



**“For the eel”:
MI’KMAQ PROVIDERS,
KATAQ AND NETUKULIMK**

Sana Kavanagh

**Institute for Integrative Science and Health, Cape Breton U.
School for Resource and Environmental Health, Dalhousie U.**

ABSTRACT

“For the eel”: Mi’kmaq providers, *Kataq* and *Netukulimk*

‘Traditional ecological knowledge’ (TEK) is a helpful broad concept, yet moving beyond it enables better recognition of Indigenous communities’ concepts of place. To illustrate this, I will describe my qualitative research into Mi’kmaq knowledge of *kataq* (eels) in Nova Scotia. *Netukulimk* is a Mi’kmaq concept and way of life - providing for oneself and others through the bounty of Creator. Mi’kmaq Elder Albert Marshall of Eskasoni, as community liaison, guided me to use *Netukulimk* as an interpretive framework in my research. He led me from ‘eeler’ to ‘provider’ as a term for research participants who provide for themselves and others by fishing and hunting for many species. Through semi-structured interviews with 11 Mi’kmaq providers, I learned about: searching for eels, when and where to harvest eels, preparing and eating eels, taking only what’s needed and wasting nothing, and teaching and being taught about eels. Contextualizing Mi’kmaq providers’ discussion of *kataq* within *Netukulimk* led me to three insights: 1) although they use various strategies, providers describe themselves protecting food species and the way of life known as *Netukulimk*; 2) although providers modify practices, there is historical continuity in the overall pattern of *Netukulimk*; and 3) picturing species at risk through the lens of *Netukulimk* shows declines of most species important in the Mi’kmaq way of life. My motivation for this research was to show Mi’kmaq knowledge of *kataq* could enrich integrative science, which brings together Indigenous and Western sciences. Albert Marshall participated “for the eel”, now declining in population. His advocacy “for the eel” is yet another strategy for protecting food species and *Netukulimk*, now in the context of research and education. These actions “for the eel” are as important as the richly patterned knowledge of *kataq*, and will be an essential part of an integrative science curriculum guided by *Netukulimk*.



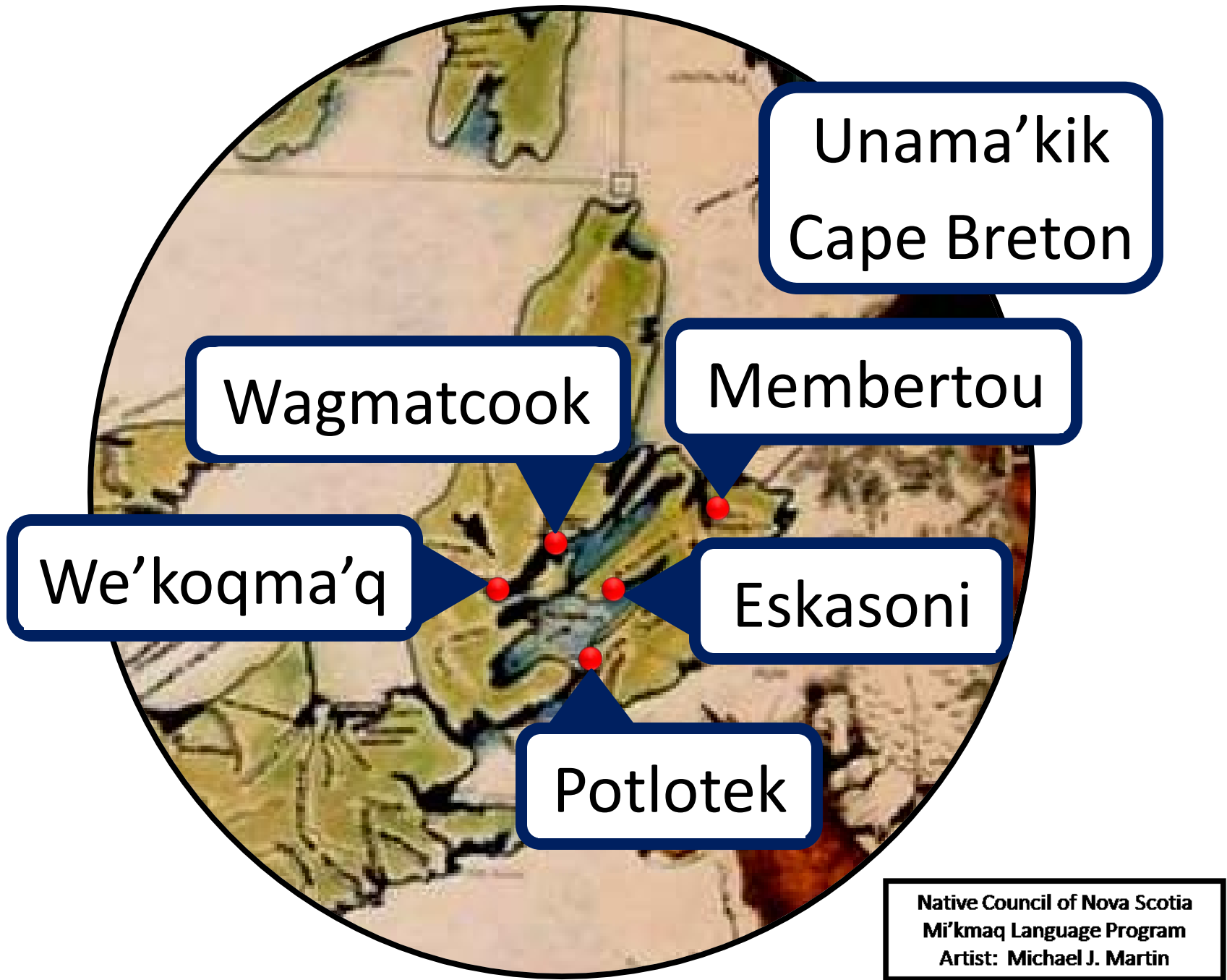
Unama'kik
Cape Breton

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Unama'kik
Cape Breton

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Unama'kik
Cape Breton

Wagmatcook

Membertou

We'koqma'q

Eskasoni

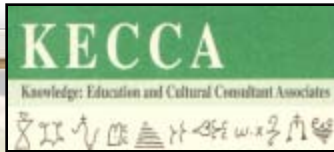
Potlotek

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Albert Marshall

Mi'kmaq Elder, Eskasoni FN
Elder Advisor, Integrative Science



Unama'kik Cape Breton



Murdena Marshall

Mi'kmaq Elder, Eskasoni FN
Elder Advisor, Integrative Science
Professor of Mi'kmaq Studies
(retired), Cape Breton University



Cheryl Bartlett

Canada Research Chair
in Integrative Science
Professor of Biology
Cape Breton University



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

Two-Eyed



Seeing



Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN 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 ...



Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN to see

from

with

stre

**Indigenous
knowledges**

and ways of
knowing...

and to use

**both these eyes together,
for the benefit of all.**

And from

re

e

of

**Western
knowledges**

and ways of
knowing ...



CAPE BRETON
UNIVERSITY





Two-Eyed Seeing

learning to see with the strengths of each & together





Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN 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 ...



Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN

from

with t

streng

Indigen

knowledges

and ways of

knowing...

**Shared Purpose
SCIENCE EDUCATION
RESEARCH
COMMUNITY**

from

eye

the

ns of

stern

knowledges

and ways of

knowing ...

