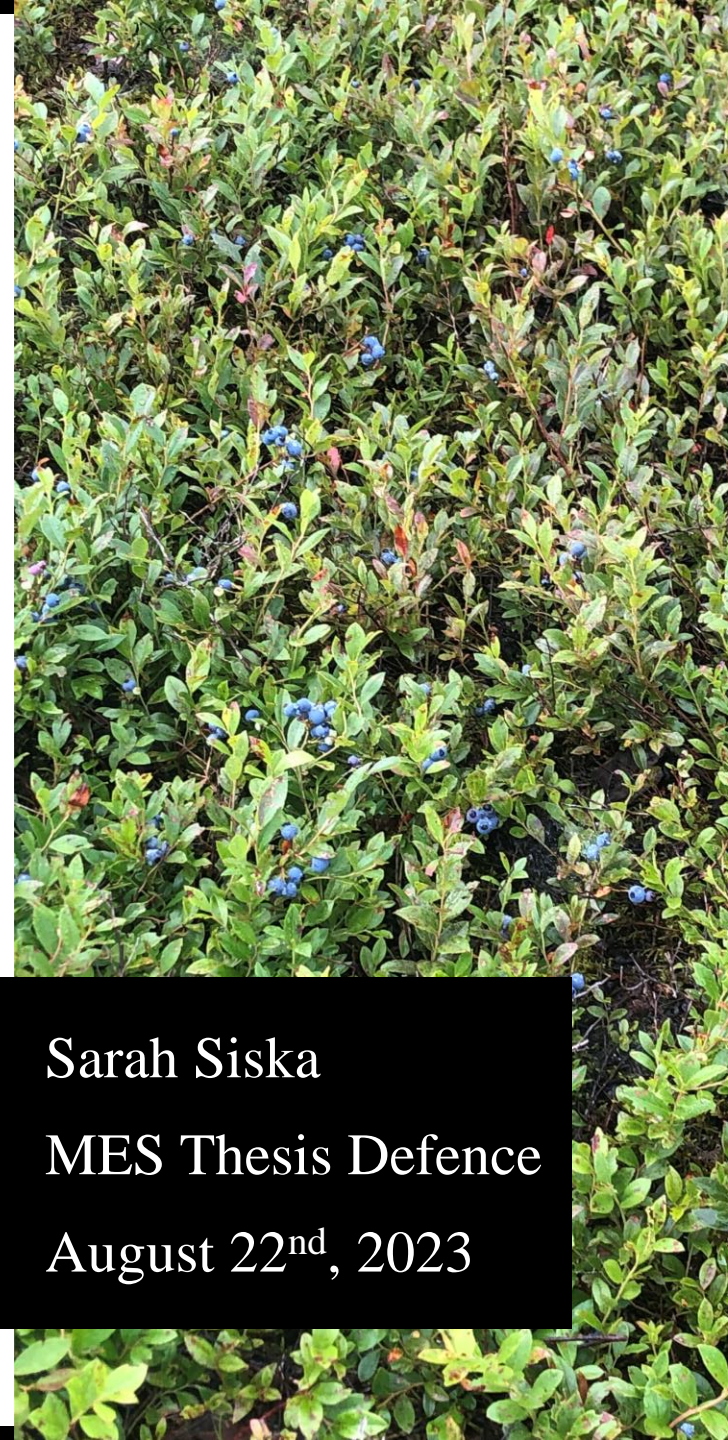


# TOWARD FOODSHEDS

## REIMAGINING FOOD SYSTEMS IN THE LAKE SUPERIOR WATERSHED

*presented by:* Sarah Siska  
*prepared for:* MES Thesis Defence  
August 22<sup>nd</sup>, 2023





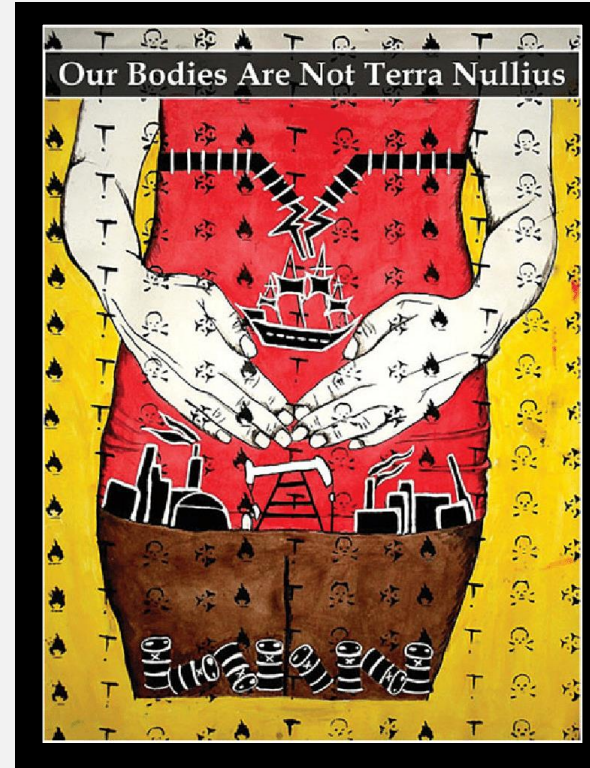


# SETTING THE TABLE



# LITERATURE REVIEW

Imaginaries \* Place-Based Engagements \* Relational Ecologies \* Affinity Politics



