

JOURNAL OF NORTHWEST ANTHROPOLOGY

Expanding the Influence of Applied Social Science

*Traditional Food Summit
The Society for Applied Anthropology
71st Annual Meeting
Grand Hyatt Seattle
March 29–April 2, 2011*

Documentation Package

Summer 2011

Electronic Edition

JOURNAL OF NORTHWEST ANTHROPOLOGY

FORMERLY NORTHWEST ANTHROPOLOGICAL RESEARCH NOTES

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MANUSCRIPTS

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OVERVIEW OF THE 2011 SEATTLE TRADITIONAL FOOD SUMMIT

Darby C. Stapp

ABSTRACT

This project organized a gathering of 300 people interested in expanding the use of traditional foods by indigenous peoples in the Pacific Northwest. The gathering, known as the Traditional Food Summit, was held in Seattle, Washington, on March 29 and 30, 2011, and included primarily professionals representing the social and natural sciences. The multi-disciplinary gathering of tribal groups, government agencies, and applied scientists was held in conjunction with the Society for Applied Anthropology (SfAA) 71st Annual Meeting. The Summit, designed in the spirit of Sol Tax's Action Anthropology, serves as a collaborative anthropology model for future annual meetings of applied social and natural scientists.

Introduction

American Indian Tribes, First Nations, and many indigenous groups around the world are working to maintain and increase the use of their traditional foods. Adoption of western foods is seen as one important factor in the decline of health among many indigenous communities. Traditional foods are generally healthy, serve an important role in the perpetuation of indigenous cultures, and are increasingly seen as critical for reversing the decline in the health of many tribal populations. Unfortunately, supplies of traditional foods continue to decline as worldwide development accelerates. The problem is complex, and solutions will require collaboration among many scientific disciplines and a concerted effort by indigenous, governments, and the scientific community.

An example of the problem can be found in the Pacific Northwest, where regional development has led to dramatic losses in traditional resource availability for coastal and interior indigenous communities. Even where aquatic and terrestrial resources still exist, access to these resources by indigenous peoples is often restricted by government policies. Many landscape restoration efforts are underway, but restoring a traditional food base is no easy matter; little research has been conducted to inform tribal and agency program staff. Efforts are needed to address these problems so traditional foods will be available for indigenous groups in the future.

An opportunity to make an anthropological contribution to the problems associated with traditional foods arose in February 2010, when the Society for Applied Anthropology asked me to be Program Chair for its 2011 Annual Meeting, to be held in Seattle, Washington. As one who has long

admired Dr. Sol Tax and his accomplishments, I have always been interested in the model developed by Dr. Tax to hold problem-oriented gatherings with indigenous groups and applied scientists; the model is best exemplified by the 1961 Chicago American Indian Conference. In the Chicago example, Dr. Tax and his staff recognized a need (American Indian sovereignty at risk), went to tribal leaders to present the idea (through National Congress of American Indians), assisted in creating a forum (Chicago American Indian Conference), and worked in the background to assist the tribal representatives accomplish their goals in a manner acceptable to them (Lurie 1999). I wanted to do something similar.

Tom May, SfAA Executive Director, early on supported my proposal for a focused gathering that would bring applied anthropology and other social sciences to a contemporary problem. SfAA regularly encourages other groups to meet with SfAA at its annual meeting, so there was precedent. This idea was slightly different in that we would be to bring together a diverse group to focus on a particular issue. Especially appealing to me was the fact that the entire Grand Hyatt Conference rooms would be available on the Tuesday of the meeting for such a gathering because SfAA usually did not begin its professional sessions until Wednesdays.

