

COMMUNITY INVOLVEMENT & ENGAGEMENT FOR BRINGING ATK INTO DFO'S FISHERIES PLANNING

- working towards a methodology



Murdena & Albert Marshall

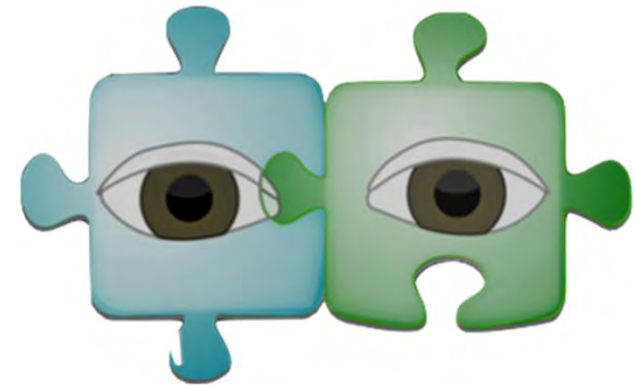
Elders & Doctors of Letters, *honoris causa*
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Two-Eyed Seeing

ATK – Aboriginal Traditional Knowledge

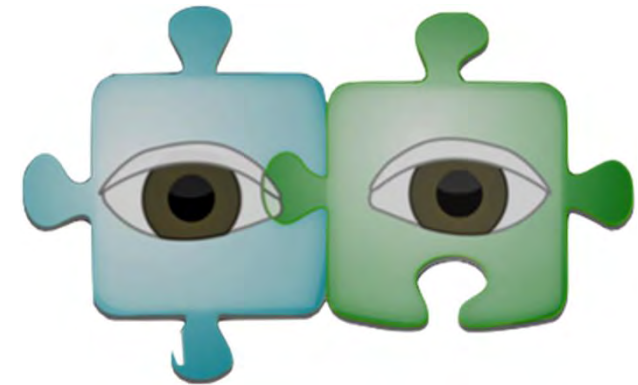
PRESENTATION FOR APC FISHERIES WORKSHOP
6-7 FEBRUARY 2014, MONCTON, NB

COMMUNITY INVOLVEMENT & ENGAGEMENT FOR BRINGING ATK INTO DFO'S FISHERIES PLANNING

- working towards a methodology

OUTLINE of WORK

1. 2013: encourage ATK
 - ❖ review work of last year
2. 2014: design for ATK a methodology for community involvement and engagement
 - ❖ co-learning and AAROMs
 - ❖ needs, including reconnecting
 - ❖ Netukulimk



Two-Eyed Seeing

ATK – Aboriginal Traditional Knowledge

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**Let us start by
reminding ourselves that:**

THE ELDERS HAVE SPOKEN





APCFNC/AAEDIRP
Elders
Research Project
2010-2011

Honouring Traditional Knowledge



Atlantic Canada
23 Elders
Mi'kmaq
Maliseet
Innu
Inuit

THE ELDERS HAVE SPOKEN

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

(words of Elder Murdena Marshall)

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 determined 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, Miqsiyaqik First Nation
SECONDED BY: Chief Rodney Goggin, Wicwocah First Nation
DISCUSSION: Passed by consensus
DATE: September 29, 2011

HONOURING TRADITIONAL KNOWLEDGE COMPONENTS

Elders Mawit'mi August 2010

An Elders Mawit'mi (a traditional name gathering in Mi'kmaq) brought together Elders from five Aboriginal nations of the Atlantic Region — the Mi'kmaq, the Wolastoqiyik, the Innu, and the Inuit. From August 16-18, 2010, Elders gathered in Miqsiyaqik First Nation at the Grand Bay-by-the-Sea. The Elders met for the meeting to be videotaped. They discussed a transcription of the Miqsiyaqik 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 Mawit'mi. It can be viewed by going to <http://kay.ny.gov/43847CA>.

Elders Recommendations

The Elders made eight recommendations concerning Traditional Knowledge. The recommendations are based on discussions from the Elders Mawit'mi. See page 10.

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



FOR MORE INFORMATION PLEASE CONTACT:

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

Phone: 493-8021 (toll-free) or 416-4713 (toll-free)
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



ELDERS' 8 RECOMMENDATIONS

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.



ELDERS' 8 RECOMMENDATIONS

3. Traditional Knowledge should be woven into all aspects of Aboriginal community life, including economic development, fisheries, health, social, law, environment and education, etc.



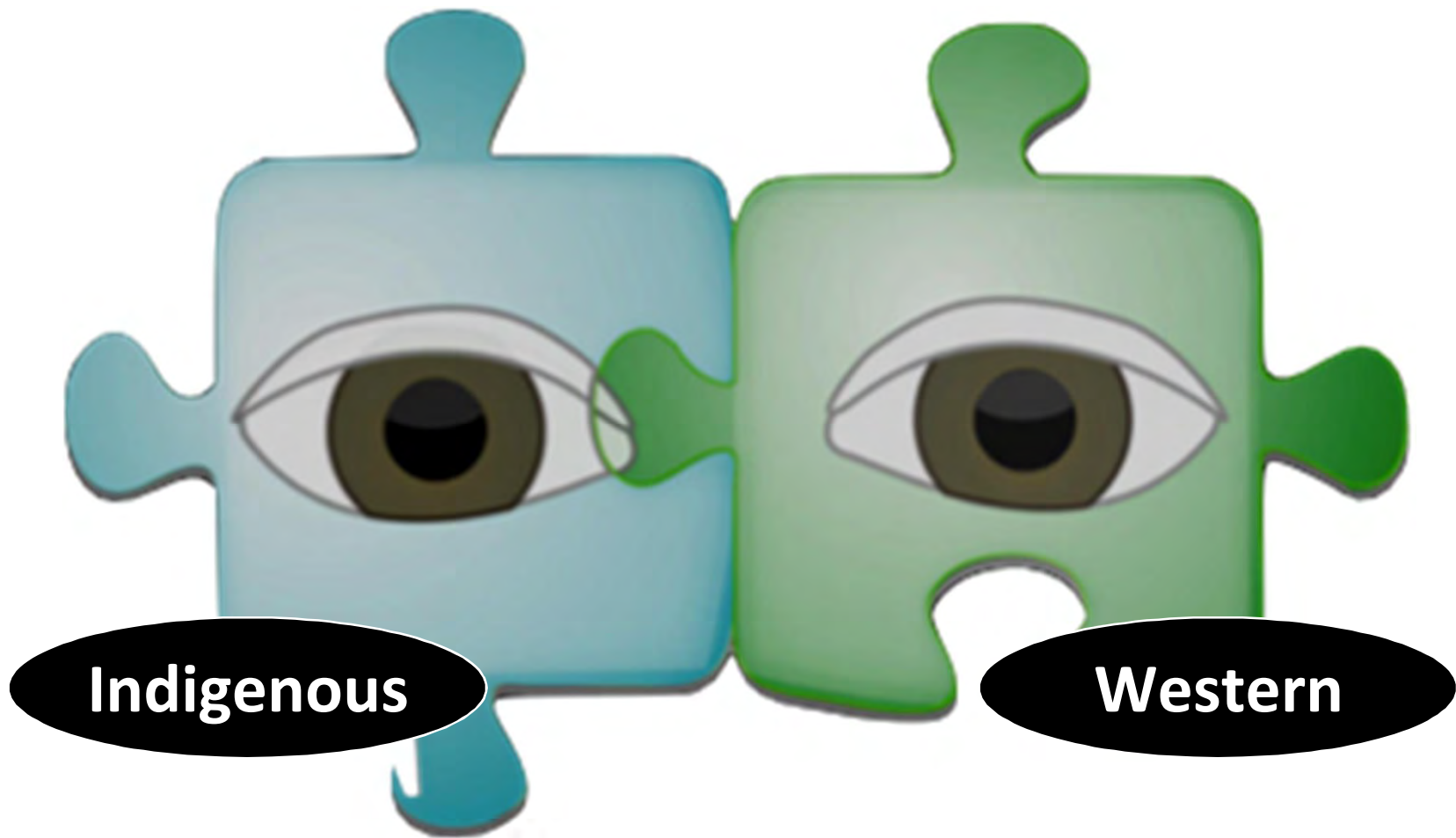
words of Elder Albert Marshall

We are re-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.

include ATK, using TWO-EYED SEEING



ETUAPTUMUK



TWO-EYED SEEING

a Guiding Principle

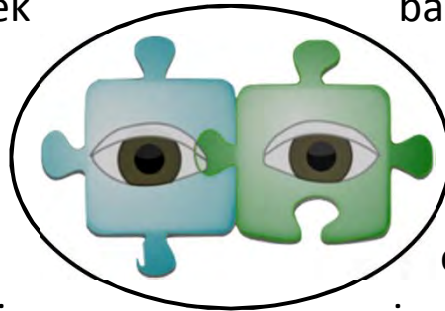
LEARN ... to see from one eye with the best in the Indigenous ways of knowing, and from the other eye with the best in the Western (or mainstream) ways of knowing ... and LEARN to use both these eyes together for the benefit of all.

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

(words of Mi'kmaw Elder Albert Marshall)

REPEAT: 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 koqowey. 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.

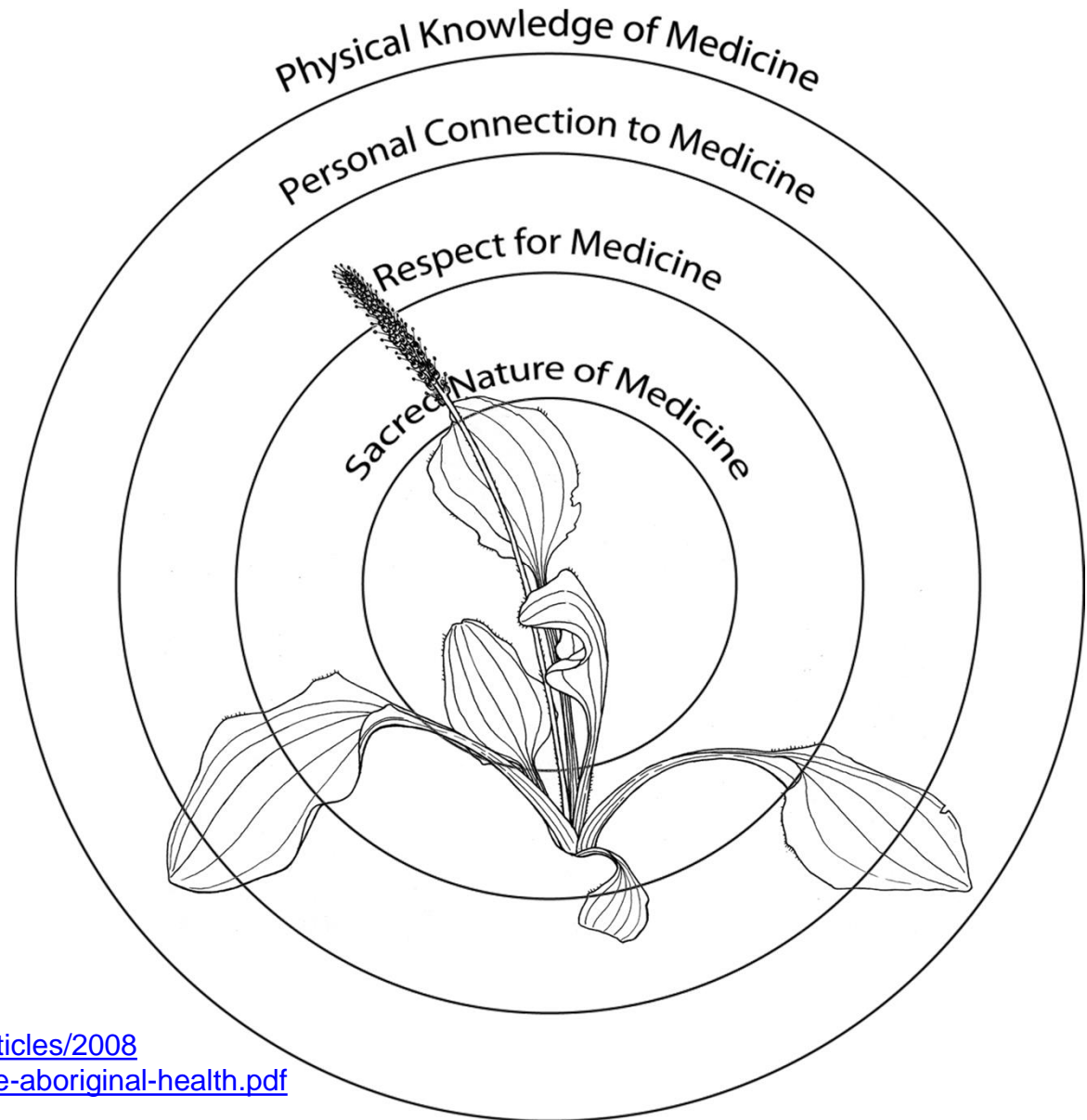


We need to embark on a co-learning journey of Two-Eyed Seeing in which our two paradigms will be put on the table to be scrutinized. We need to honestly be able to say that the essence, the spirit of our two ways, has been respected as we work to balance the energies of those ways.

