



# Agricultural Reconciliation

## Recommendations Report





# Agricultural Reconciliation Recommendations Report

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# Executive Summary

The Territorial Agrifood Association (TAA) represents the interests of the NWT agrifood industry. TAA is committed to building a sustainable, resilient agrifood system through entrepreneurship and innovation; with a mandate to support and advocate on behalf of individuals, businesses, and organization who actively engage in agrifood-related activities such as farming, food harvesting, production, processing, manufacturing or distribution with the intention of selling or generating revenue.

In October of 2022, Tanya T Consulting was chosen to conduct research of Indigenous & northern Agricultural best practices to identify recommendations that the NWT

Agrifood sector can do to support decolonizing agri-food systems and promote Indigenous/cultural food sovereignty, specifically identifying recommendations for:

1. Existing food producers / farmers; and
2. New entrants to the sector.



Decolonizing means acknowledging the consequences of colonialism on Indigenous cultures and intercultural relationships, as well as attempting to convert repressive institutions into equitable ones.



Indigenous/cultural food sovereignty is about creating self-determined food systems that are grounded in Indigenous values, cultures, and respect for the environment. Indigenous knowledge, wisdom, and values are

intertwined with food systems, and Indigenous food sovereignty is a means of achieving long-term food security.

Tanya T Consulting is an Indigenous-led consultancy

founded by Tanya Tourangeau. Tanya has an extensive background in building capacity for Indigenous people, specifically in developing reconciliation strategies that include win-win partnerships and economic development initiatives.



# FOOD SECURITY AND INDIGENOUS/CULTURAL FOOD SOVEREIGNTY

The NWT Agrifood sector can be a meaningful partner and ally towards decolonizing food systems and achieving food sovereignty across NWT for all Indigenous groups.

Indigenous/cultural food sovereignty stands as a path to both justice and healing by providing an opportunity for reconciliation between Indigenous cultures, environments, and colonial policies. It offers a restorative framework for considering ways in which social and political advocates from Indigenous and non-Indigenous communities may promote policy changes; and for reclaiming social, political, and personal health that existed prior to colonization.

Indigenous food sovereignty is an innovative and responsible strategy to develop sustainable food systems for all. Indigenous food sovereignty not only seeks to undo the wrongs of past injustices but also re-establishes vibrant community economies founded on mutual respect.

Elders, traditional harvesters, and community members have identified four principles of Indigenous food sovereignty: sacred or divine sovereignty, participation, self-determination, and legislation and policy.



1. First, Sacred or divine sovereignty refers to Indigenous Peoples' sacred responsibility to maintain healthy land-based relationships.
2. Second, Participation refers to the healthy relationships and actions of Indigenous Peoples with the land, plants, and animals that provide food.
3. Third, Self-determination refers to the freedom to choose the amount and quality of food that Indigenous Peoples hunt, fish, gather, grow, and eat.
4. Finally, Legislation and policy refers to reconciling Indigenous food systems and cultures with colonial laws, regulations and economic activities. This involves a concerted effort across multiple sectors such as forestry, fisheries, rangeland management, environmental conservation, health care, agriculture, and community development in order to effect meaningful change.

## RECONCILIATION

In 2015, the Truth and Reconciliation Commission released 94 Calls to Action in hopes to mobilize all levels of government, organizations, as well as individuals to take meaningful action towards change and achieving equity for Indigenous people in Canada.

The actions within the calls are not a complete list of actions that can be checked-off, but rather a starting point to work towards equality. Although Agriculture isn't mentioned specifically within the 94 calls, it doesn't mean that reconciliation isn't required in the sector. The call that would be most applicable the agriculture sector is Call #92 – Business Reconciliation, which entails:

1. Building relationships and communicating with Indigenous communities, businesses, and governments.
2. Creating job and economic development opportunities for Indigenous people.
3. Providing education about Indigenous people to employees and stakeholders.

If the calls were updated to include the agriculture sector, advocacy groups and Indigenous governments would likely support the addition of working towards decolonizing agri-food systems and supporting and promoting Indigenous/ cultural food sovereignty with the above actions.

# Agricultural Reconciliation Recommendations

The concept of decolonizing agri-food systems and moving towards Indigenous food sovereignty goes beyond just providing access to healthy food. It is about reclaiming Indigenous autonomy, self-determination, and self-sufficiency. It is about creating self-determined food systems that are grounded in local Indigenous values, cultures, and respect for the environment.