The next step was finding a contemporary issue to address. Natural resources management was an early candidate given the many SfAA members working in this area, the strong environmental presence in the Pacific Northwest, and the contemporary conflicts associated with indigenous uses. The idea to hold a natural resources-oriented gathering gained momentum in July 2010, when Eric Jones, an SfAA member, responded to an e-mail I sent to regional colleagues offering space to organizations and groups interested in joining the SfAA. He indicated that the Institute for Culture and Ecology (IFCAE), a non-profit multidisciplinary group of natural resource professionals in the Northwest ([www. http://www.ifcae.org/](http://www.ifcae.org/)), was interested. This would bring a regional group of environmental and social scientists to the Seattle meeting and would complement the interests of many SfAA applied scientists working on similar issues. Dr. Melissa Poe, an IFCAE and SfAA member, agreed to serve on the Seattle Planning Committee and assist in planning.

I then approached Tearra Farrow, a manager in the Natural Resources Department of the Confederated Tribes of the Umatilla Indian Reservation (CTUIR), an Oregon Tribe with whom I have worked with for 20 years. I explained the opportunity to participate in the SfAA, described the 1500 applied social scientists that would be there, and the availability of conference rooms at essentially no cost. I asked if they would be interested in participating in a focused gathering. and. The CTUIR expressed interest in presenting their "First Foods" management approach, and suggested a 2-day "summit" meeting format that would address issues surrounding the protection and use of traditional native foods and involve professionals, agencies, and tribal groups.

The next challenge was to get other tribes involved, especially those from the coastal regions, as well as First Nations from Canada. A major breakthrough occurred when Melissa Poe (IFCAE) provided an intern, Joyce LeCompte-Mastenbrook, to help. Joyce is an anthropology graduate student at University of Washington, pursuing research on traditional foods, and is well connected with various coastal Tribal programs working traditional food issues. I then contacted SfAA members Neil and Carson Henderson, whom I worked with previously as part of the SfAA American Indian Issues Committee. They agreed to help and bring their perspective on nutrition and health based upon their professional work with Oklahoma tribes.

By July 2010, it was clear that a traditional food summit was a viable idea and one that would attract much interest. A project plan was developed and additional people found to serve on the Traditional Food Summit Planning Group, which would oversee the design and implementation. The Planning group included representatives from Northwest Indian College, other Tribes, SfAA members, and state agencies (Table 1), including two additional anthropologists, Maurice Major of the Washington State Department of Natural Resources, and Dennis Lewarch from the Suquamish Tribe.

Design

The Planning Group identified the following objectives for the Summit: review traditional food resource concepts; share current approaches being pursued by Tribes and agencies to increase use and protection; identify roadblocks to use and protection of traditional food resources; and identify potential policy and research needs and actions. Key goals were to highlight innovative approaches, foster dialogue, share experiences, and build collaborative networks. A desire was to focus on indigenous content presented by indigenous groups and professionals working collaboratively. While formal professional presentations were of interest, the Planning Group really wanted a venue where people would have time to talk together and share experiences in a more interactive format than the professional 20-minute presentation usually provides.

The contribution by the SfAA Business Office was critical and cannot be overstated. In addition to the meeting rooms, the SfAA would provide virtually all administrative support, handle the pre-registration, develop a flyer and send out announcements and letters, print the program, and manage the onsite registration. Further, the Business Office created a special cost structure to facilitate tribal involvement. Anyone could attend the two-day summit for \$60, a phenomenal rate; anyone registered for the Summit could also have a display table free of charge; and anyone registering for the full SfAA conference (\$120) could attend the Summit for no additional cost. Finally, the SfAA Business Office would allow an additional month for submission of abstracts, which allowed more time to develop a program that would meet the objectives. My time and that of the Planning Group would all be donated.

