Pathways for Starting Country Foods Programs

"*All we need is a vision and a name in Cree*."

-Elder Vivian Moose,
South Indian Lake, Manitoba

Table of Contents

Acknowledgements……..…….iii

Executive Summary…….iv

1 Introductions……..……1

2 Overview of Country Foods Harvest in Canada……1

2.1 Food Safety Regulations and Country Foods……..…….……..4

2.2 Health and Cultural Benefits……..7

2.3 Infrastructural Challenges to Establishing Country Foods Programs……..……...9

2.4 Integration of Traditional Knowledge……...…..11

3 Ithinto Mechisowin Program (IMP) Story of Strength…….....12

3.1 Ithinto Mechisowin Program……12

3.2 Ithinto Mechisowin Program Insights and Guidelines……14

4 Nisichawayasihk Cree Nation Country Foods Program Overview……17

5 Nunavut Country Food Distribution Program……..18

6 Conclusion……19

Appendix A: Lower Elwha Klallam Tribe Sees Success with Coho Salman Transfers…20

Appendix B: Food Safety, Regulation and Training Information……..…22

References……..23

Photos…….……25

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From Asfia Gulrukh Kamal:
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Asfia, Elder Annie Spence, and Julie

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Executive Summary

So, you are running, or thinking of starting a Country Foods Program in your community? That's great! This report reviews the benefits and challenges of country food consumption in northern Indigenous communities, and pathways for starting community-based Country Foods programs. The intended audience for this report is Northern Manitobans. Tips for starting a Country Foods program are shared using plain, non-academic language. We hope information shared through this report will be useful to partners of the NMFCCC and anyone interested in building a Country Foods program.

'Country Foods' are food that is harvested from land and water including wild game, sea mammals, fish, berries, and medicines. Country foods play an important role in physical, mental, and cultural health of Indigenous communities worldwide by providing nutrition and spiritual connection to the land and water.

Insights in this report come from deep discussions with community food champions, conservation authorities, and learning trips to existing community-led Country Foods programs in Northern Manitoba. Some facts are supported by academic and government reports, community newsletters, and online sources, while others from community members directly. Key topics: food safety regulation, health and cultural benefits, infrastructural challenges, food handling, wildlife harvest management, and integration of traditional knowledge in Country Foods program operation. Three examples shared are: O-Pipon-Na-Piwin Cree Nation (OPCN), Nisichawayasihk Cree Nation (NCN) and Nunavut Country Food Distribution program.

The NMFCCC is a collaborative of Northern community people, Northern advisors, funders, and organizations working together to foster healthier and stronger communities in Northern Manitoba, through improved access to healthy foods and the development of resilient local economies. NMFCCC encourages people to strengthen community sovereignty and re-establish local food systems.

This report supports the vision that Indigenous community-based Country Foods programs are important to community health, youth empowerment, food sovereignty and celebrated relationship with land.

1 Introduction

The purpose of this report is to support people who are running, or wish to start, Country Foods programs in their community. Issues and guidelines discussed in this paper can assist Indigenous communities around Canada in the development of their own wise practice. 'Country Foods', also called bush food/land-based food are important to physical, mental, and cultural health of Indigenous communities worldwide. Country foods are harvested from land and sea and include animals, fish, berries and medicines. Country foods are important to Indigenous[1] peoples' because it provides good nutrition and spiritual connection to the land. In recent years, more processed foods have been consumed instead of traditional foods. Contributing factors to diet change include easier access, cheaper prices, reduced access to traditional territories, contamination, depleted wildlife populations, and loss of land-based skills.

2 Overview of Country Foods Harvest in Canada

Since time immemorial harvesting food from the land has been a cultural practice of Indigenous peoples. Harvesting ties people with land and water and builds a community of human and nonhuman kin connected with each other with the vow of reciprocity and care. In the past, wildlife provided food, tools, and clothing used locally, and for trading purposes. Nowadays, country foods play fundamental roles in physical, mental, and cultural well-being. Safe access to country foods is inseparable from Indigenous right to land. Harvesting food from the land is an act that asserts sovereignty rights. Many people agree with this and add that the health and cultural benefit of country food as well as accessing country foods has been a challenge for Indigenous peoples in Canada since colonization.

