"There should be a garden in every school" said Dr. Vandana Shiva in Regina this October. I smiled with delight because the day prior to her talk my students and I just finished tilling a site for a school garden that we will be planting in the spring. But why was I so happy to hear her say this?

For me, and many others in the field of Environmental Education, we understand the act of eating is political or as our Research from the Field article states, “eating is an environmental act.” We are concerned about the many social and environmental issues that are connected to eating, and focusing on food in our educational experiences is something that we can do as educators, students, and activists, to make a difference.

Saskatchewan is an ideal place to focus on education for, about, and with food as the entire southern part of our province is considered to be in the “grain belt” of Canada making us one of the largest grain producers around the world. According to the World Watch Institute, “Transporting food is one of the fastest-growing sources of greenhouse gas emissions…each year, 817 million tons of food are shipped around the planet” (taken from http://www.ceeonline.org/greenguide/food/upload/environmentalhealth.aspx). The distance that food has to travel to get to our plate is called “Food miles”. However, growing and harvesting food, in addition to processing, storing, the way we shop, and agricultural practices used also contribute to climate change. Each aspect of the production and consumption of food – from “field to fork” – can be linked to a subject area within the Saskatchewan curriculum.

In addition to a focus on agriculture due to the physical geography of Saskatchewan, the northern third of the province is part of the Precambrian Shield, an area perfect for hunting, fishing, and trapping. Saskatchewan has over 10,000 lakes providing habitat for many plants and animals.

Recently, David Suzuki went on a cross Canada speaking tour called the “Blue Dot Tour.” The goal of the tour is to fight for Canadians’ right to clean air, clean water, and clean soil. David Suzuki said, “Coast to coast to coast, there is a united movement that is building towards a day when every Canadian’s right to live in a healthy environment is recognized at every level of government.” What a wonderful vision for environmental educators to keep in mind as we teach and learn about food. Food provides an easy way for us to connect social issues to environmental issues in our communities.

As Melina Laboucan-Massimo states in the Towards Decolonization section of the journal, people in her homelands are getting sick from living their traditional ways of life; by hunting and fishing. She grew up near the location of the Alberta tarsands and writes in her article, “People no longer feel safe to harvest traditional medicines, teas or berries because they have become contaminated.” Our human impact on the more-than-human world has not only made us more vulnerable to disease and illnesses but has also impacted how we can heal ourselves.

Each aspect of the production and consumption of food can be linked to a subject area within the Saskatchewan curriculum.

Recently, many organizations and schools have been connecting food to curriculum. This issue of Of Land and Living Skies: A Community Journal on Place, Land, and Learning describes some of those organizations doing this work. Little Green Thumbs is written about on page 5 and describes support for educators to grow gardens within their classrooms. Sask-Outdoors supported the Core Neighborhood Youth Coop (CNYC) in Saskatoon to go on a camping trip where they discussed the idea of animal and plant rights. Adam Hering created an activity using the Universal Declaration of Human Rights but replaced each occurrence of the word “person” with the name of an animal. He shares this activity with us on pages 7-9.

CHEP is an organization in Saskatoon bringing together community and schools to produce food. Their main goal is to improve access to good food. Kate Suek describes the CHEP Backyard Garden Program on pages 10 and 11. The Regina Public Interest Research Group (RPIRG) started up a Green Patch on campus at the University of Regina. The article by Lucas Fagundes on page 12 allows us think about post-secondary campus sustainability, and how campus’ can contribute to community well-being.

Our Research from the Field article (p. 14-22) written by Jolie Mayer-Smith and Linda Peterat reviews over ten years of research on food and environmental education. They worked with the Intergenerational ... CONTINUED ON PAGE ???
Learning About, For, and With Food. What a great issue theme! In this age of urban sprawl, apps and packaged goods, knowing about what we eat is almost a lost art. And what could be more important than understanding and appreciating what we eat? Thirty years ago, very few people did not have a connection to a farm in Saskatchewan. If you did not come from one, your parents or grandparents did. Today, a couple generations later, many children do not even know where milk comes from, let alone the chicken on their plate. Being able to run to the supermarket and buying packaged ham or sliced bread is definitely hassle-free, but does nothing for our understanding of raising pigs or growing wheat. At Motherwell Homestead National Historic Site, we have been trying to re-connect people and their food. Through a variety of programs based on the Field to Fork concept, school groups and visitors have a chance to clean the pig pen, hold chickens, milk cows and bake bread from freshly milled flour. Believe me, it is hard to describe the wonder and fascination of children the first time they see a cow being milked, or gingerly gather the egg from under a chicken. Light bulbs flash and connections get created as magically as seeds grow into plants! Simple, real education.

Check it out at www.parkscanada.gc.ca/motherwell Adriana Bachreschi, Visitor Experience Manager, Motherwell Homestead

The Opaskwayak Cree Nation (OCN) is located along the banks of the Saskatchewan River in Treaty 5 territory. The community has a large population of over 5,700 members, of whom approximately 3,200 live “on-reserve”. Although OCN has maintained a strong cultural and spiritual base, the community has also witnessed a great deal of change over the past three generations. Traditionally, this Inniniwak community had sustainable food sources. Families hunted, trapped and gathered local foods and many kept a small garden in the summer. Today, the migration patterns of birds and animals making it increasingly difficult to gather traditional foods. Processed and imported foods replaced wild meat, fish, fowl and berries and food security became a significant concern.

Dr. Linda Peterat, University of British Columbia, an article documenting over 10 years of research on school gardens

The issue ends with a beautiful photo essay and reflection from a teacher who has used school gardening in his teaching practice at the elementary level for most of his teaching career. As well, we hear about Sky Ann Stinson’s experience of raising food at the solar-powered acreage she grew up on. We are delighted to have her experience as a 15 year old student. We are delighted to have her experience as a 15 year old student. We are delighted to have her experience as a 15 year old student. We are delighted to have her experience as a 15 year old student. We are delighted to have her experience as a 15 year old student.

Working on this issue has been an experience for me that has reminded me of all of the great work happening around Canada focusing on the daily practices in schools and in our own lives that contribute to a more sustainable future. However, the articles also show me how important it is to discuss the very land on which we do this work. If we want to work towards ecological justice as educators and community members, we must have conversations in our practices that discuss colonization and the history of the land we are doing our work and growing our food on.

Karen McIver, Editor
KATIE SUEK Katie is an engagement and consultation specialist based in Saskatoon. She is currently pursuing her Master’s degree in Sustainable Environmental Management at the University of Saskatchewan. As part of her community service learning project, a requirement of the graduate program, she was matched with CHEP Good Food Inc. where she has been actively involved as the facilitator for the Urban Agriculture Internship Project.

