elected or an employee of government. The chief and council are elected but are governments, and have a whole set of obligations and roles they undertake on behalf of the community, but they are not community. They are elected and constitute a government. Similarly, staffs work for government not the community. They are paid as government employees and treated as technicians offering specialized advice or service. Now if government contacts the community they call an employee to arrange a meeting with the local government to discuss the community. But this is not community consultation because the chief and council themselves have not consulted with the community. They know who community is, and they know they have an obligation that cannot or will not be fulfilled. If all the people in the room work for government or are elected to be a government then it is a government meeting and not a community meeting. Any member can call a community meeting and all are welcome to come and talk about anything or everything. The governments can't change treaty nor claim benefits that belong to beneficiaries either as entitlements or rights.

It would be political suicide to call a meeting with a community for consultation purposes and exclude by definition all who are employed or elected, since they see themselves as the leadership. It would be equally difficult to bear more weight to an official spokesperson of a government than the voice of reason from the community. The answer is to treat all with respect and to give all a voice equally. The community is the only safe haven for respect, and that, with a strong sense of distrust, is the only true protection and validation of treaty in community. It's easier to laugh off ignorant strangers than a lifelong friend. A way around disagreement for peace comes down always to best advice before action.

If one approaches a community on the basis

that what is known naturally and ecologically about the area requires validation or proof, then seeking advice from the community is respectful. It will be enjoined with traditional understanding and patience. It will be offered as something worthy of solution and support. It will become the responsibility of the community to keep. It will be seen as a responsibility to be fulfilled and not a directive to be implemented without permission.

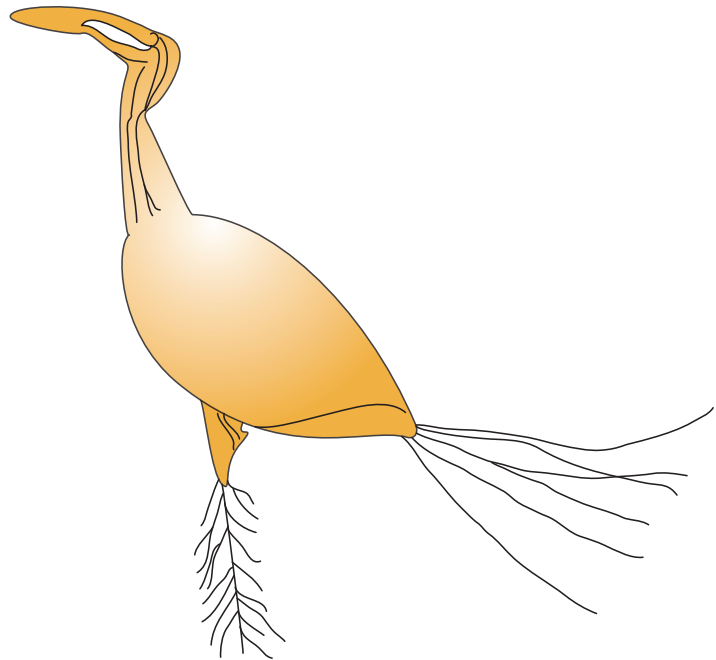
On the one hand the Canadian Wildlife Service has much to offer to help our community, but they need to learn how to live with us and not to spite us. We need the information and expertise developed from inside our commitment. It has to be nurtured, sustained, made dynamic, promoted, embedded in our consciousness and a constant method for visiting treaty. The purpose for consultation is to seek advice. To offer a way to recommend and enshrine the things that are important. We love consultation and offering advice. We live for this. We have opinions on everything and advice for the lost and confused. We even have warehouses full of rumors about government that we have never entered in to assess. This sits beside the warehouse of lost hopes over behind the warehouse of Indian Affairs promises.

There are two elements of the dialogue closed to you. Because you are non-I'nu. This is the dialogue between two original people, and the dialogue between original people and their Creator. Whenever a non-I'nu is present with Aboriginal Peoples all the deliberation adjusts for them. Everything is removed and only those things in common are discussed. The sacred conversation between the I'nu is private. It has always been private.