[1] Under the Canadian constitution 1982, Section 35, Aboriginal refers to First Nation (recognized by constitution), Métis (cultural and ethnic identity of individuals who are the result of relationships between Indigenous and Europeans), and Inuit (Indigenous people from northern Canada considered "Indian" in the Canadian constitution) people (Asch, 1984). In this report the term Indigenous is used to connect food sovereignty dialogues with global platform

Pearl Colomb's daughter shows off her fish in Sherridon, Manitoba.

Colonization distrupted Indigenous life in Canada including, food, health, governance, relations, and traditional practices. There have been, and continue to be, many barriers to maintaining Indigenous livelihoods and access to land-based food.

In 1884, the Canadian government banned the potlatch, a traditional gift-giving ceremony, feast, or gathering ritual for Indigenous people living in Canada, particularly in West Coast territories (Turner et al., 2008). The ban was a direct attack on Indigenous culture. The spiritual aspects of relationship with food within the potlatch and related ceremonies were disturbed. Without spiritual context and protocols for food, many elders argued that it was impossible to maintain traditions related to food.

Similarly, from 1960 to 1970 the killing of the sled dogs damaged the Inuit food economy in the Baffin Region in the Canadian Arctic (McHugh, 2013). From 1960 onwards, the establishment of hydroelectric dams across Northern Manitoba resulted in serious mercury contamination of fish harvested from the Churchill River and surrounding water sources (Hoffman, 2008). Elders have shared their memories of a flourishing northern fishing economy that has been devastated and access to edible freshwater fish has become a challenge.

Indigenous people throughout the world, including Canada, have an inherent law of conservation, sustainability, and relationship with Mother Nature. As stated in the United Nations Development Programme in 2011, "…the fact that over 80 percent of the world's biodiversity thrives on indigenous homelands is not a coincidence" (p.54).

Different kinds of country food from northern Manitoba

Today, treaty, constitutional, and international rights guarantee Indigenous peoples' rights to access the land and its wildlife. As stated in United Nations Declaration on the Rights of Indigenous Peoples in 2007,

> *Indigenous peoples have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals. Indigenous individuals also have the right to access, without any discrimination, to all social and health services* (United Nations Declaration on the Rights of Indigenous Peoples, 2007, Article 24, Section 1).

In Canada, Indigenous peoples' right to harvest food from the land is given. As stated,

> *'The Natural Resources Transfer Agreement (NRTA), which forms part of the Constitution Act, 1930, provides that Indian people "have the right, which the Province hereby assures to them, of hunting, trapping and fishing game and fish for food at all seasons of the year on all unoccupied Crown lands and on any other lands to which (they) may have a right of access." Treaty and aboriginal rights relating to hunting, fishing and trapping are also recognized and affirmed as part of the Constitution of Canada by Section 35 of the Constitution Act, 1982. (Manitoba Conservation and Water Stewardship, 2017)*

In other words, access and consumption of land-based food is a right of the Indigenous people living in Canada and both the federal and the provincial government have duty to ensure this right.

Despite these agreements and declarations, access, availability, safe consumption, and conservation of country foods face a number of challenges.

2.1 Food Safety Regulations and Country Foods

Industrial development threatens Indigenous food systems by contamination of lands, waters, and the air through pollution, hydroelectric dam operations, improper fuel and waste handling, poor and inadequate sewage systems, mining and agricultural run-off and other environmental damaging practices. As a result food safety is a concern for communities and families that eat country foods. Elders have shared concerns about changes that they have seen in the amount and the quality of country foods. Concerns about contamination of fish, water, berries, and other country foods have also been shared by community members who harvest and process country foods.

Academia has also supported the findings of contamination of water, land, and country foods.

"Persistent contaminants are detected throughout northern ecosystems—in air, fresh water, seawater, snow, sediments, birds, fish, plants, and terrestrial and sea mammals. Pathways for delivery of contaminants into northern environments include atmospheric, marine, and freshwater/terrestrial routes". (Kuhnlein, H.V. and H. M. Chan, 2000, p. 600).

Christina and Nora Spence plucking goose at Oscar Blackburn Heritage Day, 2016

In Canada, all meat and fish produced and harvested for commercial purposes and public consumption are subject to regulations and inspections by provincial and federal authorities (Canadian Food Inspection Agency, 2013). Country foods are not considered under the same food-safety inspection (Canadian Food Inspection Agency, 2015).