JOLIE MAYER-SMITH is Professor Emerita of Science Education, University of British Columbia, Vancouver. In 2002 she co-founded the Intergenerational Landed Learning on the Farm Project, which she directed until her retirement in July 2014. She lives in Vancouver, BC where she helps coordinate and co-advises Landed Learning programs, writes about environmental education and follows her passions for learning, exploring nature, and participation in all forms of outdoor experiential activity. Jolie.mayer-smith@ubc.ca

LINDA PETERAT is Professor Emerita of Curriculum Studies, University of British Columbia, Vancouver and co-founder of the Intergenerational Landed Learning Project. She is retired and lives in Vernon BC where she has for 7 years coordinated a small Landed Learning program through the Okanagan Science Centre. She continues to research and write on women’s and food history. peterat@mail.ubc.ca

LUCAS FAGUNDES was the RPIRG Green Patch Coordinator at the Regina Public Interest Research Group (RPIRG) for the 2014 season. He is studying environmental engineering at the University of Regina, and has extensive knowledge of permaculture techniques.

MELINA LABRUZIAN MASSIMO is a long-time Indigenous and environmental activist. Since 2009 Melina has been working as a tar sands campaigner for Greenpeace Canada. Melina is a Lubicon Cree from Northern Alberta and has witnessed first-hand the impacts of oil sands development on her Nation’s people, culture, and land. She now spends most of her days traveling inside Canada and around the world to share her family’s stories and realities with a larger audience.

SKY ANN STINSON is 15 years old and lives on a solar-powered acreage near Craik, SK with her parents and 2 children, recently completed a 3-yr community food security assignment in Mexico. She celebrates their harvest by sharing the food they have actively cooperated to care for their indoor garden, they learn about nutrition, environmental stewardship, sustainable food systems, and community interdependence. Each year, the Little Green Thumbs program unlocks the magic of gardening for students by giving them the opportunity to become food producers right in their classroom. As students actively co-operate to care for their indoor garden, they learn about nutrition, environmental stewardship, sustainable food systems, and community interdependence.

Little Green Thumbs students and teachers begin the school year with seeds, soil, and lots of excitement. Throughout the year they carefully tend and care for their classroom garden together, fostering a sense of responsibility, achievement, and team-work. At the end of the school year, they celebrate their harvest by sharing the food they have grown with school mates and community members.

Agriculture in the Classroom Saskatchewan (AITC-SK) has a mandate to Connect Kids with Agriculture through curriculum-based programs and resources. Since 2007, the Little Green Thumbs program, under the guidance of AITC-SK and financial support from Agrium Inc., has grown to involve more than 7,500 students actively gardening in Alberta, Saskatchewan, Manitoba, and Newfoundland.

Little Green Thumbs was sprouted in Calgary, Alberta by Nicholas Jones. His idea was simple – give kids the

A GARDEN IN EVERY SCHOOL... A SCHOOL IN EVERY GARDEN

PROGRAM: Little Green Thumbs
LOCATION: Saskatchewan, Alberta, Manitoba, Newfoundland and Labrador
TARGET AUDIENCE: Elementary, Middle, and High School Students
SUBJECTS: Science, Math, Social Studies, Language Arts, Health, Environmental Studies
TEACHING METHODS: Appreciative Inquiry, Project-based, Arts-focused
WEBSITE: www.littlegreenthumbs.org

BY RICK BLOCK

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Little Green Thumbs was sprouted in Calgary, Alberta by Nicholas Jones. His idea was simple – give kids the
opportunity to experience fresh, natural food that they have grown themselves! From that beginning, those involved today all share the sentiment of our Charter: Plant, Grow, Eat, Share – Coming Alive in a Garden of Possibilities!!

Students and teachers have had amazing responses to the Little Green Thumbs program, as they are given tools for empowerment and transformational learning. Even on the darkest, coldest, gloomiest winter days in Saskatchewan, the Little Green Thumbs classrooms are growing and glowing in a warm, green, and bright learning environment. During the 2013-2014 school year, more than 2,200 students in Saskatchewan spent an estimated 113,578 learning hours with the garden!

Little Green Thumbs is having an impact. In a 2014 survey, teachers reported significant increases (from Sep 2013 to June 2014) in the percent of students who demonstrated:

• Care towards agriculture and farming
• Eagerness to eat healthy food – over 1000 students in Saskatchewan ate vegetables from their LGT classroom garden during the 2013-14 school year
• Concern about reducing food waste
• Care towards the environment as a whole Additionally, and equally important to the sustainable nature of the program, teachers themselves recognize the personal/professional impact of the Little Green Thumbs program:

• I love being able to bring nature into the classroom.
• I especially love it when
• I learned how to grow a garden! [which I have never done successfully before] That was a tremendous feat!

Celebration events give value to the work that has been put into the gardens throughout the year. The celebrations are also a wonderful way for students and teachers to enjoy the fruits of their harvest, try out new recipes, visit a new place, and/or invite the community members into the school or classroom. Many schools find that celebration activities give rise to new ideas and projects that further engage students and their community in growing food and being stewards of their environment. For more information regarding Little Green Thumbs, please see our website at www.littlegreenthumbs.org

they actually like vegetables when they are fresh and straight from the plant. That is very rewarding.

• It’s the best hands on resource I have. Take the books and the smart board, the computer uplinks and the Internet feed. I need the garden.
• All i PROVIDED Was THe idea!

IDEAS

Camping and the outdoors has always been a passion of mine, and when I moved to Saskatoon a year ago I was eager to see what kinds of outdoor programming I could get involved with. After a little bit of looking around, I found SaskOutdoors and was quickly welcomed into the organization. I was lucky enough to grow up in a family that enjoyed camping, had the required equipment and knowledge, and made it a priority to get outdoors regularly. I have come to realize that for many people who weren’t raised in this environment, there is a large barrier to getting outdoors and going camping and I wanted to help make those opportunities more available to people who don’t otherwise get them.