Kataq



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

Eel Life Cycle

Kataq

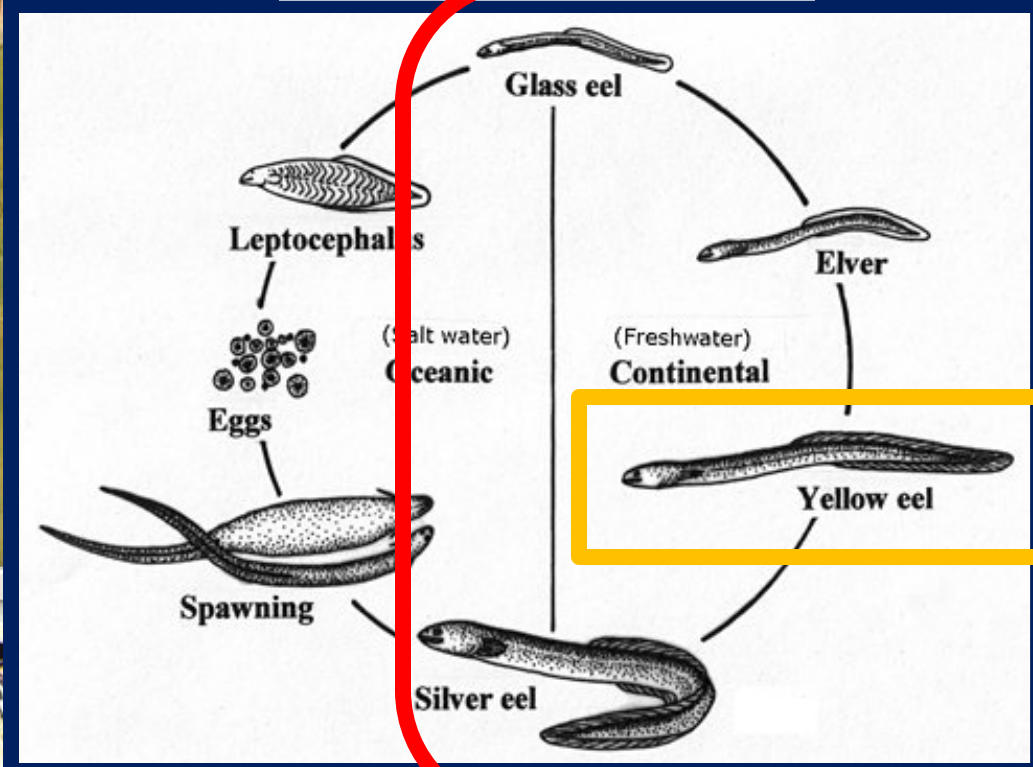
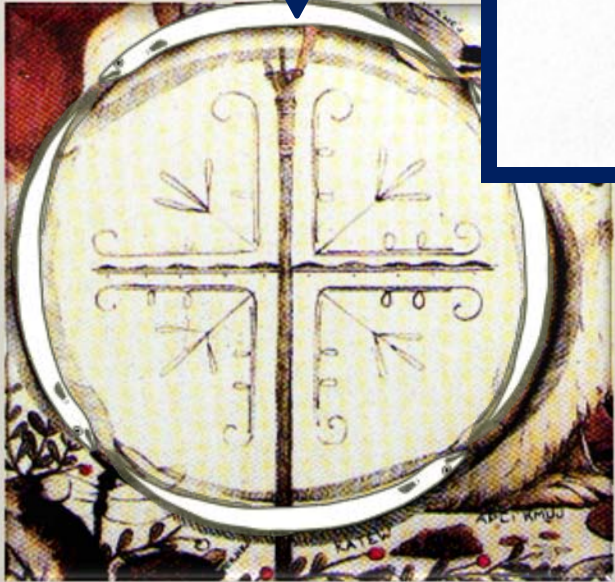


Image by Bob Slankauskas



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

Kataq



Photo by Brian Coad



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

Kataq

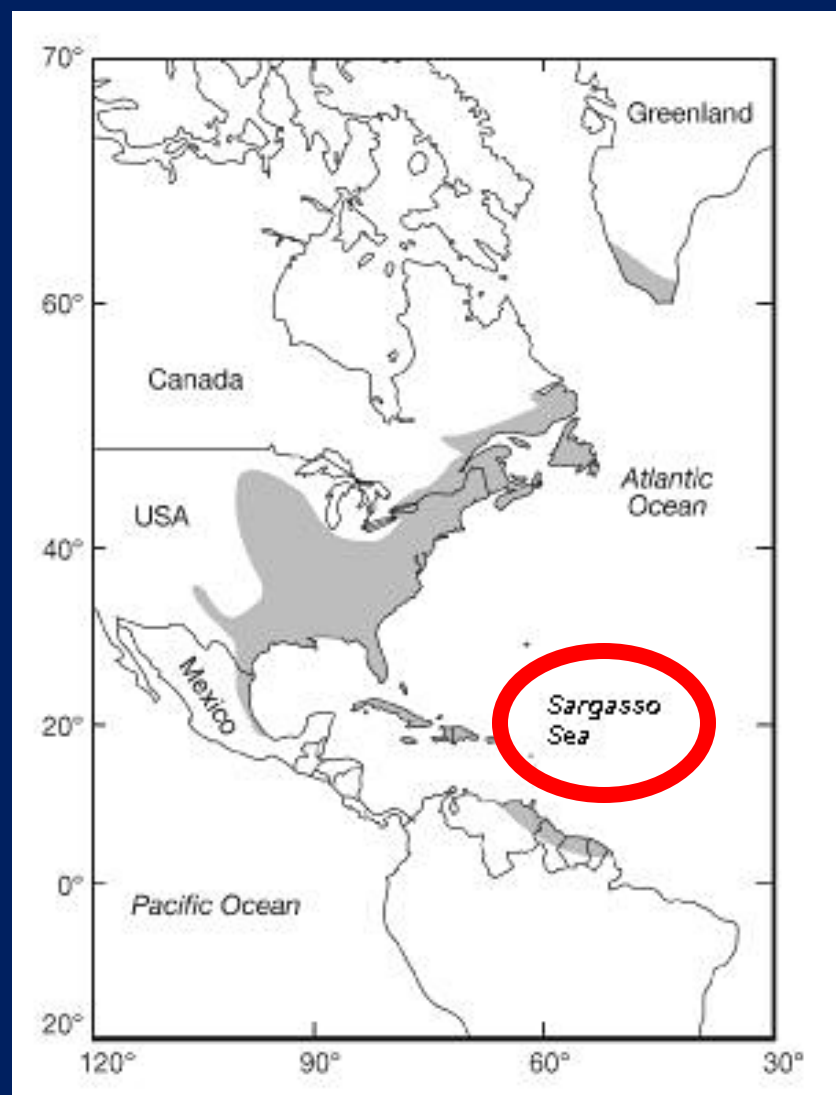
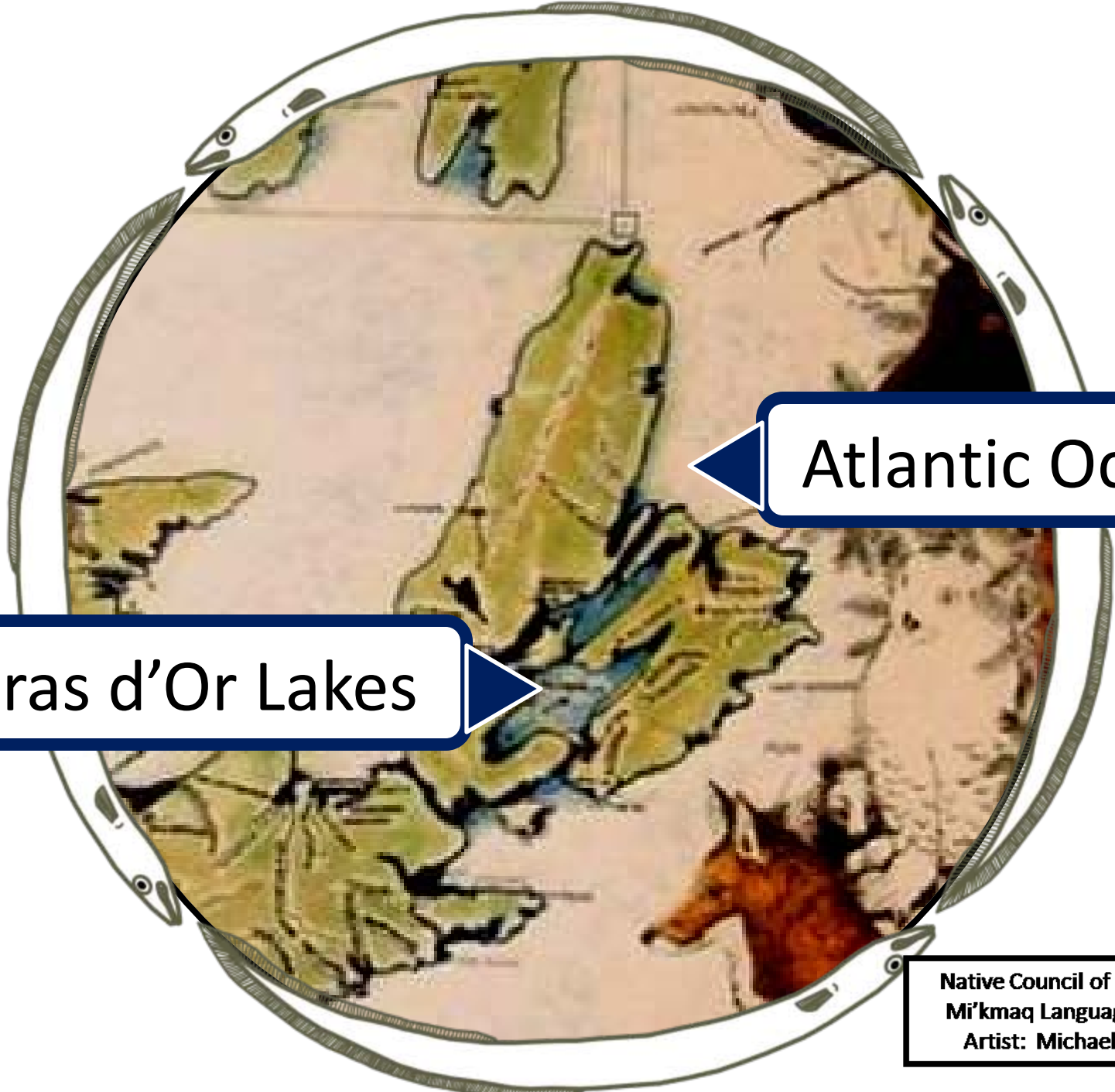


Image by DFO 2006

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Atlantic Ocean

Bras d'Or Lakes

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Bras d'Or Lakes



**Albert
Marshall**
Mi'kmaq Elder,
Eskasoni FN

**Guiding Principles,
Two-Eyed Seeing**

**Inviting Participants,
Informed Consent,
Interviewing,
Translating**

**Guiding, Advising,
Discussing, Correcting,
Teaching, Mentoring**

Mi'kmaq Knowledge of Kataq:

qualitative research for
integrative science

INTERVIEWS

1.



