

Exploring the Vision of Native Food Sovereignty: An Institutional Framework

Final Report

February 19, 2006 - Planning Day
Windward Community College
Kane'ohe, Hawaii
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On behalf of First Nations Development Institute

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I. Introduction

First Nations Development Institute (First Nations) has had the honor and pleasure of working to increase the knowledge and use of traditional foods by Indigenous peoples. Many people believe that an increased consumption of traditional foods will lead to restored health and a decrease in diseases like diabetes, cancer and others that disproportionately effect Native communities. With the generous support of the W.K. Kellogg Foundation, First Nations has financially supported Native communities through its Native Agriculture and Food Systems Initiative (NAFSI) to conduct food production projects and engage in deploying food sovereignty assessments within their communities, utilizing First Nations' *Food Sovereignty Assessment Tool* (FSAT). Grantees of the initiative, and other local Native Hawaiian community groups, recently met in Kane'ohe, Hawaii for training, networking, and to discuss the future of what has now become a Native Food Sovereignty "movement."

The Hawaii convening was attended by 24 NAFSI grantees representing 13 grantee organizations from Hawaii and the U.S. mainland, and representatives from 18 additional Native Hawaiian organizations whose work is focused on food sovereignty and systems.

Participants felt it would be very important to visit the traditional lands and farm of the host organization, Aloha 'Aina Health Center. The group traveled to Pikoakea Farm nestled in Maunawili Valley in the mountains of this ahupua'a (a land division running from mountain top to the sea, and containing life-sustaining resources) to hold the opening of the meeting. Extremely heavy rain hampered smooth facilitation of the meeting and participants voted to move the meeting back to the Windward Community College and hold the afternoon session indoors. The agenda was amended to accommodate travel time and our efforts to obtain the desired outcomes within a shorter timeframe. Despite these challenges, the group remained highly engaged and made considerable progress toward achieving the purpose of the day, and committed to continuing the work toward food sovereignty in their local communities.

This report is intended to synopsize the history of First Nations' work to strengthen Native food systems through the work of grantees' practicing food sovereignty and building the food sovereignty movement. It also provides a roadmap for future work towards food sovereignty in Native communities. Please contact First Nations Development Institute with comments or questions about this report or the Native food sovereignty movement.

II. Executive Summary

First Nations' Native Agriculture and Food Systems Initiative (NAFSI) grantees met in Kane'ohe, Hawaii February 17 through 19, 2006 for two days of training on Native Food Sovereignty. A third day was reserved for group reflection on their respective work to strengthen local food systems, and to develop a vision for future food systems work. On February 17th the group engaged in cultural sensitivity training to educate participants on Native Hawaiian protocols and traditional foods. The group participated in site visits to local traditional food providers and businesses in Wai'anae and Kailua, including Pikoakea Farm, Ka'ala Farm, Ma'o Youth Gardens, and the Ulupo Heiau fishpond and sacred site. On February 18th, First Nations provided resource development training by informing participants about USDA's Community Food Projects Competitive Grants Program and navigating the proposal-writing process, educating all participants about First Nations' NAFSI grants program, and engaging participants in Food Sovereignty Assessment training. February 19th was designed to explore the idea of establishing a networking vehicle for the grantees that would provide a foundation upon which to strengthen them as a group, both internally and externally.

First Nations surveyed its NAFSI grantees prior to the training¹. The written survey was designed to collect information from grantees about both their technical and financial needs that would guide First Nations in designing and conduct a training that responded to grantee needs.

Respondents named the following as the top reasons for participating in a network:

- ❖ disparities between traditional foods and readily available foods (government provided and local food supplies),
- ❖ the need to create position papers and a school curriculum that makes the case for a return to traditional diets, and
- ❖ garnering needed support and connection through collaboration.

The benefits they cited as reasons to participate in a network include:

- ❖ awareness and interaction of youth and elders,
- ❖ enhanced opportunities for funding, and
- ❖ a mechanism for sharing their experience and resources.

The resources the groups felt they could bring to a network are their volunteers, facilitators, meeting space, publicity in newsletters, connecting community farmers, and increased communication. Their perceived barriers to the success of their work include a lack of authority to change policy, lack of funding to provide outreach activities, the sometimes short-sighted and superficial approaches of tribal governments, over-regulated natural resources and lands, a lack of access to needed resources, and information about the emerging field. The activities some of the groups have already been involved in are First Nations' FSAT assessment activities, and the sharing of their traditional foods.

The day began with a Strengths, Weaknesses, Opportunities and Threats (SWOT) analysis of the current status of the Native Food Sovereignty movement.

Named strengths include the remaining knowledge and practice of *indigenous economics* and traditional food systems, First Nations' NAFSI program, the Food Sovereignty Assessment Tool and the growing database of existing services and projects within Native food systems, long standing

¹ See Appendix B.

agreements between indigenous peoples, and the group's ability to progress naturally in re-balancing their peoples by re-establishing traditional food systems.