After looking around for programs to get involved with, a friend mentioned to me that there was an alternative education program in downtown Saskatoon called the Core Neighborhood Youth Coop(CNVC) that would likely be interested in making those opportunities available to their students but didn’t currently have any programming of that sort. The CNVC offers a second chance to marginalized youth who did not succeed in the regular school system. She helped me organize a meeting with the schools’ director, Dave Shanks. I learned from this meeting that many of the youth at the school seldom had opportunities to leave the city, let alone go on the kind of backcountry camping trip I was envisioning. Dave said he’d love to make that kind of thing happen for them if I could help them arrange funding, logistics, and the other details. I made it my goal to see the trip through and started stopping by the school during lunch hours to meet and get to know the students. The more people I talked to about it the more people wanted to help until I felt like I was barely doing anything at all! With the help of Vinessa Currie-Foster and her company Clearwater Canoeing, (who volunteered their time, equipment, expertise and personnel) we arranged a trip to Meadow Lake Provincial Park for the end of June. Once in the park, we spent the first night in a group campsite where we set up tents, made fires and played by the lake. On day 2, our group split up for the day and paddled or hiked to a backcountry campsite where we would reunite to spend night 2 before returning to the vehicles on day 3. For most of the group, camping in a site with no vehicle access was an intimidating new experience however I believe that this limited access plays a critical role in giving the feeling of escape that can make camping trips so therapeutic. As we hiked we talked about things like self-sufficiency, bear safety and how disconnected we are in our day-to-day life from the planet we rely on for everything. I also had the opportunity to learn a bit about what life is like for some of these youth, growing up and living in Saskatoon’s core. It’s a world I can hardly imagine. One of the youth joked, “We just LEFT Saskatoon, what do we need bear spray for now??” I am a strong believer that the best way to make people think about how our actions as humans impact the planet and the rest of the animals that we share it with, is to take the education outdoors to be in the places and among the animals that we stand to lose by forgetting these lessons. Around the time that we were planning the CNVC camping trip, there was growing discussion in the media about pipeline development and the controversies around the pros and cons of the different options. I was becoming increasingly frustrated by the fact that these discussions always revolved solely around humans, what there was to be gained and lost financially, and at most the impacts on climate change in a vague disconnected way. Even discussions about oil spills in the ocean came down to “how would that impact fisheries’ income, tourism and job creation or loss”. I even read an article about how oil spills could be good for the economy because they create jobs! I was saddened by the lack of discussion on how these catastrophes might impact all of the other species on this planet that belong here just as much as we do. I believe that this is largely a result of the lack of personal connection that most people feel towards our wild spaces and our wildlife. Often they are just an abstract “they” that is summed up and considered as one vague concept of “nature”. This trip was, in part, my way of addressing that frustration.

I came up with an activity that brought these topics to the forefront and encourage this conversation with the youth...
participants and the other leaders. Everyone was given the option to participate as much as they liked or leave and do other things, and to my delight, all of the youth as well as all of the leaders participated and remained actively engaged throughout the entire discussion! I think part of what made it work so well was that it was relevant to exactly where we were at that time, and in a space that clearly did not “belong” to humans, and so the notion of thinking that we were the only ones out there that mattered felt as ridiculous as it should feel everywhere. For many of the youth on the trip, who have the kinds of challenging pasts that I can’t even imagine enduring, the conversation was far enough removed from their personal histories while close enough to home to make it worth their time and energy to engage in and discuss. The conversation meandered from talking about animal rights to ethical hunting, from community gardening to the oil and gas industry. It was a privilege for me to just let the conversation flow and see where it would go. Luckily, we naturally found our way to our immediate impact on the world and a discussion of “Leave No Trace” camping ethics served the perfect way to wrap things up.

In the end, I think my time spent with the CNYC youth was more valuable and educational to me than anyone else. I hope that by sharing the lesson plan of the activity I ran, readers can journey through a similar discussion with us and will help readers introduce these discussions and ideas to groups that they work with as well. A huge thank you to SaskOutdoors (SIOEA), who provided a large portion of the funding that made this trip possible as well as the CNYC, Clearwater Canoeing, the Saskatchewan Community Food Bank and Learning Center, the Boys and Girls Club, the White Buffalo Youth Lodge and a whole bunch of good hearted individuals who all contributed parts to make this trip such a success. It would not have happened without each of you. I’m excited to announce that Saks Outdoors has decided to make a CNYC camping trip an ongoing event such a success. It would not have happened without the White Buffalo Youth Lodge and a whole bunch of good hearted individuals who all contributed parts to make this trip such a success.

For more information on how you can join us please contact your local youth group, SIOEA, or read the Declaration of Animal Welfare Rights below.

CURRICULUM BROUGHT TO LIFE

UNIVERSAL DECLARATION OF ANIMAL WELFARE ACTIVITY

As described in the article above, the aim of the lesson plan below was to discuss the impact that humans have on the world around us. I hope it will raise the point that, despite our technological advances and the power they give us to manipulate and control the world around us, we are just one species on a planet of many, and that with this power we must consider how our actions impact the rest of the species that we share our world with.

Trigger: To get people thinking about the topic. The first section of the program was designed as an individual journey for each participant to take alone. The following statements were printed off and spaced along a trail for people to read and consider. Each person should not proceed to the next statement until the person ahead of them had finished reading and moved on to the next statement. Very little introduction was provided beyond explaining the rules and reading the first point to prepare people for what they were about to read so as not to impact the way they interpreted and analyzed each statement. (The intent of some of the statements was to be disagreeable or frustrating to help people realize that even if they hadn’t spent much time thinking about it, they did in fact have an opinion about it.) (15-20min)

1) What you will read throughout the upcoming walk is an excerpt of statements from a document. Please take the time to read each one, try to understand what it means and think about whether you agree or not. If there are statements you don’t understand please write down the article number and we’ll discuss them together.

2) Article 1. All creatures are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

3) Article 4. No horse shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

4) Article 5. No mouse shall be subjected to torture or to cruel, inhumane or degrading treatment or punishment.

5) Article 7. All beings are equal before the law and are entitled without any discrimination to equal protection of the law.

6) Article 9. No wild animal shall be subjected to arbitrary capture, imprisonment or exile.

7) Article 12. Every Carnivore has the right to freedom of movement and residence within the borders of their territory.

8) Article 17. (1) Every bear has the right to control and defend his territory alone as well as in association with others. (2) No bear shall be arbitrarily deprived of his Territory

9) Article 20. Every ant has the right to freedom of peaceful assembly and association.

10) Article 24. Every deer has the right to rest and leisure, including reasonable limitation of hunting hours and hunting seasons.

11) Article 25. Every pet has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, shelter, and medical care and the right to security in the event of injury, sickness, old age or other circumstances beyond his control.

12) Article 29. In the exercise of his rights and freedoms, every animal shall be limited solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a holistic society.

13) Article 30. No human has the right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

As you may or may not have realized while reading these statements they are simply modifications of the Universal Declaration of Human Rights. The Article numbers correspond to the article of the declaration that we modified or shortened to form what you read. I found this to be an interesting starting point for the discussion because it raises the point that we believe all people are entitled to certain rights simply by being a human being while if we were to try and adapt these to fit other species of the planet, we quickly realize that they either don’t apply or else many ways that we interact with other species would violate these.

Once everyone completed the short trail walk/reading, we collected around the fire to begin discussing what they had just read and more formally introduce the topic of the program. Below are a few of the prompting questions I used.

QUESTIONS FOR DISCUSSION: (15-20min)

1) Are there any statements you did not understand? Let’s discuss them.

2) How did these statements make you feel? What were your thoughts?

3) Are there any statements that really resonated with you? Any you really disagreed with?

4) Did you recognize any of these statements? Where are they from?

5) Have you heard of the terms animal rights or animal welfare? What do they mean? What’s the difference? I did what I could to gently guide and prompt discussions while giving them space to move in the direction that people were interested in and allowing myself to be a participant in them rather than a moderator.

