

Food Sovereignty for the Next Generation: Indigenous food sovereignty within Nunavut and Nunavik homes

Fall 2019 – EAS 4103:
Seminar in Indigenous Studies, Indigenous Food Systems and Food Security

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Introduction

Plan

- Food Insecurity
- Difficulties
- Food Sovereignty



Photo: Alexi Hobbs - <https://alexihobbs.com/nunavik/>

Artist: **David Ruben Piqtiukun - *The Lost Child* (1990)**



Photo: Robin Marshall (2017), City Hall, Ottawa, ON – David Ruben Pitiukun, *The Lost Child* (1990)

David Ruben Piqtiukun – *The Lost Child* (1990)

Found at City Hall, *The Lost Child* is a large structure made of sandstone rock that represents a fallen over Inukshuk. The creation symbolizes the artist's experience of wandering/being lost in the city. We believe this piece also speaks of assimilation and alienation of the Inuit people. Since this is a broken Inukshuk, we can relate it to the experiences of those who are facing forms of colonization that threaten their culture. The Inukshuk, typically being a symbol of human presence, now fallen, shows the current condition of Inuit communities.

<https://ottawa.ca/en/arts-heritage-and-events/public-art/art-search/lost-child>









Research Questions

- How do Northern communities attain/seek food sovereignty?
- What challenges are they facing?
- What does food sovereignty look like within Inuit homes?
- Who is affected by food sovereignty?



Photo: "Chasseur-a-Ittoqortoormiit (1)" by CurieuxVoyageurs is licensed under CC BY-NC-ND 2.0

Statistics to begin - Inuit Statistical Profile 2018 [\(PDF\)](#)

Inuit		All Canadians	Inuit		All Canadians
52 % of Inuit Nunangat live in crowded homes		9% of all Canadians live in crowded homes	72.4 years The projected life expectancy		82.9 years The projected life expectancy for non-Indigenous people in Inuit Nunangat
34% of Inuit aged 25 to 64 in Inuit Nunangat have earned a high school diploma		86% of all Canadians aged 25 to 64 have earned a high school diploma	12.3 The infant mortality rate per 1,000 for Inuit infants in Canada		4.4 The non-Indigenous infant mortality rate per 1,000 for Canada
70% of Inuit households in Nunavut are food insecure		8% of all households in Canada are food insecure	181/100,000 The tuberculosis rate of the Inuit in Inuit Nunangat		0.6/100,000 The tuberculosis rate for non-Indigenous people in Canada
\$23,485 The median before tax individual income for Inuit in Inuit Nunangat		\$92,011 The median before tax individual for non-Indigenous people in Inuit Nunangat	29% The growth rate of the Inuit population in Canada from 2006 to 2016		11% The growth rate of the total population of Canada from 2006 to 2016

Source: ITK Inuit Statistical Profile

<https://www.itk.ca/wp-content/uploads/2018/08/Inuit-Statistical-Profile.pdf>

Food Insecurity

Article to read

- *Food insecurity among Inuit preschoolers: Nunavut Inuit Child Health Survey, 2007-2008* - Grace M. Egeland PhD, Angela Pacey MSc, Zirong Cao MSc, Isaac Sobol MHSc MD ([Link](#))



Photo: "Inuit child carrying her doll like her mother with her child on the back, Clyde River, Nunavut Canada" by GRIDArendal is licensed under CC BY-NC-SA 2.0

"We observed a high prevalence of obesity (28%) and overweight (39.3%) among participating children. We also observed a high prevalence of public housing, income support, crowding and homes in need of major repairs." p.245

"We observed a high prevalence of food insecurity among homes with preschoolers in Nunavut, with nearly 70% of children residing in homes with household food insecurity and 56% residing in households with child food insecurity." p.247

How are Communities Affected?

How are communities affected?

