



# Handpicked: Stories from the Field

A production of the Laurier Centre for Sustainable Food Systems

## Episode 4:

### “We know how to survive on the land”: Climate Change Adaptation, Food Systems and Life in Kakisa, Northwest Territories

Featuring: Chief Lloyd Chicot, Melaine Simba, Andrew Spring

## Glossary of Terms

### **Bartering Economy**

“To barter means to trade goods directly rather than through the medium of money. Thus, a barter economy is one where money does not exist or has ceased to be functional. It means consumers have to gain goods through exchange.”

<https://www.economicshelp.org/blog/glossary/barter-economy/>

### **Climate Change Adaptation**

“Climate change adaptation refers to actions that reduce the negative impact of climate change, while taking advantage of potential new opportunities. It involves adjusting policies and actions because of observed or expected changes in climate. Adaptation can be reactive, occurring in response to climate impacts, or anticipatory, occurring before impacts of climate change are observed. In most circumstances, anticipatory adaptations will result in lower long-term costs and be more effective than reactive adaptations.”

<https://www.nrcan.gc.ca/environment/resources/publications/impactsadaptation/reports/municipalities/10081>

### **Elders**

“Elders are very important members of First Nation, Métis, and Inuit communities. The term Elder refers to someone who has attained a high degree of understanding of First Nation, Métis, or Inuit history, traditional teachings, ceremonies, and healing practices. Elders have earned the right to pass this knowledge on to others and to give advice and guidance on personal issues, as well as on issues affecting their communities and nations. First Nation, Métis, and Inuit peoples value their Elders and all older people, and address them with the utmost respect.”

[https://www.oise.utoronto.ca/deepeningknowledge/Teacher\\_Resources/Curriculum\\_Resources\\_\(by\\_subjects\)/Social\\_Sciences\\_and\\_Humanities/Elders.html](https://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_(by_subjects)/Social_Sciences_and_Humanities/Elders.html)

### **Food Hub**

“Food hubs are actual or virtual spaces that collect and distribute food to processors, retailers, restaurants, and/or consumers. Food hubs can also provide space for other activities including food preparation, handling, processing, education, and/or training.”

[https://fledgerresearch.ca/wpcontent/uploads/2017/11/1\\_defining-and-valuing-localfood\\_2017-update\\_v4.pdf](https://fledgerresearch.ca/wpcontent/uploads/2017/11/1_defining-and-valuing-localfood_2017-update_v4.pdf)



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## ***Food Sovereignty***

“Food sovereignty is the peoples’, Countries’ or State Unions’ RIGHT to define their agricultural and food policy.”

<https://viacampesina.org/en/food-sovereignty/>

## ***Indigenous Food Systems***

“Within the context of the work described here, we maintain that Indigenous People are those who retain knowledge of the land and food resources rooted in historical continuity within their region of residence. The local food systems that they are currently using are those we define as “traditional food systems”, which invariably include some foods that may be used by many outside of the indigenous culture (e.g. salmon). In essence, we describe as “traditional foods” those foods that Indigenous Peoples have access to locally, without having to purchase them, and within traditional knowledge and the natural environment from farming or wild harvesting.”

<http://www.fao.org/3/i0370e/i0370e01.pdf>

## ***Informal Economy of Food***

Economies of food that emphasize “personal relationships, trust, and non-market values, which are inherently challenging to define and often impossible to quantify.” Informal economies of food are “spaces for non-traditional forms of innovation as well as opportunities for deep insights into social relationships, cultural meanings, and environmental values...and challenge us to think of economic systems in far more complex ways than mainstream economic theory would propose.”

<http://nourishingontario.ca/the-social-economy-of-food/>

## ***Land Claim***

“In 1973, the federal government recognized two broad classes of claims — comprehensive and specific. Comprehensive Claims: Comprehensive claims are based on the assessment that there may be continuing Aboriginal rights to lands and natural resources. These kinds of claims come up in those parts of Canada where Aboriginal title has not previously been dealt with by treaty and other legal means. While each claim is unique, frequently these claims include such things as land title, fishing, trapping, and resource rights and financial compensation — hence the “comprehensive”. Specific Claims: Specific claims declare grievances over Canada’s alleged failures to discharge specific obligations to First Nations groups. Land claim agreement: A term used by the federal government to refer to a negotiated settlement with a First Nation on lands, land usage, and other rights.”

<https://www.ictinc.ca/indigenous-peoples-a-guide-to-terminology?hsCtaTracking=78222e95-067f-4dbf-b5ab-dcf30327c183%7Cbecdb1c0-7f37-4a84-98e4-b5fb804e47ef>

## ***Land Stewardship***

“In its broadest sense, stewardship is the recognition of our collective responsibility to retain the quality and abundance of our land, air, water and biodiversity, and to manage this natural capital in a way that conserves all of its values, be they environmental, economic, social or cultural.”