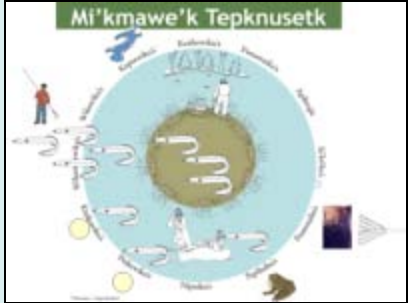
T.-E. SEEING

2.



EDUCATION

3.





Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN 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 ...



Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN

from

with

stre

Indi

know

and

know

Eels

Kataq

Anguilla rostrata

*What is our
shared purpose?*

*about the eel
for the eel*

om

eye

the

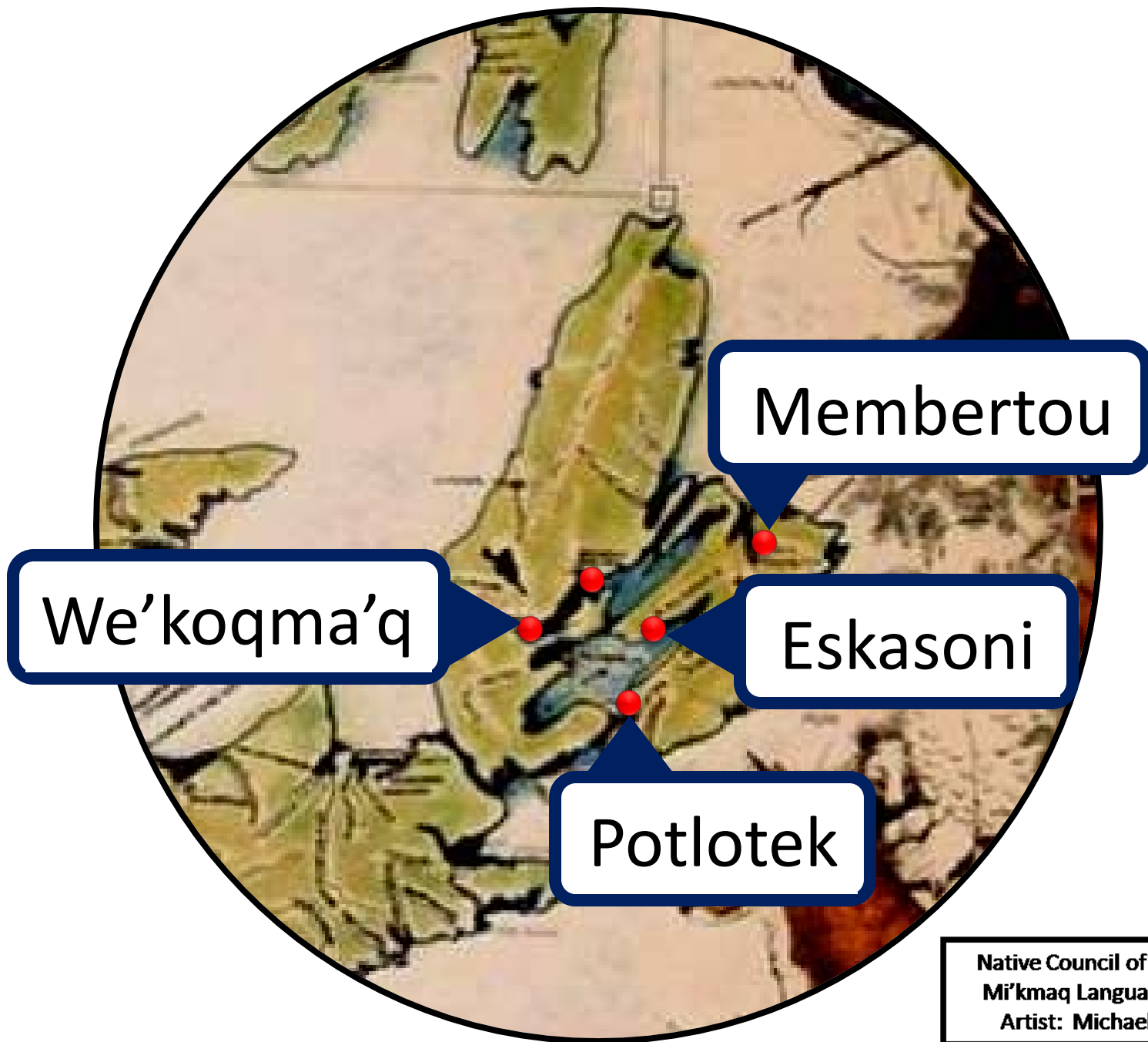
of

ern

ges

of

g ...



Membertou

We'koqma'q

Eskasoni

Potlotek

Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin



Albert Marshall
Murdena Marshall

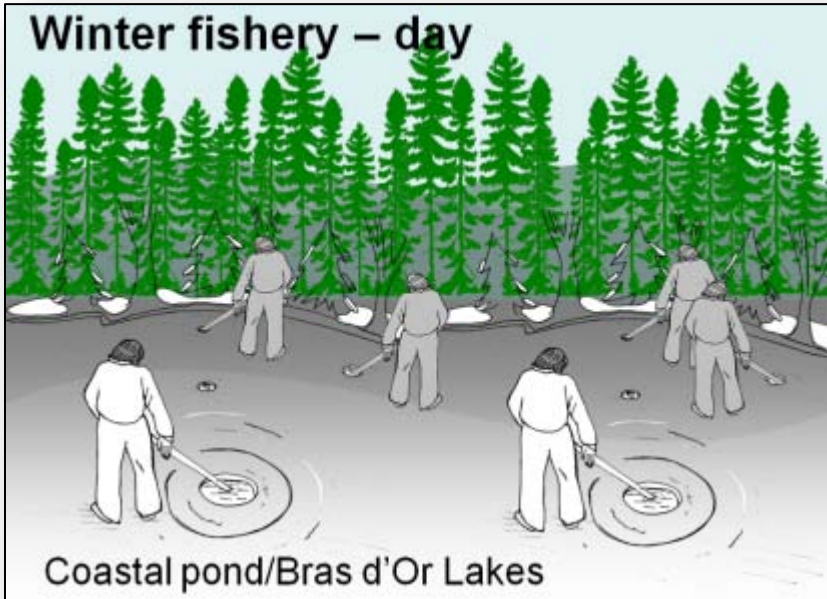
Lawrence Wells

Lawrence Bernard

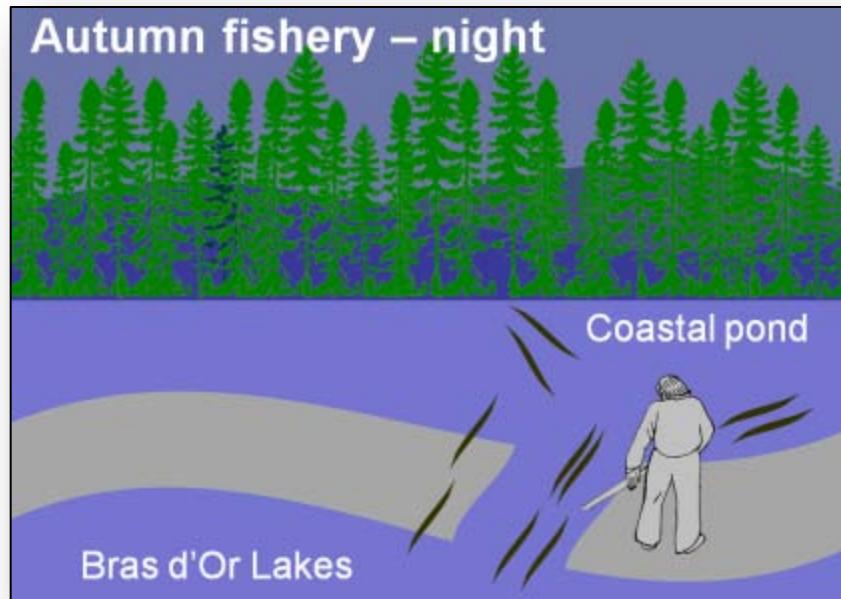
Camellias Alex
Charles Sylliboy
Florence Young
George Alex
Lewis Hearney
Victor Denny