- Statistics regarding the health of Inuit individuals
- High rate of children affected/at risk
- Children are more likely to feel the effects of food security



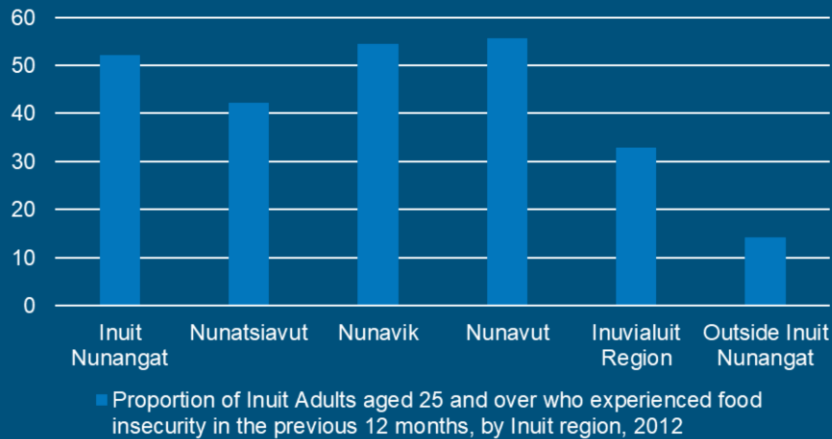
Photo: "Inuit woman carrying her child, Clyde River, Nunavut Canada" by GRIDArendal is licensed under CC BY-NC-SA 2.0

Stats from: stats canada source - 72% of children in nunavut and 32% of children in NWT are living in food-insecure homes compared with 16%-23% in the remaining territories and provinces

Stats from: In Focus 2019 - Annual rates of food security increased in Nunavut from 33%-40% in 2007 and 2010 pre-implementation of the program to 2013-2016 to 46%-56%

Statistics on food security – Food insecurity among Inuit ([Link](#))

Prevalence of Food Insecurity Among Inuit Populations



Source: Statistics Canada, Aboriginal Peoples Survey, 2012.

Graph - Statistics Canada, Aboriginal Peoples Survey, 2012.

Source: <https://www150.statcan.gc.ca/n1/pub/75-006-x/2017001/article/14774-eng.htm>

Other sources to consult, Inuit Health Survey, 2007-2008 and the Canadian Community Health Survey (CCHS), 2007-08.

Artist: **Aгнаuraq - *Ijiraat/Ijiraq* (2019)**

Artist – Tristan Agnauraq
Morgan
Iñupiaq Alaska Native Artist

Artwork – [*Ijiraat/Ijiraq*](#)



Tristan Agnauraq Morgan – *Ijiraat/Ijiraq* (2019)

Agnauraq is an Alaskan native contemporary artist. Her work touches on modern Indigenous issues and celebrates indigenous culture. Agnauraq created an interesting series of sketches on priority mail envelopes. One in particular, *Ijiraat/Ijiraq (Inuit Myth)*, shares an interesting story. Ijiraat are spirits that can essentially transform into any entities, though we can always tell them apart with their red eyes. Once you make eye contact with the spirit, you often suffer from memory loss and need to share your memories before they are forgotten. In the piece, the Ijiraat is staring right at us. What have we forgotten? Perhaps are connection to traditional practices? This idea comes to mind since the spirit takes the form of a fox, which is a prey for the Inuit. The spirit looks towards the spectator with heavy judgment. One might agree to the fact that he judges our lack of memory or connection to the traditional practices. Additionally, having the art placed on an American envelop reminds us of the dependence most Northern communities have on Western society, especially when it comes to importing food.

- <https://www.instagram.com/p/B3K6axelCyQ/>
- <https://www.tristanmorganart.com/about>

Difficulties in the North

Costs:

- The cost of food can be significantly higher than the price of food in more central areas. Because of this, difficulties of accessibility to food for many in the north becomes a reality (Lamalice *Et Al*, - 149, 2016).
- Fly-in food and other transported foods cost significantly more than if those foods were purchased in an urban environment.