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****

ATK: Elder Murdena's model



*document (2008) available at:

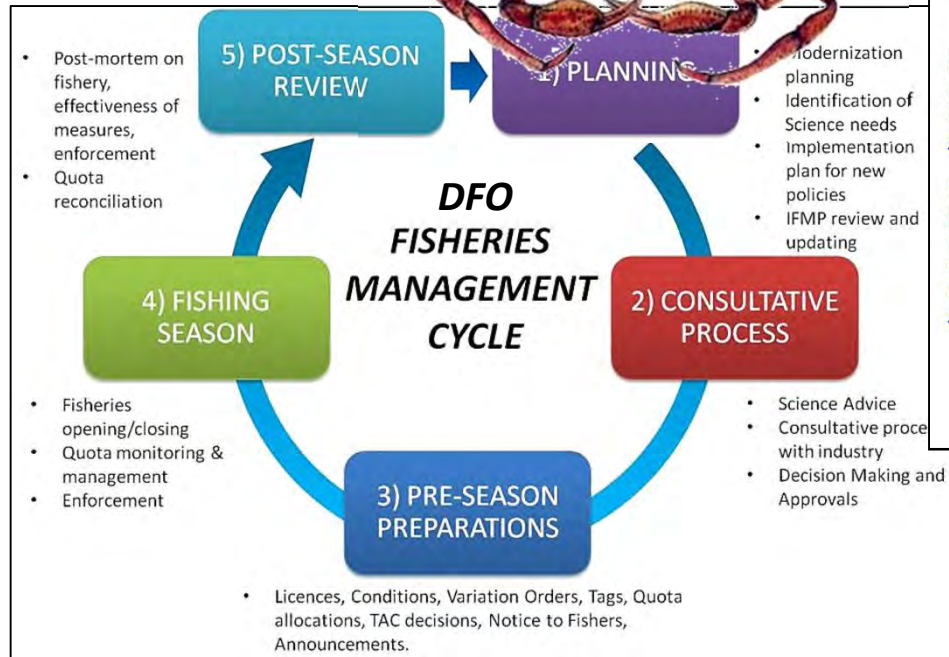
[http://www.integrativescience.ca/uploads/articles/2008
-Marshall-cultural-sensitivity-humility-module-aboriginal-health.pdf](http://www.integrativescience.ca/uploads/articles/2008-Marshall-cultural-sensitivity-humility-module-aboriginal-health.pdf)

2013: we helped APC encourage DFO to include ATK in their IFMP process

Incorporating Aboriginal Traditional Knowledge (ATK) into DFO's "Integrated Fisheries Management Plan" planning process for the Commercial Snow Crab Fishery in the Southern Gulf of St. Lawrence (Area 12)



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



BRINGING ATK INTO DFO'S FISHERIES MANAGEMENT PLANNING CYCLE FOR SNOW CRAB (GULF MANAGEMENT AREA 12)



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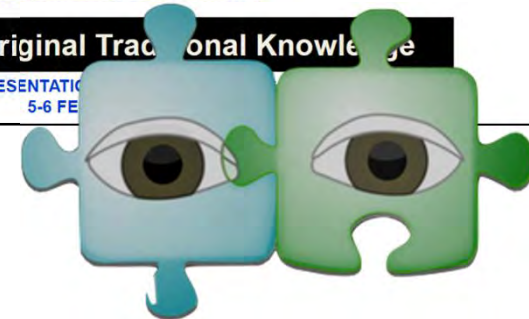


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Aboriginal Traditional Knowledge

PRESENTATION
5-6 FEBRUARY



include ATK, GOAL and CHALLENGE:

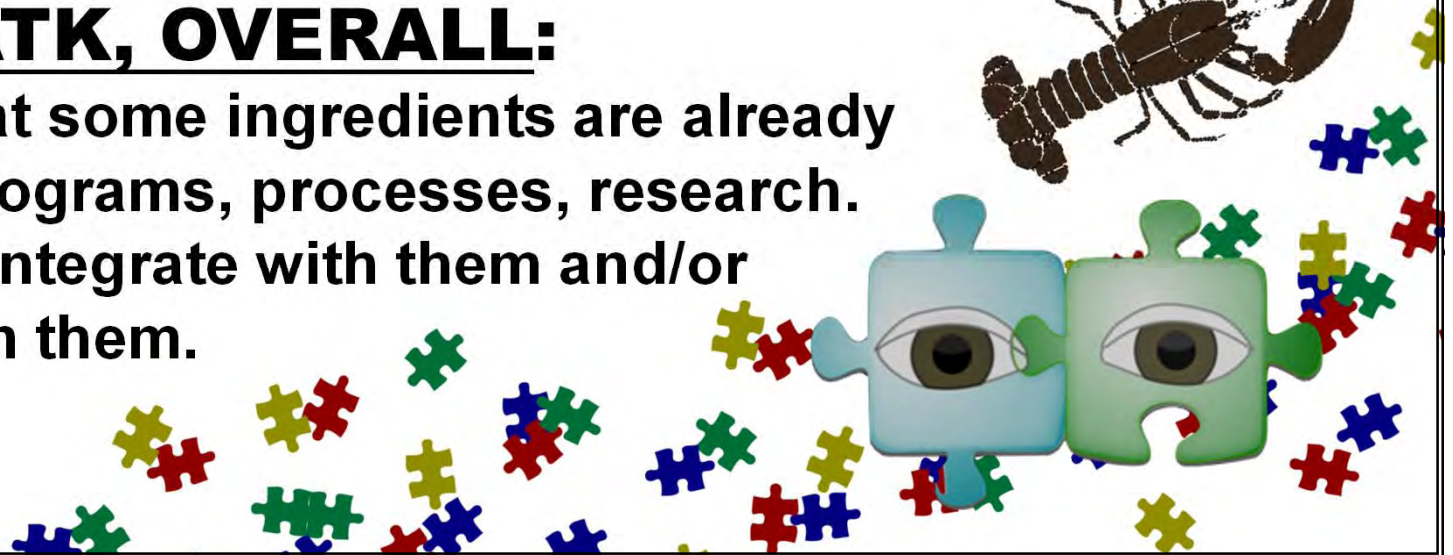
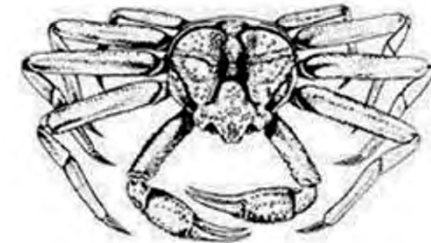
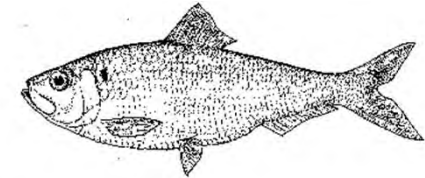
We need to navigate our way forward using input from both ATK and DFO's western science.

include ATK, STEPS:

We need to elevate the consciousness about ATK for DFO and also among L'nu. We all need to understand that ATK is based in *Netukulimk*.

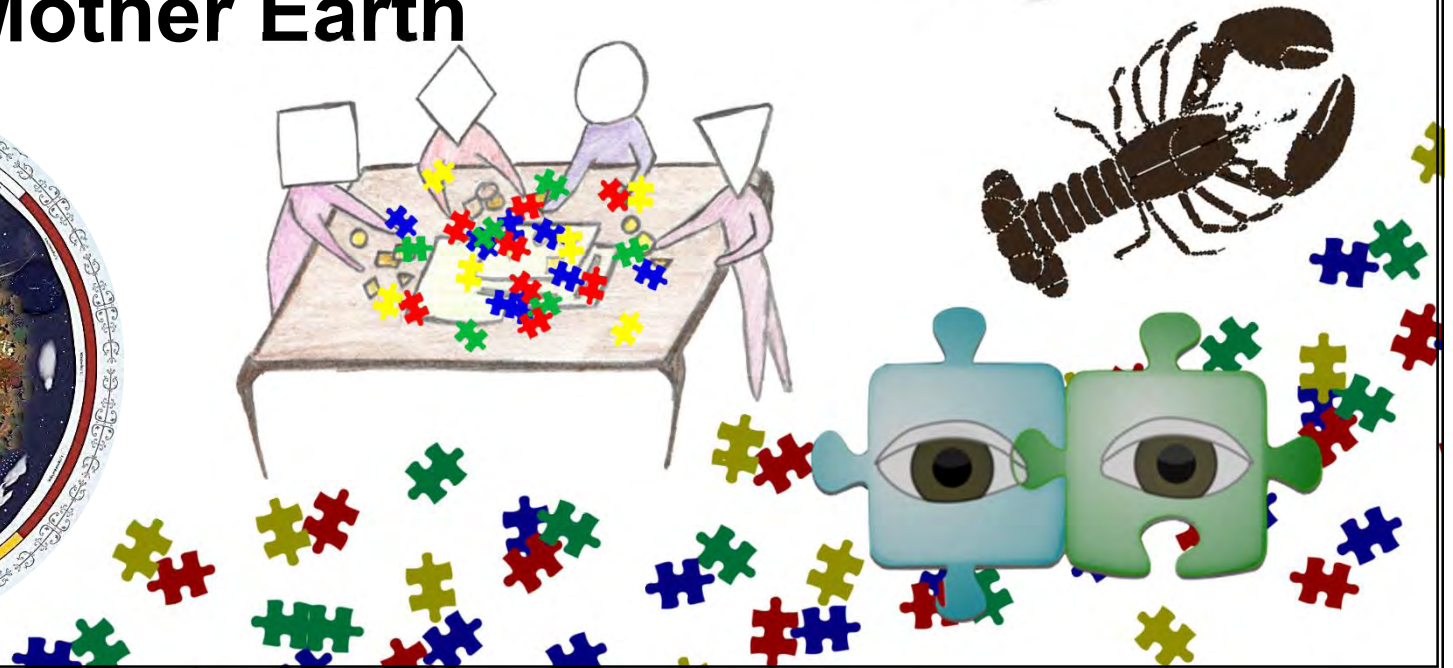
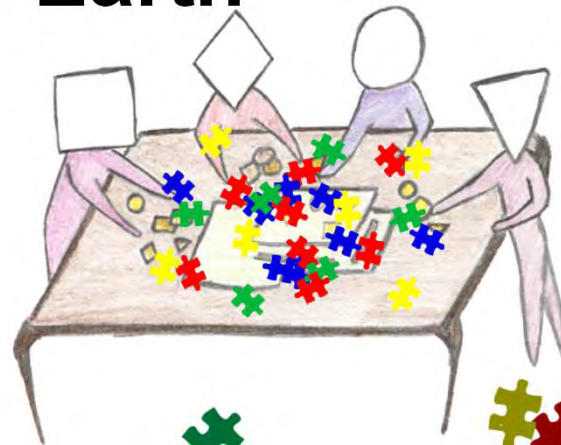
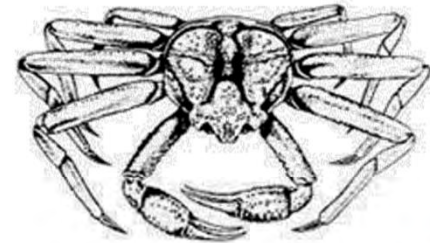
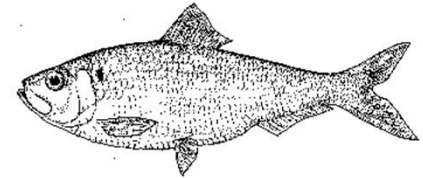
include ATK, OVERALL:

We know that some ingredients are already in place – programs, processes, research. We need to integrate with them and/or expand upon them.



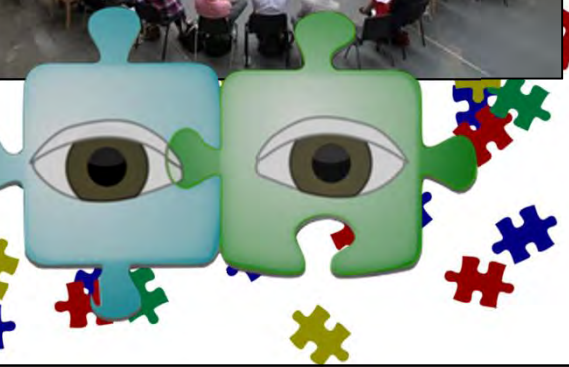
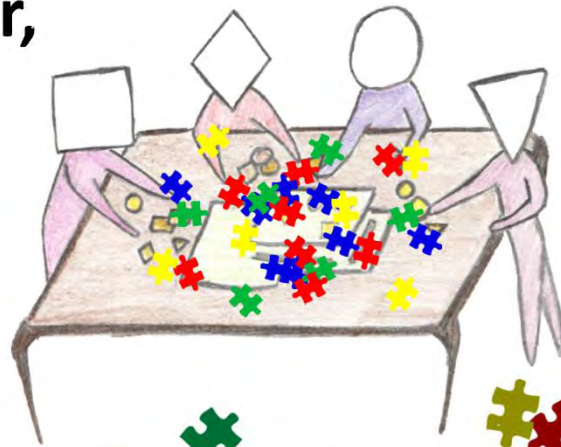
THE BIGGEST CHALLENGE

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



FISHERS and **COMMUNITY** need to know this new engagement with **DFO** is essential. But, it is NOT and will NOT be considered consultation. Yet, enough information has to be exchanged so the in-depth understanding of our ways can be understood. We humbly ask all to realize that we enter into this in a trust-like relationship, because we understand the concept is fairly new if not foreign to DFO. We need to sit together, to hear from each other, to learn from each other. We need to **CO-LEARN.** It will be a long journey.