Foods obtained through recreational or subsistence activities are regulated under the federal legislation, Safe Food for Canada Act (SFCA). These foods do not require inspection by government (Howell, 2012; CFIA, 2015). This means that wild game and fish for traditional food use of Indigenous peoples are not inspected “which means there are no restrictions on condition, quality or where the animal has been found” (ibid).

Since country foods are not inspected, it is not legal to serve in public places such as schools and restaurants. For Indigenous communities, the lack of inspection of country foods is a double-edged sword. Traditional practices of food sharing with community cannot legally take place, and at the same time food safety cannot be guaranteed without inspection. People can hunt and use animal parts for themselves and their immediate families but cannot legally

sell it. A licensed hunter can gift wild meat to an individual, but not to an organization or institution such as a food bank or school.

Handling of country foods is subject to regulation in Canada. It is advised, but not required, that hunters and fishers take food-handling training. Additionally, meat and fish cannot be handled, processed, or stored, in a public space or facility unless it follows Canadian Provincial and Federal guidelines for design and construction of a food service establishment.

Elder Robert Dysart shows students how to prepare 'moose nose'

A Country Foods program's preparation, processing, and storage areas need to be regularly inspected and approved by a local health inspector. This regulation supports human health, however, in remote communities, construction and renovation of food service facilities are challenged by the limited availability of inspection services. A community facility may have to wait weeks or months for inspection services. In 2012 Health Canada published *Food Safety for First Nations People of Canada: A Manual for Healthy Practices.* This comprehensive manual on food safety focuses on harvesting, preserving and cooking country food safely and can be found at:

https://www.gov.mb.ca/inr/pdf/pubs/nhfi_food_safety_for_first_nations_people_of_canada.pdf.

Food for thought: *Consumption of a safe, local, and cultural diet is a basic right of all. People harvesting food from the land have the right to consume food at home and in the public gatherings. Remote Indigenous communities should have adequate Federal and Provincial food inspection facilities and infrastructure.*

Smoking Caribou Meat

2.2 Health and Cultural Benefits

Indigenous food systems and harvesting practices such as hunting, trapping, harvesting medicines and berries, and farming maintain a non-exploitative and balanced relationship with the nature (Cote, 2016). Food plays a central role for Indigenous people around the world. Food is considered medicine, a source of physical and spiritual nourishment, and a way to celebrate social and cultural bonds. Country foods are usually healthier than store bought foods that contain more preservatives, sugars, and salts.

Country Foods Recipe Calendar

Late Elder Vivian Moose teaches Kate Braun during OPCN's Kewekapewatan, Aug 2012.

Late Elder Vivian Moose from OPCN said,

"*Eating food with your family and community is essential for our body and mind. Whether you go to a funeral or a ceremony and you should eat – because when you eat you pray for the health of your land, water and most importantly your family and community. So, make sure you eat when you are in a gathering*."

On another occasion she said: "*Our food is the reason behind our long healthy life. Many people in our community used to live more than 100 years, why? Because we always ate the most nutritious food in the world*!"

OPCN is a community known for cultural spirit and good health. Their last centenarian, Elder Annie Spence, passed away at age 101 in September 2017. In many Indigenous communities, long lasting, energetic, and healthy lives are credited to country foods.

Elder Annie Spence at Kewekapawetan

Food for thought: *A community-based country food program can play the role of a health education center and can work in collaboration with the school, health organization and interested partners to create various health benefit resources including collection of traditional knowledge.*

2.3 Infrastructural Challenges to Establishing Country Foods Programs

Although Canada has protected and assured, hunting, fishing, and harvesting rights of Indigenous peoples, there are not enough resources to support those rights. In northern Manitoba, communities affected by hydroelectric-flooding face shoreline erosion and lack of safe and accessible land to process and preserve foods before bringing the harvest home. Issues that challenge hunters and fishers are not addressed in Canadian Provincial regulations (such as Wildlife Act Manitoba) and federal regulations (such as CFIA).

Food for thought: *Country food infrastructure is important to Indigenous communities. Food harvesting, processing, inspection, distribution and sale (for example fish) should be protected and secured through provision of services by Provincial and Federal food and health inspection bodies.*

For a copy of Manitoba's **Guideline for the Design, Construction, and Reconstruction of a Food Handling Establishment** please visit: https://www.gov.mb.ca/health/publichealth/environmentalhealth/protection/docs/construction.pdf

2.4 Wildlife Harvest Management

Indigenous people have a history of sustainable wildlife management. In Canada, before the creation of policies that forced assimilation, Indigenous communities practiced sustainable harvesting for food and trade.

