

Tribal Food Sovereignty Assessment – Toward Control of Food

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ABSTRACT

Through collaboration between an American Indian Tribe (specific names have been substituted to ensure confidentiality) and the Center for World Indigenous Studies, the CWIS research team conducted the Tribal Food Sovereignty Assessment beginning in September 2016. The Assessment contemplated the formation of the Food Policy Council that would collaborate with the research team to gather Tribal Community information concerning the provision of adequate and culturally appropriate food supplies while investigating approaches for expanding locally controlled and locally based Tribal food systems that provide healthy foods for community members consistent with Tribal health needs and culture; and to identify proposed policies for implementation by the Tribal Council. Methods: The CWIS Research Team began planning and designing the investigations into the historical food used by Tribal ancestors, a Tribal Community Food Sovereignty Assessment Survey, Talking Circles of survey participants and purposively selected members of the community. Definitions: The underlying rationale for the Assessment was that the meaning of Food Sovereignty would be for purposes of the study: the inherent right of the Tribal peoples, and communities to define their own labor, fishing, harvesting, agricultural, food and land policies that are healthfully, ecologically, socially, economically and culturally appropriate to their unique circumstances. It includes the true right to food and to produce food, which means that all people have the right to safe, nutritious and culturally appropriate food and to food processing-producing resources and the ability to sustain themselves as a vital society. (Based on the Political Statement of the NGO/CSO Forum for Food Sovereignty June 13, 2002, Rome). Findings: Ninety percent of the survey respondents affirmatively stated that traditional foods would be consumed if they were easy to obtain even as eight in ten of the respond-

ents were dependent on “neighborhood grocery stores.” The Tribal community as a whole expended an estimated \$1 million to \$3.2 million annually for food obtained in local grocery stores that translated to an estimated \$5.2 to \$15.7 million annual expenditure that constituted a net loss to the tribal community economy that could be otherwise used to infuse the local economy and establish strong tribal food sovereignty. Conclusions: The Tribal Community survey results and Talking Circle conclusions produced a range of recommendations to the Tribal Council for action including the reestablishment of a farmers’/hunters’ market for fresh traditional produce and meats; expand community gardens; provide traditional food education to tribal youth, eliminate junk foods in food banks; supply elk, salmon, berries and deer to the food bank; establish a beef, deer, elk meat processing butchery and conduct more ceremonial fisheries to bring fish into tribal homes.

Study Overview

The Tribal Food Sovereignty Assessment begun in September 2016 with the goal to examine the views and opinions of Tribal members concerning the provisions of adequate food supplies for the Tribal community. The Assessment was further conducted to focus on locally grown, culturally appropriate healthy foods, and in developing or expanding locally controlled and locally based food systems that provide healthy foods to community members consistent with Tribal health needs and culture. The objectives of the assessment included forming and supporting a Food Policy Council and collecting Tribal historical food usages and opinions of Tribal community members through a household survey, conducting and evaluating Talking Circles to establish possible policy recommendations, and revising the Tribal Foods map.

The Tribal Chairwoman wrote a letter to the Research Principal in August 2016 to authorize the Center for World Indigenous Studies to form a research team working directly with the six-member Food Policy Council to conduct the assessment directed at achieving the above goal and objectives.

The Council Chairwoman Cross wrote, “We see the proposed project as enhancing our effort to promote the long-term health and wellness of Tribal community members.”

Scope of Inquiry

Tribal Food Sovereignty Assessment was designed to determine what policies the Policy Council and the Tribal Council could be initiated that would most likely achieve the goals of Tribal Food Sovereignty. To aid in this effort, the Research Team designed the Tribal Household Survey to obtain Tribal Community perspectives and views.

The main goals of the Assessment were:

1. Progression toward the elimination of hunger and food insecurity in the Tribal Nation
2. Greater understanding of the community’s linkages to food-supply chains.
3. Greater understanding of food production, consumption, and purchasing habits within the community and/or within households.
4. Develop an economic profile of how much money is spent by Native communities for food-related purchases.

5. Learn more about the nutritional needs, diet-related health, and hunger in the community.
6. Assess other aspects of the local food system that can lead to greater control, including policy, land use, local producer use, etc.
7. Document food-related cultural traditions and practices specific to the community.
8. Identify assets, resources, institutions, and community leaders that can be leveraged for the benefit of the community food system.

Tribal Food History

Employing the evaluation methodology rooted in Fourth World Theory, in October 2016 the research team began to examine and document the Tribal Food History based on Tribal Origin Stories, oral narratives, documentary background and previous Tribal history sources. This part of the investigation is the foundation for the whole inquiry since it defines the cultural foundations of the Tribal people and therefore the food fundamentals for the descendent people. Historical evidence demonstrates that Tribal ancestors have occupied the Enumclaw plateau for more than 5,600 years living as part of the Southern Coast Salish Lushootseed people. The ancestral peoples of longhouses depended on a wide variety of food sources through reciprocal relationships between plants, animals, people, the land, and the cosmos and their descendants carry the cultural and health needs from their ancestors.

Food Policy Council

After months of preparation and organizing, the “Food Policy Council” was established with six members including six leading tribal youth between

the ages of 15 and 20. The Council members began immediately to undergo training and organization of the Council to participate in the Household Survey phase of the overall inquiry working with the Research Team. Under the guidance of the Assessment Field Coordinator and Mentor-Councilman, the Youth Council began conducting meetings each Thursday over the period of the inquiry to actively engage historical, survey and Talking Circle data and findings. Along with the Talking Circle participants, the Policy Council was instrumental in formulating recommendations for the study that would be presented to the Tribal Council.

Theoretical Framework

Fourth World Theory¹ is rooted in the dynamic and evolving relationships between people, the land and the cosmos. The theory provides a structure for understanding the relational human experiences with members of a community, the land and the cosmos—recognizing that in order to apprehend the truth it is necessary to blend qualitative, quantitative and relational reasoning. This implies recognizing the reasonable associations between material and immaterial factors that are part of a problem demanding explanation. Fourth World Theory approaches a problem from the global to the limited perspective requiring that a researcher maintain the global context in mind or in a structure within which more particular pieces of information can be connected. The present study will test Fourth World Theory to determine if it is validated, rejected or if it needs adjustments or modifications.

¹ Ryser, R., Gilio-Whitaker, D., Bruce, H.G. (2016). “Fourth World Theory and Methods of Inquiry.” Chapter 3 in Handbook of Indigenous Knowledge and Research Methods in Developing Countries. Ed. by Ngulube, P. IGI Global: Hershey, PA.

Significance of the Study

Research Studies in tribal communities are complicated due to the common unwillingness of such communities to expose their social and cultural ways to outside researchers who tend not to share their study results from which the community would direct benefit. This study was specifically designed to avoid the natural resistance to “researchers” who tend to engage in invasive inquiries that may interest the researcher, but not show useful results to the community. The Research Team at the Center for World Indigenous Studies was not prepared to conduct a research study without the full permission of the tribal government and without the consent of all of the participants in the historical study, household survey and Talking Circles. Consequently, a lengthy period of time was committed to obtaining such permissions at each stage of the study. Full disclosures were required from the Researchers by community participants, and when objections were made, the study was adjusted to accommodate the required changes. In addition, the study specifically focused on producing findings, conclusions and recommendations that would be directed to the Policy Council and to the Tribal Council for consideration and implementation.

The added significance of this study is that it emphasized the controlling role of tribal council figures as the responsible players who would accept or reject recommended actions to establish a strong regime of food sovereignty in the tribal community and in tribal institutions. The study had the further significance of being based in the traditional knowledge system of the community. The resulting study then reflected a hybrid between the traditional knowledge system and the conventional knowledge system. While traditional knowledge systems may

vary from one tribal community to another, the overall structure and process of this study may be duplicated for other similar studies in tribal communities.

Methodology

The study applied the “Salish Evaluation Methodology” developed by the Center for World Indigenous Studies based on the traditional knowledge system of Coastal Salish peoples. The Method emphasizes the importance of historical and cultural foundations of a society noting in particular origin stories, historical events, and language. The method further requires that words, usages and expressions play a role in defining questions for a survey and conducting discussions with participants in Talking Circles. Words and expressions are important to identifying relationships that are then iteratively reviewed to confirm meanings and accuracy of responses. In this study researchers conducted an historical assessment of food usages for the longhouses that are foundational to the tribal community studied. Based on word and expressions common to stories, oral communications researchers designed a community food assessment survey that contained 15 questions (See Appendix A). Finally, again based on the historical assessment and with the results of the survey, researchers designed three questions based on the presentation to participants in Talking Circles (See Appendix B) that would elicit recommendations for policy that could be submitted to the Tribal Council. This yearlong study combined historical assessments and traditional storytelling with conventional survey techniques, including three discussion groups, to compile an action agenda for the Tribal Council to consider implementing a Food Sovereignty program. Participation of tribal

members in the overall study was essential to establishing as close to accurate a picture of food sovereignty goals and outcomes that would reflect the tribal community's needs and aspirations.

