

Two-Eyed Seeing in Practice: Western and Indigenous Knowledge Systems to Enhance Fisheries Governance in Canada

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Fish-WIKS

**A Research Partnership Co-Chaired by the Assembly of
First Nations and Dalhousie University,
Halifax, Nova Scotia, Canada**



Fish-WIKS

Fisheries – *Western & Indigenous Knowledge Systems*



fishwiks.ca

engage • collaborate • strengthen

Improving the sustainability of Canadian fisheries
through meaningful partnerships



UNIVERSITY OF
TORONTO

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DALHOUSIE
UNIVERSITY
Inspiring Minds

Community Partners:

- Eskasoni, NS
- Nipissing, ON
- Tla-o-qui-aht, BC
- Naujaat, NU



Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada

Canada

Purpose:

Through **mutual respect**, **engagement** and **collaboration**, strengthen opportunities for governing fisheries on Canada's 3 coasts and inland region

Sharing our findings on:

1. Understanding knowledge systems;
2. Exploring the diversity of Two-Eyed;
3. Demonstrating how Indigenous research priority were address in Two-Eyed Seeing.

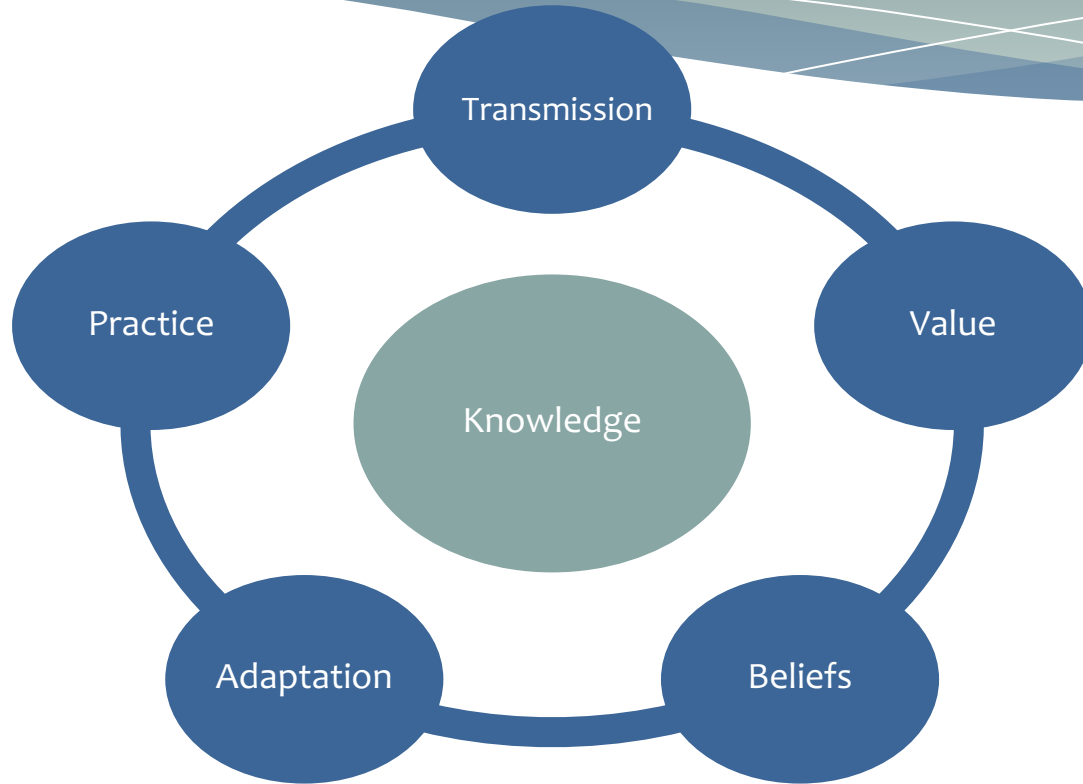
Improving eel fishery management through the incorporation of Indigenous knowledge into policy level decision making - A case study in Eskasoni, Cape Breton