George Marshall
Stephen Isaac
anonymous

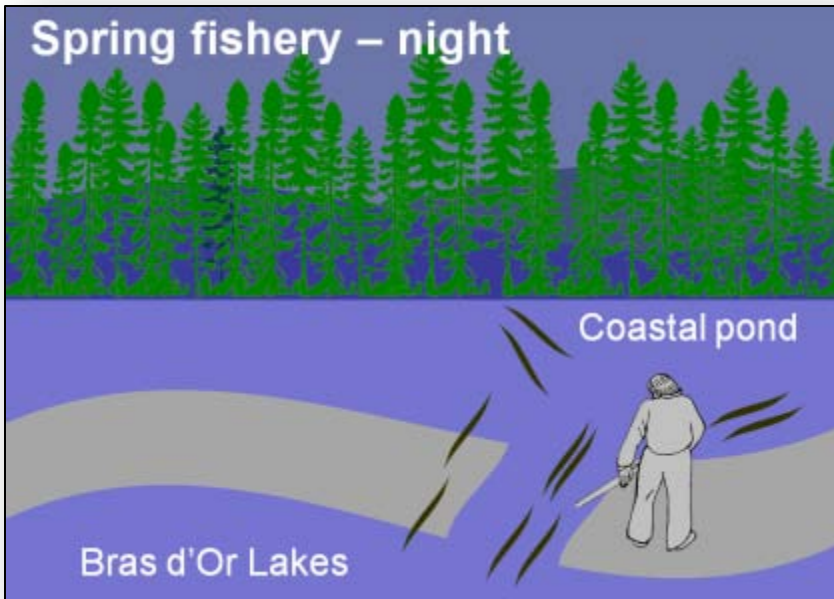
Winter fishery – day



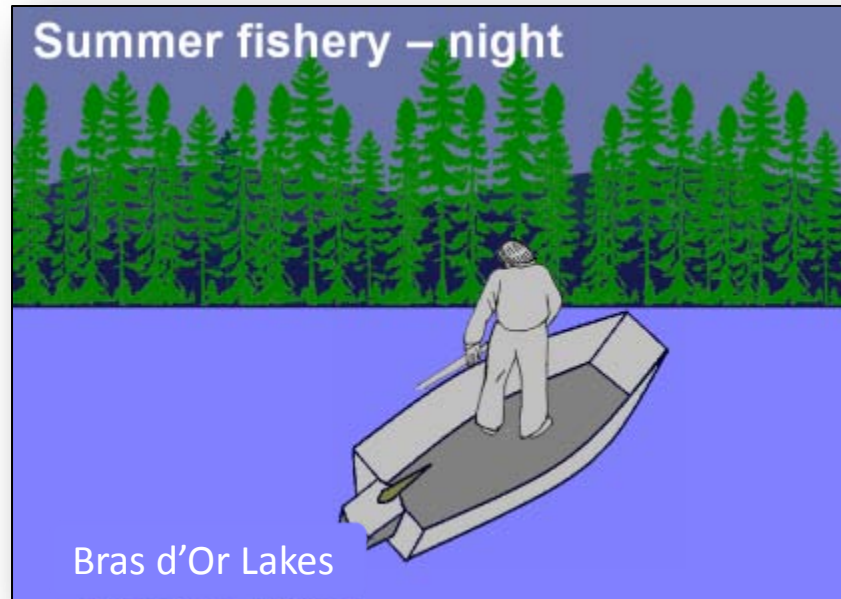
Autumn fishery – night

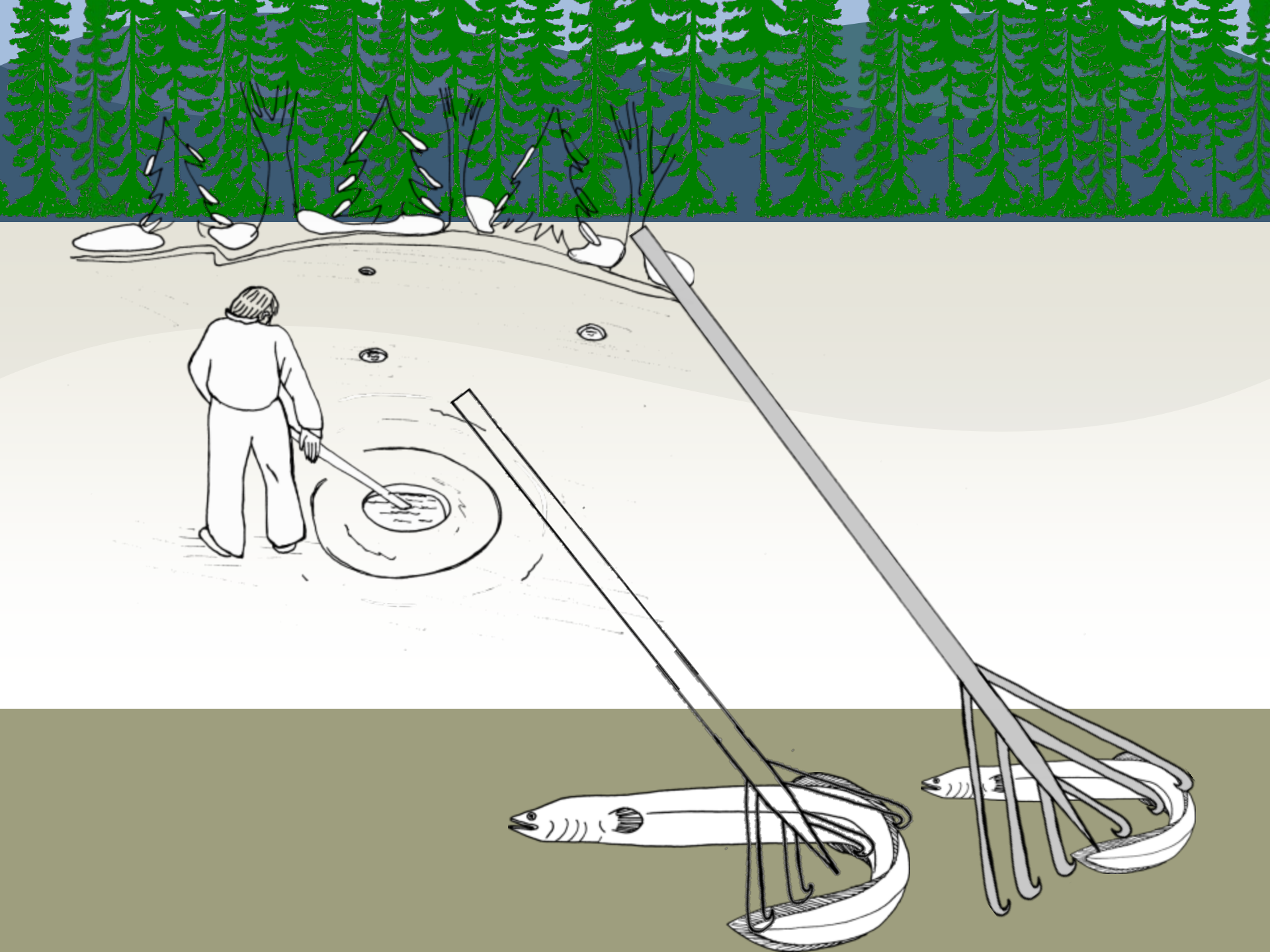


Spring fishery – night



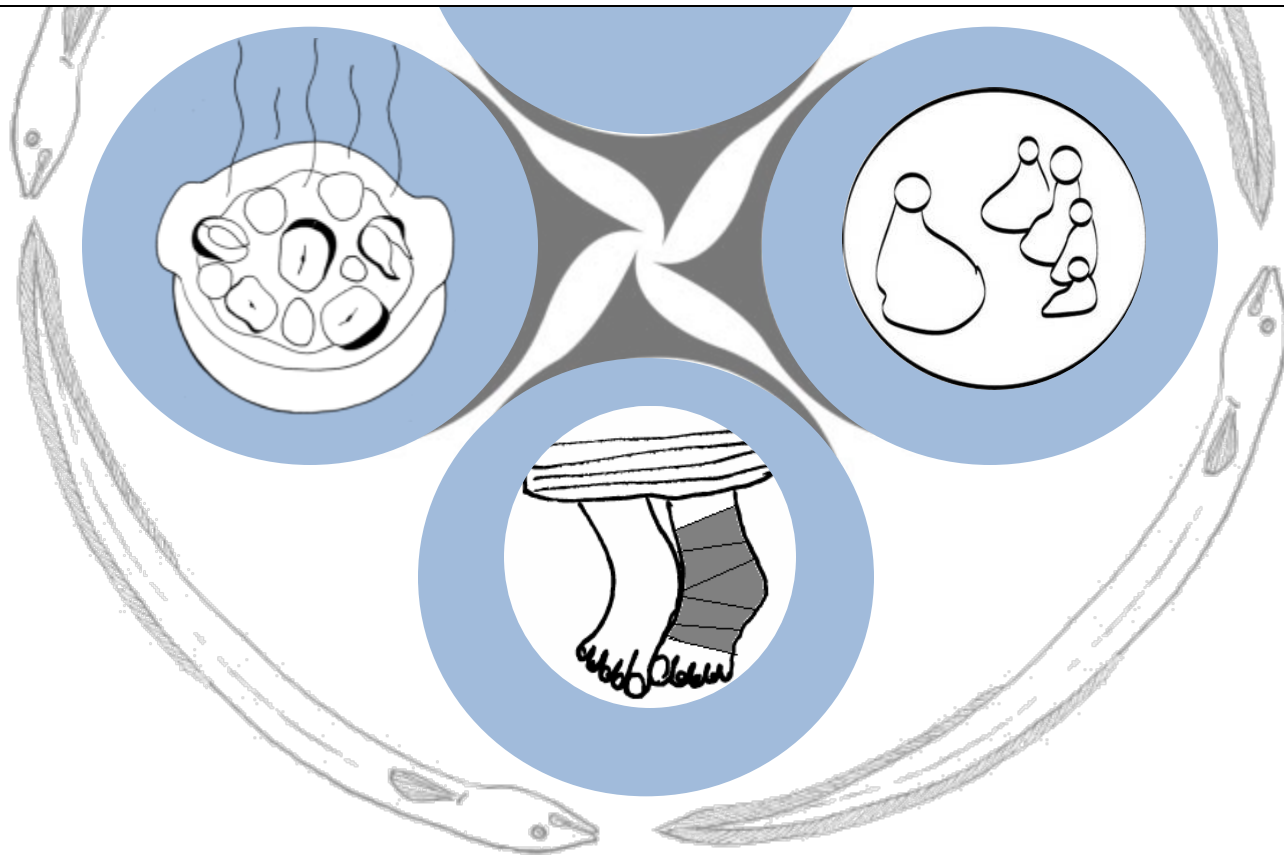
Summer fishery – night





“Eels were life to our people.”

[Lawrence Bernard, We'koqma'q 2008]



Netukulimk

To **provide** for oneself and others through all the bounty of Creator

Mi'kmaq **providers**



Native Council of Nova Scotia
Mi'kmaq Language Program
Artist: Michael J. Martin

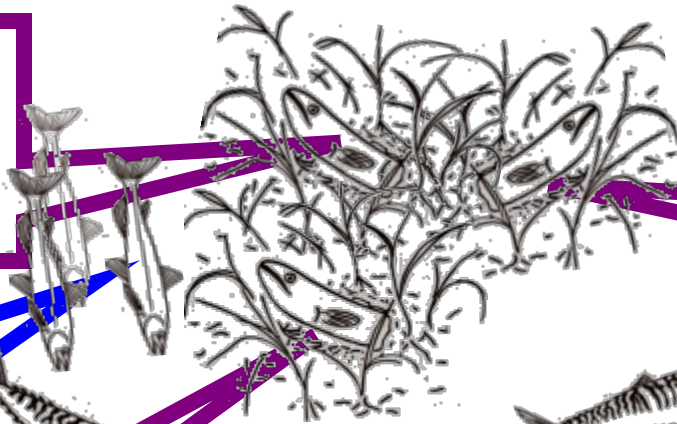
"Hunt a deer **until December**, the rest of it you go hunting and you don't bother them again **until October**".

"The snow comes again and we'd snare rabbits and deer"



"The most time we'd go out [eeling] in the wintertime is **when that ice comes...**"

"They get in the mud **when the frost comes**"



