



First Nations Health Authority
Health through wellness



Social Consequences of Covid-19 and Climate Change on Indigenous Food Security and Food Sovereignty

Stories of lived experiences in salmon country





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INTRODUCTION

This publication features stories that highlight the challenges and resilience of First Nations food systems during modern crises like the COVID-19 pandemic and climate change.

The pandemic and climate change are two crises that are worsening pre-existing social crises experienced by Indigenous peoples, already disproportionately impacted by food insecurity caused by settler-colonialism. First Nations people's ability to secure all sources of food has been impacted, whether they buy foods from a store (e.g., market foods and barcode foods), or harvest them from the land/water (subsistence hunting, fishing, farming, gardening and gathering).

The purpose of this publication is to bring forth stories from a sample of diverse Indigenous communities regarding the unintended social consequences of the pandemic and climate change crises.

During our journey together, we will be learning from three storytellers, each from a different region and level of urbanization in British Columbia. We've considered urbanization in our methodology due to the exorbitant prices of basic market foods in the rural and remote areas that most First Nations communities in British Columbia are situated on as a consequence of the reserve system. This, paired with the difficulties Indigenous people face accessing traditional foods in high-density urban areas, makes urbanization a measurable food security and food sovereignty metric.

Our storytellers take us on a food journey to help facilitate an understanding of what food security and food sovereignty means in their communities. They also explore the social consequences of COVID-19 and climate change, and the historical and ongoing consequences of colonialism.

TERMINOLOGY

This report makes every attempt to ensure that the wording within is the authentic reproduction of our storytellers in their own voices. The varied backgrounds and expertise of our storytellers can sometimes mean that some words used may be unfamiliar to some readers.

Words which are highlighted orange throughout this report are hyperlinked to terms that appear in the glossary. The glossary can be found at the end of this document.

METHODOLOGY

Section By Dawn Morrison

Inquiry into the social consequences of COVID-19 and climate change experienced by the sample of **Indigenous** communities highlighted in this report called for culturally responsive and **multi-method and mixed research**. The authors applied an Indigenous storytelling methodology and a metaphorical framework to the process of outlining and analyzing their observations and lived experiences of the social consequences of COVID-19 and climate change, and their impacts on food security and food sovereignty.



The report uses multimedia to enhance the limited ability of writing to share deeper meaning in the stories that are traditionally told in higher cultural communication patterns of the Indigenous oral tradition. Digital audio/visual media help to highlight the social-cultural realities in communities and bring their stories to life.

This report applies a **translocal** analytical framework, respecting the lived experience of the authors who are recognized leaders in the **Indigenous food sovereignty**/security movement at a translocal scale. It embraces the complexities of Indigenous migration, **place-making** and the creation of relational spaces between Coast and Interior Salish, and Urban and Away-from-Home (UAH) who have migrated to Vancouver's Downtown Eastside (DTES) from around the world. The creation of relational spaces enables sharing of their common experiences related to COVID-19, climate change, and **coloniality**, and highlights relational indicators of food security and food sovereignty, such as access to land and disputes of authenticity of Indigenous identities in UAH spaces.

Metaphors can guide a culturally responsive, trauma-informed journey for understanding diverse expressions of **food security** and food sovereignty in Indigenous food systems. The broader **socio-ecological** and cultural context of Indigenous food systems challenges us to work in complexity and look beyond the more narrowly defined scope and scale of income-oriented solutions and market-based agriculture.

In a **place-based** context, the stories apply the metaphor of the journey of wild salmon as they migrate from Ts'msyen territory to the Salish Seas and the Coast and Interior Salish. Communities of focus include Ts'msyen, Quw'utsun, Skwxwú7mesh, xʷməθkʷəy̓əm, sə́lilwətaʔt, and the extended family networks of the Lakes Secwepemc - Neskonlith, Adams Lake and Little Shuswap Lake communities.



The migration of wild salmon symbolizes the interconnectedness between the lived experiences of the rural and remote population and UAH Indigenous Peoples, and characterizes their resilience in times of increasing stress and uncertainty associated with food insecurity during the pandemic, wildfires and droughts.

Shirley Turcotte's concept of [Indigenous Land-Based Mental Health Tools for Living](#) applies metaphors in nature and the concept of "All my Relations." The tools enable us to transform and work alongside complex trauma associated with the social consequences. The application of these tools offers a strengths-based, culturally responsive approach to a trauma-informed, health-relational practice to avoid re-embodying the stress and uncertainty associated with the social consequences of COVID-19 and climate change highlighted in this report.

SHARING OUR STORIES

The stories shared within this document were submitted by a trio of Indigenous writers from across British Columbia. Each story was written from the author's own perspective, their own lived experience, and their own lands and food systems. Each writer brings their perspective of their community and highlights the very real changes that have resulted from COVID-19 and climate change. Together they highlight common threads of cultural resurgence and upholding the **Indigenous biocultural heritage** that flows from the land. These threads include the need for deep systems change and more adequate financial, technical and human support for Indigenous food security and food sovereignty initiatives. They also call for **Indigenous systems of wellness**, to help further insulate Indigenous communities from reliance on Western food systems.

The power and depth of these stories cannot be overstated. So rarely do we share stories written directly by the people doing the work. These stories have been written independently by Indigenous people who live in Indigenous communities and work on the ground providing food directly to community members. Keeping this in mind while reading will give the stories the time and depth they deserve.

BRADEN ETZERZA



Braden Etzerza gained his appreciation for harvesting and sharing traditional foods through the Matriarch of his family on his Ts'msyen side. He is now bringing that love of his homeland foods that he learned through generational knowledge transfers from his great grandmother to his work.

Braden completed his BSc in Environmental Science from Mount Royal University in Calgary, Alberta. He is the current Program Associate at the Makeway Foundation working with First Nations communities and organizations providing support for their language & culture revitalization and food sovereignty initiatives. He is also the co-founder of the Ts'msyen Culture Society that is focused on Sm'algyax language revitalization and food systems across Ts'msyen territory. Braden currently lives in his home community of Metlakatla, with his two dogs.

Photo from Indigenous clean energy website:

<https://indigenoucleanenergy.com/our-programs/ice-mentorship/meet-the-mentors/braden-etzerza-he-him/>

RURAL STORY - BRADEN ETZERZA

Revitalization and Restoration of Ts'msyen Food Systems

The restoration and revitalization of Ts'msyen food systems has the potential to safeguard against future global food supply chain and food security issues especially in rural and remote communities. These systems also mitigate the effects of a changing climate and can provide positive environmental and community benefits.

TRADITIONAL FOOD SYSTEM

Prior to colonial contact, all of our food was harvested from our region or obtained through trade and even to this day we still get a majority of our food from the ocean and territory. We're a coastal Nation, so in the winters my people would spend time in Lax Kxeen (Prince Rupert region). This area was like a metropolis, there were hundreds of Ts'msyen villages/sites with many that can still be found today. It is also one of the oldest inhabited sites on the coast. In the winters, we would feast, sing, dance and share stories. We'd also spend our time harvesting species such as winter spring salmon, and clams and cockles which often came from a clam garden.