Amber Giles





Indigenous Knowledge Systems



Eeling Practice	Community Beliefs	Values Expressed
Sharing eels with elders, family, and community members	<ul style="list-style-type: none"> • Share with those who can not eel for themselves • Showing respect for Elders 	<ul style="list-style-type: none"> • Kinship • Reciprocity • Generosity
Undertaking a period of observation before eelers begin to eel	<ul style="list-style-type: none"> • Proper skills are needed so eels will not get harmed • Learning how to identify habitat • Patience 	<ul style="list-style-type: none"> • Respect for the eel • Oral tradition • M`sit No`kamaq
Deciding to leave the commercial eel fishery	<ul style="list-style-type: none"> • Commercial fishery is hurting eel populations 	<ul style="list-style-type: none"> • 7 Generations • Netukulimk
Using spears over nets	<ul style="list-style-type: none"> • Nets catch too many eels • Only take what you need 	<ul style="list-style-type: none"> • Respect for the eel • Netukulimk
Keeping all eels caught during winter spearing	<ul style="list-style-type: none"> • Eels will die if you put them back, it is wasteful 	<ul style="list-style-type: none"> • Respect for the eel • M`sit No`kamaq
Not fishing or only taking enough for the elders during years of low populations	<ul style="list-style-type: none"> • Not right to eel when population are low • Still want to respect elders 	<ul style="list-style-type: none"> • 7 Generations
Visiting eeling sites only once in a cycle	<ul style="list-style-type: none"> • Avoid overexploitation • Avoid too much pressure on the eels 	<ul style="list-style-type: none"> • Netukulimk • Relationship with territory • Respect for place
Being extremely selective during summer fishing, only taking the “good sized ones”	<ul style="list-style-type: none"> • Leave the smaller eels to have a chance to grow and reproduce 	<ul style="list-style-type: none"> • Netukulimk • Respect for the eel

Eeling Practice	Management Recommendations
Sharing eels with elders, family, and community members	<ul style="list-style-type: none"> • Minimum FSC level ensured
Undertaking a period of observation before eelers begin to eel	<ul style="list-style-type: none"> • Courses for fishers which include Mi'kmaq cultural awareness
Deciding to leave the commercial eel fishery	<ul style="list-style-type: none"> • Conservation efforts
Using spears over nets	<ul style="list-style-type: none"> • Gear restrictions
Keeping all eels caught during winter spearing	<ul style="list-style-type: none"> • Change to seasonal management for fishery • Varying Size Limitation of seasonal periods
Not fishing or only taking enough for the elders during years of low populations	<ul style="list-style-type: none"> • Adaptive management • Monitoring programs
Visiting eeling sites only once in a cycle, rotational fishing	<ul style="list-style-type: none"> • Conservation efforts
Being extremely selective during summer fishing, only taking the “good sized ones”	<ul style="list-style-type: none"> • Size limits for summer eeling