"Same with smelts. I go smelt fishing sometimes."

"**After the ice goes**, then we'll go out again, with a boat"

"Mackerel fishing for us **year round**"

"Big oysters and clams at **this time of year**"



2008/09 - this study

(Camellias Alex, Eskasoni)

Co-existence

“When we look at Creator, if it was meant for me to know everything that I needed to get along, then I would only be one person in the world. Instead, each person is given a skill and develops those skills”. (2008)

Interdependence

“If some person is struggling, apply your skills to compensate for that person. Some days I’m down and out ... the community will not let me go hungry”.

Community spirit

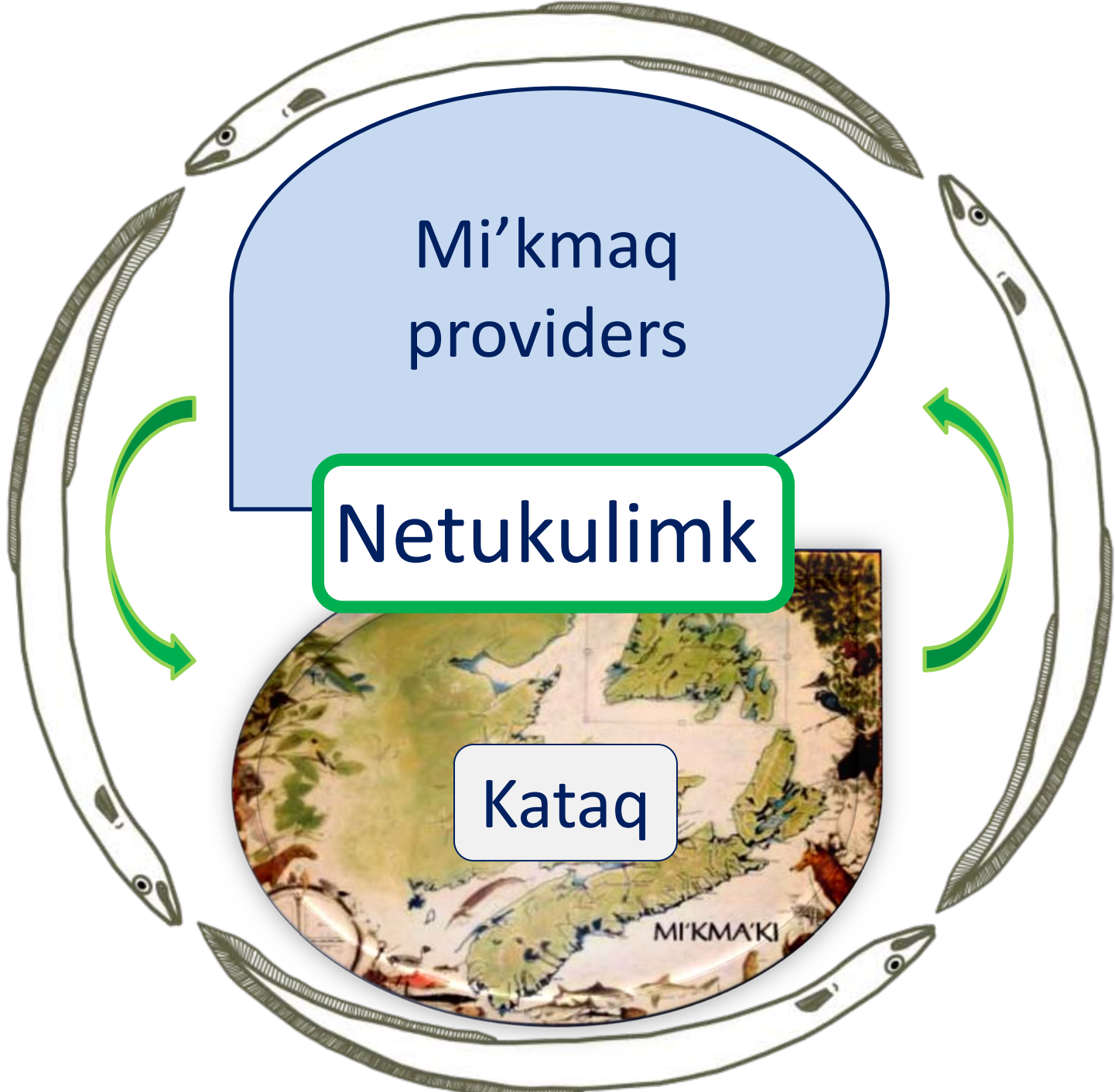
“The sense of community is constantly triggered...[You’re] fine tuning your skills to live in balance and harmony with others. It’s a sense of community enmeshed in total being”.