Method: Split everyone into groups of 6-8 people with at least one or two interested leaders in each group. (20min)

1) Pretend you are tasked with writing an International Declaration of Animal welfare/rights

a. Forget the legal language and try to give one statement addressing:
   i. Pets / entertainment / zoo animals
   ii. Resource animals (research, livestock)
   iii. Wildlife

b. Are these different? Why?

2) Since we’re in the beautiful outdoors lets hone in on the last one. Wildlife.

a. Do we owe them anything?

b. Do they owe anything to each other?

b. What are some things that currently happen in our society today that violates your international declaration of animal welfare/rights?

3) As a group, devise a strategy of how you can create change that will help protect the welfare/rights that you believe wildlife are entitled to and prepare to share this section of your declaration with the rest of the group.

CONCLUSION:

(15min- as long as people are engaged in the conversation)

1) Allow groups to share what they came up with.

2) What were some commonalities and differences between what the different groups feel our responsibility is towards other animals of our world.

3) What are some of the key barriers to these declarations being enacted in our world?

4) How are the universal declaration of human rights and your declaration interrelated (is thinking about animals a privilege that only people who have all their needs met have time for? Who is going to worry about wildlife conservation when they’re hungry?)

5) Allow the discussion to venture into whatever direction you like. The longer your group keeps talking, the more you can get into how interrelated so many issues are!
   a. The responsibility of individuals (Leave No Trace, environmental awareness, hunting vs. livestock,…)
   b. Government responsibility (national policy, Protected wild spaces/parks, Climate change legislation)
   c. Corporate responsibility (environmental assessment, accountability)
   d. Local and International development...
THE URBAN AGRICULTURE INTERNSHIP PROJECT – AN INITIATIVE BY CHEP GOOD FOOD INC.

BY KATIE SUEK

CHEP Good Food Inc. (CHEP) is a Saskatoon-based, not-for-profit organization focused on improving access to good food. In the spring of 2014, CHEP launched the Urban Agriculture Internship Project in partnership with the School of Environment and Sustainability (SENS) at the University of Saskatchewan. The intent of the project is to determine if people can grow food in Saskatoon (or any urban center) for profit. With funding from PotashCorp, CHEP hired a team of two interns in May 2014 to research, design, grow, care for, and sell produce from their own gardens. The interns were matched with two backyard garden spaces through the CHEP Backyard Garden Program. The team was encouraged to seek out opportunities to learn through experience, while never losing sight of the four pillars that closely align with CHEP’s vision and organizational goals: community, culture, sustainability, and awareness.

COMMUNITY

The local good food community in Saskatoon is, and will continue to be, an important component of the project in terms of providing support, learning opportunities, and advice to the interns. Throughout the project to date, the team has had the fortunate opportunity to meet a number of community members who have offered advice, tours, and/or experiential learning opportunities. Interns are also expected to contribute to the community where possible. They are encouraged to source seeds and equipment locally, help out at events organized by other organizations, such as the Core Neighbourhood Youth Coop (CNYC) Tomato Transplanting Event and Community Garden build days, and offer to give local gardeners a hand in return for sharing their knowledge.

CULTURE

Food is an important element of any culture. A considerable portion of the population of Saskatoon’s core neighbourhoods, where the project is based, is Aboriginal. The team was thus encouraged to consider Aboriginal perceptions of good food at all phases of the project. To better understand these perceptions around food, the team met with three community members who generously shared their knowledge of food preparation, community, health, and food security.

SUSTAINABILITY

The team has identified a number of sustainable standards and goals on which to operate their business. All produce is grown using organic principles, meaning that only biological fertilizers [compost] and pest control (hand picking) were implemented. Where possible, the team tried to reuse or repurpose old equipment instead of buying new. For example, one of the sustainable initiatives the team undertook was delivering all produce to market by bicycle, something we like to call the “pedal powered produce” model. To do this, they used parts from an old children’s bike trailer to create a trailer capable of transporting produce to market. All of the seeds and equipment purchased for the project were sourced locally, and all produce grown was sold locally at the Saskatoon Farmers’ Market.

AWARENESS

Another pillar of the project is the importance of generating awareness. To date, the team has kept an active social media presence through updates on Twitter, Facebook, and the Urban Agriculture Project blog. Generating awareness of the project is important for a number of reasons. Aside from helping the team advertise their product, it also helps to generate awareness of food security issues in Saskatoon and the benefits of locally grown foods. Following our story may also serve to provide a directory of the services and programming that Saskatoon has to offer to help people who would like to learn more about urban agriculture and market gardening.

After five months of hard work, the Urban Ag interns have become familiar faces at the Wednesday Saskatoon Farmers’ Market, where they will continue to sell what remains of their harvest. The current project wrapped up at the end of October 2014. Given its success, CHEP hopes to begin year two of the Urban Agriculture Internship Project in the spring of 2015.

“I loved this project because we were encouraged to learn. I learned about urban agriculture, organic farming practices, running a business, and community involvement. I can use the skills that I have gained through this project for the rest of my life.” – Delaney

“One thing that sticks out to me is the potential for Aboriginal entrepreneurship in Saskatoon especially in the core neighbourhood. One of my dreams is to teach young Aboriginal people how to contribute to the local food economy. Could you imagine if even two or three said yes? Another thing I am now constantly aware of is the potential for the use of vacant lots for small scale urban farming.

One way that this project was unique was that not only were we learning about growing food in an urban setting, but we were also challenged with growing our own business. We got to come up with the name, create a business plan, and then market our product. We were at the Saskatoon Farmers Market every week in the summer selling our fresh produce. Being at the market gave me new insight into the local food economy. Going into the market made me scared, but I found that other vegetable vendors were willing to help and network about the joys and challenges of farming. Now I can say that not only have I grown my own food, but I also have valuable marketing and sales experience as well.” – Dallas

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The RPIRG Green Patch is a community garden in the University of Regina’s Edible Campus with 5400 sq ft. It’s a source of sustainable and locally grown organic food.

The garden acts as a model for sustainable development promoting education on horticulture, food security, healthy eating habits, community work, engaging students and other university stakeholders in group work, sharing behaviors and commitment. Along with these benefits, the project also promotes environmental responsibility and aesthetics.

The high quality vegetables help people who can’t afford organic food (or any kind of food) to have a more balanced and healthy diet. This is because three quarters of the crop is donated to Carmichael Outreach, a soup kitchen in Regina which cooks for underprivileged people and serves more than 200 people per meal. The other third of the production is shared amongst the volunteers.

This year, approximately 1700lbs of vegetables were grown in the garden! There was a huge diversity amongst the types of vegetables that were grown. Examples include: squash, pumpkin, zucchini, cucumbers, tomatoes, peas, beans, lettuce, Swiss chard, beets, broccoli, cauliflower, cabbages, onions, garlic and corn. In addition, there were also a variety of perennials, and herbs grown.