In Indigenous communities globally, there are examples of respectful wildlife harvest management and revival of a damage ecosystem. One example is the Lower Elwha Klallam Tribe from the US who are successfully reviving the ecosystem of Elwha River and reviving the salmon run using traditional knowledge (See Appendix A).

In Canada, Aishihik First Nations and Kluane First Nation from Yukon are examples of communities that practice respectful harvest and wild life management and to maintain traditional harvesting principles in Kluane National Park and Reserve in Yukon. Through signed agreements, the Canadian government recognizes that CAFN and KFN have subsistence harvesting rights of their land (Parks Canada, 2017). A couple of their guiding principles include:

- Take only what you can use and use all that you can
- Leave the land in the same condition or better than you found it
- Practice safe and responsible harvesting that will minimize encounters with wildlife and ensure public safety

For more information visit: https://www.pc.gc.ca/en/pn-np/yt/kluane/activ/tradition/ii

> "Aboriginal people (First Nation, Inuit and Métis) have the right to reestablish their wildlife harvest management systems. With an appropriate wildlife veterinary infrastructure upon which a harvest management infrastructure can be built, surplus deer populations, nuisance beaver and dangerous bears can be respectfully harvested and their meat and by-products safely used to support a base economy for impoverished Aboriginal communities." (CAID, 2017)

Food for thought: *Local country food program can bring back traditional methods of sustainable harvesting and wildlife management.*

2.4 Integration of Traditional Knowledge

OPCN youth learning beaver and muskrat trapping, skinning and cooking with Elders Juliet Spence, Rosalie Soulier, Ross Moose and Florence Donkey.

Food harvesting, preparation, and preservation methods is an intergenerational practice in Indigenous communities. Many traditions were passed down orally through teachings and stories. Stories of food safety knowledge, health, and healing has also been recorded in academic studies. Considerable food safety knowledge exists in Indigenous communities, but little written documentation exists (Shaffer et al., 1990).

Food for thought: *A country foods program run by Indigenous food champions can enhance health and food safety status in the community, and document food safety and health related traditional knowledge.*

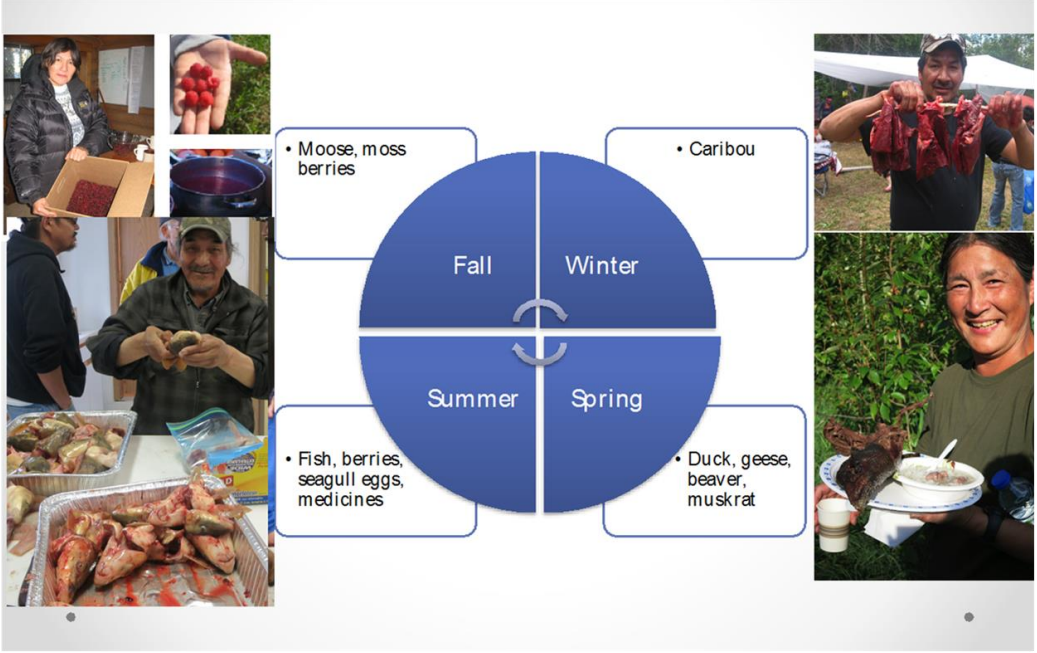
There is limited documentation on Indigenous food preparation techniques such as fermentation, smoking, drying, or consumption practices (Food Safety Network, 2009). Like traditional wildlife harvesting and management, traditional food safety and preservation methods are not being acknowledged by the federal and provincial policies in Canada (CAID, 2017).