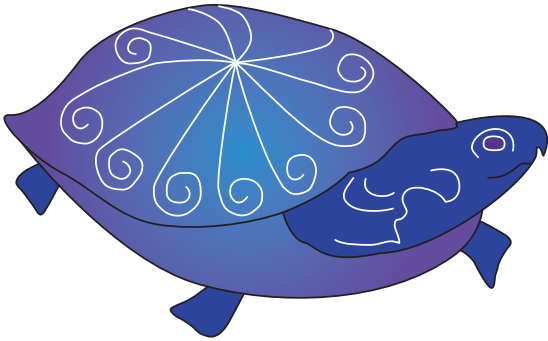
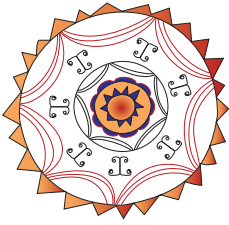
When we discuss things between ourselves we are rooting that dialogue in treaty and the inherent entitlement. Meaning no authority exists outside of this intimacy. No non-I'nu can interfere in our deliberation between ourselves, especially if it is to discuss treaty entitlement and the relationship to the lands and resources. We have these rights "saved" for us in treaty

and they cannot be changed, even "for ever". The treaty is "saving unto the Indians full liberty and freedoms, as before, as also the rights to hunt and fish and bring for sale anything they may wish to sell to their advantage"; it doesn't mean we embrace and submit to some other sovereignty except ourselves to one another. This is very important to understand. Our inherent right to obligating ourselves cannot be diminished nor the freedoms associated with that expression. In other words we cannot be told anything, but all matters as between us is our private tribal business.

Non-interference is a big thing with us. Remember we were here from day one and we



*Inform...others—feel proud and  
talk about what you're doing to  
save plants and animals.*



*Educate others...share what  
you know with everyone*

were warned not to become too familiar with the evil nature of the settler. It is utterly corrupted and the whole system that sustains that corruption is evil. Despite the obstinacy we have endeavored to satisfy the increasing demands for our resources that we need to survive. How do we force the system to change its ways? How do we stop the destruction of everything we consider sacred? How can we trust those who wish our destruction? Even Creator said you are their only hope at the time of fulfillment. They must embrace you as the true humans that you are. All prophecy we know says they will not stop until we are annihilated from earth. They are evil and they

believe they have been granted permission to destroy us. Everything they do is for that purpose, almost a religious belief.

Creator instructed that we should never turn our backs on those suffering spiritual poverty. Their drought is their science. Their economy is their invisible advantage. Their soul is in their impatience. Their modernity is mixed with our ancient ways. And, their commitment is not with us. So, at any time we may put down our obligations and pick up our treaty and live again.

But we know what destruction looks like and we know Creator loves you too, and that we are bound together for one another's salvation. But our right to claim our identity, protected so many years ago, is one that only we can advantage. When we are restored the earth will change too. The people will see we are one and we have one earth, and one chance to do good things that are important.

Now peace, order and good government is not just for non-I'nu. We define peace for ourselves. We bring order through wise counsel and practice what we preach in our harvest activity. Our provision is not steady but improving every day and the more we work together the better it will be for everyone. Good government means being sure of the outcome. Never compromising principles and always honoring what we have already. We make law even if we don't say it out loud. We live by what we do even if you don't know what that is. Revenue generation is part and parcel of the harvest just as meeting is without profit; or should be. When we as a community come together to feast all the manners are observed and we respect one another's peace. We are in the moment and we enjoy our people very much. When we are facing crisis together we can stand with one another against abuse. But when we come together to deliberate and dialogue this is to learn from one another, venture opinions, create awareness and support, and encourage positive changes. When we meet with our government it is to make sure progress is achieved because they

represent our best hope. It is not to see if they should be consulting with us. If we want to be consulted we will say what it is about and why. We can go to the people anytime for support.