A clam garden is an ancient intertidal feature and management system used by our people that utilizes boulders to create an optimal habitat for bivalves (clams and cockles). The clam garden increased the supply of culturally important food, and with that the Ts'msyen population increased exponentially because we had these systems that created the perfect habitat for bivalves. So that increased protein levels and thus created a larger supply of food in the winter. In the archaeological record, you can see an increase in population with the introduction of the clam garden system. These innovative systems of food production were fundamental in providing us with large amounts of protein in the winter months. Ts'msyen people also consumed gyenti (sea cucumber), 'yaans (chiton), bilhaa (abalone), aswit (urchin), gyels (mussels), and many other culturally important species. Ts'msyen people harvest many species from the ocean and some were utilized for tool making, artwork, regalia, building material and other uses.

A healthy, reciprocal relationship with the environment is vital for Indigenous peoples. Many cultural food species have better rates of survival in an environment tended to by people consistently. The lives of many Ts'msyen people are cyclical and follow the seasons. February is the time to harvest oolichan. Oolichan is harvested along the Nass and Skeena Rivers to smoke and make grease, which was also traded with neighbouring Nations through grease trails. Oolichan grease would get us through the winter and provide much-needed vitamins and minerals. Late April to May was the time to harvest seaweed. Many families would gather, travel to and harvest at seaweed camps. Some Ts'msyen families from various communities still continue the tradition of



gathering at seaweed camps and picking seaweed. Going out and harvesting was a big part of my family. My great grandma was one of the biggest harvesters of seaweed in our area, and that was her and my great grandfather's livelihood.



Early spring was also the time to harvest salmonberry, thimbleberry and Cow Parsnip shoots, which were some of the earliest food plants available. Root gardens of plants like clover and silver weed were found at the mouths of rivers, estuaries, and floodplains, which could be preserved, and provided sources of carbohydrates and essential nutrients. In the summer, salmon were harvested using fish traps, fish weirs, hooks, and nets made from stinging nettle, rocks, and cedar. The sockeye, spring, steelhead, and pink salmon were dried, smoked and preserved for use later in the year. Fall brought with

it an abundance of berries, which were often dried into a type of fruit leather/cake, or preserved in oolichan grease. Winter was spent digging clams and feasting. And the cycle would continue of harvesting, preservation, trade and feasting.

Trade was, and still is, a big part of who we are. We relied on our neighbours for trading deer, moose, furs, and other items and we traded seafood products through a system of grease trails and by canoe. Trade and barter still largely exists in many communities today.

Food forests were another big part of our food system. These managed forests were high densities of different plants like pacific crab apple, wild roses, salmonberry, rice root, and many other food and medicinal plant species. These sites were often adjacent to a village site, on an island, or any suitable areas that could be utilized for food production. Often at the mouths of rivers, and along streams and creeks or other bodies of water. Plants were transplanted from different areas, obtained through trade or were selectively bred over time to produce plants with desirable traits. These food forests are still present on the landscape in Nations across BC.

IMPACTS OF CLIMATE CHANGE

Climate change is impacting the north coast in various ways and is compounded with other human activities such as overfishing, industrial development, raw sewage discharge, poor policy and enforcement, chemicals from upstream runoff and farming, as well as mining and forestry. As a result, the environment, flora and fauna are experiencing negative effects. Many Elders have noticed the changes as well and have noted declines in species such as cockles, mussels, and salmon, among other species. The cause could be contamination, warming waters, changing pH levels, or the loss of kelp forests and sea otters, but it is hard to pinpoint, as many effects are cumulative and observed over time. Species loss could also be attributed to not having as many Ts'msyen people harvesting clams, for example. Clam gardens need to be maintained and if not properly maintained over time, this could potentially lead to more unfavorable conditions for the species. The clam beds went from being extensively used to only certain individuals and families heading out digging, with some sites being completely unused or forgotten. Species density loss could also be due to legacy chemicals present in sediments from past industrial projects like the pulp mill. Fishing methods have also changed as previous techniques were selective and much more sustainable long term. The effects of the removal of our people on the territory, using our traditional fishing and harvesting methods, have also had an impact on the environment.



Drought and extreme heat events have also been affecting the environment on the northwest coast. Drought has occurred even in one of the rainiest places in Canada. Trees like cedar and berry plants suffered, which thrive in large amounts of precipitation. Drought has also affected salmon bearing streams and rivers. High temperatures have a negative effect on shellfish and other organisms in the ocean. Extreme rain events have also been impacting the environment and in 2020, our area had one of the rainiest years on record, which caused many landslides in the area, impacting streams and destroying vegetation.

Warming events, a changing climate, and pathogens have also been impacting many species including the sea star which has been experiencing a mass die off since at least 2013. Scientists believe this is due to warming oceans and a viral infection, which has led to one of the largest mass mortality events. This has decimated sea star species from Alaska to Mexico.

Bivalves such as clams, cockles, mussels and crustaceans are also being impacted due to warming waters. The warming has led to a significant increase in harmful algae blooms up and down the coast, which result in toxin accumulation in filter feeders. This leads to an increase in paralytic shellfish poisoning (PSP), Amnesic Shellfish Poisoning (ASP) and increased levels of

bacteria like *Vibrio* in bivalves and crustaceans. The toxins bioaccumulate in certain tissues and can persist for long periods of time in certain species. PSP, ASP, vibro and other pathogens pose many health risks to eating traditional foods and affecting many people's ability to safely harvest seafood. As some species are experiencing many hardships, new invasive species are being discovered in the environment. The European Green Crab is now found in Haida Gwaii and other areas on the northwest coast of BC. European green crabs are known to outcompete native crab species for food and habitat and have been found to be highly damaging to eelgrass beds, which are a critical habitat for many species of fish such as salmon or herring and invertebrates.



In addition to the effects from a changing climate, industry in the region has negatively impacted the environment resulting in various changes to large areas across our territory. The city of Prince Rupert still dumps raw sewage directly into the ocean at multiple sites across the island, which is 15 minutes away by boat from my community. The dumping of raw sewage can result in many negative effects to the flora and fauna present in the environment; especially filter species such as clams, and mussels.

IMPACTS OF COVID-19

COVID-19 really affected the supply chains, especially in the north. People started panic buying and this left a large portion of people with little to no access to fresh food. This really impacted people who rely on social assistance and only have access to their income once or twice per month. People would go grocery shopping and the store shelves were empty. It was very inequitable and the more well-off people could afford to buy large amounts at once. Often there was no fresh produce or certain items were not available to purchase and the disruptions to the food supply lasted months. Many Elders, families and individuals in northern urban centers and remote communities, felt the impact. Supply chain issues caused shortages of various products and many stores placed limits on certain items per household.