Historical Assessment

The historical assessment relied on 27 documentary and oral sources (Burke Museum, tribal members, Native Peoples' Technical Assistant [University of Arizona] anthropologists, archeologists, University of Washington Library, linguists, history, interviews, stories (legend and origin), to obtain a tribal longhouse profile that dates pre-1854. The profile was confirmed with tribal councilmen and with tribal members. The Historical Assessment narrative focused on geographic location, plant and animal species, contemporaneous articles, ceremonial practices, legends and stories, and the tribal origin story. These elements when combined constitute a strong profile that is validated through the application of relational reasoning confirming a near accurate picture of the longhouse societies from the perspective of the longhouse people. Each source was recorded with reference to origin, date, author(s), period validating sources, type, geographic mapping and subject matter. The reference materials were compiled into a draft narrative, reviewed by three research team members and the field coordinator, followed by revisions. The tribal council members and tribal community members were asked to confirm the narrative during discussions. The final narrative informed the development of the survey instrument and the Talking Circles.

Tribal Household Survey

The Initial Household Survey conducted over a two-month period in 2017 produced 23 findings

responding to eight projected outcomes sought for the study.

The Tribal Indian Tribe's population includes 1,852 enrolled by the Tribal government with 363 residents from other tribes in the community for a total of 2,215 residents and a total population of 3,870. There are 1,411± Tribal households (US Census 2010) within the Tribal territory (including those located in the cities of Auburn and Enumclaw). Female members comprise 44% of the total population while male members comprise 56% with 547 or 30% of the population 19 years and younger.

The Tribal Food Sovereignty Assessment Study was based on a randomly created target over-sample of 92 households with a final recruitment of n=62 households for the household survey. Oversampling allows for the probability of up to 14 households either being unwilling to participate or unable to participate. The 62 households from where individual interview participants were finally recruited comprised 22 (35%) males and 40 (65%) females; these numbers were not consistent with the overall population distribution, where the 2010 distribution was actually 56% male and 44% female. So it is fair to say that the opinions given in response to questions asking for personal opinion do not represent the whole of the Tribal population. Of the 18 randomly sampled participants, data is an accurate representation (3.5%±) of the whole population of enrolled members.

While the original random sample of recruitment candidates for participation in the study did favorably reflect the population gender distribution, a decision was made by Council members and Food Policy Council members to dispose of many randomly selected households due to concerns about safety. A purposive sample of households known

to be safe replaced those that were rejected from the original list that were considered unsafe. The remaining 18 randomly selected candidates were distributed 56% male and 44% female. The purposively selected household participants were distributed 12 (22%) male and 32 (59%) female. It is easy to see that the purposively selected participants produced a distortion in the distribution that tilts heavily to female. The general results, therefore, cannot be widely generalized to represent the whole Tribal Community. Seventy-eight percent of the recruited households were expected to be located in and around the main city while 22% were expected to be located in and around a smaller town on and near the Tribal Reservation.

Talking Circles

By early May 2017 the Tribal Food Sovereignty Assessment Household Survey had been completed providing detailed data on Tribal household food choices, uses and food access.

While the Survey provided a detailed snapshot of what Tribal household representatives think or know about their food choices and such, the Survey did not generally provide information about how participants felt or what their opinions were about these matters. Three Talking Circles of up to six participants each was scheduled and designed to allow the Research Team to document opinions and policy action recommendations for the Tribal Council to consider to obtain a safe, culturally acceptable, nutritionally beneficial diet through a sustainable food system that maximizes community self-reliance and social justice. Each Talking Circle was conducted for a period of 60 to 90 minutes and documented by recording and word/expression notation by Youth Council members.

Participants in the Talking Circle were given a brief story to stimulate discussion and three specific questions to focus their responses (See Appendix B). The responses were recorded and then reviewed using narrative analysis—discloses meaning of expressions and words given the verbal context. Words and expressions were tabulated for review outside of context and in context to determine the reliability of later interpretation.

Assessment Findings Historical Tribal Food Assessment: Pre-1854 Longhouse Society

For at least 5,600 years the Tribal community, part of the Southern Coast Salish Lushootseed people, occupied its present location. Now comprising six square miles with 20 miles of borderlines, the Tribal reservation is home to approximately 3,500 residents. The Tribe relied on complex and far-reaching seasonal food-sourcing rounds that included animals and plant resources. The peoples of the Tribe's traditional longhouses—whose descendants now make up the Tribal Community—have, for millennia, depended on a wide variety of food sources through reciprocal relationships between plants, animals, people, the land, and the cosmos. During winter months they lived in communities along the region's waterways, relying on caches of food and local resources. In the summer, they joined families from other winter communities at summer camps where they shared in fishing, clamming, hunting, and gathering. The network of kinship was fluid and spanned watersheds from the Salish Sea to the Cascade Mountains. Ties of marriages, joint feasting, ceremonies, and commerce linked the many tribal communities. These connections provided the Tribe

extensive access to resources outside of the ecological region they traditionally inhabited.

Origin Stories and Longhouse Relations/Locations

Similar to all Lushootseed origin stories, Tribal stories place the creation of their world far in the past, “when the world was in flux.” They focus on a figure called the Transformer or Changer, whose actions gave sense to the Lushootseed world. Their stories emphasize resiliency, return, and perseverance and form the heart of Huchosedah, a term meaning cultural knowledge and knowledge of self, which is an integral part of the Lushootseed spiritual tradition.

The Southern Lushootseed Epic, *Fly*, offers wisdom on themes of gratitude for the plants within the region and explains that taking the easiest path is not always the most helpful in the long run. This teaching demonstrates the struggle many contemporary indigenous peoples face when it comes to restoring food ways that once nourished and connected them.

For Lushootseed people, the world is full of spirits. Spirit powers were integral to ceremonies held in winter months, a time when Huchosedah was kept alive through storytelling, feasting, and gift giving. In the longhouses, people performed the Winter Dance, releasing their spirit powers through movement and songs. The Spirit Canoe ceremony, in which doctors from several communities came together to perform a journey to the Land of the Dead to retrieve the souls of ill people, was the most important ritual of all.

Tribal communities consisted of longhouses that housed 40 or more people, usually related. Located near navigable water for transport purposes, some

longhouses were right next to each other, while others were more dispersed for miles along a river. As the center of the Tribal community, longhouses provided far more than shelter—they symbolized people’s bodies, their prized canoes, and their world as a whole. They reflected relationships among people and ranking in society.

Linked by trade and marriage with other communities, Tribal communities were far from isolated. Though conflict sometimes occurred, close connections ensured the sharing of resources between neighboring communities. *Sgwigwi* (“inviting”) was an important tradition in maintaining connections and corresponds to the more familiar term “potlatch,” in which wealthy people displayed their social status by sharing their wealth with others.

Longhouse identity stemmed from these permanent communities where they lived during winter months. During the rest of the year, however, bands would often merge and migrate to resource-rich areas. In the summer people gathered on the riverbanks to catch, clean, smoke and dry salmon. Later in the year, extended families reunited in longhouses and communities for the winter season of ceremonies, storytelling and crafting. These extended social networks provided access to a wider range of high quality, quantity, and valued foods, as well as a social safety net against challenges such as seasonal shortages or intra-community conflict.

Historical Record of Tribal Traditional Foods

The word “archaeobotany” is the study of historical people-plant relations, human landscape modification, plant cultivation, and human adaptation to environmental change.

Plants made up 20–30% of the caloric intake consumed by Coast Salish peoples prior to Europe-

an colonization. Providing dietary fiber, essential vitamins, minerals, and micronutrients not available in animal foods (particularly for children and pregnant/nursing women), plant availability and cultivability provided variety and sustainability to the Southern Lushootseed diet. Edible roots such as Q'awax (Chocolate Lily), for example, were cultivated with methods such as tiling, weeding, and fertilizing, but they also included large-scale alterations of the natural environment to increase the productivity of preferred species.

Root gardens were created in estuaries and offered important supplements to diets in the years when salmon runs were less bountiful or when other food sources were running low. In addition to their nutritional offerings, plant foods were central to the entire Tribal food system. The organization of labor; the creation of tools for cultivating, processing, storing, cooking, and consuming foods; and the use of fuel wood for cooking fires plants held profound social and economic value.

For more protein-dense foods, the Tribe in this study relied on a combination of land animals (more so than Coast Salish peoples to the north and west) and marine life. Tables 1-a, 1-b and 1-c below outline the variety of plant and animal foods on which the longhouse people relied.