<http://www.landstewardship.org/stewardship/>

## ***On the Land Camp***

“Camps on the land are a strong force for community development, bringing youth and elders together in



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a non-urban environment where traditional knowledge and skills can be passed on among generations through direct experience.”

[https://www.wcscanada.org/Portals/42/media/file/Camps\\_Report\\_WCSCanada.pdf](https://www.wcscanada.org/Portals/42/media/file/Camps_Report_WCSCanada.pdf)

## ***Portage***

“The carrying of boats, goods, etc., overland from one navigable water to another.”

<https://www.dictionary.com/browse/portage>

## ***Reconciliation in Action***

“The Truth and Reconciliation Commission was established in 2008 to document the experiences of residential school Survivors before, during and after their time in residential schools and to lay the foundation for a new relationship based on mutual respect and understanding in Canada.

Throughout the TRC’s work, the process of healing and reconciliation evolved. Thousands of Canadians began to understand the depth of harm imposed on Indigenous Peoples and were inspired to take action to right past wrongs. Following the release of the TRC’s 94 Calls to Action, governments, organizations, corporations, churches and countless community groups started taking on new policies, projects and plans with the goal of mending the broken relationship between Indigenous and non-Indigenous people, communities and organizations.

While there are many achievements to be celebrated, the hard work of reconciliation and structural reform necessary to transition this country into a respectful and safe place for Indigenous Peoples will take years. This presents a deep challenge for this nation — while the big work of changing the nature of our relationship at a structural level continues to evolve, the many forms of crisis experienced within Indigenous communities continues to rage. Children continue to be disproportionately represented in the child welfare system, suicide remains at epidemic levels in certain communities and Indigenous Peoples continue to experience a lesser quality of life than non-Indigenous people.

Given the long history of broken promises and false hope, it remains difficult for many Indigenous communities to trust that meaningful change will occur. Sadly, the past history of Canada is littered with many aspirational ideas but little transformative change. Reconciliation remains a massively complex exercise for this nation — one with great depths that many are only beginning to understand. Significant reform in the areas of law, legislation and justice must all occur. Likewise, deeply held racist conceptions of Indigenous Peoples must also be eliminated from society. All Canadians have been called upon to embrace this work, and each is asked to contribute to the overall work of reconciliation.”

<https://indigenouspeoplesatlasofcanada.ca/article/the-road-to-reconciliation/>

## ***Residential Schools***

“The term residential schools refers to an extensive school system set up by the Canadian government and administered by churches that had the nominal objective of educating Aboriginal children but also the more damaging and equally explicit objectives of indoctrinating them into Euro-Canadian and Christian ways of living and assimilating them into mainstream Canadian society. The residential school system operated from the 1880s into the closing decades of the 20th century. The system forcibly separated children from their families for extended periods of time and forbade them to acknowledge their Aboriginal heritage and culture or to speak their own languages. Children were severely punished if



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these, among other, strict rules were broken. Former students of residential schools have spoken of horrendous abuse at the hands of residential school staff: physical, sexual, emotional, and psychological...

Residential schools systematically undermined Aboriginal culture across Canada and disrupted families for generations, severing the ties through which Aboriginal culture is taught and sustained, and contributing to a general loss of language and culture. Because they were removed from their families, many students grew up without experiencing a nurturing family life and without the knowledge and skills to raise their own families. The devastating effects of the residential schools are far-reaching and continue to have significant impact on Aboriginal communities. Because the government's and the churches' intent was to eradicate all aspects of Aboriginal culture in these young people and interrupt its transmission from one generation to the next, the residential school system is commonly considered a form of cultural genocide."

[https://indigenousfoundations.arts.ubc.ca/the\\_residential\\_school\\_system/](https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/)

## ***Sustainable Food System***

Food systems that are "socially just, support local economies; are ecologically regenerative, and foster citizen engagement."

<https://fledgerresearch.ca/>

## ***Traditional Food***

Traditional food, also called country food, describes traditional Indigenous food, including game meats, migratory birds, fish and foraged foods. In addition to providing nourishment, traditional food is an integral part of Indigenous identity and culture, and it contributes to self-sustainable communities. Environmental and socioeconomic changes have threatened food security, making traditional food more expensive and difficult to harvest. Despite these challenges, Indigenous communities, in partnership with various levels of government and non-profit organizations, continue to work towards improving access to traditional food.

<https://www.thecanadianencyclopedia.ca/en/article/country-food-inuit-food-in-canada>