Problems occur when money, intrigue, false compassion or satisfying egos are seen as the answer and all must be sacrificed to obtain this, even your soul. These are the four enemies of treaty. They can be avoided but cannot be ignored because they are weaknesses and the government and industry will exploit them against treaty. Look at all the proposed revenue sharing mechanisms being tossed about. They used to be called industrial benefit agreements and now they are seen as vehicles for independence for bands. But they are meant for industry not community. They are business protocols not benevolent arrangements. If you enter this house you will be marketed off your complacency. They are better exploiters of opportunity than you and better backed than you will ever be. Understand the limitations. The system sustains itself by them and they reward those who play along. The shame of being exploited is lost to the excitement of commitment. The community can measure that response and appropriate the resources required for a positive result and ensure that the means exists to provide all party compliance in treaty or agreement. They can serve as the moral conscience.

In conclusion, the benefits of involving community far and away are better than not doing so at all. The substantive elements of that dialogue are not altogether accessible but the outcomes are. The most important element is the quality of the engagement. It must be two ways. It must be specific and it must contain solutions that are operational in scope. Consultation is as old as the woods. It was here long before the settler and will continue long afterwards. Currently it is an imbalance due to rigidity on the part of government and the absence of consensus respecting priorities. The Aboriginal community requires encouragement

and support to join with the mainstream ethic in the environmental doctrine. They need to be reacquainted with old ways that worked and new ways that hold promise. They are an emerging force to be reckoned with because the new demands arising from agreements will be more than is currently available. The whole system will need to adjust to the new reality and it can, provided it learns from those who couldn't adjust.

An innovation portal to advance Aboriginal Wildlife Services and the knowledge of the environmental condition of species at risk, for example, needs to be promoted not just tolerated. The community has to feel that their future is at stake. They need to see their world reflected in someone's priority, preferably their own. A taskforce approach would be to examine the need for enhancement of local capacity relative to the mandate of the service. To provide mentors to encourage community involvement through demonstration initiative projects and to critically examine the science associated with resource conservation to ensure the views and needs are reflected in the assessments. Science and credibility go hand in hand, but all are vulnerable by the quality or the reporting. The data set must be independent and reliable. We can ensure this. In the future our needs will have to be met with what is available to us. We must protect that field and limit its growth to ensure a resource base exists for when we become ready.

We might need to fix a few things along the way and are committed to doing it right. We are not too familiar with the doctrines of the environmentalist who does not recognize us in nature, nor respect our customs, preferences and traditions. We have treaty authority that is not fully exploited by the community and a delayed demand for renewal that will be relentless once unleashed. The key is to see that the community is the source of the authority that is required; governments need to be reminded to serve and protect treaty.



## Observations and Recommendations

1. The more prominent the administrative role evolves, less does traditional knowledge; a deterioration commences when traditional ethics are not observed.
2. Prohibition of Aboriginal practices including customs, traditions and preferences has displaced them from the decision-making; leadership remains adversarial as a result.
3. Aboriginal use of natural resources acknowledges a relationship of observation, constancy, self-reliance, natural health, and cyclical living; old practices are forgotten when any of them are impeded.
4. Aboriginal participation in stewardship is not barrier proof. Racism and mistrust backed by violence and criminality do not serve as a foundation for learning; “friendship” as treaty entitlement is a forgotten element of the inherent authority.
5. Ways and means need to be discovered to capture the relationship between Aboriginal consumption of the natural world and the supply of natural resources in accessible proximity; a registration system for defining need does not exist and is absent from all public management of natural resources.
6. The Aboriginal communities are their own mentors; informal deliberation inside the community but outside of government yields the leadership required for ethical natural resource use; convince the hunter to share and teach the fish harvester to make good on what we have.
7. Government, including our own agency and authority, must meet the same standard for consultation and free, prior, and informed consent for any matter possessing the potential for impacting any traditional activity protected by treaty; begin the reform at home with a good heart, keen mind and the Spirit of Full Provision.
8. Always get the best advice before you act; call forth the Spirit of Wise Counsel.
9. The settler government must behave in a way that respects l’nu; the inherent jurisdiction is exclusive, treaty based, and ethical.
10. Non-interference is not the same as unfettered use. When proprietary conflict emerges involving non-l’nu claims against Aboriginal traditional use then treaty based conflict resolution must be observed as against any other due to the *Royal Proclamation of 1763* observation that “all lands not purchased by the Crown” remain Indian Hunting Grounds.
11. The cranky neighbor owns your land unless he or she decides to sell it to you; but first you must qualify as a purchaser. That is the law.
12. In short, promote traditional knowledge of natural resource as a state interest of substance linked to the constitutional foundations of Canada; don’t just invite us to your house but actually let us in as true guests where we should be treated and enjoy your good company.
13. We have our own Canada; it’s made up of all treaty protected Aboriginal Peoples and their descendants.
14. The laws protecting Species at Risk are not possible without the “right of settlement” granted by treaty; the obligations are rooted in good government behavior and a constancy of review each year.
15. Modern agreements with Aboriginal Peoples cannot grant more than that already “existing”; no less than the best protection should be afforded them and the beneficiaries of them. Look closely at the treaty that began it all and see what is possible.