The following are recommendations that the NWT Agrifood sector can do to support decolonizing agri-food systems and promote Indigenous/cultural food sovereignty:



## Existing food producers / farmers and new entrants to the sector can:



Build respectful relationships and alliances with local Indigenous stakeholders (communities and regional governments) and understand any territorial and/or federal land claim agreements that apply to them.



Learn from others are already collaborating and incorporating aspects of Indigenous food sovereignty in their operations and business models.



Seek to identify areas to collaborate to incorporate Indigenous/cultural food sovereignty principles for win-win opportunities.



Co-advocate with Indigenous stakeholders for legislation and policies that are inclusive of local traditional knowledge and cultural practices. Consider supporting the creation of a working group like the WGIFS and the AFRWG (Alaska).



Provide education for management and staff on the history of Aboriginal peoples, decolonizing agri-food systems and Indigenous/cultural food sovereignty.



# Information Gathered

## NORTHWEST TERRITORIES AGRICULTURE

Primarily, market gardening, commercial egg production, community gardens, and nurseries make up Northwest Territories (NWT) agriculture<sup>1</sup>.



Agricultural, forestry, and fishing, and hunting revenues contributed \$7.9 million to NWT's GDP in 2020 and 2021<sup>2</sup>.



The territorial government department of Industry, Tourism, and Investment (ITI) handles agricultural funding and programming. ITI's Economic Opportunities Strategy recommended a territorial agricultural strategy in 2013; it was

released in 2017 and is due to be reviewed and replaced in 2023<sup>3</sup>.

Hay River's Northern Farm Training Institute (NFTI) provided agricultural training and had received more than \$2 million annually for infrastructure, short courses, and

internships. NFTI grew a variety of crops, and raised livestock, poultry, and rabbits. As of December 2022, NFTI is without an Executive Director or Board and is not operating its experimental/training farm, leaving a gap for identifying and testing NWT best practices.

## INDIGENOUS PEOPLE IN THE NWT

According to the NWT Bureau of Statistics, in July of 2022, there were 45,605 people in the NWT with just over 50% being Indigenous at 22,940 people<sup>4</sup>.







# INDIGENOUS GOVERNMENTS

There are 7 regional Indigenous governments that represent multiple communities in NWT<sup>5</sup>:

## 1. Akaitcho Territory Government

The Akaitcho Territory Government represents the Yellowknives Dene First Nation (Dettah and Ndilo), Lutsel K'e Dene First Nation, and Deninu K'ue First Nation.

Akaitcho Communities:

- Fort Resolution
- Dettah
- Yellowknife
- Lutselk'e

## 2. Dehcho First Nations

The Deho Cho First Nations represents 10 First Nations and two Metis Locals.

Deh Cho Communities:

- Fort Providence
- West Point
- Jean Marie River
- Fort Simpson
- (Hay River)
- Kakisa
- Sambaa K'e
- Wrigley

## 3. Gwich'in Tribal Council

The Gwich'in Tribal Council (GTC) is an Aboriginal organization that represents Gwich'in Participants in the Mackenzie-Delta of the Northwest Territories and across Canada.

Gwich'in Communities:

- Inuvik
- Fort McPherson
- Aklavik
- Tsiigehtchic

## 4. Inuvialuit Regional Corporation

Inuvialuit Regional Corporation was established with the overall responsibility of managing the affairs of the settlement as outlined in the Inuvialuit Final Agreement (IFA).

Inuvialuit Communities

- Aklavik
- Paulatuk
- Tuktoyaktuk
- Inuvik
- Sachs Harbour
- Ulukhaktok



## 5. Northwest Territory Métis Nation

The Northwest Territory Métis Nation is comprised of the indigenous Métis originally from the South Slave in the Northwest Territories. The membership is politically represented by the Fort Resolution Métis Council, the Fort Smith Métis Council and the Hay River Métis Council.

### Northwest Territory Métis Nation Communities

- Fort Resolution
- Fort Smith
- Hay River

## 6. Sahtu Secretariat Incorporated

The Sahtu Secretariat Incorporated was formed by the seven Sahtu land corporations, four Dene land corporations and three Métis land corporations, with the enactment of the Sahtu Dene and Métis Land Claims Settlement Act (SDMCLCA).

### Sahtu Communities

- Délne
- Colville Lake
- Fort Good Hope
- Tulita
- Norman Wells

## 7. Tłı̄chų Government

The Tłı̄chų Government is the governing authority on Tłı̄chų lands.

