Handpicked: Stories from the Field

Season 1, Episode 3: “Take Care of the Land and the Land Will Take Care of You”: Discussing Climate Change with Members of the Ka’a’gee Tu First Nation in Kakisa, Northwest Territories

Featuring Andrew Spring in conversation with Chief Llyod Chicot and Melaine Simba

# **Transcript**

**Speakers**

Amanda Di Battista: **AD**

Laine Young: **LY**

Andrew Spring: **AS**

Chief Llyod Chicot: **CL**

Melaine Simba: **MS**

[Opening Music]

**LY**: Hello and welcome to *Handpicked: Stories from the Field*, a podcast by the Laurier Centre for Sustainable for Sustainable food systems. I’m Laine Young.

**AD**: And I’m Amanda Di Battista. We’re excited to bring you a special two-part episode, co-hosted by Dr. Andrew Spring, researcher and associate director at the Laurier Centre for Sustainable Food Systems. These episodes feature an extended conversation Andrew had with Chief Llyod Chicot and Melaine Simba, members of the Ka'a'gee Tu First Nations, and Laurier Centre for Sustainable Food Systems research partners. In the first part of this conversation, we’ll explore how climate change is impacting Indigenous food systems in Canada’s north. We’ll also look at how community-based research with Indigenous partners in the Northwest Territories, is part of how one community is dealing with the impacts of climate change.

**LY**: In the second part of the episode, Melaine and Chief Chicot will give you a firsthand look into some of the climate adaptation strategies— so the ways that people are dealing with the serious changes that are taking place in their environments as a direct result of the changing climate, and how those are used by members of the Ka’a’gee Tu First Nation. That episode will be available whereby you get your podcasts in early 2020, so stay tuned for that.

[Music]

**AD**: The Ka’a’gee Tu First Nation is located in the small town of Kakisa, about four hours outside of Yellowknife, in the Northwest Territories. That’s where, researchers from the Laurier Centre for Sustainable Food Systems, have worked with the community on projects that are community driven and centered on the food system.

**LY**: Andrew Spring, associate director and researcher at the Laurier Centre for Sustainable Food Systems, is heading up that research and works directly with the members of the Ka’a’gee Tu First Nation.

**AD**: We’re delighted to have Andrew here, to walk us through his conversation with his research partners in Kakisa, Chief Lloyd Chicot, and Melaine Simba.

[Musical Break]

**AD**: Hi Andrew.

**AS**: Hi Amanda, thanks for having me.

**AD**: So, Andrew, you’ve been working with the Ka’a’gee Tu First Nation for some time now. Can you tell me how that relationship came to be?

**AS**: Sure. The relationship with the Ka’a’gee Tu First Nation started in 2014 when the community was looking for some support to write a grant application to access some funding to do a climate change adaptation study in the community. We were connected by a mutual contact who knew we had expertise and we could support the community in creating such a plan. The year that we started working with the community was actually the worst year on record for forest fires in the Northwest Territories, and the community was actually evacuated for 2 weeks.

**AD**: Oh wow, that sounds like a really intense moment to start research in the community.

**AS**: Well yeah, it was a very traumatic experience for the community; they were living climate change right then and there. But it was a really good way to start our engagement and start the research because climate change was affecting them, it’s right at their doorstep, and we started asking those questions about, well, “what do you want to do with this?” And “How do you want to adapt to these changes?”