# AWARENESS

**WE ASK THE CREATOR TO FORGIVE US** for what has happened to Mae West and for the wisdom to prevent this in the future.

This photograph provided by the Algalita Marine Research Foundation... shows Mae West, a Snapping Turtle, severely deformed by throwaway plastics. When she was young, Mae West crawled into the plastic ring, similar to what is used on milk jugs and pop bottles, and got stuck. The plastic ring, like many plastics we throw away, did not degrade or break-down while she grew. Now, she is highly deformed and the ring cannot be removed, for fear that she could die from the operation.

Mae West is a sad reminder to us all that even the small choices we make, like throwing away a plastic ring, does indeed impact the natural world.



# RESPECT

## ENDING BIOPIRACY

BY Roger Hunka

The Maritime Aboriginal Peoples Council, a regional intergovernmental council for the three Native Councils representing the large communities of Mi'Kmaq, Malecite and Passamaquoddy Aboriginal Peoples continuing on traditional ancestral homelands territory in the three Maritime Provinces, convened an "Aboriginal Policy Position Session" in Truro, on Monday, March 28, 2011.

The session focused on the third pillar of the Convention on Biological Diversity (CBD), "access, use and fair and equitable benefit sharing from genetic resources". This

element of accessing and equitably sharing benefits from genetic resources which source of origin is from Aboriginal Peoples territories, including traditional indigenous knowledge thereof, is the subject of the International 2010 Nagoya Protocol.

The MAPC Session brought together delegates from the three Councils, their Chiefs, the National CAP Chief, a good contingent of youth, elders and interested guests. The session was lead by Roger Hunka and Joshua McNeely with a general overview and "up to speed review of the CBD".

Following the review, Dr. Chidi Oguamanam, an expert in intellectual property, lawyer, professor on contracts and judicial rule-making, and the acting Director of the Law and Technology Institute at Dalhousie University, took the attendees through the Nagoya Protocol, and noted key aspects for the Aboriginal Peoples of Canada to seriously consider.

There clearly emerged several key elements for the participants and Councils leaders to consider and declare to governments. This resulted in the *Iskenisk Declaration*.



# Iskenisk Declaration

Access, Use, and Fair and Equitable Sharing of Benefits Arising Out of the Utilization of Genetic Resources and Associated Traditional Knowledge in Canada

**Article 1**  
Aboriginal Peoples within the Federation of the Peoples of Canada have survived the derogation of our complete liberties (rights) under treaties, dislocation from our traditional ancestral homeland territories, denial of our birthright identity, and forced disassociation from our languages, cultures, traditions, and practices thereon.

**Article 2**  
Mother Earth and Aboriginal Peoples have been victimized by greed, the doctrine of terra nullius, the doctrine of dominance, and more, all of which have brought about the devastation of biodiversity, destruction of soils, waters, air, and sea; disassociation from respect and caring practices; denial of peoples' duties to future generations; discord between Peoples; disproportionate distribution of wealth from ingenuity and progress; disharmony in the manner and dislocation in the approach for the utilization of natural resources; their genetic characteristics; and their derivatives; and the dishonest treatment of traditional knowledge of Aboriginal Peoples.