(words of Elder Albert Marshall)



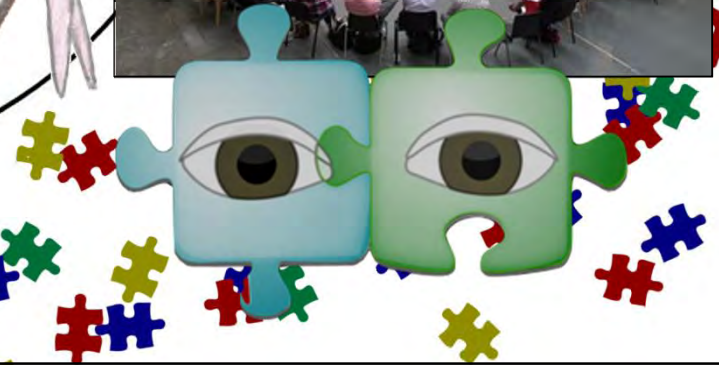
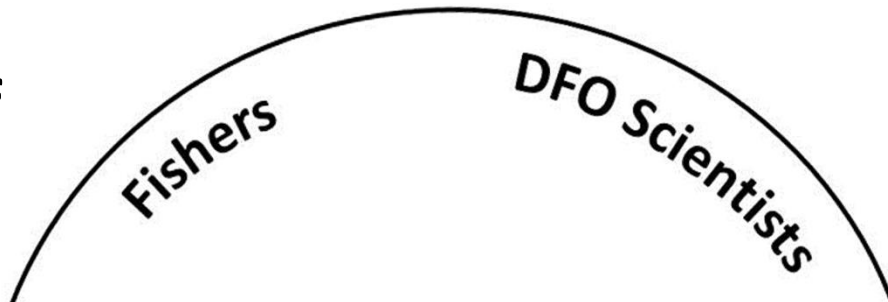
JOURNEY OF CO-LEARNING

will be co-developed by FISHERS and COMMUNITY MEMBERS (especially ELDERS) working with DFO and PARTNER HELPERS

The essence of CO-LEARNING is that the

SPIRIT OF COLLABORATION

has been energized.



words of Elder Albert Marshall, LLD, Eskasoni First Nation

We need to come to see that with respect to the mainstream way of harvesting ... that somewhere along the line, we somehow got the idea that these gifts of aquatic resources are inexhaustible. This is where it will require a lot of reflection to change that mindset back to our traditional way which is one where we can sustain the gifts and they sustain us.



words of Elder Albert Marshall, LLD, Eskasoni First Nation

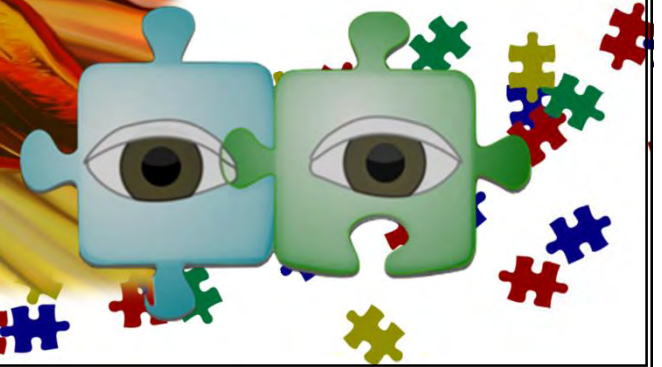
We will need to do a lot of inner reflection.

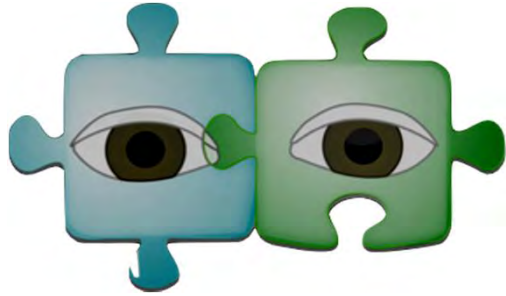
We have for too long been in a period of disconnect from our natural world and from our traditional ways.

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*





our 2013 final report to APC



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

Roadmap for
Incorporating Aboriginal Traditional Knowledge (ATK) into
DFO's "Integrated Fisheries Management Plan" planning process
for the Commercial Snow Crab Fishery
in the Southern Gulf of St. Lawrence (Area 12)



FINAL REPORT (APC Contract #2013-008 and Project #4125)
submitted to the Atlantic Policy Congress of First Nations Chiefs
Penultimate Draft - 20 MARCH 2013

Project Team / Report Authors

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

**BRINGING ATK INTO DFO'S FISHERIES MANAGEMENT PLANNING CYCLE
FOR SNOW CRAB (GULF MANAGEMENT AREA 12)**



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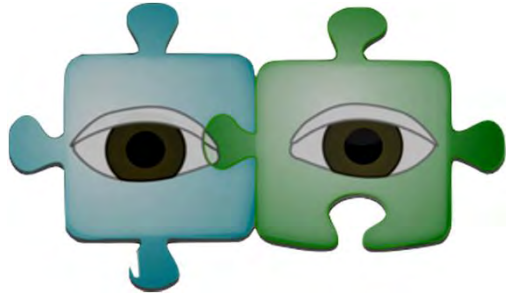
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CAPE BRETON
UNIVERSITY

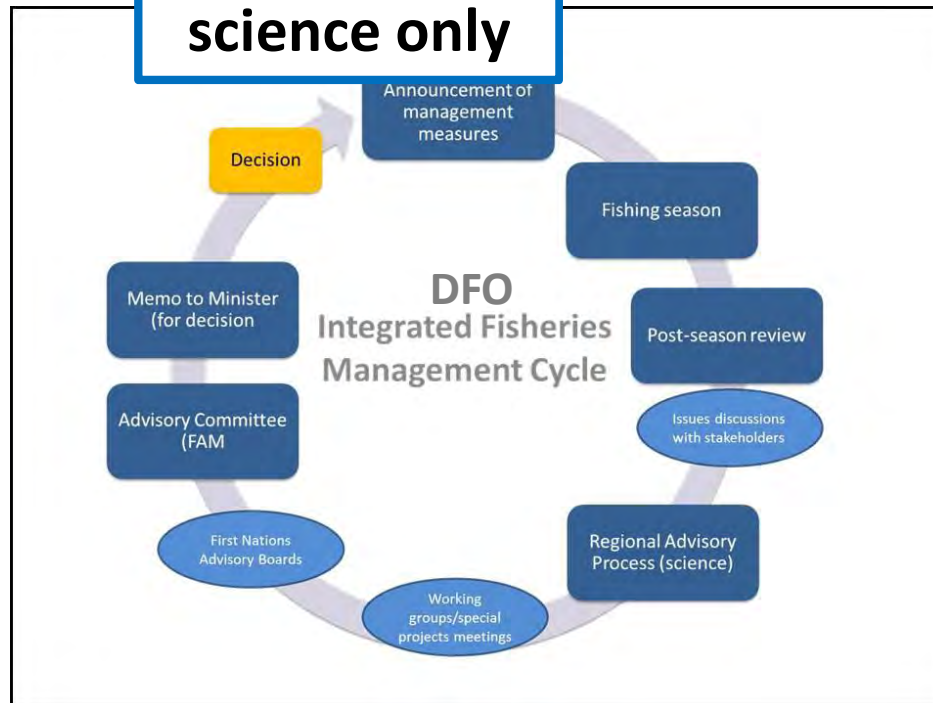
Aboriginal Traditional Knowledge

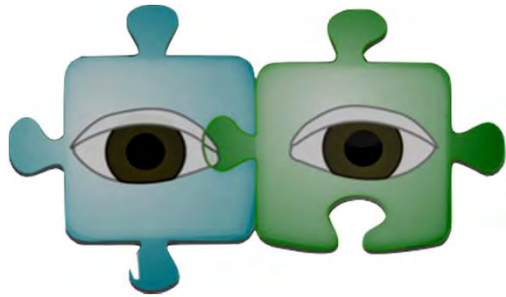
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our 2013 final report to APC