Table 1
The Traditional Food Summit Planning Group

Name	Professional Affiliation
Julia Bennett-Gladstone	Suquamish Tribe
Heidi Bohan	Snoqualmie Tribe
Larry Campbell	Swinomish Tribe
Rodney Cawston	WA Dept of Natural Resources
Vanessa Cooper	Northwest Indian College
Teara Farrow Ferman	Confederated Tribes of the Umatilla Indian Reservation
Ronda Foster	Squaxin Island Tribe
Neil Henderson	U of Oklahoma
Warren KingGeorge	Muckleshoot Tribe
Elise Krohn	Northwest Indian College
Joyce LeCompte-Mastenbrook	U of Washington
Dennis Lewarch	Suquamish Tribe
Maurice Major	WA Dept of Natural Resources
Libby Halpin Nelson	Tulalip Tribes
Melissa Poe	Institute for Culture and Ecology
Eric Quaempts	Confederated Tribes of the Umatilla Indian Reservation
Valerie Segrest	Northwest Indian College
Darby Stapp	Northwest Anthropology LLC

The design of the project drew upon basic principles of action anthropology and collaborative anthropology. The primary goal was to bring applied knowledge to address a community issue. Following the Sol Tax model, the anthropologists on the Planning Group served as facilitators, providing options for the Planning Group to consider. The results would need to be disseminated to both indigenous communities as well as the professional applied science communities so that each could benefit. Anthropological concepts at work included self determination, cultural perpetuation, community collaboration, informed decision making, multi-disciplinary research, mutual understanding and respect, traditional ecological knowledge, the importance of language, the importance of place, and various health related topics.

Implementation

Efforts commenced in August 2010 to attract attendees and participants. Messages went out on a variety of internet lists made available by the steering committee members. These included tribal networks, agency networks, anthropology networks, and traditional food networks. The Summit was also advertised to the SfAA membership through direct mail letters, and the SfAA Newsletter.

Abstracts were due November 15, 2010, for the professional presentations, with reservations for the displays and roundtables extended to February 1, 2011. By December 2010, the following preliminary agenda was set:

- Day 1 Morning – CTUIR First Foods Initiative - The Summit would begin with the CTUIR describing their successes and challenges to date in applying First Foods concepts to managing the natural resource base.
- Day 1 Afternoon – Displays - Interactive traditional food displays would give participants the time to hold in-depth discussions with the display presenters.
- Day 1 Afternoon – Roundtables - Plans called for twelve 2-hour roundtables in which small groups would be able to pursue topics such as contamination and traditional foods, water, cultural resource protection strategies, restoration, establishing traditional gardens, urban issues, and agency policies.
- Day 2 – Professional Tracks. In concert with the start of the main SfAA meeting, the Summit would have professional-type sessions and papers. Northwest Indian College agreed to organize one day-long track.
- Day 2 – Summit Closeout – Time would be set aside at the end of the day to allow participants to discuss the Summit and develop recommendations for next steps.

The Traditional Food Planning group continued to meet prior to the Summit. Progress reports were submitted regularly. Details that had to be worked out included a tribal welcoming, and funding for refreshments. The Washington Director of State Lands to give the opening welcome. The Chairman of the Suquamish Tribe, an applied anthropologist in his former career, agreed to give the Tribal Welcome. Funds were raised for refreshments.

Registration numbers were an important concern, and difficult to ascertain because we had not instituted a pre-registration date or a final registration date. One method to encourage people to register was signups for the roundtables, which was sent out in February 2011. The registration numbers grew as the Summit approached: January – 43; February – 68; March 4 – 96; March 15 – 138. Reservations for the roundtables and displays followed in a similar fashion, with 123 reserving space at the 10 roundtable and 21 reserving display tables.

A major problem arose two weeks prior to the Summit date when I was notified by the SfAA Business Office that the larger conference rooms promised (and in fact already printed in the main program) were not available for the Summit on Day 1 (Tuesday); Tom May took full responsibility for the contractual mishap, and we worked to explore options. The rooms scheduled for Day 2 were available. The best option for Day 1, given the number of registrants at the time, was to take a

series of rooms on the 7th floor. It would be tight, but at least everyone would be together. Unfortunately, registrations started to increase the last two weeks, and over 50 arrived on Day 1 to register.