**AD**: So, what does that research look like?

**AS**: Well the research we do in Kakisa is called ‘Community-driven Participatory Action Research.’ And really what that’s all about is about building trusts, and building relationships as the first pillar of research moving forward. We invest significant time and energy into getting to know the community and the people there, to really understand kind of what their viewpoint is, and what their research needs are. Then we work together and build projects that meet the needs of the community and to really drive change in the community. If you were to look at like a definition of what ‘PAR’ is, it’s really about social change, but for us in the north, it’s really about making these positive changes in the community. And what we like to see is that the legacy of the research and the research projects that we have there, you can actually physically see within the community. So, in the context of work in Kakisa, we took the community’s vision for a sustainable food system and we started building it with them. We’ve been partners in the research, and every achievement is something that has a physical presence in the community, rather than something that we just kind of take away and write up in journals or reports. {Amanda: [Oh, okay]}. So you can go to Kakisa and you can see the things that we’ve actually been able to achieve together. And I think it’s really important because the work shows the benefits of academics working in partnership with communities. But it also pushes a lot of boundaries about what academia is, and what it can do. Most importantly, I think this kind of community-driven Participatory Action Research that we’re doing in Kakisa, is a really good example of reconciliation in action. Our work together is about restoring power to communities and giving communities a voice, and working together to achieve their goals.

**AD**: Okay, what does that look like in your work with the Ka'a'gee Tu First Nation in Kakisa?

**AS**: Well, because we have such a strong relationship, we have this ongoing dialogue with the community and we can discuss opportunities and issues as they arise. This means we can figure out ways of tackling these issues together. Our work in Kakisa actually started out with kind of an assessment of not only how climate change is affecting the community, but what they want to do about it. And luckily we were actually able to move quite quickly and install community gardens within the first year. Which was something that the community has highlighted as a priority. So right off the bat, we were able to get a little bit of funding together and build a little bit of capacity and actually have this garden present in the community. It’s always this reminder of our impact there, and the work that we do together. And that work kind of snowballed into a bunch of other projects including a digital mapping project – a community based mapping and monitoring project that we have, as well as ‘On the Land Camps,’ composting, and many other initiatives. All this work has allowed us to foster a great partnership where we’re treated as part of the family, and part of the community because we’ve put in all this time and built these lasting relationships with the community members. My role in the community is as a partner and a researcher. As a researcher, I can actually bring resources to the table that the community cannot access.

**AD**: So, it sounds like your job is to understand the community, and what their vision is, and to help them realize it.

**AS**: Yeah, that’s correct. And as I mentioned earlier, it started with food systems and now it’s really evolved into all sorts of different projects and other projects outside of the community as well.

**AD**: That sounds amazing. Can you give us a little bit more information about Kakisa? A lot of our listeners likely haven’t heard of the community before, and many won’t have a sense of what a community in the Northwest Territories even looks like.

**AS**: Sure, no problem. Kakisa is actually the smallest community in the Northwest Territories. {Amanda: [okay]}. It’s so small, in fact, it doesn't actually show up on all of the maps that you’ll see. It's located about 350 kilometers outside of Yellowknife, a four-hour drive if you’re lucky and don’t run into a bison traffic jam. And it's also another hour just outside of Hay River, which is another, larger center in the Northwest Territories. I guess if you picture a map of the Northwest Territories, it’s actually located quite far south, about another couple hours from the NWT-Alberta border. {Amanda: [oh okay]}. So the community itself is situated on Kakisa Lake, but their traditional lands occupy an area much larger than that. Tathlina Lake is just to the south with rivers, lakes, and boreal forest in between. So members of the community live on the land and use the land for fishing, trapping, hunting, gathering, and the Ka'a'gee Tu First Nation really maintain their traditional livelihoods, and they view that as one of the strengths of their community. {Amanda: [okay]}. So, life in Kakisa is actually quite quiet. There is not a lot of infrastructure in the community. You know the water comes in from a delivery truck and sewage gets pumped out, they actually rely on a lot of services from outside the community. {Amanda: [okay]}. The nearest grocery store is located in Hay River which is about a 300-kilometre round trip. {Amanda: [holy smokes!]} Yeah, so you can imagine the high cost of groceries and the high cost of fuel and the time to get there right, it certainly adds up.

**AD**: Wow. I can’t even imagine driving a 300-kilometre round trip to the grocery store. It’s no wonder that the Ka'a'gee Tu First Nation, like other Indigenous communities in the Northwest Territories, is concerned about food security.