Potential weaknesses of the Native Food Sovereignty Alliance that participants raised include the unknowns of who is already doing this work, challenges in food distribution, the breakdown of traditional culture and the weakened state of Native communities, and the acceptance of government and western ways that have proven so destructive to Native traditions.

The list of opportunities includes overcoming the high cost of food production by beginning slowly and building new systems independently, soliciting support from institutions, forming an advisory council, connecting with others already working in Native food systems, acknowledging and practicing sovereignty, establishing a Master Gardener program, conducting asset mapping, modeling successful projects, getting involved in the "farm-to-school" movement, and writing position papers.

Cited threats include government regulations, international trade barriers, and genetic engineering that may harm traditional foods.

The group decided to call themselves the *Native Food Sovereignty Alliance* (NFSA) on a temporary basis until they could reach consensus on a more culturally appropriate name. The vision of NFSA is a locally-based, nationally-active network whose purpose is to serve and be accountable to local communities, affording respect for sovereignty of resources and cultures.

Discussion about the function of the NFSA resulted in ideas being shared about the goals of the alliance and how to move forward in a growing movement to return to traditional food systems.

Each participant made a personal commitment of resources to the NFSA. At the close of the meeting, the group developed a list of priority next steps to begin this year. With additional funding, participants hope to meet again in 2007 to further their networking and share their challenges and successes.

III. A Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis of the current movement toward food sovereignty as it exists today

Strengths of the Native Food Sovereignty movement - Participants expressed very strongly that they still have the knowledge, (albeit much has been lost and they are immersed in a sometimes slow recovery process of traditional systems), of *indigenous economics*. Currently, traditional food systems are still functioning in some places in varying degrees. They can strengthen these systems and stay accountable to their local farmers and their food systems that are functioning right now.

First Nations Development Institute's Native Agriculture and Food Systems Initiative (NAFSI) is a resource for this movement. The NAFSI database of Native food producers and others involved in Native foods and food systems is a resource for them as they begin to grow and strengthen this movement.

First Nations' Food Sovereignty Assessment Tool (FSAT) and its versatility to diverse communities is a tangible strength. This is a valuable empowerment tool that can best be used by disseminating the assessment to many communities, gathering data, compiling the results, and creating a map of Indigenous Peoples food resources and activities, both at the local level, and for use in developing a national Indigenous Peoples food resource map. As Andrew Lewis and Luke Reed shared their experiences, they demonstrated how the activity of performing the assessment can spark community involvement and a growth of interest in and movement toward re-creating their local traditional food systems—especially with their youth!

Next, participants expressed that they all need to remember and begin to utilize long standing agreements between indigenous peoples that pre-date existing laws. For example, they would like to see the increased use of the *Precautionary Principle*, which states that when there is reasonable suspicion of harm, a lack of scientific certainty or consensus must not be used to postpone preventative action. There is indeed sufficient direct and indirect scientific evidence to suggest that GMOs are unsafe for use as food or for release into the environment. And that is why more than 300 scientists from 38 countries are demanding a moratorium on all releases of GMOs (from the World Scientists Statement, signed by 828 scientists from 84 different countries since 1999). They can research, re-learn, remember, re-establish and exert their rights as indigenous peoples, as sovereign peoples and nations, to determine their own futures.

Savvy groups have found that they can also use their 501(c) (3) status to strengthen the structural base of their communities through their organizations. They can access non-profit contributions to strengthen their systems financially; and to use the activities and organizing mechanisms of their various types of organizations (such as outreach, meetings, events, training programs, and their community projects) to connect and re-engage their communities.

As a group of individuals, organizations and communities, they agreed that they will experience the natural growth of their movement as an organic process. They feel their movement growing as more and more of their peoples begin to remember and practice their traditional diets, and they bring back the old, balanced and healthier systems of food production and distribution.

Weaknesses of the Native Food Sovereignty Movement - At this point in time, participants have many unknowns – who is producing what foodstuffs and the work others are doing within the

emergence of Native food systems. They cannot grow this movement until they acknowledge this disconnect and create a web of support.

A major concern raised by many was the many challenges and high costs associated with distribution and functionality of their respective food systems.

In addition, communities are still suffering from historical trauma and the breakdown of natural laws. They are in a weakened state and have a loss of community connection—both within and between. A return to traditional diet is a challenge for people struggling to feed their families on limited incomes, and accessing traditional foods can be difficult—therefore, it is often not a priority in communities.

Finally, participants felt that their people have begun to accept government policies that govern their ways of life—their minds are now *colonized*—many of them now think within the colonizers' terms and frameworks. The media and tribal leaders often feed their perception that the western way is the only way. In terms of traditional diet, the evidence is clear through medical statistics that this transnational corporate food system model (mono-culture, nitrate-based fertilizers, pesticide and herbicide use, genetically modified organisms, terminator seeds, and preservatives) is potentially destructive to indigenous and all peoples' physical well being, and in fact, their very survival.

