

Improving the eel fishery through the incorporation of Indigenous Knowledge Systems into policy level decision making

A case study, Eskasoni First Nation

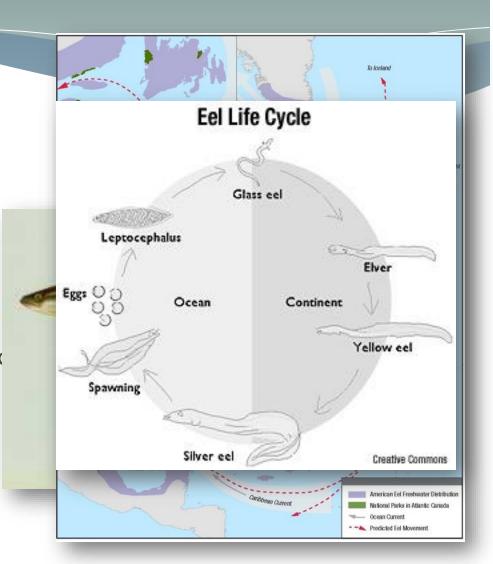
Amber Giles, Lucia Fanning, Shelley Denny and Tyson Paul Marine Affairs Program, Dalhousie University, Halifax, Nova Scotia, Canada and Unama'ki Institute of Natural Resources, Cape Breton, Nova Scotia, Canada

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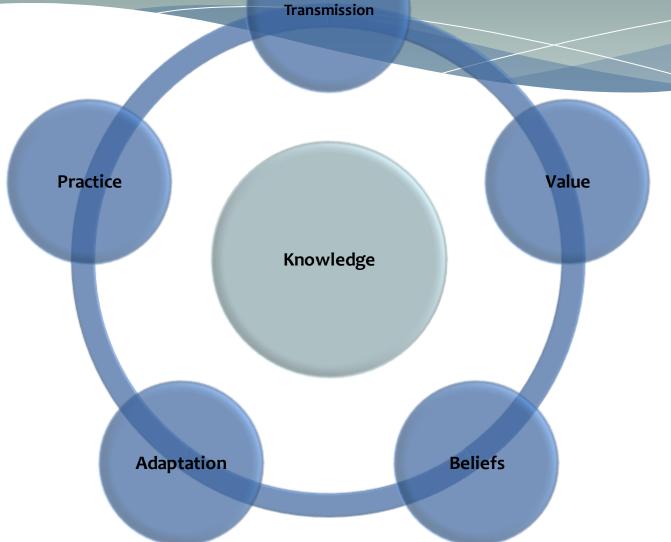
Background

- COSEWIC: Threatened
- SARA: No Status
- Large distribution, crossing international boundaries
- Panmictic population
- Complex life history
- Eels' social, economic, spiritual, medicinal, and cultural important
- Implications for Aboriginal and Treaty fishing rights