Table 1-a: Longhouse Traditional Foods (Combined list from LeCompte, Khron, Ryser

NUTS	BERRIES	FRUITS	EDIBLE GREEN
Hazelnuts	*Blackcap Raspberry	Bitter cherry	*Cat-tail
Acorns	*Cranberry	Chokecherry	Cow Parsnip (Indian Parsley)
White Oask	Elderberry	Crabapple	*Fiddlehead Ferns
	Huckleberry	Current	*Fireweed Shoots
	Salal	Gooseberry	*Horsetail fertile Shoots
	*Salmonberry	Indian Plum	*Nettles
	*Saskatoon (Service Berry)	Wild Rose	*Sprouts (salmonberry or thimbleberry shoots)
	Soapberry		*Spruce shoots
	*Thimbleberry		
Wild Blackberry			Chickweed
Wild Strawberry			*Dandelion Greens
			Lamb's Quarters

Figure 1-b:

FRESH BULBS	ROOTS	OTHER
Nuttall's wild onion	Biscuitroot (fresh) (wild carrot Lomatium)	Bedstraw (Cleavers)
Arrow-leaved balsam-root	Gairdner's yampah (dried)	Maple sugar Tree sap
Great/Common camas - Quamash	Wapato/arrowhead (Indian Swamp Potato)	Mustard
Avalanche lily	*Bracken Fern Root	Cambium – Red Alder, Cottonwood trees
Riceroot lily	*Pacific Cinquefoil	Seaweed
Dentalia	Springbank Clover	*Kelp (with herring row)

Table 1-c

COMMON SEAFOOD	FISH	WILD GAME
Clams (many types)	Salmon (Coho, Chinook Sockeye Salmon)	Duck
Geoduck	Smelt (oolichan)	Grouse
Muscles	Oolichan Grease (Fat)	Deer
Gooseneck barnacles	Sturgeon	Elk
Oysters	Ling cod	Bear
Shrimp	Trout	
Crab	Halibut	
Seal		
Octopus		
Gumboots		
Basket cockle		
Sea cucumber		
Pacific herring		

*Indicates species that were not found in archeological digs, but were considered important in interviews with elders or ethnographic texts

Nutritional Value of the Food Sources pre-1854

The pre-1854 longhouses harvested plants when seeds were ripe—ensuring both taste and nutrition. The timing of their harvest was important because nutrients deplete over time and during processing. In low-brush fields that were frequently burned after a harvest (in order to promote new growth the following year) mulch was used to protect seeds and catch nutrient rich ash that washed into the soil with rainstorms.

Root gardens offered important supplements to diets in the years when other food sources were running low. Cultivated bulbs added an important source of carbohydrates in the spring and fall, to complement the winter diet that was higher in proteins, oils, and fats. Bear fat, oolichan grease and rendered seal fat contributed to strong hearts, healthy brains and kidney health by providing the necessary fats for early childhood growth and body strength and freedom from microbes and funguses in later years.

Qwlawl or quamash (Blue Camas) was and remains to the present day one of the most important food plants in the Pacific Northwest for indigenous peoples. Qwlawl is rich in protein, fiber, calcium, phosphorus, iron, and inulin, and does not need to be cooked. It is easily digested without cooking. Unlike most sugars, inulin does not affect or alter blood sugar levels while providing glucose for brain health.

Balsamroot is a versatile plant and can be eaten raw, baked, or dried. Similar to quamash, it also contains inulin. Balsamroot's bark contains an antibacterial and antifungal compound called thiophene-E along with other antimicrobial properties

that give the bark and its resin its unique ability to heal ailments such as open sores, poison ivy, and ulcer stones.

Red elderberry was another important and nutritious food among the Lushootseed. The flowers and fruit were cooked and made into syrup or spread out onto skunk cabbage leaves and dried to make berry cakes (fruit leather), which was often stored until the winter before being consumed. In addition to being rich in vitamins C and A and antioxidants, the fruit was used as an herbal remedy for rheumatism.

Cultural and Spiritual Practices in Exercising Control over Food Access

Longhouse core values centered on food and how it should be shared, given, and received with gratitude and respect. Traditional knowledge of food ways was passed down through careful observation, teaching, and learning.

Inter-community communication also contributed to the development of different cultivation techniques. Stories passed from group-to-group—and from generation-to-generation—served as an important means to share lessons on resource management. Lessons based on sensory experiments (i.e., listening, touching, tasting, feeling, smelling) helped people of the longhouse to select foods and medicines that were safe, digestible, and nourishing. The concept of *tixdx* related to cultivation refers to maintaining good relations between people, plants, animals, the land, and spirit powers.

Colonization and Access to Food

Juan José Pérez Hernández sailed his frigate Santiago north from México in 1774 to affirm

Spanish claims over what would become Oregon, Washington, British Columbia and Alaska in the United States and Canada. These Spanish claims were based on the Papal Bull of 1493 and the Treaty of Tordesillas (1494) and Treaty of Zaragoza (1529) signed between Spain and Portugal stating that the lands “west of Castile” would belong to Spain (even at this point neither kingdom actually knew what was on the other side of the planet). Russian and British fur traders entered Alaska, British Columbia and then what would be called Oregon Territory competing with Spain’s claims. Exploration was understood to be essential to making colonial claims so the completion was quite extensive. In 1775 the Spanish ship Santiago now captained by Lieutenant Bruno de Heceta arrived at Point Grenville (Punta de los Martires so dubbed by the Spaniards) visited the location where an earlier Spanish ship had attempted to anchor off the coast of the Quinault. The previous ship’s captain and crew thus anchored off Point Grenville were met by a fierce round of attacks by the Quinaults resulting in many Spaniards killed and their heads placed on spears planted in the beach sand to ward off future visitors. Bruno de Haceta’s visit was in some sense a marker to celebrate what he and his crew considered to be the Martyrs of that previous ship anchorage. As symbols of their colonial claims, ships’ captains for Spain, Britain and Russia named various locations along the coasts from Alaska to Oregon. James Cook had earlier arrived in the region in 1778 leading British explorations, but did not form settlements.

British and Spanish colonization began at the shores of the Pacific Northwest of what is now the United States in 1789 when the Spanish planted their first colonial encampment at Nootka Sound. Beginning in 1825, the Hudson Bay Company set

out to establish what would be called Fort Vancouver at the mouth of the Columbia River. Located in what the British called Rupert’s Land (the drainage region of Hudson Bay east and west) the Hudson Bay Company set out to expand its fur trade sending a wagon train of about 200 people made up of Orkney Island/Cree, Iroquois and Scotsman to Oregon Territory in 1844. The Hudson Bay settlements drew competitors causing new settlers to pour into the area. They demanded the United States make treaties with local tribes to extinguish native title to the land. The treaties established “reservations” on to which tribal peoples were forced to move. The vast majority of tribal peoples would not move to the reservations, but the treaties had the effect of pitting the tribes against each other in a competition for land in areas where territory was shared. The resulting pressures on tribal communities in longhouses combined with introduced diseases caused longhouses to be abandoned and significantly reduced ranges for food gathering.

The processes of colonization led to massive changes in longhouse lives, including major changes in longhouse diets. These changes included:

- Introduction of diseases that frequently killed many and sometimes most members of a longhouse
- The increase of environmental toxins
- The loss of rights to land and access to plants and animals for food
- Replacement of traditional foods with modern foods (high in refined carbohydrates, sugar, dairy products, etc.), leading to illness and chronic diseases
- Non-native invasive plant and animal species introduced by settlers altered the environment.

- Hunting and food-gathering were hampered due to the demands of living in a cash-based community
- Over time tribal members grew to lack traditional foods knowledge

The arrival of colonizing settlers in the early 19th century rapidly altered the accessibility of food and the role of tribal communities in the culturally defined controls.

Household Survey Results

The following is an assessment interpreting the data gleaned from survey questionnaires matched to eight identified Expected Outcomes of the study. Each of the outcomes projected for this study are based on the original goals proposed to the Tribal Council. The eight Household Survey Outcomes presented below were keyed to formulating Household Survey Questions and the results for each question are shown in the Appendix B.

Findings by Projected Outcomes:

1. Progression toward the elimination of hunger and food insecurity in the Tribal Community.

Finding (a): Findings suggest there is a great deal of interest in the Tribal Community to learn more about patterns of hunger, malnutrition and economic dependency. Tribal Community members express their confidence that traditional Tribal foods cause them to feel stronger and healthier.

Finding (b): Respondents report significant monthly expenditures on food and heavy reliance on markets to provide foods that mostly depart from traditional dietary choices, and cause high incidence

of allergic reactions. This means food choice is dependent upon the economic health of a family as well as local business's ability to meet community needs.

Finding (c): The limited availability of traditional foods thus forces reliance upon outside sources; at the same time, it provides foods harmful to health. By recognizing these linkages, Tribal members can better address the root causes of chronic health problems and healthy food accessibility in the Tribal community.

2. Greater understanding of the community's linkages to food-supply chains.

Finding (a): Respondents primarily obtain their food from a neighborhood grocery store. Eight in ten of respondents indicated that they obtain their foods in neighborhood grocery stores.

Finding (b): Respondents indicate a good understanding of food supply chains, understood in terms of store bought or traditional foods. The data indicates they know where to get traditional foods and that they prefer traditional foods, but questions remain about accessibility to those foods (What limits them? Time, money/ land use access/policy?)

Finding (c): Respondents do not consider "local grocery store" foods as healthier than traditional Tribal foods.

3. Greater understanding of food production, consumption, and purchasing habits within the community and/or within households.

Finding (a): The data provides clarity about where respondents are getting their foods from (mostly stores), what they prefer (traditional foods), what they eat most (store bought food more than traditional foods).

Finding (b): While it indicates they know where to get traditional foods, it isn't clear how they acquire them (or what prevents them from acquiring/consuming more regularly).

Finding (c): Respondents indicate that it is possibly time/cost prohibitive or many of the traditional foods are no longer available in their immediate surroundings possibly due to overdevelopment/land use changes/land access policy- i.e., privately-owned land by non-Tribal.