Photo: "inuit.jpg" by jezzzer-hozzer is licensed under CC BY-NC 2.0

Difficulties

Market Foods:

- Market foods that are unhealthy, often cheaper and more accessible to those in rural communities as opposed to organic or non-processed foods (Robin, -393, 2019).
- Healthy options are often not chosen
- Children can't be fed at times

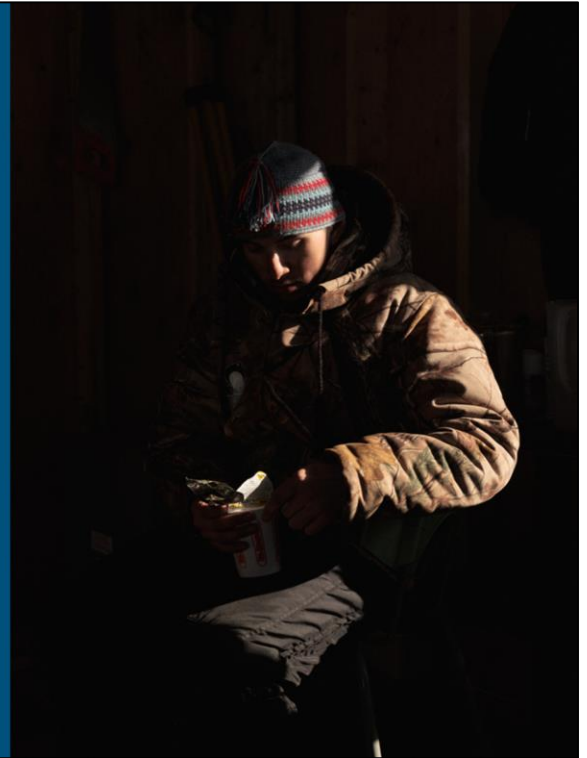


Photo: Alexi Hobbs - <https://alexihobbs.com/nunavik/>

Difficulties

Traditional Food:

- Because of the many assimilation processes carried out by the Government against Indigenous people in the North and across the country, generational gaps of knowledge in many communities prevent the transferring of traditional knowledge down to younger Indigenous generations. In some cases, many people of the older generations can't take the children out to teach them because of this loss of tradition and certain traditional knowledge gaps in their communities.
- The Cost of hunting - Can't afford necessary aspects of traditional food gathering. i.e. Materials and equipment (Robin, -393, 2019).



Photo: "Chasseur-a-Ittoqqortoormiit (4)" by CurieuxVoyageurs is licensed under CC BY-NC-ND 2.0

Artist: **Elizabeth Nutaraluk Aulatjut** – *Mother and Child* (2012)

Artist – Elizabeth Nutaraluk Aulatjut
Arviat, Nunavut Territory

Artwork – *Mother and Child*



Elizabeth Nutaraluk Aulathut – *Mother and Child* (2012)

Elizabeth Nutaraluk Aulathut was a sculptor from Nunavut. She created personal pieces that were inspired by her life experiences. In fact, Aulathut often explores the theme of the mother and child. Unfortunately, she lost half of her thirteen children during the famine in the 1950s. Here we have a stone sculpture entitled *Mother and Child*. Here, we obviously see the mother. However, the child is missing. Examining this statue, we can perceive the pain the artist carries with her. This mother, with arms open and ready to cradle her young, is struck with the reality that they are no longer there. Even though the sculpture is minimalistic in style, we can see the agony across her face.

· <http://www.artnet.com/artists/elizabeth-nutaraluk-aulatjut/mother-and-child-Z3s2Z6LycHBtRb1OyzTi7g2>

· http://ccca.concordia.ca/artists/artist_info.html?languagePref=en&link_id=5260&artist=Elizabeth+Nutaraluk

Environmental Factors

Access to traditional food :

- Many of the animals that northern communities have been hunting for centuries are facing the issue of animal migration patterns changing over the years, limiting the access to traditional foods and hunting for these people.
- Structures such as laws and treaties often restrict Communities on where they can hunt and/or fish, further limiting the access to traditional foods for these people. This can lead to the overfishing/over-hunting in these areas, because historically, many Indigenous nations changed their hunting areas every few years as to prevent this issue from happening.



Photo: "Eejako and Anna, Seal Hunting" by j.slein is licensed under CC BY-NC-SA 2.0

Environmental Factors

Dangerous environments for hunting/fishing:

- Thin ice and less land for seal hunting due to global warming
- Less land mass to hunt and fish on, endangering species and complicating the traditional hunting and fishing patterns of people in these northern rural communities (Laugheed,- 393, 2009).



