



Environmental Studies Research Fund

222

**Laying the Groundwork: Enhancing Cross Cultural
Understanding Through Two-Eyed Seeing**

**Établir les bases : améliorer la compréhension
interculturelle au travers d'une approche à double
perspective**



**ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT**

Laying the Groundwork: Enhancing Cross Cultural Understanding Through Two-Eyed Seeing

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ACRONYMS

AAROM	Aquatic Resources and Oceans Management
AFN	Assembly of First Nations
APC	The Atlantic Policy Congress of First Nations Chiefs Secretariat
CER	Canadian Energy Regulator
C-NLOPB	Newfoundland and Labrador Offshore Petroleum Board
C-NSOPB	Nova Scotia Offshore Petroleum Board
DFO	Department of Fisheries and Oceans Canada
ESRF	Environmental Studies Research Fund
IAA	<i>Impact Assessment Act</i>
IAAC	Impact Assessment Agency of Canada
IK	Indigenous Knowledge
IKS	Indigenous Knowledge Systems
KS	Knowledge Systems
NGO	Non-Government Organization
MMIWG2S	Missing and Murdered Indigenous Women and Girls and Two-Spirited
REA	Regional Environmental Assessment
SSHRC	Social Sciences and Humanities Research Council
TRC	Truth and Reconciliation Commission
UINR	Unama'ki Institute of Natural Resources
WKS	Western Knowledge Systems

EXECUTIVE SUMMARY

This project, funded by the Environmental Studies Research Fund (ESRF), was conducted in collaboration with the Atlantic Policy Congress of First Nations Chiefs Secretariat (APC) and other stakeholders. The purpose of this project was to promote the understanding of Indigenous Knowledge (IK) and appropriate use of IK in decision-making on offshore oil and gas projects in Atlantic Canada. Fundamental to this is the need to build a common and consistent understanding of IK concepts within the oil and gas industry. The aim is to use the knowledge system approach to enhance cross cultural understanding of Western and Indigenous Knowledge for industry and regulators in the oil and gas sector using a series of educational webinars. Four webinars, facilitate by APC, were intended for the ESRF Board members, government, and industry, and were delivered via online video platform. The first webinar hosted fourteen (14) attendees from the ESRF Board and Secretariat. Ninety-six (96) participants from industry and regulators attended the second webinar, with sixty-five (65) people attending the third follow-up webinar. Twenty (20) people participated in the final webinar that was just for industry representatives. Following the educational webinars, APC developed recorded videos specific to the content and a final report.

The workshops focussed on these key concepts:

- Knowledge Systems
- Western Knowledge Systems
- Indigenous Knowledge Systems
- Typologies of Indigenous Knowledge Systems
- Two-Eyed Seeing as Interdisciplinary
- Application of Two-Eyed Seeing

Following the first two webinars, it was recommended an industry only session be held to allow for questions and provide examples that linked IK and Two-Eyed seeing specific to the industry.

SOMMAIRE

Ce projet, financé par le Fonds pour l'étude de l'environnement (FEE), a été réalisé en collaboration avec le Secrétariat du Congrès stratégique Atlantique des chefs des Premières nations (APC) et d'autres intervenants. L'objectif de ce projet était de promouvoir la compréhension du savoir autochtone (SA) et son utilisation appropriée dans la prise de décision sur les projets pétroliers et gaziers en mer au Canada atlantique. Pour ce faire, il est essentiel d'établir une compréhension commune et cohérente des concepts du savoir autochtone au sein de l'industrie pétrolière et gazière. L'objectif est d'utiliser l'approche du système de connaissances pour améliorer la compréhension interculturelle du savoir occidental et autochtone pour l'industrie et les régulateurs dans le secteur du pétrole et du gaz en utilisant une série de webinaires éducatifs. Quatre webinaires, facilités par APC, étaient destinés aux membres du Conseil d'administration du FEE, au gouvernement et à l'industrie, et ont été diffusés via une plateforme vidéo en ligne. Le premier webinar a accueilli quatorze (14) participants du Conseil d'administration et du secrétariat du FEE. Quarante-seize (46) participants de l'industrie et des régulateurs ont assisté au deuxième webinar, et soixante-cinq (65) personnes ont assisté au troisième webinar de suivi. Vingt (20) personnes ont participé au dernier webinar qui était réservé aux représentants de l'industrie. Suite aux webinaires éducatifs, APC a développé des vidéos enregistrées spécifiques au contenu et un rapport final.

Les ateliers se sont concentrés sur ces concepts clés :

- Systèmes de connaissance
- Systèmes de connaissance occidentaux
- Systèmes de connaissance autochtones
- Typologies des systèmes de connaissance autochtones
- L'Approche à double perspective en tant qu'outils interdisciplinaire
- Application de l'Approche à double perspective

Après les deux premiers webinaires, il a été recommandé d'organiser une session réservée à l'industrie afin de permettre les questions et de fournir des exemples qui relient le savoir autochtone et de l'Approche à double perspective spécifiques à l'industrie.

1. BACKGROUND

The Atlantic Policy Congress of First Nations Chiefs Secretariat (APC) is a policy research and advocacy organization that analyzes and develops culturally relevant alternatives to federal policies that impact on the Mi'kmaq, Wolastoqiyik, Peskotomuhkati, and Innu communities in Atlantic Canada, Gulf of Quebec, and Maine, USA. In APC's fisheries department, we support and work cooperatively with First Nation Leadership, Treaty Tables, Tribal Councils, Aboriginal Aquatic Resources and Oceans Management (AAROM) bodies, Fisheries Directors, Industry, Academia, Non-Government Organizations (NGOs), the Assembly of First Nations (AFN), and various government departments. APC's work also includes supporting the commercial communal fisheries operations of member communities and fostering long-term collaboration and management with communities and First Nation organizations on fisheries issues.

As the world's energy use and needs are shifting, so are the regulatory processes that govern the industries that supply the world's energy to include a broader range of voices and considerations in regulatory and commercial decision-making processes. New regulations are being implemented for environmental assessment in Canada through the *Impact Assessment Act (IAA) 2019*, and through the Regional Environmental Assessment (REA), that require the inclusion of different knowledge systems in regulatory and private sector decision-making. Understanding different knowledge systems, and how those can be considered in resource-based decision-making has become more critical. This includes ways of knowing about the natural environment that are passed down from generation to generation, such as Indigenous Knowledge Systems (IKS). In Canada, the inclusion of IKS in resource-based government decision-making is a relatively recent phenomenon – environmental assessments are one area where the practice of collecting and including IKS is becoming standard practice. For the most part, IKS studies have focused on land-based activity, and there has been limited experience with undertaking studies focused on offshore frontier areas.

It was a previous shift in legislation (*Canadian Environmental Assessment Act, 2012*) that led to recent increased engagement with Indigenous groups by oil and gas companies operating in the Newfoundland and Labrador, and Nova Scotia offshore. Over the course of the past three years, ten oil and gas companies have been engaging with forty-one (41) Atlantic Indigenous groups on several proposed offshore exploration, development, and decommissioning programs. During engagement, Indigenous groups expressed concern that Indigenous Knowledge (IK) is not purposefully collected or considered alongside Western science in the federal government's environmental assessment decision-making process, in decisions made by the Nova Scotia and Newfoundland and Labrador Offshore Petroleum Boards (CNLOPB and CNSOPB), or the

Canadian Energy Regulator (CER), and in internal plans and decisions made by oil and gas companies.

The preamble of Canada's new *Impact Assessment Act* presents the environmental assessment process as "an effective means of integrating scientific information and Indigenous Knowledge into decision-making processes related to designated projects." Section 6 defines the purpose of the Act, including (j) "to ensure that an impact assessment takes into account scientific information, Indigenous knowledge and community knowledge." However, as scholar Latulippe (2016) notes, understanding of IK will differ between Indigenous and non-Indigenous peoples.

Knowledge, whether it is Indigenous or Western, is not only 'what' is known but includes ways of knowing. Conceptualized as a Knowledge System, this approach captures the understanding that knowledge is acquired in many ways. The knowledge itself is derived from practice, adaptation, and transmission, and is informed by values derived from an underlying belief system (Giles, Fanning, Denny, & Paul, 2016; Whyte, 2013). IKS are dynamic, complex, ongoing, comprehensive, but more importantly and as described above, they are based in ways of knowing that is uniquely tribal and are place based. As such, there may be as many Indigenous Knowledge Systems as there are Indigenous Nations (Kovach, 2009) and thus the need to ensure that the understanding of western and Indigenous knowledge systems is consistent and with opportunities to integrate both knowledge systems for the benefit of all. This concept, referred to as Two-Eyed Seeing was coined by Elder Albert Marshall of Eskasoni. He describes Two Eyed Seeing as (Bartlett, Marshall, & Marshall, 2012):

"The gift of multiple perspectives treasured by many aboriginal peoples and explains that it refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to using both these eyes together, for the benefit of all." (p. 335; emphasis in original).

In mid 2020, APC began discussions with the Environmental Studies Research Fund (ESRF). The ESRF provides funding to support research projects related to the environmental and social impacts of offshore oil and gas activities on Canada's frontier lands. The purpose of this work is to promote the understanding of IKS and appropriate use of IKS in decision-making on offshore oil and gas projects in Atlantic Canada. Fundamental to this is the need to build a common and consistent understanding of IKS concepts within the oil and gas industry. APC's aim was to use the knowledge systems approach to enhance cross cultural understanding.

The objectives of this project were for APC to conduct a series of educational workshops on Indigenous Knowledge and Two-Eyed Seeing. This included:

1. To hold an initial workshop with the ESRF Board members.
2. An introductory workshop for ESRF Board members, government, and industry.
3. To hold follow-up workshops with ESRF Board members, government, and/or industry.
4. APC committed to developing educational videos and a final report.

The webinars, delivered through RingCentral and MS Teams, focussed on key concepts to further understanding of IK, examples of Two-Eyed Seeing and its application, specifically:

- Knowledge Systems
- Western Knowledge Systems
- Indigenous Knowledge Systems
- Typologies of Indigenous Knowledge Systems
- Two-Eyed Seeing as Interdisciplinary
- Application of Two-Eyed Seeing

2. APPROACH

2.1 Overview

APC's approach was to provide an opportunity to educate on IK and Two-Eyed Seeing that demonstrated different ways of knowing that are grounded in Western and Indigenous Knowledge Systems. To facilitate this, APC hired an expert in the fundamentals of Two-Eyed Seeing and understanding of IKS. Using a virtual webinar platform, four two-hour workshops on IK and Two-Eyed Seeing were developed for educational purposes drawing on both peer reviewed literature and experience (Appendix A). The intent of the sessions was to broaden the understanding of IK and Two-Eyed Seeing for research, resource management, and decision-making. The webinars were delivered by Dr. Shelley Denny, Director of Aquatic Research & Stewardship for the Unama'ki Institute of Natural Resources. Dr. Denny explored areas of applications of Two-Eyed Seeing through the Social Sciences and Humanities Research Council (SSHRC) Fish-WIKS (Fisheries Western and Indigenous Knowledge Systems) research project(s). This included her PhD research dissertation on applying Two-Eyed Seeing to develop a fisheries governance model for inherent and treaty fisheries in Nova Scotia.

The target audience for these webinars included individuals involved in environmental research and the oil and gas sector including the ESRF Board, industry, and regulators (Appendix B). The webinars were planned to be progressively interactive with each follow up session inviting the participants to ask questions and facilitate discussion (Appendix C). Two of the webinars were recorded and posted to the APC Vimeo website.

Using western ways of knowing as the approach to enhancing cross cultural understanding will include the following:

- Requirements prior to webinars:
 - View two videos prior to the webinar (less than 15 minutes each)
 - We are All Treaty People¹
 - Albert Marshall on Two-Eyed Seeing²
 - Supplemental reading were also provided by APC for participants to review prior to the webinars. These readings included:
 - Electronic copy of the 2015 Truth and Reconciliation Commission of Canada (TRC): Calls to Action in both French and English languages

¹ We are All Treaty People: <https://www.youtube.com/watch?v=TePIVr2bgCY>

² Albert Marshall on Two-Eyed Seeing: <https://www.youtube.com/watch?v=Fwg2MEsr9WI>

- Awakening the sleeping giant: re-Indigenization principles for transforming biodiversity conservation in Canada and beyond by M'sit No'kmaq et al. (2020)
 - Situating The Work by Nicole Latulippe (2015)
 - Towards reconciliation: 10 Calls to Action to natural scientists working in Canada by Wong et al (2020).
- A 1- hour long presentation of the key concepts, plus 1-hour discussion:
 - Knowledge System (KS)
 - Western KS
 - Indigenous KS
 - Typologies of IKS
 - Two-Eyed Seeing as Interdisciplinary
 - Application of Two-Eyed Seeing

The first webinar took place with the ESRF Board and their support staff. Opportunities to revisit session format and content took place after the first session based on comments and suggestions from the ESRF Board and support staff.

The second online session included participants from industry and government. This included nine oil and gas companies, currently working in Newfoundland and Labrador, involved in engagement activities with Indigenous groups in Atlantic Canada over the past few years. This also included participants from the Impact Assessment Agency of Canada (IAAC), the Department of Fisheries and Oceans Canada (DFO), the CNLOPB and CNSOPB, and the Canada Energy Regulator (CER).

A follow-up session (third session) using a practical application of Two-Eyed Seeing to review offshore exploration projects was opened to the participants who attended the second session; no new participants were considered.

Based on feedback from industry participants, it was recommended that APC hold an additional workshop for industry only. APC proceeded with hosting this workshop in March 2022 to provide education and linkages between industry and IK from a Two-Eyed seeing perspective (Appendix D). With the final workshop, a presentation on Storytelling Leadership was given by Dr. Shelley Price (Appendix E).

A survey was offered to the participants of the second webinar to provide feedback, and to provide suggestions for future events (Appendix F). APC sent TRC Calls to Action booklets to participants that requested a hardcopy.

2.2 Content of Webinars

The content of the webinars were organized into six topics. This included why consider/include Indigenous Knowledge?; Two-Eyed Seeing and Role of Knowledge Systems; Knowledge as a Verb: Exploring Mi'kmaw Values and Beliefs; Two-Eyed Seeing in Practice: Atlantic Salmon Consultation; How can we 'do' Two-Eyed Seeing?; and Storytelling Leadership.

1. Why consider/include Indigenous Knowledge?

1. Legislation is being implemented in Canada that require the inclusion of IKS in regulatory and private sector decision-making.
2. Recognizes elevated legal position of Indigenous peoples, thus sovereignty.
3. Reconciliation and relationship building.
4. *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Act.*

2. Two-Eyed Seeing and Role of Knowledge Systems

Knowledge, whether it is Indigenous or western, is not only 'what' is known but includes ways of knowing. Conceptualized as a knowledge system, this approach captures the understanding that knowledge is acquired in many ways. The knowledge itself is derived from practice, adaptation, and transmission, and is informed by values derived from an underlying belief system. Indigenous Knowledge Systems are dynamic, complex, ongoing, comprehensive, but more importantly and as described above, they are based in ways of knowing that is uniquely tribal and are place based. As such, there may be as many Indigenous Knowledge Systems as they are Indigenous Nations. In the workshops, we explored how the understanding of knowledge systems is foundational to Two-Eyed Seeing. In particular,

- What is Two Eyed Seeing?
- What are Knowledge Systems?
- What challenges can be expected when working between Knowledge Systems?

3. Knowledge as a Verb: Exploring Mi'kmaw Values and Beliefs

Most cultures have a creation story, and it informs how the world is perceived. The Mi'kmaq have their own creation story, and it is one way to look at values and beliefs embedded in a Mi'kmaq knowledge system. In Mi'kmaq, we have the phrase *Msit no'kmaq* that means 'all my relations'. This underlying belief is associated with a specific set of values, in which we judge what is important and how we develop a standard of behaviour. In the workshops, we explored Mi'kmaq values in a common form of Mi'kmaw knowledge transmission known as storytelling and through self-reflection. We explored,

- What Mi'kmaw values can be inferred from the Mi'kmaw Creation Story?
- What differences do you see between your knowledge system and the Mi'kmaw knowledge system?
- What values might be considered barriers when collaborating or sharing knowledge during consultation or other forums?

4. Two-Eyed Seeing in Practice: Atlantic Salmon Consultation

Issues of fisheries governance are a source of debate and tension between the Mi'kmaq people of Nova Scotia and the DFO in matters concerning Atlantic salmon. Within the context of the existing governance regime and using Two-Eyed Seeing as a tool, this research compares the concept of salmon conservation and management from a regulatory and Mi'kmaq perspective. Using the formal consultation process for Atlantic salmon as a case study, we explored the successes, challenges, and lessons learned from the consultation process. Furthermore, we explored,

- What is consultation and why is it important?
- Why do knowledge systems matter in fisheries?
- What do we need to 'do' Two-Eyed Seeing?

5. How can we 'do' Two-Eyed Seeing?

Numerous examples of Two-Eyed Seeing in projects and partnerships are completed or underway. Using the following as examples,

1. Fish-WIKS funded by the SSHRC
2. Atlantic Salmon in Nova Scotia
3. Research Case Studies of Two-Eyed Seeing
4. The foundation of Two-Eyed Seeing rests on principles of collaboration co-learning, and the co-production of knowledge

The workshops addressed:

- What are the commonalities among the projects?
- How is IK incorporated?
- How can the success of Two-Eyed Seeing be 'measured'?

6. Storytelling Leadership

Dr. Shelley Price, Assistant Professor at the University of Victoria, is an Inuk woman born in the NunatuKavut region of Labrador. She currently resides in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq. Shelley's work calls for trauma-informed and culturally humble approaches to leadership with keen interest on the intersecting injustices between race, gender, mental health, and the environment. She works with Indigenous storytelling, collective, affective, and land-based wisdom. She explores the multiplicities of meanings in the intercedes of the calls for sustainable, just, diverse, equitable, inclusive, safe, and healthy ways of being, doing, knowing, and relating to self, family, community, nature, and the cosmos. She is guided by her ancestors' teachings of love, compassion, gratitude, respect, connection, and resistance. She believes that our efforts today will honour our ancestors and protect the future generations.

Dr. Price presented on Indigenous Knowledge and Storytelling. This presentation navigated the pathways together toward strengthening relationships and imagine ways to respond to the TRC Calls to Action and Missing and Murdered Indigenous Women and Girls and Two-Spirited (MMIWG2S) Calls for Justice, storytelling the past, present, and future becomes integral. We

are being called to listen deeply with our whole selves: heart, mind, body, and spirit. This work can be uncomfortable but forges the path towards lifelong learning and profound transformation, which is both difficult and worthwhile. Holding space for personal, organizational, and industry wide accountability is new territory, but ever more pressingly needed. The presentation pursues the story of images and poetry, through an Indigenous lens, Dr. Price storied the need for:

- Decolonizing the mind;
- Unlearning and relearning the histories and legacy of impact;
- Forging new pathways of accessibility and accountability;
- Honouring Indigenous worldviews and expertise; and
- Practicing ethical ecology/relationships with Indigenous peoples, knowledge systems, and lands.

3. RESULTS

APC held four webinars from October 2021 to March 2022, we discuss the webinars consecutively indicating the results of each webinar. Webinar 1 was held for the ESRF Board members; webinar 2 was held for industry and regulators; webinar 3 was a follow-up webinar for industry and regulators; and webinar 4 was held for industry only.

3.1 Webinar 1: ESRF Board Members

On October 28, 2021, APC hosted an online webinar using RingCentral to present IKS and Two-Eyed Seeing to the twelve-member Management Board, which has representation from the federal government, the CNLOPB, the CNSOPB, the oil and gas industry, and the public. The invitation went out to twenty-two (22) people, with fourteen (14) attendees (for a composite list of participants of the webinars see Appendix B). The two (2) public representatives on the Board did not attend this webinar (Figure 1).

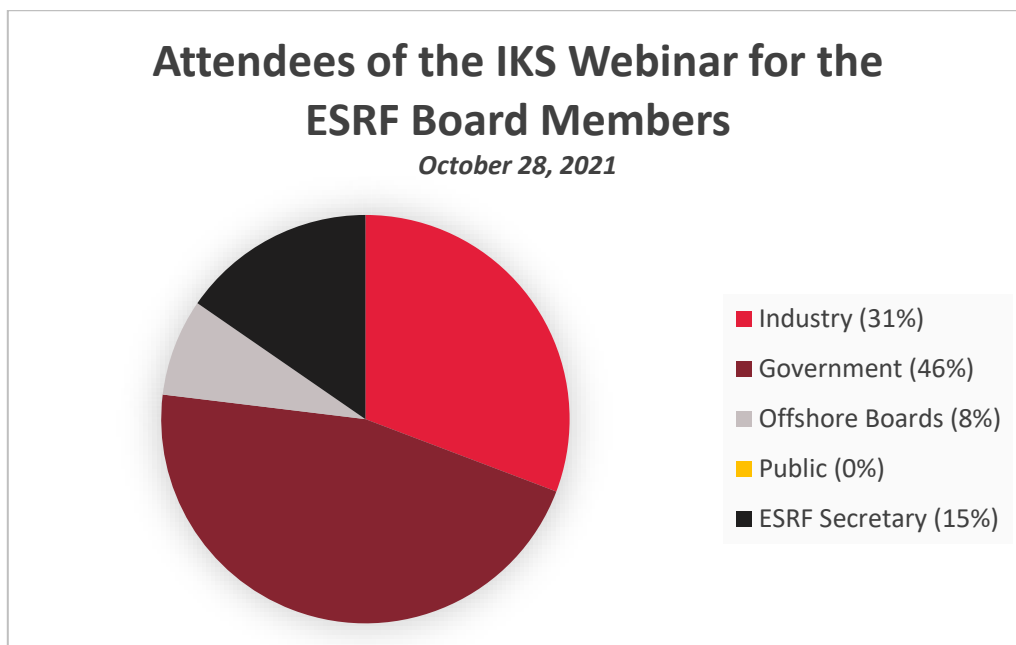


Figure 1. Attendees of the Indigenous Knowledge Systems Webinar for the ESRF Board Members

The content of the webinar was an introduction of what material would be presented to the broader audience. APC did not receive any questions or feedback from the Board on the content of this webinar.

3.2 Webinar 2: Industry, Government, & Regulators

APC hosted a second online webinar for industry, government, and regulators in the oil and gas industry. This webinar was held online using RingCentral on November 18, 2021. One-hundred and fifty-six (156) people registered for the webinar, with ninety-six (96) attendees. Many of the attendees included government officials or regulators (Figure 2).

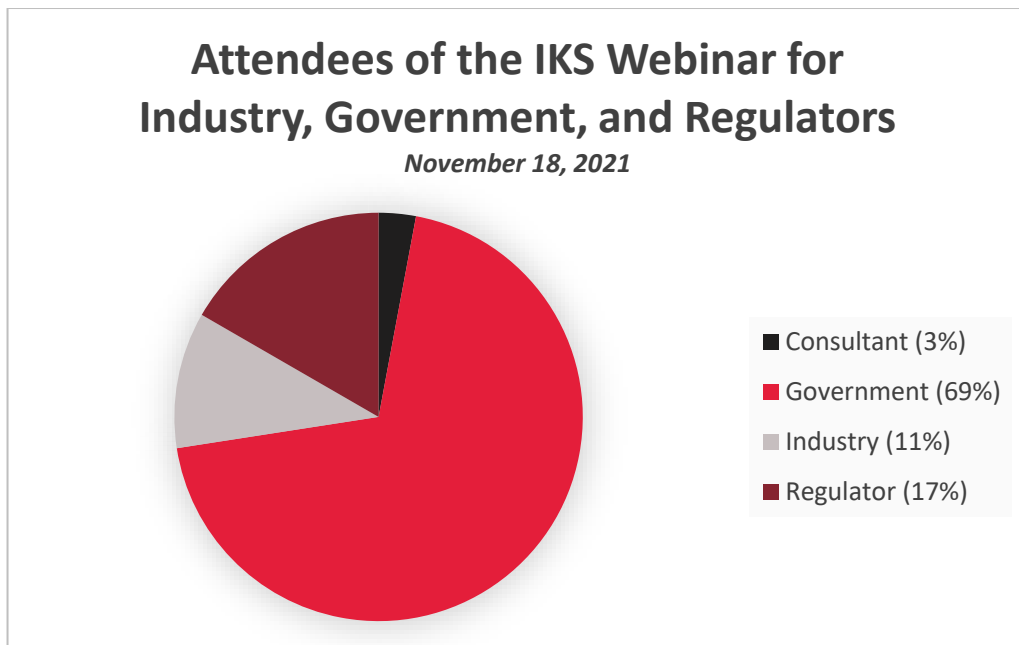


Figure 2. Attendees of the Indigenous Knowledge Systems Webinar for Industry, Government, and Regulators

APC recorded this session and has published it to the APC Vimeo page³ for the public to view. A survey was developed for the attendees of this session to provide feedback and recommendations on the material covered in the webinar. This feedback was used to adjust the methods of delivery for all follow-up webinars which included enhancement of case study examples and augmenting presentations to promote questions and dialogue (Figure 3). APC asked attendees to think of questions to ask at the follow-up webinar to offer further in-depth discussion of the content.