Finding (d): Ninety percent of the respondents indicated that if access to traditional foods were easier, they would be consumed more frequently.

Finding (e): Most Tribal Community members do not or rarely consume traditional Tribal foods. Respondents indicate that nearly 60 percent "never" or only once a week have access to and consume traditional foods that they consider to be healthier than commercially purchased foods.

4. Develop an economic profile of how much money leaves Native communities for food-related purchases.

Finding (a): Survey responses provide a reasonably accurate snapshot, indicating that Tribal households obtaining food at commercial stores may spend an estimated \$1.048 million and \$3.146 million annually.

Finding (b): Assuming there are no grocery stores in the Tribal community that return taxes to the Tribal government, generate Tribal jobs, or incorporate Tribal traditional foods in the food chain, it is reasonable to conclude that the money is leaving the community eliminating the multiplier effect for the Tribal economy that would result (not only grocery store profit/employment, but also subcontractors/suppliers).

Finding (c): The Multiplier Effect ("when income is spent, this spending becomes someone else's income, and so on) generally means that for every Tribal dollar that is spent it generates \$5 of economic activity. Given the estimated Tribal possible spending on food, the estimated range of current expenditure (\$1.048 million to \$3.146 million) translates through the multiplier effect to a Tribal economic lose of an estimated \$5.240 million to \$15.730 million each year.

5. Learn more about the nutritional needs, diet-related health, and hunger in the community.

Finding (a): The data indicates the Tribal community generally consumes a mixed diet from commercial sources and that combines traditional foods with store bought foods, but is more heavily weighted toward store bought foods.

Finding (b): While respondents indicate a general understanding of health associated with the foods they consume they indicate preferences for foods that are predominantly commercially produced while paradoxically they also report high levels of allergies and sensitivities to foods—particularly grain based products and dairy.

6. Assess other aspects of the local food system that can lead to greater control including policy, land use, local producer use, etc.

Finding (a): The survey data indicates a community desire to consume more traditional foods if they were available. And since large sums of money leave the community through purchasing food, this also provides evidence the community would advocate for policies that would lead to greater control in land use and local producer use, including local food production/gathering.

Finding (b): An upper most estimate of household expenditures suggests that each resident may average about \$118 monthly expenditure on average.

7. Document food-related cultural traditions and practices specific to the community.

Finding (a): Respondents clearly indicate that traditional foods connect them to their culture and they consider commercial foods to be generally unhealthy and they express a desire for greater access to traditional foods.

Finding (b): However, data does not indicate when Tribal Community members consume traditional foods (is it part of special celebrations or part of regular weekly diet?) or how they obtain them, only that they know where to obtain them.

8. Identify assets, resources, institutions, and community leaders that can be leveraged for the benefit of the community food system.

Finding (a): The research data clearly points to a community desire and ability to identify assets, resources, institutions, and community leaders who can be leveraged for the benefit of the community food system.

Finding (b): Respondents express agreement that they know where to get traditional food. While they know where to obtain traditional foods, such food accessibility is considered to be a major obstacle.

Finding (c): Overwhelmingly (85%), respondents indicate they are interested in receiving the results of this research/survey – show a desire to learn more engagement in food sovereignty.

Summary Survey

The Household Survey was designed to obtain data from a random sample and a purposive sample of 62 households. The detailed survey results are documented in Appendix A, however the main findings of the Survey were as follows:

- Sixty-six percent Tribal members consume Traditional food once or more a week
- Dairy (37%) and or grains (16%) cause allergic inflammation in a significant portion of the Tribal population
- Like their ancestors, a significant proportion of Tribal members indicated a positive response to Fish (38%), Berries (48%), Fresh Greens (46%) and wildlife (46% foods).
- Fully 80% of Tribal community possesses personal knowledge to access traditional Tribal food.
- While the vast majority of Tribal households depended on commercial food sources, 83% consider these foods unhealthy.
- Sixty-four percent of the Tribal community

preferred traditional Tribal Foods.

- Sixty-three percent of the Tribal Community felt culturally connected to their traditional food.
- Eighty-one percent of the Tribal Community said that Traditional Tribal Foods were not easy to obtain, and 90% would eat these ancestral foods if they were easy to obtain.

Fully 90% of the Tribal Food Sovereignty Assessment Household Survey participants expressed the view that “I would eat our traditional foods if they were easy to obtain.” But, the vast majority of the respondents (85%) are reliant on “neighborhood grocery stores” for their food source even though more than 8 in 10 respondents did not agree that food purchased at the “local grocery store” was healthier than traditional Tribal foods. This result supports the survey result that respondents “generally” believe they consume “natural (minimally-processed), healthy food, nearly 3 in 10 respondents indicated they do not consume such foods. Four in 10 respondents prefer a “protein, fat, green vegetable” based diet whereas another 4 in 10 prefer a mixed “protein, carbohydrate, fat” diet. This result suggests that 40% of the Tribal Community respondents actually prefer a traditional Tribal diet whereas another 40% prefer a diet commercially sourced. The respondents in this Tribal Food Sovereignty Assessment Household Survey tend to depend on the local grocery store for food sourcing with the result that annual household expenditure for the whole Tribal population is estimated at \$1.048 million and \$3.146 million. This represents a net loss to the Tribal economy and when the “multiplier factor” is applied to these figures the overall loss to the Tribal economy from Tribal “out expenditures for food” is estimated to be \$5.240 million to \$15.730 million

each year—an overall net loss to the Tribal economy. The Tribal respondents expressed a strong desire to obtain more information about Tribal traditional foods and creating an infrastructure that ensures availability of traditional foods or healthful substitutes.

Talking Circles: Recommendations for Policy on Food Security

These findings were complemented by the extensive exchanges by participants in three Talking Circles where tribal officials and tribal community members (some of whom took part in the survey) were presented with a story and asked three questions to stimulate discussion. The purpose of the Talking Circles was to refine the study narrative with more specific recommendations that would be delivered to the Tribal Council for consideration and perhaps implemented.

Policy Recommendations

The three-tiered inquiry of historical food uses, household survey and the Talking Circles that focused the initial findings on possible recommendations for new Tribal Food Policy produced a series of Tribal Policy Recommendations were offered that they may be formed into specific policy proposals. They were as follows:

1. Reestablish a farmers’/hunters’ market for fresh produce and meats
2. Continue to evaluate food policy over years
3. Expand Community Garden
4. Provide traditional food education to Tribal Youth
5. Get rid of Junk Foods in Food Bank
6. Supply Elk, Salmon, berries and Deer to Food Bank

7. Tribal Government should prevent pesticide and herbicide spraying of berries
8. Establish Beef, Deer, Elk meat processing-butchery
9. More ceremonial fisheries to bring fish to Tribal homes
10. Train young Tribal men to fish and make them feel valued
11. Set a policy that states that traditional food is healthier
12. Keep money spent on food inside Tribal
13. Need Tribal Grocery stores

These thirteen policy recommendations clearly suggest the need for specific initiatives that may call for assigning a Tribal government agency to implement each or all proposals that if implemented will respond to the popular views, health needs, nutrition needs and economic interests of the tribal community. The Tribal Government will also need to consider budgets and funding support as well as personnel in government capabilities, workforce capabilities as well as planning and implementation skills.

The Study results clearly demonstrate that the tribal population wishes to obtain and establish control over access and use of its traditional foods. The Study also demonstrates that the financial support necessary for the tribal economy to promote local control over traditional foods is adequate given the level of external food expenditures calculated for the population. The Study resulted in a series of thirteen concrete recommendations to the tribal council that if implemented appear to have the potential to establish food sovereignty with net health, economic and regulatory consequences beneficial to the tribal community. We conclude, furthermore,

that the theory on which this study was based has been validated where the combination of qualitative, quantitative and relational reasoning tools produced a clear and incontrovertible outcome favoring specific measures for the tribal community to resume its control over food access and uses from traditional sources. The methods and results demonstrate reasonable relationships between health conditions; community choices, economic effects and historical realities for the community are affirmed in the recommendations that stand as the outcome of the Study.

Study Limitations

During the conduct of this Study it was apparent that several limitations entered into the outcomes. The three Talking Circles were originally planned to include tribal officials and individuals who had participated in the Household Survey and it can be said that two of the Talking Circles received full participation. A third Talking Circle was able to attract but one participant—a tribal councilman—who was willing to engage the process. But, a single participant significantly limited the utility of the third Talking Circle.

The Study was also limited in the Household Survey when it became apparent that many of the randomly selected households were either empty or potentially dangerous due to drug or other violent problems. To remedy was to engage in purposive sampling with the result that the survey relied on mixed sources with the potential that the results could be distorted. However, it is thought that the purposive sampling of 44 of the 62 households resulted in a fair though reduced level of utility for the results.

Conclusions

This Food Assessment was conducted as a research study employing three related components: Historical Assessment, Housing Survey and Talking Circles. The data obtained from all of these sources were iteratively reviewed to ensure consistency and accuracy as to the relationship between factors obtained in each component. The result of these inquiries was a series of policy recommendations compiled by the Food Policy Council and the final documentation was presented to the Tribal Council. The Study tested the Fourth World Theory that served as foundational to the structure and conduct of the study.