**AS**: Yeah, for sure, and access to grocery stores and affordable food is really just the tip of the iceberg when you start talking about food security issues across the north. And now those issues are actually really increasing due to the impacts of climate change. {Amanda: [okay]}. But the story isn’t really about the negative impacts of climate change, the story is really about what Kakisa and other communities across the north are doing to adapt to their food systems, to these changes that are occurring.

**AD**: And you’re gonna walk us through some of those challenges and the adaptations today, right?

**AS**: I sure am.

**AD**: So, since Kakisa is such a small community, I’m sure that you work with everybody in the community, right?

**AS**: Yeah, I do, absolutely.

**AD**: But are there a couple of people that you work with in particular, or most often?

**AS**: Yeah, for sure, my main research partner is Melaine Simba, who’s the environmental coordinator for the Ka'a'gee Tu First Nation, {Amanda: [okay]} and of course, Chief Llyod Chicot plays a really important role, both in the research, but actually helping to foster more community engagement and participation. So, it was actually Melaine and I that were introduced back in 2014, and she’s been my most important research collaborator and friend along the way. So, I was actually able to sit down with Chief Chicot and Melaine, at a conference we were at together in October of last year. And it was actually a good opportunity for us to sit down and to reflect on kind of this journey that we’ve been on, the last few years.

[Musical Break]

**CL**: Llyod Chicot, I’m the chief of the community, I also, double-duty, I do community works at the community level.

**MS**: I’m Melaine Simba, I work for, with my band, *Ka'a'gee Tu*, but recently I just started a new position with Deh Cho First Nations, I’m a AAROM technical advisor and also counsellor for my band.

**CL**: I guess we’ve been around there for a long time, in the Tathlina lake area. But in the early 60’s they relocated to Kakisa because I guess previously there was a fire and that kind of thing. They relocated because I guess the whole residential school history, they wanted the people closer to Providence I guess, and to educate the younger kids as the process moved further south. I guess they located the community to Kakisa. Because the main highway to Yellowknife was close to the community, they just ran the access road from the road to the lake so that put us on the map, I guess. {Andrew: [And that was what like 1960?]}.1957, around there, ‘56 ‘57; that’s what I was told.

**AS**: Alright, so what’s, … how many people are in this place?

**CL**: There... we have like over 200 people that are originally from there, but they’re in different communities, right now there’s like 50, 60 people living there now. Off and on, there’s some go to school, some working, so they’re gone, and they’re back, so we get that kind of migrating people I guess, going back and forth, participating usually in the community hunts. Usually that’s good time for all the younger people that want to come hunting and stuff like that. They come back and do their thing and I guess just go out on the land. So, that’s available to them to do that, so they do that, yeah.

**AS**: So, Melaine, what’s the best thing about Kakisa? And this is in your new role as the travel and hospitality marketer for the community.

**MS**: The best thing about Kakisa? {Andrew: [Yeah]}. Just being, living there I guess because people always say “why do you live in Kakisa? It is so small and so boring” but that’s like way besides the point, you know. Home is where your heart is, and I always loved growing up and living on the land and just the environment; we’re right by a lake, right by the river and we have access roads so, we’re close to different communities which makes it much easier for us. And just going on the land in my position, in the work that I do, it brings me on the land as much as, like more than anybody else so, it’s pretty awesome living in Kakisa, I think.

**AD**: It sounds as though the land is very important to the people of Kakisa.

**AS**: Yeah, it sure is, and the land has historical and cultural significance for the people of the Ka'a'gee Tu First Nation. And the land always figures prominently in all the research we do—especially when the project is focused on engaging with the youth in the community. Chief Lloyd and Melanie both told me about their experiences of being on the land, and how those experiences have shaped their lives.