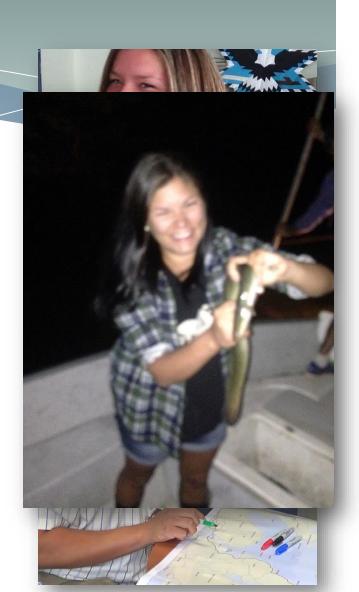
Indigenous Knowledge Systems

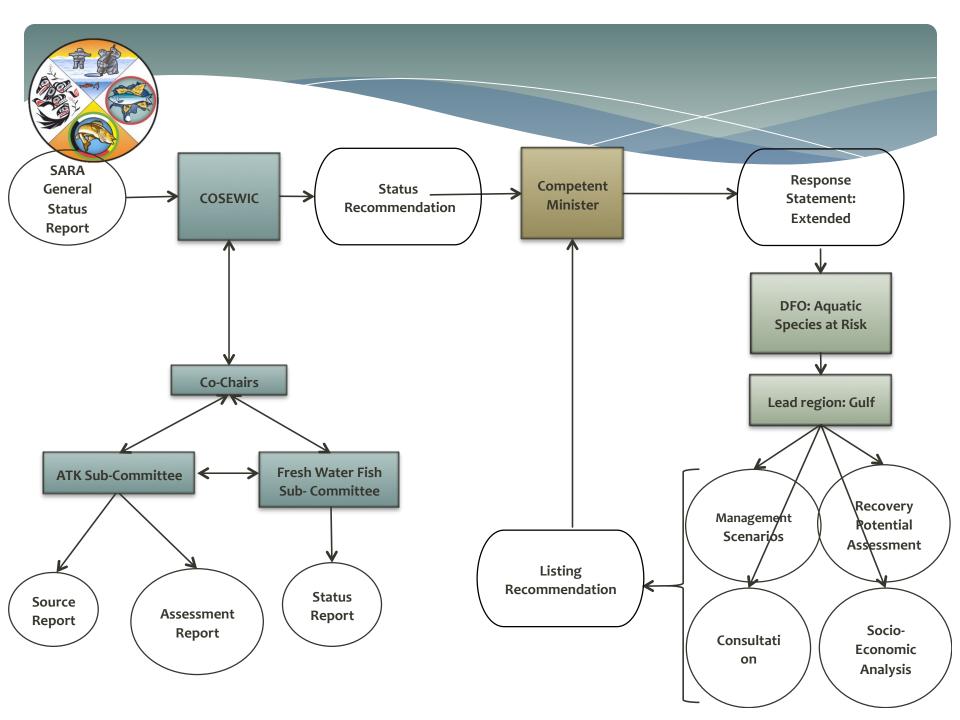




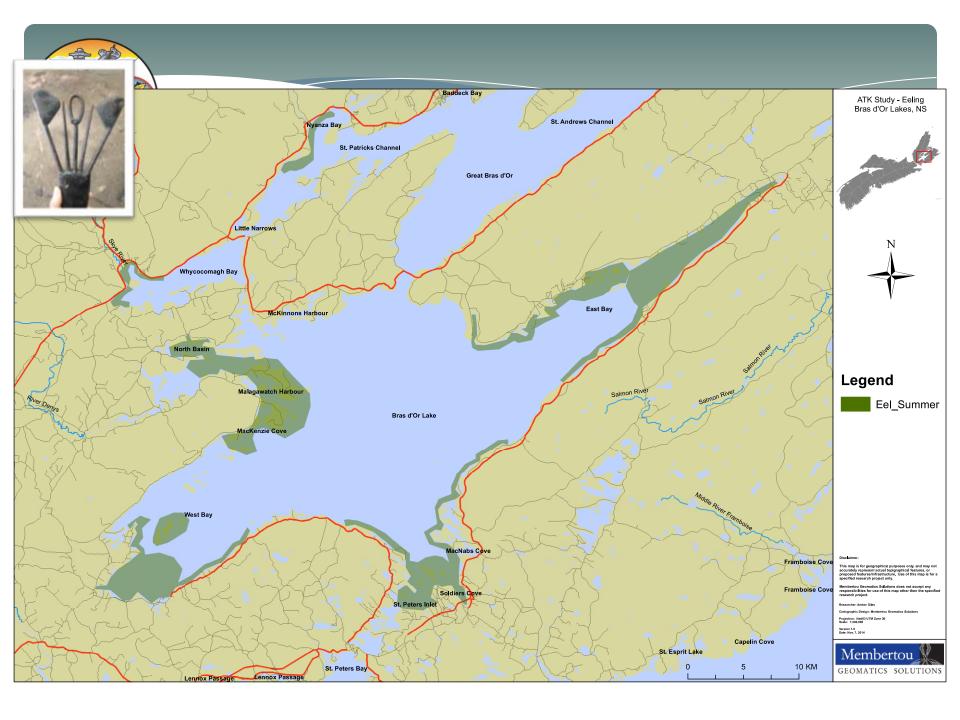
Methods

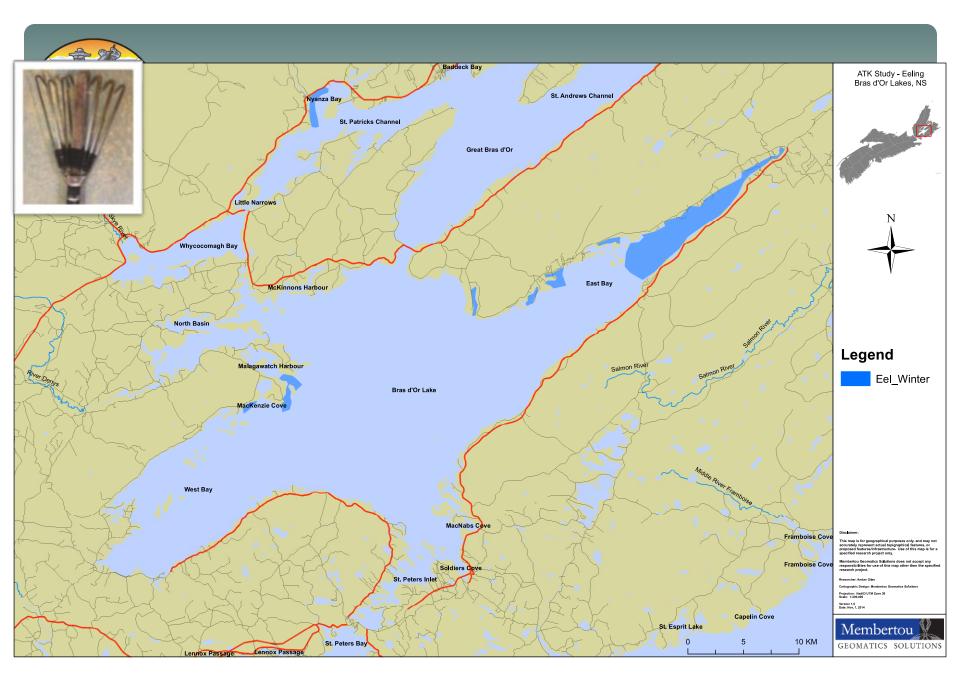
- Took place in Eskasoni First Nation
- Semi-structured in person interviews with eelers in Eskasoni
- Mapping with eelers in Eskasoni
- Semi-structured in person and over the phone, interviews with those involved in COSEWIC and SARA