Bosse, A. (2021). *Leviathan Frontispiece*. The frontispiece as a “threshold of interpretation”: Thomas Hobbes’ *Leviathan* (1651). Devon & Exeter Institution. Retrieved August 18, 2023, from <https://devonandexeterinstitution.org/the-frontispiece-as-a-threshold-of-interpretation-thomas-hobbes-leviathan-1651>

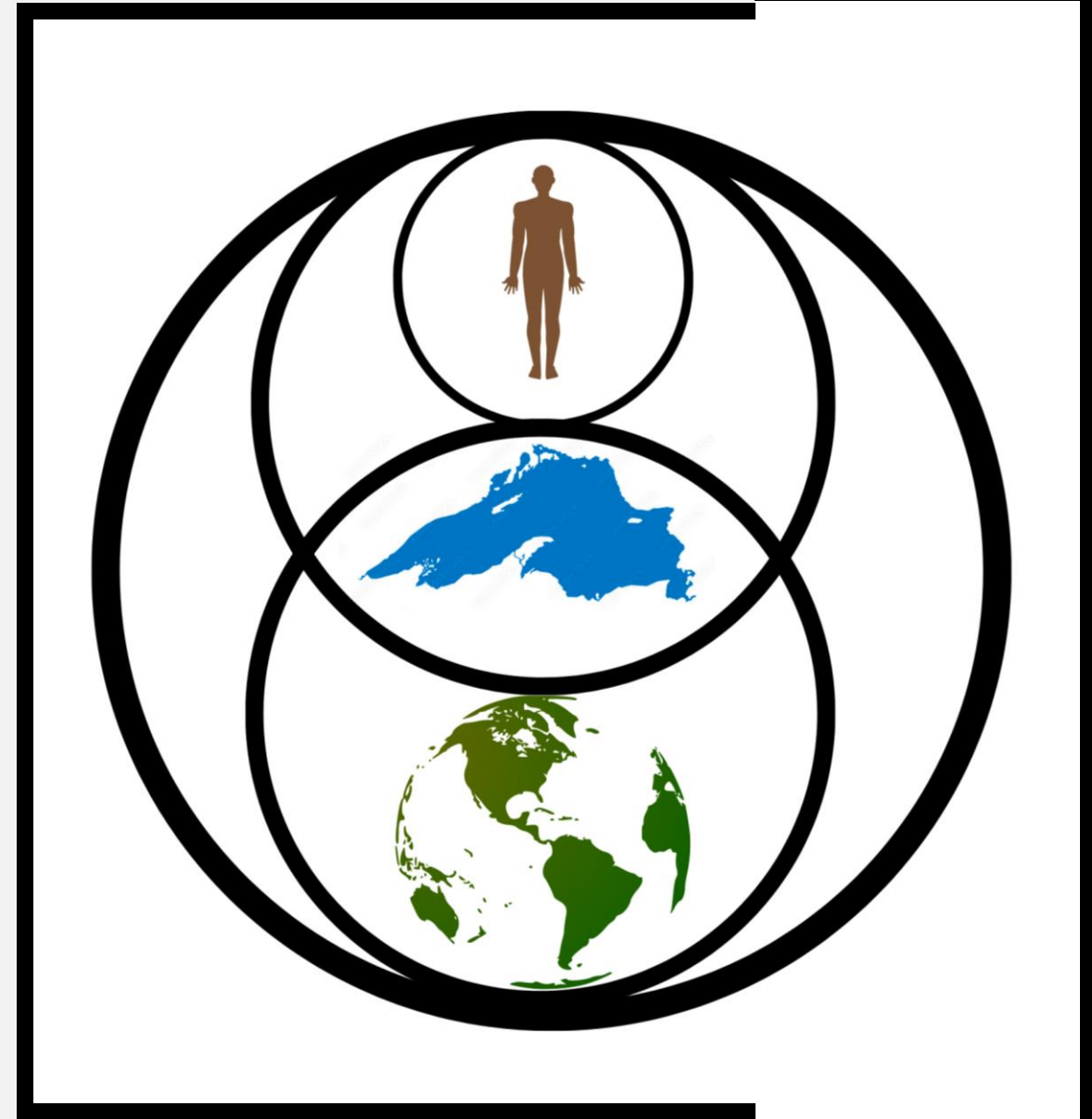
Konsmo, E. M. (2019). *Our Bodies Are Not Terra Nullius*. “Our Bodies Are Not Terra Nullius”: Building a Decolonial Feminist Resistance to Gendered Violence. Retrieved August 20, 2023, from [https://www.researchgate.net/figure/Our-Bodies-Are-Not-Terra-Nullius-by-Erin-Marie-Konsmo-from-Konsmo-Pacheco-2016\\_fig1\\_334818201](https://www.researchgate.net/figure/Our-Bodies-Are-Not-Terra-Nullius-by-Erin-Marie-Konsmo-from-Konsmo-Pacheco-2016_fig1_334818201).