Results

The Traditional Food Summit took place on March 29 and 300, 2011, on the 7th floor of the Seattle Grand Hyatt. The final agenda can be seen in the Traditional Food Summit Program (see supporting document package). Registration totals indicate that 258 people registered for the 2-day Summit. We estimate 50 to 75 SfAA members also attended. When registration, travel, hotel, and wages are considered, over \$600,000 was spent collectively to attend the summit.

We did our best to accommodate everyone, but the overcrowding heavily affected effectiveness of the first day. We arranged for the CTUIR speakers to give their presentations twice; we turned the original roundtables into group sessions, and the interactive displays opened up into the morning as well instead of only in the afternoon. Still, it was hectic. Day 2, fortunately, went flawlessly. A *Survey Monkey* was conducted and results are provided in the supporting package. Over 80% of the responders said they were inspired to action.

The major results of the project were as follows. First, people were energized. The large crowd and the diversity of attendees demonstrated the importance and multidisciplinary interest in traditional foods. While there had been traditional food gatherings before among various tribal and professional groups, this was the largest and most multi-disciplinary. It was unique in its holism and in the combination of applied social scientists and agency people working with tribal members and staff.

Second, people were exposed to a wide variety of ongoing programs from which they learned and made contacts. Collaborations have started; people are excited; cross-fertilization is occurring. There is much talk for follow-on summits. For example, the CTUIR have decided to host the 2012 Northwest Anthropology meetings (the first time it has been hosted by a tribe), and may hold a food summit in conjunction. Haskell Indian Nations University is sponsoring a food summit and drawing upon our lessons learned; and the American Anthropological Association is considering a food summit at its 2012 San Francisco meeting. To facilitate similar efforts and disseminate the information produced at the Traditional Food Summit, a summary report supplemented with roundtable summaries and presentations has being prepared and is available electronically through the *Journal of Northwest Anthropology* electronic publication series (www.northwestanthropology.com/volumes.php).

From my perspective, the greatest value of the Summit was the demonstration of the value of multi-disciplinary approaches to solving human problems. At the Traditional Food Summit it wasn't anthropologists talking to anthropologists, or tribal members talking to tribal members, or natural resource people talking to natural resources people. Here we had tribal elders, tribal professional staff, educators, nutritionists, diabetes specialists, archaeologists, resource managers, bureaucrats, university professors, ethnographers, biologists, and so on all working together on one topic: finding ways to enhance traditional foods for indigenous peoples. For two days we knocked down the cultural, organizational, and disciplinary walls.

The 2011 Traditional Food Summit provides a good model for future SfAA Meetings to build upon. Bringing together cultural groups and professionals from diverse backgrounds to focus on a particular contemporary issue is a compelling concept. Applied social scientists have much to offer and the annual meeting becomes an economical way to fund a project such as this. Not only do we use our knowledge to help solve a problem, we learn much about a problem and our discipline.

What was the importance of anthropology in achieving the outcomes? The idea came out of an action anthropology foundation, the event was made possible by the Society for Applied Anthropology, and many anthropologists were there sharing their knowledge with those who could put it to use. Six of the eighteen members of the steering committee are anthropologists. The Traditional Food Summit would never have occurred without anthropology. Applied anthropologists are good organizers and facilitators and have the commitment to make things happen. Organizing a professional gathering may not be the typical applied anthropology project, but from my perspective, this project will probably have more impact on the quality of life for Indian people than any other project I have been involved in during my 35-year career.

References Cited

- Lurie, Nancy. 1999. Sol Tax and Tribal Sovereignty. *Human Organization*, 58(1):108-117.
Tax, Sol. 1975. Action Anthropology. *Current Anthropology* 16(4):514–517.

Traditional Food Summit
SfAA 71st Annual Meeting
Grand Hyatt Hotel
Seattle, WA
March 29-30, 2011



Welcome

On behalf of the Society for Applied Anthropology, it is a pleasure to welcome each of you to the Traditional Food Summit, a special feature of our 71st Annual Meeting, *Expanding the Influence of Applied Social Science*. People have come from near and far to work collaboratively to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. Through this collaboration, Tribes, natural and cultural resource managing agencies, and applied social scientists will better understand and manage the needs and rights of tribal and aboriginal communities. Thank you for coming. We hope you have an enjoyable summit, learn something new, meet new friends, and have a safe journey home.