Many people early on in the pandemic started gardening and producing food. I connected with many people in my community through food work. It was incredible to see people's interest in growing food, especially during times of scarcity, unknowns and climate change negatively impacting the food system. Gardening allowed people to safely go outdoors, especially in the early days of the pandemic when fear of transmission was very high. Many people shared resources, seeds, plant starters, and supplies with each other as a way to ease the isolation. As the pandemic progressed, and inflation rates increased, many food items, including gardening supplies, cost much more to purchase. Supply chain issues, inflation and a higher cost of living have made healthy food unaffordable for many families, especially those in urban and remote

communities in the north. Inflation and higher cost of living have impacted many people, especially lower income families, people with disabilities and Elders. It has forced many people to have to choose between buying healthy food, medications and paying rent. Also, with the impacts of climate change affecting our food systems, we have less access to our traditional foods, requiring more of our people to rely on store-bought food and seafood, often at a premium price. It has made our foods often completely inaccessible to many Ts'msyen people in a region with an abundance of food.

Another big impact was the isolation from the lockdowns and fear of the virus. Many people were often alone and had little contact with others. COVID-19 had widespread effects for many people, especially the elderly and immunocompromised. It disrupted Indigenous systems of wellness and many people were isolated from one another. Not being able to gather and eat meals together, especially traditional foods, was tough. Many people, like Elders, spent a large portion of the pandemic alone, which had detrimental effects on their overall health, wellbeing and spirit. Many Elders in care facilities, seniors centers and hospitals passed away alone and often would have zero to minimal access to traditional foods while in care. This isolation also impacted many individuals dealing with addictions, which was already a major issue before the pandemic.

With so many losses and compounding grief, it has affected almost every person in our community in some shape or form. With the loss of community members, especially Elders, many of us lost some of our vital support systems. When an Elder passes, it's as though an entire encyclopedia of cultural and environmental knowledge and language is lost. Many Elders and community members died due to COVID-19, isolation, and other health issues.



Despite all the grief and heartbreak, many of our people still go out and harvest cultural foods to share with their families, friends and community members. Many young people are now stepping into these roles and harvesting their own foods and medicines. I see a cultural resurgence happening in many communities across the coast and BC. Nations are revitalizing and restoring clam and sea gardens, food forests, root gardens, fish traps and weirs, berry patches, and other forms of Indigenous food production and are leading the way in food sovereignty. These systems not only produce large amounts of healthy local food but also mitigate the impacts of climate change. There are still Elders who hold knowledge of these vital system and how these systems

can help our communities become more resilient and connected. It is my hope to continue to help restore and revitalize our traditional food systems for current and future generations of Ts'msyen and non Ts'msyen people living within our traditional territory



QWUSTENUXUN WILLIAMS



Qwustenuxun Williams is a passionate Indigenous Foods educator who spent much of his youth with his late grandmother, immersed in Salish culture. After Qwustenuxun graduated from culinary arts he spent a decade working in restaurants across so called Vancouver Island. Before deciding to move back home to Quw'utsun to take the role of Elder's Kitchen Manager at Cowichan Tribes. Now, after more than a decade of cooking for his elders, Qwustenuxun works as an Indigenous Foods educator, writer, and consultant for various universities, ministries and health authorities.

Most recently Qwustenuxun won several Canadian Online Publishing Awards, gave a TEDX talk on the power of Indigenous Foods, was nominated for a 2022 BC Multiculturalism and Anti-Racism Award, released the Cooking in Two Worlds Guidebook in partnership with FeedBC, and presented on Indigenous Foods at the UN World Food Forum in Rome in 2023. Qwustenuxun also led the Smoked Salmon Project, conducted by the First Nations Health Authority, which proved that Indigenous salmon smoking techniques are safe, and effective for long term food preservation.

When he is not working on furthering Indigenous food sovereignty, or championing Indigenous rights and culture, Qwustenuxun spends much of his time with his wife and children on their small hobby farm in Quw'utsun.

SEMI URBAN STORY - QWUSTENUXUN

From food security to food scarcity in seven generations

How modern crises like the COVID-19 pandemic and the very real impacts of climate change are making it even harder for Indigenous people to find food in Quw'utsun.

Listen to Qwustenuxun in his own words



WHERE WE COME FROM

Our Salish ancestors created a world of unimaginable food security. Families worked together to ensure everyone was fed. Food was a basic and fundamental human right. The objective of the people was to look after each other and ensure that their extended families were fed. There were no unhoused people and no food insecurity during the times of Salish sovereignty. There were just families working together to ensure everyone made it through the winter. Either everyone contributed and everyone ate, or no one did. Its gravity can be hard to imagine in our world of wage labour and individualism. But, at its very core, it's fundamentally a different society. One built around shared resources and family-centered life.

Our sacred ancestors connected to the land through their food systems. Creating a complex and symbiotic relationship with the environment in order to produce enormously productive food systems. Food systems that were so intrinsically connected to the land that for decades settlers couldn't even see how the Indigenous people had sustained themselves, aside from what they considered the natural bounty of the land. Only now in the throes of collapsing fish stocks can we see clearly that the massive salmon runs of legend were not mysteriously created by chance or natural forces. Like every other Indigenous food system, we can see that Indigenous people worked for countless generations to create these food surpluses. Through selective harvesting and conservation, Indigenous people made the environments more productive for their own benefit. All the while ensuring a balance for all creatures. Elders would watch salmon runs of hundreds of thousands of salmon swim up the river and still tell the people fishing to make sure they leave enough for the bears. In this sense, traditional foods are the best way to create food security. By reinvigorating these food systems we not only create capacity, restore language, and enact our traditional harvesting rights, we also put healthy food on the table for families.



HOW CLIMATE IS CHANGING OUR FOODS

But, in this new world we find ourselves in, the foods are changing. When Elders talk about herring, they tell stories of canoes so full of herring that they'd nearly sink on the paddle back to shore. They tell of endless bubbling water with fish pushing themselves out of the water in the thousands. Most of all, they talk about the herring eggs, what we call Ts'umush. There was such a great abundance of Ts'umush that they would be harvested easily off of kelp leaves, or conifer branches, and dried for later use. In our village, the preferred way to eat Ts'umush is raw, straight from the sea. But now the herring no longer come to our bay or into our territory. Overfishing and other factors have collapsed our runs. We depend on other tribes to trade with for access to this traditional food.

For over a decade, I worked as the Elders Kitchen Manager, a staff position within our band office, where my main concern was ensuring food safety standards were upheld within a health care environment while serving traditional foods. Which I can now say with confidence is an incredibly difficult task. This opened my mind up to the reality that most traditional foods are wild harvested and so, according to regulation, cannot be served as they do not come from an approved source. So for almost 10 years I personally worked to prevent any food from coming in from a non-approved source. I turned away donations of elk, octopus, crabs, halibut, and deer. You name it, I was the person who had to say no.

Then one day, while I was working in the kitchen, another staff member came into the kitchen from the dining hall carrying a big tote of Ts'umush. They came up to me, put their tote on the counter, and asked if I could put their Ts'umush into ziplock bags. I stood there, almost dumbfounded for a minute before I really understood what had just happened. You see, they had not only brought an unregulated food into our highly regulated kitchen. They had walked the big tote of herring eggs past all the Elders in the hall. When I finally spoke, I told them that they'd have to share the Ts'umush with the Elders now as they had walked it through the feast hall and past all of the Elders and that it would be seen as rude to not share it with them. So, for the first time in my career, I intentionally served traditional foods from an unapproved source. Knowing from my childhood and culture that our ancestors had eaten these eggs fresh and raw from the sea since time immemorial. I put bowls of the Ts'umush out on the tables and the Elders were very happy with their appetizer. I went home that night proud of defying the system and serving my Elders their traditional foods. Little did I know that a few days later an environmental health officer would come by and ask if I had served herring eggs recently.