The Green Patch makes sure to run workshops each year that aim to spread sustainable knowledge and behaviors in the community. The last one occurred in July and focused on vertical planting and container gardening for students or people living in apartments.

Summer 2014 was the third year of the garden and the season ended successfully with a harvest celebration on September 16th. The event was a huge success, with more than 40 volunteers as well as students from a ‘Global Food Systems’ course offered at UofR, came to help with the final harvest. The celebration included some organic snacks produced with the garden’s produce, as well as speeches by some of the organizers.

We will now give some time for the soil to recover and rejuvenate and begin planning for the 2015 growing season.

We are grateful for all the people who have been supporting us and help to make this project successful each year.

The Regina Public Interest Research Group (RPIRG) is a student funded resource centre at the University of Regina committed to social and environmental justice. We provide the resources and funding necessary to enable students to organize around issues through research, education, and action.
SNAPSHOT

SLOW PEDAGOGY AND SLOW RESEARCH: NEW DIRECTIONS FOR UNDERSTANDING LEARNING ABOUT FOOD-ENVIRONMENT RELATIONSHIPS

DR. JOLIE MAYER-SMITH, UNIVERSITY OF BRITISH COLUMBIA
DR. LINDA PETERAT, UNIVERSITY OF BRITISH COLUMBIA

INTRODUCTION

Food garden programs in schools and communities have proliferated as sites for environmental and sustainability education during the past decade. Such garden-based environmental programs aspire to a complex of learning outcomes and long-term impacts. To date, however, much of the research, evaluation, and reporting on these programs has focused on the immediate outcomes of short-term interventions. To advance understanding of the learning outcomes of garden experiences, we need perspectives, theoretical constructs, and research methodologies congruent with the long-term horizon, breadth and scope of food garden learning.

In this article based on our ten years of experience in designing, delivering, and researching the Intergenerational Landed Learning Program, a school-community food garden initiative in Vancouver, we consider the kinds of experiences that are needed to foster the deep dispositions that result in everyday actions of environmental care. We begin by describing the Intergenerational Landed Learning Program. We then discuss the scope and nature of the participants’ learning uncovered through research, argue the importance of documenting both the direct learning and the indirect, unplanned and emergent learning that happens in a food garden, and examine the notion of “slow” in relation to gardens, pedagogy, and research. We close by proposing new perspectives that can bring us into a fuller understanding of food-environment learning.

INTERGENERATIONAL LANDED LEARNING

In 2002, we created Intergenerational Landed Learning on the Farm for the Environment. The project takes place at UBC Farm, on the campus of the University of British Columbia in Vancouver, and has the long-term goal of fostering environmental stewardship. The guiding premises of Landed Learning are that eating is an environmental act (Berry, 1990; Pollan, 2006), that food growing can provide opportunities for tangible hands-on participation with the land, essential for developing environmental consciousness (Kozak & McCright, 2013; Morris, 2002), and that we often learn as children to care for the environment through interpersonal relationships and the influence and mentorship of a parent or grandparent in our families (McNamee, 1997). Children in grades three to seven from urban schools come with their teachers to UBC Farm for a full day experience on 10 to 12 occasions throughout the school year. They work in groups of three or four children partnered with two community volunteers, who are university students, retired farmers, and gardeners. These volunteers guide the children in planting, caring for, harvesting, cooking and eating the food crops they grow.
RESEARCH FROM THE FIELD

The children and adult volunteers, referred to as “farm friends,” work side-by-side and learn to grow food while exploring ideas that are related to the theme of each farm day (e.g. eco-cycles, healthy soil, pollination). Early in the program, children talk with their farm friends about their lives and food growing experiences. Groups engage in cooperative planning and decision-making, and expertise is exchanged and shared while they plant, care for their food gardens, and prepare food for eating. Over time, the children and adults bond and establish their group identities with creative names (e.g. kale kings; nasturtium ninjas). Direct teaching on farm days is limited to short whole group “lessons” on each day’s tasks and conversations about our role in the ecosystem, care for the earth, food security, nutrition, and human health. Participating teachers are supported by program staff who provide advice and resources, and through group planning meetings that are held three to five times each year. At these meetings teachers share resources, ideas and practices and individually decide how to integrate food garden learning and activities with their classroom curriculum. The children use individual and group journals to document their experiences and learning. The program concludes in June each year with a harvest celebration that includes a communal lunch prepared by the children and their farm friends.

RESEARCH INTO GARDEN LEARNING

Research in Intergenerational Landed Learning is ongoing. Each year we document experiences, investigate outcomes, and refine our practices based on what we have learned, adopting an action research lens (Carson & Sumara, 1997; Zuber-Skerritt, 1996) that fosters self-inquiry, reflection, insights, and change. We are interested in what program participants (children, volunteers, and teachers) learn through their food growing experiences and how this contributes to their ecological understandings and growth as caring inhabitants of the planet. Over the years we have used a variety of methods to gather data on participants’ learning. We have conducted individual student interviews pre, mid-point, and post program. We have also conducted small group interviews with children, individual interviews and focus groups with volunteers, individual interviews with teachers, and we have done follow-up interviews of students five years after they participated in the program. We have used surveys administered pre and post program that include open and closed end questions, and drawing activities. Participants’ activities and interactions are observed formally and informally, and documented using digital photography, video, and anecdotal reports. We have analyzed documents including the children’s journals, their writing activities, poetry, and school projects and displays. Previously we have reported our research with the children, teachers, and volunteers in Landed Learning (see e.g. Bartosh, Mayer-Smith & Peterat, 2006; Mayer-Smith, Peterat & Bartosh, 2006; Peterat & Mayer-Smith, 2006; Mayer-Smith, Bartosh & Pererat, 2007; Mayer-Smith, Bartosh & Peterat, 2009). In this article we look across that research to characterize food-environment learning and offer new directions to inform practice, research, and discourse.

THE NATURE OF FOOD-ENVIRONMENT LEARNING

Food gardens are spaces where change and growth in learning are expected, yet our research over ten years indicates that understanding that learning is challenging. Food garden experiences contribute to broad and varied learning about the food-environment relationship. To characterize this breadth we find it useful to distinguish between the direct learning that happens as intended and appears to be directly related to the design and practices of the program, and indirect learning that is unplanned and emergent, and indirectly related to the program.

DIRECT AND INTENDED LEARNING

Intergenerational Landed Learning teaches about ecosystems and plants through hands-on experiences and curricula that deal with growing food from seed to harvest and preparing that food for eating. Most children in the project achieve the direct and intended outcomes and successfully learn about soil ecosystems and plant growth, about sustainability and environmental stewardship, about farms and farming, and about food, food growing and healthy eating. The children’s learning about science is extensive and includes learning about soil structure, plant anatomy, photosynthesis, growth and classification; garden invertebrates and vertebrates, pests versus helpful insects and pollinators; ecological principles; cycles of nature and composting. This breadth of knowledge is illustrated by a child who told us: “We learn what plants are for outside, what plants are for inside, how we should plant them and how deep we should plant them, where we should plant them. We are learning how to protect the plants. We’re learning how to weed and what to weed instead of say, weeding the plant” (grade 7 student).