Peet, R. (2021). *The Divine Right of Kings*. The Divine Right of Kings. JustSeeds. Retrieved August 18, 2023, from <https://justseeds.org/product/the-divine-right-of-kings/>.

# WATERSHEDS

“We have the same percentage of water as the land does – with our bodies and with the land. So it makes so much sense how we’re so interconnected with everything.”

- *Shelby*





# FROM WATERSHEDS TO FOODSHEDS

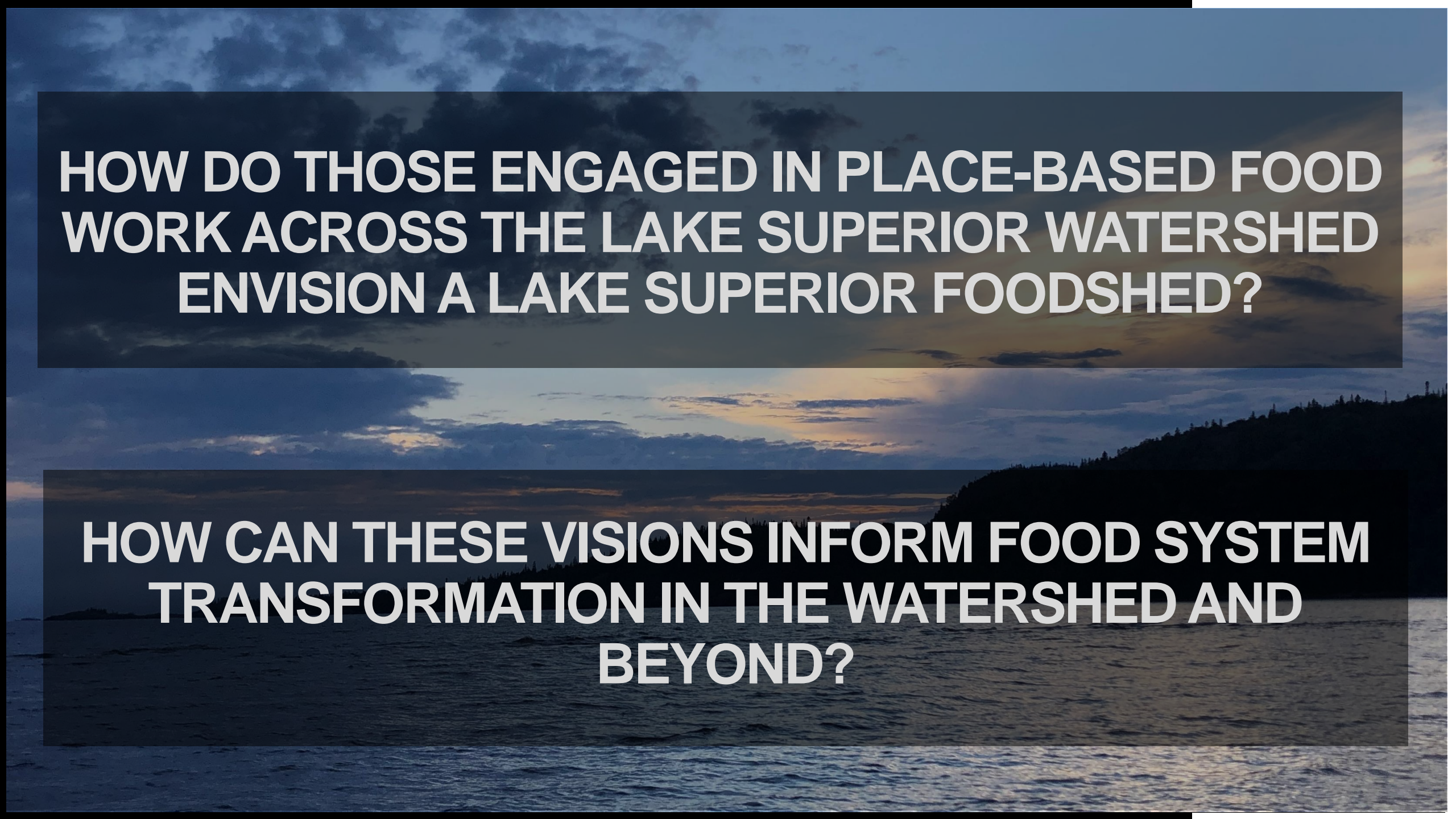
“The replacement of “water” with “food” does something very important: it connects the cultural (“food”) to the natural (“...shed”). The term “foodshed” thus becomes a unifying and organizing metaphor for conceptual development that starts from a premise of the unity of place and people, of nature and society.”