³ Webinar 2 can be found at <https://vimeo.com/732181805>;

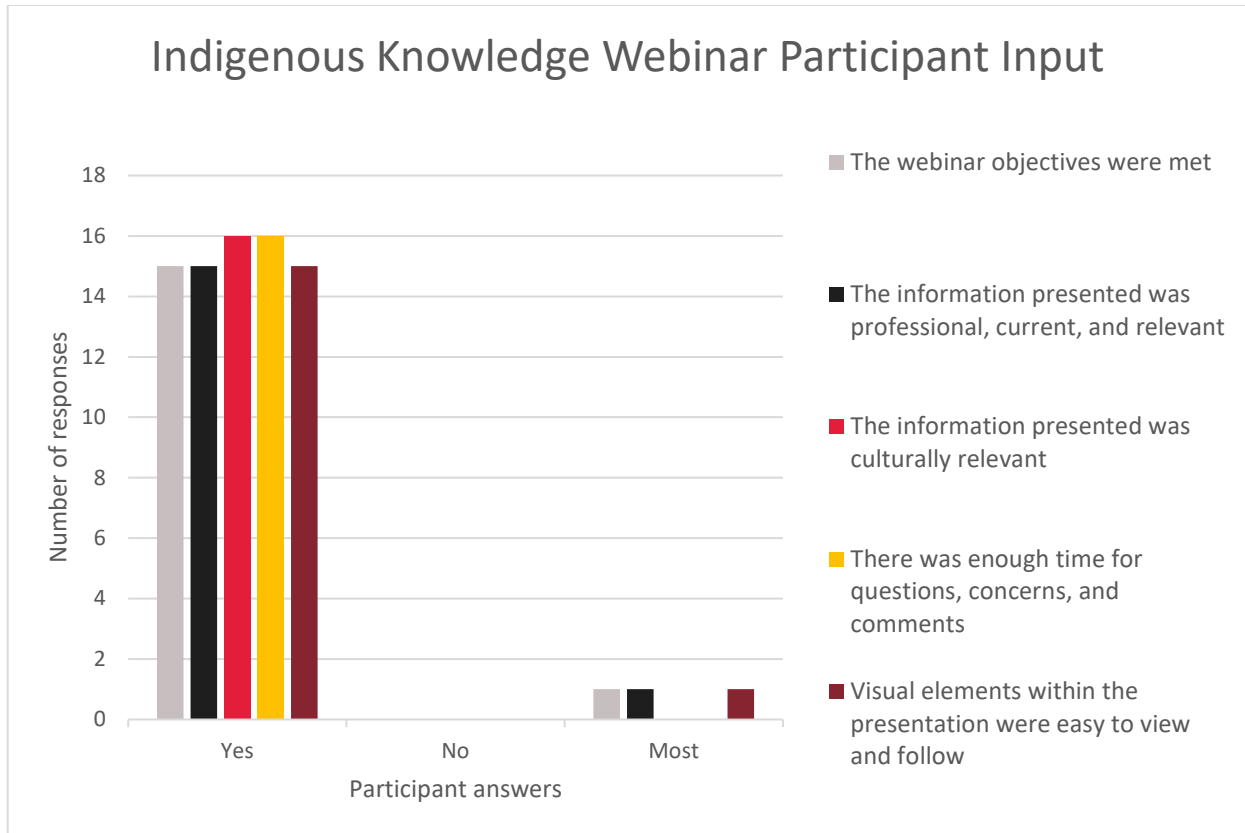


Figure 3. Participant Evaluation of the Indigenous Knowledge Systems Webinar

3.3 Webinar 3: Follow-Up Webinar for Industry, Government & Regulators

A follow-up webinar was held on December 2, 2021, for the same participants of the November 18, 2021, webinar. APC invited the initial one-hundred and fifty-six (156) people that registered for the previous webinar, and sixty-five (65) people attended. This webinar was also held online through RingCentral. Most of the attendees were from government, with few regulators and industry representatives (Figure 4). This session was also recorded and has been published to the APC Vimeo page⁴.

⁴ Webinar 3 can be found at <https://vimeo.com/732159140>

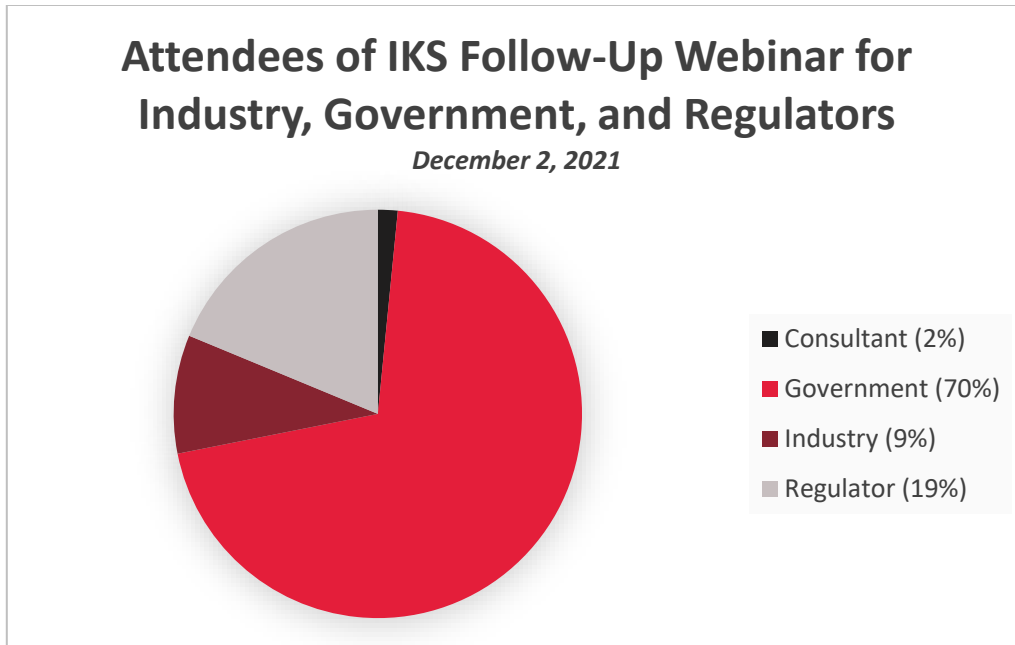


Figure 4. Attendees of the Follow-Up Indigenous Knowledge Systems Webinar for Industry, Government, and Regulators

3.4 Webinar 4: Industry Only

Using the feedback provided by industry attendees, it was suggested that APC host an industry only webinar to facilitate questions and inquiries of IKS and Two-Eyed Seeing and promote a more fruitful discussion. APC hosted a final online webinar on March 24, 2022, using MS Teams as this was the preferred platform by industry. APC sent out invitations to approximately thirty-one (31) individuals and twenty (20) participated in the webinar. As a result of the webinars, it was recommended that we host an industry only session to allow for questions and education and provide examples and linkages on IK and Two-Eyed Seeing for industry. This webinar was not recorded to facilitate and promote questions and dialogue in a meaningful way for industry on IKS.

3.5 Webinar Highlights and Testimonials

APC received many positive comments and testimonials from the participants. Overall, the webinar content and delivery met the objectives of the project.

“Albert and Shelley were very helpful and able to bring their knowledge to us in a way that was straightforward and thought provoking. The documents and recording will be invaluable to us. Thank you!”

“Thank you all! Everything you presented and demonstrated just how fundamental issues around different knowledge systems really are.”

“Presentation provided really helpful and deep thinking on two-eyed seeing. It was an honour to listen to and learn from Shelley Denny and Elder Marshall.”

“It was great. I’m looking forward to more discussion and building on Shelley’s presentation. Elder Marshall was spot on with his remarks and inspired me to reflect on how I can contribute to decolonizing my department.”

“Really enjoyed the example of two-eyed seeing in practice as that is the part I usually have a hard time wrapping my head around.”

“Appreciated your explanation of knowledge systems as a reflection of value systems. Also highlighting that we should be decolonial in our approach to different knowledge systems, not just “checking a box” for the sake of it.”

“Elder Albert raised an important point: what action items can we generate from this knowledge, and how do we decolonize society. Decolonization may not be able to occur but educating the next generation at a young age may be part of the solution for future generations.”

“Really enjoyed the example of Two-Eyed Seeing in practice as that is the part I usually have a hard time wrapping my head around”

“

4. CONCLUSION AND RECOMMENDATIONS

This project provided an opportunity to educate industry and regulators in the oil and gas sector on Indigenous Knowledge and Two-Eyed Seeing. The total number of participants included approximately one-hundred and ninety-five (195) people across all four webinars. We feel a significant amount of people were educated on Indigenous Knowledge and Two-Eyed Seeing, and this will enhance Indigenous engagement and reconciliation. The webinars provided examples on how Indigenous Knowledge and Two-Eyed Seeing can be successfully implemented and demonstrated opportunities for inclusion on Indigenous Knowledge. Further, the webinars established how engagement processes and decision-making can be improved by using a Two-Eyed Seeing approach.

APC had excellent participation for these webinars and most participants were from government. Due to the high attendance of government officials, we followed up with an industry only session to promote their education and learning on Indigenous Knowledge Systems and Two-Eyed Seeing. Based on the feedback and responses from the participants, the webinar objectives were met, and the webinars well received.

The following are recommendations from participants and APC:

Recommendations from participants:

1. The consultation process needs to change to better reflect and integrate Indigenous Knowledge Systems.
2. Continued education for industry and government representatives on Indigenous Knowledge Systems and Two-Eyed Seeing.

APC Recommendations:

1. The TRC Calls to Action should be included in approaches to engagement and consultation.
2. ESRF should continue to support research and education on Indigenous Knowledge Systems and Two-Eyed Seeing for Atlantic First Nations.
3. Industry and government fund and support continued education on Indigenous Knowledge Systems, Aboriginal and Treaty Rights, and Two-Eyed Seeing based decision-making for all employees.

GLOSSARY

Indigenous Knowledge – a term that refers to a set of complex knowledge systems based on the worldviews of Indigenous peoples. Indigenous Knowledge reflects the unique cultures, languages, governance systems and histories of Indigenous peoples from a particular location. It is dynamic, complex, ongoing, and comprehensive and evolves over time and builds on the experiences of earlier generations and adapts to present conditions. It is uniquely tribal in that they reflect the distinctive experiences of each community. As such, there may be as many Indigenous Knowledge Systems as they are Indigenous Nations (Kovach, 2009).

Knowledge Systems – Knowledge is not only ‘what’ is known but includes ways of knowing. Conceptualized as a Knowledge System, this approach captures the understanding that knowledge is acquired in many ways. The knowledge itself is derived from practice, adaptation, and transmission, and is informed by values derived from an underlying belief system (Giles, Fanning, Denny, & Paul, 2016; Whyte, 2013).

Two-Eyed Seeing - a concept coined by Mi'kmaw Elder Albert Marshall of Eskasoni. It refers to learning to see from one eye with the strengths of Indigenous Knowledges and ways of knowing, and from the other eye with the strengths of Western Knowledges and ways of knowing, and learning to use both these eyes together, for the benefit of all.

Western Knowledge – This term is also known as western science. Western knowledge is objective and quantitative and is often broken down into disciplines and emphasizes logic, rationality, and the use of the scientific method to measure and test observations in a simplified form. Western ways of knowing often disassociate themselves from the world around them, with humankind as the central focus.

ACKNOWLEDGEMENTS

This project was funded by the Environmental Studies Research Fund. We would like to thank the ESRF Secretariat (David Taylor and Julie Marcil) for their support during the development and execution of this project. We would also like to thank early contributors from the ESRF Board (Jennifer Matthews, Vicki Sahanatien, and Marielle Thillet) for providing guidance in the beginning stages of this project. APC contributed in-kind support for the development and creation of this project, the Truth and Reconciliation Commission (TRC) Calls to Action booklets, and for final reporting. APC would like to thank Dr. Shelley Denny for developing the educational modules for Indigenous Knowledge and Two-Eyed Seeing and providing her expertise throughout the project. Thank you to Elder Albert Marshall Sr. for his knowledge and wisdom and sharing of ceremony in the opening and closing prayers. Thank you for sharing your insight on the concept and guiding principles of Two-Eyed Seeing and the integration of knowledge systems. We would also like to acknowledge Dr. Shelley Price for providing her perspective on Indigenous Knowledge Systems and Storytelling. She provided greater depth and knowledge surrounding the intricacy of Indigenous Knowledge through Storytelling. Finally, we wish to thank Jay Hartling for her feedback and advice on hosting these webinars and providing guidance from an industry perspective.

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Appendix A

Indigenous Knowledge Systems webinar agendas



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT

Indigenous Knowledge Systems Webinar

ESRF Board Members Session

Thursday, October 28, 2021

Virtual through RingCentral: <https://webinar.ringcentral.com/s/1473305508>

Time (AST)	Thursday, October 28, 2021
2:00 – 2:15 pm	Welcome & Opening Remarks: <i>Melissa Nevin, Director of Fisheries and Integrated resources, Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)</i> Opening Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i>
2:15 – 3:45 pm	Enhancing Cross Cultural Understanding Through Two-Eyed Seeing: <i>Shelley Denny, Director of Aquatic Research and Stewardship, Unama'ki Institute of Natural Resources</i>
3:45 – 4:00 pm	Closing Remarks: <i>Melissa Nevin (APC)</i> Closing Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i>



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT

Indigenous Knowledge Systems Webinar

Industry & Regulators Session

Thursday, November 18, 2021

Virtual through RingCentral: <https://v.ringcentral.com/join/118716814>

Time (AST)	Thursday, November 18, 2021
2:00 – 2:15 pm	Welcome & Opening Remarks: <i>Melissa Nevin, Director of Fisheries and Integrated resources, Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)</i> Opening Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i>
2:15 – 3:45 pm	Enhancing Cross Cultural Understanding Through Two-Eyed Seeing: <i>Shelley Denny, Director of Aquatic Research and Stewardship, Unama'ki Institute of Natural Resources</i>
3:45 – 4:00 pm	Closing Remarks: <i>Melissa Nevin (APC)</i> Closing Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i>



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT

Indigenous Knowledge Systems Follow-Up Webinar

Industry & Regulators Session

Thursday, December 2, 2021

Virtual through RingCentral: <https://v.ringcentral.com/join/827282770>

Time (AST)	Thursday, December 2, 2021
2:00 – 2:15 pm	Opening Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i> Welcome & Opening Remarks: <i>Melissa Nevin, Director of Fisheries and Integrated resources, Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)</i>
2:15 – 3:45 pm	Follow-Up on Enhancing Cross Cultural Understanding Through Two-Eyed Seeing: <i>Shelley Denny, Director of Aquatic Research and Stewardship, Unama'ki Institute of Natural Resources</i>
3:45 – 4:00 pm	Closing Remarks: <i>Melissa Nevin (APC)</i> Closing Prayer: <i>Elder Albert Marshall, Eskasoni First Nation</i>



ATLANTIC POLICY CONGRESS
OF FIRST NATIONS CHIEFS SECRETARIAT

Indigenous Knowledge Systems Webinar

Industry Only Session

Thursday, March 24, 2022
1:00 pm – 4:00 pm Via MS Teams

Time (AST)	Thursday, March 24, 2022
1:00 p.m.	Welcome: <i>Melissa Nevin, Director of Fisheries and Integrated Resources, Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)</i> Opening Prayer: <i>Elder Albert Marshall Sr.</i>
1:10 p.m.	Storytelling & Indigenous Knowledge: <i>Shelley T. Price, PhD</i>
1:50 p.m.	Break
2:00 p.m.	What s.35 Means, Including UNDIRP and Consultation: <i>Shelley Denny, PhD</i> Questions & Discussion: <i>Group Discussion</i>
2:30 p.m.	Cooperation With Indigenous Peoples – Understanding Knowledge Systems: <i>Shelley Denny, PhD</i> Questions & Discussion: <i>Group Discussion</i>
3:00 p.m.	Two Eyed Seeing – What It Is and How Can It Be Done: <i>Shelley Denny, PhD</i> Questions & Discussion: <i>Group Discussion</i>
3:30 p.m.	Examples of Two-Eyed Seeing: <i>Shelley Denny, PhD</i> Questions & Discussion: <i>Group Discussion</i>
4:00 p.m.	Closing Remarks: <i>Melissa Nevin (APC)</i> Closing Prayer: <i>Elder Albert Marshall Sr.</i>

Appendix B

Breakdown of participants from webinars 1, 2 and 3.

Table 1. Indigenous Knowledge Systems Webinar 1: ESRF Board Members attendee list held on October 28, 2021, on RingCentral.

Organization Name	# of Attendees
Imperial	1
Cenovus Energy	1
Equinor Canada Ltd.	1
Canada Energy Regulator	1
Crown Indigenous Relations & Northern Affairs	3
NS-Offshore Petroleum Board	1
Fisheries and Oceans Canada	1
Offshore Petroleum Management Division, NRCan	1
ESRF Secretariat	2

Table 2. Indigenous Knowledge Systems Webinar 2: Industry, Government, Regulators attendee list held on November 18, 2021, on RingCentral.

Organization Name	# of Attendees
Agriculture and Agrifood Canada	2
BHP	3
Canada Energy Regulator	5
C-NLOPB	6
C-NSOPB	11
Department of Aboriginal Affairs	1
Department of Industry, Energy and Technology	1
DG Taylor Inc	1
Environment and Climate Change Canada	23
Equinor	2
ESRF - Public Member	1
ExxonMobil Canada	1
Fisheries and Oceans Canada	19
Government of New Brunswick	2
Government of Newfoundland and Labrador	2
Health Canada	1
Impact Assessment Agency of Canada	6
Natural Resources Canada	7
NB Dept of Environment and Local Government	1
NL Government	1
Petrel Consulting	1

Shell Canada Limited	3
Suncor Energy Inc.	2

Table 3. Indigenous Knowledge Systems Follow Up Webinar 3: Industry, Government, Regulators attendee list held on December 2, 2021, on RingCentral.

Organization	# of Attendees
Agriculture & Agri-Food Canada	2
BHP	3
Canada Energy Regulator	3
C-NLOPB	3
C-NSOPB	9
Department of Environment and Local Government	3
DG Taylor Inc	1
Environment & Climate Change Canada	9
Equinor Canada Ltd.	2
Fisheries and Oceans Canada	10
Government of New Brunswick	4
Government of Newfoundland and Labrador	2
Health Canada	1
Impact Assessment Agency of Canada	6
Natural Resources Canada	3
Shell Canada Limited	1

Appendix C

Enhancing Cross Cultural Understanding Through Two-Eyed Seeing presentation delivered during the workshops on October 28th, November 18th, and December 2, 2022.

Enhancing Cross Cultural Understanding Through Two-eyed Seeing



Oct. 28, 2021

Nov. 18, 2021

Dec. 2, 2021

Shelley Denny

Land Reflection

We gather today for this webinar hosted by the Atlantic Policy Congress which is located in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq.

From 1725 to 1761, the Mi'kmaq and British Crown entered into a series of treaties that are known as the Peace and Friendship treaties.

“The Mi'kmaw treaties are about relationship and diplomacy...and maintaining and structuring relationships between diverse nations, Aboriginal and European” (p.123, Battiste, 2010).

The treaties established political order intended to prescribe nation to nation relations in the context of co-existence, not to surrender land or resources or as subjects of the British Crown.

We would like to encourage participants to reflect on the Indigenous territory they are in.

Introduction

- Shelley Denny
- Mi'kmaq from Unama'ki (Cape Breton, NS)
- Natural science background (BSc. Biology; MSc Biology)
- Governance – role of knowledge systems in fisheries governance



Purpose:

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

Research Goals:

1. Understand how knowledge is obtained, valued, shared and used in different knowledge systems in each of 4 regions across Canada
2. Identify commonalities and differences across the regions and systems
3. Examine how knowledge systems influences fisheries governance at multiple levels.
4. Understand how distinct IKSs can improve current efforts.

Unama'ki Institute of Natural Resources (UINR)

- To provide resources for Mi'kmaq equal participation in natural resource management in Unama'ki and its traditional territory. [Governance]
- To strengthen Mi'kmaw research and natural resource management while maintaining our traditions and world views. [Two-Eyed Seeing]
- To partner with other groups sharing the same desire to protect and preserve our resources for future generations. [Partnerships]



<https://printable-maps.blogspot.com/2009/07/blank-canada-map.html>



<https://novascotia.ca/abor/aboriginal-people/community-info/>

Sources of Knowledge

SITUATING THE WORK

A typology of traditional knowledge literature

*Nicole Latulippe**



The International Indigenous Policy Journal


Volume 7 | Issue 3 Article 4

July 2016

A Mi'kmaq Perspective on Advancing Salmon Governance in Nova Scotia, Canada: Setting the Stage for Collaborative Co-Existence

Shelley K. Denny
Dalhousie University, sdenny@dal.ca

Lucia M. Fanning
Dalhousie University, Halifax, lucia.fanning@dal.ca



Improving the American Eel Fishery Through the Incorporation of Indigenous Knowledge into Policy Level Decision Making in Canada

Amber Gibes¹ · Lucia Fanning¹  · Shelley Denny² · Tyson Paul²

J Environ Stud Sci
DOI 10.1007/s13412-012-0086-8

Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing

Cheryl Bartlett · Mardena Marshall · Albert Marshall

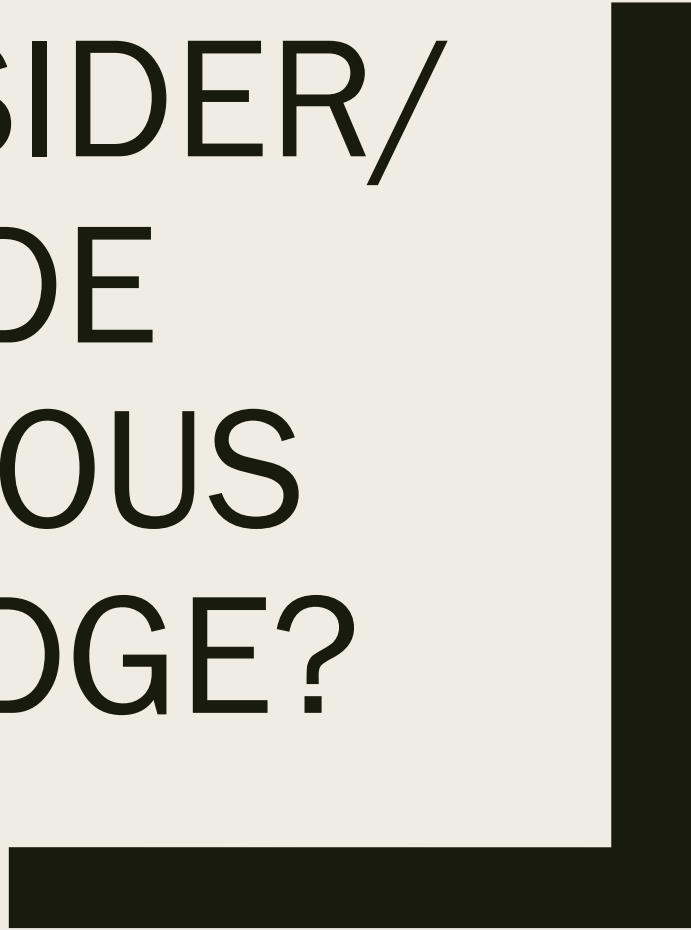
“Two-Eyed Seeing”: An Indigenous framework to transform fisheries research and management

Andrea J. Reid^{1,2}  | Lauren E. Eckert^{3,4}  | John-Francis Lane¹  | Nathan Young⁵  |
Scott G. Hinch² | Chris T. Darimont^{3,4}  | Steven J. Cooke¹  | Natalie C. Ban⁶  |
Albert Marshall⁷

Overview

- Why consider Indigenous Knowledge?
- Two Eyed Seeing and Knowledge systems (KS)
 - *Typologies of Indigenous Knowledge Systems*
 - *Two Eyed Seeing as Interdisciplinary*
- Examples of Two-Eyed Seeing
- ***Safe safe***
- Interactive

WHY CONSIDER/
INCLUDE
INDIGENOUS
KNOWLEDGE?