Albert Marshall

Mi'kmaq Elder, Eskasoni FN

Netukulimk teaches you.



Mi'kmaq
providers

Netukulimk

Kataq

MI'KMA'KI

Mi'kmaq
providers

“for the eel”

Interdependence

“for life”

Kataq

MI'KMA'KI

Mi'kmaq
providers

“for the eel”

Interdependence

Kataq

MI'KMA'KI

Six Strategies “for the eel”:

- 1) Limit catch
- 2) Use selective gear
- 3) Select eels based on size
- 4) Use numerous fishing spots
- 5) Return eel parts to the water
- 6) Advocate for Netukulimk and Kataq

1) Limit Catch

GEORGE ALEX OF ESKASONI SAYS

.....

We go out for **just enough for a feed**.
Two or three dozen [eel], instead of
hauling two or three thousand pounds.
[2008]

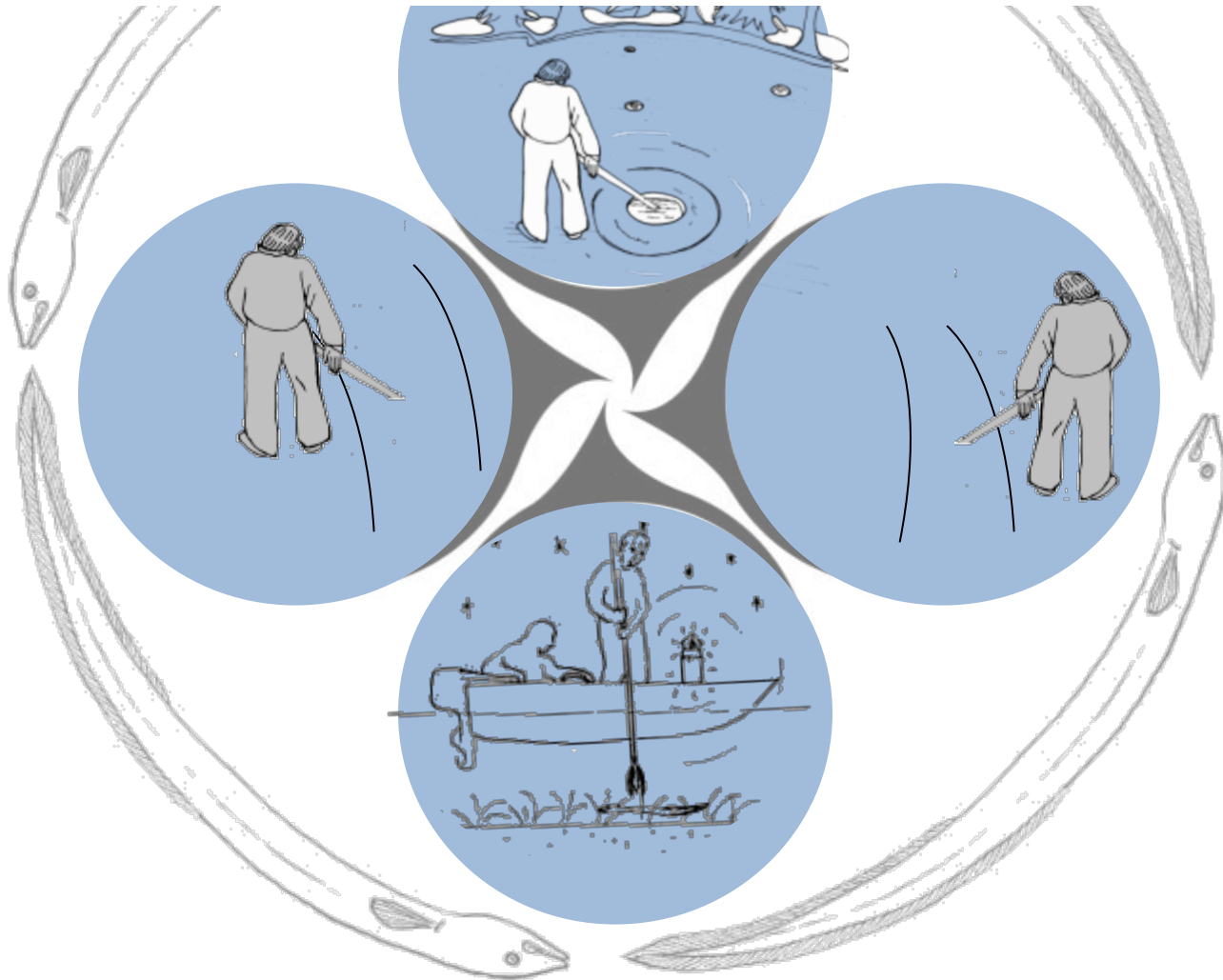
1) Limit Catch

FLORENCE YOUNG OF ESKASONI SAYS

.....

Me and my husband we never used to go out to get fish [eels], more than we need. **We get what we need** and we go out and get some more if we need more tomorrow or next week. [2009]

2) Use Selective Gear



2) Use Selective Gear

CAMELLIAS ALEX OF ESKASONI SAYS

When you trapping them [the eels],

that's what kills us most,

that's what killed all our eels there.

About a thousand pounds there. Alright

when you spear them, that's okay. [2009]

2) Use Selective Gear

LEWIS HEARNEY OF ESKASONI SAYS

.....
We used to have those [*e/ver*] traps. We'd send them halfway around the world. We'd send little babies [*e/vers*]. They stopped that.

Because **when we spear an eel, we don't take that much...we get just what we want.** [2009]

3) Select Eels Based on Size

GEORGE ALEX OF ESKASONI SAYS

.....

**You don't go for the small ones,
you let them grow.**

You go after the big ones, the big eels,
and those ones are good. [2008]

4) Use Numerous Fishing Spots

GEORGE ALEX OF ESKASONI SAYS

.....

You stay in one spot, you'll starve.
Same with a human being;
you stay in one spot you'll starve.
Same with eels. [2008]

5) Return Eel Parts to Water

GEORGE ALEX OF ESKASONI SAYS

.....

That's taking a lot out of the water, eh?

**And when you take something
out of the water**

you got to give something back.[2008]

6) Advocate for Netukulimk & Kataq

LEWIS HEARNEY OF ESKASONI SAYS

.....

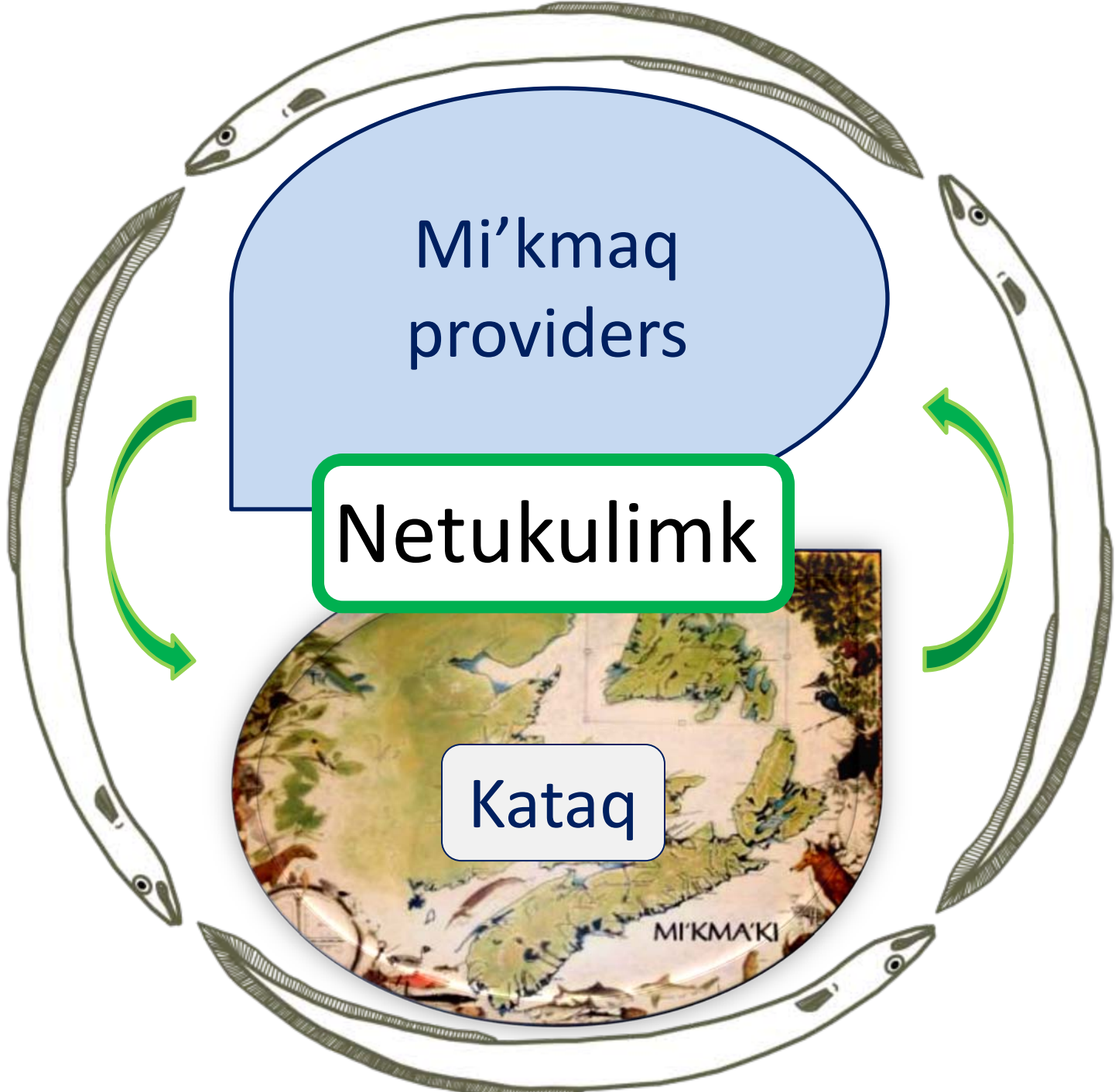
I think we'll have a meeting.