Apparently, many community members up north had gotten sick with Vibrio Cholera from eating raw Ts'umush and an Elder in our community had also gotten sick. We were told that the climate was warming the ocean water around us and that this germ was able to live and thrive in these warmer waters. After thousands of years of eating Ts'umush raw, we were told it had to be cooked or previously frozen to be safe.



FOOD PROBLEMS WITHIN A PANDEMIC

A large part of our community is actively involved in the longhouse and the events and rites that take place there. Nearly every day, from the start of the salmon runs in autumn, until the frogs sing in the springtime, the longhouse hosts community feasts. Hundreds of community members come together to support the family that is hosting. Some donate food for the table, others cook and clean, but everyone eats. The community kitchen that is created in this way feeds the people who are hungry and indirectly ensures that the community has access to food. This has been the way for countless generations. Our culture is very much centered around food. We are taught to never turn away a guest, to always feed your visitors, to eat when you hear teachings, to share what you have, and to always start a meeting with a meal. Food is the fulcrum of our culture and it has been something that has connected our people to one another since the first stories were told.



Then, when the pandemic started, our longhouses were shut down. The rules around gathering closed the doors to our sacred gathering space and for years events that shouldn't be cancelled were cancelled. Combined with this lack of community gathering, the store's shelves went bare and people were afraid to leave their homes. So, our band received funding to send out food hampers to the community. For nearly a year, our community members could request a food hamper and receive one. These hampers would contain fresh fruits, veggies, meats, breads, and many other healthy and nutritious foods. For several of our families this would have been an incredible boon beyond just pandemic assistance. In our community, we experience higher-than-normal food insecurity. It makes me think about how my ancestors wouldn't be able to understand how people, and especially children, can go hungry when so much food is available. Yet, I live in a region with some of the highest child poverty rates in the province. I can remember eating at a food bank. I can remember being hungry. But for many members of my community it's not just a memory, it's ongoing.

When I was working on the food hampers, I remember meeting this one family. We would deliver them hampers every week and over the duration of the deliveries I could physically see the wellness changing in the house. Family members gaining healthy weight and spending more time with their kids, often going outside more. For the first time in a long time, some of these families didn't have to struggle to put food on the table. They could solve other problems because their food problems had been somewhat solved. I'll never forget when the father of that family came up to me and showed me his shoes. "Hey, check out my new shoes," he said. I looked down and saw he had new white sneakers on. He laughed and told me, "I ain't ever had new shoes." I looked around and could see the kids had new shoes and clothes on. It was an incredible experience I'll never forget. The reality that something as small to me as providing a food hamper had changed the lives of this family.



Then, after almost a year of operation, the funding dried up as the world kinda, sorta tried to go back to normal. Which meant that the hamper program stopped providing hampers to the community. Inevitably, the families that had come to rely on these hampers got their two weeks' notice that the hampers would be ending. The teams that worked on the hampers were reassigned to their old pre-pandemic positions and the world moved on. But I can't help but think about that family with the new shoes and how many other families shared the same story. Food can change our lives.

DAWN MORRISON



Dawn is of Secwepemc ancestry and is the Founder/Curator of Research and Relationships for the Working Group on Indigenous Food Sovereignty. Since 1983 Dawn has worked and studied horticulture, ethno-botany, adult education, and restoration of natural systems in formal institutions, as well as through her own healing and learning journey with Secwepemc and Indigenous Elders and knowledge holders. Following the time spent teaching Aboriginal Adult Basic Education, Dawn has been dedicating her time and energy to land-based healing and learning which led her to her life's work of realizing herself more fully as a developing spirit aligned leader in the Indigenous food sovereignty movement. Dawn has consistently organized time and space over the last 18 years for transformational learning in food systems networks that have been foundational for generating a body of research to support decolonizing food systems in community, regional, national, and international networks where she has become internationally recognized as a published author on the topic. Dawn's work on the Third Eye Seeing Methodology is focused on creating ethical spaces of engagement, that serves to balance the cross-cultural burden carried by Indigenous Peoples in the interface where Indigenous food sovereignty meets, coloniality, climate change, and the corporate control of the food system.

Some of the projects Dawn is leading include: Wild Salmon Caravan, Indigenous Food and Freedom School, Dismantling Structural Racism in the Food System, and research projects including: Mapping out and Advocating for the Establishment of Indigenous Foodland Conservation Areas, and CIHR funded Indigenous Food Sovereignty and Community Wellbeing Amidst a Pandemic, and the "From the Ground Up" Toolkit for Indigenous Food Sovereignty Train the Trainers.

URBAN AND RURAL STORY - DAWN MORRISON

Swimming Upstream

Inter-Connections between Urban Rural Communities in Salish Territory

Learn more about the **Working Group on Indigenous Food Sovereignty**



SWIMMING UPSTREAM

The metaphor of wild salmon swimming upstream is used to convey notions and insights into the challenges experienced by both the urban and rural communities of focus outlined in this section.

The insights and observations that follow are shared from my lived experience as a member of the Lakes Secwepemc community, as well as through the analysis formed through my involvement with the [Working Group on Indigenous Food Sovereignty](#) (WGIFS). Since March of 2006, I have worked to mobilize Indigenous food sovereignty knowledge, wisdom and values in food system networks.

In addition to facilitating **transformational learning in networks** at a translocal scale, the WGIFS delivers Indigenous Land Based programming at the Cwelcwelt Kuc “We are Well” Garden on Neskonlith Reserve near the rural community of Chase. The garden engages extended family members of the Lakes Secwepemc - all three interrelated Adams Lake, Neskonlith and Little Shuswap Bands.

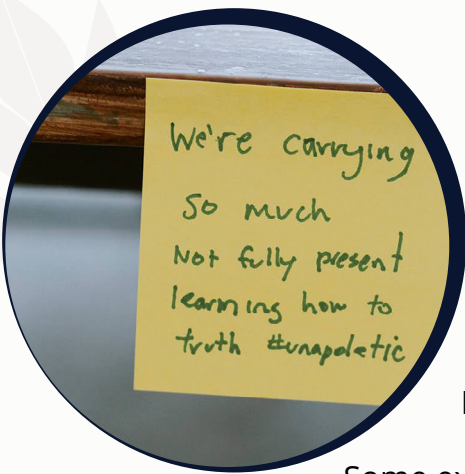
The pre-existing housing and food security crises were worsened by the catastrophic wildfire season in the summers of 2022 and 2023. The lack of affordable housing due to financialization of land, housing, and nature in urban centers — has resulted in threats to the access, stability and utilization of **Lakes Secwepemc Foodlands**. Encroachment of multiple camps/tent cities, increased squatting, and establishment of drug houses challenged all three Lakes Secwepemc Bands to take measures to address the systemic issues and evict drug dealers. The increase in unhoused people and drug dealers have placed an additional burden of stress related to personal safety of women, children, families, and vulnerable youth at-risk. Sightings of drug dealing and sexual exploitation of young girls in stolen camper trailers have been reported in the surrounding forests, fields and waterways.



