Handpicked: Stories from the Field

Season 3, Episode 3: Handpicked Presents – The Indigenous Health and Food Systems Podcast: "Environmental Dispossession, Land and the Environment"

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Produced in collaboration with: Dr. Sonia Wesche, Victoria Marchand, & Dr. Josh Steckley

Transcript

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{[Intro music]}

LY: Hello and welcome to another episode of *Handpicked: Stories from the Field,* a podcast from the Laurier Centre for Sustainable Food Systems.

I'm Laine Young ...

AD: And I'm Amanda Di Battista.

Today, we're back to share another episode of the Indigenous Health and Food Systems Podcast called "Environmental Dispossession".

LY: This podcast is hosted by Dr. Marylynn Steckley, an Associate Professor at Carleton University in Global and International Studies. It was produced in collaboration with Dr. Sonia Wesche and Victoria Marchand at the University of Ottawa, and Dr. Josh Steckley, a postdoc at the University of Toronto, Scarborough. The IHFS podcast was developed through a Shared Online Projects Initiative Grant, a partnership between the University of Ottawa and Carleton University

AD: The goal of the Indigenous Health & Food Systems podcast is to elevate the voices of Indigenous scholars and is a part of a larger project with online teaching modules focused on Indigenous Health, food sovereignty, and social determinants of health.

LY: If you're looking for more details, please check out the show notes for a bibliography, teaching tools, and links to other relevant information that we used to produce this episode.

AD: Handpicked was produced on the lands of the Neutral, Anishaanabe and Haudenosaunee people. The original podcast was produced on the traditional, unceded territories of the Algonquin nation. We encourage you all to check the land acknowledgement link in the show notes to learn more.

LY: We are so excited to share this incredible episode with you all.

AD: We hope you like it. Take a Listen

{[Musical Interlude]}

MS: This is the Indigenous Health and Food Systems podcast. And I'm Marylynn Steckley. Today, we'll explore connections with the land, Indigenous land connections, but also connections felt by non-Indigenous people. What does the land mean to us and what does it mean if it's stolen?

IH: It feels important to our family heritage.

EC: Especially at the cottage, it's very clear, we are on Indigenous land.

CB: We're actually part of the displacing of Indigenous people.

BT: Thinking maybe this isn't our land, and this is someone else's land.

KHM: The role of Indigenous Peoples is to be caretakers.

HA: And I do believe that's different for many Indigenous people than it is for non-Indigenous people, there's something that calls them home to that place and I know that that exists.

MS: Many people feel deeply about land and their connections to it…but in Canada, warm feelings about nature, the environment and land are often underlined with uncomfortable questions of displacement, colonialism, and dispossession.

How do Indigenous people relate to the land? How do non-Indigenous people relate to it? Are these experiences similar or different, and why? The theme of our podcast today is Environmental Dispossession— and how we grapple with competing interests for the thing we all seem to love — land.

{[Musical Interlude]}

MS: I want to start by getting a sense of what an Indigenous connection to the land looks like. Kahente Horn-Miller, Associate Professor in the School of Indigenous and Canadian Studies and Assistant Vice President of Indigenous Initiatives at Carleton University, talks about Indigenous people being guided by what the Kanien:kéha'ka call the original instructions.

KHM: The role of Indigenous peoples is to be caretakers…We call this in my…in our way, "The Original Instructions". So, our Original Instructions are to take care of the earth.

MS: And this has a logic. It's not just to survive, but it's based on the principle that all of our actions- in the ways that we act towards each other and all living things…that we're thinking about the people and living things that don't exist yet but are on their way. Kahente talks about this with the concept "The Coming Faces".

KHM: It's a metaphor for respecting the fact that our future generations are going to need foods, waters, and lands. You know, everything that we do, we think of those yet unborn, those Coming Faces. We can see them, their faces, just coming up under the soil.

MS: The concept of the Coming Faces is a Kanien:kéha'ka way of acting with future generations in mind. Other Indigenous groups may use other language. For example, Kahente says this idea is in alignment with the Anishinabek principle of the seven generations.

KHM: That idea of the Seventh Generation comes out of the Anishinabek who have the Seven Grandfather Teachings. It's the idea that what you do, what you say, what is the impact of this going to be? What kind of change can this make? What kind of influence can this have? How can it help us to survive into the future? But our own way of describing that is the idea of The Coming Faces. So, in our language we would use those words to describe our accountability and responsibility to the coming faces.