Opportunities of the Native Food Sovereignty Movement - The group named many opportunities for the growth of Native food systems. First, they can strengthen the emerging traditional food systems that are presently functioning through trade and exchange of their foods (this is already in place—expand it). They can overcome high costs by beginning small, and creating new distribution systems.

Next, they need to access support for the emerging traditional food systems movement by soliciting the support of their institutions. They can begin by submitting a resolution to the National Congress of American Indians. They seek to gain the recognition, understanding, and the support of their most powerful and recognized body of national government of Native peoples.

Another shared idea is that the *Native Food Sovereignty Alliance* can form an advisory council to advise policy-makers, local communities wanting to begin a resurgence of traditional food systems through youth groups, gardening projects, etc. This council can continue to educate itself as new information emerges through research and connection with others working within this movement.

In addition, they can attain valuable new information to strengthen their work by connecting with others in the field. The Native Food Sovereignty movement is quietly happening all over this land. They need to reach out in solidarity with others. Together they are strong, divided they cannot overcome the obstacles to re-balancing their ways of life.

Some of the participants and others still live on their traditional land base. These lands are sovereign, and therefore they also consider their food as sovereign. They can exercise their rights as sovereign peoples to make decisions accordingly to better the people and expand traditional food systems.

On a real and physical level, they can begin a master garden program. They can train gardeners regionally, according to local food traditions, climates, water availability, local legal and political climate, etc.

As an organizing mechanism, it could be very powerful to conduct asset mapping of current Native food systems. They can gather assessments and combine them to do a mapping of assets throughout their lands. This will help them in a variety of ways – to empower themselves with the knowledge that this truly is a movement, and that many others are participating in a re-emergence of traditional food systems; to invite others to future gatherings where they can share experiences, successes and challenges; to begin to exchange foods and re-create traditional distribution and trade with others for their mutual benefit.

What they can do right now is to start with their own actions of practicing and strengthening their traditional food systems, and bring others in as they see their modeling and want to get involved.

A way to connect with others in this work is to get involved with the growing “Farms to School” movement in this country—a movement to support local economies and change the meals served to their children in their schools by serving locally grown foods. They have an opportunity to get involved and include their organizations in the planning and implementation; to support their local farmers, and to include their foods in the school meals. On March 24, 2004, the House of Representatives passed its child nutrition bill (H.R. 3873, the Child Nutrition Improvement and Integrity Act). This bill includes provisions nearly identical to H.R. 2626, the Farm to Cafeteria Projects Act. The Farm to Cafeteria legislation in H.R. 3873 authorizes a grant program to help schools cover the initial costs of bringing local foods into school meals. If passed, this bill could bring much needed financial resources and organization, and strengthen their work substantially, as non-profit community-based organizations can apply for grants to develop these networks.

And lastly, in order to better connect with their business communities, they can create and present a position paper on health, economics and Native food sovereignty. They can look at this from an economic and business standpoint and make a case for their work. For example, the organic foods field is currently the fastest growing sector of the food industry. That is why they see chains such as Safeway coming out with their own brand of organic products, and many of the smaller organic companies are being bought out by the large transnational food corporations.

Threats to the Native Food Sovereignty Movement - Most meeting participants agreed that the largest threat to their movement is government regulations that are written and implemented largely to protect the rights of transnational corporations and their profits over small food producers. Fighting these regulations takes so much of their resources—resources they do not currently have in abundance.

In addition to national regulations, international regulations are increasingly menacing to local food production and local food systems. Powerful institutions such as the World Trade Organization (WTO) are passing international regulations that many don't know about and that affect us all. There is a movement to make their laws more accountable to local communities, but they have been given the power by nation-states, and their primary objective is economic growth at any cost. They seek the power to supersede local and national laws developed over time to protect peoples and lands.

Lastly, Genetically Modified Organisms (GMO's) are threatening their foods. The GMO crops cross-pollinate with natural crops, turning them to GMO's. “Terminator” seeds (seeds that grow into plants that do not produce seeds) cross pollinate, destroying the plants' natural ability to reproduce themselves, rendering them infertile.

IV. Imagining a Native Food Sovereignty Movement Entity

The group discussed their desire to take time in the future to explore the possibility of finding another word from their own cultures to name their alliance. They need to research the definition of *society*. An example of an appropriate name might be *The Society of Mother Earth*. A beautiful story was shared: In the Dine culture, the people are the children of the vision of the white shell woman (this deity spirit is called other names in other cultures) and her sister is changing woman. They can re-establish and re-define themselves as the children—the water people. The female deity brings water to the land. This story provides a context for the changes that are coming in our world. Fear of the changes comes from a dependence on the existing dominant system.

The group can use this story as an analogy for what they are doing now—white shell—the thinking process. White Shell Woman returns with the spring rains to check up on the people. Rather than seeing the upcoming shift and changes as threats, they can see this as an opportunity to find solutions. They must de-colonize their minds. This new story is already in motion. There was an idea to find a word that speaks to all their prophecies and stories – the Mayan, Dine, and Hawaiian – a word that has multiple layers and meanings.