1. Legislated

- Now 'law' in multiple legislations
 - *The impact assessment of a designated project, whether it is conducted by the Agency or a review panel, must take into account Indigenous knowledge provided with respect to the designated project (Impact Assessment Act, s. 21.1)*



<https://www.canada.ca/en/impact-assessment-agency/services/policy-guidance/impact-assessment-process-overview.html>

Fisheries Act

Considerations

Marginal note: Considerations for decision making

2.5 Except as otherwise provided in this Act, when making a decision under this Act, the Minister may consider, among other things,

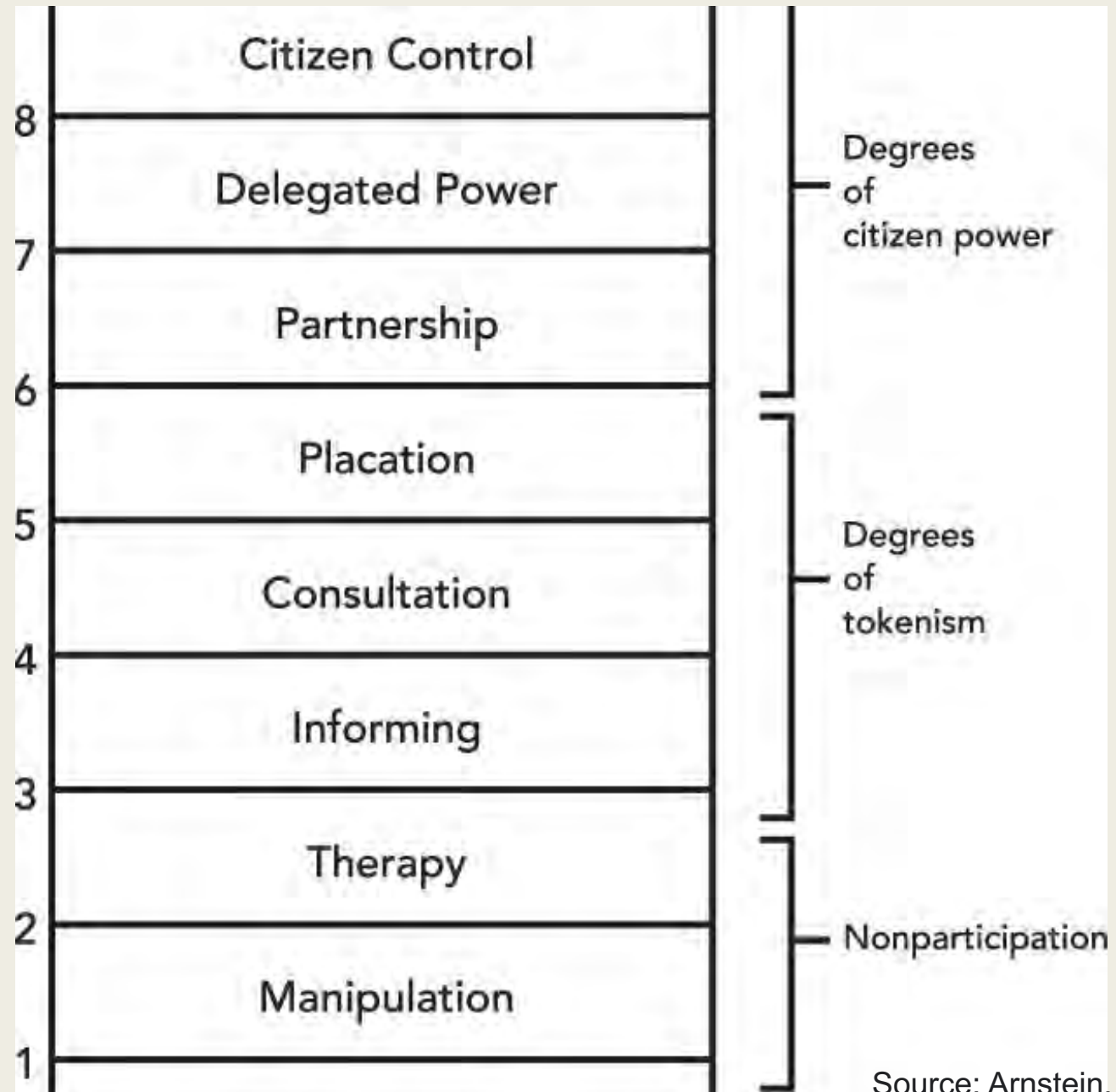
- (a) the application of a precautionary approach and an ecosystem approach;
 - (b) the sustainability of fisheries;
 - (c) scientific information;
 - (d) Indigenous knowledge of the Indigenous peoples of Canada that has been provided to the Minister;
 - (e) community knowledge;
 - (f) cooperation with any government of a province, any Indigenous governing body and any body — including a co-management body — established under a land claims agreement;
 - (g) social, economic and cultural factors in the management of fisheries;
 - (h) the preservation or promotion of the independence of licence holders in commercial inshore fisheries; and
 - (i) the intersection of sex and gender with other identity factors.
- 2019, c. 14, s. 3

2. Recognizes Elevated Legal position of Indigenous peoples, thus Sovereignty

- *Constitution Act (1982) s.35*
- Recognizes the role of Indigenous peoples to decisions impacting their legal Aboriginal and treaty rights
- Legal scholars note that sovereignty is a central element of s 35 rights and the understanding that the Crown must act in a fiduciary manner with respect to Aboriginal peoples
 - *The Crown's assertion of sovereignty prevented Indigenous nations from exercising their pre-existing political sovereignty, even if it did not formally extinguish it. It follows that the honour of the Crown requires it, perhaps among other things, to make room for the exercise of residual, unextinguished Indigenous sovereignty. (Stacey, 2018, p.684)*
 - *Source: Stacey, R. (2018). The dilemma of Indigenous self-government in Canada: Indigenous rights and Canadian federalism. Federal Law Review, 46(4), 669-688.*

Finally, for purposes of determining the validity of provincial legislative incursions on lands held under Aboriginal title, the framework under s. 35 displaces the doctrine of interjurisdictional immunity. There is no role left for the application of the doctrine of interjurisdictional immunity and the idea that Aboriginal rights are at the core of the federal power over “Indians” under s. 91(24) of the *Constitution Act, 1867*. The doctrine of interjurisdictional immunity is directed to ensuring that the two levels of government are able to operate without interference in their core areas of exclusive jurisdiction. This goal is not implicated in cases such as this. **Aboriginal rights are a limit on both federal and provincial jurisdiction.** The problem in cases such as this is not competing provincial and federal power, but rather tension between the right of the Aboriginal title holders to use their land as they choose and the province which seeks to regulate it, like all other land in the province. Interjurisdictional immunity — premised on a notion that regulatory environments can be divided into watertight jurisdictional compartments — is often at odds with modern reality. Increasingly, as our society becomes more complex, effective regulation requires cooperation between interlocking federal and provincial schemes. Interjurisdictional immunity may thwart such productive cooperation.

Source: *Tsilhqot'in Nation v. British Columbia*, 2014 SCC 44 (CanLII), [2014] 2 SCR 257, <<https://canlii.ca/t/g7mt9>>, retrieved on 2021-12-01



Source: Arnstein, S. (1969.) A ladder of citizen participation. *Journal of the American Planning Association*, 35(4), 216–224.

3. Reconciliation as Relationship

- A new way of living together by establishing and maintaining respectful relationships
- Other studies were conducted in 1991-1996 - Royal Commission on Aboriginal Peoples (>400 recommendations) regarding government policy with respect to the original historical nations of Canada
- TRC 2007-2015 and was specific to addressing the impact of intergenerational impact of residential schools
- Heard testimonies from over 6,500 witnesses across Canada
- Call to work with Indigenous peoples and leaders

Truth & Reconciliation & Calls to Action

- 94 Calls to Action in justice, education, language & culture, sports, media, youth, child welfare, church apologies, missing children and burial information, etc.
- 10 Guiding principles for reconciliation to help Canadians move forward
 - *8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.*

TRC Themes

- 1. Racism and discrimination
- 2. Protection from forced assimilation and destruction of culture
- 3. Self-determination (freedom to determine for themselves their own path)

4. *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Act*

- UNDRIP 1st principle and framework for reconciliation
- Bill C-15 *United Nations Declaration on the Rights of Indigenous Peoples Act*
- The purpose of this Act is to (s.4)
 - *(a) affirm the Declaration as a universal international human rights instrument with application in Canadian law; and*
 - *(b) provide a framework for the Government of Canada's implementation of the Declaration.*
- S.5 The Government of Canada must, **in consultation and cooperation** with Indigenous peoples, take all measures necessary to ensure that the laws of Canada are consistent with the Declaration.
- S.6 (1) The Minister must, **in consultation and cooperation** with Indigenous peoples and with other federal ministers, prepare and implement an action plan to achieve the objectives of the Declaration.

UNDRIP

United Nations Declaration on the Rights of Indigenous Peoples (2007)

- Voted down by Canada in 2007
- Adopted in principle in 2016
- Attempted to be law in 2017 as private bill C-262 in 2018 but didn't pass the third reading
- Finally in 2021, UNDRIP Act passed the third reading and became law on June 21, 2021
- 46 articles

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

5. Establishes Legitimacy

- Legitimacy is important in governance
- By legitimacy, we mean the degree to which a political action is perceived as right or just by those who are involved, interested and/or affected by it.
- Inclusion of Indigenous knowledge may 'help' establish acceptance of a project or decision



TWO-EYED SEEING & KNOWLEDGE SYSTEMS

Reflecting on past Indigenous consultation,
what have you experienced to be sources of
conflict or tension?

INDIGENOUS PEOPLES ARE NOT ACTIVELY FISHING FOR FOOD, SOCIAL OR CEREMONIAL NEEDS IN THE OFFSHORE.

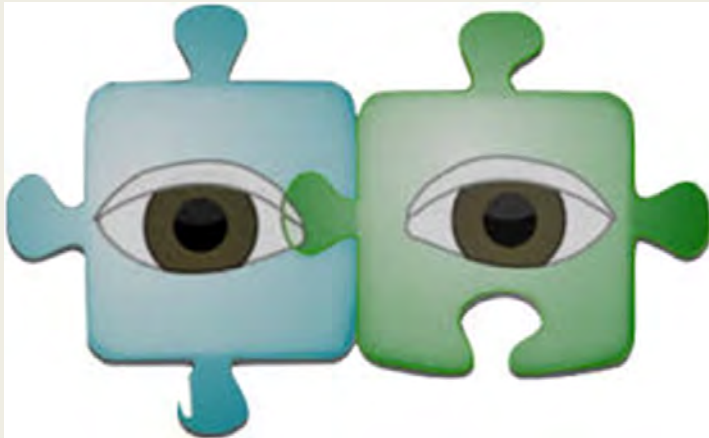
WHAT KNOWLEDGE COULD INDIGENOUS PEOPLES HAVE?

KNOWLEDGE (WHAT) IS LINKED TO:

- 1. WHO HAS IT?**
- 2. HOW IS IT ACQUIRED?**
- 3. WHY IS IT NEEDED?**
- 4. WHERE DOES IT COME FROM?**

Understanding 'knowledge' is foundational to Two Eyed Seeing

Two-Eyed Seeing



The gift of multiple perspectives treasured by many aboriginal peoples “*refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to using both these eyes together, for the benefit of all.*”

Albert Marshall

(Bartlett et al., 2012, p. 335)

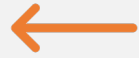
Applications of Two-Eyed Seeing

- Education, health, environment, medicine, mental health, natural resources, policy, fisheries management
- Gaining traction in literature
- Method to understand perspectives, especially to derive solutions

The screenshot shows a Safari browser window with the URL scholar.google.com. The search results are for the term "Two-Eyed Seeing". The results are sorted by relevance and include the following entries:

- "Two-Eyed Seeing": An Indigenous framework to transform fisheries research and management**
AJ Reid, LE Eckert, JF Lane, N Young... - Fish and ... 2021 - Wiley Online Library
Increasingly, fisheries researchers and managers seek or are compelled to "bridge" Indigenous knowledge systems with Western scientific approaches to understanding and governing fisheries. Here, we move beyond the all-too-common narrative about integrating ...
☆ Cited by 9 Related articles All 4 versions [PDF] wiley.com Full Text @Dal Libraries
- Two-eyed seeing into environmental education: Revealing its "natural" readiness to indigenize**
M McKeon - Canadian Journal of Environmental Education ... 2012 - cjee.lakeheadu.ca
Recent visions for environmental education now include a foundational acknowledgement that the well-being of humans and the environment are inseparable. This vision of environmental education, with a focus on interconnectedness as well as concepts of ...
☆ Cited by 40 Related articles All 4 versions [PDF] lakeheadu.ca Full Text @Dal Libraries
- "Two-eyed seeing" supports wildlife health**
S Kutz, M Tomaselli - Science, 2019 - science.sciencemag.org
Bridging Indigenous and scientific knowledge improves wildlife surveillance and fosters reconciliation
☆ Cited by 19 Related articles All 10 versions [PDF] unb.ca Full Text @Dal Libraries
- The application of two-eyed seeing decolonizing methodology in qualitative and quantitative research for the treatment of intergenerational trauma and substance use**
TN Marsh, S Cote-Meek, P Toulouse... - International ... 2015 - journals.sagepub.com
In this article, the authors describe the research process undertaken to incorporate **Two-Eyed Seeing** Indigenous decolonizing methodology into the treatment of intergenerational trauma and substance use disorders in Aboriginal peoples living in Northern Ontario ...
☆ Cited by 58 Related articles All 6 versions [PDF] sagepub.com Full Text @Dal Libraries
- Enhancing Indigenous health promotion research through Two-Eyed Seeing: A hermeneutic relational process**
RB Hovey, T Delormier... - Qualitative Health ... 2017 - journals.sagepub.com
The intention of this article is to demonstrate how Indigenous and allied health promotion researchers learned to work together through a process of **Two-Eyed Seeing**. This process ...
[PDF] researchgate.net Full Text @Dal Libraries

Other Conceptual Frameworks Similar to Two-Eyed Seeing (Reid et al., 2020)



Waka-Taura (Maori)



Two Row Wampum (Haudenosaunee)



Concepts that relate to values by
pairing ways of knowing



Action orientated

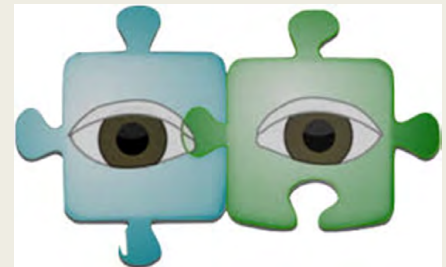
Two-Eyed Seeing

It is....

- A PROCESS
 - *Collaboration*
 - *Co-learning*
 - *Co-production*
- Contextual

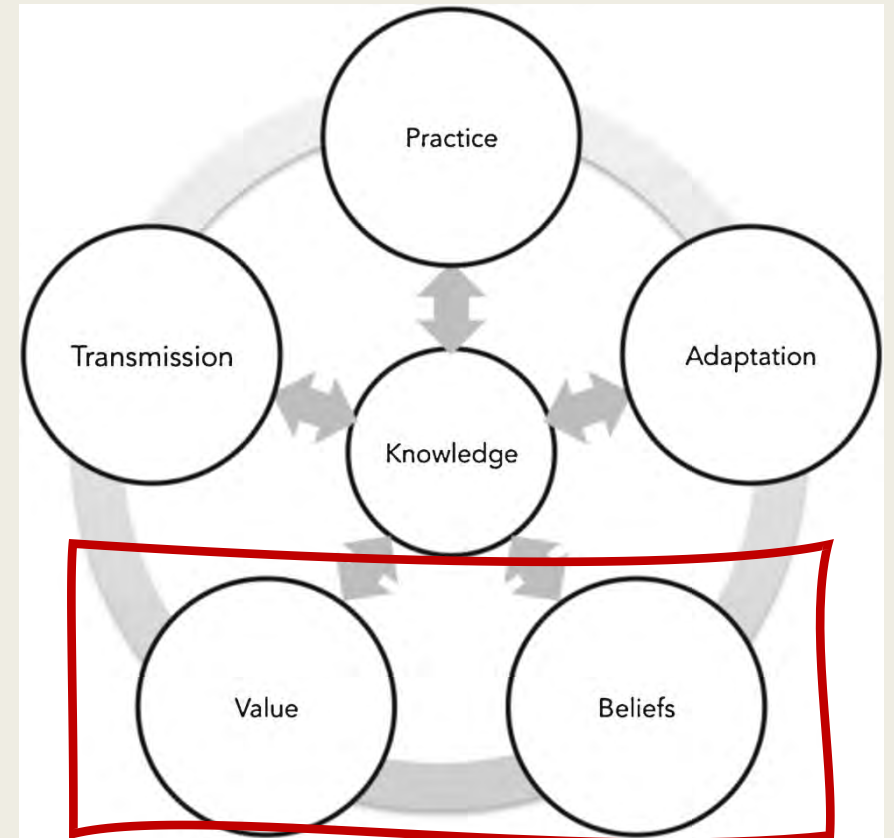
It isn't...

- Reliance on one KS
- 'Cherry picking'
- Prescriptive
- 'Gap' filling



Knowledge System Approach

- Community, Indigenous or non-indigenous
- Scientific
- Institutional
- Values and Beliefs
 - *Ethics/morals that guide what we do and why*
 - *Barrier to collaboration*
 - *Opportunity for Two-Eyed Seeing*



Source: Giles et al., 2016

What is Western Knowledge?



Referred to as science-based knowledge



Attempts to produce empirical information that can be repeatedly generated



Systematic verification process to test questions from observations



Designed to reduce bias



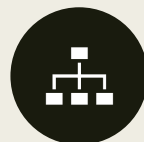
Scientific method: hypothesis, design, execution, analysis and interpretation



Considered to be fully objective and indisputable



Transmitted in written form



Segregation and hierarchy in science and management

Western Knowledge System Values

- Belief in WKS to acquire knowledge, what are WKS VALUES for transmission, practice and adaptation of Western Knowledge?
- Transmission: peer reviewed publications, conference presentation, posters
- Practice: quantitative assessments, emphasis on use of scientific literature
- Adaptation: new knowledge to override existing knowledge using scientific method
- Belief: Only true way of knowing

What is Indigenous Knowledge?

- Fish-WIKS scholar Dr. Nicole Latulippe examined typologies of IK
- Four orientations:
 - *Ecological*
 - *Critical*
 - *Relational*
 - *Collaborative*
- Strengths and weaknesses
- Lack of shared understanding of IKS

Ecological

Supplements Western Science, offers unique insights to ecological processes

Strengths

- Rediscovered as a form of adaptive management
- Knowledge could contribute to sustainable management

Weaknesses

- Viewed as a body of knowledge that neglects the living dimension of IK – socio-ecological, spiritual
- Reduced to ecological perspective of facts, observations and practices by resource managers
- Reduced to management rather than governance, extractive, gap filler

Critical

IK embedded in uneven, colonial relations of power

Strengths

- Awareness is necessary

Weaknesses

- Distortion through Western lens as factual observations, resource management systems, past and current use
- Overlooks belief system and values, cultural meanings, social relations, place centered identity, i.e. HOW ONE KNOWS
- Written knowledge is valued over experiential or oral knowledge

Relational

System of knowledge where IK is the relationship with the natural world

Strengths

- Reflects a distinct way of knowing
- Highlighted as different from Western science
- Cyclical and dynamic
- Includes appropriate codes of conduct and systems of governance
- Broader than “what” - it is also the “how”

Weaknesses

- Requires Western scientists and resource managers to transcend worldviews & recognize uniqueness of **IK as a stand alone system**
- Not universal
- Requires empowered participation at multiple levels – DM, technical, managerial

Collaborative

Means of empowerment for Indigenous peoples as opportunities to influence environmental and resource management regimes

Strengths

- Process based
- Encourages research practices that builds self-governance capacity and encourages innovative transformative collaborative processes
- Aligns ethics with goals, values
- Invitation for co-learning, co-production to build adaptive capacity

Weaknesses







- Requires long term view
- Requires **institutional transformation** to bring different ways of knowing together

This is where we want to be as Two-Eyed Seeing!

Reflect on your understanding of
Indigenous knowledge.

How does this differ/align with
Latulippe's four orientations of
Indigenous knowledge?

WESTERN KNOWLEDGE SYSTEM

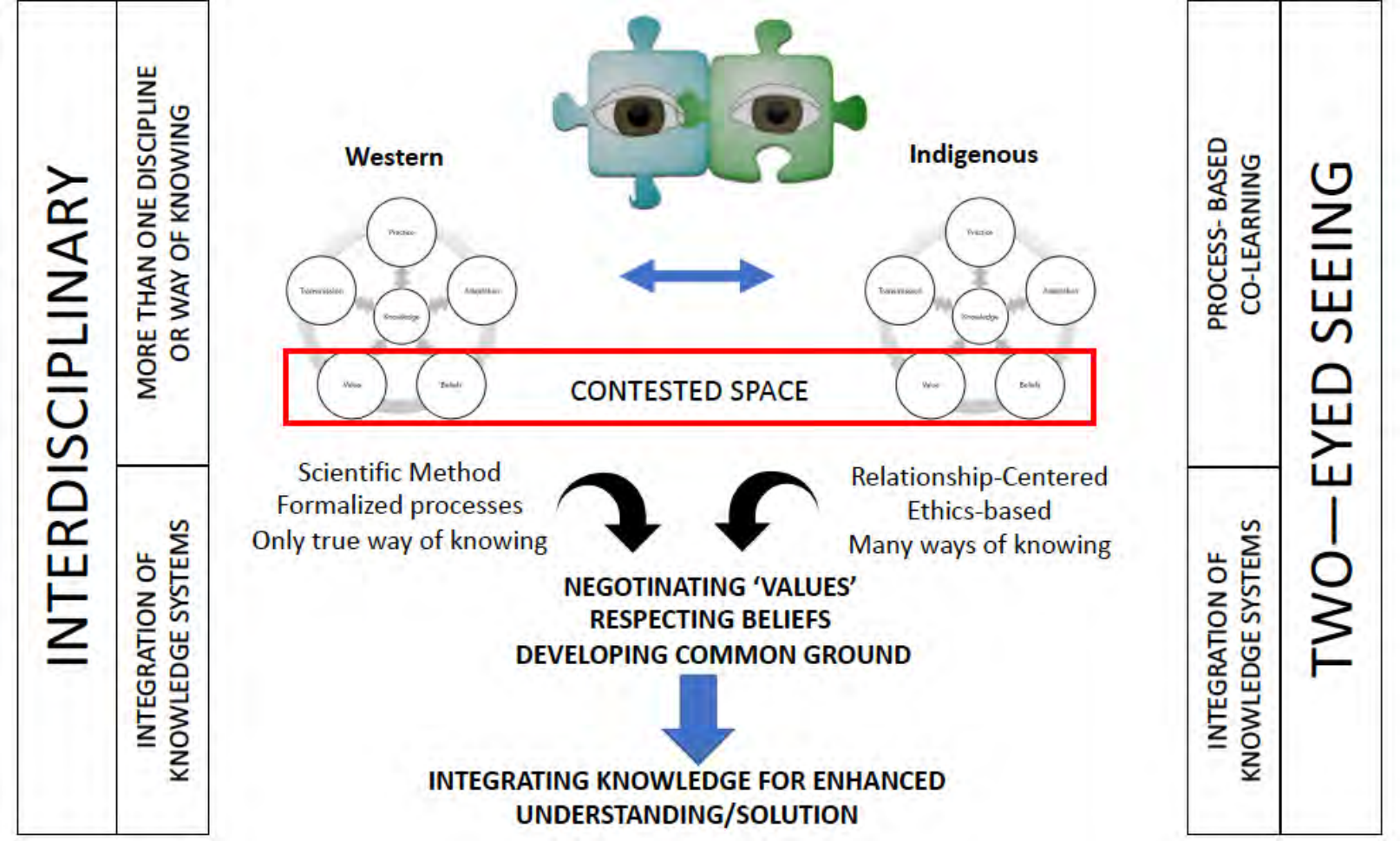
-  Referred to as science-based knowledge
-  process to test scientific questions from hypothesis, design, execution, analysis and interpretation
-  In written form
-  Attempts to produce empirical information that can be repeatedly tested to reduce bias
-  Considered to be fully objective and indisputable
-  hierarchy in science and management

INDIGENOUS KNOWLEDGE SYSTEM

- Reflects a distinct way of knowing
- Highlighted as different from Western science
- Cyclical and dynamic
- Includes appropriate codes of conduct and systems of governance
- Broader than “what” - it is also the “how”

POWER IMBALANCES

Two Eyed Seeing is Interdisciplinary





HOW CAN WE 'DO'
TWO EYED
SEEING?

TABLE 1 Applying the typology to two research questions adapted from Fish-WIKS (2015)

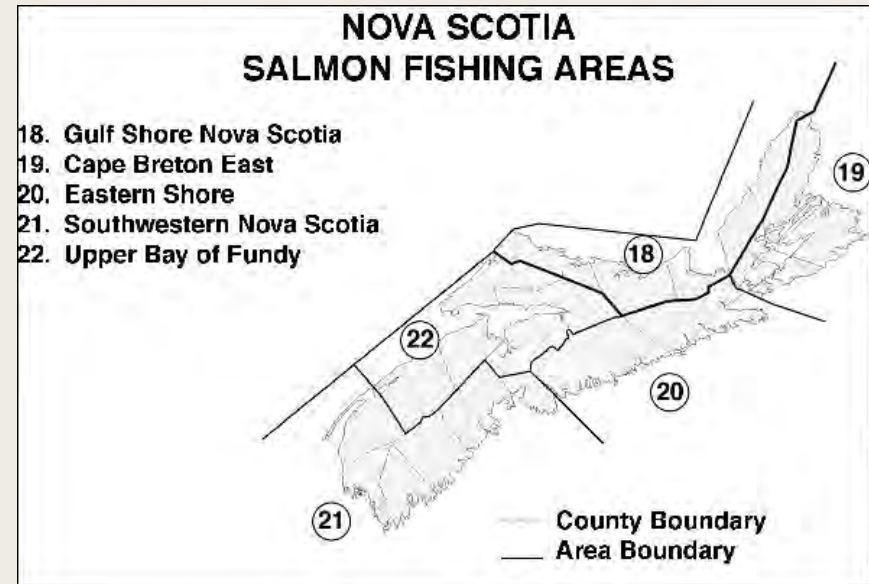
Orientation	What is the relationship between Western and Indigenous knowledge?	How can Indigenous knowledge or TK improve resource management?
Ecological	Indigenous knowledge complements post-positivist science	Through adaptive or ecosystem-based management frameworks
Critical	Epistemic colonization renders Indigenous knowledge unintelligible	Through structural change and decolonization
Relational	Distinct knowledge systems can be shared for mutual benefit	Through Indigenous governance models, including treaties
Collaborative	There is potential for knowledge co-production	Through empowered, collaborative processes at multiple scales

Two-Eyed Seeing Examples

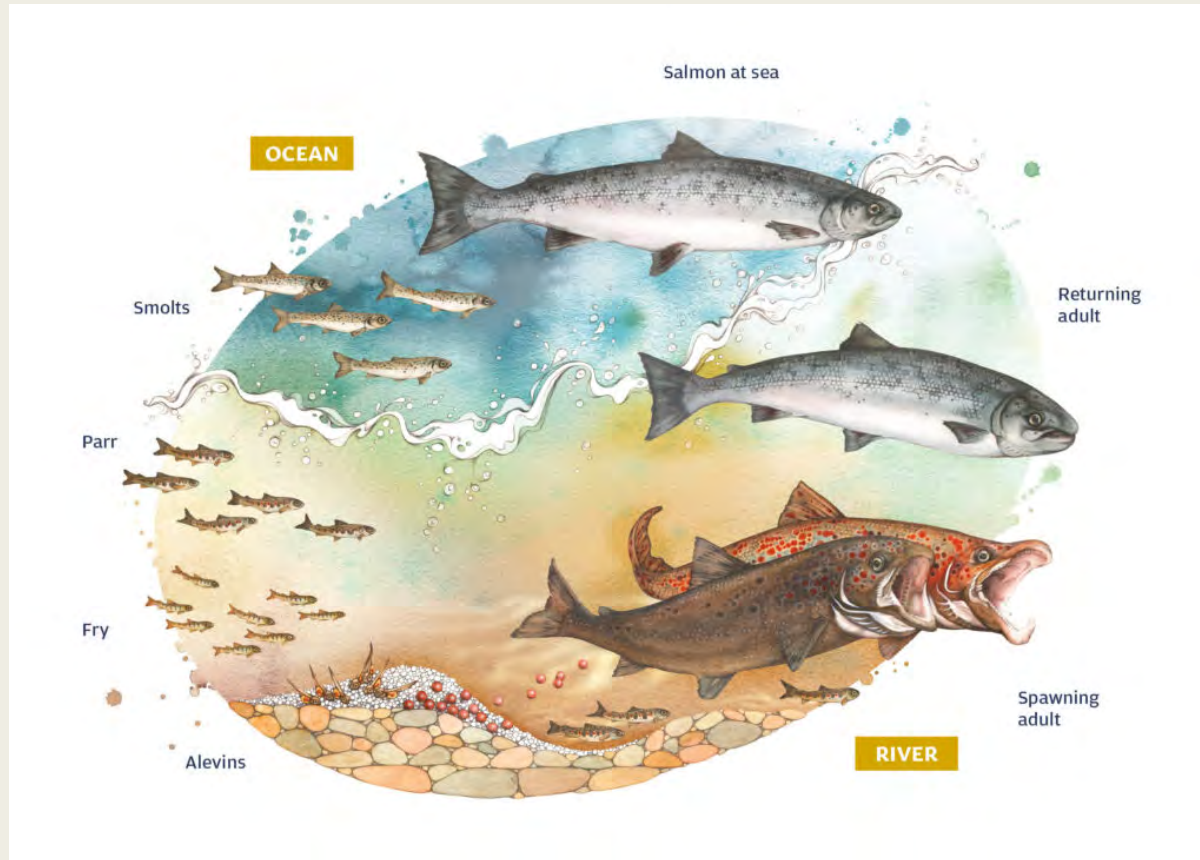
- Examples
 - *Fisheries – Atlantic salmon in NS*
 - *Research – drawing on literature and experience*
 - *UINR*
- Commonalities – ‘ingredients’
- Practical advice