**CL**: I, I guess, was raised by my grandparents, I guess uncles and my parents. I had that relationship going with my relatives and I guess they gave me the opportunity to go out on the land more than most people. So, I was able to do a lot of traveling, going out with them and they, I guess, taught me a lot of things that they wouldn’t normally teach you in school and stuff like that. So, I was able to do all those things; go out on the trail, the whole trails, go hunting, go out on the lake, on the ice, river, I guess, all seasons. So, that I guess, has sort of prepared me for a lot of the things that I do now. So, which was a really great learning experience for myself to be able to do some of the things that we do now, to look at things differently than with the average person. You know to look at all of these the projects that we’ve been doing, it’s not something that’s really hard to do, but it’s something that I guess is just a way of life, the way we do things. So, that’s how I see it.

**MS**: Yeah, growing up like in our community like the band or the elders, and the people that we grew up with, like they always encouraged us to go out on the land, and they took us out on the land. We had summer camps growing up and when we had summer camps, we weren't allowed to come back to the community till our 2 weeks were up on the lake, but the family would come to us and bring us like little packages like treats and stuff I guess and visit us. But we weren’t allowed to go back home like if we stayed at the end of the lake, we would stay there for like two weeks learning things off the land from the elders, fishing, and like gutting fish, making Bannock and dried fish and all that. And Llyod too like with the band too they did a Hunters and Trappers training program, which Lloyd, they organized trips for us like summer camps, or summer trips, and winter trips where they took us on the land for maybe like a whole week. And if Lloyd would like, if Llyod took us he’d teach us how to like trap for beavers, muskrats and all sorts of animals and just teaching us skills, I guess. And, so, that taught us a like a lot growing up and elders too, so which was, made us who we are todayI guess, to appreciate the environment and wildlife.

[Break]

**AD**: Andrew, your own research revolves mostly around food and food systems, correct?

**AS**: All of my work is actually focused on food systems and really climate change adaptation as well, and how that plays out in the north. But really, I come from southern Ontario, and so my experience with sustainable food systems has more things to do around farmers and getting to know your farmers, and locally produced food. However, food systems in the north are really different than that. So I asked Melaine and Chief Chicot to reflect a little bit about their unique food system in the north. Take a listen:

**CL**: The majority of our, the stuff that we get, comes from the land, the water, like the different seasons, the migration of the, I guess, geese, ducks. People go chicken hunting and that kind of stuff. {Andrew: [So, when you say chicken, what’s a chicken?]}. I don’t know, like a spruce hen, I don’t know the English name but - {Melaine: [Wild chicken]}. Yeah, there’s the regular spruce chicken, and the prairie chicken, and then there’s a tom---, and then there’s a grouse, but that’s aside from it. But we do, I guess, every, 4 times a year, I guess we go out, do our thing out on the land, and that’s just to make sure everything’s okay out there like harvest beaver, or fish, or skin it, you check it out, see if anything is wrong, if it’s fat and that kind of thing. And while you’re out there like you do a lot of monitoring of how the land is, the animals and things like that. So, it’s like two-fold. So, you’re, also like you said something about a farmer, knowing the farmer. So, you have to know the area like you have to know the land, make sure the land is healthy so the animals will be healthy, and if you’re harvesting animals and stuff you know if the land is good and things like that, you know the animals will be good. And that makes good harvesting, good eating. So, it’s like that all the way around so, that’s one of the reasons I think the elders always tell us to respect ourselves, the land, the animals, the water, and things like that, so I guess that plays into it, what they’ve been telling us.

**MS**: Well, where we’re located, we are like so small in our community that we don’t have our own grocery store, so we have to travel a couple kilometers, maybe like over a 100 kilometers to Providence or Hay River and that’s the grocery store. And that’s, we have to travel there to like get our produce like vegetables, and fresh fruit, and stuff like that so that’s. But now we are like getting into gardening. Yeah so, we’re growing potatoes and different types of other vegetables. Yeah.