3 Ithinto Mechisowin Program (IMP) Story of Strength

IMP is a community-based country food program running successfully in O-Pipon-Na-Piwin Cree Naiton (OPCN), also known as South Indian Lake. The community's thriving fish-based economy was damaged by hydroelectric dam flooding in the 1970's and has not returned to health. Despite past and ongoing challenges, community members explored opportunities to return to traditional, land-based livelihoods. One example is IMP.

3.1 Ithinto Mechisowin Program

Prior to the establishment of IMP, community members did individual and collective land-based and cultural practices. The lack of infrastructure and high transportation and equipment costs of hunting, fishing, trapping, and medicine picking made year-round activities difficult.



IMP Seasonal Food Calendar

There were health problems and cultural disassociation, and OPCN members felt a strong need to revive the physical and cultural health of the community. With this goal, OPCN members formed a community-led country foods program. OPCN worked with University of Manitoba, outlined a vision, and immediately started an intergenerational food sovereignty program to increase access to country foods. The program was formed with in-kind support from community organizations: Oscar Blackburn School, Tommy Thomas Memorial Health Complex, Chief and

Council, CASIL (Community Association of South Indian Lake), community fisher and trapper's association and few external support groups including University of Manitoba.

Examples of in-kind support received include: office space, food storage area, volunteers and labour, hunting and fishing equipment, and cleaning supplies. Through IMP, Elders took youth on the land to teach land-based food-harvesting techniques. Harvested food was brought to the community and distributed to Elders, low-income families and individuals suffering from diabetes.

From left, Elder Helen moose with grade 3 and 4 students smoking Namestek OPCN, Barb Spence filleting Namestek; Elder Hilda Dysart frying Namestek

Approximately 300 people each month benefit from IMP. Since 2012, IMP initiated many activities such as community gardens, fish camp gardens, youth internships for land-based activities, documenting traditional knowledge by creating, printing and sharing food recipe calendars, and supporting seasonal land-based activities. The Oscar Blackburn School and Tommy Thomas Memorial Heath Complex are lead collaborators in these activities. With the support from the school, IMP was able to incorporate regular health education and traditional cooking classes in the school curriculum. IMP is designed, led, and supervised by Elders and community members. The goal is to create a common platform that brings the community together around land-based activities (Kamal et al., 2015).

3.2 Ithinto Mechisowin Program Insights and Guidelines

Community members identified key points in the success of IMP.

- **Community leadership**. First and foremost, the program and related research is planned, led, supervised, implemented and monitored by the program committee members.
- **Culture and Tradition**. IMP was framed and founded on cultural practices, traditional knowledge and with a goal of supporting community youth.
- **Elders and Food Champion.** The program started with an advisory committee of Elders and Food Champions.
- **Inclusive Participation**. The program started by forming a new committee that included all interested community organizations. The school, band office, health complex, local grocery store, fishers and trappers' association, local conservation officials, youth, community food champions and interested individuals were encouraged to participate.

Agnes Bonner, Louis Tate and Asfia Kamal fillet in IMP facility

- **External Partnerships**. The program welcomed external supporters and collaborated with research and food agencies without compromising the community cultural value and research ethics.
- **Begin!** The program did not wait for outside help. IMP started activities with existing resources and under supervision of a local Health Inspector and Elders.
- **Safety & Training**. Once a year, IMP offers a Food Handling course twice and hunters safety and Canadian firearms course once through the Health Complex. The program committee took direct advice from the regional Health Inspector.

- **Inspection**. For the first year the IMP worked closely with the regional Health Inspector and had inspection done for the food handling facility every two months before they started handling and sharing food from the program facility.
- **Policy Development**. The program created its own policy of safe and sustainable harvest, safety of the youth and adult participants.