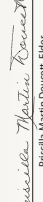


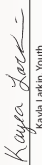
**Article 3**  
Aboriginal Peoples within the Federation of Canada must be allowed the responsibility to effectively demonstrate our vital role in conservation, sustainable development, and benefit-sharing under fair and equitable terms, as members of the family of humanity on Mother Earth.

**Article 4**  
Aboriginal Peoples must not allow Canada to undermine or pervert the meaning to the Convention on Biological Diversity, or the decisions or protocols thereto, including the Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization, to accommodate economic incentives alone or to slip the Convention, decisions, or protocols away from public view.

**Article 5**  
Aboriginal Peoples' respect, knowledge, and holistic approach to natural resources and biodiversity includes the genetic properties of such resources and their derivatives. A restricted interpretation of the term "genetic resources" disregards the worldview of Aboriginal Peoples and uplugs or puts on hold discussions and concerted work on the subject.

**Article 6**  
There is within the Federation of Canada both a "user" and a "provider" construct to access natural resources. This construct is to be used to ensure that the benefits of natural resources are available and remain the benefits and value of seriously engaging with Aboriginal Peoples in effective, meaningful, and open partnerships; no less than aspired in the Nagoya Protocol, and keeping under review the Convention on Biological Diversity, on access to genetic resources and the fair and equitable sharing of benefits arising from their utilization.

Signed at ISKENISK, Mi'kmaq ki, Canada on March 28, 2011

 Joshua McNeely, Director Inkanawket Environmental Inc.	 Tim Martin, BOO Native Council of Nova Scotia
 Priscilla Martin Doucet, Elder New Brunswick Aboriginal Peoples Council	 Natalie Whynot New Brunswick Aboriginal Peoples Council
 Alexair McPhes Aboriginal Relations Advisor	 Kayla Leikin, Youth Native Council of Prince Edward Island



Guided by our worldview of the interconnected and interdependent relationship of all life on Mother Earth,

Declaring that all doctrines, policies, and practices based on or advocating superiority of Peoples or individuals on the basis of national origin or racial, religious, ethnic, or cultural differences are racist, scientifically false, legally invalid, morally condemnable, and socially unjust.

Declaring that Indigenous Peoples have suffered from historic injustices as a result of: inter alia, colonization and dispossession of lands, territories, and resources; thus preventing the exercising of, in particular, the right to development in accordance with our own needs and interests.

Declaring that the rights affirmed in treaties, agreements, and other constructive arrangements between States and Indigenous Peoples are, in some situations, matters of international concern, interest, responsibility, and character.






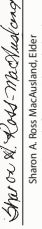
Declaring that Indigenous Peoples have the right to traditional medicines and to maintain health practices, including the conservation of vital medicinal plants, animals, and minerals.

Declaring that Indigenous Peoples have the right to maintain and strengthen distinctive spiritual relationships with traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas, and other resources and to uphold responsibilities to future generations in this regard.



Where the Shortlign organizations and individuals assembled within visual distance of ISKENISK, our traditional ancestral homeland gathering site continuum of 10,500 years, declare the following as essential to keep under constant advisement in implementing the intent of the Convention on Biological Diversity in Canada for the access, use, and fair and equitable sharing of benefits arising out of the utilization of genetic resources and associated traditional knowledge:

**Article 1**  
Mother Earth concentrates all energy to give life to everything, without asking for anything in return. Our worldview, as Aboriginal Peoples, requires us to respect Mother Earth and to conduct ourselves in a manner that does not violate our interconnected and interdependent relationships with our soils, waters, air, sea, mountains, and all natural life (biodiversity) on Mother Earth.