move from a
DFO IFM cycle
with
science only

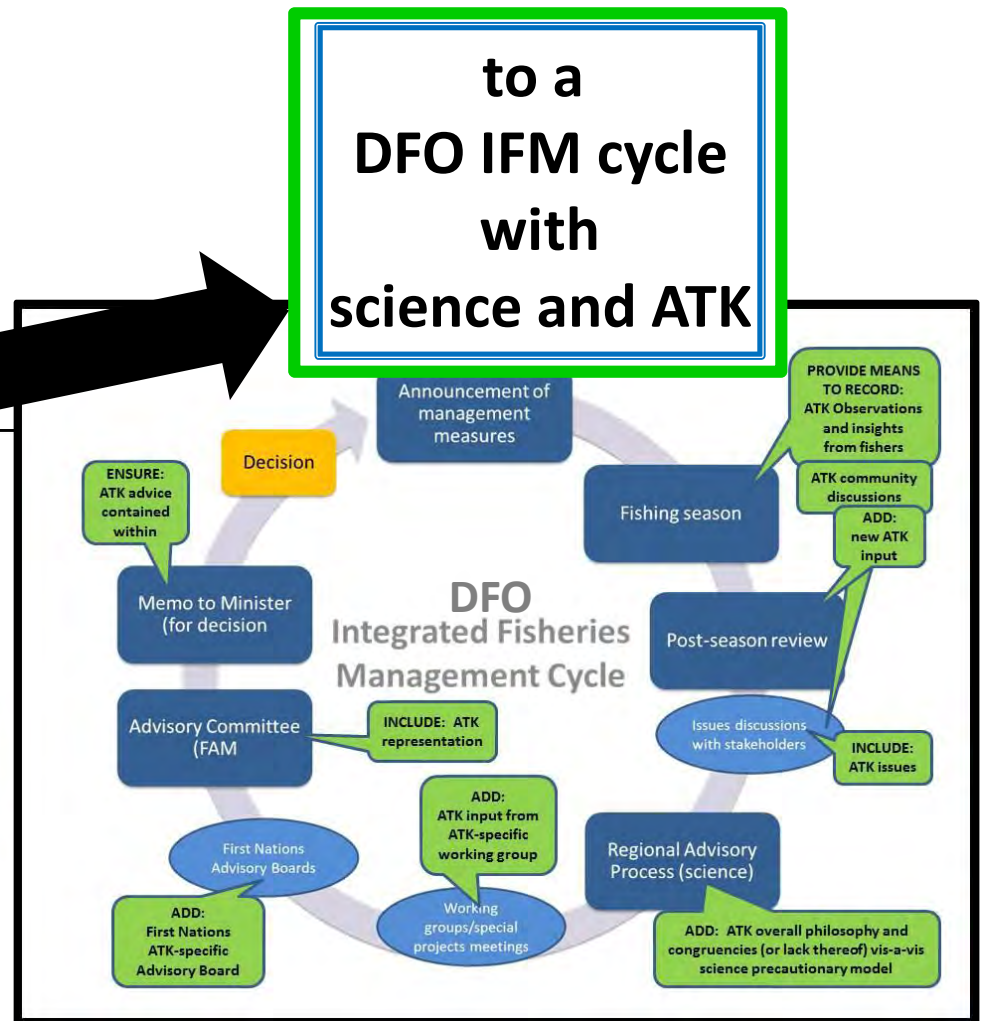


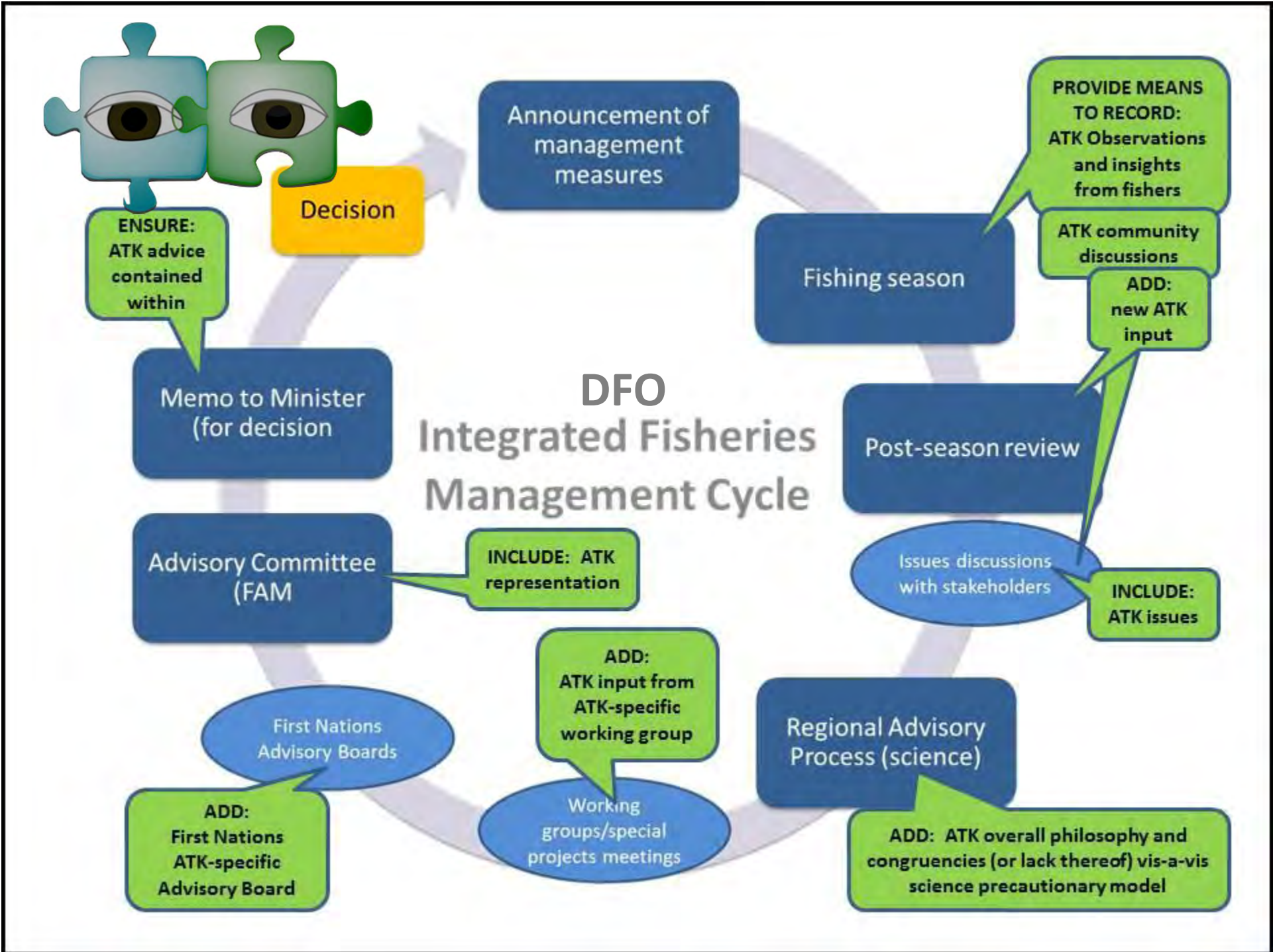


our 2013 final report to APC

move from a
DFO IFM cycle
with
science only

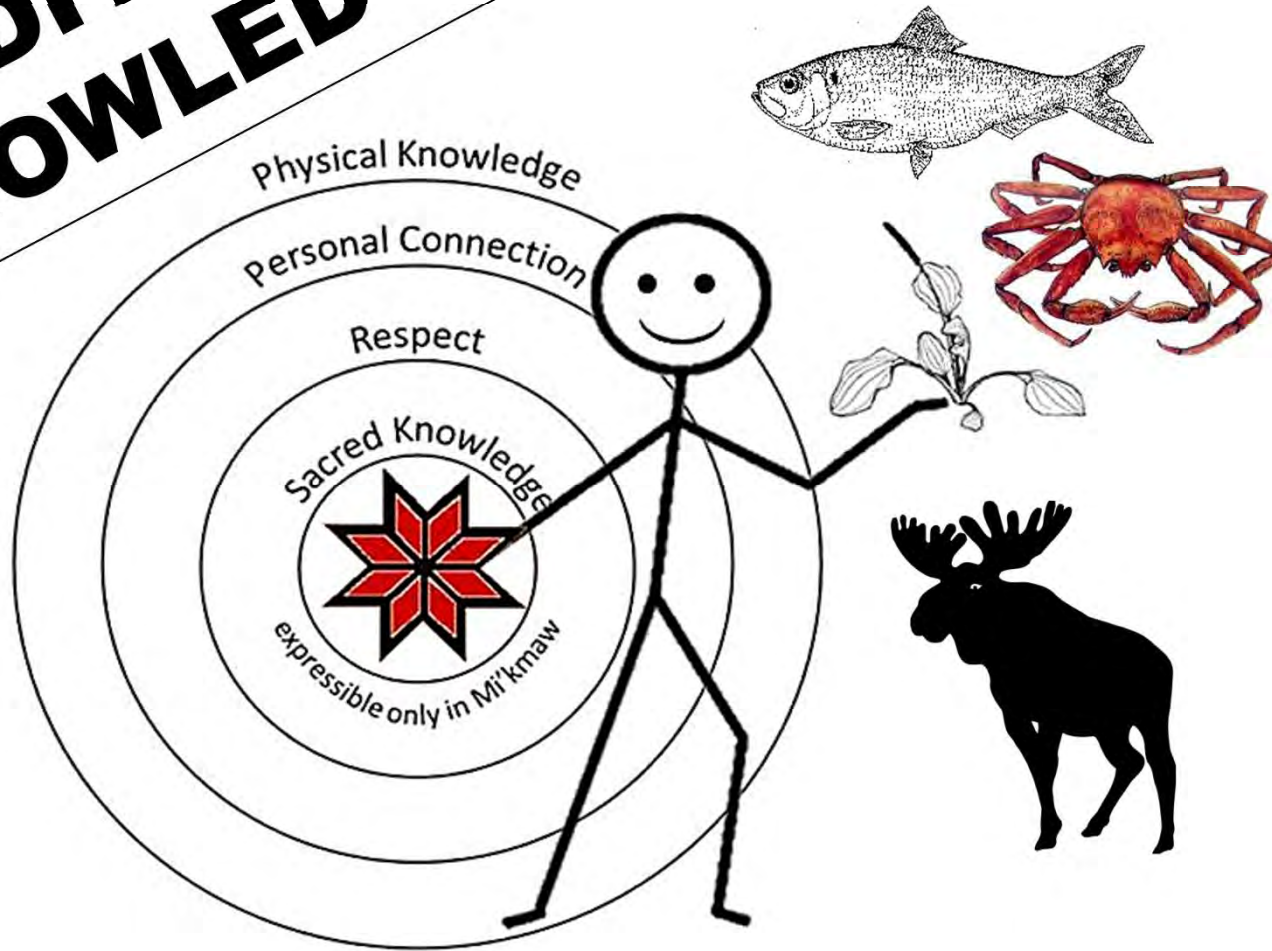
to a
DFO IFM cycle
with
science and ATK





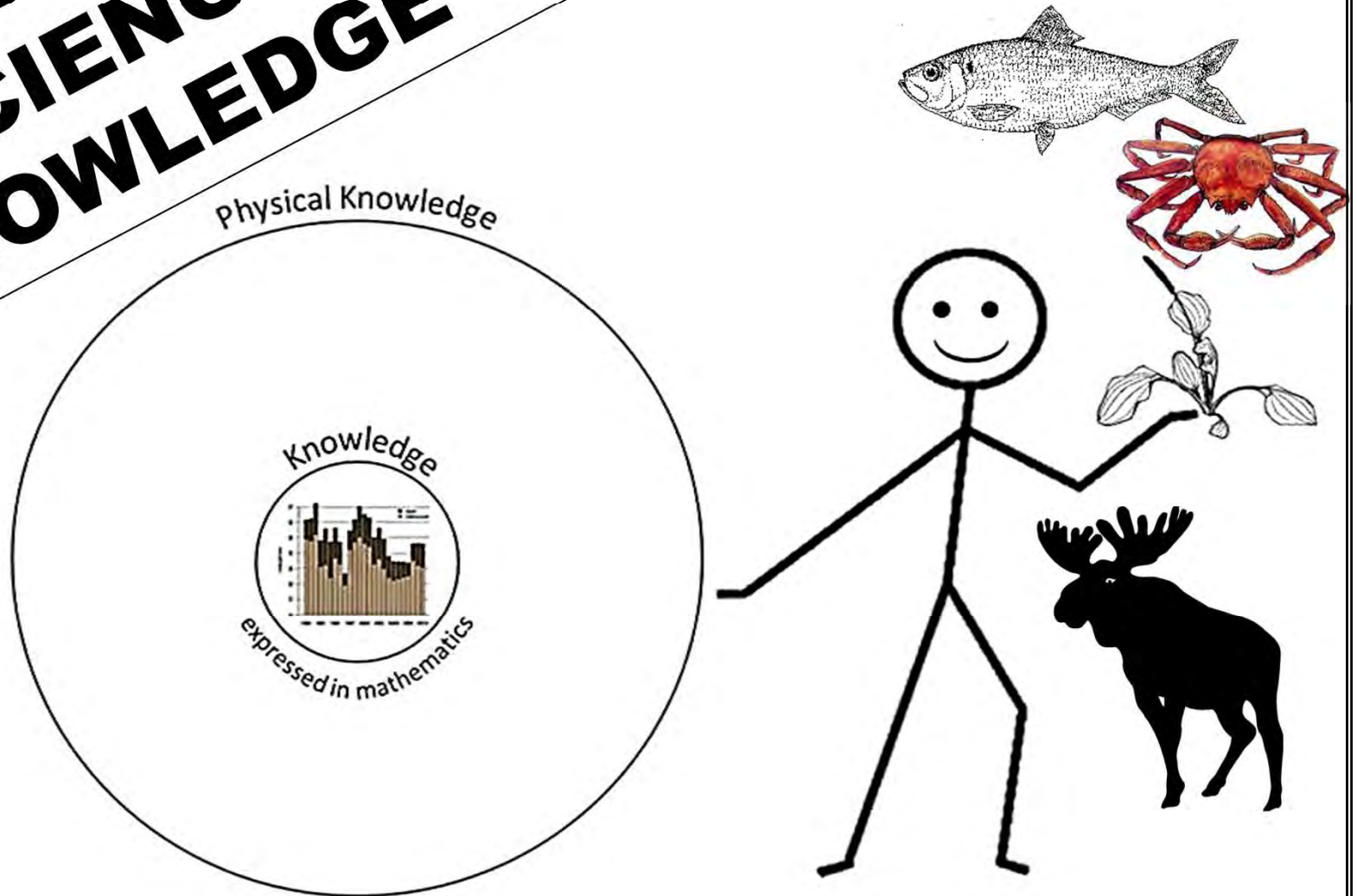
ABORIGINAL TRADITIONAL KNOWLEDGE

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

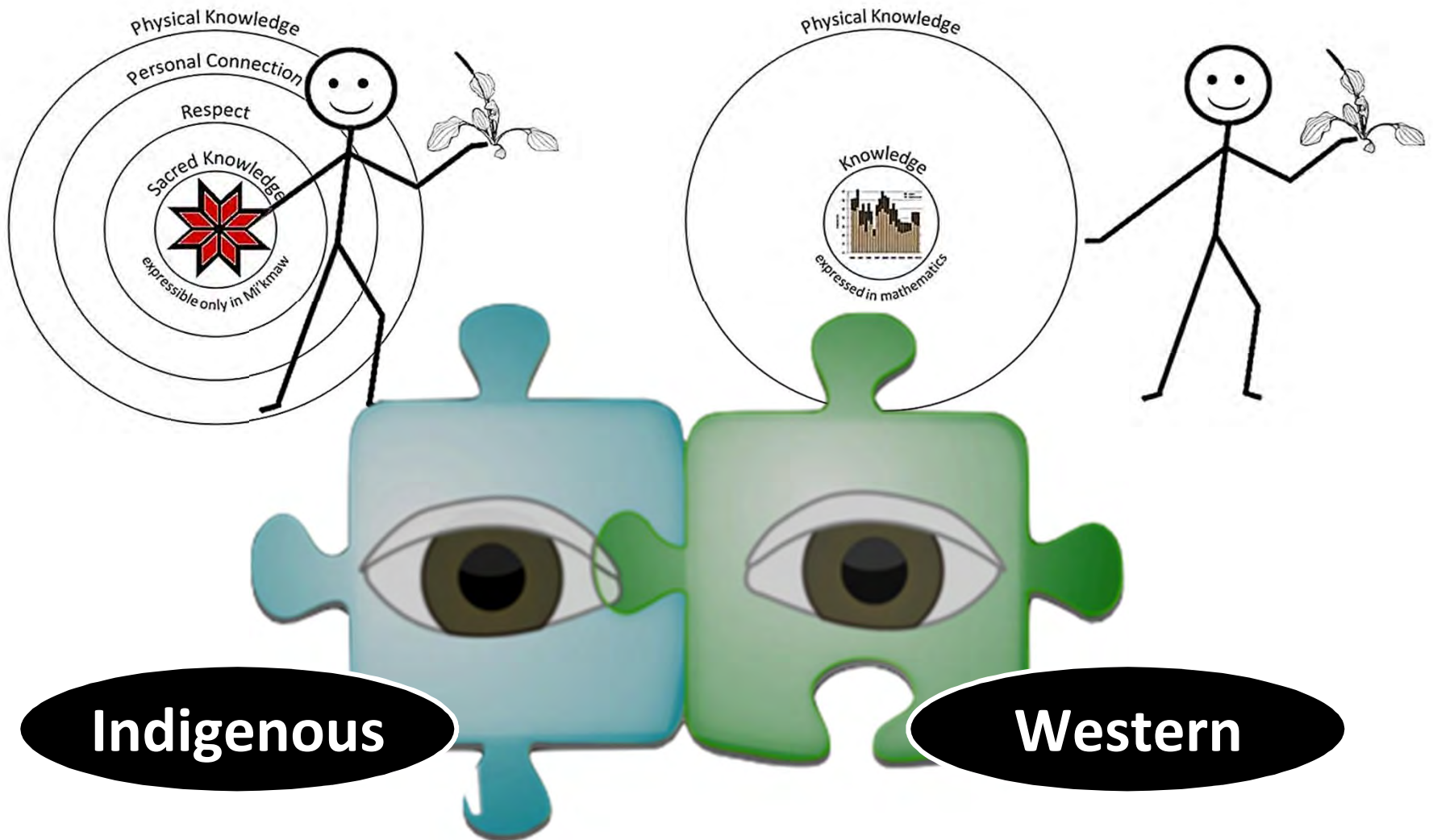


WESTERN SCIENCE KNOWLEDGE

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



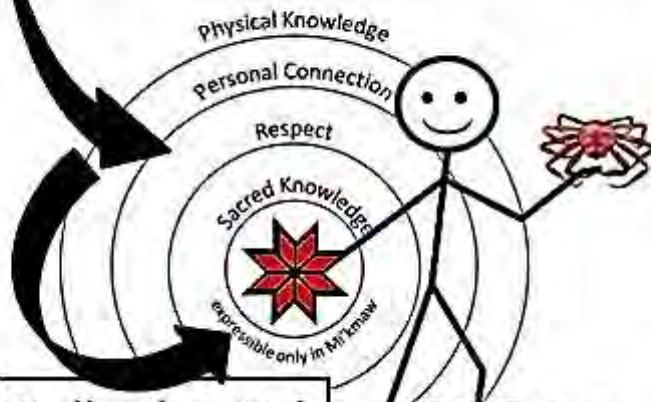