[Musical Break]

**AD**: Given that Kakisa is so far north, and that the community depends on the land for so much of the food that makes up their diet, are the people of Kakisa worried about climate change?

**AS**: Yes, and absolutely they are. And rightly so. We know how climate change is impacting the north differently than the rest of Canada. When researchers talk about climate change, they typically tell us that they expect global temperatures to rise not above 1.5 degree Celsius. And, in most places, we’re really starting to feel the impacts of climate change through changing weather patterns, stronger storms, more flooding, and that sort of thing. But those numbers don’t really tell the real story where in the north, things are happening at 2-4 times that global average. So, climate change is really accelerating and has been an issue for many years across the Northwest Territories. So, when your livelihood and your food system depends on the health of the environment and ecosystems, such drastic change in temperature can really have an impact on access to, and availability of traditional foods. Like we look around here in southern Ontario and we complain about hot days, {Amanda: [yeah]} and you know, the need for air conditioning, and really, it’s fundamentally changing systems up there {Amanda: [sure]}. You know, one thing that’s really apparent is the change in permafrost. {Amanda: [okay]}. And I guess for our listeners out here, permafrost is what underlays the entire soil in the Northwest Territories. It’s permanently frozen around, and what we’re seeing now is that with increased temperatures, that permafrost is thawing. And so, you know, if you can imagine an ice cube that has volume, when that thaws it releases this volume and it releases water and what you’re seeing is lands subsiding, you’re seeing increased, I guess, water leaving the system. So, again, if you drive an hour outside of Yellowknife, you’ll know what permafrost thaw is. It’s probably the bumpiest road you’ll ever drive on. {Amanda: [oh wow]}. But you can imagine for people trying to get across the land, or even for like buildings, there’s some really challenges when you’re seeing this, such significant permafrost thaw in the Northwest Territories. So, for communities like Kakisa that base their livelihoods on the land, we need not only to be thinking about how these changes are happening to the land, but also how they can adapt to those changes.

**AD**: Right, so that's where your conversation with Chief Chicot and Melaine went next right, to the adaptation?

**AS**: Exactly, and it can be difficult to imagine what an increase in 8 degrees Celsius looks like in the Northwest Territories, so I asked Chief Lloyd and Melaine to tell me about how the land has changed and how those changes affect their food systems. And while they described their experiences with a changing environment, they also told me stories about how the community is adapting to those changes. Here’s Chief Chicot:

**CL**: I guess things changed quite a bit since I said earlier about going out with my grandparents, my uncles and stuff. Places we used to go like right now – you could go to Little Lake – but now you can’t do that. The lake is still open I think and the rivers you can’t cross yet until it gets a little colder. So that’s a big change. {Andrew: [Oh yeah, it was 14 degrees last week]} Yeah, yeah, that and a lot of the areas where we used to go geese hunting like – setting up tents – all that’s like under water now. It was like 20 years or so since that happened. So, it’s a big drastic change for us. I remember we carried - my uncles, myself - we made a big toboggan and we made that big sent frame up, we stood it up and we brought it across. They were holding it while I drove the Ski-Doo across we brought that. We took the walls off the tent frame, put that floor on the sled like that and they held it while we went, we brought it across. Now that was like 10 years before that, and now it’s under water. This will be like the third time we moved it. The last time we said we’ll just leave it. So now, it’s under water. So those kind of changes we’re experiencing. It’s changed. Forest fires I think we lost the majority of those trails. So, we had to recut some of them. Some were just left re-routed on higher ground. There’s areas, there’s one section, two sections actually, we, the guys tried to re-route the area I think they did last year and then they lost, they broke down twice. So, that’s like 3 year they went through 4 Ski-Doos? {Melaine: [Yeah] Andrew: [oh, wow] Melaine: And I went on that trail too]}. And they lost their Ski-Doos because there’s way too much water and couldn’t get through there so. {Andrew: [wow]}. We are re-routing but we are finding everything there is more water. I think it’s getting warmer too fast, and the way the snow is— it’s, they call it hot snow like this stuff falling outside—that kind. {Andrew: [yeah]}. It’s not cold snow, it’s like hot wet snow. So, it doesn’t compact. So, when it gets hot, they just, turns into water right away. So, we find ourselves in lots of deep waters sometimes. Sometimes, there’s, I remember one time, we had one of the, we had bigger Ski-Doos but that, they had those [inaudible] and the water was up to the handle-bars on some of them. So, we had to pull them out to get like, I remember one of the elders there, Punch there, he was waiting, he was practicing while swimming with the Ski-Doo. But he was like wading through and we pulled him out—we put a rope and then we pulled him out—so we could get out to higher ground and stuff like that. So, there are some rivers that weren’t there or there now, but they are deeper, they’re like eight feet deep. Like there’s one place, I think my late uncle there, they built a bridge there, just to walk on that but then it got a little bit deeper the last two years so they had to move it over again. Yeah, but there’s always ways around it. You’ve got to go earlier. Earlier meaning you have to go earlier and then there’s nothing there, like the animals are gone by then or too early. So, it’s not about luck anymore. It’s about timing I guess and weather. {Melaine: [unpredictable]}. Yeah.