– *Kloppenburg et al., 1996, p.34*



David, P. (2019). Manoomin: Food that grows on the water. Wisconsin Wetlands Association. Retrieved August 18, 2023, from <https://www.wisconsinwetlands.org/updates/manoomin-food-that-grows-on-the-water/>.





**HOW DO THOSE ENGAGED IN PLACE-BASED FOOD  
WORK ACROSS THE LAKE SUPERIOR WATERSHED  
ENVISION A LAKE SUPERIOR FOODSHED?**

**HOW CAN THESE VISIONS INFORM FOOD SYSTEM  
TRANSFORMATION IN THE WATERSHED AND  
BEYOND?**

# METHODOLOGY

*Phenomenology:* how people experience a phenomenon based on individual/collective lived experience.

*Radical Food Geographies:* blending places, relationships, and the movements that grow from them to pursue justice-oriented food system change.

*Watershed Scale Case Study:* not reproducing or reinforcing colonial boundaries through the research case setting.



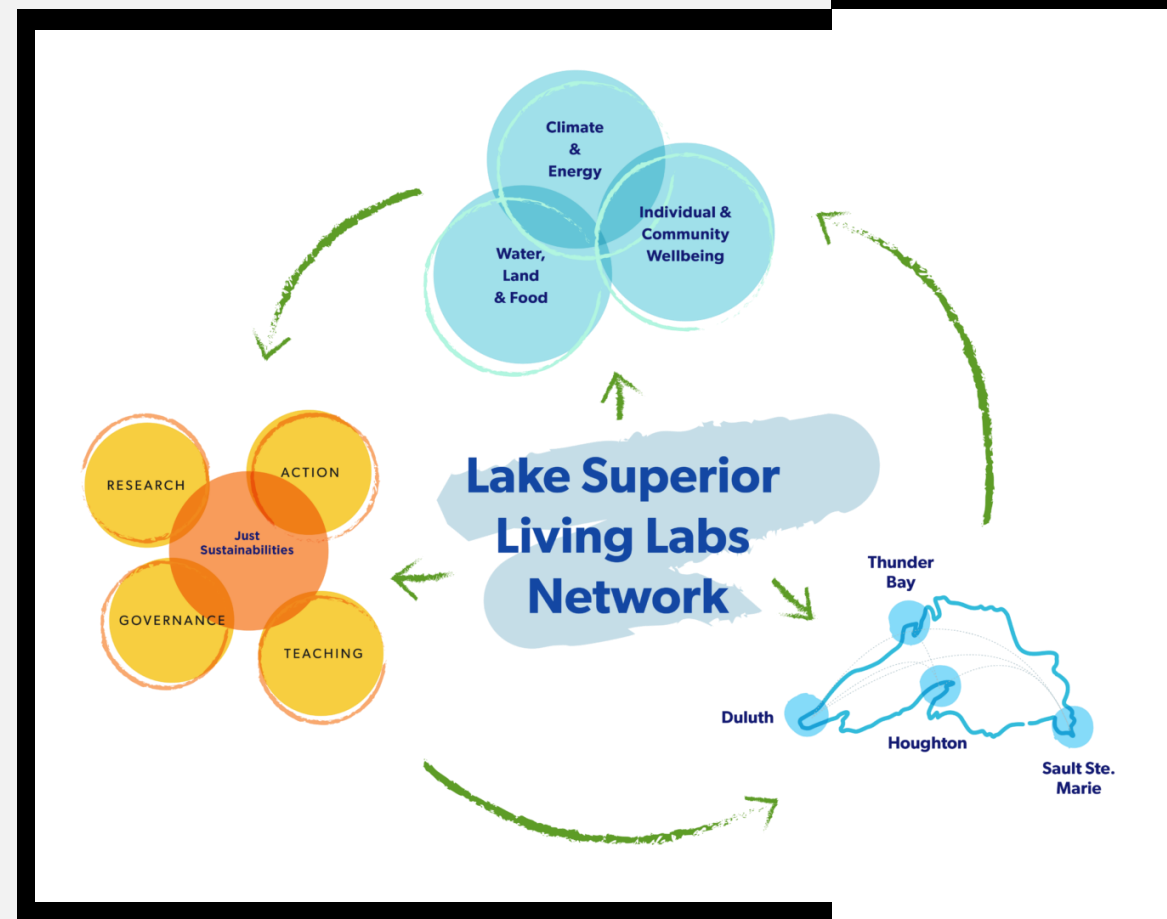


# LAKE SUPERIOR LIVING LABS NETWORK

The LSLLN is a network of academic and community partners collaborating on place-based projects addressing social and ecological justice across the Lake Superior watershed.

**Recruitment:** Participants were recruited from the four hub cities of the LSLLN in consultation with the Steering Committee.