The WGIFS supported the development of a new society who delivers programming to a cohort of Coast Salish and Urban-and-Away from Home (UAH) Indigenous Peoples who have migrated from across Canada and around the world to the Downtown Eastside (DTES) of Vancouver. Through their partnership with the Vancouver Parks Board, the WGIFS held a residency at the Strathcona Park where the project staff have installed the Urban Indigenous Foodland Restoration Garden.

The ubiquitous systemic issues are also challenging the ability of the staff and project partners to do their work in their residency. They experience increasing hostility and threats to their personal safety in the land based programming and Indigenous food sharing and caring they deliver. There is a lack of capacity for **community-based security groups**, such as the [Bear Clan Patrols](#), who are community members working to provide personal security in a culturally responsive manner.

The threats range from physical and sexual harassment, hate crimes, verbal threats, property damage and physical assault. The threats are coming from park visitors, the unhoused population or from others targeting the unhoused. Sexual predators are known to target the most vulnerable, and the history of criminal activity in the area ranges from vandalism to murder. Increased numbers of incidences of racialized violence and incidences of violence stemming from the substance use crisis range from sexual exploitation and trafficking, theft, recruitment of at-risk youth into gangs, and even murder.



WGIFS staff and the cohorts and community members they engage, reported increased levels of stress and uncertainty over the social isolation, poverty and the increase in food insecurity stemming from the economic fallout of COVID-19 in both the urban and rural communities of focus. Poor mental health, depression and difficulty coping with triggers of unresolved grief and loss, was compounded with intergenerational impacts of trauma and genocide that resurfaced when the 215 children in unmarked graves were confirmed at Kamloops Indian Residential Schools during the COVID-19 lockdowns.

Some expressed concerns that the COVID-19 lockdowns exacerbated the financialization and **de-territorialization** of Indigenous hunting, fishing and gathering corridors. Examples include expediting highly contentious oil and gas pipelines that are seen as a threat to the social and environmental health and integrity of Indigenous food systems. There were also concerns over increased police presence at protests and the ways they further silence those in opposition to large-scale resource extraction and infrastructure projects¹. These resource development projects are known to pose risks to the safety and

¹For more information view [The Fifth Estate documentary titled: Whose police? RCMP unit acts as a private security force critics say.](#)



security of women and children living in close proximity to “man camps,” due to increased incidences of violence.

Rising food prices and panic buying in grocery stores during both the pandemic and wildfire season, combined with imbalances of gender and generation roles, have placed more pressure on women and grandmothers to care for children, grandchildren and families in the absence of adequate financial support and/or livable income.

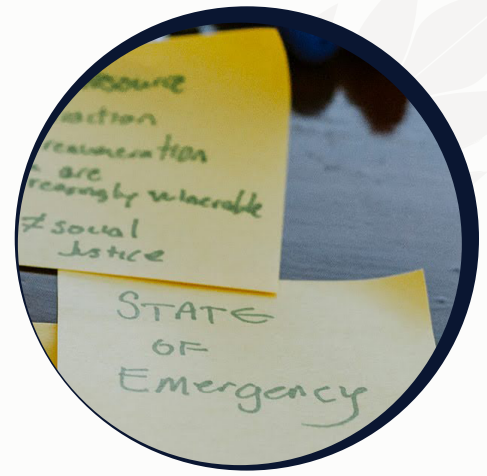
Many of the vulnerable lived off-reserve and all experienced lack of money for basic needs such as food, housing, medicines, and/or transportation. All expressed distress with the lack of mental health support, and/or information on:

1. How and where to go for COVID-19 care, and
2. Testing sites and the perceived risks associated with vaccines.

A state of emergency was declared by Elders in the Neskonlith Indian Reserve #3 due to lack of support and care for Elders and community members who were sick with COVID-19. Lack of adequate income to pay for essential services (hydro, heating, clean water, adequate flooring, insulation and space) combined with appalling living conditions for the families. Elderly and immunocompromised were among the most vulnerable.

Health risks increased for some of the most vulnerable dealing with pre-existing respiratory and cardiovascular illnesses due to the heavy smoke coming from wildfires in all directions of the province, concentrating on Neskonlith, Adams Lake and Little Shuswap reserves. The number of deaths and harms caused by opioids and other substances increased drastically during COVID-19 and has led to a state of emergency declared by the Cwelcwelt Kuc - Community of Care Committee.

The worst drought in 100 years increased stress and uncertainty of the Cwelcwelt Kuc “We are Well” Garden project. In the wildfire season of 2022, over 130,000 hectares of forest in the province were burned in the months of July and August. In the summer of 2023, 42,000 hectares were burned in the Lakes Secwepemc Foodlands in the Adams and Shuswap Lakes watershed. The wildfires decreased qualities, quantities, and access to hunting, fishing and gathering areas. The wildfire season also reinforced the historical and ongoing structural racism that Indigenous communities experience in the ways that governments favour resource extraction in forestry and industrial agriculture, in their ability to consolidate land, water and infrastructure for large-scale agricultural outputs. Conversely, the lack of infrastructure for irrigating, growing and procuring food in Lakes Secwepemc Foodlands has increased vulnerability and the threat of wildfires and droughts.



SCHOOLS OF WILD SALMON

A metaphor for activating networks of community COVID-19 care

Renowned Indigenous scholars Linda Tuwai Smith and Dr. Michael Yellowbird shared knowledge and information in a webinar series during the pandemic entitled [Deep Indigenous Knowing Amidst COVID-19](#)². Their work affirms the value of transformational learning in networks and its ability to activate Indigenous knowledge and ways of knowing for Indigenous food sovereignty and community well-being.

This section highlights the strength based, trauma informed responses taken by the communities of focus who have activated networks of community COVID-19 care. The programming for both the Urban Indigenous Foodland Restoration Garden and Cwelcwelt Kuc “We are Well” Garden integrates the concept of “heal the land, and heal the people”. The staff and cohorts apply wise practices and principles to delivering emancipatory, participatory and transformative Indigenous Land Based Leadership programming.

While the lockdowns exacerbated many pre-existing issues, concerns, situations and challenges in the DTES of Vancouver and the Lakes Secwepemc communities, it also activated an increased number of relationships of solidarity and mutual aid. This included advocacy and partnerships with governments, non-profits, and advocacy groups in the respective communities of focus.

On May 18, 2021, the WGIFS released a Call-to-Action Letter to the City of Vancouver - Mayor and Council and the Vancouver Parks Board Commissioners. It requested increased financial, technical and human support for implementing the following calls to action.