“from food gardening children learn about the environment and its stewardship.”

Our research indicates that from growing their own food, children learn the significance of farms and the labor associated with farming. They learn about the life of farmers and the role of farms in the food system. As one child

LOCALY GROWN PEPPERS FROM THE SASkATOON FARMERS MARKET

BY ANITA VERLANGEN

These are by far the best peppers I’ve ever had locally grown and pesticide free. Available for at least half the year at the Saskatoon Farmer’s Market.

I like the Farmer’s Market. Local organic veggies. Food vendors with vegan options.

Farmer’s Markets is item #5 on a blog that went viral called stuffwhitespeoplelike.com—a satirical look at white, upper middle class, left leaning, liberal elites.

Item #1 on the list is coffee, with extra points if it’s fair trade. Item #6 is organic food.

Item #32 is vegan/vegetarianism. Item #48 is Whole Foods and Grocery Co-ops. Yep, I like all of those things.

I spent a bit of time looking at the blog wondering what point the author was trying to make with his satire. Is he writing from a critical environmental lens? Is he critiquing consumerism? I’m not sure.

But it did make me think about how the choices we make about what we consume make us feel better about consumerism without questioning the act of consumption.

And I thought about Rudy and the people who need to get food at the food bank and eat meals at The Friendship Inn. The ones who aren’t able to afford sustainable, organic products.

The truth is, you can’t buy food security or environmental sustainability for $4.99 a pound.

OF LAND & LIVING SKIES WINTER 2015
And, through the cooking that happens, all adults learn how science, art, socials, language arts, drama, and music lessons. Experienced gardeners learn the science associated with planting and caring for food crops and the practices of planting and caring for food crops and the soil, and garden neophytes learn to care for plants. The learning encompasses indirect academic outcomes (see e.g. Williams & Brown, 2012, p. 36) and also multiple and equally important affective, emotional, and social outcomes. The learning and messages each child takes away from playing with soil and planting seeds, and their personal discoveries about the invisible life beneath their feet and the food that sprouts from the seeds they sow in the earth cannot be scripted, planned, or precisely determined.

“Volunteers and parents report children’s tastes change after experience in food gardens and food preparation”

Our insights into indirect learning come from children’s journal and reflective writings and anecdotes of teachers, project volunteers, parents, and the children themselves. Emergent learning includes children learning about the nature of science. Through hands-on experience with food plants, children learn that science is more than facts from textbooks and experts. They begin to understand science as an everyday life practice that involves asking questions that can be investigated through experimental, experiential, contextual, and hands-on activities. They experience science as personally relevant and memorable, and some disclose their realization that science is fun, and not scary. Children’s understandings of the nature of science, illustrate that emergent learning in a food garden is not only cognitive in nature but also affective and emotional.

Emergent learning related to farming, includes children learning to revise their storybook stereotypes of all farmers being men in overalls and farms as having a red barn and animals, and coming to respect and admire the knowledge and work of farmers. For example, as one youth stated: “He knows a lot of stuff I didn’t expect in a farmer. He knows the science part of it in addition to his farming” (grade 7 student). These understandings reflect the social dimension of learning that emerges when people garden communally. In relation to food and health, students who garden learn there is a difference between fresh food and food products. Volunteers and parents report children’s tastes change after experience in food gardens and food preparation. Many children prefer the taste of fresh food from the garden, and come to appreciate the nutrients it contains. Further, they can distinguish between vegetables that are freshly picked and those from the local grocery, and demonstrate a preference for the former.

Emergent learning in the food garden derives from the sociocultural setting and the human relationships and community that grow along with the crops. Children learn about the non-parental adults who mentor them and become their friends. They recognize that older people possess wisdom and valuable experience, and that they can be funny and fun to be around (Bartosh, Mayer-Smith & Peterat, 2006). They appreciate that adults will listen to and value their ideas, and they learn how to talk to, be friends with, and show respect for adults: “It’s wonderful ‘cause me and Charlotte [a senior], we get along with each other. When we work with Charlotte she tells us what to do and where it is better [to sow seeds]. We usually make the best decisions when we work with Charlotte” (grade 4 student). This intergenerational respect and relational learning are significant outcomes that correlate positively with improved environmental attitudes and learning about environmental issues for students (Groendal, 2012; Groendal, Hymel, & Mayer-Smith (2013). As they garden, children learn leadership, responsibility, stewardship, and self-esteem (Mayer-Smith, Bartosh & Peterat, 2007; Mayer-Smith, Bartosh & Peterat, 2009). They learn to care for soil, tools, and the food they grow. One child states: “It’s very important to take care of the environment because we rely on it…like everything comes from our environment…we rely on it…like everything comes from our environment…and we should keep it healthy if we want to continue living because without the environment we cannot grow food and stuff like that” (grade 5 student). Success in growing food builds self-esteem. Children take pride in the hard work of gardening and what they grow; they bond with garden insects and plants. Significantly, the children also learn about learning. Food gardening fosters understanding that learning is a life-long activity. They discover learning outside the classroom is fun and memorable and learn how to share their knowledge with peers and their families. They begin to
identify with “being a gardener” and recognize that the skills they are developing can continue to grow throughout their lives. This constellation of affective learning outcomes that encompass concern, responsibility and interest, illustrate further the scope of emergent learning that grows in tandem with seeds planted in a food garden.

Participation in intergenerational food gardening has indirect learning outcomes for the adults as well. Teachers gain understanding, expertise, and skills in informal learning pedagogies and adult volunteers who arrive with stereotypical views of what children can learn or how they behave, moderate their agest beliefs as they work alongside young students. Senior volunteers learn to recognize, appreciate, and value the wisdom they have acquired over time and, like the children, they gain self-esteem (Bartosh, Mayer-Smith & Peterat, 2006).

EMERGENT LEARNING BEYOND THE FOOD GARDEN - THE ENVIRONMENTAL ECHO EFFECT

Research in environmental education frequently focuses on immediate results and impacts of short-term interventions, and reports these as key outcomes. Even longitudinal studies of sustainability initiatives narrow in on direct outcomes and reports these as key outcomes. Even longitudinal studies give the reach and impact of such initiatives.

The Woodlands Cree of Northern Saskatchewan and Manitoba have always had a set of Traditional Values that guide daily life. These values emerged out of a deep relationship with the land, lakes, and rivers. The Elders say traditional values are teachings and lessons of how to live in a good way. They guide our thinking and actions.