**Funding:** The data collection phase was partially funded by a LSLLN microgrant.



Lake Superior Living Labs Network. (n.d.). *Lake Superior Living Labs Network*. Retrieved 06 17, 2023, from Lake Superior Living Labs Network: <https://livinglabs.lakeheadu.ca>



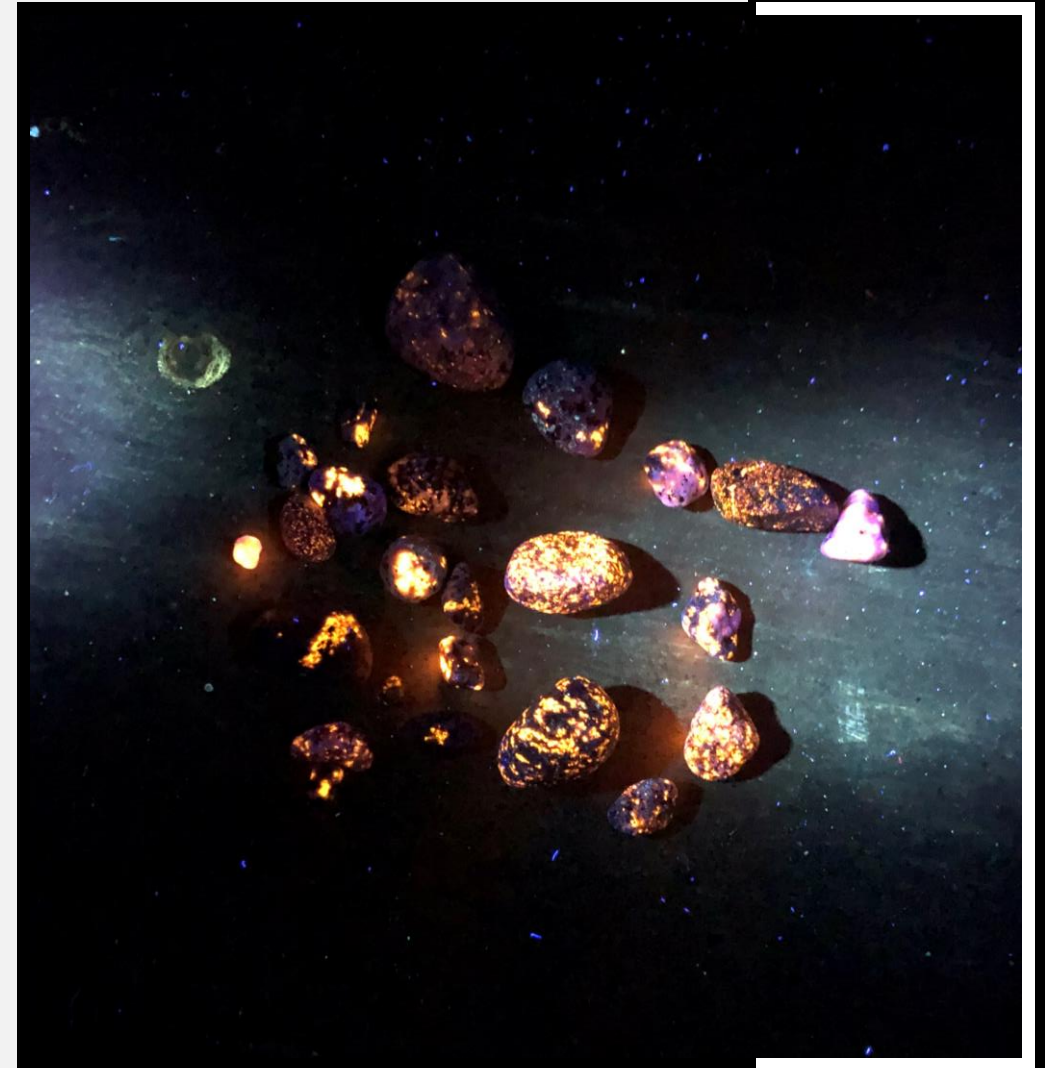
- 8 Key Informant Interviews

- [illegible]

9

# FIELD NOTES AND 'DWELLING'

- 1) *Setting*: A description of place, including weather.
- 2) *Action*: If following an interview, a description of the action taken.
- 3) *Corporeality*: physical responses and embodied sensations.
- 4) *Spatiality*: emotional and spiritual reactions to place, space, and the environment.
- 5) *Temporality*: when sensations and impressions occur and how descriptions change over time.
- 6) *Relationality*: the characteristics of human connection during these bio-psycho-social-spiritual processes.