The people.

Because you can't do it yourself all alone.

You have the communities- every reserve.

[2008]



Mi'kmaq
providers

Netukulimk

Kataq

MI'KMA'KI

Mi'kmaq
providers

“for the eel”

Interdependence

“for life”

Kataq

MI'KMA'KI



Albert Marshall

Mi'kmaq Elder, Eskasoni FN

Co-existence

Interdependence

Community spirit



A circular arrangement of four eels, drawn in a simple, sketchy style, forming a ring around the central text. The eels are positioned at the top, bottom, left, and right, with their heads pointing towards the center. The text is centered within the ring.

Relationships at Risk



Two-Eyed Seeing

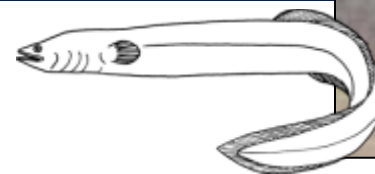
SARA: Aboriginal Traditional Knowledge Workshop.
Setting Research and Policy Priorities
Toronto, Ontario, 28-30 October 2008

Aboriginal Traditional Knowledge Workshop.
Two-Eyed Seeing: Using the Example of the American Eel
Moncton, New Brunswick, 18 November 2008

Eastern Ontario and Western Quebec Aboriginal Workshop.
Aboriginal Traditional Knowledge Sharing and
American Eel SARA Listing
Ottawa, Ontario, 23 November 2008



“For the eel”

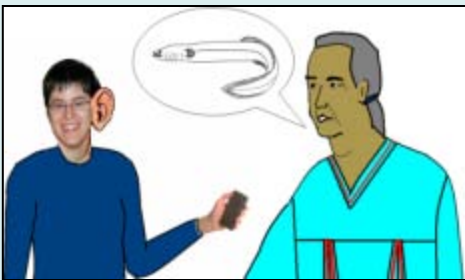


Mi'kmaq Knowledge of Kataq:

qualitative research for
integrative science

INTERVIEWS

1.



T.-E. SEEING

2.



EDUCATION

3.





Two-Eyed Seeing

learning to see with the strengths of each & together

LEARN to see
from one eye,
with the
strengths of
**Indigenous
knowledges**
and ways of
knowing...

“For the eel”

And from
the other eye
with the
strengths of
**Western
knowledges**
and ways of
knowing ...



Welalin
Thank you
Merci

Special Thanks To Mi'kmaq Providers

- Albert Marshall
- Camellias Alex
- Charles Sylliboy
- Florence Young
- George Alex
- George Marshall
- Lawrence Bernard
- Lawrence Wells
- Lewis Hearney
- Murdena Marshall
- Stephen Isaac
- Anonymous

plus participating Mi'kmaq communities in Cape Breton:
Eskasoni, Membertou, Potlotek, and We'koqma'q

Special Thanks To SSHRC



Social Sciences and Humanities
Research Council of Canada

Conseil de recherches en
sciences humaines du Canada



and also to



**Albert
Marshall**
Mi'kmaq Elder,
Eskasoni FN



**Cheryl
Bartlett**
Canada Research Chair
in Integrative Science
Professor of Biology



Contact

Sana Kavanagh
(graduate student)



Institute for Integrative Science & Health,
Cape Breton University, Sydney, NS

School for Resource and Environmental Studies,
Dalhousie University, Halifax, NS

Sana_Kavanagh@cbu.ca

PEOPLES, LANDS, CULTURES CONFERENCE SCHEDULE

DAY 1 - WEDNESDAY, JUNE 16TH

11:00---	GCS Foyer-Trent	Registration Opens
2:00-5:00	Curve Lake FN	Trip to Petroglyphs
7:00-9:00	Trent	Welcome BBQ/Social

DAY 2 - THURSDAY, JUNE 17TH

Time			
6:30-7:30	Sunrise Ceremony: Traditional Area		
9:30-10:30	Official Welcome; Traditional Opening; Chief of Curve Lake; President; Honourary Conference Chair; Indige Studies; Unity Singers; Honouring Our Past.		
10:30-10:45	Morning Break: GCS Atrium-Trent		
Time	Rms	Presenters	Titles
10:45-12:00	1	Don McCaskill	Indigenous Studies PhD Program: Indigenous Knowledge, We Knowledge and the Academy: A Perfect Fit?
		Ross Hoffman	“Even Jesus Only Got Eleven out of Twelve”: Honoring Dr. Couture's Work within the Discipline of Native Studies
	2	Paula Sherman, Eliza Tru & Lana Ray	Indigenous Knowledges in Theoretical and Methodolog Frameworks: Examining the Incorporation and use of Indige Knowledges in Graduate Research, 2000-2010
	3	Kevin Fitzmaurice	Decolonization and Academic Opportunism: Indigenous Knowl in the Interests of Peace and at the Service of Scholarly/Discipli Appropriation
William Woodworth		The Recovery of Ancient Indigenous Educational Practices	
4	Lynne Davis & David Newhouse	So, How Do You Measure the Research Productivity of Elders?	
	Robert Innes	The Widdowson Question: To Engage or Not Engage?	
12:00-1:15	Lunch: GCS Robinson Hall		
1:30-2:30	GCS 114	Keynote Speaker-Linda Smith	
2:30-2:45	GCS	Afternoon Break: GCS Atrium-Trent	
2:45-3:45		Michael Thrasher & Mark Dockstator	Traditional Teaching – Medicine Wheel
	1	Nicole Bell	Articulating Anishinaabe Research Theory and Methodology
		Brent Debassige	Expressing Anishinaabe Mino-Bimaadiziwin as Research Methodology through a Wholistic Educational Model of Anishinaal Literacy
	2	Janice Wenn	The Dream, the Action, and the Reality
Belinda Borell		Researching the ‘Dominant’: Lessons Learnt for Indigenous Resear	
3	Lynn Gehl	Debwewin Miikan-Zhidchigewin: the (Anishinaabe) Truth Road Ar of Doing	
	Rene Bédard	Conducting Indigenous Arts-Informed Research	
4	Gail MacKay	Listen to the Book’s Quiet Way of Telling	
	Karyn Recollet	Aural/Oral Narratives: The collective historical memory contemporary Indigenous hip-hop	
4:00-5:00	GCS 114	Keynote Speaker –Tom Porter	
5:15-6:15	GS	Traditional Teaching and Tree Planting with Skahendowaneh Swamp	
8:00-10:00	Nozhem Performance/Strawberry Moon Festival		