1. Develop more just and adequate frameworks for socially responsible policies and nature-based Indigenous food sovereignty planning in park spaces. Restoring the land, territory and dignity of Indigenous Peoples breathes much-needed healing and regeneration into the DTES.
2. Increasing access to the infrastructure and support needed for Indigenous-led, land-based healing programming in the park.
3. Take a decolonizing approach to making reparations with the Coast Salish, whose unceded land and waters we occupy as uninvited guests – chart a pathway to transform trauma and harm that’s been caused on the land at Strathcona Park.



²View the speakers on K.I.N Knowledge in Indigenous Networks website address: <https://indigenousskin.wordpress.com/webinar-2020/>

The Indigenous Foodland Restoration Garden organized time and space for activating the ancestral foodways of a wide diversity of Indigenous Peoples (primarily from the Americas) living Away-from-home in urban areas. The Garden applies **Indigenous Food Sovereignty Principles** that appreciate and build on ancient knowledge, wisdom and values encoded within a complex system of Indigenous biocultural heritage. Emergency food plans were prepared and bulk food was purchased. Traditional food harvesting workshops included garden design, planting parties, seed swaps, bison harvesting, butchering, wild salmon canning and tamale making.

Zoom webinars brought together Indigenous Food and Freedom School cohorts at each site to discuss values, principles and protocols to guide Indigenous food sharing and caring in times of crisis (i.e., Tent City at Strathcona Park and the State of Emergency declared by Neskonlith Elders in IR#3). WGIFS staff received training to facilitate Shirley Turcotte's Indigenous Tools for Land-Based Leadership and increased their capacity to acknowledge and work alongside complex trauma. This training has increased the capacity of staff and cohorts to hold space for transformation through land-based learning, healing, ceremony and support for community members, some of whom are using substances, alcohol, or who are at-risk.



CARING FOR OUR OWN

We always have and we always will - Community well-being amidst a pandemic.

This section outlines the networks of community care that surfaced during the pandemic. The **Cwelcwelt Kuc** "We are Well" Community of Care Committee is a voluntary group of five Secwepemc women from the extended family network of the Lakes Secwepemc. Two of the members of the Cwelcwelt Kuc Community of Care Committee speak about the importance of the land and wild salmon to our health and wellbeing.

The Secwepemc term Cwelcwelt Kuc, which translates to "We are Well" was recommended by an Elder Secwepemc language teacher who advised we should aim to realize more fully the wellness that lives within our ancestral memory. This challenges us to acknowledge and set aside the memories of trauma in our bodies, and apply our trauma-informed tools for Indigenous land-based leadership.

The committee activated a network of community COVID-19 care in response to the state of emergency declared by the Switsmalph Elders on Neskonlith IR #3 in January 2021. The committee also called on all three Lakes Secwepemc Band Councils and staff to collaborate and allocate funding to form a task force in response to the opioid crisis.

The committee applied and promoted traditional Secwepemc teachings and ways of knowing through **Emútca ne7élye, me7 qweqwelút-kt**, meaning “Sit down and let’s talk” and **Yecwiminte re Qelmucw**, meaning “Taking Care of our People.” They solicited donations to pay for basic needs for food, medicines, and utilities, such as heating and electricity. They also purchased and shared vitamins and herbs, and harvested and shared traditional medicines, knowledge, information, care and concern. A network of non-Indigenous friends and allies in the region prepared and distributed soups to Elders and the most vulnerable. Among the most vulnerable were those living in poverty, houseless, and persons dealing with addictions who either live on reserve, or Urban and Away-from-Home isolating in hotels while recovering from the virus.

View the Wild Salmon Caravan videos

*With Secwepemc/knowledge holders
Janice Dick Billy*



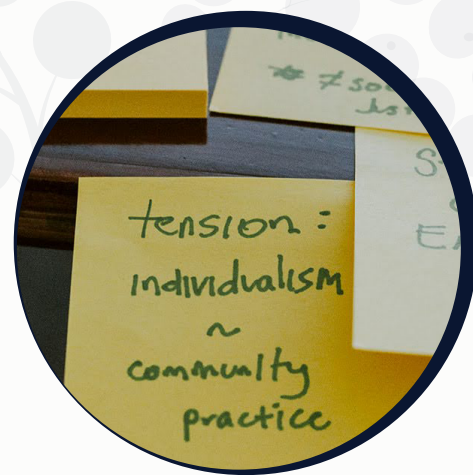
Bernice Heather



CONCLUSION

Critical reflections off the water - The salmon are swum.

The journey upstream to their final spawning grounds where wild salmon play out their lives in birth and death is both challenging and regenerative. The salmon spawn and lay their eggs for the next generation, and the carcasses of the dead and dying adults provide nutrients for the wide variety of biodiversity in the ecosystems. Attunement to the highest level of natural intelligence enables them to follow their original instructions as they navigate their way upstream over thousands of miles to the exact same stream or river where they were born.



Working with nature and land based approaches to activating ancestral knowledge, wisdom and values continue to be the strength and ability of Indigenous Peoples to overcome the social crises. This requires working in complexity to balance the burden of cross-cultural capacity carried by Indigenous Peoples who are working under duress to educate policy makers about their sociocultural realities. At the same time, colonial expectations continue to assimilate Indigenous Peoples into the techno-bureaucratic system that upholds and favours settler-colonial values, paradigms, principles and narratives. Deep structural change is needed to shift the narrative and address the roots of colonialism underpinning the structures, processes and racial gaps where Indigenous Peoples are disproportionately impacted.

The Third Eye Seeing Framework offers structure, tools and terminology needed to create **ethical spaces of engagement** between the disparate worldviews and realities in the land and food system. This involves conceptualizing frameworks for a system of **relational accountability**⁴ that apply Indigenous methodologies and take into account the social, cultural and ecological indicators of Indigenous food sovereignty. This path forward holds potential to chart a pathway of deep and meaningful truth and reconciliation⁵.

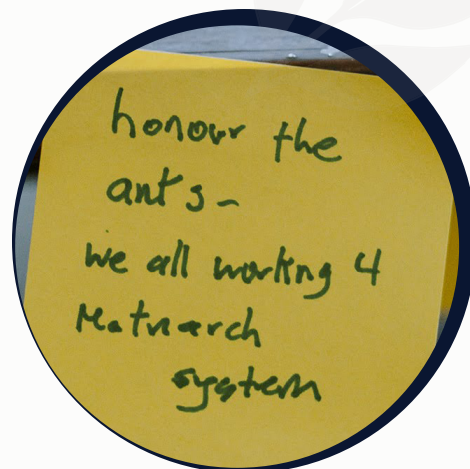
We need to look for approaches that work across all levels of government, with coordination across sectors, and find co-management opportunities, with an aim at reducing the burden carried by Indigenous Peoples. This burden includes being forced to continue operating in the **techno-bureaucratic** framework of colonial policies, planning and governance. We need to transcend the current siloed and isolated approach to allow for a new holistic framework that

⁴For more information on how Indigenous methodologies might be considered for conceptualizing frameworks for food security indicators, read page 4 in [Conceptual Frameworks for Food Security Indicators Summary Report prepared by BC Centre for Disease Control](#).