The group came to consensus on the name: *The Native Food Sovereignty Alliance*. This describes the collective work of the group with the belief that they are working toward a re-birth, a re-balancing. The NFSA may want to change to a more culturally appropriate name at a later date.

a. Vision and Purpose of an Alliance

Participants proclaimed, “We are a locally-based, national Native food society that supports our Elders in everyday life. We protect the tribal sovereignty of all tribal nations, and our lands, water and traditional foods. The emergence of this work must be based on spiritual direction and have youth participation. We have to know our song—it speaks our story from our heart and invites the ancestors to be with us and work with us. Bringing back traditional food systems awakens traditional cultures that have been sleeping...bringing back the ceremonies associated with planting food, harvesting, hunting, fishing, etc.”

Many participants talked of traditional prophesy and how current and coming changes give us a sense of urgency and efficacy to create an entity that embodies this work and this movement. The Hawaiians feel this very acutely, because if the ships stopped coming, they would starve, as they currently produce locally only a small percentage of their food needs.

The group expressed that they really are a family. They shall begin with who they are and with the personal gifts they bring and what they give to each other. They do not have to use western definitions to describe themselves. They all committed to what they could do within the Alliance this coming year. They can share resources and begin one small food exchange this year.

In addition, the groups confirmed that their movement has to start locally, at the community level; and action items have to benefit all.

b. Function of the Alliance

Many communities are looking to operate under traditional systems, and they seek to move communities toward this. As a collective, the NFSA could help each other attain this return to traditional food systems. Their first goal in this next year is to create successful models of food sovereignty in their communities. The FSAT can be a powerful tool to begin this work. They do this through supporting existing traditional food systems or portions of systems, and by modeling the new way.

The NFSA could group by region and have face-to-face meetings when possible. Regions have similar circumstances and policies, and working mostly within their regions makes a lot of sense. Regional Alliance sub-groups could address their issues together, access each others' resources, share strategies and successes, and strengthen each others work in many ways. Members could be a sounding board for each others strategies and work.

Another idea presented was to form working groups within the NFSA around specific issues. They need to research important issues within the Native food sovereignty field to educate themselves and others. They can begin by getting information from others working within this food sovereignty movement, who have built on experience. Example: Nancy Redfeather from Maui is working on GMO's and plans to host a gathering in the near future. Working groups can research the facts to strengthen their case. Another area that requires more research is the impact of using heirloom seeds.

Tapping into the work of conservation and justice groups such as *Honor the Earth*, the *Indigenous Environmental Network* or *Food First* would mean not having to "reinvent the wheel." They can learn from other groups and models – for example White Earth, Minnesota has been involved in returning to traditional foods for many years. In this next year, groups can begin to create appropriate local food sovereignty models based on the work of existing successful models.

The group felt very strongly that Native youth must play an important part – they are the future, but they are also the present. Their voices are needed now in helping to drive this movement forward. One participant noted that according to mainstream values, the youth of today have a right to affect current practices and decisions, because they represent those who will be forced to deal with the repercussions of destructive practices of the current food system.

Some members want to have a voice on policies that affect their people, such as the school lunch bill and the GMO bills that are presently working their way through Capitol Hill and will come up for votes in the coming months. These policies, if enacted, will greatly affect the work of the NFSA and the individual groups and communities that comprise it.

1. Communication

Participants agreed that they need to keep the momentum for their collective work going through strong communication. Possible vehicles for increased communication include a section on First Nations' website where NFSA members could access information and share resources and their stories. They could also begin a listserv. Participants requested that First Nations host their communication vehicles. Another idea was that members could also access SKYPE—an online communication tool that Andy Lewis of Natwani utilizes.

2. Decision-making

The groups and individuals agreed that they will remain accountable to each other. Decisions for the NFSA will be made by the body for the health of the people and for the benefit of the communities. The people will make decisions (versus First Nations or any other host vehicle) about the direction of their work.

V. Commitment of resources and actions by individual participants

First Nations has extensive information on federal grants and participants were invited to contact First Nations if they need assistance in this area.

Conference participants reflected and made the following commitments to the work of the Alliance:

1. Local experience with non-profit community gardening can be shared with others, as well as the name of a non-profit organization in Washington, D.C. that connects non-profits with lobbying firms that will do pro bono work. Julie Garreau/Cheyenne River Youth Project, South Dakota.
2. Consultation on conducting a Food Sovereignty Assessment, share example questionnaires, provide database training, information on starting Farmers' Markets, Farmers' Market Nutrition Program, and accessing food stamps, as well as removing twenty buckets of glass out of the Ulupo Heiau, the sacred site visited by the participants on February 17th. Andrew Lewis/ Natwani Coalition, Arizona.
3. Share knowledge and research about recovery from addiction (at community request). Maggie Adamek/The Sugar Project, Minnesota.
4. Share and create Native arts and music to be part of the Native Food Sovereignty Alliance. Karl Lorenz/Minnesota.
5. Produce documentary films on issues taken up by the Alliance. Ruth Hsu/Olelo, Hawaii.
6. Assist in creation of a position paper and present it to the Oneida Tribal government for a resolution of support. Draft this resolution, and draft a resolution for NCAI. Assist in disseminating relevant information and ask for support from eleven other Wisconsin Tribes. Help with grant writing to secure funds for the Alliance. Frieda Clary/Oneida, Wisconsin.
7. Provide a variety of support, including seed grants to individual groups. Jose Malvido/Seva Foundation, California.
8. Contact information and a DVD from this conference. Host a follow-up NFSA gathering – another Native Food summit, one year from now, here in Hawaii. Mark Paikuli-Stride/Aloha 'Aina Health Center, Hawaii.

9. Share films on cultural values and spiritual preparation for food sovereignty, and knowledge of our Aha Councils, which operate on peaceful, consensus based decision making. Nalani Henderson/Hawaii.
10. Share our model of Native youth leadership development. Jerrison Nutlouis/Navajo Nation, Arizona.
11. Develop a model for Navajo (Dine) communities on how to approach strengthening local traditional food systems. Roberto Nutlouis/Navajo Nation, Arizona.
12. Assist in informing Native Tribal Councils to get supporting resolutions necessary for the coalition/council for betterment of their food sovereignty forum. Review and provide comments on drafts. Vera Williams/Barrow, Alaska.
13. Research, including legal research, for data analysis and data interpretation. Bonnie Bobb/Western Shoshone, Nevada.
14. Create awareness on the need for unity in improving relations with our communities. Meet with tribal leaders, elders and youth organizations. Hazel James/Navajo Nation, Arizona.

VI. Next Steps: Influencing factors, issues to address and overcome, priorities for the work in the next year

Existing factors that influence Native Food Sovereignty:

- On the Navajo reservation, the only grocery store is Basha's and some people believe that the quality is inferior to stores located off the reservation. This is often true of isolated rural reservation communities (or small "convenience" stores with a poor food selection at high prices). People are currently beholden to suppliers and government commodities. This is a major concern and creates an opportunity to take food back into their own control.
- This group and others need to work to redefine capital from strictly monetary to human, family and social capital, so when people talk about a lack of capital in their communities, they can know that they have an abundance of another type of capital – human capital. Human capital can be used in many ways to move toward goals of food sovereignty for their communities.

Important issues to address in the work of the Alliance:

- Sometimes people can't afford to farm under the circumstances dictated by local laws, policies and circumstances. How can they support their local farmers in their plight to continue and strengthen the production of their traditional, healthy food?
- Water is controlled by government or private businesses. Water is life, and it should not be sold. How can they gain a voice in the distribution of the water supply they need to grow their food when they do not control it?

- The NFSA needs a coordinator, or several regional coordinators, to organize this regional work, as well as a budget for conference calls and travel to regional meetings.
- The NFSA already does not have the resources necessary to do the work on the ground, and practitioners cannot be spared to attend policy discussions and organizational meetings away from their communities. They need additional support so others within their groups can attend these events.
- There is concern that the NFSA is very small at this time – the goal is to begin with this group of people, and let the NFSA grow organically as need arises, and as word of mouth brings in more like-minded people working on food sovereignty issues. Members need the freedom and flexibility to work where they need to be. Policy work of the NFSA needs to be open to what the members learn and decide needs to happen.
- It was agreed that they do not currently have the resources to do national advocacy, but some recognize the need to do so. The NFSA can possibly pursue some research about food policies that have already affected the work in positive and negative ways. The NFSA must locate people or organizations that have the skills to work on policies and writing bills. Interns are an effective and affordable way to get work accomplished. Law schools are a great resource of students wanting internships in order to earn their degrees. They can work on local and national issues.
- The food sovereignty movement is rich in the southwest. Delegates recently met with the United Nations. They need to report on what transpired there.

Priorities for the NFSA’s work in the coming year:

- Establish a Native seed bank, in preparation for the day when all they can buy in the stores are “terminator” seeds. Some seed banks already exist – they can begin by sharing with these banks, and then add to their own seed bank over time.
- Tribal groups of the NFSA need to get approval from their governments for the tribal staff members to participate in this work as a tribal employee through their departments. It will also strengthen their work to have tribal support.
- Develop a template resolution for folks to take to their tribal councils.
- Attend and promote food sovereignty at regional and national tribal meetings such as those held by the National Congress of American Indians and the Affiliated Tribes of Northwest Indians.
- Research the important issues that affect Native food sovereignty and connect with others working on the issues, locally, nationally and internationally. These issues include United States government policies, the corporate food system model, the development of GMO’s and international policies being developed by the WTO.