### Tłı̄chų Communities

- Behchokų
- Wekweèti
- Whati
- Gamèt



## LAND CLAIMS

Section 35 of the Constitution Act protects the rights of the descendants of the historical Indigenous peoples of Canada. The Supreme Court of Canada clarified and guaranteed rights to land and resource activities as well<sup>6</sup>. Most regional Indigenous governments have secured or are in the process of negotiating land claims in NWT<sup>7</sup>.

Comprehensive Land Claims (CLC), Treaty Land Entitlements (TLE),

and Community Self-Government Agreements (SGA) are all important to understand as they relate to northern Canadian food production. They are agreements that protect Indigenous hunting, harvesting, and fishing rights. CLCs, TLEs, and SGAs recognize that Indigenous people own their identified parcels of land in the NWT, protect traditional ways of life, give Indigenous people exclusive and preferential harvesting rights, and grant Indigenous people

power to take part in decisions about how to manage land and resources. Although they have empowered Indigenous peoples in Canada and have corrected many historical injustices, some provisions have hampered the development of food-related industries. For example, most prohibit the commercial sale of traditional foods, with the Nunavut Land Claims Settlement of 1993 is the only exception.

## ENVIRONMENTAL FACTORS<sup>1</sup>

Low temperatures, long winters, acidic soils with low fertility, extreme seasonal variability, varying photoperiods, and scant precipitation all characterize the environment of Northern Canada. On the summer solstice, the

territory sees up to sunlight for 19 to 20 hours, while on the winter solstice, it sees sunlight for less than 6 hours. There are one to two fewer months of growing season compared to the rest of Canada. For example,, Yellowknife, Northwest

Territories, enjoys on average 125 days without freezing temperatures. These combined factors create a unique growing environment in the NWT.

## ECONOMIC FACTORS<sup>1</sup>

Northern Canadian agriculture has logistics issues, high initial and operating costs, and typical low return on investment. The short growing season means farmers can produce large yields when conditions are favourable, but they

cannot stock local markets all year, which could discourage retailers from stocking local goods. Local supermarkets prefer southern farmers for year-round food supply. Longer growing seasons in non-Northern regions allow more time

for producers to earn money, which helps with economies of scale but hurts Northern producers' ability to compete with cheaper Southern imports.

Many northern communities are only accessible by air, sea, or winter



roads. Without roads, farmers' markets cannot reach customers outside their immediate areas.

High electricity costs make year-

round farming challenging and expensive. Greenhouses, shipping containers, harvest facilities, and raw material storage require electric

lighting and temperature control, and storage solutions to lengthen the growing season are costly.

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## CULTURAL AND SOCIAL FACTORS<sup>1</sup>

A large portion of the early agricultural development in the north is associated with religious missions, which have been justly criticized for their role in the Indian Residential School system. (The practice of forcibly removing children from their homes and communities disrupted the natural passing on of traditions, customs, and values.) The goal of the residential school system was to kill the Indian in the child and assimilate the Indigenous people to be 'white'. Indigenous people experienced intergenerational

trauma as a result of being taken from their communities and families. The effects of residential schools on Indigenous communities was devastating, long-lasting, and underlies why any future consideration of agricultural development must honour the culture and values of NWT's original people.

Agriculture may improve food security in the NWT, but strong collaboration with local Indigenous groups is needed to ensure that agricultural methods align with

Indigenous perspectives on environmental protection and land management. Indigenous food systems focus on maintaining the natural environment, seasonality, regional and sustainable harvest and social equity.

# Indigenous Food Sovereignty: A Sustainable Solution

## UNDERSTANDING INDIGENOUS FOOD SOVEREIGNTY<sup>8</sup>

Indigenous cultures in Canada have created traditional harvesting approaches and customs that shape, maintain, and promote their societies, economies, and ecosystems.

To this end, Indigenous food sovereignty is dependent upon the responsibility to protect Indigenous cultures and preserve land and food sources. This has been greatly impacted by the colonization process, which has caused a rapid decline in Indigenous cultures, social structures, and ecosystems. Indigenous food sovereignty stands as a path to both justice and healing by providing an opportunity for reconciliation between Indigenous cultures, environments, and colonial policies. This approach not only seeks to undo the wrongs of past injustices but also re-establishes vibrant community economies founded on mutual respect.



Elders, traditional harvesters, and community members have identified four principles of Indigenous food sovereignty.