**The challenge is to bring together
the strengths from both so as
not to compromise the integrity of Mother Earth.**



Day-by-Day Fishing Experiences



Personal Observations & Stories



Collective Oral Knowledge

ATK / MTK

Knowledge Rooted in Long Time Occupancy in Specific Ecosystems

Fishing Trawls

Working Document 2013/00X

J.-F. Landry, E. Wade, M. Moriyasu and M. Hébert

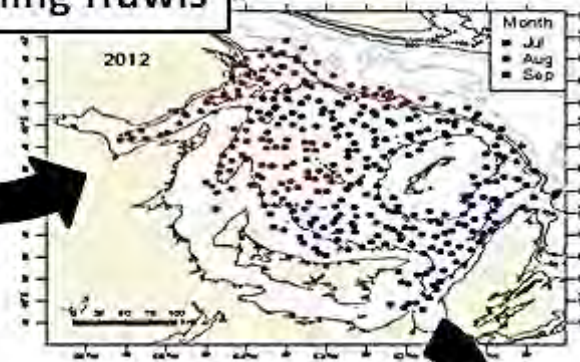
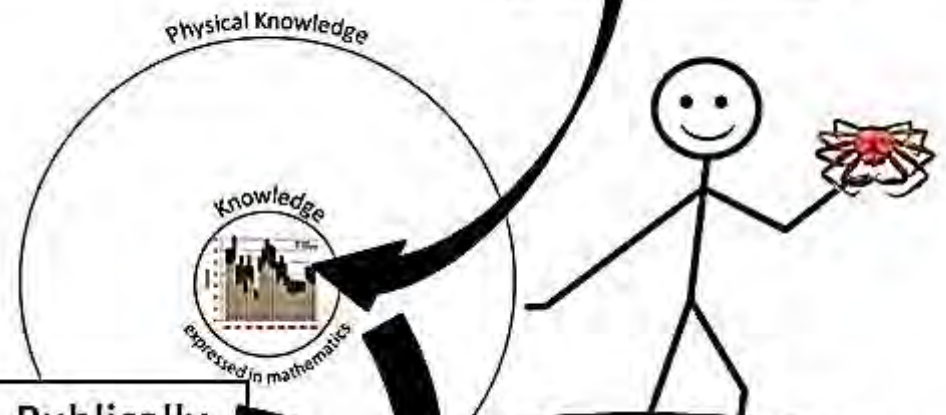


Figure 8. Monthly geographic distribution of salmon trawls during the 2012 survey