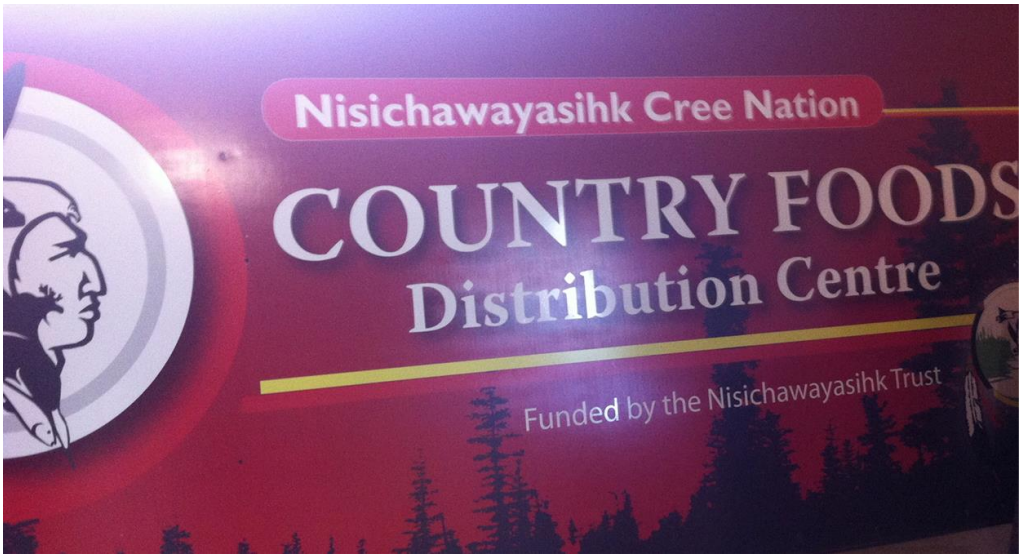
IMP fish fixing workshop

- **Community Care**. The program responded to the need of the community and shared food with people who cannot afford to go out in the land.
- **Respecting Elders**. The program prioritizes the need of the Elders. In addition to providing country foods to Elders, the IMP regularly takes advice from Elders.
- **Intergenerational Involvement**. The program inspired intergenerational knowledge sharing activities by involving Elders in food harvesting and preparation activities.
- **Local School Involvement**. Oscar Blackburn School collaborated with IMP to include traditional food harvesting activities as part of academic credit for grades 8-10. The school invites Elders and Food Champions who participate in IMP activities to instruct students about land-based medicines and food.

3.3: A basic checklist for developing your own country food program:

1. Start by sharing the idea with community Elders and asking for guidance.
2. Make a committee with interested Elders, community members, food champions and local organizations.
3. Assess available funding and infrastructural resources for the program.
4. To assess the feasibility of, and support for, the program in your community, invite community members to volunteer and conduct workshops.
5. Consult with local Health Inspector and Conservation Officer early on and often.
6. Outline goals and major activities for your program and have bi-monthly meetings to focus on the goal.
7. Outline an action plan and budget.
8. Apply for funding (if needed).
9. Physical Space. If you are building or restructuring a food service facility, consult the Health Inspector regularly while the work is happening and invite the Health Inspector for review and approval. (See Appendix A, 2017 Manitoba Guidelines).
10. Certifications. While the food service area is being worked on, offer Food Handler, Canadian Firearms, and Hunters Safety courses to interested community members and potential program participants. Promote and offer trainings at least twice per year.
11. If youth and children taking part in land-based trainings/events, have strong safety protocols. Consider trained supervisors to support the group, satellite phone, food, water, gas, winter gear etc. Safety check all equipment and service all vehicles (boat, skidoos and cars) before the trip. Have written permission from guardians before the trip.
12. If you are storing food, label packages with type of food, date & harvest location.
13. Regularly review the food safety and preservation guidelines before sharing the frozen food with the community.
14. Be clear. Create written policies/guidelines for program activities and involvement.
15. Review program activities, consult Health Inspector and Conservation Officer if needed and change policies as your program evolves.

4 Nisichawayasihk Cree Nation Country Foods Program Overview



Country foods program in Nisichawayasihk Cree Nation

With financial support from the NCN Trust office through the Northern Flood Implementation Agreement, 2-3 community members work as program coordinator, technicians, and five people hunt and fish year-round for the program. The NCN Country Foods Program started in 1975. 1500 community members receive harvested food every month. The program prioritizes sharing the food with elders, and low-income, single-parent families.

Key activities (NCN Trust Office, 2015):

- Operates year-round with a mandate to maintain the program and expand wild food gathering through hunting, fishing and other resources.
- Provide transportation expenses, equipment and supplies to individuals and groups harvesting wild food
- Harvest traditional medicines and berries
- Provide food to Elders, infirm, single parents, low-income members and organizations.
- Provide food for social, cultural and ceremonial activities.
- Provide employment and skill-building to High School and post-Secondary students.