⁵<https://www.cbc.ca/news/indigenous/opinion-action-accountability-reconciliation-ry-moran-1.4568339>

can restructure funding programs and support accountability. It is vital that this framework is able to deal with the complexities of the interconnectedness of Indigenous foods and food systems, lands, cultures and social systems.

In this report, it becomes clear that Indigenous communities show their resilience by connecting to the grandmothers, mothers and traditional caregivers in the community networks, and reconnecting to the land around them. When food scarcity in the market economy comes as a result of COVID-19 or climate change, the reliance on land-based strategies and Indigenous food systems becomes ever more significant. But as we return to the land we are finding these systems changed or altered in new ways, limiting the quantity and quality of foods that we've eaten for countless generations. When this happens, its effects can ripple throughout the community, creating losses of culture, language, and community stability.



Like the sacred salmon, who've gone to sea and come home to find their once great and powerful river has less water in it, and the lakes where the junior salmon fry feed are warming and thereby carrying different nutrients into the river system. We are adapting to these changes by way of working together to restore old systems and embrace the contradictions and complexities of working in a colonial reality. The re-generation of Indigenous food systems are needed to secure food for our present and future generations. This can only be achieved by appreciating and building on the ancestral knowledge, wisdom and values, to support deep systems change towards Indigenous food sovereignty in agriculture and Indigenous food systems.

Yet, this journey to restore and return to these food systems must be supported by those who have benefited from the depletion of our food systems. Many communities received funding during COVID-19 for the food security of their community. These programs and funds lifted many people out of serious food insecurity and for a time gave them the benefit of not worrying where their food was going to come from. Showing the people what was possible, before the funding ended. **Re-generational funding** that provides core support for Indigenous food programming and institutional capacity building for both present and future generations in Indigenous communities, is an essential component of truth and reconciliation by moving beyond highly unsustainable annual proposal-driven funding cycles.

Re-generational funding can serve to support culturally safe programming for both present and future generations in a way that builds on ancestral knowledge, wisdom and values. Providing low barrier financial support for activating networks and communities of care led by grandmothers, mothers and aunties can balance the burden they carry while caring for families and communities during times of multiple overlapping crises.

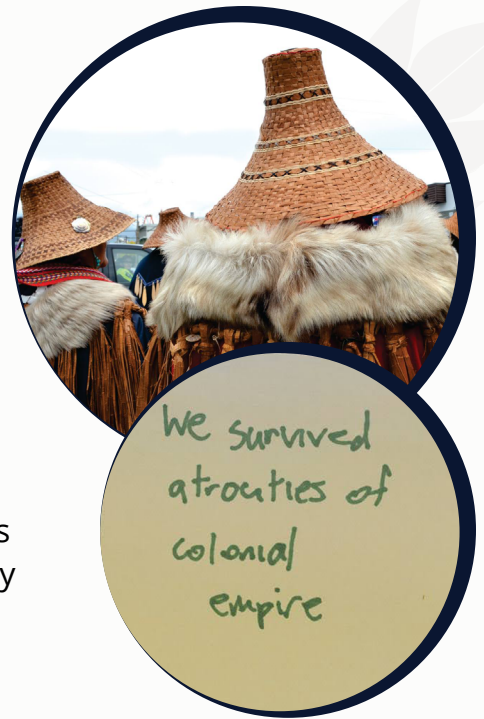
Indigenous food sovereignty - a specific policy approach to addressing the issues underlying food insecurity in Indigenous communities calls for deep systems change and the reimagining of frameworks for food security indicators. Decolonizing food systems can serve to transform and

repair the harm imposed by the system of colonial policy, planning and governance that has erased, displaced and eroded the social, cultural and ecological integrity of Indigenous food systems.

We need to create ethical spaces of engagement that include grassroots community members in co-management and decision-making matters. They are integral to addressing racism in the health care system, and identifying the gaps in food security outcomes and the social determinants of health. We need an **intra-active review** of the COVID-19 and climate action protocols to repair and address the root causes of colonialism that have impacted the agency of Indigenous peoples to respond to their own needs for adequate amounts of culturally appropriate foods.

More specifically, an intra-active review can reach deeper understanding on how to support a systematic and community-based response to addressing the gaps in access to land, water, funding and infrastructure for Indigenous food security/sovereignty and community well-being in Indigenous communities. Systematic responses can include increased financial, technical and human support for culturally safe health care and systems of wellness that includes land-based approaches and social responsibility.

Dismantling structures and processes that reduce, erase and decrease the agency of communities of care to respond to public health and the climate crises, will require shifting the narrative beyond **productionism**, to a more regenerative, life giving, wholistic health narrative. Shifting the narrative can inform new policy frameworks that apply Indigenous concepts of time, humanity and nature, and apply methodologies for decolonizing regenerative food systems research and development led for and by Indigenous Peoples.



GLOSSARY OF TERMS

The key terms and concepts offered in this section shine a light on the ways that food security and food sovereignty are expressed within Indigenous communities. This glossary of terms offer descriptions of key concepts and methodologies used within the report. They offer deep meaning and understanding of the complex and interrelated social consequences of Covid-19, climate change and coloniality.

The terms provide the context for better understanding how the social consequences have affected the agency of Indigenous communities to respond to their own needs for adequate amounts of culturally appropriate foods.

Section By Dawn Morrison

Coloniality - Coloniality refers to the control and management of knowledge by “universals” of Western modernity, Eurocentrism and global capitalism (Mignolo & Walsh, 2018). As such, Eurocentric knowledge and practices are deemed neutral, universal, and apolitical, and have led to the erasure of entire knowledge systems. Imperial and colonial practices have created “truths” of the colonizers’ stories, gazes and accounts of the other, that are reinscribed in ideologies, discourses, institutions, scholarship, and imagination (Smith, 1999). Definition taken from: York University Unleading website page: <https://www.yorku.ca/edu/unleading/systems-of-oppression/coloniality-and-settler-colonialism/>.

Community-based security groups - work with the people in a community in a non-violent, non-judgemental, non-threatening manner to provide a sense of safety, solidarity, and belonging to its members and the communities they serve. Reference: Bear Clan Patrol Inc. <https://bearclanpatrol.org>

Cross-sectoral coordination - Transcending beyond the silos and sectors in the operating systems of governments, agencies and societies to embrace the complexity of interconnectedness between socio-economic development, health, environment, agriculture and food, fisheries etc.

Cultural safety - a set of cultural values and protocols to ensure that people feel safe and respected in community care. People feel safe when they are being heard and understood with open mindedness and humility. Reference: FNHA’s Policy Statement on Cultural Safety and Humility. <https://www.fnha.ca/Documents/FNHA-Policy-Statement-Cultural-Safety-and-Humility.pdf>

De-territorialization - the financialization of the land and nature by corporate elites who control global finance and are therefore favored in their ability to consolidate land, water and infrastructure for agriculture and food.

Food security is important to ensure adequate access, availability, stability and utilization of food in the forests, fields and waterways of Indigenous territories both on and off-reserve.