1. SACRED OR DIVINE SOVEREIGNTY
2. PARTICIPATION
3. SELF-DETERMINATION
4. LEGISLATION AND POLICY

## CHALLENGES TO INDIGENOUS FOOD SOVEREIGNTY

- Indigenous communities endure high rates of poverty and socioeconomic marginalization, leading to economic insecurity and a loss of power.
- Indigenous Canadians are more likely than non-Indigenous Canadians to be food insecure.
- Colonial government structures and practices produce significant stress among Indigenous Peoples. For example, government acts that do not respect Indigenous rights may lead to traditional harvesters facing civil and criminal charges in a judicial system that is adversarial in character and has exhibited a culturally biased propensity to make decisions in favour of corporate interests.
- Economic pressures from mainstream culture and society make it difficult for Indigenous Peoples and families to strike a balance between gathering, preparing, and conserving traditional foods and passing on food-related knowledge. Furthermore, the Cartesian worldview that underpins mainstream society promotes individualism, materialism, and mass consumerism, resulting in environmental degradation and destructive social phenomena.
- The corporate food system makes it difficult for Indigenous groups to grow, gather, prepare, and preserve food.
- Mining plans, hydropower projects, pesticide usage in forest and range management, high carbon emissions, and climate change can all pose a danger to traditional harvesting sites.


To maintain the ecosystems of land, soil, water, air, plants, and animals, Indigenous food systems rely on interdependence, respect, reciprocity, and accountability. This Indigenous eco-philosophy recognizes that people do not have dominion over nature and that human behaviour must instead be sustainable and ecologically balanced.

Permaculture, for example, is a design concept that is influenced by Indigenous eco-philosophy and tries to emulate natural interactions. It is used to decolonize the land and food systems, as well as to re-design human settlements to a more sustainable, ecological paradigm. Furthermore, permaculture employs Indigenous methods of knowing to solve current challenges, and it encourages self-determination and active engagement in an analytical observation process. As a result, permaculture encourages collaboration as the primary style of interaction and communication, and it heals colonial connections by bridging Indigenous and non-Indigenous cultures.



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Indigenous knowledge, wisdom, and values are intertwined with food systems. Indigenous food sovereignty is a means of achieving long-term food security. Indigenous food sovereignty method offers a restorative framework for considering ways in which social and political advocates from Indigenous and non-Indigenous communities may promote policy changes supported by traditional cultural practice and adaptive management. Adaptive management is a process-oriented approach that considers land, environment, and health-related policies as possibilities for social learning about how to more effectively manage human behaviour in connection to land and food systems.



In other words, Indigenous food sovereignty is a framework for reclaiming the social, political, and personal health that existed prior to colonization, and it necessitates striking a balance between reacting to development and engaging in traditional harvesting strategies that promote and maintain cultural values, ethics, and principles.

## Lessons from the Working Group on Indigenous Food Sovereignty<sup>9</sup>

The Working Group on Indigenous Food Sovereignty (WGIFS) was formed in Canada in 2006 in response to a need to include Indigenous viewpoints into different food security issues.

The WGIFS focuses on the cross-cultural intersection of Indigenous agricultural sovereignty, social justice, climate change, and regenerative food systems. WGIFS

projects seek to uncover and deconstruct systemic racism in food systems, decolonize land and food systems, and establish just, resilient, and sustainable food systems based

on traditional ecological knowledge and regenerative Indigenous subsistence economies.

### Indigenous Peoples play a significant role in conserving the biodiversity and the cultural heritage of humanity.

Indigenous Peoples have made major contributions to food systems in terms of heritage seeds, land stewardship, and ecological knowledge. However, human behaviours that cultivate colonialism, capitalism, and climate change threaten the health and well-being of the land, water, and food systems. These factors marginalize Indigenous Peoples into circumstances of food insecurity and are large-scale social issues that

require policy changes rooted in Indigenous ecological knowledge and social justice. In decolonizing land and food systems, the WGIFS provides lessons based on the resilience of Indigenous Peoples to inform policy development.

Decolonizing means acknowledging the consequences of colonialism on global cultures and intercultural relationships, as well as attempting to convert repressive institutions

into equitable ones. The WGIFS believes decolonizing land and food systems includes addressing several systemic colonial injustices.


- The science-based, techno-bureaucratic frameworks of Western land and food systems that can be reductionist and incapable of working effectively within the complexity of holistic health and regenerative subsistence economies.

These colonial-rooted land and food systems are a form of structural racism places Indigenous Peoples at the forefront of social and environmental injustices. Many Indigenous Peoples, for instance, live in fourth-world circumstances characterized by poverty, homelessness, drug misuse, and food insecurity.