MS: This is why land is so important. Thomas King notes near the end of his award-winning book, The Inconvenient Indian, that if you understand nothing else about the Indigenous history of North America, and I quote, "you need to understand that the question that really matters is the question of land. Land has always been a defining element of Aboriginal culture. Land contains the languages, the stories and the histories of a people. It provides water, air, shelter and food. Land participates in the ceremonies and the songs and land is home" end quote.

Dene scholar Glen Coulthard calls this relationship to land "Grounded Normativity" grounded quite literally, in the land. He writes, "I mean, the modalities of indigenous land

connected practices and long-standing experiential knowledge that informs and structures are ethical engagements with the world and our relationships with human and non-human others over time". For Coulthard, this means Indigenous culture, identity, livelihoods, health and community are bound to and interconnected with land. It's not owned or sold as a commodity, and it's not a stock of resources like gas or timber, fisheries or industrial crop production to be exploited for any individual's financial gain. Kahente describes this with respect to agriculture.

KHM: I think that's where it might, it does enter the conversation there… where you begin to make those kinds of connections between industrial agriculture and food production in contrast to traditional ways of engaging with the lands and the environments. And also, the colonial project of removing us from our traditional lands and our role as caretakers in order to access the lands and the resources of this continent.

MB: There are important consequences of this. Severing Indigenous connections to land denies people their home, culture and identity. and simultaneously prevents people from being stewards of the land, undermining the ethics of the Coming Faces. This is why some scholars encourage us to think beyond land dispossession and to more broadly understand processes of environmental dispossession.

{[Musical Interlude]}

Professors of Geography, Dr. Chantelle Richmond and Dr. Nancy Ross coined the term 'environmental dispossession' in 2009. And in concrete terms, it describes, and I quote, "the processes through which Indigenous peoples access to the resources of their traditional environments is reduced", end quote. By saying environmental dispossession, they signal that processes of disconnecting Indigenous peoples from environments is not simply about taking away a piece of land, a piece of property. Instead, dispossession involves broader environmental connections to water, air plants, animals, whole ecologies that are inherently tied to Indigenous livelihoods, health and culture. Tied to this, Professor Hannah Tate Neufeld in the School of Public Health Sciences at the University of Waterloo, explains that there are both direct and indirect forms of environmental dispossession.

HTN: My first experience working with the community of Peguis First Nation in Manitoba, the community of Peguis had settled on amazing agricultural land on the banks of the Red River around the turn of the last century, and that was taken away from them by the federal government and they were moved to the area, the interlake with much poorer agricultural land and had to fend for themselves.

MS: This shows that Indigenous populations can suffer environmental dispossession without physically losing the land.

HTN: But there's then the indirect processes like you mentioned. You know, what's come out of the Indian Act in terms of the adopting of residential schools. For many years, women marrying outside of the communities, losing all their rights to status within their communities and their children, also losing that status and connection with their communities and culture. So you know, those are huge. And there and they're not necessarily as visible. You don't know necessarily in meeting somebody who is a First Nations individual that they've maybe never, ever stepped foot or could even live in their communities because of these processes. So, I think that, you know, some of these very complicated things are as a result of environmental dispossession.

MS: Environmental dispossession is about processes of taking Indigenous land, but it's also connected to new social and economic relations, particularly a relationship that has become so commonplace, we almost think it's natural: wage labour or working for a wage. Hannah says that one important impetus for environmental dispossession was the transition from Indigenous communities, sustaining themselves in their communities through land, through hunting, fishing and agriculture, to the new compulsion to work, to make money, to be able to provide for one's family through wage labour. Hannah shared an example with me.

HTN: Thinking about the work that I did near London, Ontario, and many of the families in that community, a generation or so before their fathers had left the communities to work in the steel industry or the motor industry. And as a direct result, the family farms that they had managed up to that point, especially for the Oneida community, that land was divided up because it couldn't be maintained anymore. They weren't being used for farms anymore. They weren't growing food anymore because, you know, the woman of the household was left to care for usually very, very large families. You know, they might have a cow and a small garden, but they weren't growing food to support the wider community and to sustain them. It just wasn't possible anymore.

MS: Denying access to land and environments meant Indigenous people would need money to buy food. Hannah interviewed Indigenous people about the impacts of colonialism on traditional food systems, and many described the erosion of hunting practices and in turn, the loss of wild game as an important food source. Here she is reading from an article authored by herself and professor and Anishinaabe scholar Dr. Chantelle Richmond. The article is called "The Impacts of Place and Social Spaces on Traditional Food Systems in Southwestern Ontario."