Belonging to Lake Nipissing: Knowledge, Governance, and Human-Fish Relations

Nicole Latulippe





Ethical cross-cultural/mixed methodology

- ❖ Relational accountability
- ❖ Respect for difference
- ❖ Bridging work

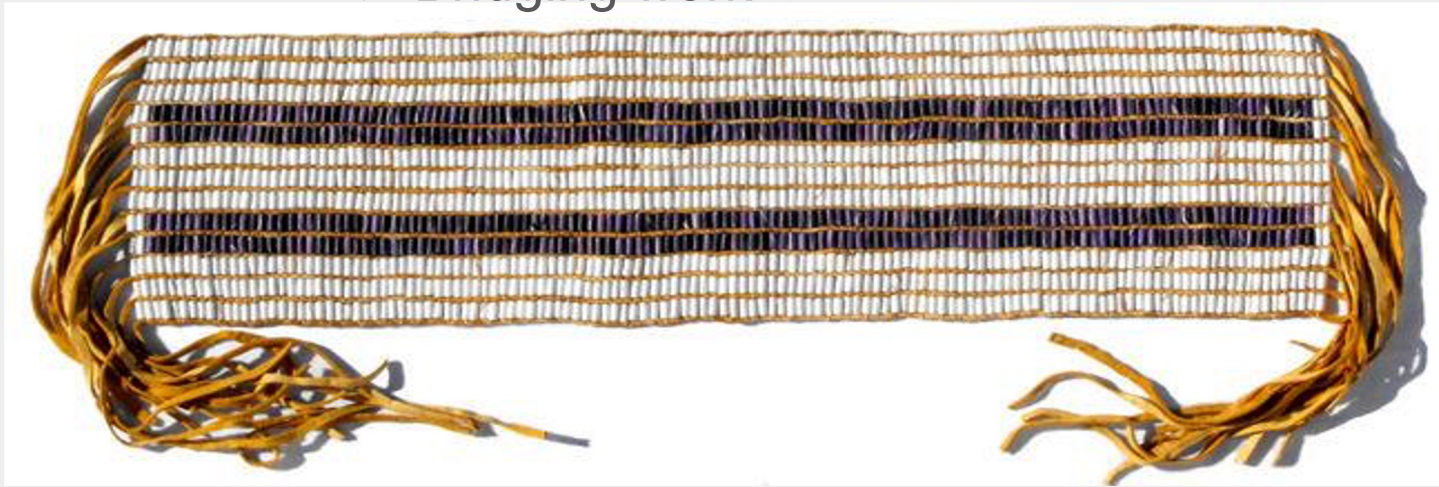


Image: Guswenta,
Two-Row Treaty Wampum Belt

Latulippe, N. 2015. Bridging Parallel Rows, *International Indigenous Policy Journal*.
Gaertner, D. 2016. "Aboriginal Principles of Witnessing" and the TRC in Canada. In *Arts of Engagement*,
Robinson, D., and K. Martin (Eds.).

Research and policy questions

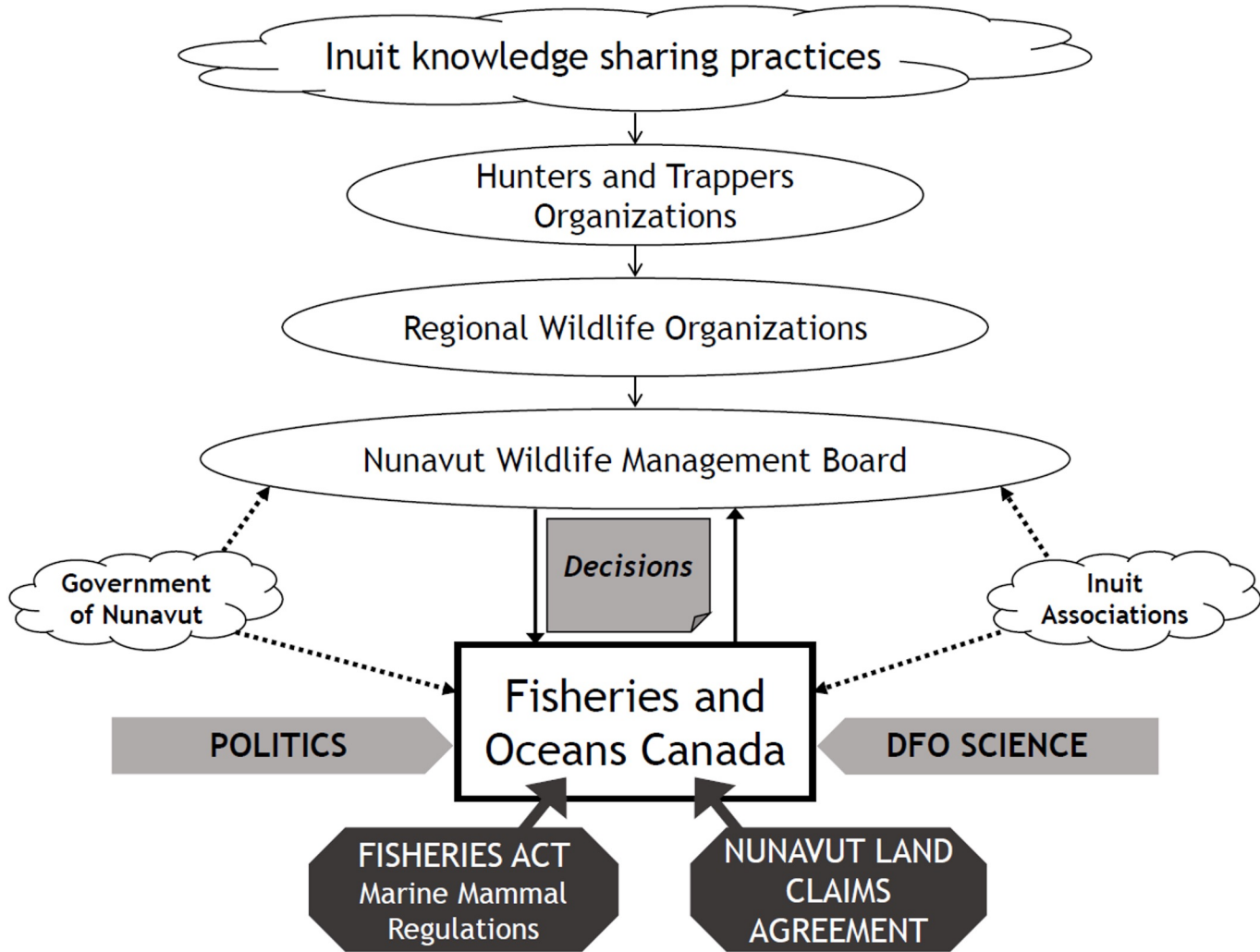
- 1) How and to what extent are different knowledge systems incorporated into fisheries governance and processes by indigenous nations in Canada at national, regional and local scales?**
- 2) Can varied IKSs be used to improve the effectiveness of fisheries governance at national, regional, and local scales in Canada and internationally?**
- 3) Can various IKSs be used to inform and enhance an ecosystem-based approach to fisheries management in Canada and internationally, given the complexities of ecosystems and additional uncertainties posed by climate-induced changes?**