Photo: Alexi Hobbs - <https://alexihobbs.com/nunavik/>

Environmental Factors

Temperature sensitive bacteria:

- These types of bacteria can at times pollute the animals/areas where the animals are, therefore making them unsafe to eat or use in traditional food practices that northern people have been doing for centuries (Laugheed,- 393, 2009).



Photo: Alexi Hobbs - <https://alexihobbs.com/nunavik/>

Artist: Ruben Anton Komangapik – *Nattiqmut Qajusijugut*



Photo: Robin Marshall (2018), National Gallery of Canada, Ottawa – Ruben Anton Komangapik, *Nattiqmut Qajusijugut* (2014)

Ruben Anton Komangapik – *Nattiqmut Qajusijugut (The Seal That Keeps Us Going)*

A multifaceted Inuit artist from Pond Inlet, Ruben Anton Komangapik is known for his creations that focus on traditional Inuit culture. Komangapik's work, *Nattiqmut Qajusijugut (The Seal That Keeps Us Going)* displays a real seal pelt and hunting spear. Dead centre, we find a QR code that leads us to a video of the artist that relays a familial story passed down from his uncle, about their struggle during a difficult hunting season. This story demonstrates the importance of traditional practices and how they are paramount to the survival of tradition and culture.

- <https://apt613.ca/2017-canadian-biennial/>
- <https://iad.inuitartfoundation.org/artist/Ruben-Komangapik>
- <https://www.youtube.com/watch?v=FoBPcHSpzbc>

Food Sovereignty

“Indigenous food sovereignty is ultimately achieved by upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants, and animals that provide us with our food.” (Tabitha Robin, p.4)



Photo: "Inuitkvinder skraber rensdyrskind - Inuit women scraping caribou skin" by Nationalmuseet is licensed under CC BY-SA 2.0
And

"Hudson Strait Expedition. Two Inuit men preparing seal meat, Port Burwell, Nunavut / Expédition dans le détroit d'Hudson. Deux Inuits préparant de la viande de phoque, Port Burwell (Nunavut)" by BiblioArchives / LibraryArchives is licensed under CC BY 2.0

As we have seen throughout this class and within Indigenous communities, food sovereignty is an integral right most communities are still trying to obtain. With the constant imposition of colonial tactics, as we have seen presented in this project, Inuit communities are prevented from gaining their independence over food. Tabitha Robin describes food sovereignty as; “Indigenous food sovereignty is ultimately achieved by upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants, and animals that provide us with our food.” (Tabitha Robin, *Our Hands at Work*, p.4) Certainly, re-establishing our connection with land would be an important step in bringing about food sovereignty. There is, as mentioned before, many colonial obstacles in our way. However, Tabitha Robin highlights that there are grassroots movements such as, British Columbia’s *Working Group on Indigenous Food Sovereignty* and *Food Secure Canada’s Indigenous Circle of Advisors* that “[fought] for the redistribution of land and for land reform legislation to ensure that people living in traditional territories had access to food from their land.” (Tabitha Robin, p.4) As a matter of fact, we will soon explore important initiatives such as the GREENHOUSE PROJECT and official food guides, who have developed programs that return indigenous food sovereignty to Inuit homes.

Indigenous Food Sovereignty



Graphic - Source: Robin, Tabitha. "Our Hands at Work: Indigenous Food Sovereignty in Western Canada", *Journal of Agriculture, Food Systems, and Community Development*, 2019, Vol.9 (B), p.90

Before this, I would like to continue exploring food sovereignty in order to better classify the initiatives practiced in the North. While evaluating food sovereignty programs practiced with Anishinaabe communities, key elements of Indigenous food sovereignty stood out throughout these initiatives. These elements help provide a larger understanding of food sovereignty and how it is important to communities on a personal level. The elements include; **History**, **Connection to land and water**, **Relationships** and **Cultural identity**. Let us dive into a brief summary of these fundamental components of Indigenous food sovereignty.