Woodlands Cree values are passed on by Elders and reinforced through role modeling, living by example, coming together with relatives from across the country, sharing knowledge, engaging in ceremonies, prayer, songs, dances, stories, art, drama, writing, crafts, and other traditional expressions...
that slowly" (p. 20). Thus, to understand this learning we need research measures and indicators that capture and portray more than knowledge gains. While it is important to identify knowledge developed through food garden experiences, it is equally important to attune to and identify the long-term dispositional and social learning that results.

There are frequent claims that garden learning is under theorized and under researched (Ratcliffe, Merrigan, Rogers & Goldberg, 2007; Robinson-O’Brien, Story & Heim, 2009; Williams & Dixon, 2013). But there is disagreement on the research directions needed. Ratcliffe, Goldberg, Rogers, and Merrigan (2007) offer a theoretical framework for developing and evaluating school garden programs. They claim it takes into account “all known elements of garden programs; incorporates individual, school, community, and bioregional levels of program influence; and addresses cognitive, physical, behavioral, and social outcomes... And hypothesizes causal relationships between program elements and outcomes” (p. 94). While their model for garden-based learning expands the scope of relevant constructs to be considered in design, research, and evaluation, it does not consider the element of time. We believe there is a need for a paradigm and discourse on slow research that is congruent with and useful for understanding the slow pedagogy and experiential learning that happens in food gardens and has the potential to shape participants’ understandings and actions in relation to food and the environment throughout their life.

**REFERENCES**


**CONNECTING KIDS WITH NATURE**

ROD FIGUEROA

I have always enjoyed gardening; the relationship between Mother Earth and oneself is very spiritual and sacred. There is something special and exciting about watching something grow. Maybe it’s just the satisfaction of harvesting something you grew yourself in the connection to soil and the organisms it contains. All I know is that I wanted my students to feel that same connection. At the very least to learn a few life skills they could use. With so many distractions in this technologically world some kids rarely see the sun come up except when they are watching television. Never mind having students grow vegetables in a core–neighbourhood urban setting! I knew that once my students got a taste of this “hands-on” adventure, they would find it rewarding and fun. I have been teaching for 10 years and in my second year of teaching a friend introduced me to a new organization called Little Green Thumbs (discussed more thoroughly on page 8).
Little Green Thumbs gave me the opportunity to provide my students with the necessary resources to grow a garden indoors.

One of the first things we grew in the classroom was lettuce. When I showed the students the different types of lettuce seeds one student responded with, “These tiny seeds are going to turn into lettuce? Yeah Right!!”

Another project was to start an outdoor garden with a greenhouse, compost bin, and raised beds.
I saw how participation led to a sense of ownership and pride, fostering both interest and stewardship for the environment.

They began to realize how it was all connected. As a teacher, those are the things you want to see in your students: co-operation, self-esteem, and a sense of achievement.

I invited elders and knowledge keepers to talk about which plants did what and how they were used before settlers arrived. The students learned that the spirit in these plants had a connection to the Creator, and because human are the most dependent species on Earth, we must respect these gifts being offered to us.

By the end of the year we had a celebration and harvested what we grew. All of the students ate their vegetables.

My students looked forward to coming to school, and getting their hands dirty. I even had students who would come on the weekends and during summer break just to hang out and do a little weeding and watering. They took pride in the work they did and made sure to take care of what they had built. When I was transferred to another school, I was glad to see that all of the hard work was not in vain; other teachers and staff members continued with the work I had started. Not only did the students benefit from the school garden, but I have many fond memories that I will cherish for a long time. To me, that’s what teaching is all about!
IDLE NO MORE IN THE TAR SANDS

BY MELINA MEWAPAN LABOUCAN-MASSIMO

Editor’s Note: November 2014 marked the two year anniversary of the Idle No More movement. Idle No More (#idlenomore) has its roots in Saskatchewan and has become a global movement that “calls on all people to join in a peaceful revolution, to honour Indigenous sovereignty, and to protect the land and water” (#idlenomore.ca). We wanted to honour the movement by reprinting the following speech given at an Idle No More rally in Edmonton on January 11, 2013. It was originally published on Melina Laboucan-Massimo’s GreenPeace blog. http://www.greenpeace.org/canada/en/Blog/idle-no-more-in-the-tar-sands/blog/43665/

Tansi ~ Niya Melina Miyowapen Laboucan-Massimo.
Niya Nehiyaw. Kinaskomintowonow.
My name is Melina Mewapan Laboucan-Massimo. I am a member of the Lubicon Cree First Nation. And I work as a Climate & Energy campaigner on Tar Sands issues here in Alberta.

It is amazing to see you all out here today as we stand together to assert our rights as Indigenous peoples. After years of organizing here in Alberta and across Turtle Island, it is pretty inspiring to see so many people coming together to say NO MORE. Enough is Enough.

All across Turtle Island we see communities trying to protect the little they have left as a result of a dishonoured treaty process and the disrespect the Canadian government has shown for these sacred agreements. Agreements that our ancestors made so we could live as equals in peace and in co-operation.

Canada promotes itself as being a democratic country but this is becoming further and further from the truth as the Harper government makes sweeping changes to federal legislation without First Nation consultation or consent.

In Bill C-38 and Bill C-45 we have seen dramatic changes to over 100 Federal Acts and Laws – changes that will affect the safety of our water, fish and the land which undermines our Treaty and Aboriginal rights.

Animals and fish have become sick with tumors and caribou are listed as a threatened species.

The Harper government’s omnibus budget bills introduced the most sweeping changes to environmental law ever seen in Canadian history - all of this is designed to make it easier for the government and companies to extract resources from our lands.

In the north of Alberta we already see the landscape drastically changing from a once pristine and beautiful boreal forest to an increasingly industrial and toxic terrain.

Animals and fish have become sick with tumors and caribou are listed as a threatened species that are predicted to disappear entirely from our traditional territories within the next 30 years. People no longer feel safe to harvest traditional medicines, teas or berries because they have become contaminated. People young and old have started to die of rare forms of cancers that we have never seen before.

More than any other time in our history the earth is being contaminated and destroyed at an unparalleled rate and people and animals alike are being sacrificed for the benefit of a few.

Each day in the tar sands over 1.5 million barrels of oil is produced. For each barrel of oil that is made it takes 3 to 5 barrels of water to make just one barrel of oil. This means everyday in the tar sands they are using millions of barrels of water to produce oil!

Yet communities like where my family lives still do not have running water.

Does the Harper government not understand that water is the most valuable and precious resource we have? Yet we see this government continue to strip away any protective measures to ensure that communities will continue to have access to clean water – a necessity for all Canadians.

Yet communities like where my family lives still do not have running water.

People across this country need to understand that this will affect us all. The legislative changes are coming to a river or lake near you thanks to Bill C-45. Out of 32,000 large lakes across Canada, now only 97 lakes are protected.