- Develop 1) a white paper on Native food sovereignty—what it means, making the case for returning to traditional diets and food systems of growing and gathering, production, and distribution; 2) an RFP for conference presentations; and 3) a speakers’ bureau.

The Native Food Sovereignty Alliance decided to create successful models of food sovereignty within each community, hold regional meetings, communicate regularly within the alliance and be prepared to report progress at an in-person annual meeting one year from now. For forward movement, they must secure funds through FNDI for paid coordinators and a meeting budget, create a timeline from the final report and provide updates throughout the year.

Participants all agreed that achieving food security for their communities will take a long time. They can begin by adapting First Nations’ *Elements of Development* asset model to their communities, and embark on this critical and exciting journey, together.

Appendix A: Agenda

<p>Purpose of the day: To explore the possibility of forming a Native American food sovereignty entity (council/network/coalition/other).</p> <p>Desired Outcomes:</p> <ul style="list-style-type: none"> ◦ Learning from in-depth conversations exploring the issues a Native food sovereignty entity might address, the purpose of such an entity, a vision of what it might accomplish. ◦ Agreement on next steps regarding if/how to proceed. ◦ Experience of working together with others who have similar goals and projects. 		
<i>What</i>	<i>How</i>	<i>Time</i>
<p>Opening:</p> <ul style="list-style-type: none"> ◦ Welcome ◦ Why this day? ◦ Purpose, outcomes, agenda outline ◦ Introductions 	<ul style="list-style-type: none"> - First Nations staff presents and introduces Susan & Bernadette - Present overview - Go around the room, name, organization, one hope for the day. 	8:30 – 9:30
<p>Start the Conversation:</p> <ul style="list-style-type: none"> ◦ Why this conversation? ◦ Definitions & examples of coalition, network, etc. ◦ Review the questions ◦ Explain the process, how they're going to do this conversation. 	<ul style="list-style-type: none"> - Susan, Bernadette present, answer questions, check for understanding. 	9:30 – 10:00
<p>Imagining a Native Food Sovereignty Entity:</p> <ul style="list-style-type: none"> ◦ What Native food sovereignty issues/opportunities might they address better as a collective entity (council/network/coalition/other) than as individual organizations/tribal communities? ◦ What is their vision for what this collective entity might accomplish? 	<p>2 – 3 rounds of 30 minutes each. After each round, all but table host move to another table. After last round, talk as full group to put together and flip chart key themes.</p>	10:00 – 12:00
Lunch		12:00 – 1:00

<p>Purpose and Function:</p> <ul style="list-style-type: none"> ◦ If they were to form an entity, what would its purpose be? What would its major activities be? ◦ If they were to form an entity, what might it look like? How do they envision it functioning? 	<p>2 – 3 rounds of 30 minutes each. After each round, all but table host move to another table. After last round, talk as full group to put together and flip chart key themes.</p>	<p>1:00 – 2:30</p>
<p>Check Interest in proceeding:</p> <ul style="list-style-type: none"> ◦ What is their interest level in pursuing this conversation and taking steps toward organizing a Native American food sovereignty entity? ◦ Go/no go on to next steps? 	<ul style="list-style-type: none"> - 1 round at tables and report out on whether people want to go/no go - Address concerns, if needed. - Check for agreement to proceed or not. 	<p>2:30 – 3:00</p>
<p>Next Steps Planning:</p> <p><i>(This question to be put where best fits.)</i></p> <ul style="list-style-type: none"> ◦ What barriers/challenges might they encounter in furthering Native food sovereignty as a collective entity? ◦ Vision for the Future - What specific next steps do they want to commit to do in the next year? Who will do what, by when? What mechanisms will they use to communicate, coordinate, and make decisions? 	<ul style="list-style-type: none"> - List, sort into groupings. - Brainstorm steps/activities. Sort into groupings. In sub-groups, detail out action steps: what, who, by when. - Present back to full group. Make adjustments, people sign up for tasks. 	<p>3:00 – 4:30</p>
<p>Closing:</p> <ul style="list-style-type: none"> ◦ Key learning from the day. ◦ Feedback on the day. 	<p>Go around to hear closing words.</p>	<p>4:30 – 5:00</p>

Appendix B: Pre-Assessment Survey Responses

Prior to the gathering, FNDI staff and consultants designed a survey that was sent to 14 grantee organizations in an effort to gather relevant information to assure that the needs, concerns and strengths of all participants were acknowledged and utilized, and to guide the meeting planning. Of the four groups that responded to the survey, three were 501(c)(3) organizations, one was tribally based, and one was a community-based organization (non-tribal). Respondents operate and provide services and activities in a wide range of work within food systems. They are already involved in several types of coalitions and networks. Three groups were from the Southwest and one was from Alaska.

Responses are presented in this report in the words of the grantee participants. Only minor changes have been made to the comments by the report writers.

Question 1. What Native food sovereignty issues would you like to see a council/network/coalition address?