- There is currently insufficient support for restorative, culturally competent forms of community justice that repair and preserve community safety and security.
- The absence of official land designation regulations and culturally competent planning frameworks reduces the chances for Indigenous groups to retain traditional practices, safeguard

ancestral lands and waterways, and advance food security and sustainability.

- Indigenous populations lack access to adequate land and infrastructure to grow, gather, process, preserve, and enjoy traditional foods and medicines
- No climate justice framework exists to address the social implications of climate change.



**By standing together to support each other, humans can create a more equitable and sustainable future that builds resilient subsistence economies that promote food security for all. However, to make Indigenous subsistence cultures and economies visible as solutions to food insecurity, it is vital to take action to eliminate racist narratives and structures in research, planning, policy, and governance.**



There must be a balance or transcendence of privilege and power. Equilibrium must be restored by allocating more time, financial, technological, and human supports to enhance cultural competence and comprehension of how to work in solidarity to transition to a system based on Indigenous paradigms, principles, and protocols. The WGIFS has been actively interacting with members of their extended networks, developing a worldwide movement for mutual help and solidarity comprised of individuals from all walks of life. The alliance pushes away from capitalism and promotes collective action to safeguard vulnerable communities and establish cooperative, fair, and equitable subsistence economies. Developing cross-cultural alliances and social

networks may aid in promoting systemic change on a large scale.

The concept of Indigenous food sovereignty goes beyond just providing access to healthy food. It is about reclaiming Indigenous autonomy, self-determination, and self-sufficiency. It is about creating a self-determined food system that is grounded in Indigenous values, cultures, and respect for the environment. For instance, the WGIFS is involved in two projects that actively working towards rebuilding traditional food systems and promoting dietary practices that are in harmony with the land, water, and air. These are the Wild Salmon Caravan and the Indigenous Food Freedom School. The former is a celebration of the spirit of wild


salmon. Wild salmon is an important Indigenous food and a cultural and ecological keystone species. Wild Salmon used to travel and migrate in the millions to all of the people on the Fraser Basin and to the five major river systems throughout British Columbia. However, modern conditions have seen them dwindle to the hundreds. The Wild Salmon Caravan strengthens intertribal networks of Indigenous fisheries knowledge in order to restore, protect, and keep wild salmon in their natural habitat. The Wild Salmon Caravan is a public education campaign that uses the arts and culture to engage and mobilize traditional ecological knowledge and to promote the cultural revitalization of Indigenous subsistence rights.



Secondly, the Indigenous Food and Freedom School (IFFS) is a collaborative learning environment based on emancipatory learning informed by the history of African American freedom schools, stories told by Elders of the American Indian Movement, land-based pedagogy, and participatory education. It has two locations: Strathcona Park in Vancouver and Neskonlith Secwepemc near Chase, B.C. It is focused on reclaiming cross-

cultural alliances and social networks through the Rainbow Coalition in order to respond to the challenges of colonialism, climate change, capitalism, and the global pandemic. It seeks to create positive change not just for Indigenous Peoples but for all people across the world. It embraces a holistic vision that honours both traditional knowledge systems as well as new forms of knowledge in order to build resilience against oppressive forces. Overall, the IFFS

works with the local community to develop solutions that will help build a sustainable food system. This includes building relationships between Indigenous and non-Indigenous communities, conducting workshops on traditional land-based teachings, engaging in dialogue and collaboration, facilitating research opportunities, and developing policy recommendations.



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### Respecting local land-based connections and appreciating traditional knowledge are necessary to achieve Indigenous food sovereignty.

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The WGIFS has called for a change towards the intersections of solidarity, regeneration, food, and freedom. An equitable transition to regenerative tribal economies informed by Indigenous food sovereignty concepts, perspectives, practices, and protocols is the goal. This necessitates a shift away from productionist mathematical models, which are unable to portray the complexity of real-world systems. Holistic health narratives that acknowledge the interdependence of mind, body, and environment as vital to restoring the entire balance of health should be

emphasized. The objective of the WGIFS is to decentralize knowledge and leadership at the intersections of Indigenous food sovereignty, climate justice, capitalism, and colonialism. It is critical to distribute knowledge and strategies for strengthening Indigenous food sovereignty capacities, as well as to establish plans and ideas to aid Indigenous Peoples in reclaiming social, economic, and political autonomy away from the capitalist food system and colonial empire.