And out of 2.5 million rivers in Canada, there are now only 62 rivers protected under federal law. It is clear that these changes are an attack on our Aboriginal and Treaty rights.

In the next 10 to 20 years, the exploitation of the tar sands will be one of the biggest issues and debates of how we as a human race consume and produce energy. Working towards harnessing renewable energy and returning to our sustainable ways as Indigenous peoples is of extreme importance if we are to live out our existence as stewards of the land, a duty given to us by the Creator.

Now is the time to transition to more sustainable and self-sufficient economies before it is too late.

There are prophecies that speak of a time when people must come together to heal the earth.

A time when people from the Four Directions come together to work for Justice, Peace, Freedom and recognition of Kichi Manitou, our Creator, the Great Spirit and the sacredness of Mother Earth.

The Idle No More movement is a sign of the changing times – that we will no longer be silent while the land and Mother Earth continue to be pillaged and sold off for profit. But we must stand strong as one – mothers, fathers, sisters, brothers, Elders and young ones – we must choose to say stand and say no more. No more can you divide and conquer, no more will you instill fear in us. No more. We must choose to fight for the preservation of Mother Earth and a way of life that is sustainable for all. It is our responsibility to protect our homelands.

Hai hai
The 25 chicks have arrived; the ones we raise for meat. It’s hard to believe they will transform from adorable balls of soft, yellow down to large, plump, white-feathered adults in only one season. I wonder if I will someday relive these experiences with a family of my own some day in the distant future? I can imagine opening the box of fluff to small screams of delight coming from my future children, and my husband’s reaction, depending on whether he thinks this was his idea.

I enjoy eating meat, and raising our own chickens allows us to provide better living conditions for the birds than if they were factory farmed. They get to go outdoors, scratch in the soil for insects, chase grasshoppers, and explore their surroundings.

The sensation of looking at the first chicks of the season hasn’t changed for me. When I was a small child, there were no words to describe how amazing it was to see day-old chicks and it’s the same now as a teenager - even if I’m supposed to be more “adult” now. Will I lose this as I grow older?

They won’t stay small forever. Soon they will grow feathers to replace their down. They look somewhat awkward and disheveled at this stage but eventually will complete this transition and become completely covered in white feathers. How quickly time flies. I return to imagining the future me and my chickens...

A soft chatter of chirping is drifting up our basement stairs to where we are now gathered as a family. While my two oldest girls discuss the new arrivals, I see a memory of my brother and I naming any chick we could find a distinguishing feature on. I must remember it is the first time my family has raised birds, and that they aren’t used to it. I start talking to everyone, reminding them that the birds are for meat and, although they are cute now, we are going to be butchering them in about 12 weeks. I remind them not to get too attached. Personally, I never did. Maybe because I can’t remember the first time I butchered, or even the first time I raised chicks. The most I can remember is butchering and raising chicks at home when I was 10 years old. Before that I also butchered at my grandparent’s house and cousin’s house, but didn’t raise the chickens. So I honestly could not say when I first saw a chicken, raised a chicken, or butchered a chicken. My family all looks a little sad as I snap them back to reality, delivering the chickens’ death sentence, but they will accept it because we will have discussed this beforehand.

If raising chickens is in my adult future, I hope it can be a positive experience for any kids I have and for my husband as well, just as it was for me. When I was around five years old it apparently didn’t bother me to be up to my elbows in a chicken, and my parents tell me how much I wanted to help. One year, maybe when I was 11 or 12, it did bother me, and I felt disgusted. Now, in my teens, it is more of a normal thing than something to be disturbed by. I enjoy eating meat, and raising our own chickens allows us to provide better living conditions for the birds than if they were factory farmed. They get to go outdoors, scratch in the soil for insects, chase grasshoppers, and explore their surroundings. I hope if I have kids some day that they will feel compassion and respect as well as understand the interconnectedness of living things. I want them to know about life and how we nourish ourselves.
EVERY BITE AFFECTS THE WORLD
AN EARTH CARE COOKBOOK FOR JOYFUL, MINDFUL EATING
by Catherine Verrall
Every Bite Affects the World helps us be mindful of the connections between what we eat and the health of our bodies, as well as the health of the soil, water, climate, communities and farmers both here and far away. The book invites you to be part of the journey.

“Combining original recipes, inspirational quotes, and reflections on our relationship with food and the land that produces it, Every Bite Affects the World is at once mouth-watering and thought-provoking.”
– Ryan Meili, MD, author of A Healthy Society.

“This book takes people back to being connected to the land, knowing that natural plants grown without pesticides provide highly nutritious meals. First Nations’ diets often included these plants. Also growing food this way is taking care of the soil, our Mother Earth, to feed future generations. I look forward to making many of the recipes, and learning from the information in Every Bite Affects the World.”
– Sheila R. Brass, member of the Peeppeekisis First Nation, Saskatchewan.

NOVA SCOTIA SCHOOL GARDEN RESOURCE GUIDE
This resource guide focuses on how to start a school garden and on curriculum links so teachers can integrate the garden into their lessons. The guide also includes information on resources available to schools in Nova Scotia, and references to gardening information and contacts. It is a good guide for starting a garden anywhere in Canada.

EDIBLE SCHOOL YARD NETWORK
http://edibleschoolyard.org/
The Edible Schoolyard Network connects educators around the world to build and share a K-12 edible education curriculum. The website features a searchable resources database. You can search for a lesson to use in your classroom based on season, subject matter, grade, and program type. Program types include lessons related to cooking, gardening, farming, school cafeterias, business, etc. There is also an opportunity for educators to contribute resources to the data base to share what you have done with your students.

SASKOUTDOORS
www.saskoutdoors.org
Did you know that SaskOutdoors has financial support for environmental action projects and outdoor education experiences such as starting a garden on your school grounds? Applications are due March 15 and October 15 each year. See our website for more details.

RESOURCES
The Opaskwayak Cree Nation (OCN) is located along the banks of the Saskatchewan River in Treaty 5 territory. To address the negative impacts to the community due to historical factors (listed on p. 3), community members came together to start the Opaskwayak Culture and Healthy Living Initiatives Project. A major component of the initiative was to return to and promote healthy and sustainable food sources such as wild meat, fish and growing organic fruits and vegetables. Last year three community gardens (a main garden, a potato garden, and a raspberry patch) were created. 38 families participated throughout the season and others visited the garden events which created and strengthened rich community learning and familial connections. Meals, stories and educational materials were shared at these gatherings. People reclaimed agrarian aspects of Cree culture and heritage and many began to eat new and healthy organic foods. Eighty-seven fruit trees and dozens of vegetable and herbs were planted. Foods grown were of an impressive size and quality. Fundraisers to support the development of an outdoor kitchen and clay oven for the garden were successful and those involved had many requests from families to join the garden group. OCHLI is excited to build on this strong foundation.

Follow the story on facebook: https://www.facebook.com/OCNFoodSovereigntyProject