1. Atlantic Salmon in Nova Scotia

- Governance issue
- Lack of consultation on the impact of rec retention salmon fishery to the Mi'kmaq right to fish salmon for food
 - *Limited to a few rivers; rec fishery could target all rivers in SFA 18*
 - *Federal agreements varied; imposed*
 - *Rec salmon fishery had input through advisory committee*
 - *Salmon is culturally significant*



Atlantic Salmon



- Complex species; highly vulnerable
- Adults:
 - *Multi-sea winter (MSW or large)*
 - *Grilse (small salmon)*
 - *Kelt (post spawning; slinks, black)*

'Salmon Consultation Table'

- 2 years to establish
- DFO reps from Policy, Resource Management, Science, RDG's from 2 management regions
- Provincial fisheries
- Parks Canada
- Mi'kmaq representation
- Co-chaired by Mi'kmaq Chief (Fisheries Portfolio) & Regional Director General (DFO)
- Meet 2 times/yr

Table 1. Summary of Differences Between the Perspectives of the Federal and Provincial Governments and the Mi'kmaq in the Management and Conservation of Atlantic Salmon

Theme	Domain	Western (DFO/Provincial) Perspective	Mi'kmaq Perspective
Worldview	Epistemology	<ul style="list-style-type: none"> • Western, "command and control," scientific, reductionist based approach • Judeo-Christian belief of human superiority above everything else • Application of single rule to multiple watersheds 	<ul style="list-style-type: none"> • Multiple ways of knowing • Equality of life where humans are part of the ecosystem • Mi'kmaq knowledge is holistic and varies depending on place
Management philosophy	Philosophy	<ul style="list-style-type: none"> • Conservation and sustainable use and benefits 	<ul style="list-style-type: none"> • <i>Netukulimk</i> (sustainability, take what you need)
Beneficiary of salmon resource	Beneficiaries	<ul style="list-style-type: none"> • Salmon exist to benefit Canadians • Biodiversity and ecosystem • Common property 	<ul style="list-style-type: none"> • Salmon and Mi'kmaq benefit from relationship; • Role of salmon extends beyond human needs; • Communal property
	Structure	<ul style="list-style-type: none"> • Written regulations rooted in written policy • Hierarchical and segregated structure of science and management • Focused on limiting removal of salmon • Prescriptive 	<ul style="list-style-type: none"> • Oral knowledge reflected in fishing practices and rooted in interactions with natural world (Mi'kmaq knowledge) • Responsibility driven • Inclusiveness of fisher, naturalist, and manager in one individual • Holistic view of conservation • Preventative
Management	Salmon access	<ul style="list-style-type: none"> • Privilege • Provincial license regime for individuals 	<ul style="list-style-type: none"> • Constitutionally protected Aboriginal right • Negotiated federal communal allocations through AFS agreements, assertion of

Theme	Domain	Western (DFO/Provincial) Perspective	Mi'kmaq Perspective
			<ul style="list-style-type: none"> Aboriginal right or imposed licenses • Collective
		<ul style="list-style-type: none"> • SFA 18 open to retention for recreational catch and release fishers • Reduced number of grilse allowed per license from 8 to 0 over 7 years • Issued approximately 2,500 licenses annually • One area in the Margaree River closed to catch and release fishing 	<ul style="list-style-type: none"> • Imposed and negotiated and community specific • Restriction to certain rivers • Not all rivers available to non-Indigenous recreational fishery are available to Mi'kmaq because of Mi'kmaw preference to harvest large salmon over the grilse, belief in taking what is offered by Mother Earth, and limited availability of large salmon in rivers that met or exceeded conservation egg requirement • Shared within community
	Retention rules	<ul style="list-style-type: none"> • Fishery takes place on estimated surplus population prior to 2015 • Catch and release in rivers with populations $\geq 25\%$ conservation egg requirement (CER) • Management based on previous year's assessment 	<ul style="list-style-type: none"> • Retention/fishing strategy determined at the time of fishing • Based on knowledge gathered in real time (adaptive management)
Conservation Measures	Catch and size limits	<ul style="list-style-type: none"> • Retention limit based on regulations • Retention fishery permits only grilse (mostly, but not entirely, male < 63 cm) • Preservation of large salmon for spawning 	<ul style="list-style-type: none"> • Retention limit rooted in Netukulimk • Retention of MSW³, grilse and kelt • Fish for "balance"
	Catch and release fishery strategy	<ul style="list-style-type: none"> • Practiced in areas allowing zero retention as of 2015; river must meet $\geq 25\%$ CER 	<ul style="list-style-type: none"> • Opposed to perceived harmful and disrespectful treatment of salmon

Given such differences in perspectives,
what stood out as the key tension(s)?

Balancing Cultural Needs with Conservation

AFS Licence Conditions

- Access to MSW, grilse, kelt
- Limited areas
- Limited methods
- Limited efforts
- Seasons aligned with Rec
- Unreasonable reporting
- Uncoordinated use of catch reports

Salmon CHP

- Maintained access
- Increased access to 1 river (grilse only)
- Added fishing methods
- Fishing year round
- Coordinated catch information for use in assessments

Outcome

- Annual plan based on DFO format and adapted to include our language, practices, knowledge
- Accountable at multiple levels
 - *Internal, community, federal, provincial*
- Respects Mi'kmaq collective and community governance
- Respects DFO and Mi'kmaq KS
 - *Incorporates values*
 - *Agreed to 1 conservation measure*

2. Research: Case Studies in Reid et al., 2020

1. Slave River Delta, NWT

- Co-developed research questions and methods, including interpretation
- Use of qualitative and quantitative data
- Co-existence of knowledge systems

2. Saskatchewan River Delta

- Collaborative research as equals
- Use of multiple forms of data (interviews, archival, in situ)
- Saw the value of broadening understanding of ecological phenomena beyond the use of Western lens

3. Insights in Unama'ki

- Highlight the differences between values between DFO and Mi'kmaw underpinning management systems for eels
- Co-development of the research
- Provided evidence to support recommendations

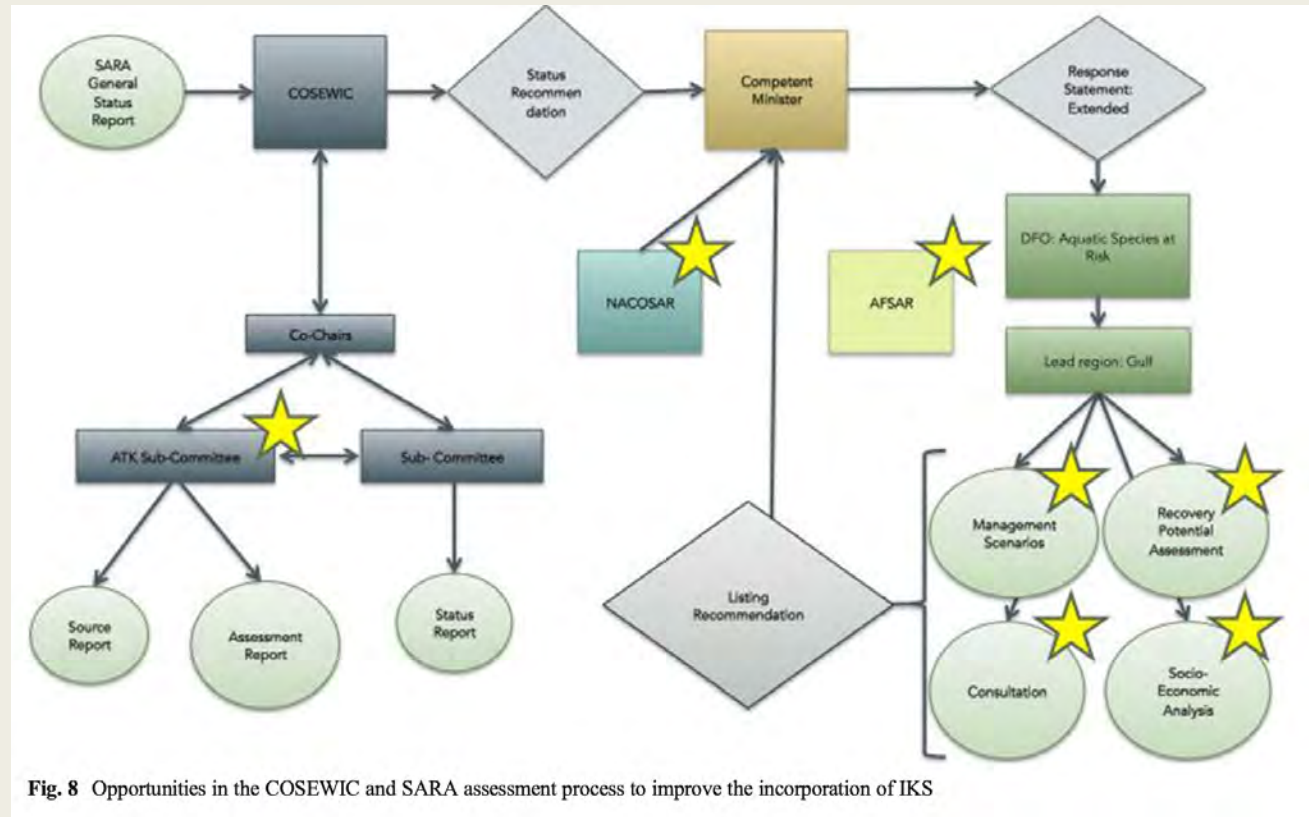


Fig. 8 Opportunities in the COSEWIC and SARA assessment process to improve the incorporation of IKS

3.

The foundation of Two-Eyed Seeing rests on principles of collaboration, co-learning, and the co-production of knowledge.

Building on the foundation of Mi'kmaq values of equality, equity, and Netukulimk, and the principles of Two-Eyed Seeing, the following Partnership Tenets are meant to help provide guidance on how to collaborate effectively:

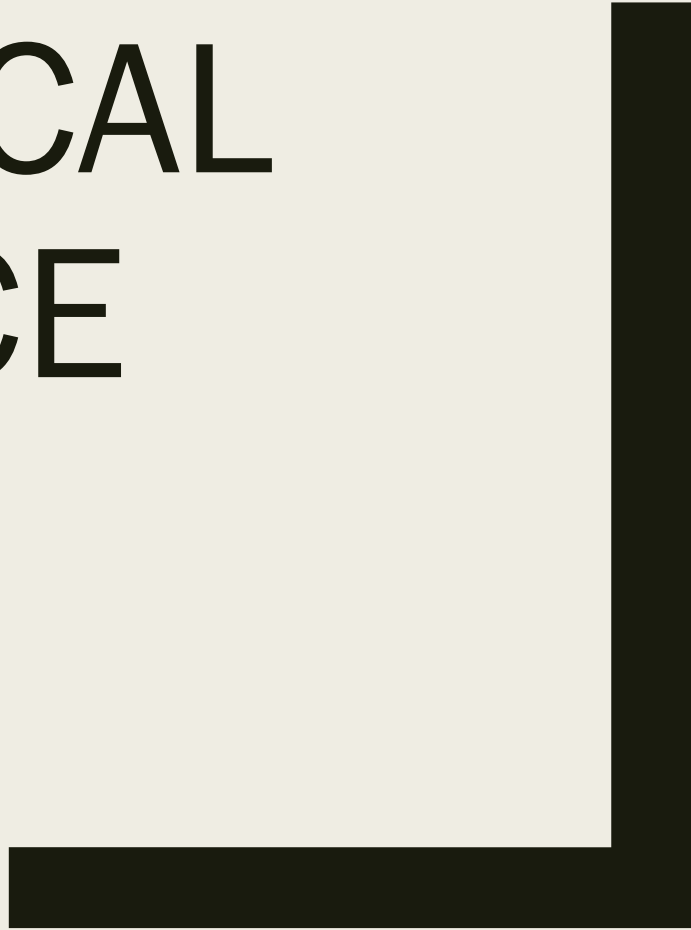
- 1 Engage early. Co-development of the project is expected.*
- 2 Relevance of the project is key to our participation. The project outcomes must benefit UINR or the Mi'kmaq community interests.*
- 3 Partnerships must be based on equality. This is expressed as shared decision-making. How the project is developed, implemented and communicated must be through a partnership arrangement integrated within the project.*
- 4 The preferred project governance arrangement is a steering committee. In this forum, all partners have an equal voice in project implementation and co-development of research questions, research methods and methodologies, products, and communications. The expectation is that a terms of reference will be co-developed, with an emphasis on shared decision-making, roles and responsibilities clearly identified, address how data is to be used and shared, and incorporation of a conflict resolution process.*
- 5 Be aware that some projects may involve a local ethics review, and this takes time.*
- 6 Budgets must be co-developed and incorporate the added expense of collaborative governance within the project.*
- 7 Research must have minimal impacts to the environment, including to the species studied, community involvement, and the environment, as examples. We encourage potential partners to work with us to integrate ways we can minimize harm yet meet the research criteria to ensure a successful project.*
- 8 Resources to hire a community liaison have been successful in past projects and is recommended to ensure the project is supported by the resources necessary for its success.*
- 9 Co-authorship is expected on primary publications, project reports, and grey literature.*
- 10 Any project-related communication products (website, social media, brochure, posters, etc.) must be co-developed.*

Based on the case studies, what would be 'ingredients' for Two-Eyed Seeing?

What do we need to 'do' Two-Eyed Seeing?

- Purposeful relationship
- Willingness to be in a relationship
- Opportunities for learning (co-learning)
 - *Time*
 - *Interaction/space to interact*
 - *Sharing*
- Openness to understanding another perspective
 - *Recognition that there is more than one way of knowing*
 - *Respect for multiple KS and equally valid*
- ***Federal policy that encourages Two-Eyed Seeing

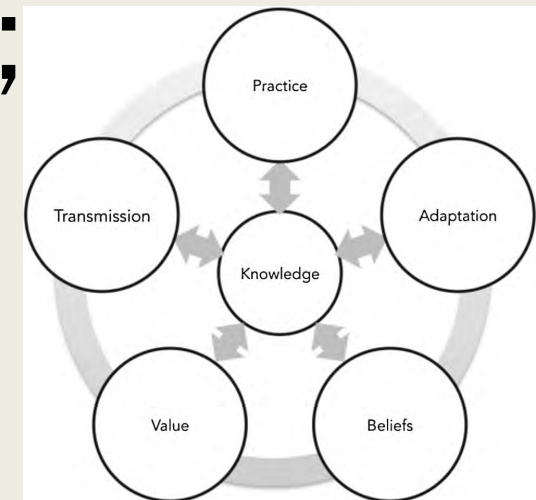
PRACTICAL ADVICE



Expand our understanding of knowledge from 'what' to 'HOW'

Recognize role of beliefs and values as part of the knowledge system

Conflicting values often source of tension; opportunities



Rights, Relationship & Responsibility

- What are the potential impacts to Aboriginal and treaty rights?
- How can the Mi'kmaw relationship to species/landscapes be potentially impacted?
- **Concept of responsibility differs between Mi'kmaq (individuals) and non-Mi'kmaq (authority)**

Mi'kmaq carry a great sense of responsibility. As all life is our relations, any loss of life is a loss of kin and spirit. The unintentional eradication of species is deeply connected to loss in cultural identity. Time on earth is merely borrowed from future generations. As such, the Mi'kmaq have the inherent responsibility to ensure all of nature's gifts are there for the next seven generations.

- Albert Marshall (Denny & Fanning, 2016)

Understand Indigenous Knowledge Systems

Mi'kmaw Knowledge System

- Transmission: oral, storytelling
- Practice: survival, experience
- Adaptation: new practice based on experience (individual or collective)
- Values passed down through ways we acquire, transmit, adapt knowlege
- Belief: Msit no'kmaq
 - *All my relations*
 - *Relationship between living and non-living*
- Value: Netukulimk
 - *Sustainability through self-imposed limitations*
 - *Preventing waste*
 - *Sharing*
 - *Honoring/Giving back through ceremony*

Some Mi'kmaw Creation Story Themes

- Sharing
- Using rather than ownership
- Relations
- Gender equality
- Learn by observing
- Humility
- Roles in society- all important
- Strategy to prevent overexploitation
- Cooperation needed to deal with diverse landscape
- Plants and animals used in ceremony
- Fish held in high regard
- Share knowledge to survive
- Explains 7 districts, ceremony, sweat lodge

Two-Eyed Seeing in Context

- Values specific to each perspective are negotiated while respecting the underlying beliefs of both western and Mi'kmaq knowledge systems.
- Often, integration of Mi'kmaq values of:
 - *Mi'kmaw relationships, responsibility to culturally significant species*
 - *preventing harm and waste*
 - *protecting water quality and habitats, and*
 - *acting conservatively with the Western values of rigorous scientific methods and written transmission of knowledge*

Reflect on
your own KS

What are your values and beliefs regarding knowledge?

What makes knowledge credible?

Where can we start Two-Eyed Seeing?

- REMINDER: Two-Eyed Seeing is **Contextual**
- Think HOW, WHERE, and WHY
- Industry: industry standards, guidelines, operational plans, conditions
- Regulators: thorough examination of sub-components of processes for decision-making

What if....

TABLE 1 Applying the typology to two research questions adapted from Fish-WIKS (2015)

Orientation	What is the relationship between Western and Indigenous knowledge?	How can Indigenous knowledge or TK improve resource management?
Ecological	Indigenous knowledge complements post-positivist science	Through adaptive or ecosystem-based management frameworks
Critical	Epistemic colonization renders Indigenous knowledge unintelligible	Through structural change and decolonization
Relational	Distinct knowledge systems can be shared for mutual benefit	Through Indigenous governance models, including treaties
Collaborative	There is potential for knowledge co-production	Through empowered, collaborative processes at multiple scales

What if....



What if....

**ABORIGINAL RIGHTS ARE A LIMIT ON BOTH FEDERAL AND
PROVINCIAL JURISDICTION.**

Would this change the 'HOW' and/or the 'WHEN' of Two-Eyed Seeing?

Final Thoughts

- Numerous reasons to include IK beyond legal requirements
- Different perceptions of IKS
- Values are important in Two-Eyed Seeing – both in WKS & IKS
 - *Strengths are what we value*
- Reconciliation, and Two-Eyed Seeing goes beyond law, although current law supports Indigenous sovereignty
- Do more than ‘consider’ IK’ - Think & act differently – make space for Two-Eyed Seeing

Appendix D

Indigenous Knowledge Systems presentation by Dr. Shelley Denny that was delivered at the industry only session on March 24, 2022.

Indigenous Knowledge Systems Webinar

March 24, 2022

Shelley Denny, PhD

Introduction

- ▶ Shelley Denny
- ▶ Mi'kmaq from Unama'ki (Cape Breton, NS)
- ▶ Natural science background (BSc. Biology; MSc Biology)
- ▶ IDPhD in Fisheries Governance - developed an alternative governance model for Mi'kmaq Aboriginal and treaty rights using Two-Eyed Seeing as the theoretical framework



Purpose:

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

Research Goals:

1. Understand how knowledge is obtained, valued, shared and used in different knowledge systems in each of 4 regions across Canada
2. Identify commonalities and differences across the regions and systems
3. Examine how knowledge systems influences fisheries governance at multiple levels.
4. Understand how distinct IKs can improve current efforts.

Unama'ki Institute of Natural Resources (UINR)

- ▶ To provide resources for Mi'kmaq equal participation in natural resource management in Unama'ki and its traditional territory. [Governance]
- ▶ To strengthen Mi'kmaw research and natural resource management while maintaining our traditions and world views. [Two-Eyed Seeing]
- ▶ To partner with other groups sharing the same desire to protect and preserve our resources for future generations. [Partnerships]



<https://printable-maps.blogspot.com/2009/07/blank-canada-map.htm>



<https://novascotia.ca/abor/aboriginal-people/community-info/>

Indigenous Minds Consulting

- ▶ Consideration of Indigenous knowledge is law
 - ▶ The impact assessment of a designated project, whether it is conducted by the Agency or a review panel, must take into account Indigenous knowledge provided with respect to the designated project (*Impact Assessment Act*, s. 21.1)
 - ▶ *Fisheries Act*, s. 2.5(d)
- ▶ Increasing opportunity to cooperate with Indigenous people but challenges with working between knowledge systems



Sources of Knowledge

SITUATING THE WORK

A typology of traditional knowledge literature

*Nicole Latulippe**



 **The International Indigenous Policy Journal**
Volume 7 | Issue 3 Article 4
July 2016
A Mi'kmaq Perspective on Advancing Salmon Governance in Nova Scotia, Canada: Setting the Stage for Collaborative Co-Existence
Shelley K. Denny
Dalhousie University, sdenny@dal.ca
Lucia M. Fanning
Dalhousie University, Halifax, lucia.fanning@dal.ca

Improving the American Eel Fishery Through the Incorporation of Indigenous Knowledge into Policy Level Decision Making in Canada

Amber Gibes¹ · Lucia Fanning¹  · Shelley Denny² · Tyson Paul²

J Environ Stud Sci
DOI 10.1007/s13412-012-0086-8

Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing

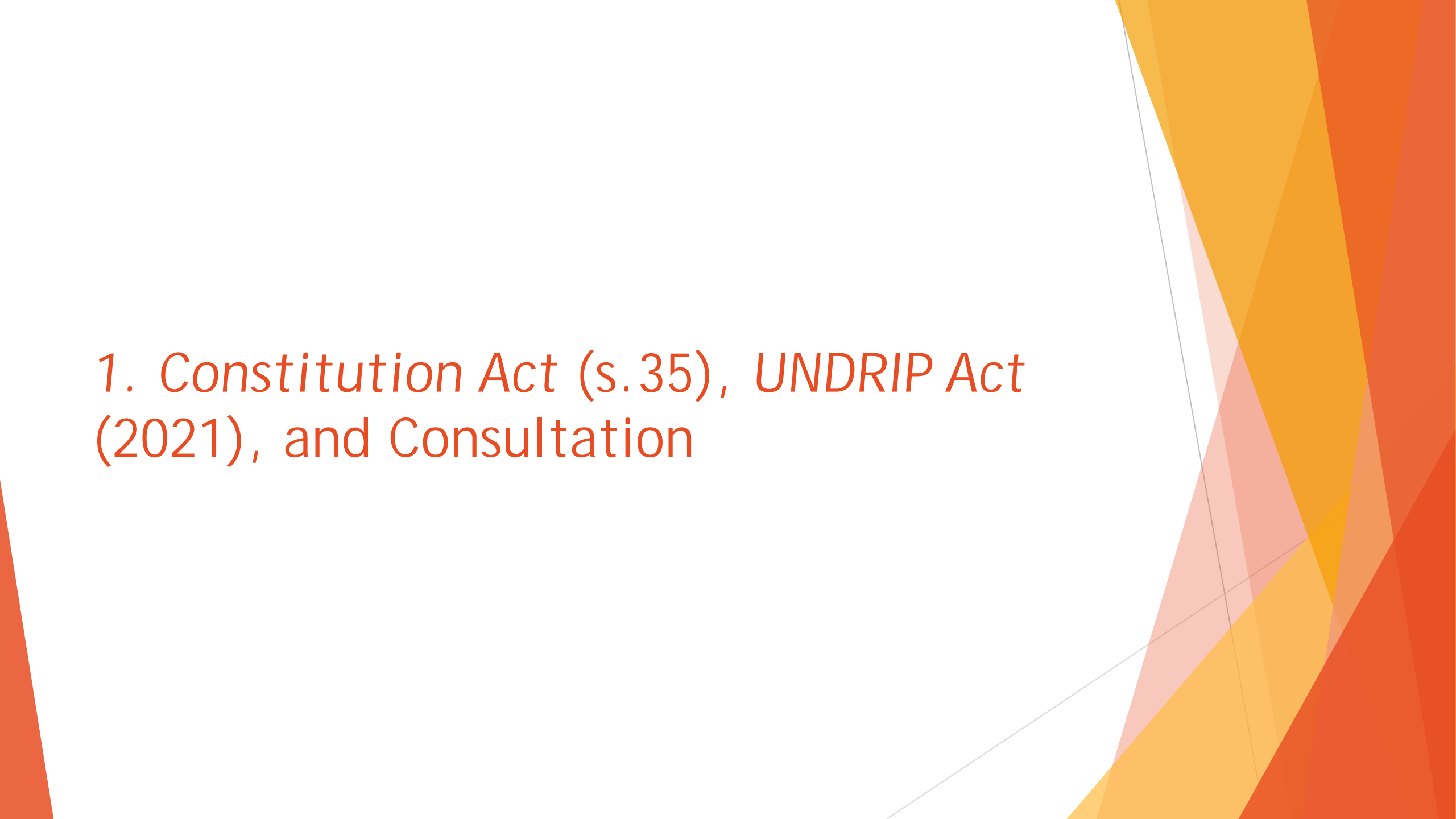
Cheryl Bartlett · Mureda Marshall · Albert Marshall