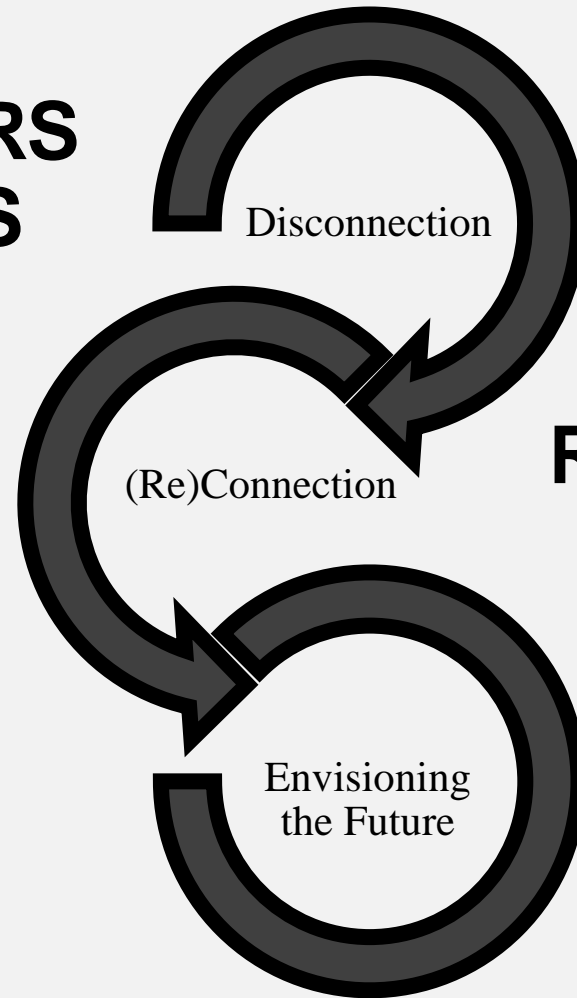




# ANALYSIS AND FINDINGS

**MATERIAL: BORDERS  
AND BOUNDARIES**

**ETHEREAL:  
CULTIVATING  
POSSIBILITY**



**RELATIONAL: PLACE  
AND COMMUNITY**

# ***MATERIAL: BORDERS AND BOUNDARIES***

“Sure, you could say ‘well, a license if you’re a Michigan resident is only like \$25, that’s not that bad.’ **But you’re also assuming that everyone knows how to fish, has the capacity or ability to, has a boat or even just access to get to water, and the time with two jobs and four kids to go and catch dinner and then provide for their family.**”

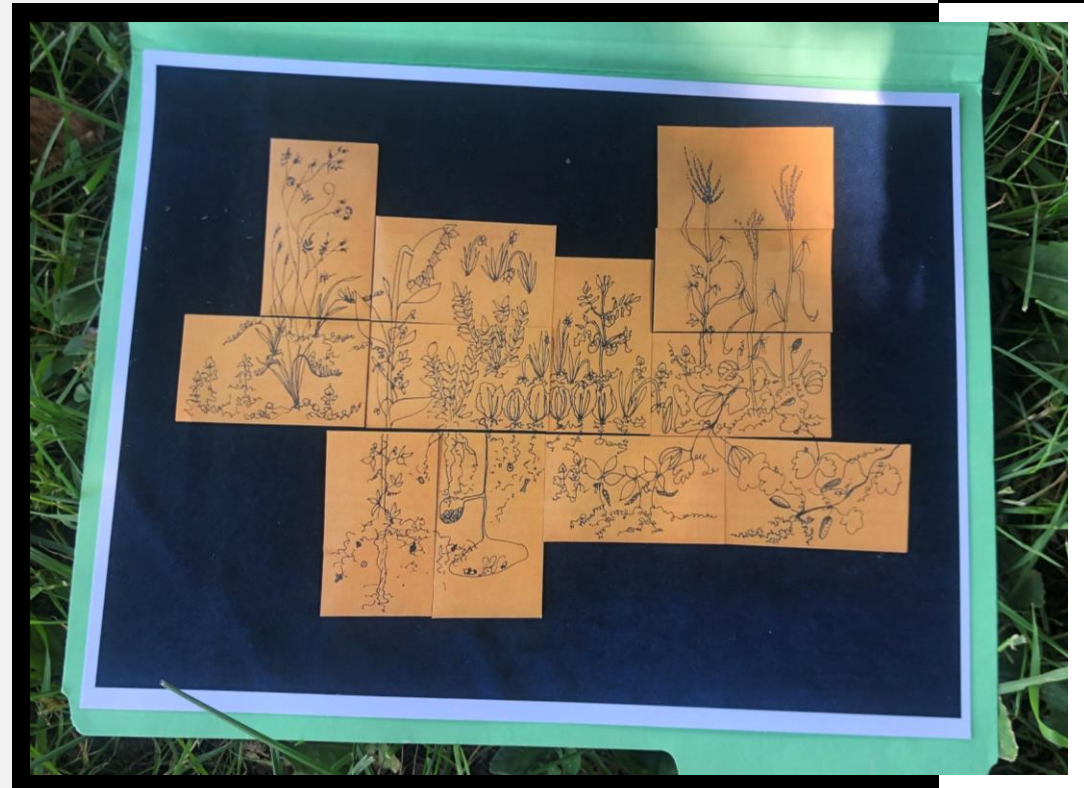
– *Lauren*

“Ideally, we’d love to put ourselves out of business, but I don’t think that will ever happen... **It feels like an impossible goal** without significant cultural change and legislative change.”