First, **History**. It is important to connect with our past and acknowledge of Canada's colonial history. A large step in reconciliation and moving forward is recognizing our faults. Individuals also expressed the need to return to elders' teachings and the need for accessible opportunities to expressed their traditional practices. "By providing opportunities for people to go back to the land and back to land-based diets, history lives on." (Tabitha Robin, p.7)

Next, **Connection to the Land and Water**. Having a connection to the land and water is an integral part of culture for indigenous communities. Land and water participates largely in everyday life, being influential on language, stories and histories of communities. Everything on the land "[...] provides lessons, opportunities, and the gift of life." (Tabitha Robin, p.8) We can attest, connection to the land and water nourishes the body and soul.

Following, we have **Relationships**. This section is mostly focused on the physical relationship between Indigenous Individuals and the land. Both recognize they support one another through reciprocity. Common practices found here are; gratitude, nurturing and accountability. (Tabitha Robin, p.8)

Finally, **Cultural Identity**. The important aspect of this section is continuity. Having access to and performing traditional practices all largely contributes to the building of communities and nationhood. In this case, the ability of sharing and perpetuating Indigenous culture is important for the continuity of communities. Therefore, transferring knowledge to the youth is important in order to develop strong and healthy communities. (Tabitha Robin, p.9)

Now, having this all-in mind, especially the elements of Indigenous food sovereignty, we will now investigate two different food sovereignty initiatives that took place in the Nunavut and Nunavik.

Community Greenhouse Projects

“Establishing a community greenhouse can improve the health and well-being of Inuit communities by sustainably increasing the supply of fresh local produce and by improving food quality while not ignoring the cultural dimension of food security.” (Annie Lamalice, *Soutenir la Sécurité alimentaire dans le Grand Nord*, p.147)



Photo: "IMAG0128" by Sean McMenemy is licensed under CC BY 2.0

First, the greenhouse project was created thanks to a collaboration between the village of Kuujjuaq and the Québec Council of Horticulture from the Québec Ministry of Agriculture, Fisheries and food. As well as, the Kativik Regional Government. And had the intention of; “Establishing a community greenhouse can improve the health and well-being of Inuit communities by sustainably increasing the supply of fresh local produce and by improving food quality while not ignoring the cultural dimension of food security.” (Annie Lamalice, *Soutenir la Sécurité alimentaire dans le Grand Nord*, p.147). Following our previous article on Indigenous Food Sovereignty we can distinguish the aspects of this project that align with Tabitha Robin’s key elements of Indigenous Food Sovereignty.

Community Greenhouse Projects

History

- Recognizing the realities of food insecurity
- Input of elders
- Improvements



Photo : "Inuit elder, Clyde River, Nunavut Canada" by GRIDArendal is licensed under CC BY-NC-SA 2.0

History – Thankfully, this report does take the time to recognize the realities of food insecurity in the North. They outline health concerns and external factors, like cost, accessibility and changing environment, as major setbacks in Indigenous food security. (Annie Lamalice, p.149) However, what is certainly lacking from this project is the input of elders and the use of traditional foods. With the lack of these two important elements there is an issue with accessibility for the community. Participants mentioned in the improvement section of this article that they would like to grow local plants and nutrients in the greenhouse. Additionally, they suggest the importance of a communal kitchen where community members could learn about the new produce and try new recipes.

Community Greenhouse Projects

Connection to the Land & Water

- Accessibility
- Improvements
- Lack of knowledge



Photo: "Riverbend Greenhouse class" by UGA CAES/Extension is licensed under CC BY-NC 2.0

Connection to the land and water – In terms of nourishment of the body and soul, this program still has some ways to go. Besides the impressive amount of food the greenhouse produces, there is still a lack of connection between the people and the land. Participants have brought up concerns with accessibility and the environment. For accessibility, they suggest the creation of small private greenhouses, this making the vegetation accessible within the home, thus contributing to food independence. Next, the group announces their environmental needs wishing there could be a way to reuse waste and introduce composting. Additionally, participants have signaled the weakest part of the program, mentioning there should be improvements made to the water supply, insulation, ventilation and heating system for the greenhouses. Plus, since there is a lack of local knowledge about these systems, this contributes to a lack of accessibility and assured sustainability.