HTN: “We lost a lot of our hunters, a lot of our hunting ways. There's very few that go hunting, like normal hunting, like we have pheasant and we have wild turkeys around here. But you don't hear of hardly anybody getting any of that stuff. When I was a kid, everybody ate everything.”

{[Musical Interlude]}

MS: This transition from land-based work to wage labour impacts people and communities in complex ways. In a concrete sense, people's lives become tied to their ability to sell their labor, to generate income. But selling your labour also impacts your sense of identity. And as we've seen, the social and ecological relationships to land, it can mean forgoing activities that give you value and meaning. Many of us might feel like this resonates in some ways we're most proud of what we labour for when it's creative or when we're making something not for monetary gain, but for ourselves, our friends or our family. When we grow our own food for ourselves, or build our own deck, or make soap. Many people feel less fulfilled when doing work that feels like drudgery. Political economists and sociologists talk about this in terms of alienation, being alienated from one's labour, from one's work. When we're compelled to do menial work just to pay the bills, and when we have no control over the product or service that we produce, we can lose a sense of fulfillment and meaning. When I spoke with students, Brett and Emily made me laugh when they discussed that they think often of this Marxist concept, the concept of alienation in their own lives.

BT: I think it’s the Marxist alienation

EC: Yes, we say that all the time “I’m alienated from my labour.”

BT: We sit at our laptops every days and we say “Ugh, I’m so alienated”!

EC: All I want to do is go back to the food bank farm and not feel alienated from my labour.

BT: We literally say this every day!

MS: Feeling unfulfilled by one’s labour is probably a pretty universal feeling, and certainly the compulsion to work, to get paid, to pay the bills is a reality that hinders a lot of people from committing their labour to things that they enjoy. But Hannah and Kahente tell us that for Indigenous communities, hunting, planting and food preparation practices are more than just sustenance, and even more than something that was enjoyable. Traditional food practices are a source of knowledge sharing, a source of community, and cultural meaning. So, it’s not

just that land and foods were lost through environmental dispossession, it's also that culture, traditional knowledge, and community was undermined.

Hannah told me that many Indigenous elders that she spoke with are worried about the erosion of food sharing practices, and food sharing is fundamental to Indigenous food systems. Here she is reading from her chapter and quoting one of the Indigenous women that she spoke with.

HTN: One woman was concerned that the value of sharing was not being practiced in the same way today as it has been in the past. She said, "nowadays, people just go out there and take venison from the deer. You just go and get it and abuse it. Like they shoot it, they skin it, they take it and sell it instead of just taking what they need and giving it to the people. You never seen anybody no more helping other people. They should go back to that. Helping neighbors used to help neighbors and walk for miles and give somebody that didn't have something, they'd give it to them. And you don't never see that no more, ever. They give you something. They have to buy it."

MS: Let's look at another example. It's a famous one, the Three Sisters.

{[Musical Interlude]}

MS: I asked Kahente to share an example of how planting, food preparation, nutrition, environmental stewardship, knowledge sharing, and cultural preservation are connected in traditional Indigenous food systems.

KHM: A good example of that I think is what we call the Three Sisters. So, that is the corn, the beans and the squash. And when we grow them they grow in relationship to each other.

What they'll do is they'll make a mound…they will put corn in and they will allow that to grow a bit and they will put the beans, and the beans will be trained to climb the stalks of the corn. And then they will grow the squash too so that it, the leaves which are quite large will protect that from weeds and what not that might invade the corn and the beans. And so you have, the three of them will grow in unison, and then they'll be harvested.

MS: Hannah, who also has a nutrition background highlights the important links between the planting practices and the dietary strength of the Three Sisters.

HTN: In terms of the symbiotic relationship of those three plants, they're the sustainers really. The nutritional content of corn when it's dried is so much higher than when it's eaten as milk corn or fresh corn and the same with the squash seeds and the beans actually. When they're dried as opposed to being eaten green. They were grown for that purpose, for storage and to sustain people.

MS: Kahente emphasizes that in addition to nutrition, the Three Sisters is an example of environmental stewardship, of traditional knowledge, and cultural togetherness.