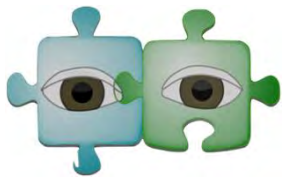
Trawl Results



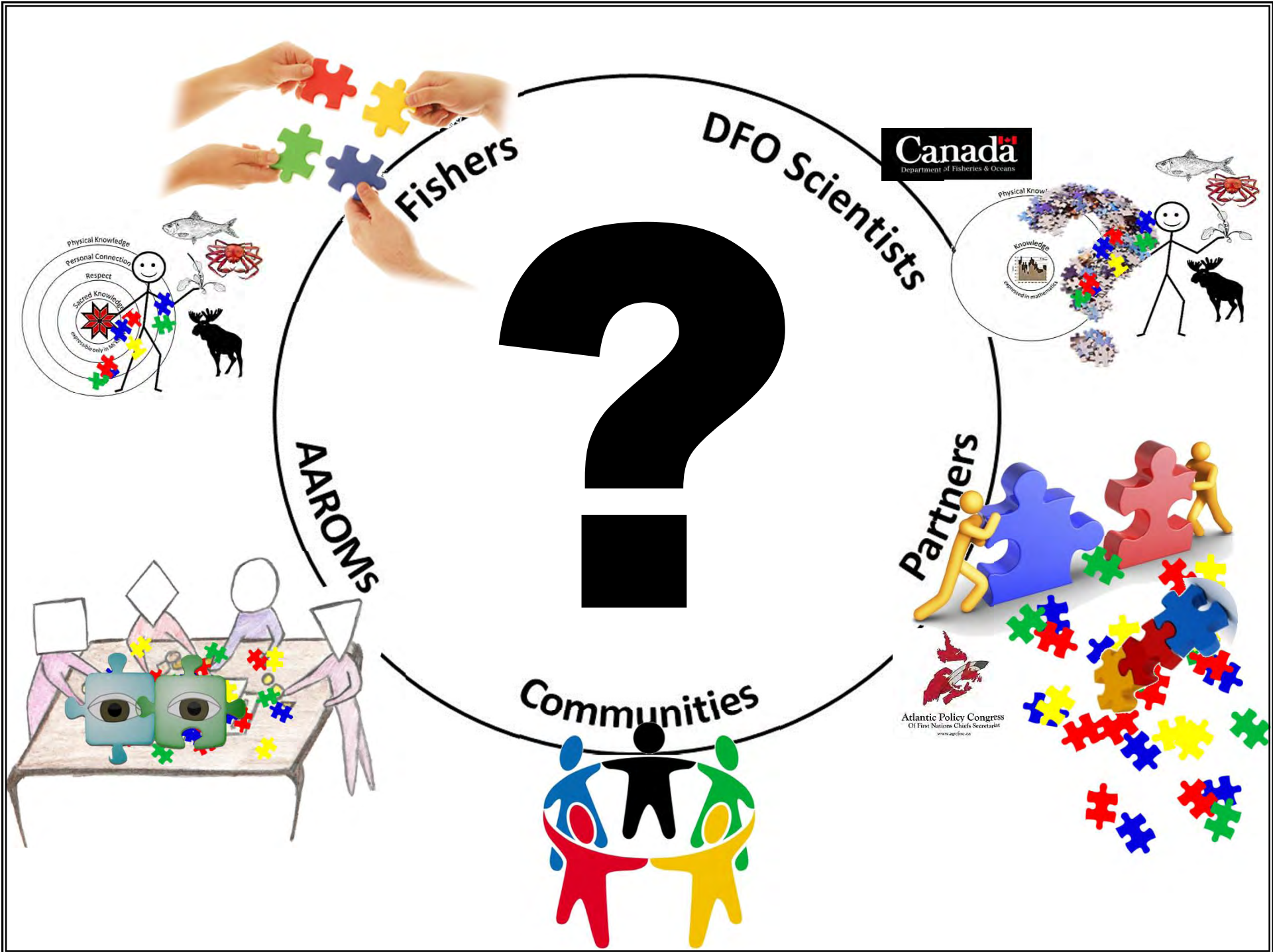
Publicly Available, Written Knowledge

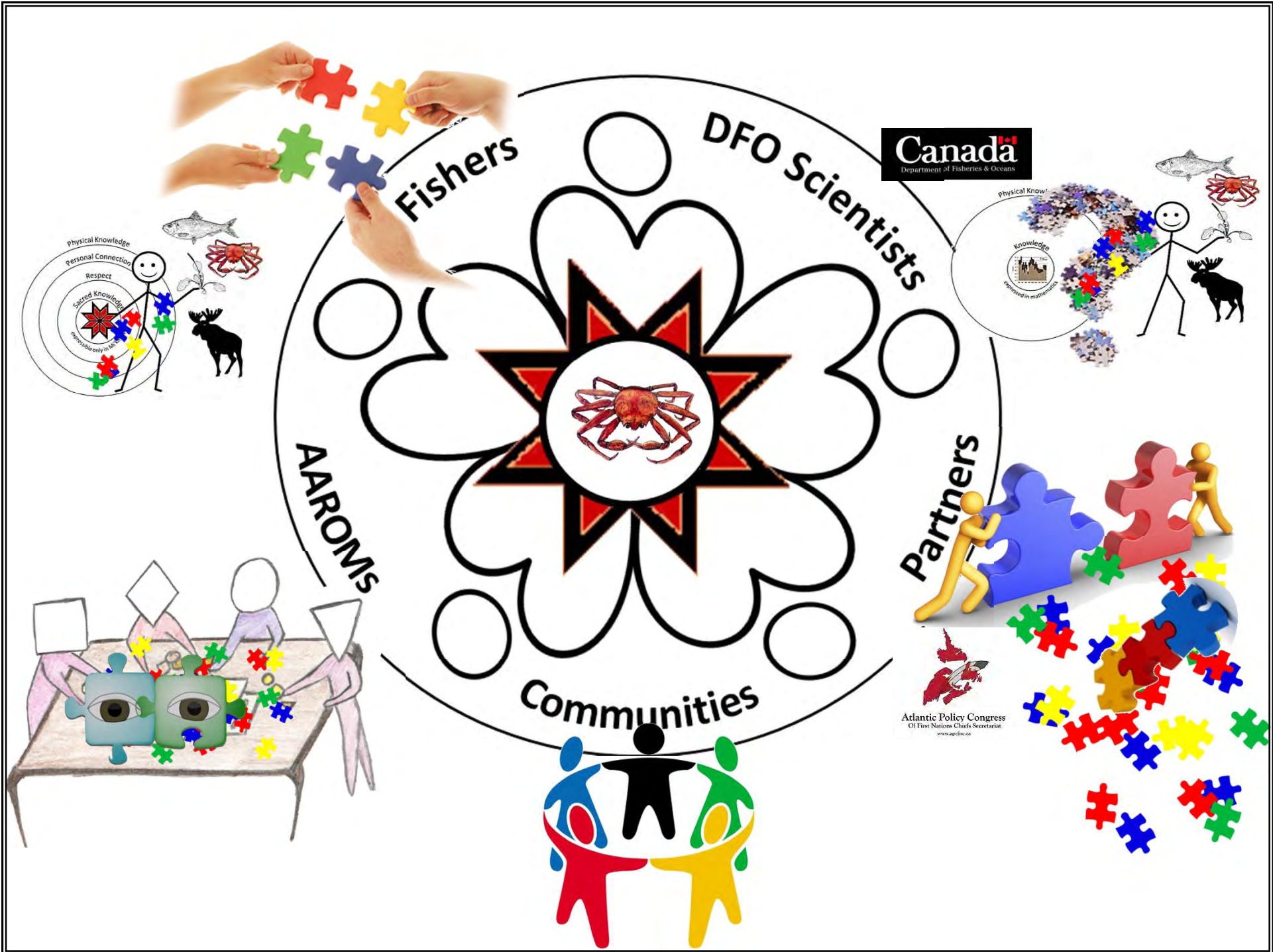
Western Science

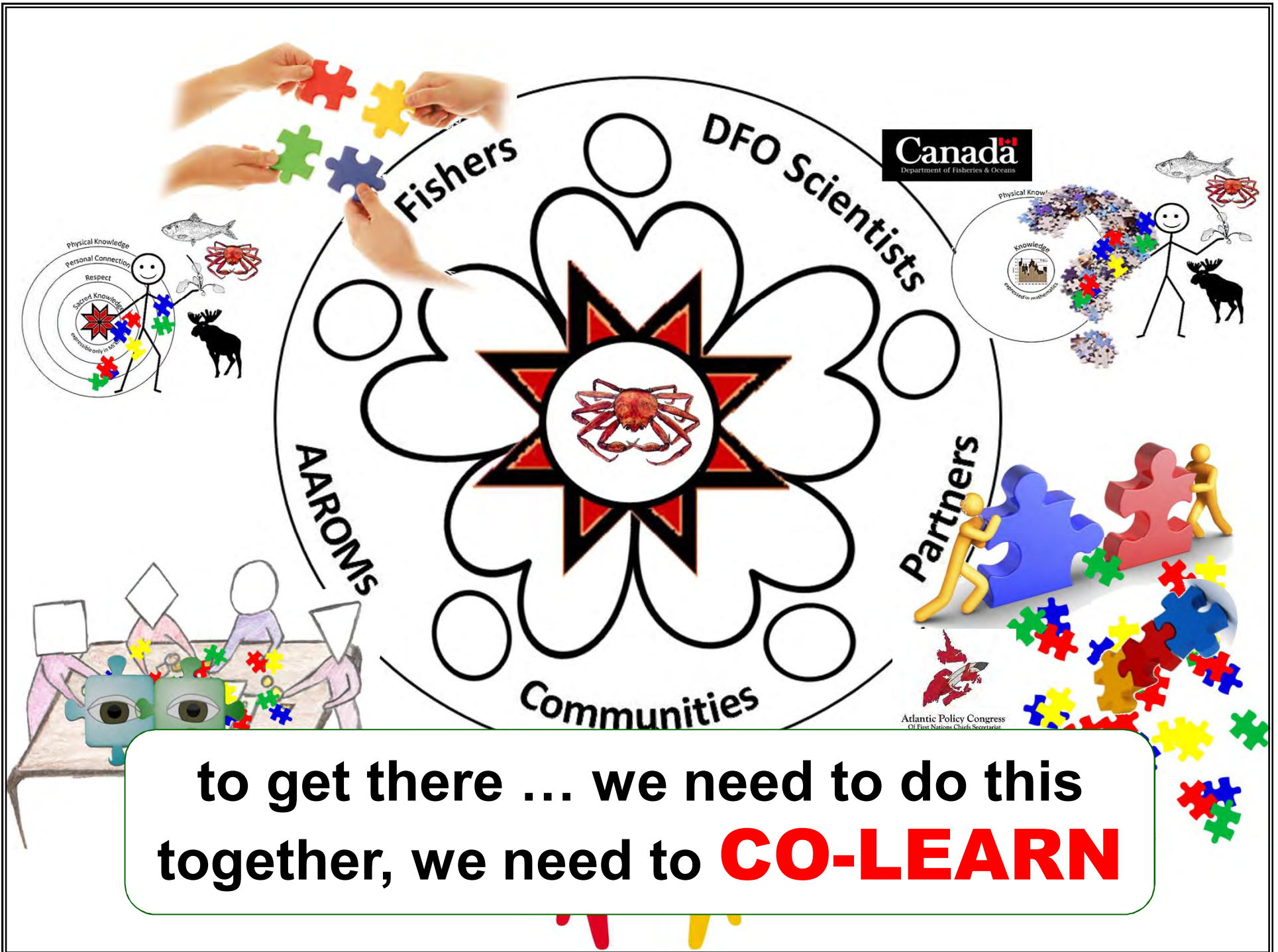
Knowledge Constructed via Universal Models & Theories

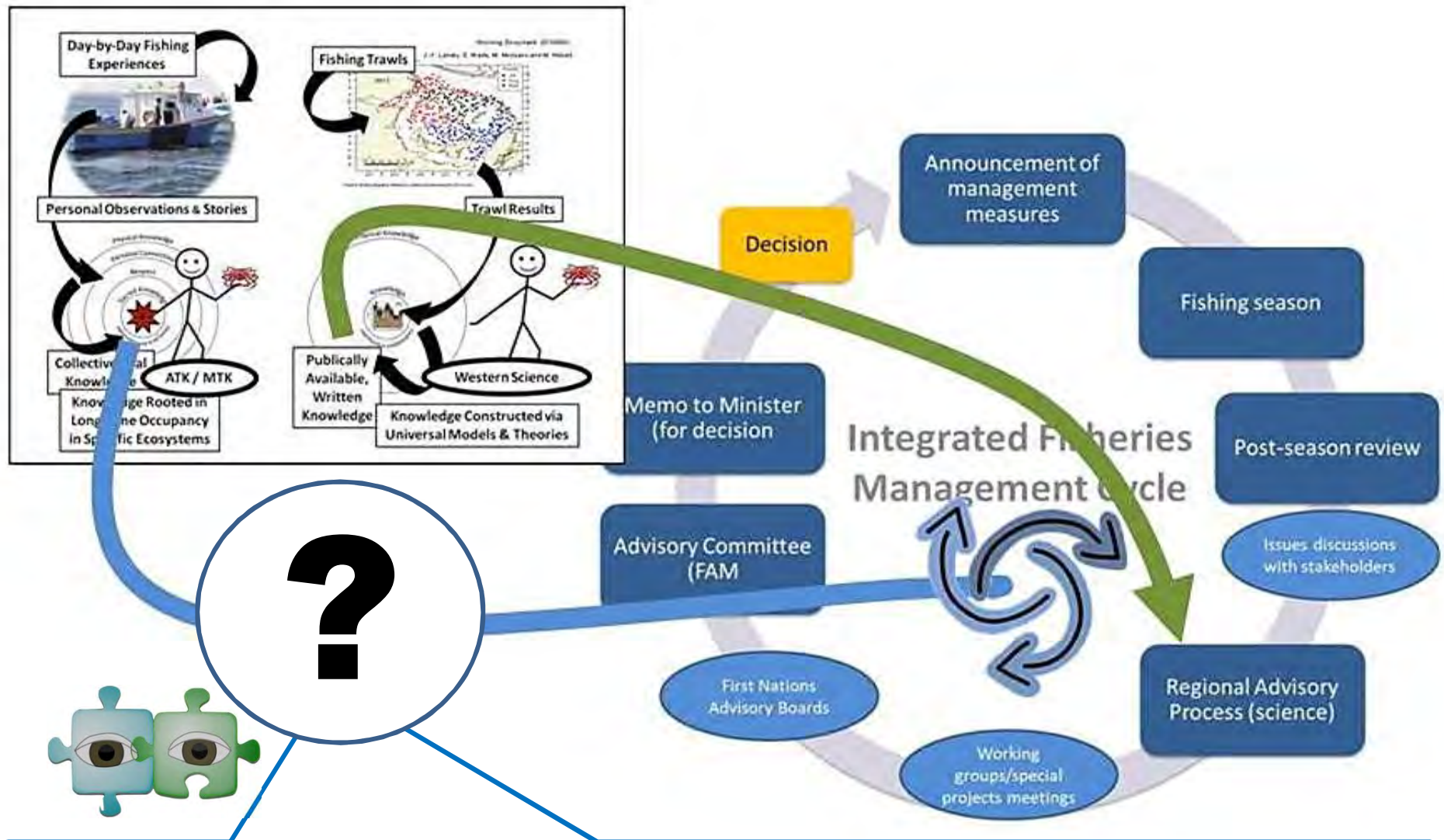


2014: design a methodology for community involvement & engagement







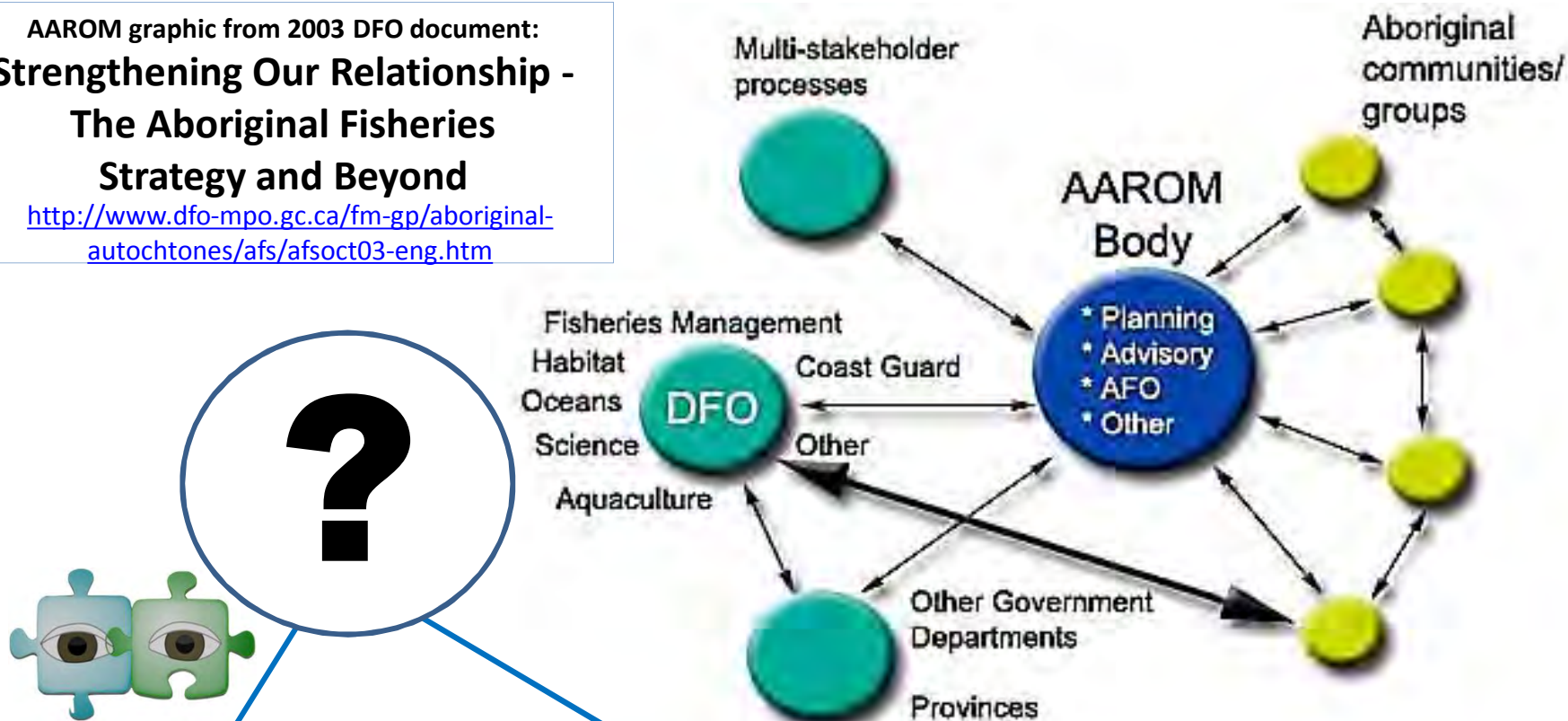


Can the AAROMs begin to serve this role of “Partner Helpers” to bring ATK into DFO process?