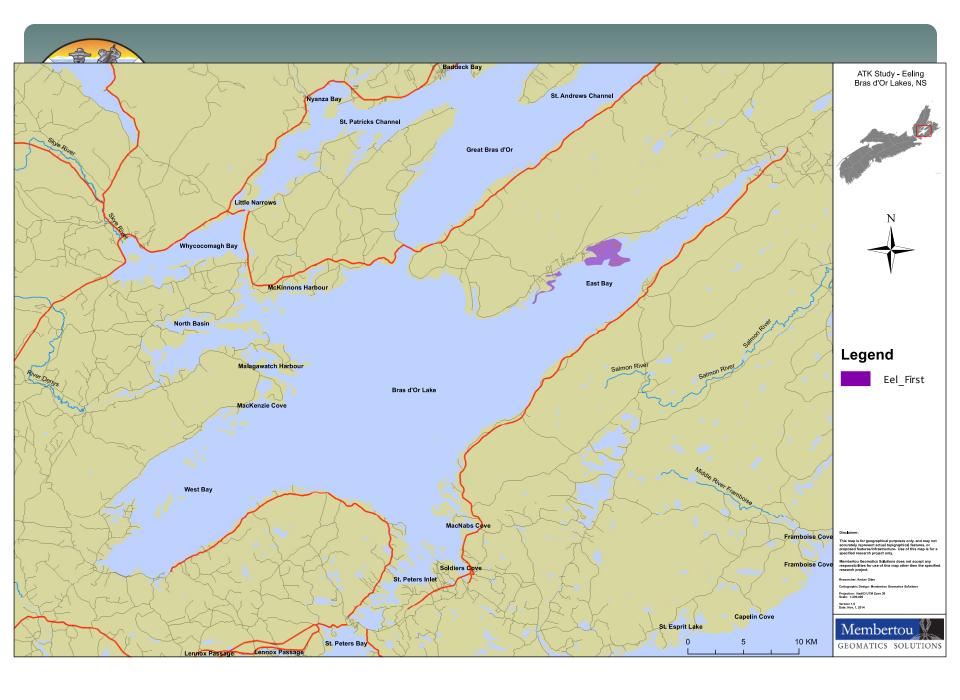


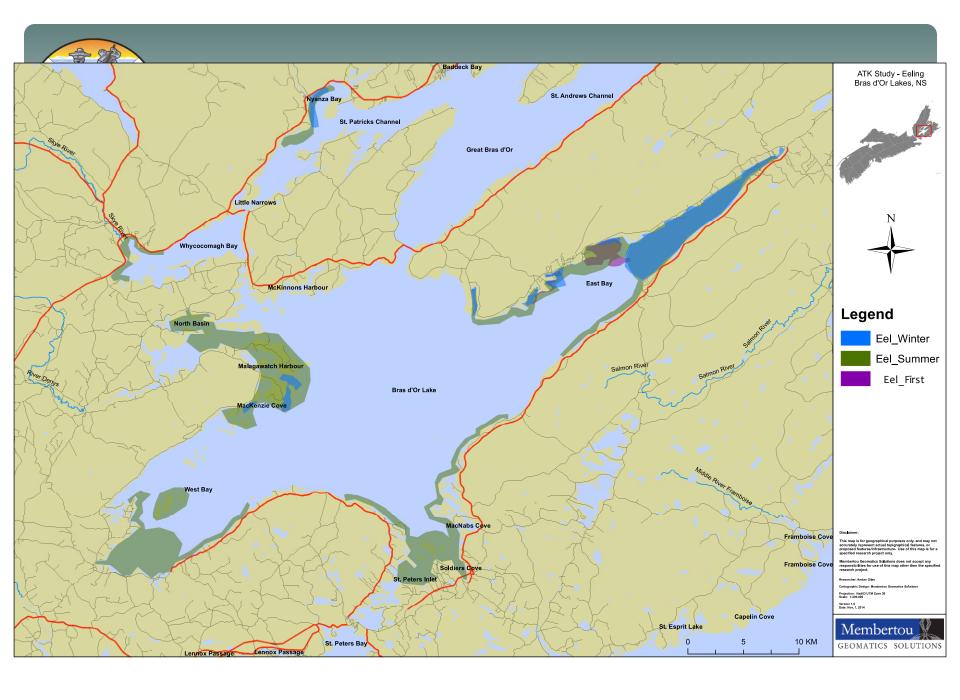


Eeling Practice	Community Beliefs	Values Expressed
Sharing eels with elders, family, and community members	Share with those who can not eel for themselvesShowing respect for Elders	KinshipReciprocityGenerosity
Undertaking a period of observation before eelers begin to eel	 Proper skills are needed so eels will not get harmed Learning how to identify habitat Patience 	Respect for the eelOral traditionM`sit No'kamaq
Deciding to leave the commercial eel fishery	 Commercial fishery is hurting eel populations 	7 GenerationsNetukulimk
Using spears over nets	Nets catch too many eelsOnly take what you need	Respect for the eelNetukulimk
Keeping all eels caught during winter spearing	 Eels will die if you put them back, it is wasteful 	Respect for the eelM`sit No'kamaq
Not fishing or only taking enough for the elders during years of low populations	 Not right to eel when population are low Still want to respect elders 	• 7 Generations
Visiting eeling sites only once in a cycle	Avoid overexploitationAvoid too much pressure on the eels	NetukulimkRelationship with territoryRespect for place
Being extremely selective during summer fishing, only taking the "good sized ones"	 Leave the smaller eels to have a chance to grow and reproduce 	NetukulimkRespect for the eel







