

CULTURAL RESURGENCE THROUGH INDIGENOUS FOOD SYSTEMS



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CONTENT OVERVIEW

1. What are Indigenous foodways and why are they important?
2. Food and culture
3. Access to country foods
4. How is culture being reclaimed through food security and participating in culturally significant food practices
5. Discussion and group activity



Image from Indian Country Today, 2020

“Land, air, water, soil and culturally important plant, animal and fungi species that have sustained Indigenous peoples over thousands of years. All parts of Indigenous food systems are inseparable and ideally function in healthy interdependent relationships [and are] best described in ecological rather than neoclassical economic terms. [Indigenous foods are] cultivated, taken care of, harvested, prepared, preserved, shared, or traded within the boundaries of our respective territories based on values of interdependency, respect, reciprocity, and ecological sensibility,” (Powlowska-Mainville, 2020).

WHAT IS TRADITIONAL FOOD?

Traditional foods, land food, country food, aki miijin and Indigenous foodways describe foods that come from the land and water (Settee and Shukla, 2020). Different communities and Nations use different terms to describe their foodways.

Things to keep in mind

- Referring to foods as “traditional” can be problematic when discussing contemporary practices
- Indigenous foodways are not homogenous

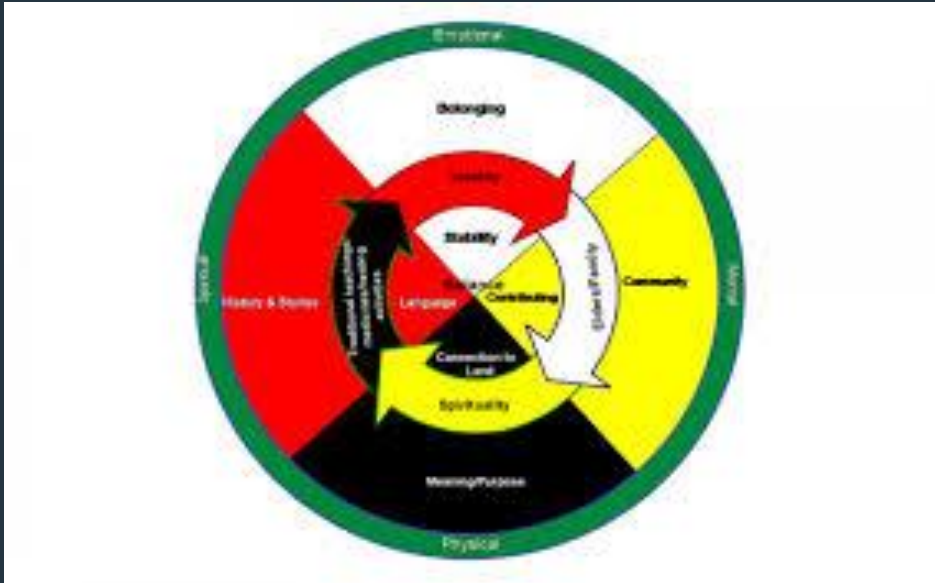
WHY ARE INDIGENOUS FOODWAYS IMPORTANT?

- Support cultural revival through language-learning and sharing (Levi, 2020)
- Encourage relationship building with community members, land and animals
- Community focus is integral to the success of Indigenous foodways and food sovereignty (Settee and Shukla, 2020)
- Provide holistic wellness through mental, physical, spiritual and nutritional nourishment (Kuhnlein, 2020)



Twila Cassadore, Apache knowledge keeper. Image from gather.film/stories/.

FOOD AND CULTURE



- Food is a central part of a traditional way of living which is deeply rooted in spiritual beliefs. Aniishnabe have the knowledge that food is medicine and is not only used and consumed for its nutritional values but for its energy, its soul. the core belief is of lakota peoples is Mytakuye Oyasin, meaning that all are interconnected and related.
- When knowledge about hunting is shared it also builds strong community ties. It teaches children to respect for all life, and the importance of sharing and caring for one another .
- Importance of the medicine wheel, spiritual, emotional, mental and physical self and also incorporates the four cardinal directions which are the earth's self.



FOOD MYTHS

- Origin myth of aniishnabe people of turtle island: SkyWoman.
- Skywoman is a central origin myth for many indigenous bands, Tribes (states only). She created balance and in exchange of creating a new world from the old one, the plants and animals promised they would feed and give their medicines to the new humans that would in exchange protect and keep all of creation alive.

CEREMONIES

- Moon Ceremonies
- Feast of the moon is to honour the seasonal changes that occurs with every full moon. It is to give thanks to what mother earth has to gift us in order to live and keep creation alive. moon water is made to honour the life source that the moon controls. Moon ceremonies involve community gathering and a feast is made
- Potlatch
- Feast where community members bring food to share and share knowledge, myths and importance of tradition. Traditional dancing is present and singing.
- Both of these ceremonies were banned of practicing by the colonial policies the government had implemented.