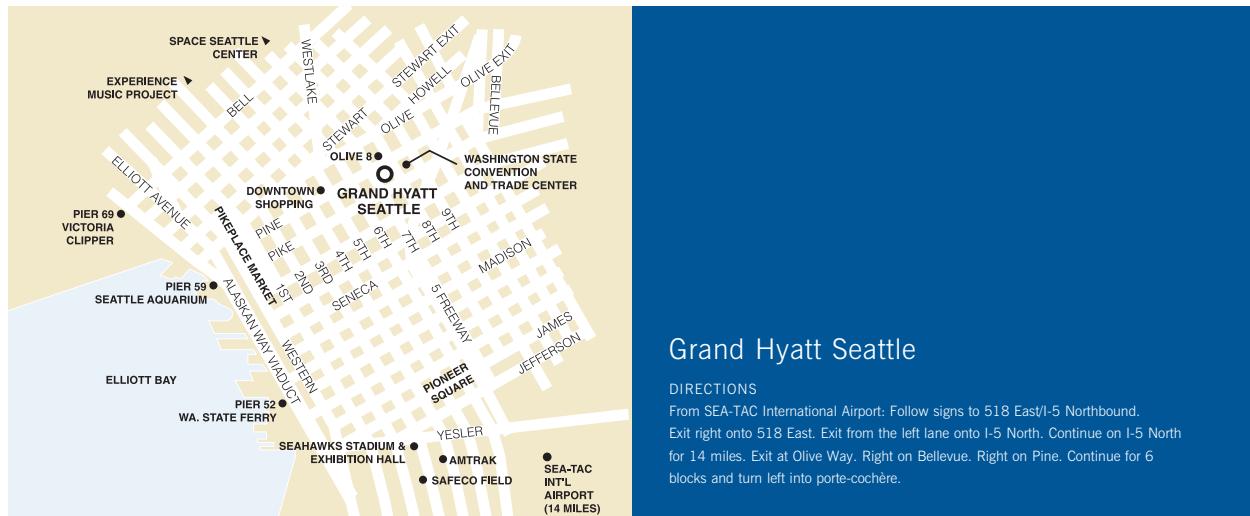
Allan F. Burns
President
Society for Applied Anthropology

Darby C. Stapp
Program Chair
2011 SfAA Annual Meeting

The Traditional Food Summit Planning Group

Julia Bennett-Gladstone (Suquamish Tribe)
Heidi Bohan (Snoqualmie Tribe)
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Valerie Segrest (Northwest Indian College)
Darby Stapp, Program Chair (Northwest Anthropology LLC)