Despite barriers² to reviving traditional food ways, Tribal youth and elders alike increasingly consider food security essential for a healthy life. To better understand the current food system of the subject Tribal Community, it is important to look at origin stories and beliefs around ecosystems management, the history of traditional food usage and availability. It is equally important to understand the complex web of cultural, socio-political, economic, and legal barriers that impede people from accessing and deriving nourishment from the foods that have provided sustenance for millennia.

Contrary to assumptions held by earlier researchers in the Lushootseed region, this historical assessment finds that Tribal peoples were doing far more than fishing; they were actively managing the lands around them. Studies show that Lushootseed peoples intentionally managed their environments

to increase food availability through various forms of cultivation, and were far more than hunter-gatherers.

The historical foundations of the Tribal Community are bound to the relationships with ancestors, the land and waterways and the continuing syncretic practice of ceremonies and rituals connected to the cosmos. The historical connections to longhouse culture for this Tribal Community continue even after more than 150 years or eight generations in the form of ceremonial practices, dance, language restoration, and stories. All of these factors were found to bear on the attitudes and responses of tribal participants and tribal officials throughout the study—directly bearing on the results of the Household Survey, Talking Circle and final recommendations for affirming Food Sovereignty.

To enhance the food security and health of their peoples today, Tribal members can create policies that promote the incorporation of traditional plants and cultivation practices that served an integral part of their society in the past. In his speech at the Nisqually Healing our Wounded Spirits Conference in 2006, professor of historical trauma Tom Ball emphasized the importance of looking to the past as a way of healing the present:

“Those things that were in place before [colonization] heal us. Cultural practices are most important because this is our story...Things that help us are the things that we already had.”

² Introduced educational system, commercial and industrial development, competition for access to lands, introduction of multiple governing jurisdictions (city, county, port, state, federal), competing claims for lands and resources.

The Research Team compiled data results from the Tribal Food Sovereignty Assessment Household Survey covering 62 households. The study relied on randomly selected households to 42 and 20 purposefully selected households, which means that the results can be used to reflect the popular opinions of the whole Tribal Community. This is important so that the Food Policy Council could state without reservation that policy recommendations proposed have significant popular support in the Tribal Community and are consistent with the historical foundations of the community.

Reflecting on the “Survey Findings,” the basis for recommendations for a new Tribal Food Policy stand out in relation to the preliminary results of the Talking Circles:

Finding 1 (c): The limited availability of traditional foods thus forces reliance upon outside sources; at the same time, it provides foods that are harmful to health. By recognizing these linkages, the Tribal Community can better address the root causes of chronic health problems and healthy food accessibility in the Tribal community.

Finding 2 (b): Respondents indicate a good understanding of food supply chains, understood in terms of store bought or traditional. The data indicates they know where to get traditional foods and that they prefer traditional foods, but questions remain about accessibility to those foods (What limits them? Time, money/ land use access/policy?).

Finding 2 (c): Respondents do not consider “local grocery store” foods as healthier than traditional Tribal foods.

Finding 3 (c): Respondents indicate that it is possibly time/cost prohibitive or many of the traditional foods are no longer available in their immediate surroundings possibly due to overdevelopment/land use changes/land access policy- i.e., privately owned land buy non-Tribal).

Finding 3 (d): Ninety percent of the respondents indicated that if access to traditional foods were easier, they would be consumed more frequently.

Finding 4 (a): Survey responses provide a reasonably accurate snapshot, indicating that Tribal households obtaining food at commercial stores may spend an estimated \$1.048 million and \$3.146 million annually.

Finding 4 (b): Assuming there are no grocery stores in the Tribal community that return taxes to the Tribal government, generate Tribal jobs, or incorporate Tribal traditional foods in the food chain, it is reasonable to conclude that the money is leaving the community eliminating the multiplier effect for the Tribal economy that would result (not only grocery store profit/employment, but also subcontractors/suppliers).

Finding 4 (c): The Multiplier Effect (“when income is spent, this spending becomes someone else’s income, and so on) generally means that for every Tribal dollar that is spent it generates \$5 of economic activity. Given the estimated Tribal possible spending on food the estimated range of current expenditure (\$1.048 million to \$3.146 million) translates through the multiplier effect to a Tribal economic loss of an estimated \$5.240 million to \$15.730 million each year.

Finding 5 (a): The data indicates the Tribal community generally consumes a mixed diet from commercial sources and that combines traditional foods with store bought foods, but is more heavily weighted toward store bought foods.

Finding 5 (b): While respondents indicate a general understanding of health associated with the foods they consume they indicate preferences for foods that are predominantly, paradoxically they also report high levels of allergies and sensitivities to foods—particularly grain based products and dairy.

Finding 6 (a): The survey data indicates a community desire to consume more traditional foods if they were available. And since large sums of money leave the community through purchasing food, this also provides evidence the community would advocate for policies that would lead to greater control in land use and local producer use, including local food production/gathering.

Finding 7 (a): Respondents clearly indicate that traditional foods connect them to their culture and they consider commercial foods to be generally unhealthy. and they express a desire for greater access to traditional foods.

Finding 7 (b): However, data does not indicate when Tribal Community members consume traditional foods (is it part of special celebrations or part of regular weekly diet?) or how they obtain them, only that they know where to obtain them.

Finding 8 (a): The research data clearly points to a community desire and ability to identify assets,

resources, institutions, and community leaders who can be leveraged for the benefit of the community food system.

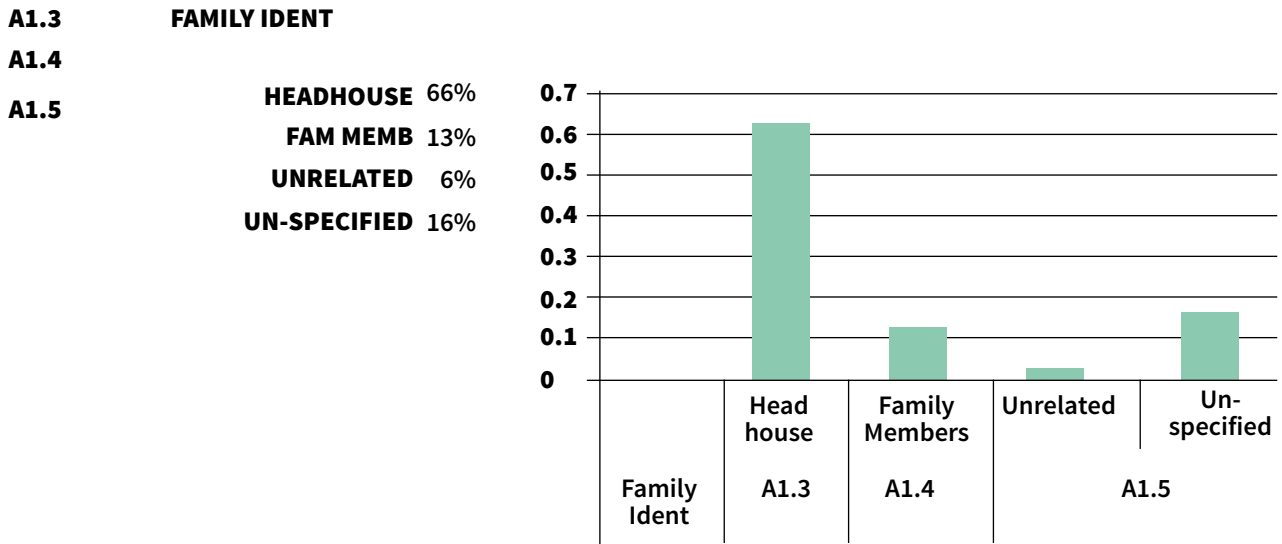
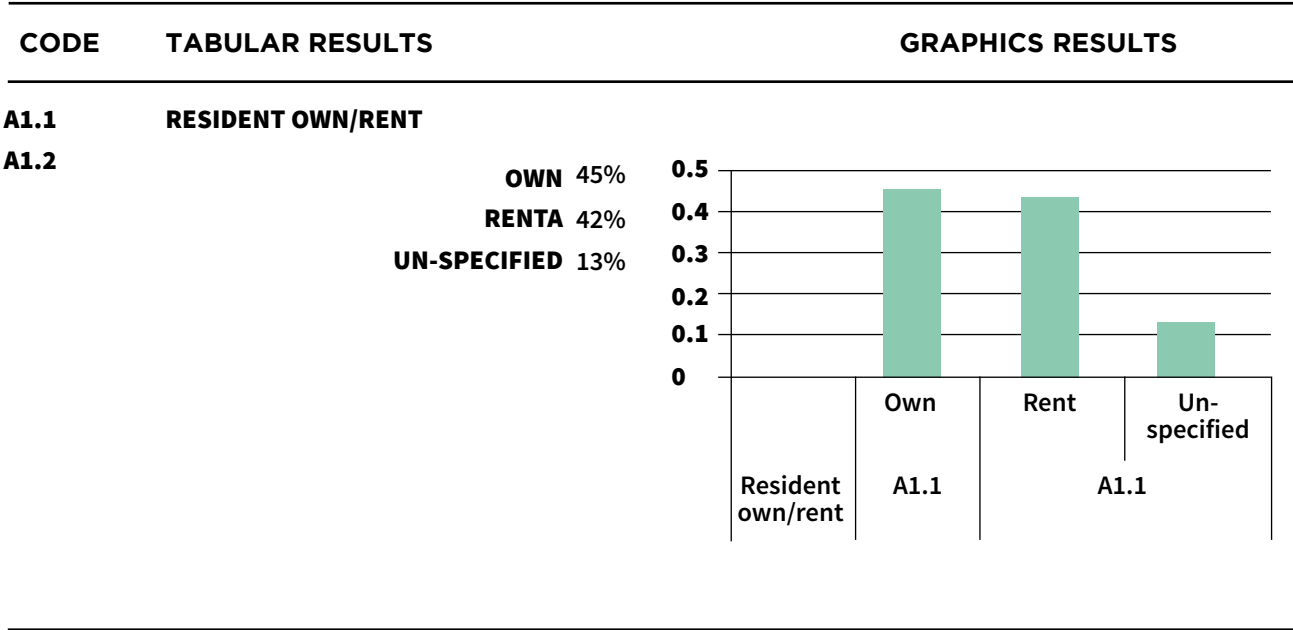
Finding 8 (c): Overwhelmingly (85%), respondents indicate they are interested in receiving the results of this research/survey – show a desire to learn more engagement in food sovereignty.