- Disparities between traditional food sources and governmentally funded food programs. Development of curriculum for elementary and secondary health and nutrition classes regarding the connection between traditional diet and health problems prevalent in Indian Country/indigenous cultures.
- Native Village of Barrow would like to state that an estimate of 80% of our food comes from the Arctic Ocean; and issues of off-shore drilling is coming back, and Native Village of Barrow opposes off-shore drilling in the Arctic Ocean, whether it be the Chukchi Sea or Beaufort Sea which are within the Arctic Ocean.
- Our organization is just now getting involved in foods security issues. We are beginning to establish network and collaboration with universities, community organizations, tribal organizations, federal agencies and communities in addressing ways to strengthen the traditional food systems. We plan on launching this project by first doing community food assessment and planning. We would like to hear how others have launched their projects in regards to assessment and planning.

Question 2. What benefits would make participating in a Native food sovereignty network worthwhile for you?

- In our experience the creation of awareness in young people and the interaction with youth and tribal elders are great benefits.
- The Native Village of Barrow (NVB) would benefit even just with the mere funding source to enhance our culture and traditional ways of life of the Inupiat people of Barrow, Alaska. This would enable us to store our native traditional foods to benefit all tribal members. By preserving our ways of life we can better ourselves from want and waste issues at times when there is no storage facilities by some of our tribal membership. We now have proper storage space where NVB can collect donation to give our tribal members via the Food Bank clients.

- As a community food program with five years experience, we believe that our input would be of value to us and the native communities.
- Advice on how others have done their projects and sharing some experience of what worked and what didn't. To be included in the network would also be great; it would help us in updating to get notices on resources made available.

Question 3. What resources can you or your organization potentially contribute to a Native food sovereignty network? (*i.e. volunteers/ facilitators, meeting space, funding, copying, publicity, leafleting, passing resolutions, outreach, technical assistance or other resources*).

- Volunteers/facilitators/meeting space
- If asked we can assist in publicizing through our newsletter that is generated for NVB Membership. We can assist in passing resolutions for the betterment of our tribal members and the purposes of our organization; and we can assist other tribes within the North Slope region with similar projects that NVB has, if requested.
- Our program and community farmers, not speaking for the organization, as we have in the past, would be willing to contribute to a network as volunteers, publicity, leafleting, outreach and hosting meetings.
- To be part of the network, if there are some communications established such as emails, we could contribute by forwarding some information and resources received that might be helpful for others in the network.

Question 4. What are the barriers in your tribal community today that prevent Native food sovereignty? (*For example: policies, food distribution, food access, modified seeds, undervalued traditions, etc.*).

- In our situation, we can only suggest and educate, being a school program that doesn't have any other connection with governing bodies of the tribes we serve.
- Funding sources to do outreach programs to show the undervalued traditional ways by our youth and to some of the adult population; showing them the traditional ways, the values of our culture and traditions; especially to show them the survival gears needed to survive in our harsh environment of the North Slope Region.
- The biggest obstacle that we have experienced and are faced with is our tribal government's policy of throwing money at the problems, instead of finding ways to resolve them. And the fact that everything coming through them has a political overtone. Much of this we believe is rooted in ignorance of the real problems.
- Having access to resources and information on ways to strengthen local food systems is the biggest barriers. Undervalued traditions are another big barrier, which will require lots of education. Finally, heavily regulated lands through multiple government agencies and federal legislations makes it almost impossible to navigate through, it really discourages people who try to address it.

Question 5. What, if any, food sovereignty and/or food sovereignty assessment activities have you already been involved in and at what level (i.e., local, state, regional, national)?

- Conducted the FSAT in a participating tribal community using high school students.
- The NVB believes that its native population is already engaged in the local-sharing of traditional foods, especially when it comes to whaling activities. There is spring whaling and when a spring whale is caught, the bowhead whale is distributed at blanket toss feast, Thanksgiving Day at local churches, and Christmas at the local churches, where the tribal membership is present: Assembly of God Church, Presbyterian Church and Cornerstone Community Church. Fall whaling also takes place and the same distribution takes place except for the part of blanket toss feast because that portion is only for spring whaling activities.
- Our organization has put together and completed a food assessment on a small scale (regional). About six percent of Navajo communities participated.
- We are at this initial stage with our project. We have done some surveying and a community forum with the community of Tuba City. It has been very instrumental for them; we are now working on our own local food systems. Our level of assessment would be locally based with Navajo communities, and we can use that to strengthen our local food systems.

Appendix C: *Addictive Nutrition* – a presentation by Maggie Adamek of *The Sugar Project*

Based on the *Theory of Sugar Sensitivity*, by Kathleen DesMaisons, Ph.D.

Many northern European and North American Indigenous peoples have what is referred to as *sugar sensitive* body types. A *sugar sensitive* body type is signified by hyper sensitive blood sugar levels in the body, and low levels of serotonin and beta endorphins. These three conditions are prevalent in varying degrees in individuals and work together to create biochemical imbalances that are greatly affected by the foods people eat. Practitioners have shown that these biochemical imbalances are what create addictive behavior, and that a return to balanced, traditional diets can heal bodies and restore biochemical balance, relieving individuals of the cravings that lead to alcohol and sugar addiction.