Community Greenhouse Projects

Relationships

- Provide the community with local food
- Large amount of produce – 300 kg of food per year



Photo: "S. Milledge Greenhouse" by UGA CAES/Extension is licensed under CC BY-NC 2.0

Relationships – Within this section we can define how the program has physically affected the community. It is important to note, that besides all the factors missing before, this program does provide the community with local food production, response to the communities need for accessible food, and it prioritizes the locals and the environment. This is certainly a good starting off point to the ultimate goal of Indigenous food sovereignty. (Annie Lamalice, p.152). To boot, the greenhouses produce a large amount of food. As it states in the article; “[...] each greenhouse in Kuujuaq has the potential to produce at least 300 kg of food per year, which is an interesting nutritional contribution for gardeners and their families, given that the average consumption of vegetables (excluding potatoes) is 0.78 kg per adult and per week in Canada.” (Annie Lamalice, translated, p.158).

Community Greenhouse Projects

Cultural History

- Location
- Learning opportunity
- Transmission

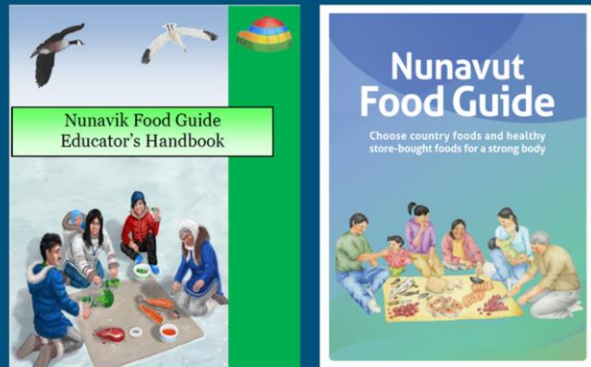


Photo: "S. Milledge Greenhouse" by UGA CAES/Extension is licensed under CC BY-NC 2.0

Cultural Identity – This project in fact promotes a strong importance for the inclusion of children and transmission of knowledge. Greenhouses were purposely built beside the school in order to allow the children to familiarize themselves with gardening and the current produce in the greenhouse. (Annie Lamalice, p.156). Students were also developing their own projects around the greenhouse, this allowing the kids to understand how the produce is grown step by step. (Annie Lamalice, p.159). Without a doubt, the children are learning valuable lessons about produce, however this information is not necessarily pertinent to reviving or transmitting their own culture.

Food Guides

- Reactions?
- Indigenous Food Sovereignty
 - History
 - Connection to the Land & Water
 - Relationships
 - Cultural Identity



[Nunavik Food Guide Educator's Handbook PDF](#)

[Nunavut Food Guide PDF](#)

Our next initiative is to compare two Inuit food guides. First, made for the Nunavut people developed by the Department of Health from the Government of Nunavut, and the Food Guide made by the Nunavik Regional Board of Health and Social Services for the Nunavik people. The food guides were developed to help Inuit community members to follow healthy food behaviors. (Food Guide Nunavut, p.2) The food guides are structured in a way to make traditional and non-traditional food more approachable. Having both guides at our disposal, we will be able to compare how each community approaches Indigenous food sovereignty.

Food Guides - History

Nunavut Food Guide

- History
- Input of Elders
- Encourage Individuals to Approach Elders

Nunavik Food Guide

- History
- Input of Elders
- Community Participation

History – (remembering the past, elder's implication)

As for history, neither food guides address why their communities struggle with food insecurity. Instead they both jump into the matter at hand and offer solutions to the problem. It is fair to say the Nunavut Food Guide does provide a better distinction between traditional food and market food, however, there still seems to be a lack of input from elders. They do, however, encourage individuals to approach elders and learn from them in the Nunavut guide. (Nunavut Food Guide, p.5) At least the Nunavut food guide does encourage the community to participate in the food guide and share their opinion, as it provides a feedback section.

Food Guides - Connection to the Land & Water

Nunavut Food Guide

- Representation
- Brand References



Nunavik Food Guide

- Representation
- Recipes and Cookbooks



Connection to land and water – (nourishing the body and soul)

These food guides promote better connections between the body and the land. Since these food guides were produced by the communities, there is certainly better representation in terms of presenting traditional foods. However, both editions approach the subject in very different ways. The Nunavut Food Guide presents traditional food as a separate entity from market foods. Both food groups (traditional and market) are presented as viable options for nutrition. They also present food and food options in a more open and interpretive way, not suggesting any specific branded items.