[Musical Break]

**AS**: So as part of her role as a research partner within the community, Melaine monitors water quality and does fish sampling, which puts her in a particularly good position to speak about the ways that climate change has impacted the livelihoods of fishers in the area. I asked her what the biggest change to fish in the area has been.

**MS**: Probably the water temperature I guess, with the commercial fishermen. They can’t keep their fish in the water more than one day now, so they have to pull it like almost the same day because if they keep the fish in the water – the water’s warm – so it gets mushy. Like soft - the texture of the fish. And just the temperature of the water and all that is changing, it’s warming up faster, and it’s like lots of changes happening.

**CL**: So, the fish, after they finish spawning, I guess they’re tired and all that, stressed out, the meat is like mushy and stuff. When they coming back down river, so they’re catching those ones. {Andrew: [okay]}, Yeah.

**AD**: Wow, so the warming water not only affects the amount of fish available to the community, but the quality of that fish as well.

**AS**: Yeah, and fish aren’t the only animals being impacted by rising temperatures. Moose populations have also been significantly impacted.

**MS**: They were at once because of our forest fire, they were gone for like probably a couple four years. So, now two years ago they start coming back. So, two years we had good moose hunt. So, this year we had a good moose hunt. And, but they’re already coming back so I don’t see nothing wrong with them. Just maybe not as fat.

**CL**: Yeah, they’re getting fat earlier in the season. I remember going out there in September. Their stomachs were empty by usually by end of November, erm, September, when they finish rutting. But I found a lot of the stomachs were empty in the (inaudible) and stuff. Yeah, I guess they’re fighting earlier then. So, everything is a little bit earlier and a little bit later. But this year it worked out where it got cold. So, it was good for them, the meat and stuff. So, two years before that there was, in the middle of the third week in September it was what, 30? {Melaine: [yeah]} plus 30. So, I had lots of fun trying to cool off the meat. We had a lot of meat spoiling. But, mostly (inaudible) other than that, this year was, everything froze so.

**AD**: Those are really significant changes to the food system in the north.

**AS**: Yeah, they are, and declining fish populations and changing in timing of moose and other animals, are just two examples of how climate change is impacting communities in the north. {Amanda: [okay]}. They are also seeing drastic changes to the make-up of ecosystems. In Kakisa now they have deer and pelican, those are two species they’ve never had before.

**AD**: Okay, so how are the people of Kakisa dealing with these changes?

**AS**: They are finding new ways to adapt to this changing landscape. But it’s hard, so I asked Chief Chicot to tell me a bit about the approaches to climate change adaptation.