“Two-Eyed Seeing”: An Indigenous framework to transform fisheries research and management

Andrea J. Reid^{1,2}  | Lauren E. Eckert^{3,4}  | John-Francis Lane¹  | Nathan Young⁵  |
Scott G. Hinch² | Chris T. Darimont^{3,4}  | Steven J. Cooke¹  | Natalie C. Ban⁶  |
Albert Marshall⁷

Overview

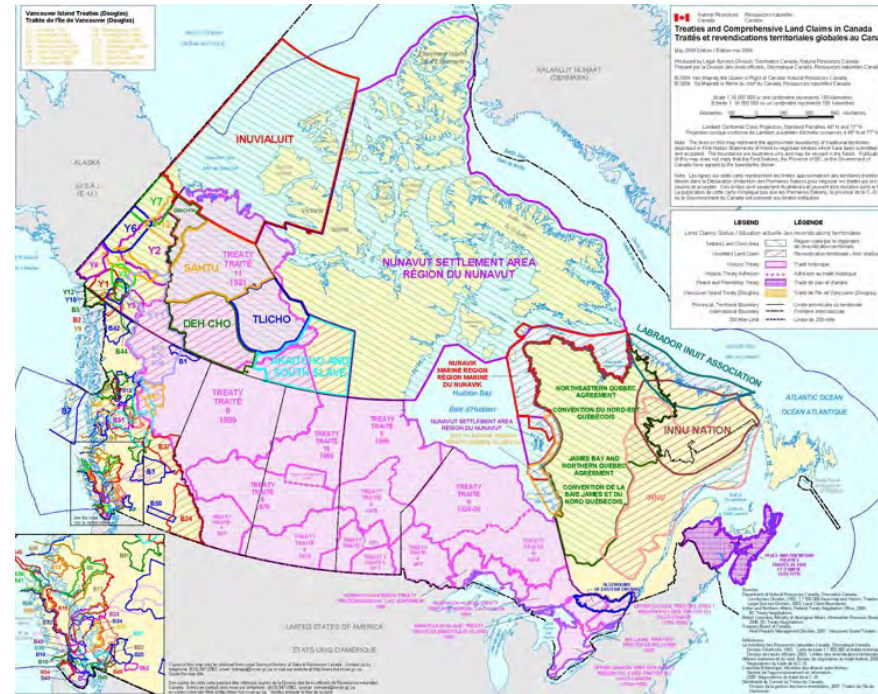
- ▶ Four (4) interactive sessions 15 min presentation/15 min questions/discussion
 1. Meaning of s.35, *UNDRIP Act (2021)*, and Consultation
 2. Cooperation with Indigenous Peoples - Understanding Knowledge Systems
 3. Two Eyed Seeing
 4. Examples of Two-Eyed Seeing



1. *Constitution Act (s.35), UNDRIP Act (2021), and Consultation*

Constitution Act (1982) s.35

- ▶ Aboriginal rights are legal rights based on historical occupancy
- ▶ Treaty rights are legal rights negotiated between nations
- ▶ Canada is built on treaties
- ▶ Not recognized as founding nations in the *Constitution Act*
- ▶ *Constitution Act* (1982) s.35
- ▶ Recognizes the role of Indigenous peoples in decisions impacting their legal Aboriginal and treaty rights



* Source:
<http://www.cbc.ca/8thfire/images/treatymap.jpg>

Sovereignty

- ▶ Grounding authority in one' own institutions and traditions; Recognition of multiple governing authorities
- ▶ Legal scholars note that sovereignty is a central element of s 35 rights and the understanding that the Crown must act in a fiduciary manner with respect to Aboriginal peoples
 - ▶ The Crown's assertion of sovereignty prevented Indigenous nations from exercising their pre-existing political sovereignty, even if it did not formally extinguish it. It follows that the honour of the Crown requires it, perhaps among other things, to make room for the exercise of residual, unextinguished Indigenous sovereignty. (Stacey, 2018, p.684)
 - ▶ Stacey, R. (2018). The dilemma of Indigenous self-government in Canada: Indigenous rights and Canadian federalism. *Federal Law Review*, 46(4), 669-688.

Finally, for purposes of determining the validity of provincial legislative incursions on lands held under Aboriginal title, the framework under s. 35 displaces the doctrine of interjurisdictional immunity. There is no role left for the application of the doctrine of interjurisdictional immunity and the idea that Aboriginal rights are at the core of the federal power over “Indians” under s. 91(24) of the *Constitution Act, 1867*. The doctrine of interjurisdictional immunity is directed to ensuring that the two levels of government are able to operate without interference in their core areas of exclusive jurisdiction. This goal is not implicated in cases such as this. **Aboriginal rights are a limit on both federal and provincial jurisdiction.** The problem in cases such as this is not competing provincial and federal power, but rather tension between the right of the Aboriginal title holders to use their land as they choose and the province which seeks to regulate it, like all other land in the province. Interjurisdictional immunity — premised on a notion that regulatory environments can be divided into watertight jurisdictional compartments — is often at odds with modern reality. Increasingly, as our society becomes more complex, effective regulation requires cooperation between interlocking federal and provincial schemes. Interjurisdictional immunity may thwart such productive cooperation.

Source: *Tsilhqot'in Nation v. British Columbia*, 2014 SCC 44 (CanLII), [2014] 2 SCR 257, <<https://canlii.ca/t/g7mt9>>, retrieved on 2021-12-01

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) Act

- ▶ UNDRIP 1st principle and framework for reconciliation
- ▶ Bill C-15 *United Nations Declaration on the Rights of Indigenous Peoples Act*
- ▶ The purpose of this Act is to (s.4)
 - ▶ (a) affirm the Declaration as a universal international human rights instrument with application in Canadian law; and
 - ▶ (b) provide a framework for the Government of Canada's implementation of the Declaration.
- ▶ S.5 The Government of Canada must, **in consultation and cooperation** with Indigenous peoples, take all measures necessary to ensure that the laws of Canada are consistent with the Declaration.
- ▶ S.6 (1) The Minister must, **in consultation and cooperation** with Indigenous peoples and with other federal ministers, prepare and implement an action plan to achieve the objectives of the Declaration.

UNDRIP 2007

- ▶ Voted down by Canada in 2007
- ▶ Adopted in principle in 2016
- ▶ Attempted to be law in 2017 as private bill C-262 in 2018
- ▶ Finally in 2021, *UNDRIP Act* passed the third reading and became law on June 21, 2021
- ▶ 46 articles

Article 26

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.
2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.
3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

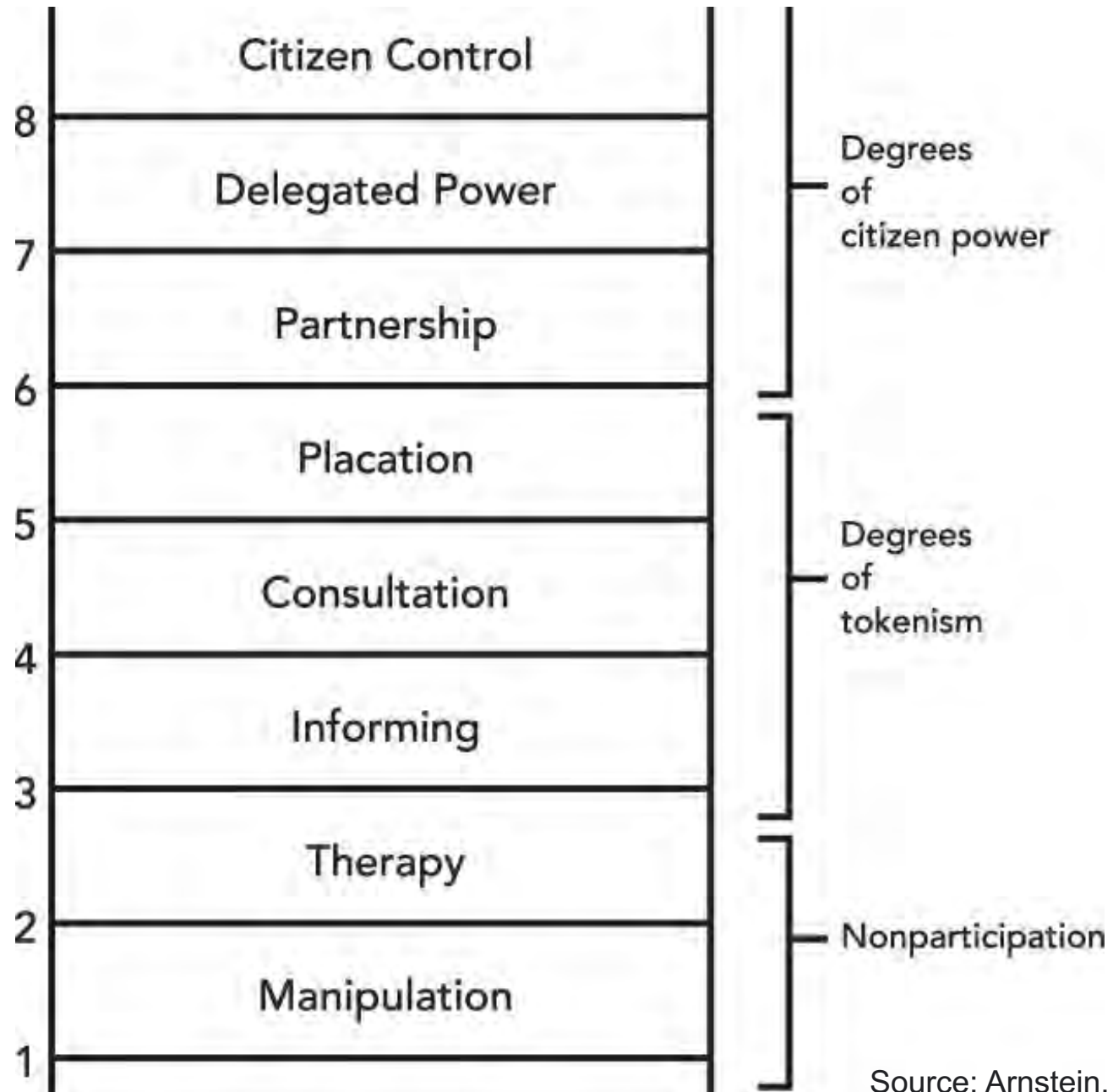
Article 32

1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.
2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.
3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.

Consultation

Consultation TOR

Government still has power



tokenism

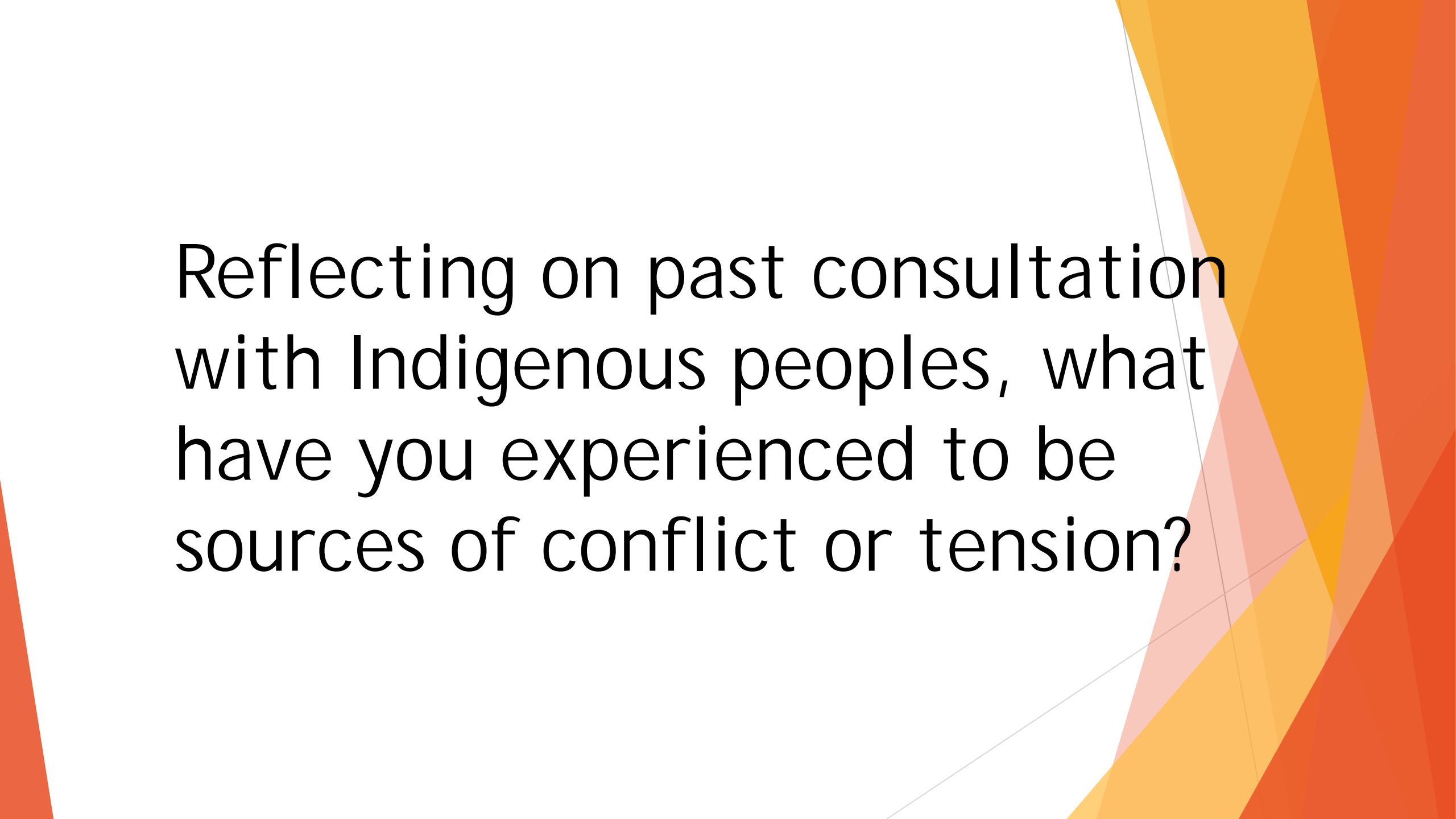
noun [U]

something that a person or organization does that seems to support or help a group of people who are treated unfairly in society, such as giving a member of that group an important or public position, but which is not meant to make changes that would help that group of people in a lasting way:

Source: Arnstein, S. (1969.) A ladder of citizen participation. *Journal of the American Planning Association*, 35(4), 216–224.

Legitimacy

- ▶ Legitimacy is important in governance
- ▶ By legitimacy, we mean the degree to which a political action is perceived as right or just by those who are involved, interested and/or affected by it.
- ▶ Inclusion of Indigenous knowledge and how it was addressed may 'help' establish acceptance of a project or decision



Reflecting on past consultation with Indigenous peoples, what have you experienced to be sources of conflict or tension?

2. UNDERSTANDING KNOWLEDGE SYSTEMS

The background features a series of overlapping, semi-transparent geometric shapes in shades of orange and yellow, primarily concentrated on the right side of the slide. These shapes create a dynamic, layered effect against the white background.

INDIGENOUS PEOPLES ARE NOT ACTIVELY FISHING IN THE OFFSHORE FOR FOOD, SOCIAL OR CEREMONIAL NEEDS

WHAT KNOWLEDGE COULD INDIGENOUS PEOPLES HAVE?

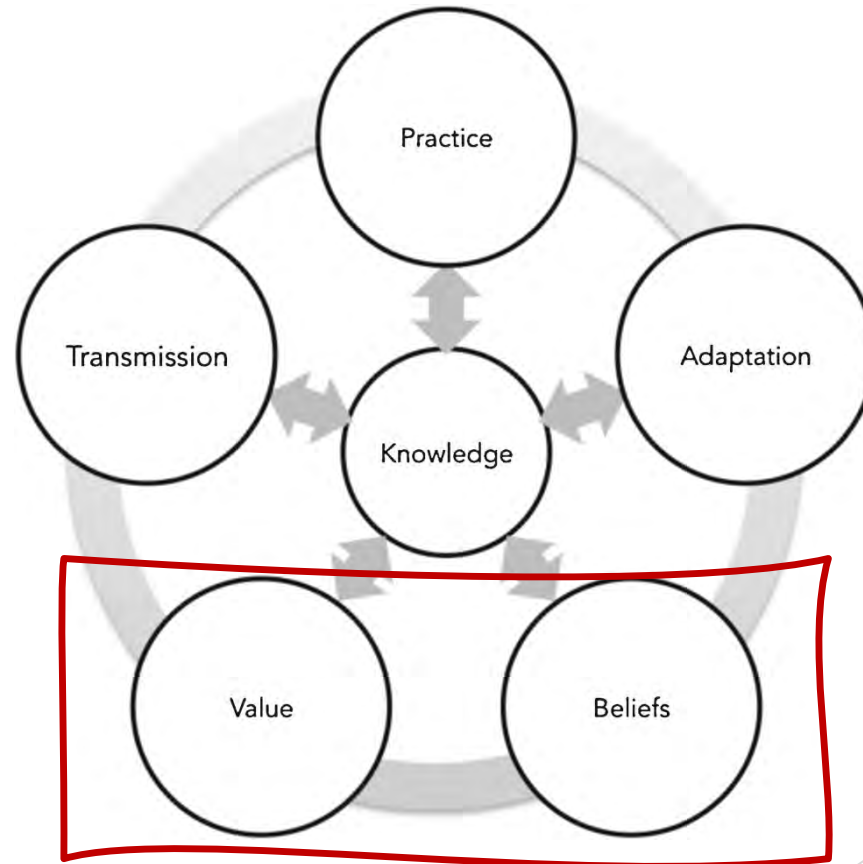
KNOWLEDGE (WHAT) IS LINKED
TO:

1. WHO HAS IT?
2. HOW IS IT ACQUIRED?
3. WHY IS IT NEEDED?
4. WHERE DOES IT COME FROM?

Understanding 'knowledge' is foundational to Two Eyed
Seeing

Knowledge System Approach

- ▶ Community, Indigenous or non-indigenous
- ▶ Scientific
- ▶ Institutional
- ▶ Values and Beliefs
 - ▶ Ethics/morals that guide what we do and why
 - ▶ Barrier to collaboration
 - ▶ Opportunity for Two-Eyed Seeing



Source: Giles et al.,
2016

What is 'Western' Knowledge?



Referred to as science-based knowledge



Attempts to produce empirical information that can be repeatedly generated



Systematic verification process to test questions from observations



Designed to reduce bias



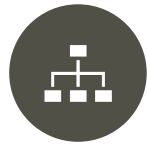
Scientific method: hypothesis, design, execution, analysis and interpretation



Considered to be fully objective and indisputable



Transmitted in written form



Segregation and hierarchy in science and management

Western Knowledge System Values

- ▶ Belief in WKS to acquire knowledge, what are WKS VALUES for transmission, practice and adaptation of Western Knowledge?
- ▶ Transmission: peer reviewed publications, conference presentation, posters
- ▶ Practice: quantitative assessments, emphasis on use of scientific literature
- ▶ Adaptation: new knowledge to override existing knowledge using scientific method
- ▶ Belief: Only true way of knowing; superior to other ways of knowing

What is Indigenous Knowledge?

- ▶ Fish-WIKS scholar Dr. Nicole Latulippe examined typologies of IK
- ▶ Four orientations:
 - ▶ Ecological
 - ▶ Critical
 - ▶ Relational
 - ▶ Collaborative
- ▶ Strengths and weaknesses
- ▶ Lack of shared understanding of IKS

Ecological

Supplements Western Science, offers unique insights to ecological processes

Strengths

- ▶ Rediscovered as a form of adaptive management
- ▶ Knowledge could contribute to sustainable management

Weaknesses

- ▶ Viewed as a body of knowledge that neglects the living dimension of IK - socio-ecological, spiritual
- ▶ Reduced to ecological perspective of facts, observations and practices by resource managers
- ▶ Reduced to management rather than governance, extractive, gap filler

Critical

IK embedded in uneven, colonial relations of power

Strengths

- ▶ Awareness is necessary

Weaknesses

- ▶ Distortion through Western lens as factual observations, resource management systems, past and current use
- ▶ Overlooks belief system and values, cultural meanings, social relations, place centered identity, i.e. HOW ONE KNOWS
- ▶ Written knowledge is valued over experiential or oral knowledge

Relational

System of knowledge where IK is the relationship with the natural world

Strengths

- ▶ Reflects a distinct way of knowing
- ▶ Highlighted as different from Western science
- ▶ Cyclical and dynamic
- ▶ Includes appropriate codes of conduct and systems of governance
- ▶ Broader than “what” - it is also the “how”

Weaknesses

- ▶ Requires Western scientists and resource managers to transcend worldviews & recognize uniqueness of IK as a stand alone system
- ▶ Not universal
- ▶ Requires empowered participation at multiple levels - DM, technical, managerial

Collaborative

Means of empowerment for Indigenous peoples as opportunities to influence environmental and resource management regimes

Strengths

- ▶ Process based
- ▶ Encourages research practices that builds self-governance capacity and encourages innovative transformative collaborative processes
- ▶ Aligns ethics with goals, values
- ▶ Invitation for co-learning, co-production to build adaptive capacity

Weaknesses

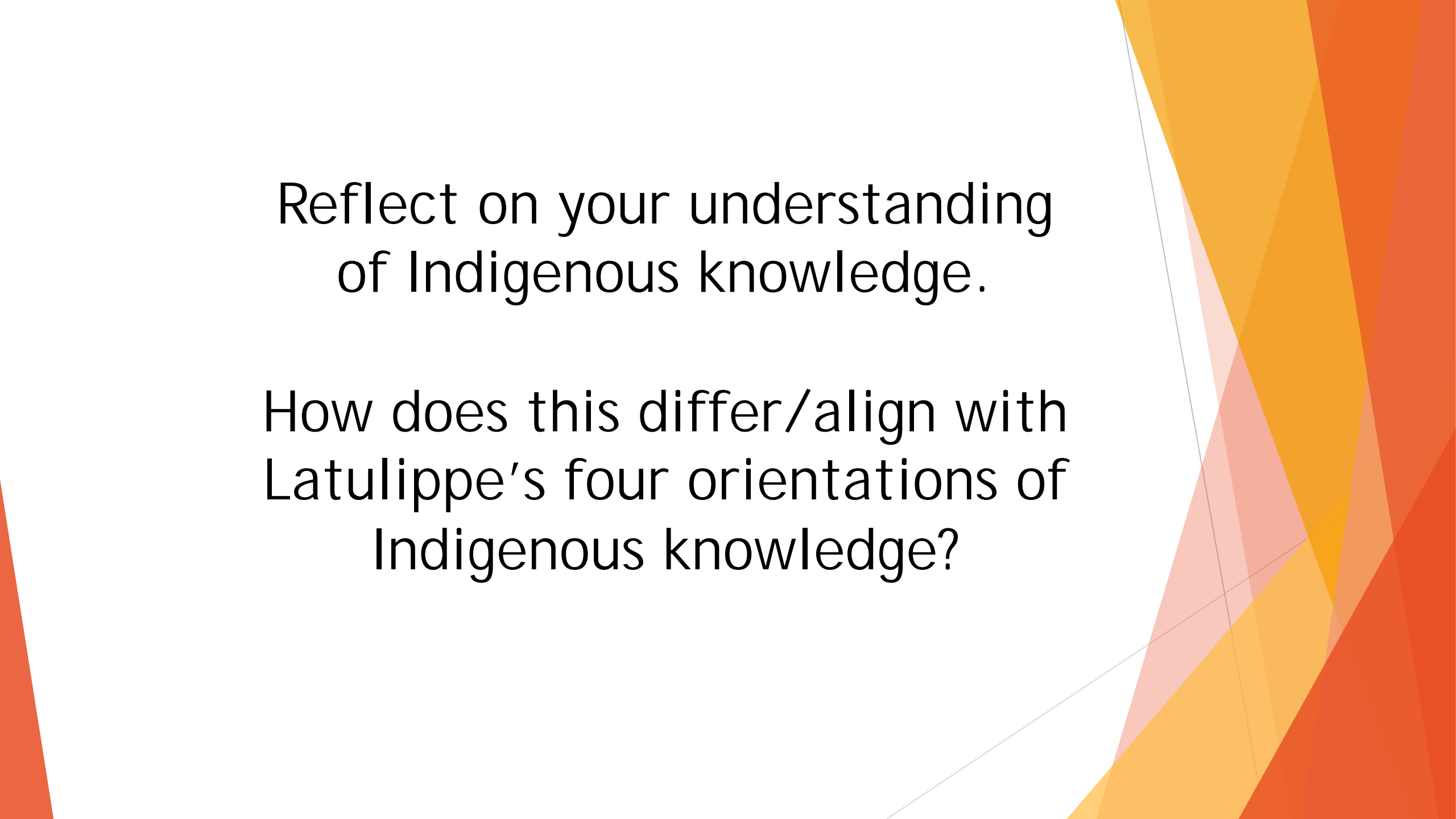
- ▶ Requires long term view
- ▶ Requires institutional transformation to bring different ways of knowing together

This is where we want to be as Two-Eyed Seeing!