In contrast, traditional food is represented as a part of a general food system in the Nunavik Food Guide, and seen only within the Meat, fish and alternatives section. Yet, this food guide makes specific food brand references. Pointing out which produce we should buy and the ones to avoid (Choose - Bran Flakes, Shreddies, Multi Grain, Cheerios, Raison Bran, Grand Pré. Avoid - Froot Loops, Lucky Charms, Honeycomb, Coffee Mate, Klik, Spam, Kam). Despite these suggestions, The Nunavik food guide does offer recipes and access to a traditional cookbook, thus keeping the culture alive.

Food Guides - Relationship

Nunavut Food Guide

- Vitamins and Nutrition
- Missing Suggestions for Incorporating Food

Nunavik Food Guide

- Vitamins and Nutrition
- Suggestions for Incorporating Food
- Adapting to Diets

Relationships – (physical relationship between the land and people)

As mentioned before these food guides are determined to repair people's relationship with healthy food choices. In order to encourage the community to make these connections, the food guides promote the advantages of these options in great detail...to some extent.

While the Nunavik Food Guide goes into great detail about vitamins and different nutrients you can gain from certain foods, the Nunavut guide doesn't push that far into those nutrients, they seem to skim over those important facts.

Additionally, the Nunavut Food Guide does miss methods of incorporating healthy foods into your diet. They do make a point of recommending healthy options, but practical use seems to be missing.

In contrast, the Nunavik Food Guide relays ways of incorporating the different food groups into diets. This includes; how to incorporate vegetables into food (add vegetables to soups, to pizza and use fruits as dessert – p.9), plus healthy substitutes for Bannock, replace white flour for whole-wheat flour.

Finally, in terms of accessibility, the Nunavut Food Guide does stand out since they provide options for individuals that cannot conform to these diets for reasons of allergies and intolerances. For example; for those with milk intolerance, they recommend adequate choices such as fortified soymilk and almond milk (Nunavut Food Guide, p.7)

Food Guides - Cultural History

Nunavut Food Guide

- Inclusion
- Transferring Knowledge

Nunavik Food Guide

- Inclusion
- Transferring Knowledge

Cultural Identity – (transferring knowledge, continuity)

As many may have noticed while evaluating the two food guides, there is a strong promotion towards the inclusion of all family members, especially children, when it comes to the preparation of foods within the home. Both guides relay the importance of transferring knowledge to the next generation, encouraging healthy and traditional food choices in order to avoid serious health and cultural concerns.

Artist: **Annie Pootoogook** – *Composition (Family Cooking in Kitchen)* (2002) and *Living Room* (2006)

Artist – Annie Pootoogook
Cape Dorset, Nunavut

Artworks – [*Composition and Living Room*](#)



Images: **Annie Pootoogook, *Composition (Family Cooking in Kitchen)***, 2002, wax pastel and graphite on Somerset paper, 76.4 x 111.6 cm. Purchased with funds provided by the Exxon Mobil Corporation, 2007.

Annie Pootoogook, *Living Room*, 2006, wax pastel and ink on paper, 44.9 x 66.3 cm. Purchased with funds provided by the Sobey Art Foundation, Stellarton, Nova Scotia, 2007.

Annie Pootoogook was a fine artist from Cape Dorset known for her candid, unfiltered and unembellished perspective of life in the North. (National Gallery of Canada) Pootoogook seems to display a form of childlike innocence within her work, this deriving from her particular style of drawing. Though this does derive from a long history of artistic suppression in the North, by the government, during the 50s. There is still maybe a symbolic aspects we can pull from these representations.^[1] Pootoogook represents the home as if through the eyes of a child. Children are infamously honest and brass about their opinions. This here is a true representation of the Inuit home. In all these representations, we can distinguish a familial report with food, both traditional and western. She strays from the typical northern artist that represents fantastical scene of the past. The Chief curator, Sarah Fillmore at the Art Gallery of Nova Scotia said; « The artist's work challenged conventional expectations of Inuit art. "Annie Pootoogook was a remarkable artist and a true pioneer—her works contributed immensely in the transition of traditional Inuit work into the contemporary realm,"»^[2]

