

Resources

*We approach our lives on different trajectories, each of us spinning in our own separate, shining orbits. What gives this life its resonance is when those trajectories cross and we become engaged with each other, for as long or as fleetingly as we do. There's a shared energy then, and it can feel as though the whole universe is in the process of coming together. I live for those times. No one is truly ever "just passing through." Every encounter has within it the power of enchantment, if we're willing to look for it. By Richard Wagamese, from *Embers: One Ojibway's Meditations* (2016)*

See <https://www.goodreads.com/book/show/31374734-embers>



Resources are offered here to assist in understanding and demystifying the nexus of Indigenous knowledge systems and science/technology, curated by Melanie Goodchild at Turtle Island Institute, to enhance and diversify the Engineering Change Lab's (ECL) discussion of *technological stewardship*. Common referential points are helpful for demystifying Indigenous knowledge systems for those beginning a learning journey into the "gift of multiple perspectives," as Mi'kmaq elder Albert Marshall describes. Theories like *two-eyed seeing* are useful frameworks along with entry points such as food and plant knowledge. The decolonization of knowledge begins with the premise that some singular viewpoints have been given a referential function. Thus, the ECL workshop hosted by the *Indigenous Environmental Institute* at Trent University will include ceremony, land and food-based experiences from an Indigenous perspective.

Videos & Books on Indigenous Ways of Knowing and Living In Nature

Winona LaDuke at TEDxTC, *Seeds of our Ancestors, Seeds of Life*
<https://www.youtube.com/watch?v=pHNlel72eQc&feature=youtu.be>

Winona is Anishinaabe. She is an internationally renowned activist working on issues of sustainable development, renewable energy and food systems. She lives and works on the White Earth Reservation in northern Minnesota. She is a graduate of Harvard and Antioch Universities and is the Program Director of Honor the Earth <http://www.honorearth.org> and she is the founder of the White Earth Land Recovery Project <http://welrp.org>

See also *The Winona LaDuke Chronicles* (2016)
<https://fernwoodpublishing.ca/book/the-chronicles-of-winona-laduke>

Dr. Gregory H. Cajete at TEDxABQSalon, *A Pueblo Story of Sustainability*

https://www.youtube.com/watch?v=5_nxJMhSIOg&feature=youtu.be

Gregory Cajete, PhD, is a Tewa Indian from Santa Clara Pueblo, is Assistant Professor at the University of New Mexico's College of Education. See also *Native Science: Natural Laws of Interdependence* (2000)

<http://www.goodminds.com/native-science-natural-laws-interdependence-paper-ed>

Dr. Daniel R. Wildcat at Bioneers, *Seven Things We Must Do to Advance the Rights of Mother Earth* <https://www.youtube.com/watch?v=Fz25Velw6cE&feature=youtu.be>

Daniel Wildcat is Yuchi, Muscogee and is the director of the American Indian studies program and the Haskell Environmental Research Studies Center at Haskell Indian Nations University in Lawrence, Kansas. See also *Red Alert! Saving the Planet with Indigenous Knowledge*

<https://www.goodreads.com/book/show/5054530-red-alert>

Our Knowledge is Not Primitive: Decolonizing Botanical Anishinaabe Teachings (2009) by Wendy Makoons Geniusz

<http://www.goodminds.com/our-knowledge-not-primitive-decolonizing-botanical-anishinaabe-teachings-hardcover-ed>

Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants (2013) by Robin Wall Kimmerer

<https://www.goodreads.com/book/show/17465709-braiding-sweetgrass>

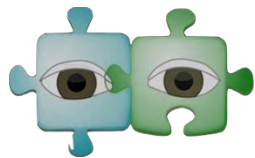
Journal Articles on Two-Eyed Seeing and the Gift of Multiple Perspectives

Introduction: why link Indigenous ways of knowing with the teaching of environmental studies and sciences? (2012) by **Nancy Rich** in *Journal of Environmental Studies*, 2.

<https://www.engineeringchangelab.ca/rich-2012-introduction-why-link-indigenous-ways/>

Two-eyed Seeing in the Classroom Environment: Concepts, Approaches, and Challenges (2009) by **Annamarie Hatcher and Cheryl Bartlett, with Albert Marshall and Murdena Marshall** in *Canadian Journal of Science, Mathematics and Technology Education*, 9(3).

<http://integrativescience.ca/uploads/articles/Hatcher-etal-2009-CJSMT-Two-Eyed-Seeing-classroom-concepts-approaches-challenges.pdf>



Two-eyed Seeing into Environmental Education: Revealing its "Natural" Readiness to Indigenize (2012) by **Margaret McKeon** in *Canadian Journal of Environmental Education*, 17.

<https://cjee.lakeheadu.ca/article/view/1071/664>

Two-Eyed Seeing and other lessons learned within a co-learning journey bringing together indigenous and mainstream knowledges and ways of knowing (2012) by **Cheryl Bartlett, Murdena Marshall and Albert Marshall** in *Journal of Environmental Studies*, 2.
<http://integrativescience.ca/uploads/articles/2012-Bartlett-Marshall-Integrative-Science-Two-Eyed-Seeing-JESS.pdf>

Indigenous Knowledges and Western Knowledges in Environmental Education: Acknowledging the Tensions for the Benefits of a “Two-Worlds” Approach (2012) by **Julie Kapyrka and Mark Dockstator** in *Canadian Journal of Environmental Education*, 17.
<https://cjee.lakeheadu.ca/article/view/1069/661>

The spectacle of reconciliation: On (the) unsettling responsibilities to Indigenous peoples in the academy (2019) by **Michelle Daigle** in *Environment and Planning D: Society and Space*, (January 2019).
https://www.academia.edu/38246730/The_Spectacle_of_Reconciliation_On_the_Unsettling_Responsibilities_to_Indigenous_Peoples_in_the_Academy