For detailed information visit: http://trustoffice.ca/country-foods-program.aspx

5 Nunavut Country Food Distribution Program

The Nunavut Country Food Distribution Program is supported by Nunavut Department of Economic Development and Transportation. The purpose is to improve access to healthy, affordable land-based food and support a regional harvesting economy.

Community Harvesting Transfer Fund

- Supports initiatives that will improve the local harvesting economy.
- For communities that own and operate their community infrastructure, the fund can pay up to $10,000 of the utilities and maintenance cost of community freezers or related infrastructure.

Community Harvesting Infrastructure Fund

The purpose is to help communities to build a modern and energy efficient community freezer, or to support other harvesting infrastructure. The fund provides contributions to:

- Repair and upgrade of existing community freezer, community market or cut and wrap facilities
- Design, purchase, and installation of new community freezer, community market or cut and wrap components and infrastructure.

For more information: https://gov.nu.ca/edt/programs-services/country-food-distribution-program

The Nunavut Country Food Distribution program also funds pilot projects. Due to the high cost of food, extreme food insecurity and growing economic crises in Nunavut, people welcome a variety of approaches to design their country food project that range from encouraging potential country foods markets to subsidizing harvest costs. For example, ***Project Nunavut***, projectnunavut.com, an Iqaluit-based social enterprise project aims to enhance traditional economy by creating a local market for country foods, particularly fish.

The ***Sanikiluaq Community Freezer Project*** is funded to build an infrastructure of is 26' x 40' freezer and food service facility with the space split between cold storage, and a processing room and washroom.

The Nunavut Country food distribution program also funds hunters to help pay for community feasts.

There are other country food projects in Nunavut such as ***Harvester Support Program*** to subsidize hunters cost. This program is funded by ***Nunavut Food Security Coalition*** (nunavutfoodsecurity.ca) and implemented by ***Feeding Nunavut*** (feedingnunavut.com).

6 Conclusion

The purpose of this report was to support people who run, or wish to start, a community Country Foods program by sharing stories of strength. Through stories, we remind ourselves of the value of country foods and how land-based consumption is a wise practice that can heal and strengthen people and society in many ways. These foods have kept people healthy, physically and spiritually, since time immemorial. Country Foods encourage knowledge sharing, cultural practices, social bonding, good health and well-being of individuals and communities.

Limited country foods infrastructure is consequence of Canada's colonial policies. Despite recommendations to focus on country foods infrastructure, there is a continued Federal focus on farm-based, export agriculture, and corporate or market-based solutions to food insecurity. However, success stories from the communities show that despite the challenges, communities can build their own country food program by working together and using the existing local resources. Additionally, the call for healthy, sustainable local food system in Indigenous communities is getting stronger.

In short, challenges can be overcome by collective planning and a cultural vision. We also believe that Indigenous health disparities and food insecurity crises can be reversed with respectful consultation with the community food champions and Elders. As Late Elder Vivian Moose from OPCN said, "*all we need is a vision and a name in Cree*".

Appendix A: Lower Elwha Klallam Tribe Sees Success with Coho Salman Transfers

Dec 22, 2016 Northwest Treaty Tribes

The Lower Elwha Klallam Tribe is watching five years of work pay off as coho salmon return to the Elwha watershed after the removal of two dams and extensive restoration work.Since 2011, the tribe, state Department of Fish and Wildlife, Olympic National Park (ONP) and crews from Washington Conservation Corps have transported adult coho salmon into the Elwha River and its tributaries in an effort to accelerate natural recolonization above the formerly impassible Elwha and Glines Canyon dams.

The 635 fish that were transported this year were surplus from the tribe's House of Salmon Hatchery and state hatchery on the Elwha River. Visible tags were implanted in all the transplanted fish so spawning ground surveyors could identify the origin of coho during surveys. A small percentage of coho were also fitted with radio tags to track migration patterns. Some chum salmon were transferred as well.

"Moving fish upstream has been helping with recolonization during restoration and we're seeing the results now," said Mike McHenry, the tribe's habitat program manager.