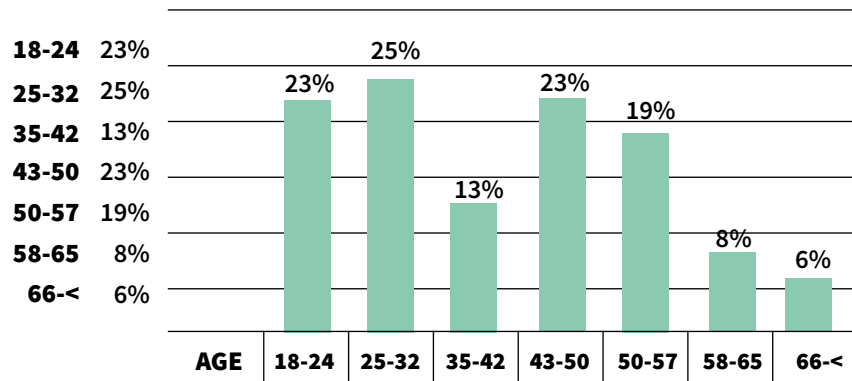
These fifteen specific findings and assessments provide strong support for the recommendations formulated by the Food Policy Council drawing on historical, House Survey and Talking Circle factors. The resulting thirteen policy recommendations were documented and transmitted to the Tribal Council for its consideration and implementation.

Overall Conclusions

The 2002 Food Sovereignty Conference in Rome established the baseline for determining that indigenous communities must define their own labor, fishing, harvesting, agricultural, food and land policies that are healthfully, ecologically, socially, economically and culturally appropriate to their unique circumstances. The study conducted by the Center for World Indigenous Studies held closely to this principle in its design, theoretical framework and the results confirmed by participants from the Tribal Community. A comprehensive health, economic, cultivation, ecologic and social strategy can evolve from the 13 recommendations produced by this study and may be implemented in large measure since the participants essentially originated the recommendations.

Appendix A: Household Survey Raw results

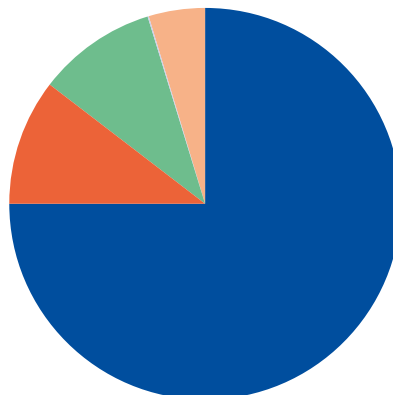


B1 SURVEY AGE DISTRIBUTION**C1 GENDER**

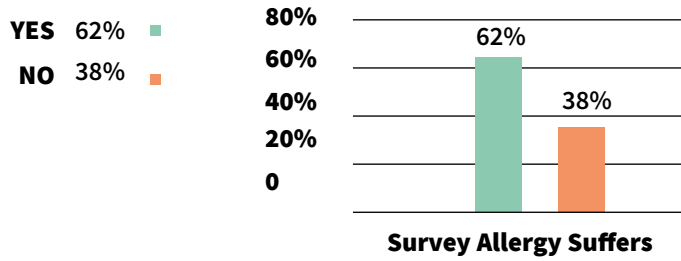
MALE 65%
FEMALE 35%

D1 EDUCATION LEVEL

K-12 72% ■
ASSOCI 20% ■
BACH 20% ■
MASTER 6% ■

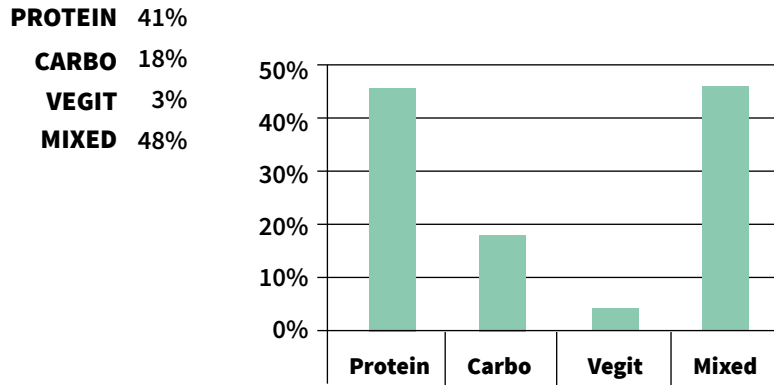


E1 ALLERGIES (FOOD, AIRBORNE, TOUCH)

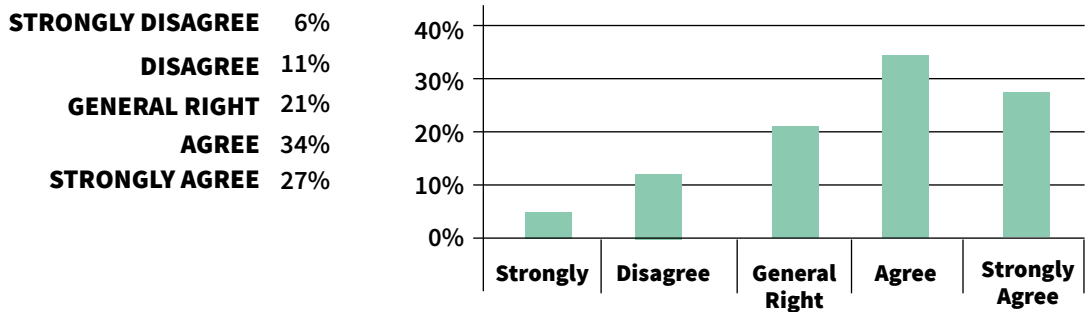


**The allergies question produced a remarkable spread suggesting there is a high level of body inflammation caused by foods and by exposures in the air and surfaces.

F1 FOOD PREFERENCES



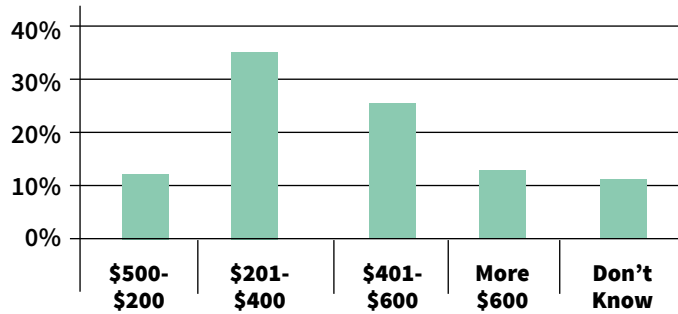
Q1 BUY ALL FOOD AT NEIGHBORHOOD GROCERY



Q2 AVERAGE MONTHLY GROCERY PURCHASE

N=60

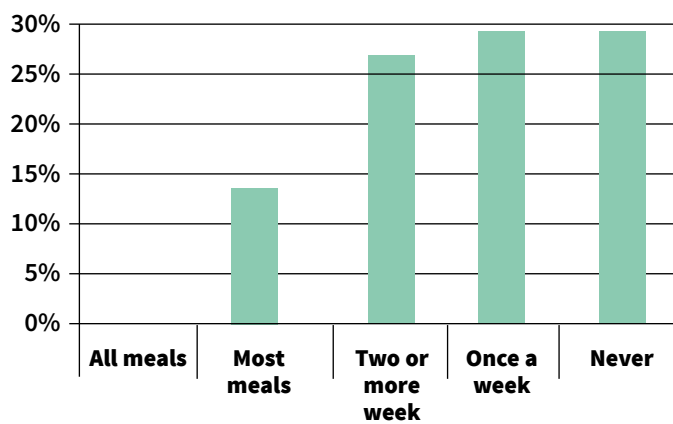
\$500-\$200	13%
\$201-\$400	35%
\$401-\$600	27%
More \$600	13%
Don't Know	12%