The WGIFS has developed the Cross-Cultural Interface Framework to provide guidance for cultures working



together to achieve a common goal. The framework is intended to facilitate dialogue, understanding, and collaboration between Indigenous and non-Indigenous peoples in order to address food sovereignty issues. Its goal is to foster transformation through pedagogy and Indigenous ways of knowing. This approach can provide the potential for engaging in cross-cultural collaboration to strengthen resilience and valuable insight into the complex issues facing food security.

# Reconciliation

Due to environmental, economic, cultural, and politico-social similarities, Alaska’s Native American agricultural development strategies may be transferable to Northern Canada.

## INCLUSIVE POLICY DEVELOPMENT

Alaska understands that local and regional cooperation is required for agricultural reconciliation. The Alaska Food Policy Council (AFPC) is dedicated to improving food systems to ensure that Alaskans have access to nutritious food that is also economically viable and culturally acceptable<sup>15</sup>. AFPC is a coalition that practices inclusion by connecting and engaging with community members, collectively advocating for change at the local, state, federal and tribal level, and informing and sharing resources with all food stakeholders. AFPC has several committees including an Indigenous Foods Committee

that has prioritized identifying and supporting policy that helps ensure continued access to traditional use harvest areas and collaboration between the State of Alaska and Tribes to support food sovereignty, security & reconciliation.

In 2015 a statewide advocacy campaign supporting food systems policy recommendations was launched based on the AFRWG’s collaboration<sup>16</sup>.

More recently in 2020, AFPC was awarded a grant to create a 10-year state-wide food security action plan; and in 2021 they launched the Regional Food System

Partnership project. The goal of the project is to create a healthier, more secure, and resilient Alaska by improving their food system through advocacy, education, and connection. The project will create a network of ‘regional nodes’ of groups of communities; each node will receive node-specific asset-mapping workshops to identify characteristics of their local food systems, while revealing barriers and system deficiencies. AFPC will then coordinate the data into a 10-year food security action plan<sup>15</sup>. Each regional node includes local Native tribes, evidencing the Alaska government commitment to food security.

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## PROMOTING AND SHARING AGRICULTURAL SUCCESS STORIES<sup>15</sup>

From 2009 - 2001<sup>2</sup>, local newspapers in Alaska published profiles of sixty different farmers and ranchers throughout the state. These interesting biographies educated local populations about the need of maintaining local

agriculture, which in turn promotes agricultural sustainability. The profiles and stories disseminated information in an engaging format to members of local communities. Examples included a farmer who used hot springs to

heat a greenhouse, a collective who purchased land together to overcome financial barriers, and stories of agritourism from across the state. These stories prominently included references to traditional nature farming and harvesting.

# Agricultural Reconciliation Recommendations

## Actioning Reconciliation

By standing together to support each other, humans can create a more equitable and sustainable future that builds resilient subsistence economies that promote food security for all while honoring historical practices and culturally specific contributions.

However, to make Indigenous subsistence cultures and economies visible as solutions to food insecurity, it is vital to take action to eliminate racist narratives and structures in research, planning,

policy, and governance. Indigenous knowledge, wisdom, and values are intertwined with food systems, and Indigenous food sovereignty is a means of achieving long-term food security.

The concept of decolonizing agri-food systems and moving towards Indigenous food sovereignty goes beyond just providing access to healthy food. It is about Indigenous autonomy, self-determination, and self-sufficiency in the food sector. It is about creating self-determined

food systems that are grounded in local Indigenous values, cultures, and respect for the environment.

The following are recommendations that the NWT Agrifood sector can do to support decolonizing agri-food systems and promote Indigenous/cultural food sovereignty:





# Step towards Collaboration

Existing food producer / farmers and new entrants to the sector can:

- Build respectful relationships and alliances with local Indigenous stakeholders (communities and regional governments) and understand any territorial and/or federal land claim agreements that apply to them.
- Learn from others (Northern greenhouses and Agritech for example) that are collaborating and incorporating aspects of Indigenous food sovereignty in their operations and business model.
- Seek to identify areas to collaborate to incorporate Indigenous / cultural food sovereignty principles for win-win opportunities.
- Co-advocate with Indigenous stakeholders for legislation and policies that are inclusive of local traditional knowledge and cultural practices. Consider supporting the creation of a working group like the WGIFS and the AFRWG (Alaska).
- Provide education for management and staff on the history of Aboriginal peoples, decolonizing agri-food systems and Indigenous/cultural food sovereignty.

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