TABLE 1 Applying the typology to two research questions adapted from Fish-WIKS (2015)

Orientation	What is the relationship between Western and Indigenous knowledge?	How can Indigenous knowledge or TK improve resource management?
Ecological	Indigenous knowledge complements post-positivist science	Through adaptive or ecosystem-based management frameworks
Critical	Epistemic colonization renders Indigenous knowledge unintelligible	Through structural change and decolonization
Relational	Distinct knowledge systems can be shared for mutual benefit	Through Indigenous governance models, including treaties
Collaborative	There is potential for knowledge co-production	Through empowered, collaborative processes at multiple scales

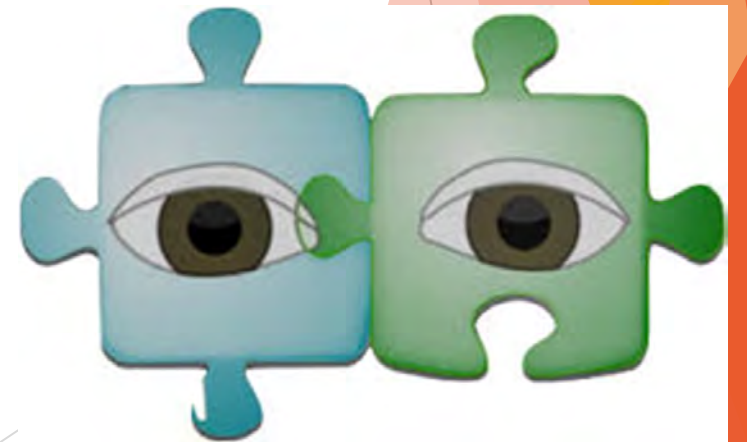
Latuillipe, 2015



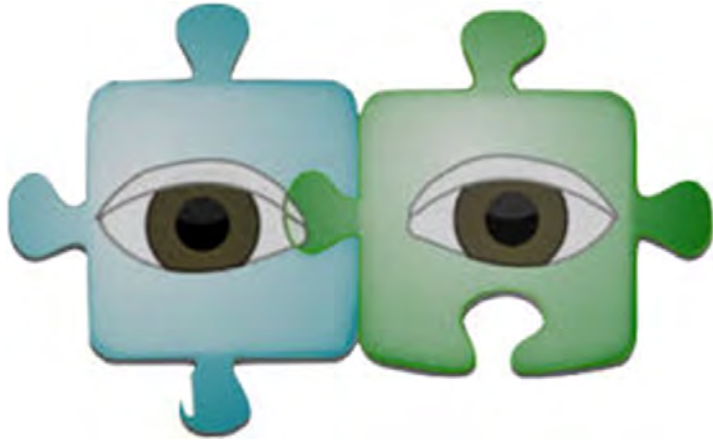
Reflect on your understanding
of Indigenous knowledge.

How does this differ/align with
Latulippe's four orientations of
Indigenous knowledge?

3. TWO EYED SEEING



Two-Eyed Seeing



The gift of multiple perspectives treasured by many aboriginal peoples “*refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to using both these eyes together, for the benefit of all.*”

Albert Marshall

(Bartlett et al., 2012, p. 335)

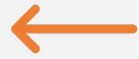
Applications of Two-Eyed Seeing

- ▶ Education, health, environment, medicine, mental health, natural resources, policy, fisheries management
- ▶ Gaining traction in literature
- ▶ Method to understand perspectives, especially to derive solutions

The screenshot shows a Safari browser window with the address bar at scholar.google.com. The search results are sorted by relevance and include the following entries:

- "Two-Eyed Seeing": An Indigenous framework to transform fisheries research and management**
A.J. Reid, L.E. Eckert, J.F. Lane, N. Young... - Fish and ..., 2021 - Wiley Online Library
Increasingly, fisheries researchers and managers seek or are compelled to "bridge" Indigenous knowledge systems with Western scientific approaches to understanding and governing fisheries. Here, we move beyond the all-too-common narrative of integrating ...
Cited by 9 | Related articles | All 4 versions | [PDF] wiley.com | Full Text @Dal Libraries
- Two-eyed seeing into environmental education: Revealing its "natural" readiness to indigenize**
M. McKeon - Canadian Journal of Environmental Education ..., 2012 - cjee.lakeheadu.ca
Recent visions for environmental education now include a foundational acknowledgment that the well-being of humans and the environment are inseparable. This vision of environmental education, with a focus on interconnectedness as well as concepts of ...
Cited by 40 | Related articles | All 4 versions | [PDF] lakeheadu.ca | Full Text @Dal Libraries
- "Two-eyed seeing" supports wildlife health**
S. Kutz, M. Tomaselli - Science, 2019 - science.sciencemag.org
Bridging Indigenous and scientific knowledge improves wildlife surveillance and fosters reconciliation
Cited by 19 | Related articles | All 10 versions | [PDF] unb.ca | Full Text @Dal Libraries
- The application of two-eyed seeing decolonizing methodology in qualitative and quantitative research for the treatment of intergenerational trauma and substance use ...**
T.N. Marsh, S. Cole-Meek, P. Toulouse... - International ..., 2015 - journals.sagepub.com
In this article, the authors describe the research process undertaken to incorporate **Two-Eyed Seeing** Indigenous decolonizing methodology into the treatment of intergenerational trauma and substance use disorders in Aboriginal peoples living in Northern Ontario ...
Cited by 58 | Related articles | All 6 versions | [PDF] sagepub.com | Full Text @Dal Libraries
- Enhancing Indigenous health promotion research through Two-Eyed Seeing: A hermeneutic relational process**
R.B. Hovey, T. Delormier... - Qualitative Health ..., 2017 - journals.sagepub.com
The intention of this article is to demonstrate how Indigenous and allied health promotion researchers learned to work together through a process of **Two-Eyed Seeing**. This process ...
[PDF] researchgate.net | Full Text @Dal Libraries

Other Conceptual Frameworks Similar to Two-Eyed Seeing (Reid et al., 2020)



Waka-Taura (Maori)



Two Row Wampum (Haudenosaunee)



Concepts that relate to values by
pairing ways of knowing



Action orientated

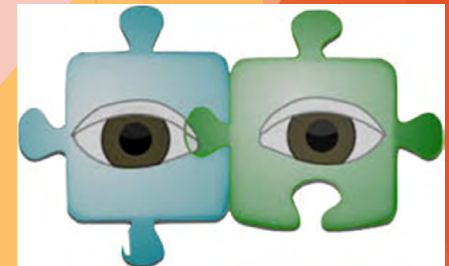
Two-Eyed Seeing

It is....

- ▶ A PROCESS
 - ▶ Collaboration
 - ▶ Co-learning
 - ▶ Co-production
- ▶ Contextual

It isn't...

- ▶ Reliance on one KS
- ▶ 'Cherry picking'
- ▶ Prescriptive
- ▶ 'Gap' filling



WESTERN KNOWLEDGE SYSTEM



Referred to as science-based knowledge

Systematic verification

process to test questions

Scientific methods

hypothesis, design,

execution, analysis and

interpretation

Transmitted in written form



Attempts to produce empirical information that can be repeatedly generated

Designed to exclude bias



Considered to be fully objective and indisputable



Segregation and hierarchy in science and management



INDIGENOUS KNOWLEDGE SYSTEM

▶ Reflects a distinct way of knowing

▶ Highlighted as different from Western science

▶ Cyclical and dynamic
▶ Includes appropriate codes of conduct and systems of governance
▶ Broader than "what" - it is also the "how"

POWER IMBALANCES

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

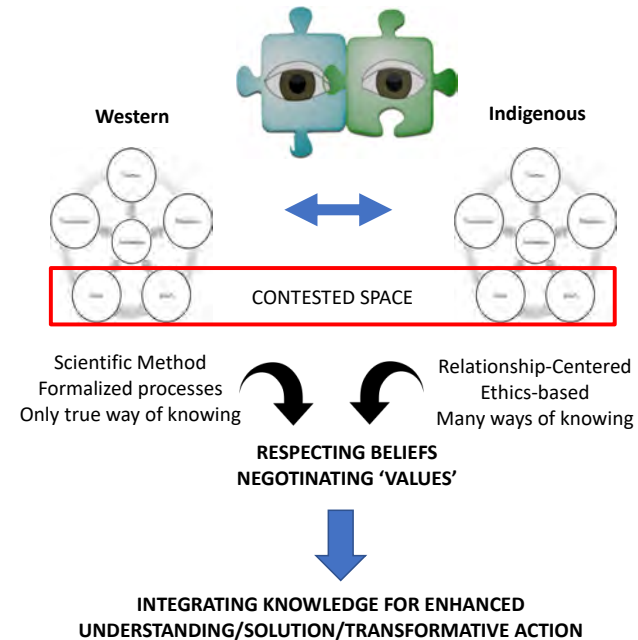
EQUALITY

RESPECT FOR VALUES,
KNOWLEDGE SYSTEMS

PROCESS- BASED
CO-LEARNING

INTEGRATION OF
KNOWLEDGE SYSTEMS

TRANSFORMATIVE
ACTION

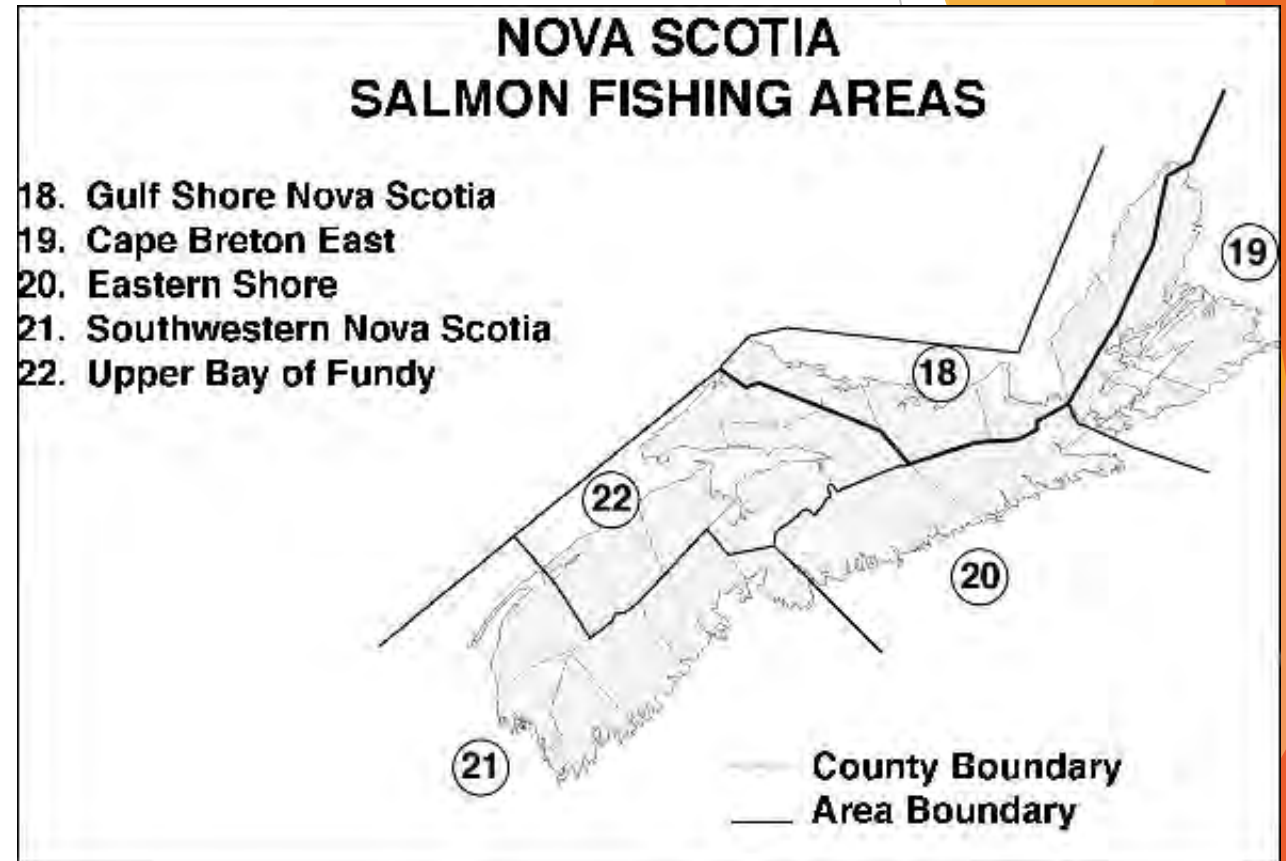


4. Two-Eyed Seeing Examples

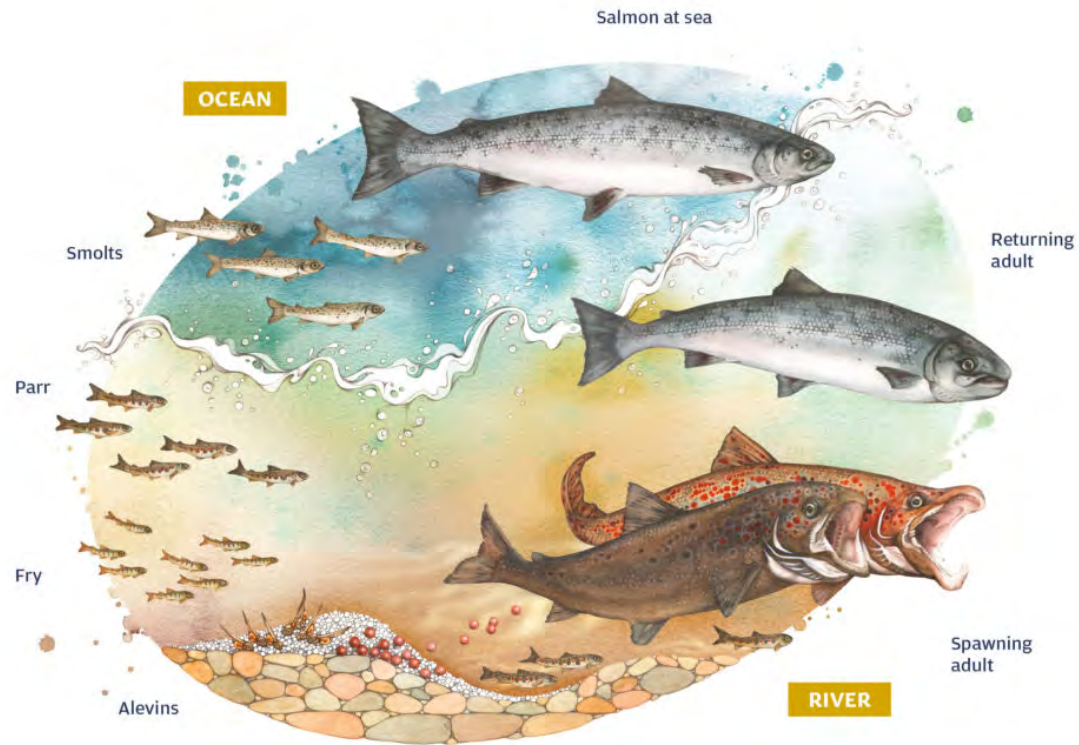


1. Atlantic Salmon in Nova Scotia

- ▶ Governance issue
- ▶ Lack of consultation on the impact of rec retention salmon fishery to the Mi'kmaq right to fish salmon for food
 - ▶ Limited to a few rivers; rec fishery could target all rivers in SFA 18
 - ▶ Federal agreements varied; imposed
 - ▶ Rec salmon fishery had input through advisory committee
 - ▶ Salmon is culturally significant



Atlantic Salmon



- ▶ Complex species; highly vulnerable
- ▶ Adults:
 - ▶ Multi-sea winter (MSW or large)
 - ▶ Grilse (small salmon)
 - ▶ Kelt (post spawning; slinks, black)

Source: NASCO, 2019

'Salmon Consultation Table'

- ▶ 2 years to establish
- ▶ DFO reps from Policy, Resource Management, Science, RDG's from 2 management regions
- ▶ Provincial fisheries
- ▶ Parks Canada
- ▶ Mi'kmaq representation
- ▶ Co-chaired by Mi'kmaq Chief (Fisheries Portfolio) & Regional Director General (DFO)
- ▶ Meet 2 times/yr

Table 1. Summary of Differences Between the Perspectives of the Federal and Provincial Governments and the Mi'kmaq in the Management and Conservation of Atlantic Salmon

Theme	Domain	Western (DFO/Provincial) Perspective	Mi'kmaq Perspective
Worldview	Epistemology	<ul style="list-style-type: none"> • Western, "command and control," scientific, reductionist based approach • Judeo-Christian belief of human superiority above everything else • Application of single rule to multiple watersheds 	<ul style="list-style-type: none"> • Multiple ways of knowing • Equality of life where humans are part of the ecosystem • Mi'kmaq knowledge is holistic and varies depending on place
Management philosophy	Philosophy	<ul style="list-style-type: none"> • Conservation and sustainable use and benefits 	<ul style="list-style-type: none"> • <i>Netukulimk</i> (sustainability, take what you need)
Beneficiary of salmon resource	Beneficiaries	<ul style="list-style-type: none"> • Salmon exist to benefit Canadians • Biodiversity and ecosystem • Common property 	<ul style="list-style-type: none"> • Salmon and Mi'kmaq benefit from relationship; • Role of salmon extends beyond human needs; • Communal property
	Structure	<ul style="list-style-type: none"> • Written regulations rooted in written policy • Hierarchical and segregated structure of science and management • Focused on limiting removal of salmon • Prescriptive 	<ul style="list-style-type: none"> • Oral knowledge reflected in fishing practices and rooted in interactions with natural world (Mi'kmaq knowledge) • Responsibility driven • Inclusiveness of fisher, naturalist, and manager in one individual • Holistic view of conservation • Preventative
Management	Salmon access	<ul style="list-style-type: none"> • Privilege • Provincial license regime for individuals 	<ul style="list-style-type: none"> • Constitutionally protected Aboriginal right • Negotiated federal communal allocations through AFS agreements, assertion of

Theme	Domain	Western (DFO/Provincial) Perspective	Mi'kmaq Perspective
			Aboriginal right or imposed licenses
			• Collective
		<ul style="list-style-type: none"> • SFA 18 open to retention for recreational catch and release fishers • Reduced number of grilse allowed per license from 8 to 0 over 7 years • Issued approximately 2,500 licenses annually • One area in the Margaree River closed to catch and release fishing 	<ul style="list-style-type: none"> • Imposed and negotiated and community specific • Restriction to certain rivers • Not all rivers available to non-Indigenous recreational fishery are available to Mi'kmaq because of Mi'kmaw preference to harvest large salmon over the grilse, belief in taking what is offered by Mother Earth, and limited availability of large salmon in rivers that met or exceeded conservation egg requirement • Shared within community
	Retention rules	<ul style="list-style-type: none"> • Fishery takes place on estimated surplus population prior to 2015 • Catch and release in rivers with populations $\geq 25\%$ conservation egg requirement (CER) • Management based on previous year's assessment 	<ul style="list-style-type: none"> • Retention/fishing strategy determined at the time of fishing • Based on knowledge gathered in real time (adaptive management)
Conservation Measures	Catch and size limits	<ul style="list-style-type: none"> • Retention limit based on regulations • Retention fishery permits only grilse (mostly, but not entirely, male < 63 cm) • Preservation of large salmon for spawning 	<ul style="list-style-type: none"> • Retention limit rooted in Netukulimk • Retention of MSW³, grilse and kelt • Fish for "balance"
	Catch and release fishery strategy	<ul style="list-style-type: none"> • Practiced in areas allowing zero retention as of 2015; river must meet $\geq 25\%$ CER 	<ul style="list-style-type: none"> • Opposed to perceived harmful and disrespectful treatment of salmon

Given such differences in perspectives, what stood out as the key tension(s)?

Balancing Cultural Needs with Conservation

Licence Conditions

- ▶ Access to MSW, grilse, kelt
- ▶ Limited areas
- ▶ Limited methods
- ▶ Limited efforts
- ▶ Seasons aligned with Rec
- ▶ Unreasonable reporting
- ▶ Uncoordinated use of catch reports

Salmon CHP

- ▶ Maintained access
- ▶ Increased access to 1 river (grilse only)
- ▶ Added fishing methods
- ▶ Fishing year round
- ▶ Coordinated catch information for use in assessments

Outcome

- ▶ Annual plan based on DFO format and adapted to include our language, practices, knowledge
- ▶ Accountable at multiple levels
 - ▶ Internal, community, federal, provincial
- ▶ Respects Mi'kmaq collective and community governance
- ▶ Respects DFO and Mi'kmaq KS
 - ▶ Incorporates values
 - ▶ Agreed to 1 conservation measure

2. Research: Case Studies in Reid et al., 2020

1. Slave River Delta, NWT

- ▶ Co-developed research questions and methods, including interpretation
- ▶ Use of qualitative and quantitative data
- ▶ Co-existence of knowledge systems

2. Saskatchewan River Delta

- ▶ Collaborative research as equals
- ▶ Use of multiple forms of data (interviews, archival, in situ)
- ▶ Saw the value of broadening understanding of ecological phenomena beyond the use of Western lens

3. Insights in Unama'ki

- ▶ Highlight the differences between values between DFO and Mi'kmaw underpinning management systems for eels
- ▶ Co-development of the research
- ▶ Provided evidence to support recommendations

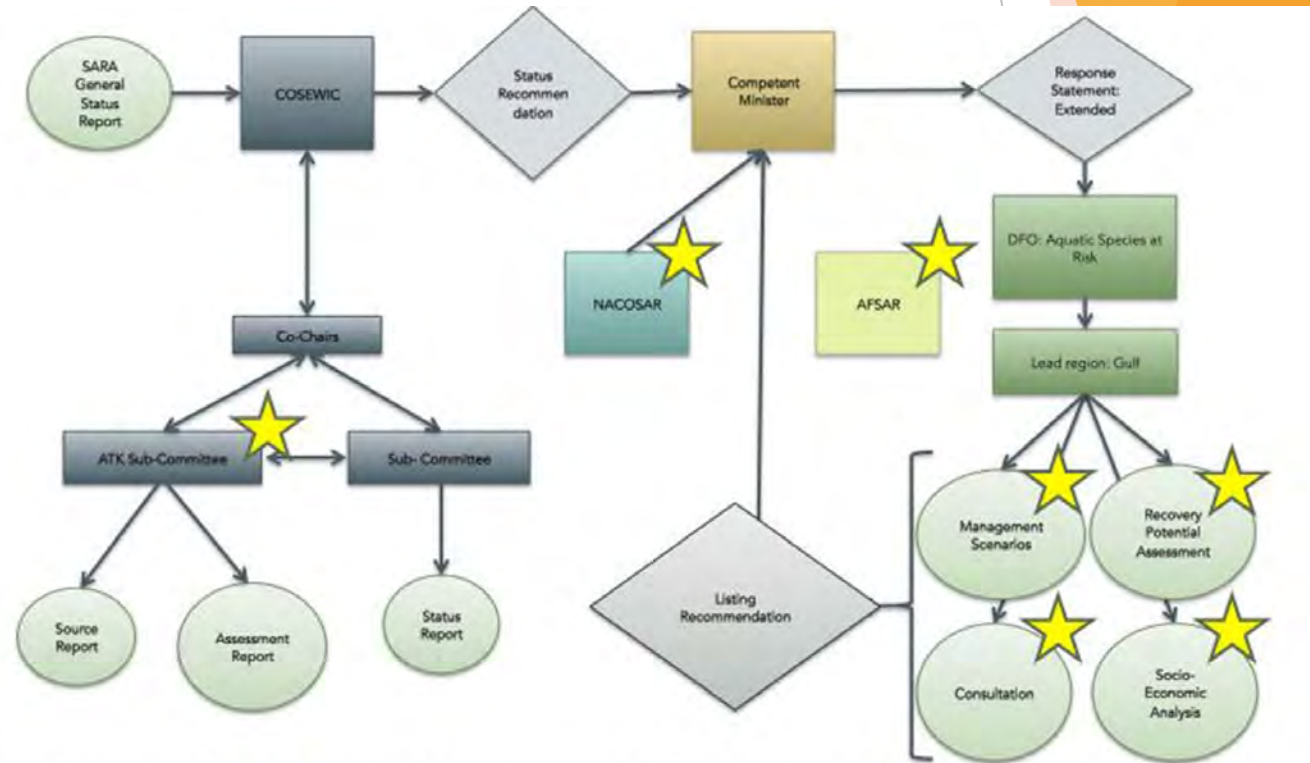


Fig. 8 Opportunities in the COSEWIC and SARA assessment process to improve the incorporation of IKI

4.

The foundation of Two-Eyed Seeing rests on principles of collaboration, co-learning, and the co-production of knowledge.

Building on the foundation of Mi'kmaq values of equality, equity, and Netukulimk, and the principles of Two-Eyed Seeing, the following Partnership Tenets are meant to help provide guidance on how to collaborate effectively:

- 1 Engage early. Co-development of the project is expected.*
- 2 Relevance of the project is key to our participation. The project outcomes must benefit UINR or the Mi'kmaq community interests.*
- 3 Partnerships must be based on equality. This is expressed as shared decision-making. How the project is developed, implemented and communicated must be through a partnership arrangement integrated within the project.*
- 4 The preferred project governance arrangement is a steering committee. In this forum, all partners have an equal voice in project implementation and co-development of research questions, research methods and methodologies, products, and communications. The expectation is that a terms of reference will be co-developed, with an emphasis on shared decision-making, roles and responsibilities clearly identified, address how data is to be used and shared, and incorporation of a conflict resolution process.*
- 5 Be aware that some projects may involve a local ethics review, and this takes time.*
- 6 Budgets must be co-developed and incorporate the added expense of collaborative governance within the project.*
- 7 Research must have minimal impacts to the environment, including to the species studied, community involvement, and the environment, as examples. We encourage potential partners to work with us to integrate ways we can minimize harm yet meet the research criteria to ensure a successful project.*
- 8 Resources to hire a community liaison have been successful in past projects and is recommended to ensure the project is supported by the resources necessary for its success.*
- 9 Co-authorship is expected on primary publications, project reports, and grey literature.*
- 10 Any project-related communication products (website, social media, brochure, posters, etc.) must be co-developed.*

Rights, Relationship & Responsibility

- ▶ What are the potential impacts to Aboriginal and treaty rights?
- ▶ How can the Mi'kmaq relationship to species/landscapes be potentially impacted?
- ▶ Concept of responsibility differs between Mi'kmaq (individuals) and non-Mi'kmaq (authority)

Mi'kmaq carry a great sense of responsibility. As all life is our relations, any loss of life is a loss of kin and spirit. The unintentional eradication of species is deeply connected to loss in cultural identity. Time on earth is merely borrowed from future generations. As such, the Mi'kmaq have the inherent responsibility to ensure all of nature's gifts are there for the next seven generations.