KHM: What's important about that is not only that in combination they provide a complete nutrient but when they are harvested, and the leaves and the stalks are left behind. When the bean vines are left behind. When they're turned back into the soil, they decompose and replenish the soil and make it nutrient rich for the next harvest, the next season's planting and harvest.

And what they do is when it's grown, and harvested in the fall, they'll braid the stalks, the heads of the stalks so that it hangs from the rafter, and it dries. And then they take that dried corn, and they roast it. And then, how you make the bread is, you grind the corn into a flour and then you add kidney beans and then you add hot water, and you make these patties and then as you make these patties you sing this song… [sings]. And it's just the song that you sing as you're making these breads.

{[Musical Interlude]}

MS: Notice that in Kahente's moving description, food, nutrition, biological processes and culture are all interwoven. It's beautiful to think about singing in food preparation. I think in some ways we all longed to have food systems and diets that bring the kind of togetherness that Kahente shares. But Hannah reminds me that for many people, environmental dispossession has interrupted these relationships, including the Three Sisters. Here she is reading from her article to describe women's loss of knowledge of the Three Sisters that came through environmental dispossession.

HTN: Some Indigenous women had difficulty remembering the story of the three sisters, corn, beans and squash, that were traditionally planted and cooked together in a soup of the same name. One woman says, "I remember there was a story. I remember what it was like I was taught it. I went to a Native School. I can't remember what it was. There were three main foods and I can only remember corn. There were two other ones, and I can't remember."

MS: I asked Hannah what this meant for the preservation of Indigenous knowledge. If some Indigenous people can't remember the Three Sisters should this be something that is revitalized?

HTN: I think if we're talking about the three sisters, you know, those planting practices are not necessarily the straightforward, they're brilliant and amazing, but I think that you know the ways of processing…growing as I mentioned, but processing and preparing a lot of those foods, it's really complicated. And I was able to learn this one day first-hand, and I witnessed

the preparation of cornbread the way it's to be done, traditionally in the long house, in Oneida. And it's, I mean, the corn has to be lyed, like cooked with hardwood ashes, for hours and hours, then dried, then ground then mixed up, and I still don't really know how this is even possible, but it's mixed together with a little bit of water, sometimes a little bit of salt and mashed-up kidney beans and made into these wheels and they're boiled. They're stacked in a big pot of boiling water. But they're huge, they're like a wheel of gouda cheese almost and then people eat them hot sliced with butter, it's delicious but it's an intense process. So, I think in today's society to take the time to be invested in those processes or to have the...most people don't have space to grow the Three Sisters. Like to be able to harvest a significant quantity you have to have many mounds of corn.

MS: Again, environmental dispossession is key to the disruption of the Three Sisters practices. The physical takeover of territory means that today many Indigenous people don't have the land to grow corn, beans and squash, which affects people's nutrition, health and generational knowledge about growing and transforming this kind of food, and also the song sung and cultural practices around this food. It also disrupts the environmental sustainability of food production. Since colonization, these types of connections have been, and continue to be severed by, social and economic systems: the Indian Act, residential schools, the wage labor system. But even in spite of this, Hannah says Indigenous connections to the land remain, and they're deep.

{[Musical Interlude]}

MS: For Hannah, Indigenous connections to the land are different than for non-Indigenous people. She shares that for both Indigenous people who live on reserve and for those who live in urban areas, land connections hold enormous weight.

HTN: Not even just for people that grew up on their territories. I think that people that have connections to those territories, there's something that calls them home to that place and that space of belonging and feeling, that belonging, you know, beyond their own physical being. And I do believe that's different for many Indigenous people that it is than it is for non-Indigenous people.

MS: But what does that mean? Kahente describes the original instructions and the coming faces. And that gets us part of the way there. It helps us understand the ethic on which Indigenous connections with land are grounded. But what is the difference in connection to the land for Indigenous and non-Indigenous people? Emily says this:

EC: I would never want to liken my relationship with the land and our version of stewardship with Indigenous versions of that because I feel like it doesn't have the same

significance, I don't think. Despite you know the goals that my mum has, that I have, like "Oh my god all I want is a garden." Like, so bad I want a garden. But I don't think that's the same thing. I think that it's important to me to make a distinction between me and my mum liking to be eco-conscious and trying to like, you know, do the things we do versus actual Indigenous ways and their connection with the land which I don't think I come close to.

MS: But Ida did seem to have a stronger sense of familial connections to the land, specifically to her farm.