[1] Pupchek, Leanne Stuart. "True North: Inuit Art and the Canadian Imagination" American Reviews of Canadian Studies 31, no. 1-2 (2001): 191-208. https://journals-scholarsportal-info.proxy.bib.uottawa.ca/details/02722011/v31i1-2/191_tniaatci.xml

[2] <https://artgalleryofnovascotia.ca/blog/annie-pootoogook-1969-2016>

Activity



Results of activity with EAS 4103 class

Photos: Robin Marshall (2019), Results of activity with EAS 4103 class, Uottawa

Images for inspiration: Annie Pootoogook, *Three Men Carving a Seal, Three Women Cleaning*, 2006, wax pastel and ink on Ragston paper, 50.9 x 66.2 cm. Purchased with funds made available from the Jane Shaw Law Endowment Fund, 2007.

Annie Pootoogook, *Bringing Home Food*, 2003-2004, coloured pencil and felt-tip pen over graphite on paper, 50.8 × 57.8 cm. Gift from the Christopher Bredt and Jamie Cameron Collection. McMichael Canadian Art Collection 2016.10.5. Reproduced with the Permission of Dorset Fine Arts

Activity Time! Let us explore how are childhood experiences shape our relationship with food, our identities, and food sovereignty. As Annie Pootoogook candidly shares her home with us, relating how a modern Inuit home manages food. In response, we should represent what food sovereignty looks like within our homes. We have here some sticky notes where you can draw, or represent any way you like, your childhood experience with food within your homes and how it has shaped your perspective on food and sovereignty today. We will then bring our sticky notes together and create a collective art piece on our collective "kitchen table". This will hopefully open up discussions on how our childhood experience with food can shape our future, even our community. From there we can make connections to Annie Pootoogook and the other artistes we've seen today.

Discussion questions:

- How would you represent food sovereignty within your home?
- What does traditional food look like within your home?
- How has your childhood affected your relationship with food? Are you attached to certain foods? Have you developed a taste/distaste to certain food?

- Given the information presented, how has food insecurity affected Inuit children in the long run?
- How can communities surmount the difficulties found in the North that are preventing food security and sovereignty?
- Within the context of food sovereignty in the North, are the initiatives presented enough to encourage the next generation to make healthier choices?

Discussion questions can also be used to encourage/inspire participants during activity.

Conclusion



Photo: "160412-Z-YD502-034" by New York National Guard is licensed under CC BY-ND 2.0

In conclusion, food sovereignty for northern communities can be very different from food sovereignty among other Indigenous communities. Each situation is unique, with varying factors such as location/environment, socioeconomic status, and assimilation/colonization tactics implemented by the government, makes each issue of food insecurity different from the next.

We have also seen; there is no singular solution or practice that can easily bring about food security within Inuit homes. Instead, we seem to notice a combination of different strategies and techniques used within Northern communities in order to tackle food insecurity. As mentioned above, each community is unique and must decide which practices work best for them, given their unique circumstances, and work to towards solving food insecurity from the ground up.

Additionally, the children in these communities seem to be at a greater risk for food insecurity, which poses grave consequences to their health. In order to combat this, the right information on traditional food practices and healthy eating needs to be properly passed down to Indigenous youth. This can promote healthy practices for the next generations and keep invaluable cultural practices alive.

Finally, we can surmise that Indigenous artists have a unique and important voices in terms of representing difficult issues accurately and openly to the public. The works presented today speak volumes about Indigenous food sovereignty, relating personal experiences that affect many Inuit families. The creations of artists not only expose Indigenous realities to the world, but they also transmit and keep important stories alive and visible for all. Their art can certainly constitute as a call to action, reminding the world that reconciliation is still needed, and food sovereignty and food security are still important issues that need to be addressed.

Questions?



Photo: "File:Winterreise, Baffin Island, Nunavut, Canada (1997).jpg" by Ansgar Walk is licensed under CC BY-SA 2.0

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