JOURNEY OF CO-LEARNING

will be co-developed by FISHERS and COMMUNITY MEMBERS (especially ELDERS) working with DFO and PARTNER HELPERS

AAROM graphic from 2003 DFO document:
**Strengthening Our Relationship -
The Aboriginal Fisheries
Strategy and Beyond**
<http://www.dfo-mpo.gc.ca/fm-gp/aboriginal-autochtones/afs/afsoct03-eng.htm>



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JOURNEY OF CO-LEARNING

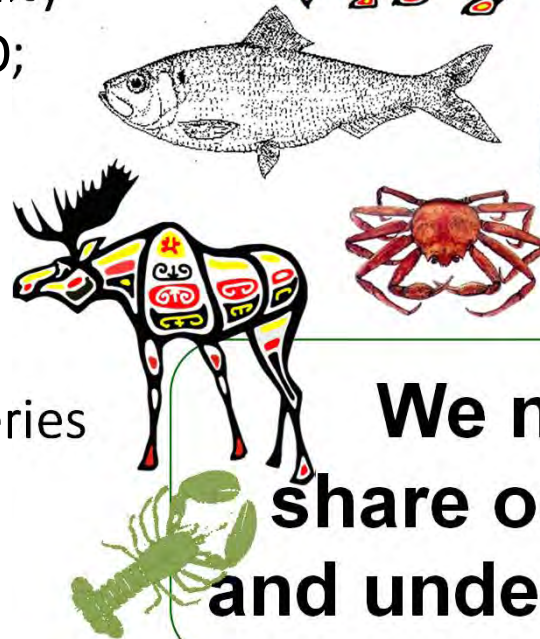
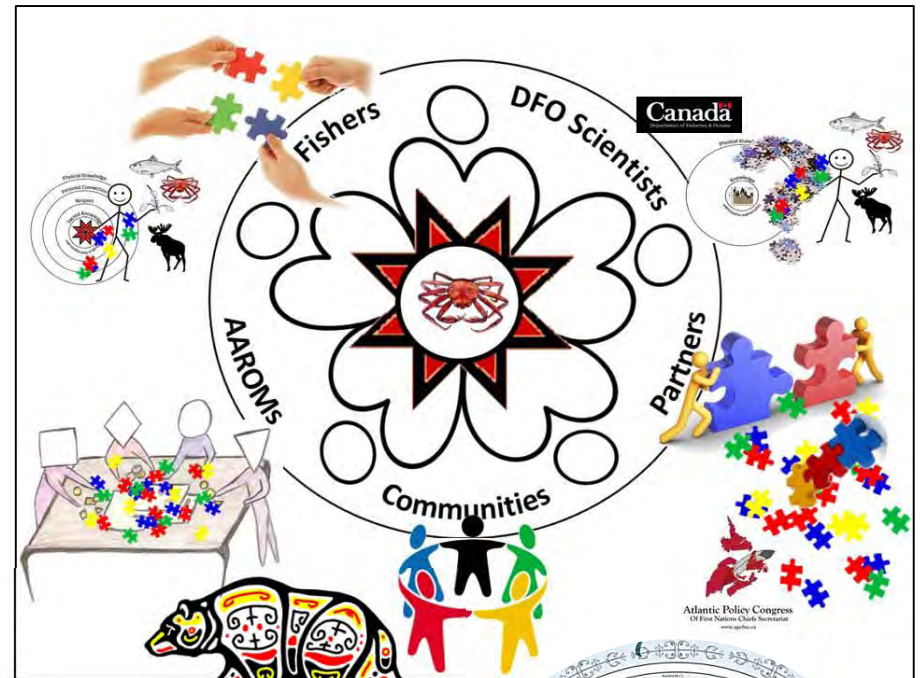
will be co-developed by FISHERS and COMMUNITY MEMBERS (especially ELDERS) working with DFO and PARTNER HELPERS



Can university students play some role as “Partner Helpers” to bring ATK into DFO process?

Key conversations:

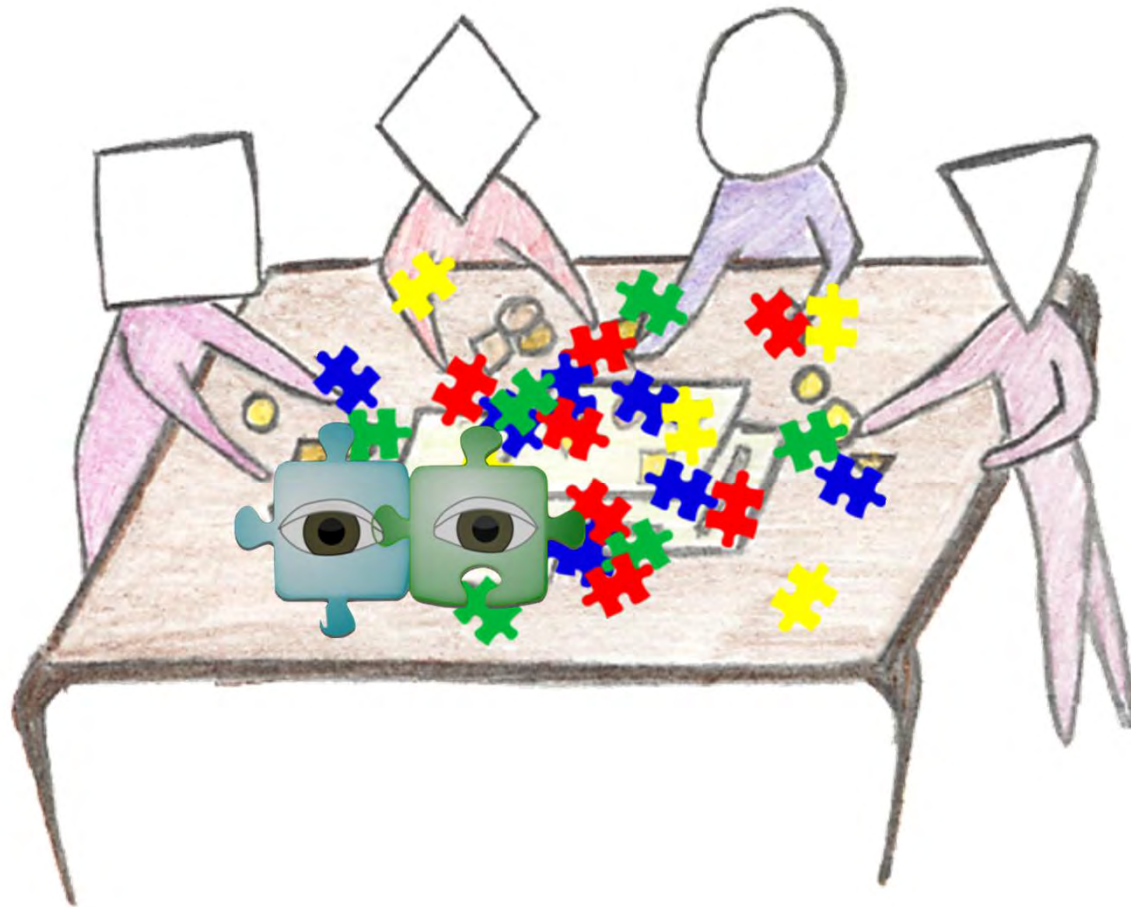
- 1) creating broader understandings of Netukulimk within communities;
- 2) gathering of ATK by community fishers and subsequent consideration by community Elders and appropriate others;
- 3) enabling meaningful community co-learning together with DFO;
- 4) implementing ATK-informed fisheries management for communities, especially the setting of quotas; and
- 5) expanding the context of fisheries into healthy and sustainable communities.



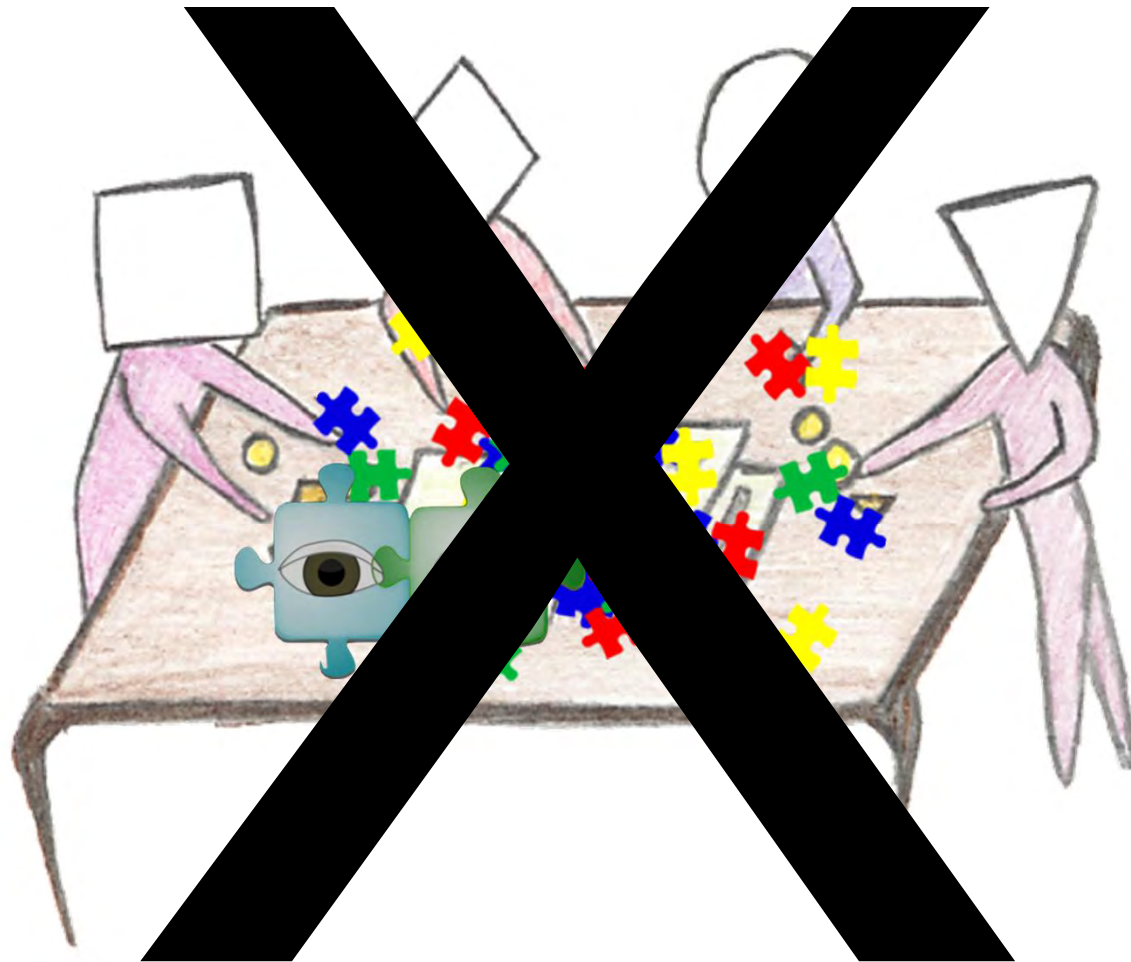
**We need to
share our stories
and understandings.**



We need to create a draft list of potential community organizations and participants.



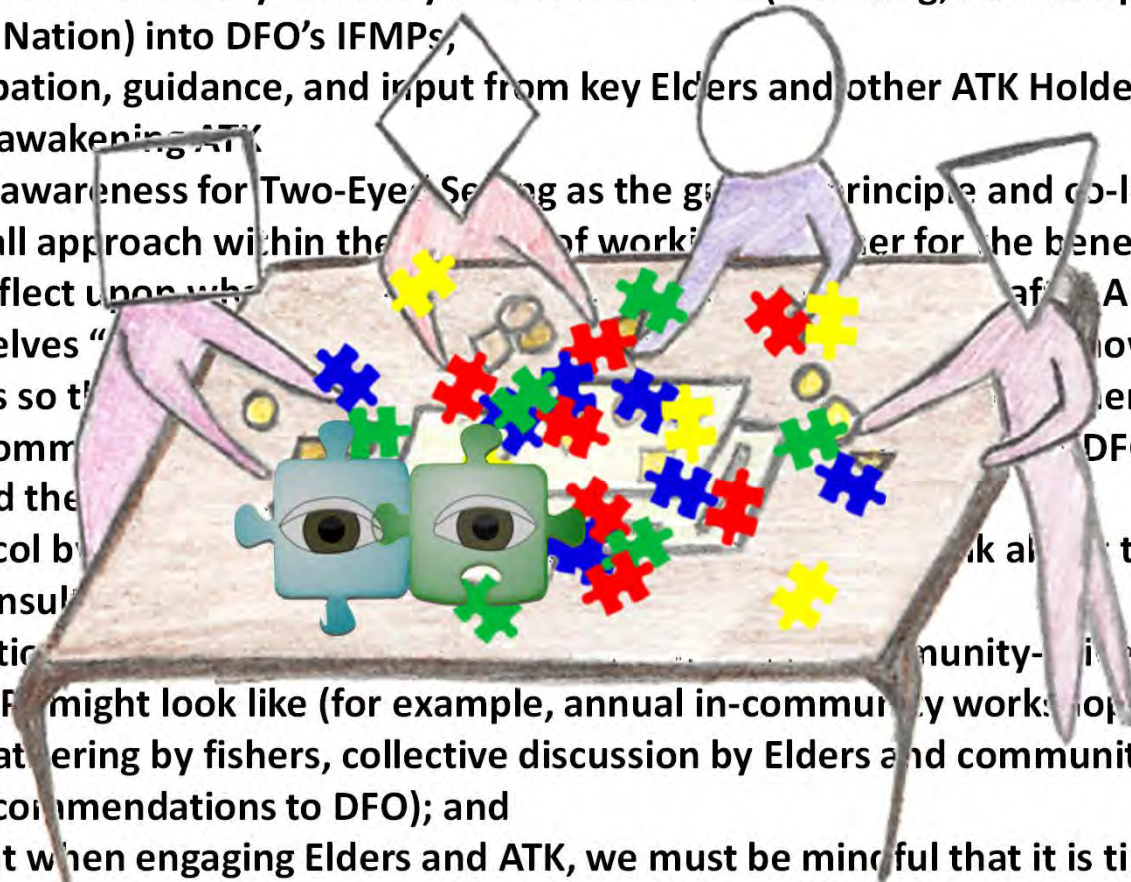
We need to consider what we want for first co-learning workshops in communities.