Indigenous food sovereignty is a deep and meaningful holistic approach to addressing the systemic policy, planning and governance issues underlying the gaps in food-security outcomes and social determinants of health in Indigenous Nations/communities. Indigenous food sovereignty centres Indigenous knowledge, wisdom, values and ways of knowing and being in a decolonizing and anti-colonial framework.

The term **Indigenous** is used in many parts of the report in reference to the original inhabitants of the traditional territories occupied and stewarded by Indigenous Peoples since time immemorial. In a social, ecological and temporal context, Indigenous Peoples are the oldest living bio-cultural memory in a specific place. Indigenous identity refers to the inherent rights and sacred responsibilities of “being” and living in a regenerative, life giving, multi-millennial relationships to their ancestral land, language, culture, and present and future generations. This includes the people, plants, animals, and fungi that have provided them with their food for millennia.

In a political context, it is most appropriate to identify Indigenous Peoples by their distinct Nation and language that translates most accurately the deeper meaning of their bio-cultural memory. However, Indigenous by is used in translocal discourse to create relational spaces and center Indigenous knowledges. It is considered by some to be a less politically contentious term than First Nations, Metis, and Inuit which has been rejected by some who feel identities placed on Indigenous Peoples (by colonial governments or others), can be subjugating, divisive, and distorted. An example of this feeling can be found in the way the provincial governments delegated authority to one band/ community to negotiate a treaty in the absence of consensus of an entire Nation.

Indigenous biocultural heritage - a complex system of interdependent parts centered on the relationships between Indigenous Peoples and their relationships to the natural world. It includes biological, genetic, landscape, and ancestral knowledge, wisdom and values that have been adapted over thousands of years. The concept evolved in response to colonial policies that have tended to only protect the intellectual component of knowledge systems. International Institute for Environment and Development. <https://biocultural.iied.org>

Indigenous land and food systems are best described within a place-based, socio-ecological context, of which the original Indigenous Peoples are a part of, rather than separate from their respective traditional territories that provide them with their food. All parts of Indigenous land and food systems are inseparable from the subsistence cultures and economies that have been adapted over millennia.

Indigenous food sovereignty principles - values based statements to guide communities in the mobilization of achieving Indigenous food sovereignty. I.e. sacredness of food; participatory-action oriented; self-determination; and decolonizing policy, planning and governance.

Indigenous systems of wellness are based on cultural values and teachings that uphold the social responsibility of taking care of one’s own needs, as well as contributing to a system of wellness in a community of sharing and caring time, knowledge, food and medicine in an extended family concept. Reference: FNHA, 2010. Implementing the vision Chapter 1: System of Wellness. <https://www.youtube.com/watch?v=xNhOqjMh8V0>

Intra-active review - a qualitative and reflective process that applies the principles of entanglement and relationality to review and help us understand more deeply the ways that the agency is entangled in relationships between social actors. In this context, an IAR can serve as a systematic approach to deconstructing structural barriers needed to fill the gaps in access to land, water, food, funding, and infrastructure needed to support programming for Indigenous food sovereignty land based systems of wellness.

Visit the [World health Organization](#) website for more information about the IAR process they applied to a review of the available resources available to countries around the world in their responses to COVID-19.

To learn more about Karen Barad's concept of intra-action view Youtube video titled: Three minute theory: What is intra-action? <https://www.youtube.com/watch?v=v0SnstJoEec>

Lakes Secwepemc Foodlands - Lakes Secwepemc Foodlands are a case study being developed in a collaboration between hunters, fishers, gatherers and knowledge holders in the Lakes Secwepemc communities (Neskonlith, Adams Lake, and Little Shuswap) and the Working Group on Indigenous Food Sovereignty (WGIFS). The case study is testing the concept of Indigenous Foodland Conservation Areas (IFCA's) in a research project titled: Mapping out and Advocating for the Establishment of IFCA's that are inclusive of, and transcend beyond the agricultural land to the extensive hunting, fishing and gathering corridors.

Multi-method and mixed research (MMR) - Multi-methods research applies two or more of either qualitative or quantitative methods of gathering data. I.e. storytelling and use of metaphors. Mixed research methods seek to integrate Indigenous research paradigms with multiple standpoints and values that guide the research. I.e. transformative, critical and proactive approaches.

Place-based - an approach to Indigenous critical geography that makes visible the places where knowledge, wisdom and values are generated and who generates it. For deeper understanding read [Unsettling decolonizing geographies](#) (Deluuw & Hunt, 2018)

Place making - making meaning of knowledge generated within a particular place. A critical Indigenous geography identifies that making meaning of place is influenced by settler colonialism, and an individuals' or groups geneological, historical and contemporary relationships with a place.

Productionism - in the context of agriculture, productionism is a linear, mathematical and mechanical mindset underlying industrial growth and development.

Re-Generational Funding - Re-Generational funding refers to funding intended to support a particular project or cause over a medium and long term to ensure its longevity and sustainability. Re-Generational funding calls core baseline support needed to meaningfully "scale deep" into organizational capacity, and ensuring equity for the next generation of leaders in the Indigenous food sovereignty movement. Re-generational funding is needed to address systemic issues and structural racism in philanthropy that has placed Indigenous Peoples at a disadvantage. Long-term funding sends a message of commitment and accountability to Indigenous Peoples. It demonstrates that funders are invested in long-term solutions to address social injustices.

System of relationality – the context in which Indigenous food sovereignty exists within a system of relationality – that is, where the agency and ability to respond to their own needs for adequate amounts of culturally appropriate foods, is entangled within the dynamics that emerge in relation to various social actors in the broader food system.

Relational accountability – a central, ethical principle that is deeply rooted in Indigenous ways of knowing and being in relationship to one another and the land, water, people, plants and animals that provide us with our food. The principle guides ethical research in an Indigenous or Indigenist paradigm.

Socio-ecological systems - Social-ecological systems are complex adaptive systems in which people and nature are inextricably linked, in which both the social and ecological components exert strong influence over outcomes. The social dimension includes actors, institutions, cultures and economies, including livelihoods. The ecological dimension includes Indigenous land, water, air, species and the ecosystem they inhabit.

Reference: <https://www.ipbes.net/glossary-tag/socio-ecological-system>

Subsistence-harvesting strategies and techniques include a myriad of hunting, fishing, farming, and gathering strategies and techniques that are applied within each of the respective cultures and language groups. They are considered integrated conservation methods in the ways they have enhanced biodiversity and persisted over millennia.

Techno-bureaucratic - system of allocation and production captured by a key group of technical elites/experts who lend it's political support to the state, in return for the state substituting as entrepreneur in the industrialization process.

Transformational learning in networks - transformational learning is an approach to facilitating critical, forward looking and proactive discourse that results in social change. The approach appreciates and inquires into the social learning that takes place in networks where diverse ideas and realities interface.

Translocal – An analytical framework that embraces the complexities of Indigenous migration, place-making and the creation of relational spaces between Coast and Interior Salish, and Urban and Away-from-Home (UAH) who have migrated to Vancouver's Downtown Eastside (DTES) from around the world.



First Nations Health Authority
Health through wellness

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