ACCESSING COUNTRY FOODS

- Multitude of barriers that include health, socio-economic, intergenerational trauma, environmental and infrastructure factors
- Some government programs help in overcoming barriers
- Most beneficial programs are led by community members



GOVERNMENT AND THIRD PARTY SUPPORT FOR INDIGENOUS FOOD SYSTEMS

- Harvester's Support Grant (Canadian Federal Government)
- Human Rights Watch: The Climate Crisis and First Nations' Right to Food in Canada
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- World Trade Organization: Trade-Related Aspects of Intellectual Property Rights

BARRIERS

- Due to forced relocation and enfranchisement many indigenous people moved to urban environments.
- Caused poverty, lack of knowledge and community. Though community centers in urban settings have erupted in the 1980; Wabano center in Ottawa.
- These centers do help with barriers revolving accessing traditional food and dealing with food insecurities. As well as sharing knowledge and meeting other urban indigenous people.
- Some Inuit feel that participating in country food markets take away from tradition and spiritual balanced life. Because money is involved.

WAYS OF RECLAIMING CULTURE THROUGH COUNTRY FOODS

- Country foods are the main food sources pre-contact of indigenous people.
- Therefore removing sugar, flour, salt, lard, and animals such as boeuf and pork.
- Culture can be reclaimed personally on an individual level at home by practicing healthy living and sourcing local foods. Incorporating the teachings of the medicine wheel.



MODERN KITCHENS

- Sioux chef indigenous kitchen with chef Sean Sherman
- -goals are to reintroduce traditional diets to communities and share knowledge
- "here is real food: Indigenous American fruits and vegetables, wild and foraged grains, game, and fish. . Locally sourced, seasonal, "clean" ingredients (...)"



CELEBRATION THROUGH INDIGENOUS FOODWAYS

- Food was weaponized by the colonial nation-state in an effort to destroy Indigenous communities and cultures
- Revitalization of traditional food harvesting, preparation and consumption are providing Indigenous communities a method of resurgence and resistance through celebration and joy
- Hundreds of programs across North America
- Red Chef Revival, Gather Film, Aki Foods (Winnipeg)

Image from Chef Nephi Craig's Instagram: @nephi_craig.

FOOD MARKETS

- Can be controversial, but do offer an economic opportunity to support subsistence food gathering
- Have been successful in some Northern communities, like the Sàmi in the BEAR region
- Offer an opportunity for culture-sharing and education in a way that is controlled by the community producing the foods
- Allows for Indigenous communities to write their own narrative and choose which parts of their food systems and cultures are shared with others

TOURISM AND LANGUAGE

- In the same way that food markets can offer economic stability through food-sharing, food-based tourism can promote communities and offer education-based activities that promote culture sharing and support reconciliation
- Supports Indigenous language sharing which upholds parts of the TRC Calls to Action under the Language and Culture sub-section
- Tourism through Indigenous foodways can create meaningful partnerships, for example the relationship between Natural Resources Fisheries Management and the Nipissing First Nation



1:37-3:15

A man wearing a dark cap and a jacket is shown in profile, holding a small, fluffy dog. The entire image is overlaid with a semi-transparent red filter. The title 'Red onef Revival' is written in a white, cursive script across the right side of the image.

Red onef Revival

A PEOPLE'S STORY ON A PLATE

EDUCATION AND RECONCILIATION

- APTN- aboriginal peoples television network
- APTN is highly involved in staying authentic to its cause. which is about broadcasting an indigenous rich panel involving oral tradition and cultural resurgence.
- Examples of educational shows which involve reconciliation are “moose meat and marmalade. “ which brings two renown chefs one is Cree first nations and the other is of British origins. And together they share colonial foods and indigenous foods.
- <https://www.youtube.com/watch?v=vbVLgF61-cA>



Elsie DuBray

EDUCATION AND
INDIGENOUS
SCHOLARSHIP

Uncovering the
link between traditional
foods and health in
Indigenous communities

SOVEREIGNTY

- IFS- indigenous food sovereignty. Accessing traditional food in urban contexts as well as addressing food insecurities. Food is medicine, food is culture.
- IFS- can be reached through knowledge and education offered at indigenous friendships centers. Its is also a “safe” space for indigenous people to feel free to be proud of who they are and their identity. Often these urban center offer programs to revive cultural values , they are culture based and a feast is always shared. Thus creating it own resiliency.

DISCUSSION QUESTIONS

1. How do we see these same techniques for cultural revival through traditional food harvesting and food sovereignty applied to other facets of life that are threatened by colonial projects/capitalism? Specifically, how is the celebration of and resistance through traditional Indigenous ways of life applied to water protection, land stewardship and other impacted parts of Indigenous life and culture that we may not have covered in class?
2. Indigenous peoples rely on oral history to transfer knowledge from one generation to the next. Culturally it is rich in knowledge about sustainability and food sharing. Would you say that in a spirit of reconciliation indigenous people can once again share their knowledge with the dominant society in living a sustainable life, in regards to the food and culture?
3. Do you believe food resurgence is a positive way to bring healing amongst indigenous peoples?

GROUP ACTIVITY – MIRO BOARD

- https://miro.com/app/board/o9J_lcg4dPc=/

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