– *Carson*



# RELATIONAL: PLACE AND COMMUNITY

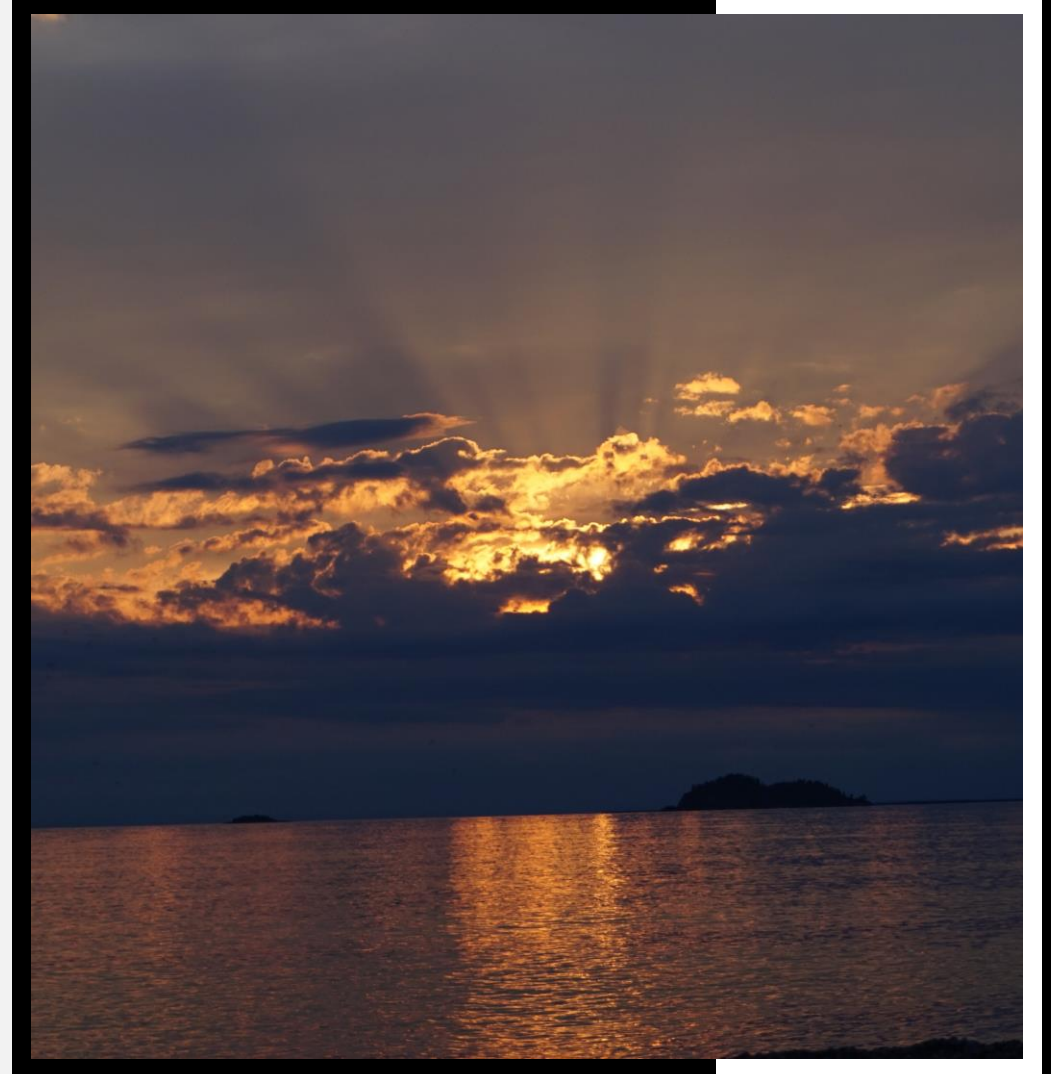


“These seeds are from my teachers. They are from my mother, from my old landlord, from many others. ... **This made me feel that plants were my community too**, because I’m surrounded by these friends.” – *Abbey*

# ***ETHEREAL: CULTIVATING POSSIBILITY***

**“I like to think that it would feel like a broader community. I think I would feel way less isolated, that growers in our area would feel less disconnected. I think it would inevitably shift thinking to that broader, more ecological approach to other elements of life. Thinking more of the world as a place of watersheds and foodsheds rather than other boundaries. More connected and tied to the land and its systems than it currently is. Because it would, it would shift people’s thinking to be a part of something like that.”**