 Russell Jagan, Keptin Mi'kmaq Grand Council	 Roger Hunka, Director Maritime Aboriginal Peoples Council
 Johanne Laberge New Brunswick Aboriginal Peoples Council	 Wendy Wetland New Brunswick Aboriginal Peoples Council
 Shara A. Bess, Mi'kmaq, Elder SARA - NAKOSAR	 Shara A. Bess, Mi'kmaq, Elder Native Council of Prince Edward Island



**Article 8**  
Canada's assertion of complete authority to determine access to genetic resources is qualified and limited by the provisions of Sections 25 and 35 of the supreme national domestic law – the Constitution Act, 1982.

**Article 9**  
Biotechnology activities which may affect Aboriginal Peoples' resources, access and use rights require consultation and accommodation. If no accommodation can be achieved, then compensation must be made to the affected Aboriginal People. Anything less is considered to be an act of bio-piracy.

**Article 10**  
Canada's implementation of the Nagoya Protocol must have the full and effective participation and involvement of all Aboriginal Peoples within the Federation of the Peoples of Canada.

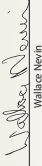
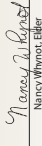


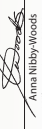

**Article 11**  
Aboriginal Peoples, continuing within the boundaries of the Federation of the Peoples of Canada, take issue with the Nagoya Protocol restriction on capacity-building, limited to Peoples only of "developing countries". Aboriginal Peoples in "developed countries", like Canada, require access to financial mechanisms and broad supports to develop capacity and awareness and for meaningful involvement and effective participation on access and benefit-sharing matters.

**Article 12**  
The structure and operational framework of any ABS Clearing-House in Canada must be negotiated with the full and effective participation and involvement of all Aboriginal Peoples within the Federation of the Peoples of Canada.

**Article 13**  
For basic transparency and representative governance in Canada, Aboriginal Peoples must be a part of the decision-makers and have seats within an oversight council for any National ABS Clearing-House.

**Article 14**  
A National ABS Clearing-House and a National ABS Fiscal Print in Canada must comply with the provisions of Sections 25 and 35 of the Constitution Act, 1982 and must not appear to be sharp – the Honour of the Crown is at stake.

**Article 15**  
Access, use, and benefit-sharing of natural resources, genetic properties, and traditional knowledge through international norms and an international regime. Failure to adequately address police access, use, and benefit-sharing from abuse, violates sustainable use of natural resources and the need to protect human health and the environment from adverse effects and from products or activities with suspect. Source of Origin.

 Wallace Nevin Mi'kmaq Citizen	 Nancy Whynot, Elder Native Council of Nova Scotia
 Lermy Thomas Mi'kmaq Citizen	 Doreen Ojiamann Dalhousie University
 Anna Whynot, Youth Mi'kmaq Artist & Writer	 Anna Whynot, Youth New Brunswick Aboriginal Peoples Council

# READER'S PAGE

## DEAR MAPC FROM Kaitlin Adlam IKANAWTIKET

I wanted to send my sincere thank-you to your organization for a number of soft cover copies of the Species at Risk: Leave no footprint book.

We are very excited about these books, in the South Shore Regional School Board. The Student Support Workers have each been given a copy to loan out to the schools they service as well as a copy has gone to our central lending library. There are many classes that are excited to utilize this teaching tool in a variety of classes, clubs and projects, such as Oceans and Science classes (both elementary, jr. and sr. high), Enviroclubs, and

a turtle project in collaboration with Kejimikujik Park and classes in Ontario.

We love to be able to share with our students the important perspectives concerning nature and also the deep and amazing roots of the Mi'kmaq culture that we find around and with us throughout the South Shore.

These books have been well received and if it becomes possible for us to get more, I know there are schools and classes that would benefit from them greatly. As well as any other resources that arises in the future!

We wanted to thank-you so much, the books are loved and will be used well!