**CL**: The analogy I think I always took from the elders is where we are situated, we have falls on either side of us like, and we have to portage every time we go somewhere. And it always means that, you know, we have to work harder to get what we want. If we want to go moose-hunting we have to portage to get to the other lake. The other one on the one south side, it’s what, half hour? Half-hour walk to portage your boat and everything to get to the other side of the falls. So, we always had to work hard. So, I see that a lot of the people that live in the community, we get criticized for a lot of the things that we do. We follow through and we finish. So, people don’t, I guess that to me that means we are able to adapt and work harder and we wanna see things done. So, that’s, I think, so that sort of lifestyle that we have is, you know if we’re going to do anything, we’re going to do it, regardless of what people say. So, I see us adapting to the changes, you know we’re not just going to sit back and say “oh, it’s affecting the way we hunt.” I think, even now, I was talking to Freddie there and my dad last week, and we were looking at making newer docks and stuff. So, meaning newer docks, maybe not permanent docks, but mobile docks, that we could maybe haul our skidoos and quads across the lake on. And maybe park it back where the original dock was on pontoons. So, the last ten years or so, we’ve been flying out to Tathlina. But it’s not always the safe way to go, people are leery. I think we had one or two near accidents already. You know, and the people don’t like to do those kind of things. So, they’re looking at alternatives. So, I think that’s the road that we’re going to take. They’ve been talking about it some of the guys that, why do we need to be flying? You know, there’s trails out there that we can walk or we can drive, to get to the other lake and it just means that we have to relocate one of the camps to the east end, and one on the south side of Kakisa. So, I think that’s - but they had that before on the river where you could portage that camp there on the other side of the falls there. So, it’s not something that’s new, it’s been done before. But because of the low water and I guess the changing climate we have to now go over land instead of on the river. It’d be a lot easier.

**AS**: Chief Chicot is describing some very significant changes to the way that people in this community, and surrounding areas, interact with the land. But this just highlights some of the conversation I had with Chief Chicot and Melaine, and I think we’re gonna pick this up next time, on the next podcast.

[Outro Music]

**AD**: In our next episode, we’ll hear more from Melaine and Chief Chicot about how the Ka'a'gee Tu First Nation is adapting to the changing landscape and how research is part of their climate adaptation strategy.

**LY**: Thanks for listening to the first half of our Northwest Territories episodes; we hope you’ll join us for the second part of this conversation. Please subscribe to the podcast wherever you listen, and maybe share it with a friend!  We’d be so grateful if you could write us a review of the podcast on iTunes so more people can find the show!

**AD**: You can follow us on twitter at @handpickedpodc, search our name on Facebook to join the group, or send us an e-mail at handpickedpodcast@wlu.ca

**LY**: Thanks to our co-producer this week, Andrew Spring, and Chief Lloyd Chicot and Melaine Simba for sharing about their community. This episode was hosted and produced by us, Laine Young, {Amanda: [and Amanda Di Battista]}, with research and editing by Chiamaka Okafor-Justin, Jake Bernstein, and Adedotun Babajide. Our music is composed by Keenan Reimer-Watts.

**AD**: *Handpicked* is produced with support from the Laurier Centre for Sustainable Food Systems, Wilfrid Laurier University, CIGI, and the Balsille School of International Affairs.

**LY**: Please check out our show notes for a bibliography, teaching tools, and links to other relevant information that we used to produce this episode. Make sure you check out our website for other ways to engage with us.

**AD**: We would like to acknowledge that this episode was recorded on the lands of the Ka'a'gee Tu First Nation, and produced on the lands of the Neutral, Anishaanabe and Haudenosaunee people. We encourage you all to check the land acknowledgement link in the show notes to learn more. As always, I’m Amanda Di Battista.

**LY**: and I’m Laine Young and this has been an episode of the Laurier Centre for Sustainable Food Systems’ podcast, *Handpicked*.

**AD**: Make sure to tune in next time, for more freshly picked stories from the field.