The following findings were shared with participants:

1. Sensitive blood sugar levels fluctuate radically and quickly. Low sugar levels in the body will result in low energy, crankiness, over reactive responses, and a “foggy” brain.
2. Serotonin receptors are not just in the brain, but throughout the body, and are tied to impulse control. When serotonin levels are low, sleep is disturbed and impulsiveness increases. (ex: children with low serotonin levels display impulsive behavior and an inability to control behavior)
3. Beta endorphin (the bodies’ self made opiates) receptors are also located throughout the body. Pre-moon, or pre-menstrual time is when these chemicals are most out of sync. When beta endorphins are low, the body can experience aches and pains, cravings and a sense of victimization. Women tend to become sad and “weepy”, while men increase aggression and violent behavior.

Diets high in sugars, processed foods, and refined carbohydrates and low in balanced protein levels and fiber exacerbate the problems. Our bodies seek out ways to normalize these cravings—the low opiate level especially is begging for help. Alcohol is often the replacement, as it is a highly refined complex carbohydrate. Sugar can effectively replace alcohol in the body for about two hours, when the body will resume the cravings.

Returning from alcohol and drug addiction is a slow process to stabilize the body. We can do this best through a return to traditional diets. Through research, we have found that all traditional diets maintain biochemical balance.

Appendix D: List of Participants

Participant Name	Local Organizational Affiliation
Amona, Kaliko	Kokua Foundation
Burrows, Doc	Ahahui Malama I ka Lokahi
Boyd, Jamie	Ka 'Aina 'Ike: Native Hawaiian Nutrition Program
Brooks, Roy	Honolulu Hawaiian Civic Club
Clint, Laura	Oahu Invasive Species Committee (OISC)
Andrade, Carlos	U.H. Professor
Elison, Mino	Kailua Hawaiian Civic Club
Helela, Steven	Hakipu'u Learning Center
Hirahara, Dean & Auli'i	Council for Native Hawaiian Advancement
Hsu, Ruth	U.H. Professor and Olelo client producer
Isaacs, Lehuakona	Ahahui Malama I ka Lokahi
Isaacs, Mei-Ling	Ahahui Malama I ka Lokahi
Khan, Leimomi	Association of Hawaiian Civic Clubs
Makasobe, Jamie	Paepae 'o He'eia
Paishon-Duarte, Mahina	Paepae 'o He'eia
Punua, Anuenue	Paepae 'o He'eia
Searles, Bodhi	Kaiao Food Garden Initiative
Watson, Trisha	Hawaiian Studies post-graduate student @ University of Hawaii
NAFSI Grantee Participants	Organizational and/or Tribal Affiliation
Bobb, Bonnie & Johnnie	Corporation of Neve Sogobia (Western Shoshone)
Clary, Frieda	Oneida Community Integrated Food Systems Project, Oneida Tribe of Indians of Wisconsin (Oneida)
Dodge, Vince	Wai'anae Community Re-Development Corporation, Ma'o Organic Farms (Native Hawaiian)
Enos, Eric (and staff)	Ka'ala Farms (Native Hawaiian)
Garreau, Julie	Cheyenne River Youth Program (Cheyenne River Sioux Tribe)
Helela, Maila	Aloha 'Aina Health Center (Native Hawaiian)
Henderson, Nalani	Aloha 'Aina Health Center (Native Hawaiian)
James, Hazel & Christopher	Indigenous Community Enterprises (Navajo)
Lewis, Andy	Natwani Coalition (Hopi)
Malvido, Jose	Seva Foundation, National Native Service, Winnebago (Tohono O'odham)
Maunakea-Forth, Gary & Kukui	Wai'anae Community Re-Development Corporation, Ma'o Organic Farms (Native Hawaiian)
Nutlouis, Roberto & Jerrison	Indigenous Youth Coalition of Pinon (Navajo)
Paikuli-Stride, Mark & Noe	Aloha 'Aina Health Center (Native Hawaiian)
Perreira, Maile	Wai'anae Community Re-Development Corporation, Ma'o Organic Farms (Native Hawaiian)
Reed, Luke & Carol	Santa Fe Indian School, Agri-Science Program (Serves Native students from 19 Pueblos in New Mexico)
Tong, Natashja	Wai'anae Community Re-Development Corporation, Ma'o Organic Farms (Native Hawaiian)
Williams, Vera	Native Village of Barrow (Inupiat Eskimo)
Willie, Hank	Developing Innovations in Navajo Education, Inc. (Dine, Inc.), (Navajo)

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Tierra Madre Fund	
Balbas, Susan	Consultant
Zambrano, Bernadette	Consultant
First Nations Development Institute	
Phillips, Mary	Evaluation Officer
Tiller, Jackie	Associate Director, Training & Technical Assistance