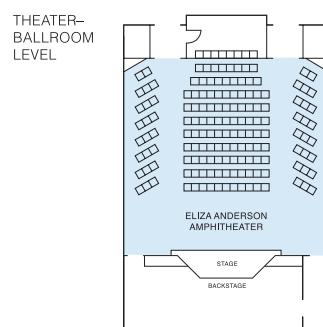
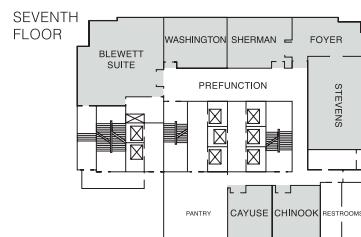
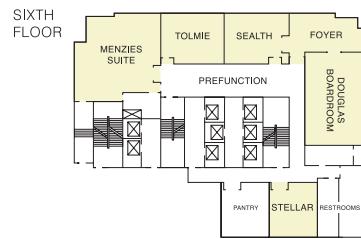
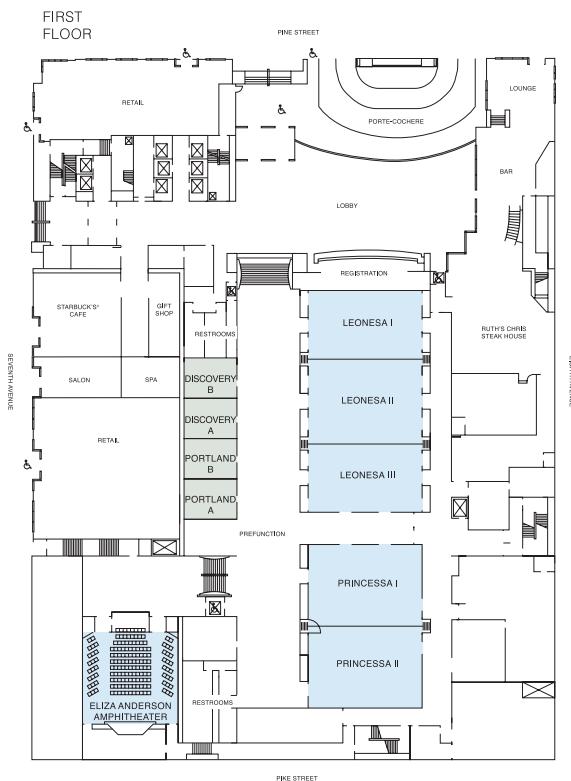
Continuing Education Credits: The Northwest Indian College will grant 1.4 hours of Continuing Education and/or 14 clock hours for no additional cost to Traditional Foods Summit participants. The College is accredited by the Northwest Commission on Colleges and Universities, and approved by the Office of the Superintendent of Public Instruction to provide clock hours. Tribal members will be asked to show their tribal identification card if they have it with them.



Grand Hyatt Seattle

DIRECTIONS

From SEA-TAC International Airport: Follow signs to 518 East/I-5 Northbound. Exit right onto 518 East. Exit from the left lane onto I-5 North. Continue on I-5 North for 14 miles. Exit at Olive Way. Right on Bellevue. Right on Pine. Continue for 6 blocks and turn left into porte-cochère.



02.09

Traditional Food Summit Visual Agenda

March 29, 2011

<p>8:15 am</p> <p>8:45 am</p> <p>10:20 am</p> <p>12:00 pm</p> <p>5:20 pm</p>	<p>Coffee Hour, 7th Floor</p> <p>Welcoming</p> <p>First Foods Management Approach</p> <p>Stevens, 7th Floor</p> <p>Lunch</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%;">T-91 Poster and Display Tables Blewett Suite and Washington Room 7th Floor</td><td style="width: 25%;">T-97 Roundtable 1 Stevens</td><td style="width: 25%;">T-92 Roundtable 2 Steller</td><td style="width: 25%;">T-93 Roundtable 3 Chinook</td></tr> <tr> <td></td><td>T-122 Roundtable 6 Steller</td><td>T-127 Roundtable 7 Sherman</td><td>T-123 Roundtable 8 Chinook</td></tr> <tr> <td></td><td></td><td></td><td>T-125 Roundtable 9 Washington</td></tr> <tr> <td></td><td></td><td></td><td>T-124 Roundtable 10 Stevens</td></tr> </table>	T-91 Poster and Display Tables Blewett Suite and Washington Room 7th Floor	T-97 Roundtable 1 Stevens	T-92 Roundtable 2 Steller	T-93 Roundtable 3 Chinook		T-122 Roundtable 6 Steller	T-127 Roundtable 7 Sherman	T-123 Roundtable 8 Chinook				T-125 Roundtable 9 Washington				T-124 Roundtable 10 Stevens
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	T-122 Roundtable 6 Steller	T-127 Roundtable 7 Sherman	T-123 Roundtable 8 Chinook														
			T-125 Roundtable 9 Washington														
			T-124 Roundtable 10 Stevens														
	<p>Dinner</p> <p>Keeping the Spirit Alive -- Group Discussion Blewett Suite, 7th Floor</p>																