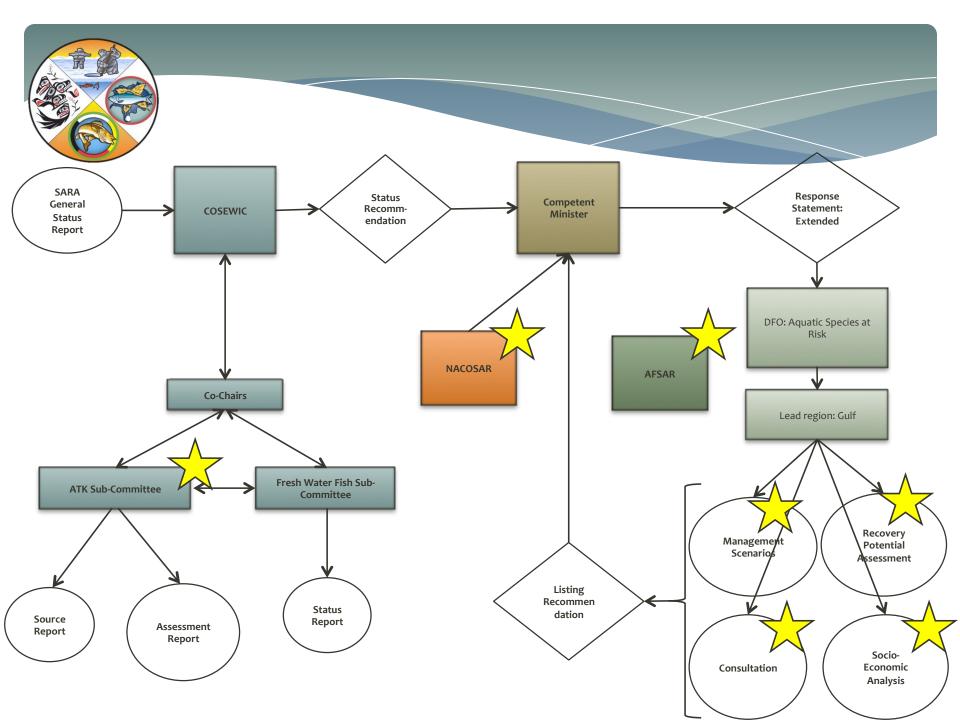




Recommendations

- Increase meaning communication between DFO and Aboriginal groups and communities
- Long term relationships between organizations and Aboriginal groups and communities
- Cross-cultural understanding
- People into the process
- Broaden definition and understanding of TEK to IKS

Eeling Practice	Management Recommendations
Sharing eels with elders, family, and community members	Minimum FSC level ensured
Undertaking a period of observation before eelers begin to eel	 Courses for fishers which include Mi'kmaq cultural awareness
Deciding to leave the commercial eel fishery	 Conservation efforts
Using spears over nets	Gear restrictions
Keeping all eels caught during winter spearing	 Change to seasonal management for fishery Varying Size Limitation of seasonal periods
Not fishing or only taking enough for the elders during years of low populations	Adaptive managementMonitoring programs
Visiting eeling sites only once in a cycle, rotational fishing	 Conservation efforts
Being extremely selective during summer fishing, only taking the "good sized ones"	Size limits for summer eeling





Community Recommendations

- Three areas of high importance for retention of language, and transmission of culture and knowledge were identified in Eskasoni
 - John Paul's Lane
 - Beaches
 - Goat Island and surrounding Island
- Special attention to the preservation of these habitats would work to preserve habitat for eels, as well as protect important habitats for cultural and language retention and transmission
- Establish monitoring program in collaborations with AAROMS to ensure the habitats remain good eeling areas, culture and language retention, and to facilitate the teaching of younger generations about honouring the environment and relationships with relations



Thank you! Wela'lioq! Woliwon!

Giles.Amber.M@gmail.com

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