DAY 3 - FRIDAY, JUNE 18TH

Time			
------	--	--	--

6:30-7:30	Sunrise Ceremony, Traditional Area		
9:30-10:30	GCS 114	Keynote Speaker — Gregory Cajete	
10:30-10:45	Morning Break: GCS Atrium-Trent		
Time	Rms	Presenters	Titles
10:45-12:00	1	Paula Sherman & Nicole Bell	Spiritual Ecology as a Foundation of Anishinaabeg Education History: Learning from Gregory Cajete
		Herbert Nabigon	Climate Change from the Medicine Wheel Perspective
	2	Vicki Kelly	Indigenous Education: Towards a Pedagogy of Place
		Julia Lane	Embodying Environments: Interdisciplinary and Cross-cultural Environmental Education in Ontario
	3	Jhaimy Alvarez-Acosta	The Andean World-View & Cosmo-Vision through Symbology Story
	4	Jamie Ataria	Challenges to M_ori identity in dealing with environmental issues: The role of education institutions
		Jean-Paul Restoule & Sheila Gruner	Cree Concepts of Land, Environment and Life in Fort Albany
	5	Sana Kavanagh	"For the Eel": Mi'kmaq providers, Kataq and Netukulimk
		Lyn Trudeau, Jennifer Brant & Sandra Styres	Spirit Song
	12:00-1:15	Lunch: GCS, Robinson Hall	
12:30-1:15	GS	Book Launch (Lynne Davis, ed.) — <i>Alliances: Re/Envisioning Indigenous/Non-Indigenous Relationships</i>	
1:30-3:00		Shirley Williams	Traditional Teaching – Water Teachings
	1	Carol Williams, Shannon Faulkhead, Carol Payne & Wanda Nanibush	Digital repatriation and other innovations using archives, new media & technology
		2	Rick Fehr, Zoe Dalton & Aimee Johnson
	3	Deborah Lee	The Indigenous Studies Portal: A Research Tool Promoting Indigenous Scholarship
		Doug Anderson	Full Circle Cultural Learning Framework
		William Kingfisher	ayaandagon: outdoor art installations in an anishinaabe garden
	4	Nigel Haggan	Including Spiritual Value in Coastal Ecosystem Based Management
Lewis Williams		From Endangered Peoples to Endangered Worldviews: The Place of Indigenous Being in Restoring Ecological Health	
5	Brenda Murphy & Annette Chrétien	Moving Beyond Interdisciplinarity: Academic Reflexivity in an Indigenous Epistemological Research Program	
3:00-3:15	Afternoon Break: GCS Atrium-Trent		
3:15-4:15	1	Julie Kapyrka	Archaeology and Indigenous Peoples in Ontario: Potential Transformative Paradigm Application
		Andrew Hinshelwood	The Role of Private Interest in Archaeology Policy
	2	Antonia Mills	Revitalization Through Rebirth: The Tsimshian on Comeback Humans and Fish
		Jessie King	Self-Fulfilling Prophecy: Reincarnation Belief among First Nations and its Implications on Cultural Identity
	3	Heather Shpuniarsky	Historical Consciousness and the Contemporary Relationship between the Anishinaabeg and the Haudenosaunee
		Jeffrey Lambe	Figurative Language and Dynamics of Knowledge and Relationships
	4	Jean-Paul Restoule	The Role of Post-Secondary Institution Policy and Practice on Aboriginal Student Success
		Suzanne Stewart	Indigenous Pedagogies as Decolonizing Academic Practice
	5	Paani Zizman	Inuit Elders on Healing Practices – Presenting on Workshop and Panel Discussions
		Theresa Turmel	The History of Residential Schools in Canada
4:30-5:30	GCS 114	Keynote Speaker — Edna Manitowabi	
8:00-10:00	Nozhem Performance/Strawberry Moon Festival		

DAY 4 - SATURDAY, JUNE 19TH

Time				
6:30-7:30	Sunrise Ceremony, Traditional Area			
9:30-10:30	Keynote Speaker — Manulani Meyers: Aloha Is Our Intelligence			
10:30-10:45	Morning Break: GCS Atrium-Trent			
Time	Rms	Presenters	Titles	
10:45-12:00	1	Ngahiraka Mason	Exploring An Indigenous Aesthetic	
		Mimi Gellman	Re-imagining the White Box: Making Space for Indigenous Representation	
	2	Sylvia McAdam	Rites of Access to Indigenous Laws: Cultural Teachings, First Nations Protocols and Methodologies	
		John Phillips	From Theory to Practice: The development of a therapeutic court for the Innu of Labrador	
	3	Lynne Davis & Wiquilba Wakas (Harvey Hunchitt)	Homelands or Global Treasure? Negotiating First Nations - Environmental Group Relationships - A Community Case Study	
		Rick Wallace	Grass Roots Community-based Alliance Building: Critical Narrative on Relationship-building and Collaboration from the Locality of Indigenous and non-Indigenous Activists in Canada	
	4	Diane Hill & Gloria Thomas	How We Come to Know and To Understand: The Oral Transmission of Indigenous Knowledge and its Contemporary Applications	
	5	Mara Heiber	Making Connections: Finding the Common Ground among Indigenous People and Jewish People in Canada	
		Neal McLeod	The Poetics of Cree Warfare and Diplomacy in Leonard Bloomfield <i>Plains Cree Texts</i>	
	6	Georgina Martin	Drumming My Way Home: A Secwepemc Perspective	
		Norma Araiza	The Yoeme Nation And Some Characters of the Easter Celebration In Sonora, Mexico	
		7	Rosalie Daystar-Jones	Indigenous Ceremony and Performance: A Cultural Intersection
Michelle LaFlamme			Theatrical Medicine: Aboriginal Performance, Ritual Commemoration	
12:00-1:15	Lunch: GCS, Robinson Hall			
12:30-1:15	GS	Book Launch (Leanne Simpson and Kiera Ladner. Eds.) <i>This Is An Honour Song</i>		
1:30-3:00	GCS 114	Ethics Panel —Marlene Castellano, Cathleen Knotsch, Scot Nickels, Willie Ermine, SSHRC Rep		
3:00-3:15	Afternoon Break: GCS Atrium-Trent			
3:15-4:45	1	Doug Williams	Traditional Teaching- Feather Teachings	
		Natasha Tassell	Incorporating Indigenous Content into Undergraduate Psychology - An Aotearoa/New Zealand Perspective	
		Jose Lucero, Eric Noyes & Dean James	American Indian Institute: Culture-based education	
	2	Celia Haig-Brown, Melissa Blimkie & Diane Vetter		An Indigenous-non-Indigenous Partnership in One Mainstream Teacher Education Program
		Amanda Holmes & Bonnie Jane Maracle		Land, language and culture: Living the Dream
	3	Callie Hill & Bonnie Jane Maracle		Rebuilding Our Language Foundation through the Next Generation
		Lorna Williams		Teaching and Learning Through Intergenerational Mentorship
		Marrie Mumford, Rosalie Daystar-Jones, Yvonne Chartrand, Norma Araiza & Tanya Lukin-Linklater		Hunting and Gathering in the 21st Century: A Journey Through Indigenous Performance
	5	Natasha Beeds		Finding a Path to Canada's Missing and Murdered Indigenous Women: Mapping the Landscape of a British Settler Consciousness
		Gillian Balfour		What Happens When She is Both Criminalized and Victimized: Limits of Procedural Justice for Aboriginal Women
		Carol Lynne D'Arcangelis		Indigenous/Feminist Solidarity Around Violence Against Indigenous Women

			Women: Working Across Difference Towards a Politics Decolonization
	6	Shelly Johnson	Reclaiming their places: Seven Women Chiefs of Northern BC
		Meneno Vamuzo	Contemporary Challenges of Naga Women in Nation Building
		Christine Sy	Sugar Bush Harvest: Tracing Anishinaabe Women's Shifting Socio-Economic Well-Being from <i>bawating</i> to Sault Ste. Marie
	7	Teresa Beaulieu	Fostering the work of Indigenous Healers and Elders: For Collaborative helping relationships
		James Hudson	The Quantification of Tribal Development: A Mori case study
		Cathleen Knotsch	Knowledge Translation and Cultural Safety: Work on Mental Wellness at Inuit Tuttarvingat of NAHO
5:00-6:00	1	Daniel Morley Johnson	How Should I Heed These?: Notes Toward Anarcha-Indigenous Literary Criticism
		Kelly Harrison	Howling at the Moon: Werewolves, Vampires and Aboriginality in Meyer's the Twilight saga
	2	Arshi Dewan Roy	The Challenges of maintaining indigenous language among the Chakma diaspora community in Canada
		Vera Ogiorumua	What is in your name: The Significance of Name and Naming as a Symbolic feature of African Indigenous Culture, and its Implications on our Children in the Western World
	3	Josephine Etowa, Charlotte Jesty, Adele Vukic & Veronica Matthews	Atlantic Aboriginal Nurses: Acknowledging Past, Reconciling Present to Redress the Future
	4	Janet Conway	Is the Global Justice Movement Colonial: A Study of Indigenous Positionality at the World Social Forum
		Damien Lee	ENGOS and Indian Bands: Reinforcing the Oppression Framework
8:00-10:00	Nozhem Performance/Strawberry Moon Festival		

DAY 5 - SUNDAY, JUNE 20TH

6:30-7:30	Sunrise Ceremony, Traditional Area
9:30-1:30	Breakfast: Looking Forward Panel
1:30---	Closing