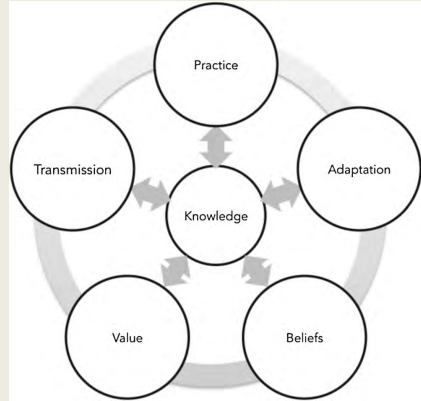
- Albert Marshall (Denny & Fanning, 2016)



Based on the case studies, what would be
'ingredients' for Two-Eyed Seeing?

What do we need to 'do' Two-Eyed Seeing?

- ▶ Purposeful relationship
- ▶ Willingness to be in a relationship
- ▶ Opportunities for learning (co-learning)
 - ▶ Time
 - ▶ Interaction/space to interact
 - ▶ Sharing
- ▶ Openness to understanding another perspective
 - ▶ Recognition that there is more than one way of knowing
 - ▶ Respect for multiple KS and equally valid
- ▶ ***Federal policy that encourages Two-Eyed Seeing



Expand our
understanding
of knowledge
from 'what' to
'HOW'

Recognize role of beliefs
and values as part of the
knowledge system

Conflicting values often
source of tension;
opportunities

Shared beliefs and values
can bridge knowledge
systems

Two-Eyed Seeing in Context

- ▶ Values specific to each perspective are negotiated while respecting the underlying beliefs of both western and Mi'kmaq knowledge systems.
- ▶ Often, integration of Mi'kmaq values of:
 - ▶ Mi'kmaw relationships, responsibility to culturally significant species
 - ▶ preventing harm and waste
 - ▶ protecting water quality and habitats, and
 - ▶ acting conservatively with the Western values of rigorous scientific methods and written transmission of knowledge

Reflect on
your own KS

What are your values and beliefs regarding knowledge?

What makes knowledge credible?

Final Thoughts

- ▶ Different perceptions of IKS
- ▶ Values are important in Two-Eyed Seeing - both in WKS & IKS
 - ▶ Strengths are what we value
- ▶ Two-Eyed Seeing goes beyond law, although current law supports Indigenous sovereignty and Two-Eyed Seeing!
- ▶ Do more than 'consider' IK' - Think & act differently - make space for Two-Eyed Seeing

Since....

ABORIGINAL RIGHTS ARE A LIMIT ON BOTH
FEDERAL AND PROVINCIAL JURISDICTION.

Would this change the 'HOW' and/or the 'WHEN' of Two-Eyed Seeing?

How would this change the way industry interacts with Indigenous peoples?

Where can we start Two-Eyed Seeing? How can we contribute to UNDRIP goals?

- ▶ REMINDER: Two-Eyed Seeing is Contextual
- ▶ Think HOW, WHERE, and WHY
- ▶ Industry: industry standards, guidelines, operational plans, conditions
- ▶ Regulators: thorough examination of sub-components of processes for decision-making

How can industry contribute to....

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Appendix E

Dr. Shelley T. Price presented on Storytelling Leadership at the industry only session on March 24, 2022.

Storytelling Leadership

Shelley T. Price, PhD
March 24, 2022



Acknowledgements



To all of my Elders, **past, present, and future**, spirit and bodied...to those whose teachings have supported and guided me gently through my life.

To this land, acknowledging that I am currently in Kijipuktuk in Mi'kma'ki, the traditional and unceded territory of the Mi'kmaq. I extend my gratitude to the Mi'kmaw land stewards (L'nu), past and present, spirit and bodied, who have been and continue to be stewards of these lands. I am a beneficiary of the treaties of Peace and Friendship. We are all treaty people. Wela'lioq! **To the vast Inuit lands (Inuit Nunangat)** and to all of the Inuit land and culture protectors, past, present, and future, spirit and bodied, who have been and continue to be stewards of our lands and our culture. Nakummesuak!

HOPE



Photo by Jason Price

Old and New Stories



*Woman of Labrador,
Children 'round your cabin door,
Wondering when their Daddy will be home.
He's gone on the trapping lines.
Seems like such a long long time
Since he waved his last farewell
And left you alone.*

*Woman of Labrador,
Turn your mind to daily chores,
Hunting and catching fish
To feed your family.
At night when they're all in bed,
You go outside and raise your head,
Watch the northern lights go dancing
High over the sea.*

*Daughter of Labrador,
Those days are here no more,
You wonder if your baby will ever understand
The hardship that you endured
When everyone you knew was poor,
Sharing everything you had
And living off the land.*

Songwriter: Andy Vine

*Ruins of old days washed away
A flood of innovation and demolition
In with the new, out with the old.
The rain will come.*

*Water is our life force
Our blood, sweat, and tears
But water will erode everything, eventually.
The rain will come.*

*The seas will flood the land
And drown our cities
And new life will form in the wake.
The rain will come.*

*This new entity that roams the desolate sea
Will evolve and culture their haven
Just as we once tried, and failed.
But the rain will come.
Again.*

Poet: Jack Finn, Age 14, Jan 23-24, 2020

Old and New Stories



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Deep Listening



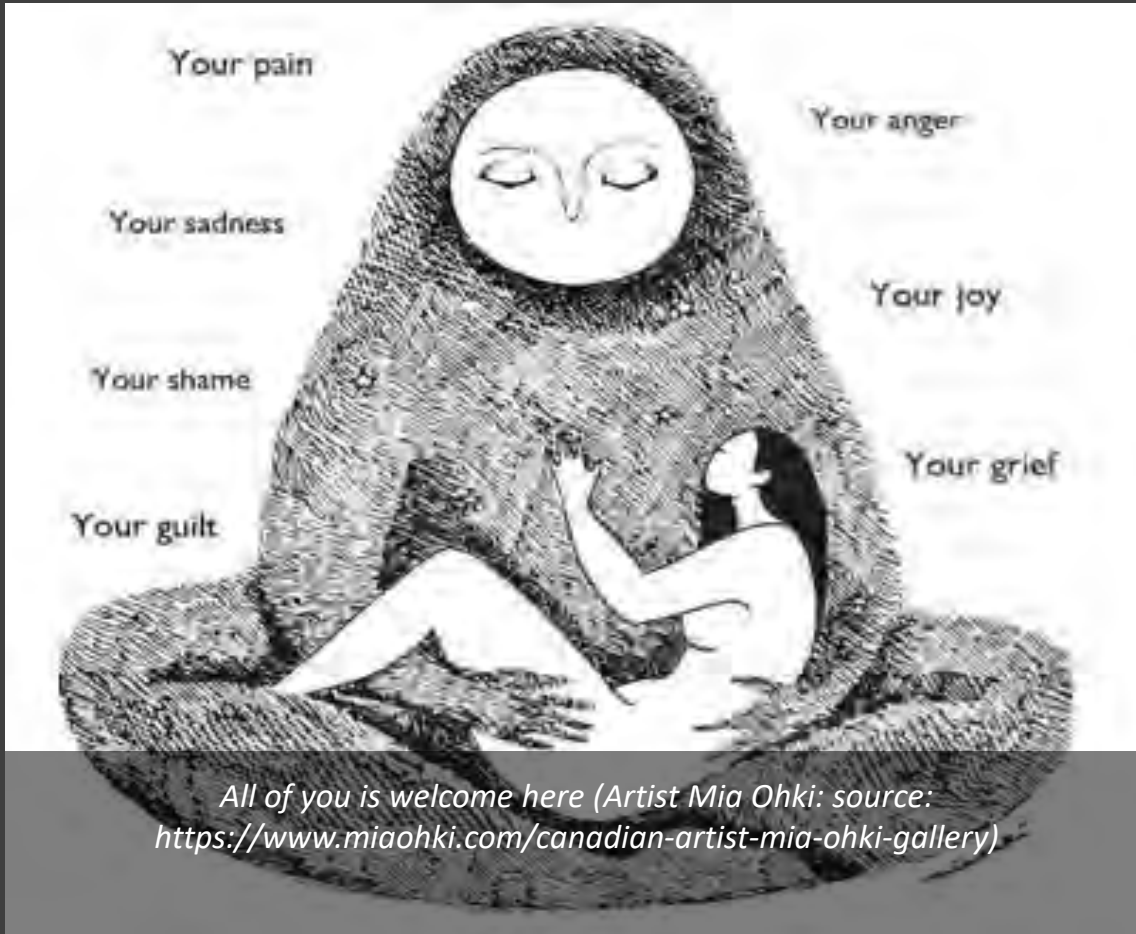
Uncomfortable

Long Loving

Deeply Contemplative

Multi-sensory reflexivity

Drawing by Uncle Earl Hope, Title: Fear



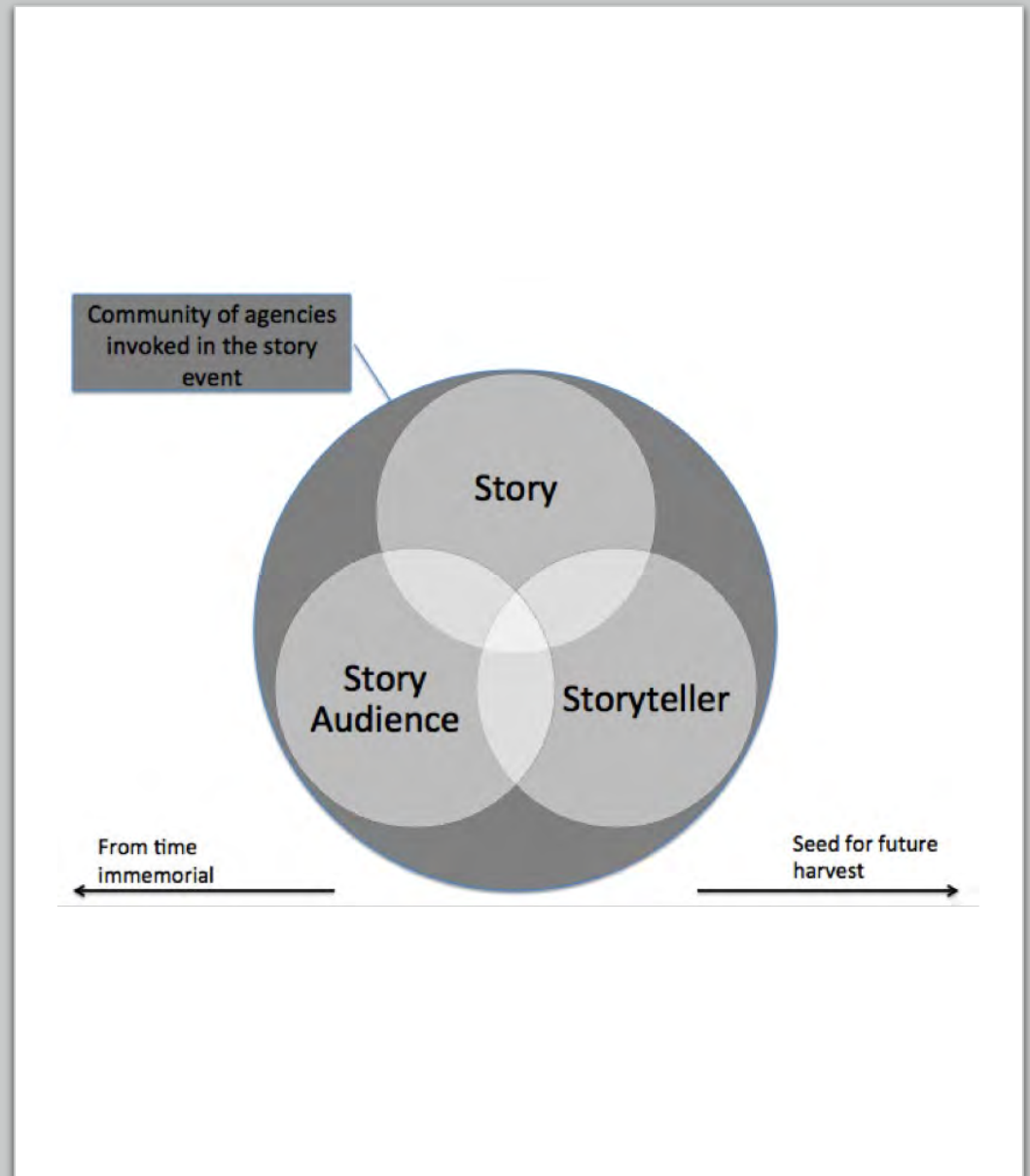
*All of you
is
welcome
here*

*All of you is welcome here (Artist Mia Ohki: source:
<https://www.miaohki.com/canadian-artist-mia-ohki-gallery>)*

Uncomfortable long
loving deeply
contemplative
multisensory reading
and rereading

Cajete (2016) says that a lifelong path of learning and profound transformations of the self, **“bring anything but peace of mind, tranquility, and harmonious adaptation”** (p. 369), because this dynamic creative process of exploring **“self, and relationships to inner and outer entities”** (p. 370) often requires a **“tearing apart in order to create a new”** (p. 370).

Ellis (1999: p. 672) says **“the self-questioning autoethnography demands is extremely difficult. So is confronting things about yourself that are less than flattering. Believe me, honest autoethnographic exploration generates a lot of fears and self-doubts-and emotional pain.”**



Keep in mind: About Stories

The story of the community becomes a living and animate entity that is vitalized when it is nourished properly through the special attention given it by its tellers and those that listen to it. And, when a story finds that special circumstance or special person through which its message is fully received, it induces a direct and powerful understanding (Cajete, 2016, p. 368).

Engaging with Indigenous traditions and **contemplative practices can serve as a way of healing** from the effects of colonialism.

“Neurodecolonization involves combining mindfulness approaches with traditional and contemporary secular and sacred contemplative practices to replace negative patterns of thought, emotion and behavior with healthy, productive ones” (Yellow Bird, n.d., para. 2).

Archibald (2008) explains that the self is heart, mind, body, and spirit, and that they are intimately connected with the family, community, and cosmos. She explains that connecting with stories allows us to educate the heart, mind, body, and spirit.

“[W]e are the living stories, we contribute to stories that began long before we entered into them, and we will exit our particular scenes within these stories well before our participation fully evolves these stories into richer experiences” (Gladstone, 2014, p. 220).

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Engaging with Indigenous traditions and contemplative practices can serve as a way of healing from the effects of colonialism.

“Neurodecolonization involves combining mindfulness approaches with traditional and contemporary secular and sacred contemplative practices to replace negative patterns of thought, emotion and behavior with healthy, productive ones” (Yellow Bird, n.d., para. 2).

Archibald (2008) explains that the self is heart, mind, body, and spirit, and that they are intimately connected with the family, community, and cosmos. She explains that connecting with stories allows us to educate the heart, mind, body, and spirit.

“[W]e are the living stories, we contribute to stories that began long before we entered into them, and we will exit our particular scenes within these stories well before our participation fully evolves these stories into richer experiences” (Gladstone, 2014, p. 220).

Refreshing



Awake



Aware





Great Grandmother and Baby Robert Bruce ~1927 in Upitik Bay

Awareness

Truth and Reconciliation Commissions Calls to Action

92. Business and Reconciliation

- 1) doing training at all level of organizations to share the truths about historical and ongoing unjust treatments of Indigenous peoples in Canada,
- 2) to adopt the UNDRIP recommendations on meaningful consultation - particularly gaining free prior and informed consent from Indigenous peoples to develop on their traditional territories
- 3) establishing hiring practices to assure safe workplaces and equitable hiring for Indigenous peoples.

Awareness

The Declaration affirms Indigenous peoples' right of **self-determination** and underlines the prohibition of discrimination and genocide in international law. The Declaration calls on states to honour and respect the Treaties and other agreements they have entered into with Indigenous peoples, to protect Indigenous languages and cultures, and to uphold Indigenous peoples' rights to lands, territories and resources. (UNDRIP).

Overarching Rights of Indigenous Peoples

Right to Self-Determination

Right to Participation



Corollary Duty of States

Duty to Consult



Goal of Consultation

Obtain the Free, Prior and Informed Consent of Indigenous Peoples

“The United Nations Declaration on the Rights of Indigenous Peoples is the framework for reconciliation at all levels and across all sectors of Canadian society.” (Principles of Reconciliation, Truth and Reconciliation Commission of Canada)

FPIC is protected under the International Labour Organization Convention (ILO) 169 and the UN Declaration on the Rights of Indigenous Peoples,

Awareness

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Free Prior Informed Consent

- “The element of ‘free’ implies no coercion, intimidation or manipulation; ‘prior’ implies that consent is obtained in advance of the activity associated with the decision being made, and includes the time necessary to allow Indigenous Peoples to undertake their own decision-making processes; ‘informed’ implies that Indigenous Peoples have been provided all information relating to the activity and that that information is objective, accurate and presented in a manner and form understandable to Indigenous Peoples; ‘consent’ implies that Indigenous Peoples have agreed to the activity that is the subject of the relevant decision, which may also be subject to conditions.”

MMIWG2S



Extractive and Development Industries

- 13.1 We call upon all resource-extraction and development industries to consider the safety and security of Indigenous women, girls, and 2SLGBTQIA people, as well as their equitable benefit from development, at all stages of project planning, assessment, implementation, management, and monitoring.
- 13.2 We call upon all governments and bodies mandated to evaluate, approve, and/or monitor development projects to complete gender-based socio-economic impact assessments on all proposed projects as part of their decision making and ongoing monitoring of projects. Project proposals must include provisions and plans to mitigate risks and impacts identified in the impact assessments prior to being approved.
- 13.3 We call upon all parties involved in the negotiations of impact-benefit agreements related to resource-extraction and development projects to include provisions that address the impacts of projects on the safety and security of Indigenous women, girls, and 2SLGBTQIA people. Provisions must also be included to ensure that Indigenous women and 2SLGBTQIA people equitably benefit from the projects.

MMIWG2S



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MMIWG2S



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Allyship



Do we see life



Do we see life
Do we see death



Do we see life
Do we see death

Do we see growth



Do we see life
Do we see death

Do we see growth
Can we see breath



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

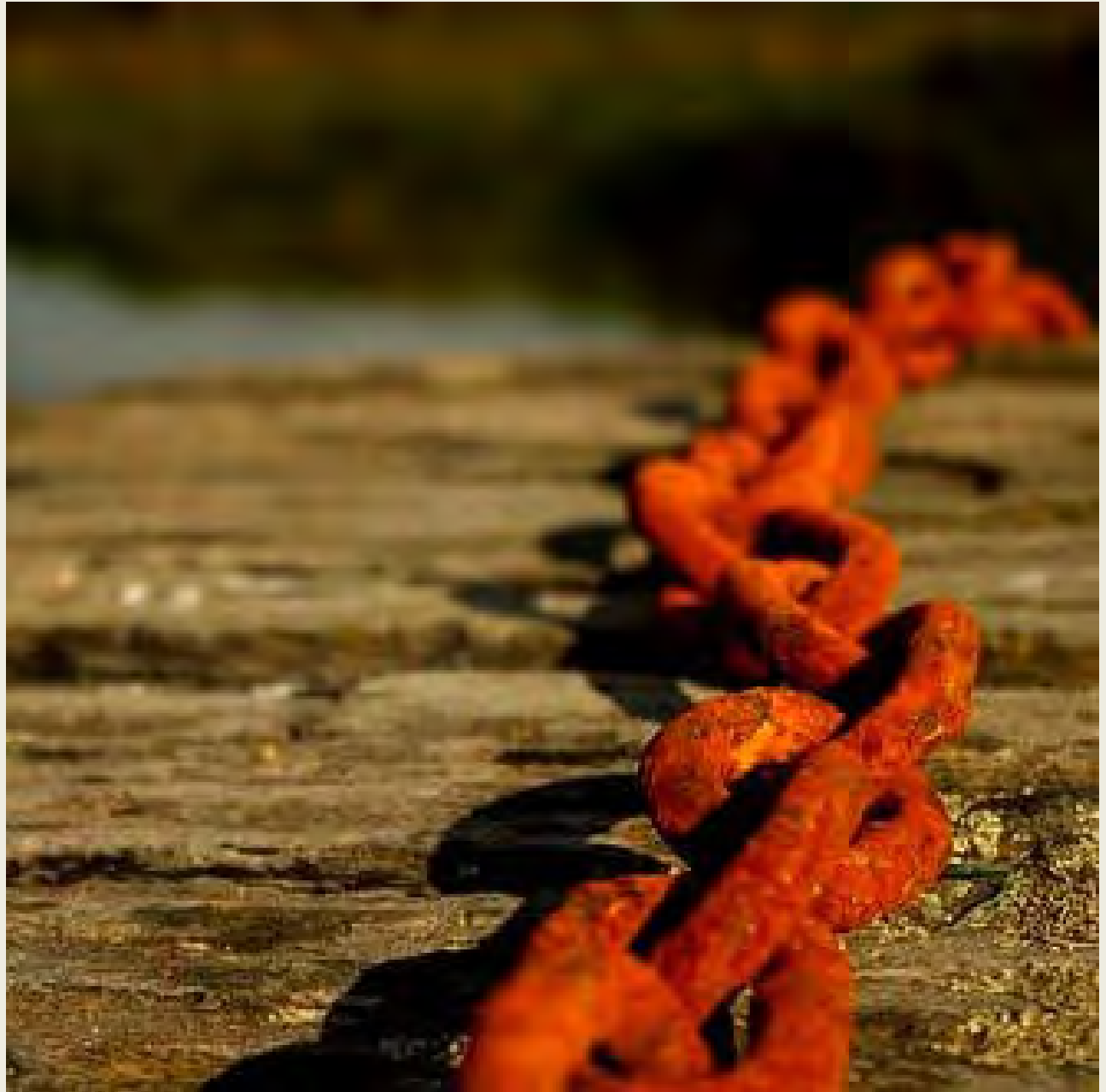


Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist
Are we frozen in this abyss



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist
Are we frozen in this abyss
Are we at risk



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist
Are we frozen in this abyss
Are we at risk

Are we the thorn
Or maybe the thistle



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist
Are we frozen in this abyss
Are we at risk

Are we the thorn
Or maybe the thistle

Will we flight all alone



Do we see life
Do we see death

Do we see growth
Can we see breath

Is it refreshing
Is it morose

Are we destroying
Or sprouting
Sprouting
Sprouting

Are we in the fog
Are we in the mist
Are we frozen in this abyss
Are we at risk

Are we the thorn
Or maybe the thistle

Will we flight all alone
Bring me HOPE
Bloom, Bloom, Bloom



Accomplice



Stand



Shine



Dream





Partner

Build



Pollinate



Inspire





Grow



Shout

Notice



Medicine



Seeds



Webs



Air





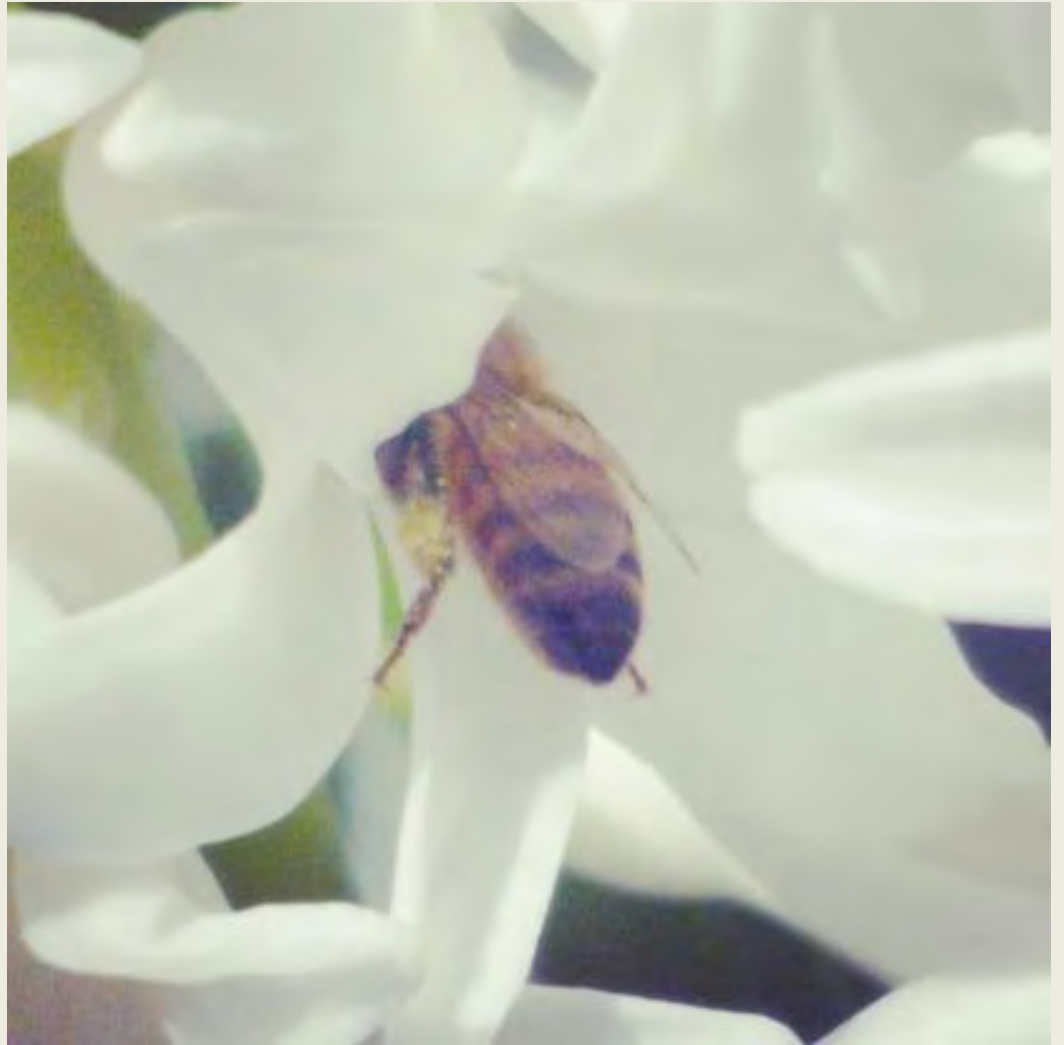
Water

Trees



Thanks

Photos
Jason Price

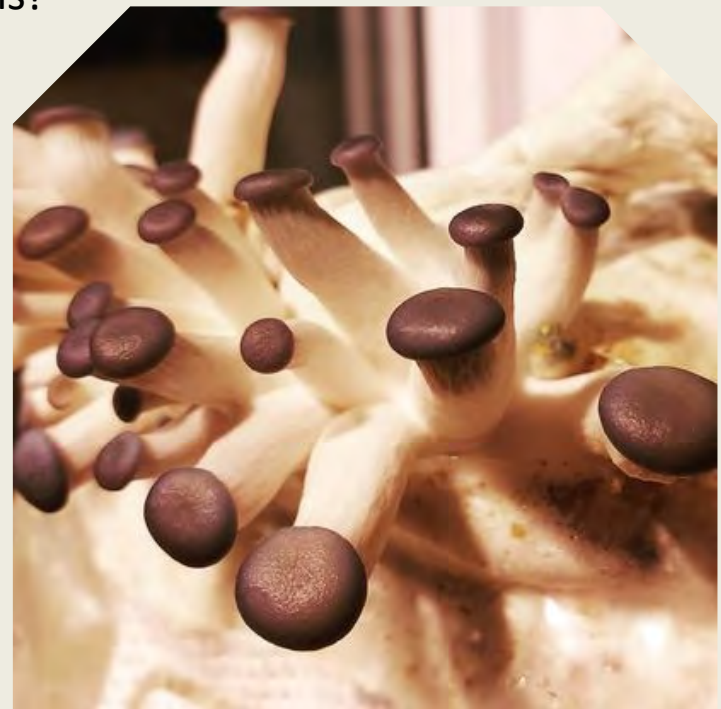


Woliwon, Thank you, Wela'lioq, Nakummek

I hope business leaders engage in truth and reconciliation.
Our efforts today will honour the ancestors and plant the seeds for harvest by the future generations!