Q3 FREQUENCY EATING TRADITIONAL MIT FOODS

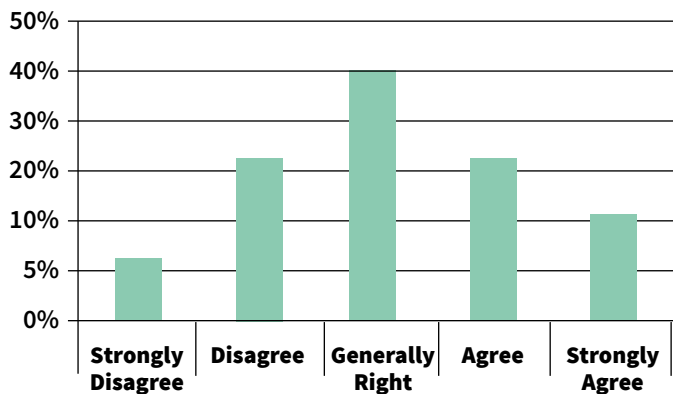
All Meals	0%
Most Meals	15%
Two or more week	27%
Once a week	29%
Never	29%

Sixty six percent individuals consume Traditional food once or more a week



Q4 MY DAILY FOOD IS NATURAL AND HEALTHY - STRONG

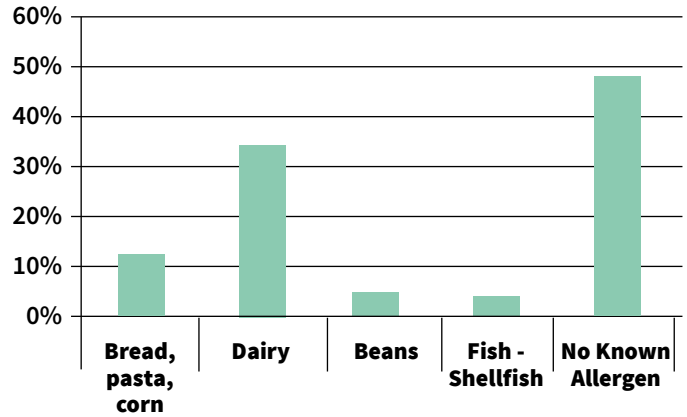
Strongly Disagree	6%
Disagree	21%
Generally Right	40%
Agree	21%
Strongly Agree	11%



Q5 ALLERGY SYMPTOMS WHEN I EAT

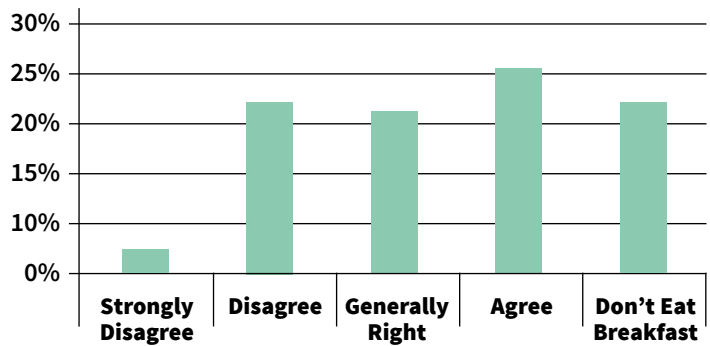
BREAD, PASTA, CORN 16%
DAIRY 37%
BEANS 6%
FISH - SHELLFISH 5%
NO KNOWN ALLERGEN 48%

Dairy and/or grains cause allergic inflammation in a significant portion of the Tribal population



Q6 ALWAYS EAT BREAKFAST LASTING ALL DAY

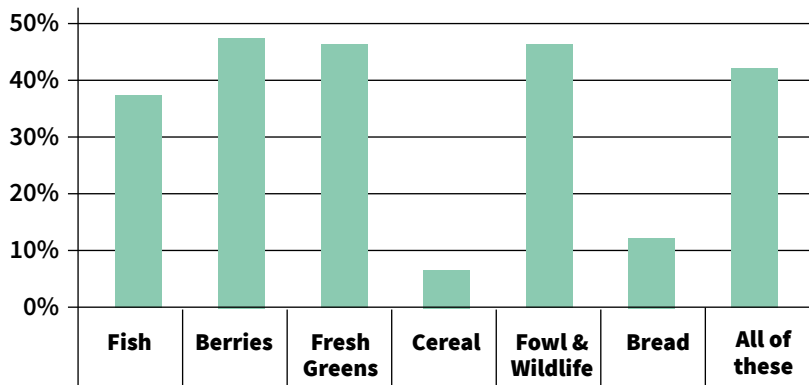
Strongly Disagree 6%
Disagree 24%
Generally Right 21%
Agree 26%
Don't Eat Breakfast 23%



Q7 BODY FEELS STRONG WHEN I EAT (N=61)

FISH 38%
BERRIES 48%
FRESH GREENS 46%
CEREAL 7%
FOWL & WILDLIFE 46%
BREAD 13%
ALL OF THESE 43%

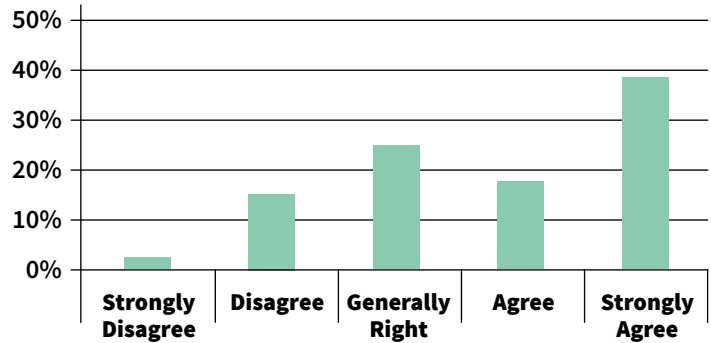
Like their ancestors, a significant proportion of Tribal members indicate a positive response to Fish, Berries and wildlife foods.



Q8 PERSONAL KNOWLEDGE WHERE TO GET TRADITIONAL FOOD (N=59)

Strongly Disagree 3%
Disagree 15%
Generally Right 24%
Agree 17%
Strongly Agree 39%

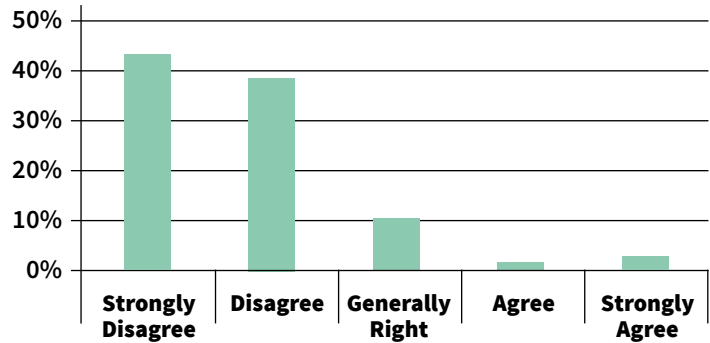
Fully 80% of Tribal community possess personal knowledge to access traditional Tribal foods



Q9 STORE FOOD IS HEALTHIER (N=61)

Strongly Disagree 44%
Disagree 39%
Generally Right 11%
Agree 2%
Strongly Agree 3%

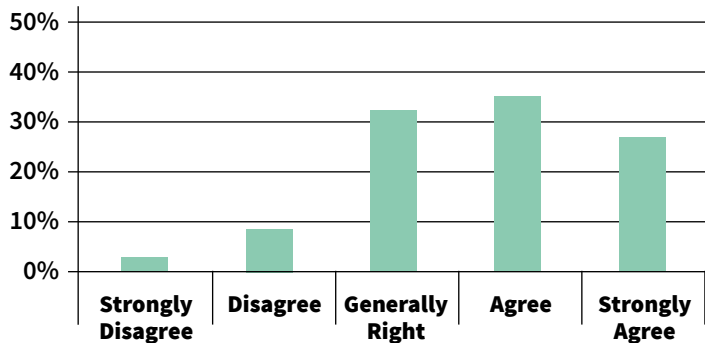
While the vast majority of Tribal households depend on commercial food sources, 83% consider these foods unhealthy.



Q10 I PREFER TRADITIONAL FOOD (N=61)

Strongly Disagree 2%
Disagree 9%
Generally Right 31%
Agree 36%
Strongly Agree 28%

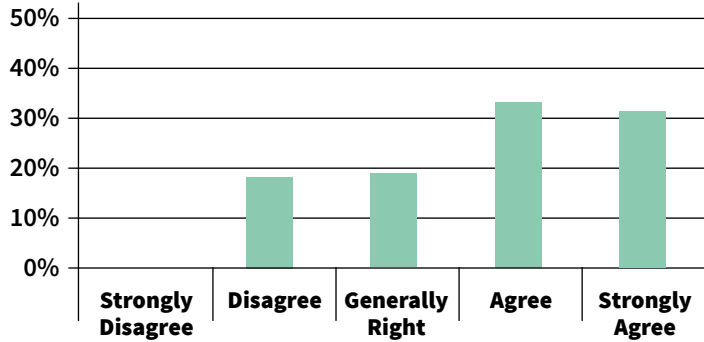
Sixty four percent of the Tribal community prefers traditional Tribal Foods.