IH: I grew up in a working-class operational farm. We grow livestock as well as crops to feed that livestock as well as cash crops. That's kind of where my connection with the land and the environment is grounded from. My house and the property, it's been in our family name for six generations. So, it feels important and the lands that we're on feels important to our family heritage.

MS: For Brette, owning land, for better or worse, is part of an economic calculus.

BT: Well, I just think it really displays the way that this whole issue is just tied up in capitalism. Because whenever I think about it, I think, well, I need to own property at some point because paying rent is such a losing game. And it's just, economically, it's so much more smart to own your own property and actually be paying into something tangible.

MS: When we consider these examples of non-Indigenous connections to land, Hannah described that a lot of these sentiments are about a feeling of connection to the land, but that's largely a result of individual ownership and rights to property, to have a garden, to have a farm, to have an asset that will increase in value over time. Hannah and some students discussed the delicate example of family cottages.

HTN: You know, people that own cottages really feeling like they have they have the right to take properties. They own that land, they have the right to go and check and make sure that their pipes are running and that they pay taxes to those municipalities so they have the right you know, it doesn't matter who actually is from the territory or lives in those communities, they have the right to do that because they have that ownership and... it's not the same thing.

MS: Why it gets so sensitive, though, is that above and beyond these claims to property, non-Indigenous people can also have almost spiritual connections with certain pieces of land. I joked with her about my partner's family cottage:

MS: So let me push a little bit more.

HTN: *laughs* Okay.

MS: My partners family had a cottage up by Tobermory that was on Indigenous land and the reserve nearby was shrunk over the years. Mennonite family- beautiful, beautiful Mennonite family, like pacifist... I love them! Right?

HTN: Yeah.

MS: They have had the cottage forever, honestly, my interpretation of it is that it was a spiritual place. People go there to be together, people have had birthdays, weddings family… they've cried there, they've laughter there. They honestly hold the space as a spiritual place, they named it "Seventh Heaven."

HTN: Yep.

MS: And it's on Indigenous land, it's stolen land. I don't know how to make sense of those things.

MS: This leads to difficult conversations about love of land and knowing that it was stolen away from another community. Ida struggles with this around her sixth-generation family farm.

IH: Definitely not a conversation in my household or in like our family chain. And I'm at a position right now that I want that to be a conversation, a normalized conversation within my household and within the greater family unit, but I don't even know how to start that or how to go about that because I also want to be able to recognize how much it means to everyone else… like my grandparents and may aunts and uncles and my great grandparents, like, they're not around anymore but how much it meant to them.

MS: And Chanel says that although she and her mom may be willing to give back their land, her grandmother would feel differently.

CB: My grandma would feel very much like, "This is our land".

MS: And Brette, too, suggested that while owning land makes sense economically, she started to ask herself tough questions around the ethics of land ownership.

BT: But then when I think about that. I'm like, well, is that ethical? Is it really mine to buy? And it's just because we're all wrapped up in the system...

MS: But she's not quite ready to challenge her family's conceptions of land either.

BT: They're not quite where the rest of us are with thinking maybe this isn't our land and this is someone else's land. I think they really very much still think that they have a right to be there and a right to use that land.

{[Musical Interlude]}

MS: Coming to terms with Indigenous connections to the land is an impetus for many people to feel like we need to be proactive, to do something. In many ways, recognizing that land that we have connections to, land that we may "own", or our family "owns", recognizing that it was someone else's and challenging our supposed "rights" to that land, that can make us want to do something about it. But is it that simple to give land back?

EC: My mom has a cottage in Port Elgin which is right next to the Saugeen reserve. So I know that when we talk about, 'cause this is something that I do talk about with my immediate family, is that we are on Indigenous land, and especially at the cottage it's very clear. I think it's tough to think about giving land back when, what does that look like in terms, like actually what does that look like? Like what is the municipal policy? Who am I giving money to? Who am I giving the deed to? What are the actual steps to give land back? It's a wicked chant but I just don't know how to materialize that. So, I think that's really my hurdle is how to make that an actionable thing, not just something I say.

MS: Hannah says these conversations are helpful, especially when they do lead to land being given back.

HTN: It's something that is hard to, I think, reconcile. But I think it's good that these conversations are taking place and that some land is being given to Indigenous people who don't have that land base to learn from and develop connections to, and produce food, and do all kinds of other wonderful things.