Shelley Price
University of Victoria
shelleytprice@uvic.ca



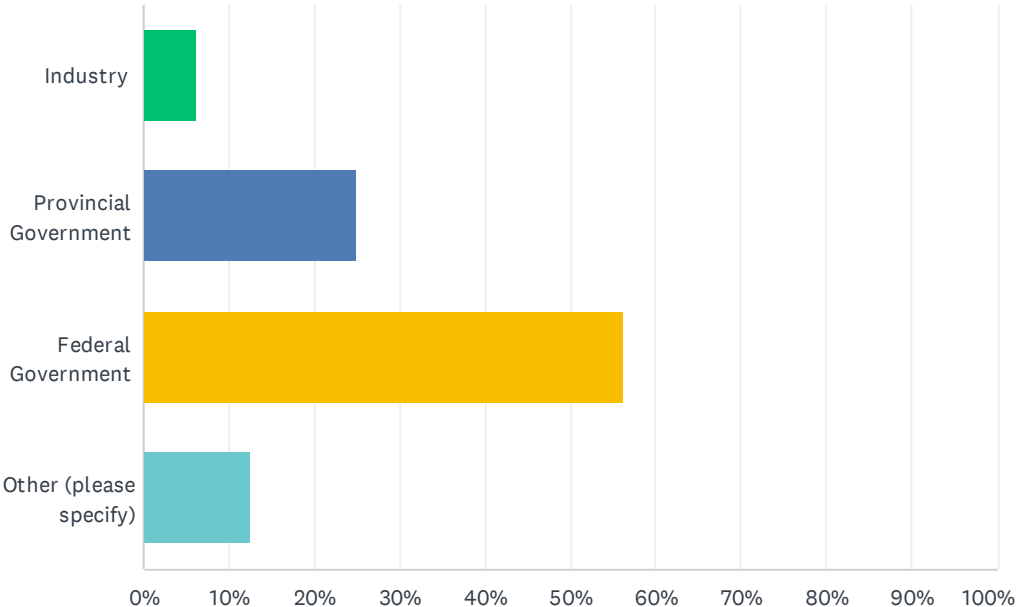
Shelley Price
Shelley Price Consulting and Research Inc
shelleytp2020@gmail.com

Appendix F

Survey Results

Q1 Which of the following best describes the organization you represent?

Answered: 16 Skipped: 0

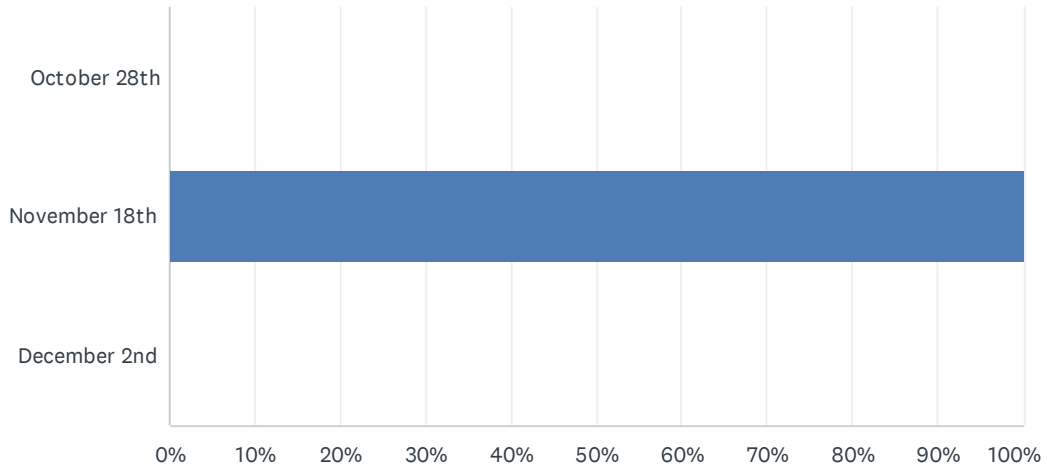


ANSWER CHOICES	RESPONSES
Industry	6.25% 1
Provincial Government	25.00% 4
Federal Government	56.25% 9
Other (please specify)	12.50% 2
TOTAL	16

#	OTHER (PLEASE SPECIFY)	DATE
1	regulatory board	11/18/2021 3:54 PM
2	non profit	11/18/2021 3:53 PM

Q2 Which webinar session did you attend?

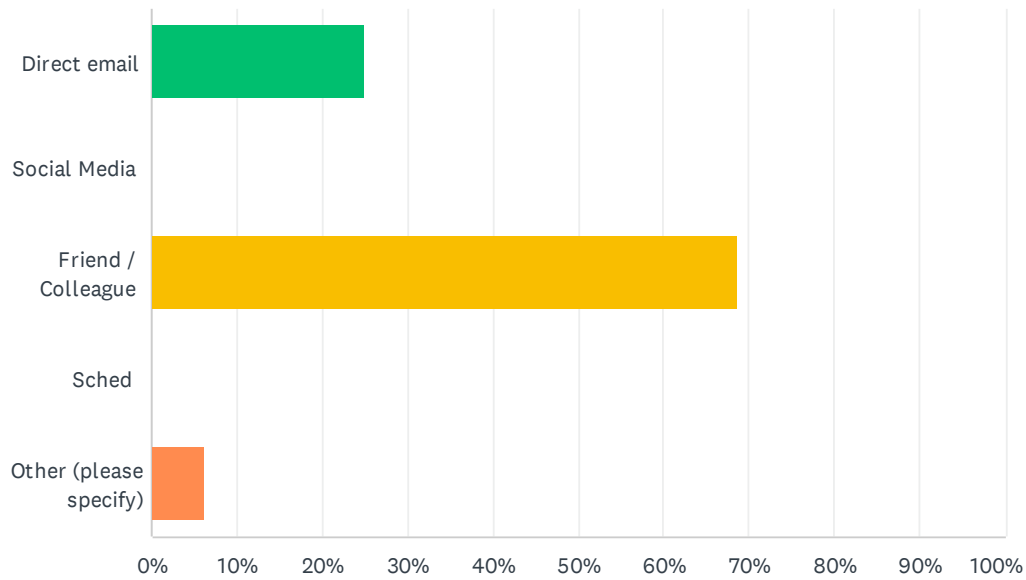
Answered: 16 Skipped: 0



ANSWER CHOICES	RESPONSES
October 28th	0.00% 0
November 18th	100.00% 16
December 2nd	0.00% 0
TOTAL	16

Q3 How did you hear about the workshop?

Answered: 16 Skipped: 0

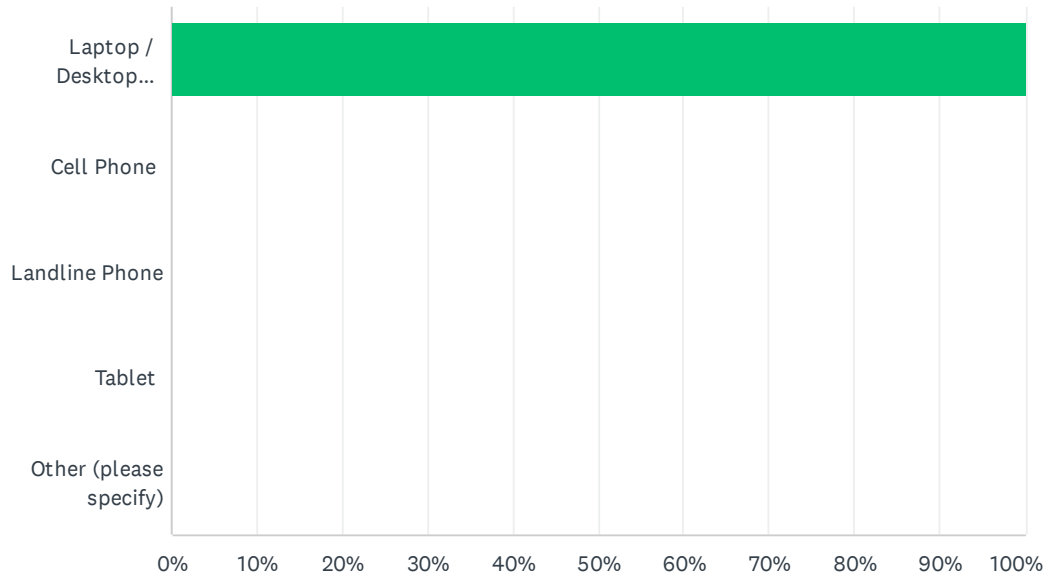


ANSWER CHOICES	RESPONSES
Direct email	25.00% 4
Social Media	0.00% 0
Friend / Colleague	68.75% 11
Sched	0.00% 0
Other (please specify)	6.25% 1
Total Respondents: 16	

#	OTHER (PLEASE SPECIFY)	DATE
1	Departmental email (work)	11/18/2021 3:56 PM

Q4 How did you join the workshop?

Answered: 16 Skipped: 0

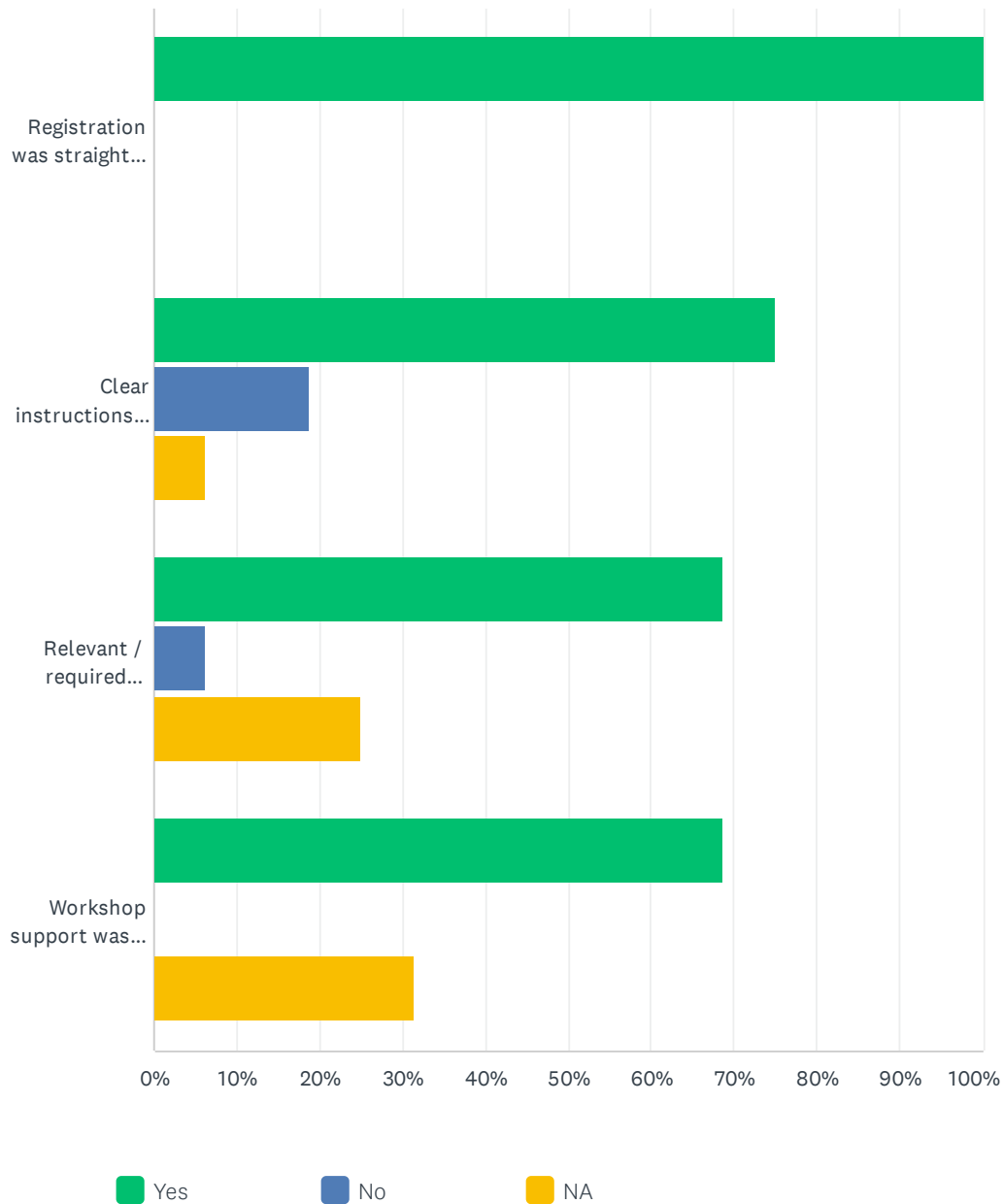


ANSWER CHOICES	RESPONSES	
Laptop / Desktop Computer	100.00%	16
Cell Phone	0.00%	0
Landline Phone	0.00%	0
Tablet	0.00%	0
Other (please specify)	0.00%	0
Total Respondents: 16		

#	OTHER (PLEASE SPECIFY)	DATE
	There are no responses.	

Q5 Please tell us about your workshop experience.

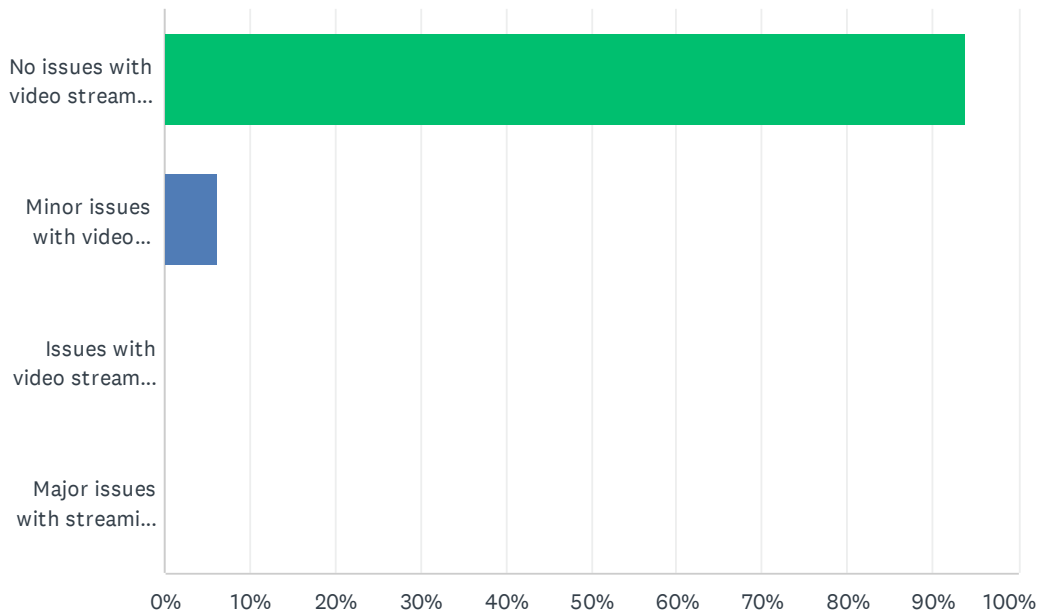
Answered: 16 Skipped: 0



	YES	NO	NA	TOTAL
Registration was straight forward and easy to complete	100.00% 16	0.00% 0	0.00% 0	16
Clear instructions on how to join the virtual workshop were provided	75.00% 12	18.75% 3	6.25% 1	16
Relevant / required materials were provided ahead of time	68.75% 11	6.25% 1	25.00% 4	16
Workshop support was responsive and effective	68.75% 11	0.00% 0	31.25% 5	16

Q6 How would you rate the overall quality of the video streaming?

Answered: 16 Skipped: 0



ANSWER CHOICES	RESPONSES	
No issues with video streaming - was able to attend and participate without issues	93.75%	15
Minor issues with video streaming - some choppiness and lagging, but for the most part it was fine	6.25%	1
Issues with video streaming - lots of freezing, choppiness and lagging	0.00%	0
Major issues with streaming - was unable to properly attend and participate due to video quality	0.00%	0
TOTAL		16

Q7 If you would like to provide any feedback about Sched or RingCentral, please do so here:

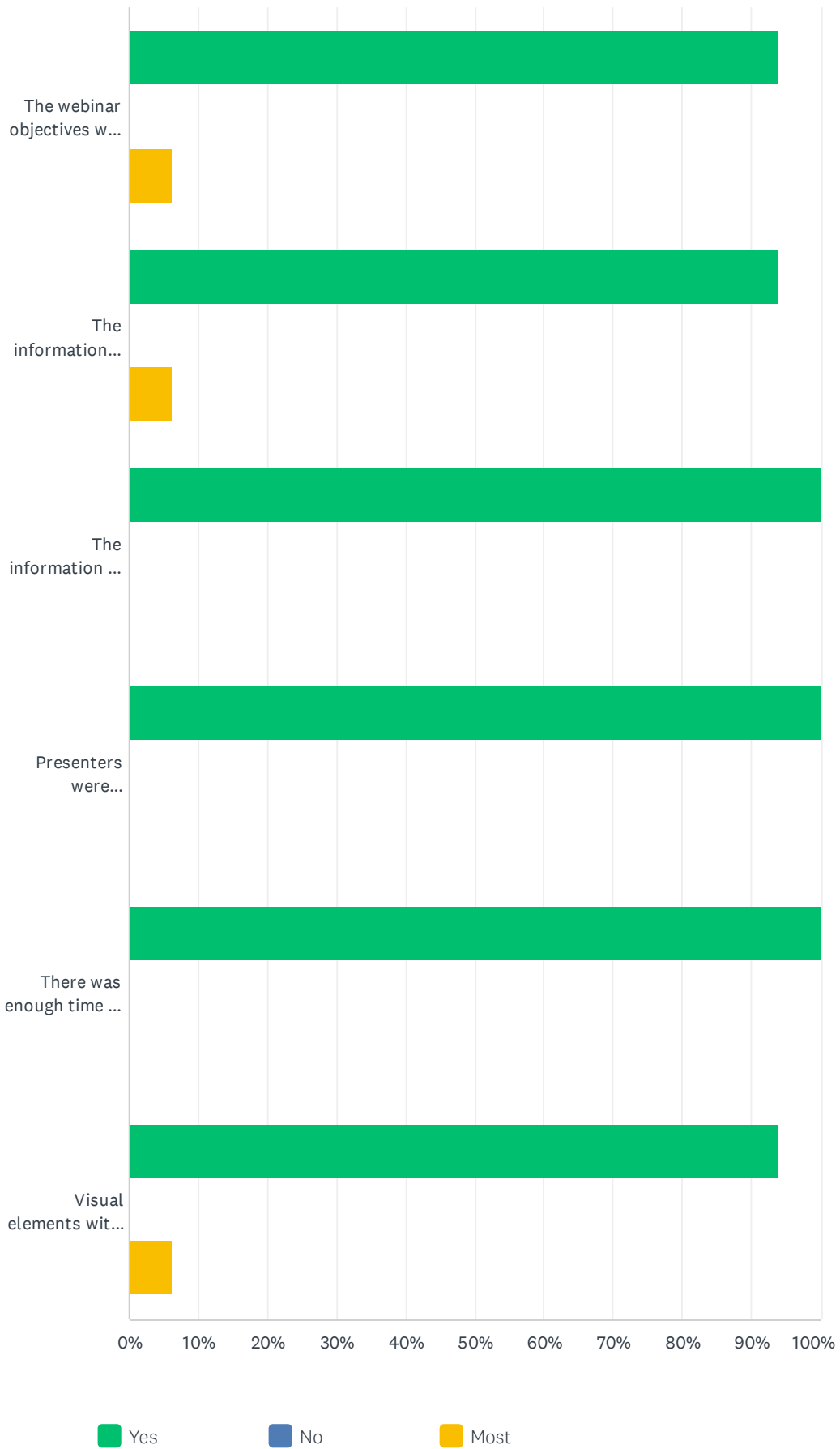
Answered: 3 Skipped: 13

#	RESPONSES	DATE
1	Some of the instructions seemed to have me jump from one screen to register, then a different area to login, but since I didn't have a RingCentral account, then another screen to setup an account, then had a password issue which generated an email that I had to wait to arrive. In the end, I was able to follow all the instructions and get in fine. Did not have any technical issues and the content of the presentation was beneficial.	11/18/2021 3:56 PM
2	My registration confirmation did not provide me with the direct link to the webinar. I had to get it from another participant. I think this was more an eventbrite mix-up.	11/18/2021 3:54 PM
3	I did not find the webinar easier to log into (I didn't know my meeting ID # or have the direct link, so I was late arriving)	11/18/2021 3:51 PM

Q8 Please tell us about the webinar session:

Answered: 16 Skipped: 0

Indigenous Knowledge Systems Webinar



Indigenous Knowledge Systems Webinar

	YES	NO	MOST	TOTAL
The webinar objectives were met	93.75% 15	0.00% 0	6.25% 1	16
The information presented was professionally current and relevant	93.75% 15	0.00% 0	6.25% 1	16
The information was culturally relevant	100.00% 16	0.00% 0	0.00% 0	16
Presenters were appropriate and knowledgeable	100.00% 16	0.00% 0	0.00% 0	16
There was enough time for questions, concerns, and comments	100.00% 16	0.00% 0	0.00% 0	16
Visual elements within a presentation were easy to view and follow along	93.75% 15	0.00% 0	6.25% 1	16

Q9 Please provide any general feedback and comments about presenters and presentations below:

Answered: 7 Skipped: 9

#	RESPONSES	DATE
1	Albert and Shelley were very helpful and able to bring their knowledge to us in a way that was straightforward and thought provoking. The documents and recording will be invaluable to us. Thank you!	11/18/2021 4:10 PM
2	Thank you all! Everything you presented demonstrated just how fundamental issues around different knowledge systems really are.	11/18/2021 4:09 PM
3	Presentation provided really helpful and deep thinking on two-eyed seeing. It was an honour to listen to and learn from Shelley Denny and Elder Marshall.	11/18/2021 3:59 PM
4	Presenter did go over a lot of content and spoke rapidly. There was a challenge to absorb all the material because we were already moving on to the next topic. Personal preference is to have someone tell the story of what is on the slides instead of reading directly from the slides.	11/18/2021 3:56 PM
5	Great presentation from a very knowledgeable speaker! This is a very minor point, but the presenter spoke a little to fast for me to follow as well as I would have liked.	11/18/2021 3:56 PM
6	presenters and presentations were well done	11/18/2021 3:53 PM
7	It was great. I'm looking forward to more discussion and building on Shelly's presentation. Elder Marshall was spot on with his remarks and inspired me to reflect on how I can contribute to decolonizing my department.	11/18/2021 3:53 PM

Q10 What were your webinar highlights?

Answered: 7 Skipped: 9

#	RESPONSES	DATE
1	Really enjoyed the example of two-eyed seeing in practice as that is the part I usually have a hard time wrapping my head around.	11/18/2021 4:22 PM
2	The opening and closing prayers were very heartfelt and appreciated. The presentation was easy to follow and the Q&A was full of questions that many of us had.	11/18/2021 4:10 PM
3	Appreciated your explanation of knowledge systems as a reflection of value systems. Also highlighting that we should be decolonial in our approach to different knowledge systems, not just "checking a box" for the sake of it.	11/18/2021 4:09 PM
4	Many highlights, but I really valued Elder Marshall's presence and his opening and closing.	11/18/2021 3:59 PM
5	Elder Albert raised an important point: what action items can we generate from this knowledge, and, how do we decolonize society. Decolonization may not be able to occur, but educating the next generation at a young age may be part of the solution for future generations.	11/18/2021 3:56 PM
6	Examples of how IK can (and should) be integrated with western knowledge. The importance of involving indigenous communities in science, not just at the stage of knowledge integration.	11/18/2021 3:56 PM
7	gaining more insight from the topic discussed	11/18/2021 3:53 PM

Q11 What are your suggestions or recommendations for future events?

Answered: 4 Skipped: 12

#	RESPONSES	DATE
1	An online forum with 90+ participants is challenging for discussion. Not everyone feels comfortable to raise a hand or put something in a chat. To promote discussion, smaller breakout groups might help people feel more comfortable asking questions.	11/18/2021 3:59 PM
2	n/a	11/18/2021 3:56 PM
3	Perhaps some specific suggestions on how the consultation process needs to change to better reflect IK.	11/18/2021 3:54 PM
4	n/a	11/18/2021 3:53 PM