*– Evalisa*





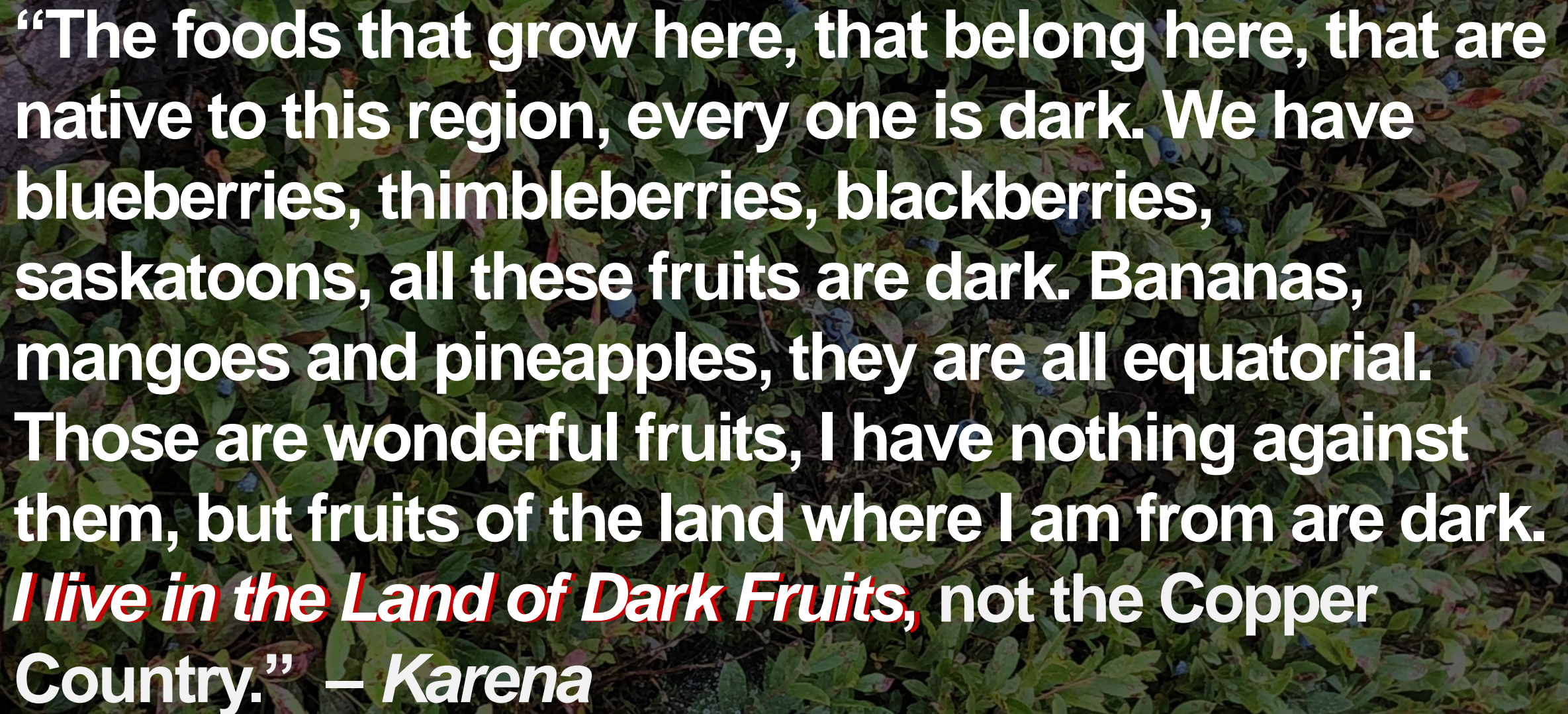
# WHAT WE PAY ATTENTION TO GROWS

**“I also kind of burnt out on protesting and being anti-everything. I feel like I spent a lot of my college being taught ‘these are the bad things that we need to be anti.’ It’s like, ok, now what? And then I found plants and gardening and it was just like, hallelujah, finally. I think so many people are just... they have all this rage and depression because of everything going on, or they don’t even realize it, but they’re just not... their soul isn’t being fed, ever.”**

*— Julie*







“The foods that grow here, that belong here, that are native to this region, every one is dark. We have blueberries, thimbleberries, blackberries, saskatoons, all these fruits are dark. Bananas, mangoes and pineapples, they are all equatorial. Those are wonderful fruits, I have nothing against them, but fruits of the land where I am from are dark. *I live in the Land of Dark Fruits*, not the Copper Country.” – *Karena*



# ENVISIONING NEW STORIES

How might the pursuit of food justice change when we approach food systems transformation through stories that emerge from *within*, rather than inscribed *upon*, place and context?

*Nurturing* place & context-specific assets, rather than *amending* with outside intervention to address needs.



# FLIPPING THE SCRIPT

“I don’t want to operate a food pantry. It’s an emergency thing, it’s just a reaction to the systems in place. I don’t want students to *have* to come there, I want them to come because they *want* to see what recipe we have for the week or come and share food together rather than coming for their carton of eggs because they can’t afford it otherwise. I want to flip why people are coming to these things.”

- *Marissa*







**(RE)SETTING THE TABLE**



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