For more information, please see Fish-WIKS > “Publications” > “Brief Research Summaries” > Nicole Latulippe

Mobilizing Inuit Qaujimajatuqangit in narwhal management through community empowerment: A case study in Naujaat, Nunavut.

Erin Keenan





***Haaḥuupa* and fisheries: an indigenous methodological approach to *Tla-o-qui-aht* knowledge systems in support of community renewal**

Saul Milne &
Seitcha (Terry Dorward)



TLA-O-QUI-AHT
FIRST NATION



Purpose

- The qualitative research led by *Tla-o-qui-aht* First Nations documents formal and informal *Ḥaaḥuupa* alongside archival and ethnographic records related to nature, regeneration, and life, like salmon.

The aim of the research is to explore ontologies of knowledge systems, and how *Tla-o-qui-aht* knowledge systems can find expression in fisheries governance regimes.

- Blended methodologies mirror existing community governance
- Animated by reciprocity and the desire to contribute to regeneration
- Traditional Resource Committee guides researchers
- *Ćiinut* (totem poles) and visual methods
- *čimčima* (rhythm)

Witnessing and Researching

Feminist auto-methods
tracked my positionality
as multiple, partial, and
situated

Upholding values and
responsibilities of the
shared *Nuučaan̓ut?* and
Salish worlds

Tell others what I saw
felt and heard

Four Films

- Centre *Tla-o-qui-aht*
co-participants active
on the *ḥaḥuuti*
- To tell stories
together
- To provide an
opening to explore
the visual, auditory,
and relational
rhythms of the
Ḥaḥuuti and:
- To hear how
Ciiqciqasa illuminates
the *Nuučaan̓ut?*
world

Drone Training at Chu-is

Seit-cha provides examples of how to incorporate contemporary technologies in support of the project of renewal

How cultural sites are being expanded by *Tla-o-qui-aht* leadership,

How *Ciiqciqasa* has a multiplicative effect for the project of renewal -

Externally changing the understanding of place and identity – and

Internally, the expectations of what it means to be human



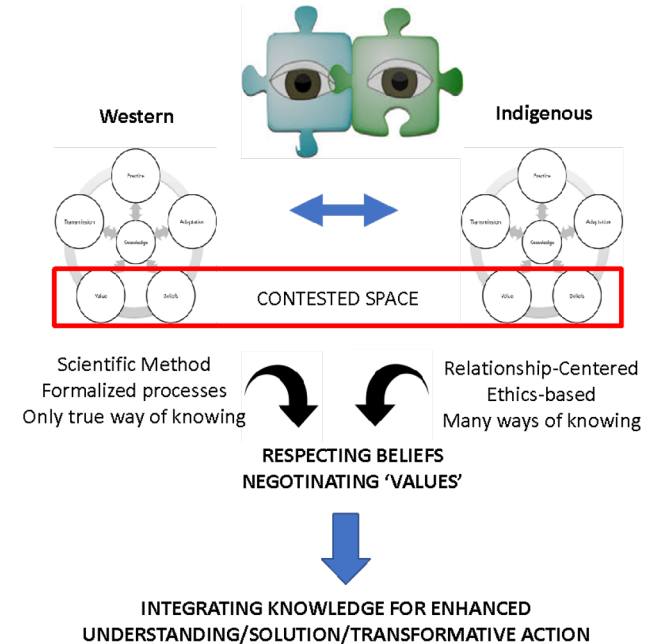
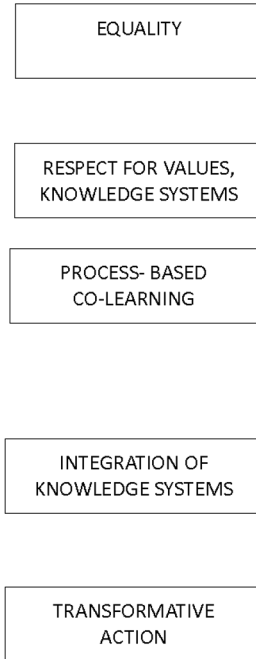
Ankukamkua'tu, 'Doing Treaty': An Alternative Fisheries Governance Model for Mi'kmaq Aboriginal and Treaty Rights to Fish in Nova Scotia