MS: Indigenous movements have crystallized calls for reconnection to land with two simple words: "Land Back". A simple and direct call to give land control back to Indigenous populations whose land rights have been and continue to be systematically denied. And the movement is catching on. Canada's Crown-Indigenous Relations Minister Marc Miller raised eyebrows when he said this:

MM: The relationship has been broken because of land, land theft and it's time to give land back.

MS: These comments have been met with cheers, skepticism and for many landowners, fear. Should individual Canadian taxpaying citizens give their homes or cottages or farms back? Will giving plots of land back make any difference in the larger picture? More importantly, is that even what Indigenous advocates want when they call for Land Back? Are Indigenous populations asking individuals to give their land back? No.

We know that private land represents less than 10% of land in Canada. Reserves represent about 0.2%. So, who owns the rest? The rest is called Crown Land for the simple reason that the British, apparently, "discovered" the land and that no law had existed before they discovered it. The Red Paper, a report by the Yellowhead Institute states that "even where Indigenous nations have proven in court the continuity of their occupation, use and unceded

title from pre-contract to the present, according to Canadian law, there is no legal pathway to resume full jurisdiction and governance authority over Indigenous land."

In spite of this, the federal and provincial governments who have the power to authorize uses of Crown Land, who can use the Crown Land for whatever purposes they deem acceptable, have historically leased Crown land to corporations, often at very low prices for things like logging, mining, oil and gas production, pipeline construction, and other things. All without the consent of Indigenous populations who are living, using, restoring and managing that land. As Riley Yesno, Research Fellow at the Yellowhead Institute, says in an interview with TVO, "this is the land that Indigenous populations want back".

RY: Yeah, I think that there is often a misunderstanding on the part of people who are skeptical of Land Back. One is this practical understanding that most of Canada is not private property. So the land that we're often talking about in Land Back is not, you know, it's not necessarily your cottage or downtown Toronto, but instead the majority of Canadian land, which is currently Crown Land. So practically, you know, I think the picture of what land we're talking about is often misconstrued.

MS: And more and more, land is being given back. Over the past decades, there have been an array of conservation organizations and states handing land back to Indigenous populations, like the example in British Columbia. One ruling gave the Socatih Nation about 1700 square kilometers of land. In California, a land trust returned 1200 acres to the Esselen tribe. The five tribes of the Wabanaki Confederacy reacquired a 150 acre island. The Nature Conservancy, one of the largest conservation organizations in the world, returned over 200,000 acres to the Nari-Nari People of Australia who had lived on that land for over 50,000 years. And Hannah sees this in her work.

HTN: I think that there is a shift towards that in terms of managing our own environments, our local environment, and starting to work with municipal governments and institutions to be able to work with local Indigenous communities to give them more ownership and to give some of that land back.

MS: Not only are Indigenous populations battling in courts and protesting on their traditional lands, they are recreating the reciprocal practices that processes of environmental dispossession have denied them, even in the absence of claims to land.

HTN: But I do see a change, there…I do see that some Indigenous agencies and organizations are being involved with Indigenous Food Sovereignty initiatives and sharing practices and helping to support community. And I think even within urban communities, and some people think this is strange when I say this, but there are urban Indigenous communities and they're helping to support each other.

MS: Kahente also expressed hope in changing attitudes, in writing, in growing, and sharing food, Kahente talks about these in terms of resurgent movements.

KHM: Our kind of resurgence, or the resurgence that our young people are doing is the thinking kind, the writing kind, the growing kind. So, these gardens that are being cultivated in our communities where traditional food are being harvested and shared and cooked amongst family members, or young women with children, you know, these kinds of things are resurgent movements. And we're going to see more of that.

{[Musical Interlude]}

MS: Hannah Tait Neufeld is a Canada Research Chair in Indigenous Health, Wellness and Food Environments at the University of Waterloo, and Kahente Horn-Miller is an Associate Professor in the School of Indigenous and Canadian studies, and Assistant Vice-President of Indigenous Initiatives at Carleton University.

Special thanks to Hannah Tait Neufeld, the chapter that we referenced in the show is called, "Impacts of Place and Social Spaces on Traditional Food System in Southwestern Ontario".

Music for this podcast is by Keith Whiteduck and Joshua Steckley. Thanks also to Sonia Wesche, and Victoria Marchand. This podcast is funded through a Shared Online Partnership Initiative Grant through the University of Ottawa and Carleton University.

I'm Marylynn Steckley, and this is the Indigenous Health and Food Systems Podcast.

{[Musical Interlude]}