Q11 FEEL CULTURAL CONNECTION TO TRADITIONAL FOODS

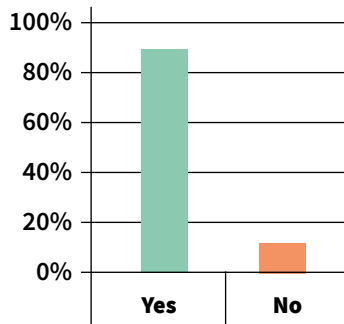
Strongly Disagree 0%
Disagree 19%
Generally Right 18%
Agree 32%
Strongly Agree 31%

Sixty-three percent of the Tribal Community feel culturally connected to their traditional foods.



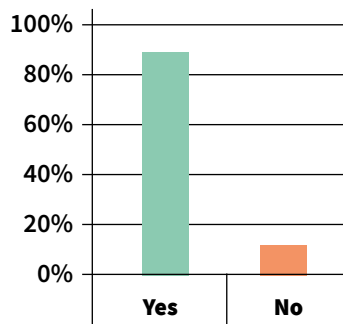
Q12 WHAT TO LEARN MORE ABOUT TRADITIONAL FOODS

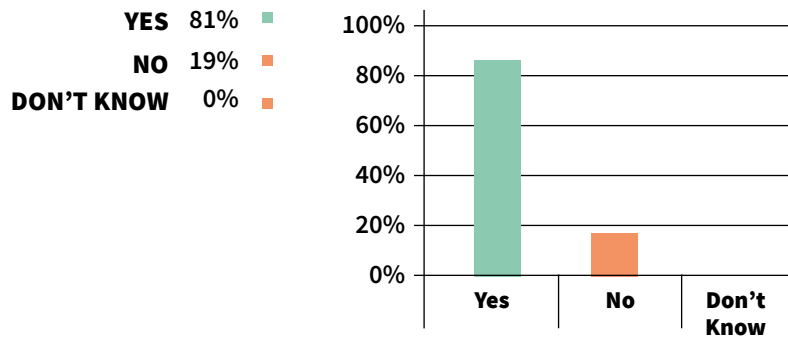
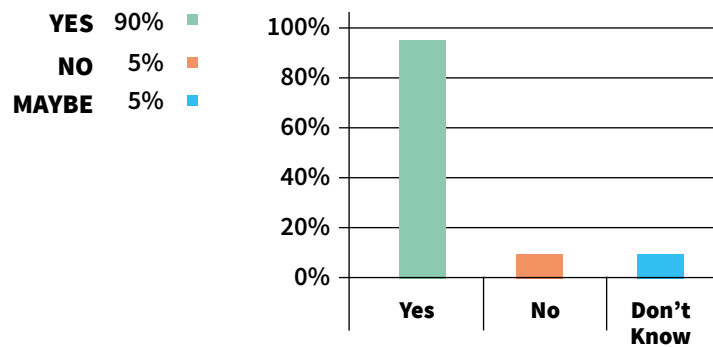
YES 85%
NO 15%



Q13 WISH TO RECEIVE SURVEY RESULTS

YES 85%
NO 15%



Q14 TRADITIONAL FOODS NOT EASY TO OBTAIN NOW**Q15 WOULD EAT TRADITIONAL FOODS IF EASY TO**

Appendix B: Tribal Food Assessment Talking Circles

The moderator presented a scenario of Tribal Community Food Sovereignty experience drawn in part from the findings of the 62 Household Survey.

Scenario: A little while ago a Tribal family related to the traditional longhouse had two members who suffered from severe allergies and one member had diabetes. Members of the family found themselves sometimes complaining about the “same ole food.” Granma would tell the children that when she was growing up she and her family lived on government surplus foods like beans, spam, macaroni, cheese, margarine and hard tack. She said kids don’t know how good they have it now. Whenever groceries were bought in the tribal household, the most common foods they got were loaves of bread for sandwiches, spaghetti, pizza, beans, chicken, pop, and sometimes pork chops.

“My favorite food is tacos, announced the 10-year-old.

Granma said, “You know, before the War, my mom and my Granma told how they ate just deer, elk, salmon, clams, fry bread, fresh greens and sometimes they had quamash, and wild carrots in their stew.” “In those days”, Granma went on, “our people could have all the food they wanted from the rivers, the Sound, and across the prairies up to the mountains. We had gatherers, hunters and fishermen.” “The women,” my Granma said, “picked wild greens, berries, and dug roots. We traded for oolichan grease and seal oil and we had trade over the mountains with the tribal peoples.”

“But,” Granma said, “we don’t have the foods we used to eat and we seem to get a little sick from

time to time.” When my Granma was alive, she said, “We could pretty much get anything we wanted, but when we were moved out of our longhouses and the ‘Bostons’ (that’s what they called the white people) came into our lands and began to make farms out of the places where we picked berries, quamash, and even our cattails. The elk, deer and other wildlife moved up into the mountains...farther away from where we could reach them in two or three days. We had to get food from the Bostons after a while and that was mostly wheat flour, pork fat, beans, and sugar. Longhouse people would go out to the rivers and the Sound to get fish, clams and mussels, but these also got to be harder to get with the Bostons moving in along the waterways.

I heard that the Food Policy Council that was recently created thinks we need to get control over our food again so all our tribal members, and especially our kids, will be healthier. They are saying we ‘have the right to our cultural foods again and that we should have healthy food in the schools where our children go.’ The Policy Council says our food from the store is not always good for us because what we buy, a lot of the time, has chemicals that are poisonous to Indians. They say we should ‘Eat Indian.’

“Well,” Granma said, “I don’t know if the Policy Council is right since the food in stores could be just as healthy as our old Indian foods. Even though my diabetes and heart problems kick in ever so often I survived on commodities, and that didn’t really hurt me. We can’t even get a lot of those traditional foods our ancestors had. We have become dependent on the foods the ‘Bostons’ brought us. I don’t know what we can do about that.”

* * * * *

Once the story was delivered the Talking Circle commenced with the moderator asking three questions.

Talking Circle Outcomes

294-3006 Tribal Food Sovereignty Assessment
Talking Circles #1, #2, #3 | May 13, 2017 Tribal Cultural Center

Q1 After hearing that story, what is the first word that comes into your mind describing your reaction to the story?

Responses:

- a) Importance of Elders' Knowledge
- b) Concern about Contamination of food
- c) Illness from White foods (Chronic Disease: Diabetes, Heart Disease)
- d) Access to traditional foods further away
- e) Unhealthy Foods in Schools

Q2. Do you think the Tribal government should work to have a strong, limited or no influence over food access for tribal members to improve food quality and support members' health?

Responses:

- a) The Tribal Government must act in a strong way to ensure healthy food
- b) Clean water is a concern
- c) White food causes overweight
- d) Our food is our identity
- e) Tribal government prevents contamination of food
- f) Hunting program to make food available
- g) Develop Memorandums of Agreement with city, county and state to control food contamination
- h) Health of Elders is an important concern
- i) Establish regulations concerning appropriate harvesting of foods
- j) Fishery is endangered due to imbalance in fishing industry, exploiting resources is not sustainable.

Q3: If you were going to suggest that the Tribal Council do something about getting more healthful food available to the Tribal Community, what would you want them to do?

Policy Recommendations:

- Reestablish a farmers'/hunters' market for fresh produce and meats
- Continue to evaluate food policy over years
- Expand Community Garden
- Provide traditional food education to Tribal Youth
- Get rid of Junk Foods in Food Bank
- Supply Elk, Salmon, berries and Deer to Food Bank
- Tribal Government should prevent pesticide and herbicide spraying of berries
- Establish Beef, Deer, Elk meat processing-butchery
- More ceremonial fisheries to bring fish to Tribal homes
- Train young Tribal men to fish and make them feel valued
- Set a policy that states that traditional food is healthier
- Keep money spent on food inside Tribal
- Need Tribal Grocery stores

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Rudolph Ryser has worked in the field of Indian Affairs for more than thirty-five years as a writer, researcher and Indian rights advocate. Rudolph has taught widely on historical trauma, cultural models of addictions recovery, diabetes and culture, foods and medicine. He is the leading architect of the discipline of Fourth World Geopolitics--the study and practice of the social, economic, political and strategic relations between Fourth World nations and between Fourth World nations and States. He has developed and conducted tribal and intertribal workshops and seminars on health, community organization, self-government, law enforcement, and natural resource management. He has led these programs in the United States, Canada, Australia, Mexico and in Peru in Indian and other indigenous communities. Ryser served as Acting Executive Director of the National Congress of American Indians, and as former staff member of the American Indian Policy Review Commission. He holds a doctorate in international relations and he is the author of *Indigenous Nations and Modern States*, published by Rutledge in 2012.



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Heidi Bruce was born and raised in a trilingual (English, Spanish and German) home in Alaska. She is a researcher, writer and advocate in Fourth World geopolitics. Her specialties include human migration, refugee resettlement, climate change mitigation, political ecology, gender studies, conflict transformation and bio-cultural education. Prior to her role as research associate with CWIS she was a writer for YES! Magazine and worked in the fields of education, social work and regenerative development. She holds a Master degree in Intercultural Service, Leadership and Management from the SIT Graduate Institute in Vermont, USA.



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