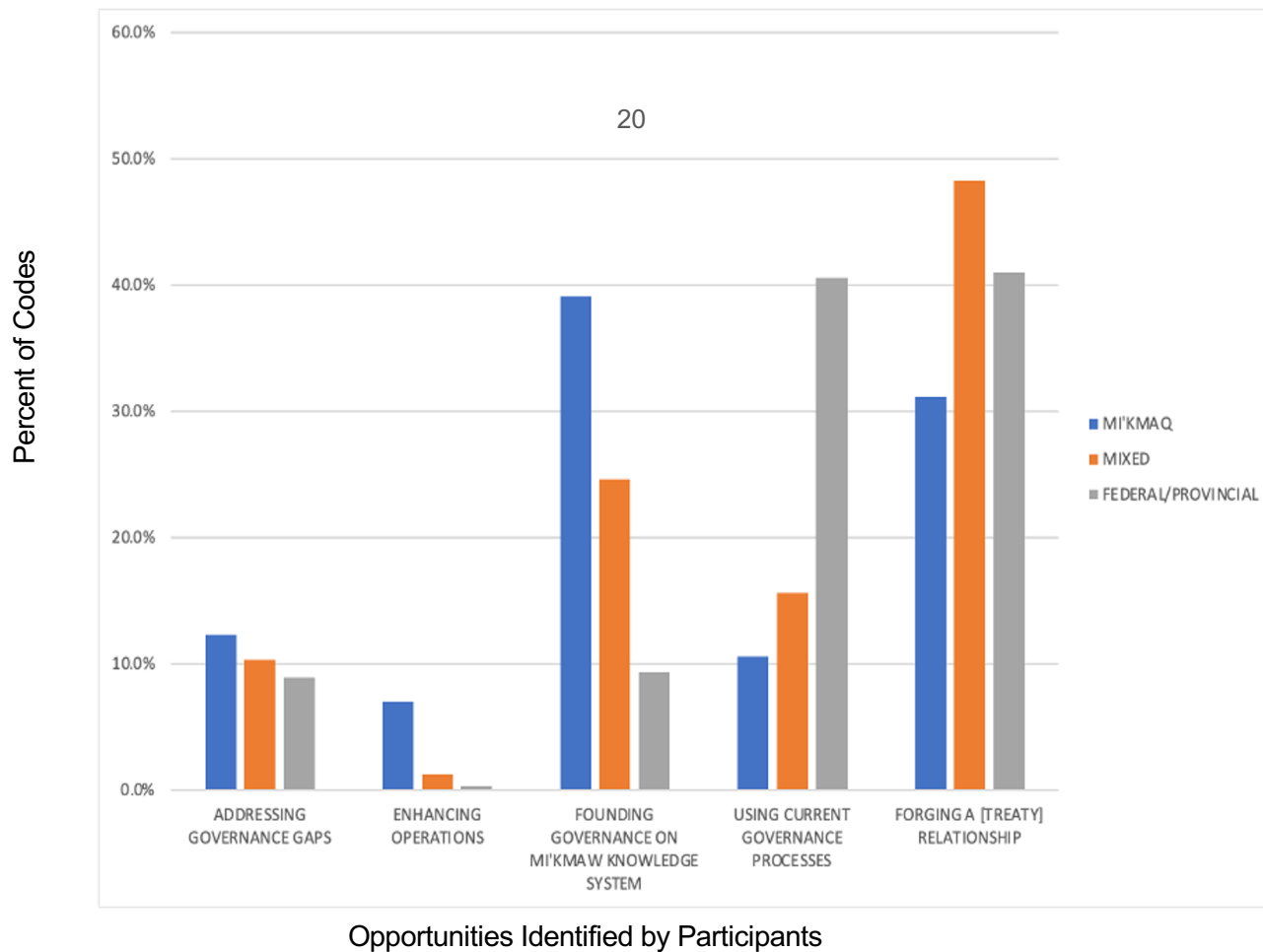
Shelley Denny



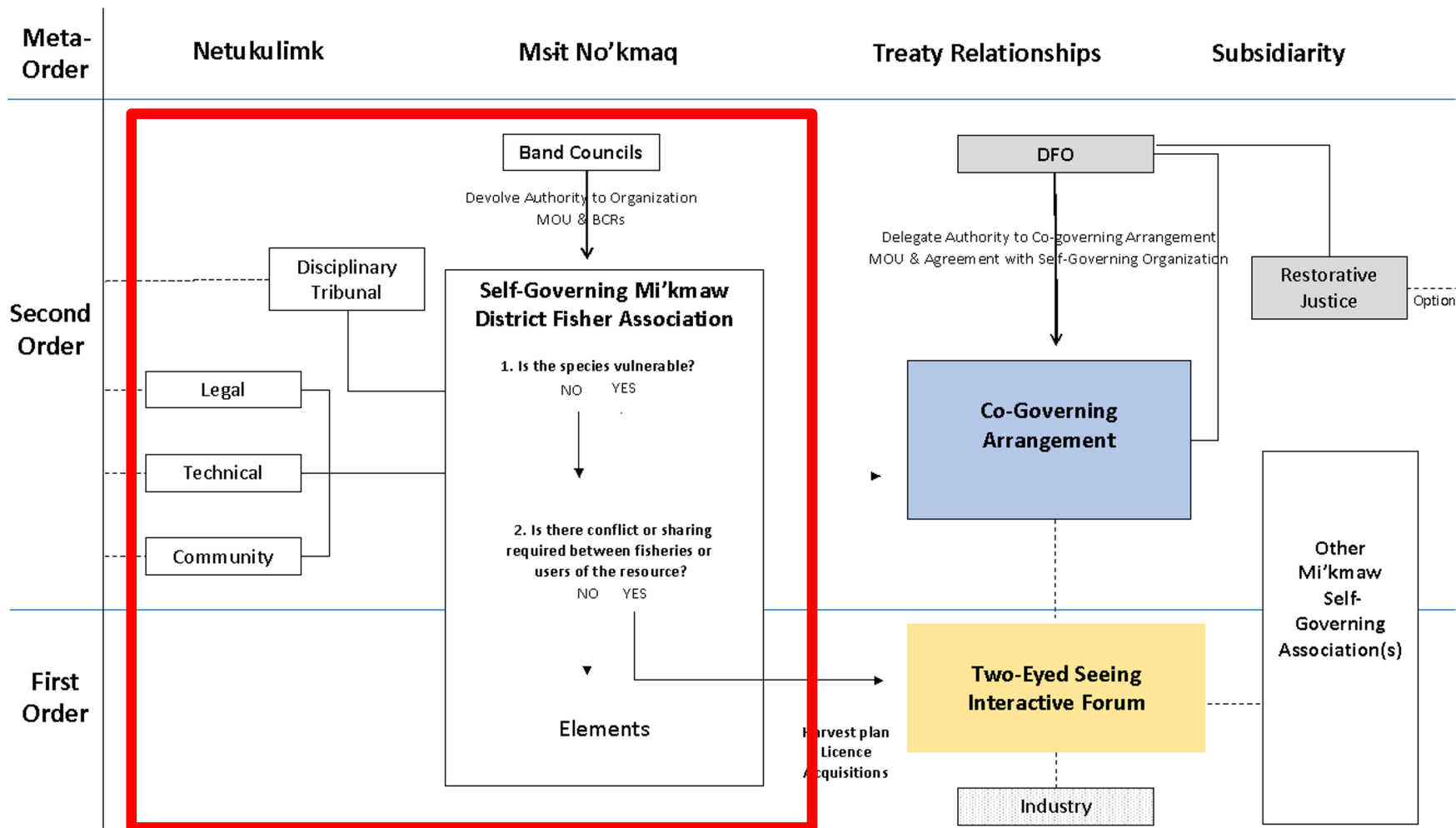
Theoretical Framework: Two-Eyed Seeing

- Use of the strengths of knowledge systems for the benefit of all
- Tensions leads to understanding of differences
- Shared values and beliefs can bridge knowledge systems
- Underpinned by social justice





Opportunities Identified by Participants



Questions from the Audience