Kaitlin Adlam, BSW- Student Support Worker, Nova Scotia South Shore Regional School Board

To stay abreast with IKANAWTIKET activities, subscribe to the IKANAWTIKET Discuss List by visiting [www.ikanawtiket.ca](http://www.ikanawtiket.ca) or e-mail requesting to be added to the list to [contact@ikanawtiket.ca](mailto:contact@ikanawtiket.ca)

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*bienvenue*

*pjila'si*

*kulassihkulpa*

# A COMPELLING REASON

## VISITING A LEGACY

BY Terri McCulloch

**T**HE BAY OF FUNDY taken at Five Islands Provincial Park, Nova Scotia, ...shot at the intertidal zone at low tide, with Cape Split on the horizon.

Bay of Fundy represents Canada's sole competitor in the global **New7Wonders of Nature** campaign

Canada's Bay of Fundy is known globally for its extreme tidal range: 5 to 10 times higher than the rest of the worlds' tides. More water moves through the Bay on one tide cycle than the combined flow of all the world's freshwater rivers. In terms of biodiversity, the Bay of Fundy has been compared to the Amazon.

*You can help Canada's Bay of Fundy become one of the **New7Wonders of Nature** by voting either online through [votemyfundy.com](http://votemyfundy.com) or by using your smart phone to vote: in English text the word FUNDY to the short phone # 77077, in French text the word BAIE to the same #. Each text vote costs \$0.25 and you can text vote as many times as you like.*





# IKANAWTIKET

environmental respect l'environnement



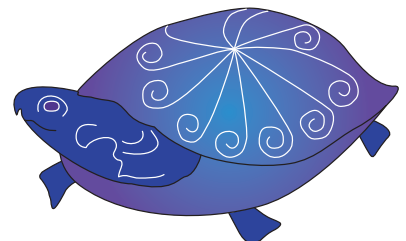
The objective of IKANAWTIKET Environmental Incorporated is: to promote the preservation of the natural environment by educating and informing the public about environmental issues, biodiversity in the Maritime Provinces, Aboriginal culture, Aboriginal worldview, and traditional knowledge in relation to the environment.

IKANAWTIKET advances education by undertaking research which is made available to the public, providing training and instruction, offering courses, seminars, convening conferences, meetings and developing educational tools related to understanding and respecting the environment.

The charitable work of IKANAWTIKET Environmental Incorporated benefits the community by preserving and protecting the environment through the preservation, protection, and restoration of habitats, and increasing the public's understanding about the environment and its importance to all life.

IKANAWTIKET  
Environmental  
Incorporated  
Canadian Charitable Registration  
Number 85219 3465 RR0001  
[www.ikanwtiket.ca](http://www.ikanwtiket.ca)

*"Is controlling nature worth  
destroying our environment  
and our biodiversity, killing  
our young, and poisoning  
our food, water, and air?"*



# MESSAGE

## FROM THE INTERNATIONAL OCEAN INSTITUTE



For over 30 years, IOI-Canada has been contributing to coastal and ocean stewardship, both nationally and internationally. Today, the need for excellence in ocean education, training, research and capacity-building has never been greater. Through its programs and activities, IOI-Canada is committed to building on its record, addressing these challenges and continuing to advance the vision of its founder.

*The International Ocean Institute - Canada is a leading member of the IOI network of operational centres and focal points operating worldwide in over 25 countries. IOI-Canada has been based at Dalhousie University in Halifax, Nova Scotia since 1979.*

[www.internationaloceaninstitute.dal.ca](http://www.internationaloceaninstitute.dal.ca)



# International Ocean Institute – Canada

*The Canadian Operational Centre of the International Ocean Institute*

“Based on the dream of common heritage, we see, emerging from the sea, a new ecological consciousness, a different vision – new to us though, in some parts of the world, ancient – of man’s relationship to nature in general and to the sea in particular. We see a vision of human evolution and history, not as confrontation with nature but as part of nature; not called by any god to subdue her, but led, by nature, to co-operate. This co-operation calls for interaction with nature, for co-operation among human beings. For the environment in general, both natural and social, is an extended mirror of man’s soul. For better or worse, just as we perceive ourselves, so we see the world around, oceans and all.”

– Elisabeth Mann Borgese, Founder, International Ocean Institute