**We emphasize that co-learning workshops
in communities are NOT consultation.**

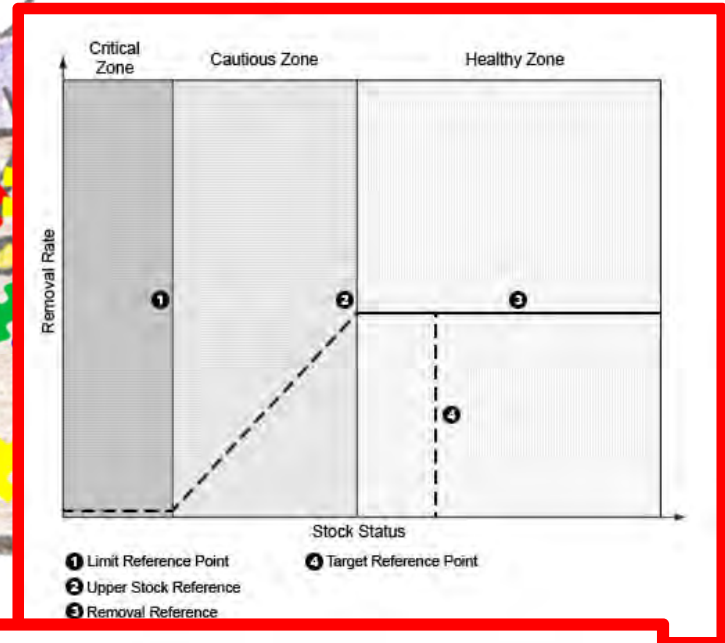
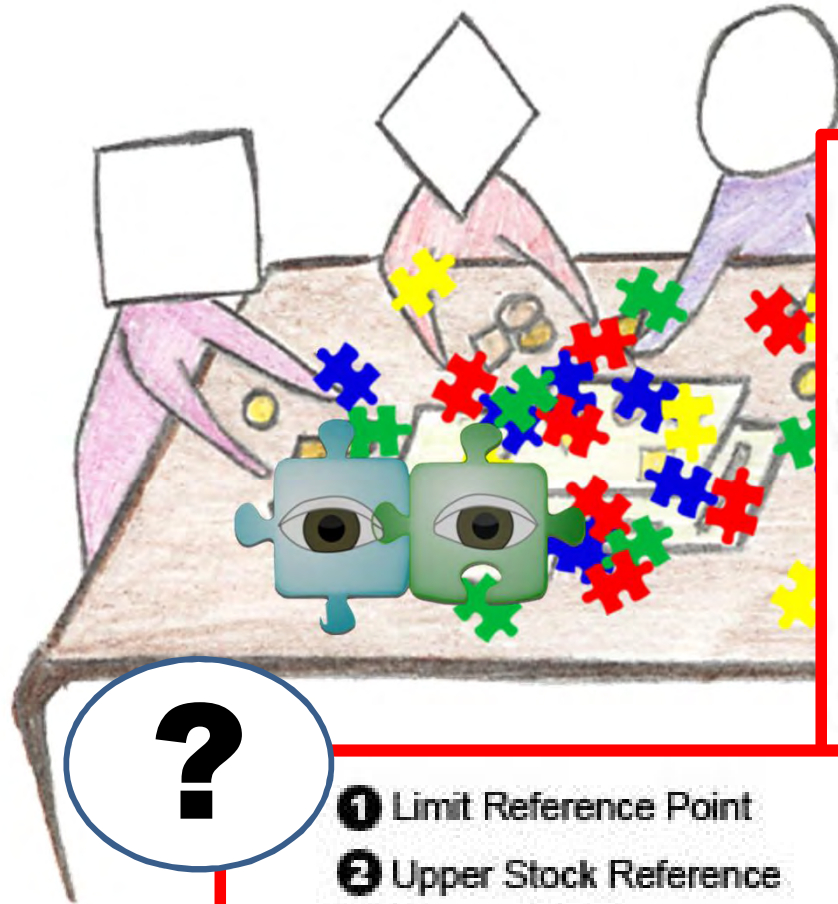
POTENTIAL OBJECTIVES (DRAFT ONLY) FOR FIRST COMMUNITY WORKSHOPS

1. bring awareness of visionary intent by APC to move ATK (including, for example, Netukulimk for the Mi'kmaq Nation) into DFO's IFMPs,
2. invite participation, guidance, and input from key Elders and other ATK Holders for beginning the journey of reawakening ATK
3. create broad awareness for Two-Eyed Seeing as the guiding principle and co-learning as the desired overall approach within the context of working together for the benefit of the fish;
4. revisit and reflect upon what has happened since the last AFS, after AAROMs ... and ask ourselves "How can we create opportunities so that we can create commercial fisheries?"
5. create new community-based processes and the role of DFO's management
6. draft a protocol by which we can "talk all day" within the context of consultation
7. invite suggestions for a community-driven process for ATK input for IFMPs might look like (for example, annual in-community workshops that encourage and enable ATK gathering by fishers, collective discussion by Elders and community, and formalization as written recommendations to DFO); and
8. recognize that when engaging Elders and ATK, we must be mindful that it is time-consuming and should be done from the perspective of the community's language (e.g. the Mi'kmaq language, rather than English).



We need to consider draft objectives for first co-learning workshops in communities.

example: Precautionary Approach (PA)



?

1 Limit Reference Point

2 Upper Stock Reference

3 Removal Reference

4 Target Reference Point

We need to better understand some key concepts and terms used by DFO.

ATK – Netukulimk



We need to remember and reconnect with our traditional understandings for harvesting.

ATK – Netukulimk



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

(words of Elder Albert Marshall)

ATK – Netukulimk



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)

ATK – Netukulimk



Humans possess responsibilities.

**ALL OTHER SPECIES
POSSESS RIGHTS.**



(words of Elder Albert Marshall)

ATK – Netukulimk

**RESPECT
REVERENCE
RESPONSIBILITY
RECIPROCITY**

**is living
knowledge
and
adaptive
knowledge**

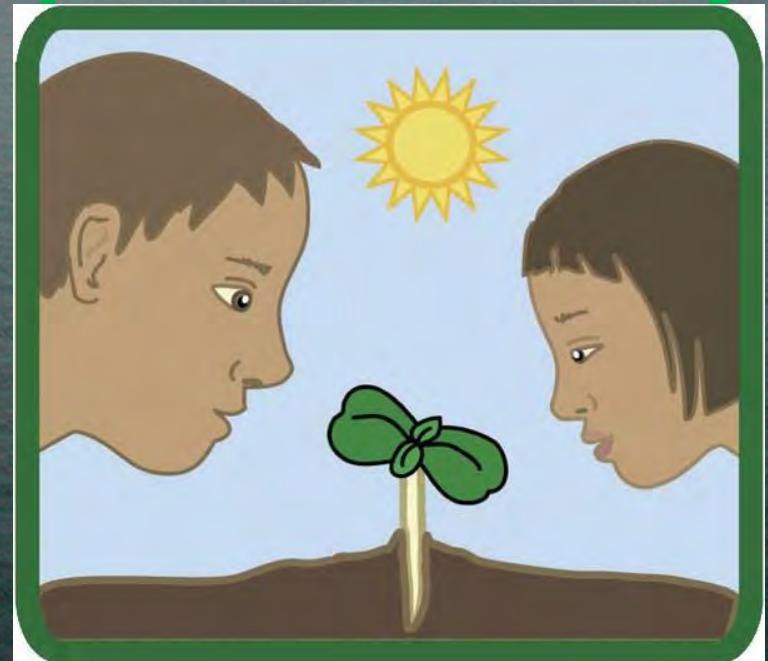
ATK – Netukulimk

**“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.

(words of Elder Albert Marshall)

**RESPECT
REVERENCE
RESPONSIBILITY
RECIPROCITY**



ATK – Netukulimk

Co-existence

Inter-dependence

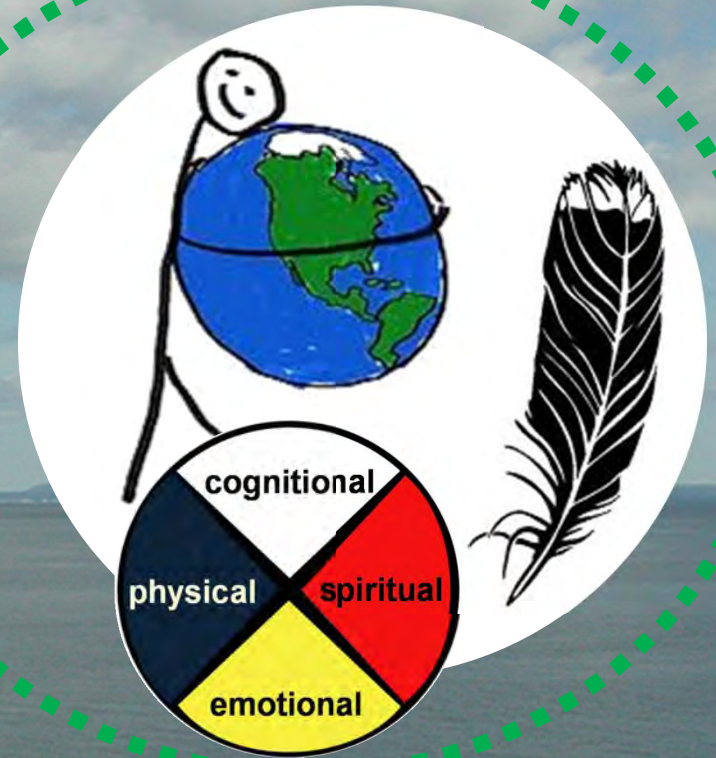
Community Spirit

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



ATK – 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

ATK – Netukulimk

**We are all
connected.**

(words of Elder Albert Marshall)

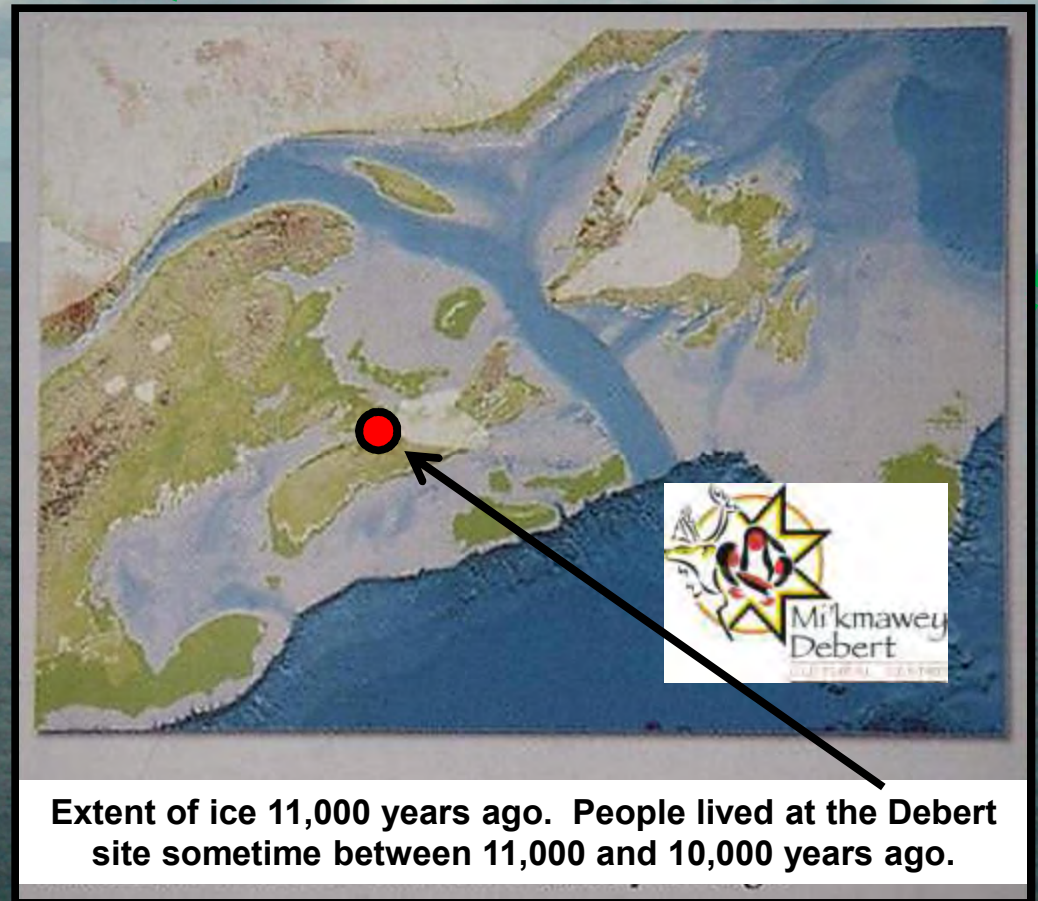
**We live within
interconnectivity.**
(words of Elder Murdena Marshall)



ATK – 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



**QUESTIONS
AND
SUGGESTIONS**

**Wela'lioq
Thank you**

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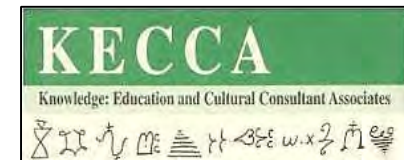
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