"One of the tributaries, Indian Creek, is pretty much self-sustaining now and is a natural coho factory. The creek's good habitat has led to fish spawning and successfully producing smolts," he added. "From our first outplants of adults in 2011, Indian Creek has produced as many as 8,000 to 32,000 coho smolts. That is a rapid and significant response."

Indian Creek flows between the sites of the old Elwha and Glines Canyon dams, built in the early 20th century with no fish ladders to enable salmon passage. For more than 100 years, fish were unable to move more than five miles up the river.

Dam removal, which was completed between 2011 and 2014, has opened up an additional 40 miles of mainstem spawning and rearing habitat. It is expected that coho salmon will colonize the majority of that habitat, mostly within the park.

In 2016, relocations have been focused upstream of the old Elwha dam site, including in Madison, Sanders and Griff creeks. Additional releases were made just below Glines Canyon. Subsequent spawning ground surveys have shown both tagged and untagged coho spawning in or near all the release sites. Additionally, park crews have observed coho spawning in Boulder Creek, representing the first documented occurrence of coho salmon spawning above the former Glines Canyon Dam site.

“Due to the challenging survey conditions we typically encounter this time of year, it’s difficult to observe fish spawning, let alone successful fish passage,” said Heidi Hugunin, the park’s Elwha fisheries technician. “Upon seeing both tagged and untagged Coho in Boulder Creek this fall, as well as detecting one radio-tagged coho in the former Mills area, we know that these fish have successfully migrated upriver through Glines Canyon.

“Furthermore, the untagged Coho have presumably migrated from the mouth of the Elwha River to Boulder Creek on their own volition. The natural recolonization of Coho salmon is beginning in the upper watershed.”

Appendix B: Food safety, Regulation and Training information

More useful information related to country food consumption, food safety and regulation, educational resources and training	
1.	Safe Food For Canadians Act (SFCA): http://www.inspection.gc.ca/about-the-cfia/acts-and-regulations/regulatory initiatives/sfca/eng/1338796071420/1338796152395
2.	Construction guideline for food services: https://www.gov.mb.ca/health/publichealth/environmentalhealth/protection/docs/construction.pdf
3.	Canadian firearms course: http://www.rcmp-grc.gc.ca/cfp-pcaf/cfo-caf/index-eng.htm
4.	Manitoba hunter's safety course: https://www.gov.mb.ca/sd/wildlife/hunting/hunteredu.html
5.	Food handler training and all public health related information including community gathering, outdoor cooking and smoking guideline: http://www.gov.mb.ca/health/publichealth/environmentalhealth/protection/food.html
6.	Information on how to handle wild game and regulations on wild game according to Canadian Food Inspection Agency: http://www.inspection.gc.ca/food/meat-and-poultry-products/manual-of-procedures/chapter-17/annex-g/eng/1433169076630/1433170816393
7.	Food safety guideline for First Nation people of Canada by Health Canada: http://dhss.alaska.gov/dph/Epi/eph/Documents/FNIHBFoodManual.pdf
8.	Guidelines for food handler training and how to contact a local food inspector: p://www.gov.mb.ca/health/publichealth/environmentalhealth/protection/personal.html

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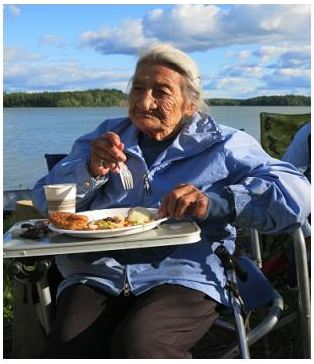
Photos

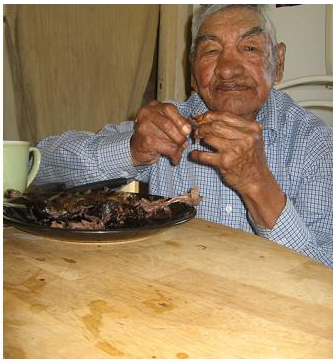
Left: Elder Vivian Moose teaching traditional medicine at OPCN gathering called Kiwikapawetan.

Below: Myra Harper from Garden Hill First Nation preparing fish in the community facility

Elder showing fish filleting at Lake Winnipeg Indigenous Collective Youth Gathering hosted by Misipawistik Cree Nation

Medicine picking with Elder Carol Sanoffsky in Wabowden





Country food program activities with IMP

Supporting healthy communities in Northern Manitoba through good food and resilient local economies.

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For more information please contact Julie Price Julie.price@tidescanada.org
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