March 30, 2011

<p>8:00 am</p> <p>10:00 am</p> <p>12:00 pm</p> <p>1:30 pm</p> <p>3:30 pm</p>	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;">W-01 Princessa I</td><td style="width: 33%;">W-03 Leonessa I</td><td style="width: 33%;">W-05 Leonessa III</td></tr> <tr> <td></td><td></td><td></td></tr> <tr> <td style="width: 33%;">W-31 Princessa I</td><td style="width: 33%;">W-33 Leonessa I</td><td style="width: 33%;">W-35 Leonessa III</td></tr> <tr> <td></td><td></td><td></td></tr> <tr> <td style="width: 33%;">W-91 Princessa I</td><td style="width: 33%;">W-93 Leonessa I</td><td style="width: 33%;">W-95 Leonessa III</td><td style="width: 33%;">W-96 Videos Eliza Anderson Theatre</td></tr> <tr> <td></td><td></td><td></td><td></td></tr> </table>	W-01 Princessa I	W-03 Leonessa I	W-05 Leonessa III				W-31 Princessa I	W-33 Leonessa I	W-35 Leonessa III				W-91 Princessa I	W-93 Leonessa I	W-95 Leonessa III	W-96 Videos Eliza Anderson Theatre				
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W-31 Princessa I	W-33 Leonessa I	W-35 Leonessa III																			
W-91 Princessa I	W-93 Leonessa I	W-95 Leonessa III	W-96 Videos Eliza Anderson Theatre																		
	<p>W-121 Closeout Summary Statements Princessa I</p>																				

TUESDAY, MARCH 29

8:15-8:45

7th Floor Prefunction Area

Coffee Hour

8:45-9:40

Stevens, 7th Floor

Traditional Food Summit Welcoming Ceremonies

STAPP, Darby (SfAA Program Chair)

TRIBAL Opening

GOLDMARK, Peter (WA Commissioner of Public Lands)

(T-03) TUESDAY 9:40-10:10

Stevens, 7th Floor

CTUIR First Foods Management Approach

QUAEMPTS, Eric (Confederated Tribes Umatilla Indian Reservation)

BREAK

(T-32) TUESDAY 10:20-12:00

Stevens, 7th Floor

CTUIR DNR Session

FARROW FERMAN, Teara (Confederated Tribes Umatilla Indian Reservation) *Using Oral Histories to Inform First Foods Management*

SKIRVIN, Aaron (Confederated Tribes Umatilla Indian Reservation) *Managing Surface and Ground Waters to Protect First Foods*

JAMES, Gary (Confederated Tribes Umatilla Indian Reservation) *The Umatilla River Vision: Managing CTUIR Ceded Lands Rivers for First Foods*

SCHEELER, Carl (Confederated Tribes Umatilla Indian Reservation) *Extending the Table: Reestablishing CTUIR Bison Hunting in the Greater Yellowstone Ecosystem*

SHIPPENTOWER, Cheryl (Confederated Tribes Umatilla Indian Reservation) *Extending the Table: Assessing the Distribution of Women's Foods on Federal Lands*

MERKLE, Carl (Confederated Tribes Umatilla Indian Reservation) *The Fish Consumption Rate Project: Improving Water Quality Standards and Protecting Tribal Member Health*

TUESDAY 9:00-6:00

Blewett Suite and Washington Room, 7th Floor

Traditional Food Displays

Bringing Back the Wapato

Columbia River Inter-Tribal Fish Commission Project & Information Display

NW Indian College Traditional Plants & Foods Program, Spring Edible Foods

Coastal Louisiana Communities

Douglas Indian Association Elders and Youth Program

Diabetes Education for Tribal Schools

Helping Ourselves to Health Program

Edible Marine Limu (Seaweed) in Hawaii

Suquamish Traditional Foods Program

Healthy Traditions

Traditional Amerindian Foods of the Rio Negro (Brazilian Amazon)

First Foods from Washington State Lands

Lunch (On Your Own)

**(T-91) TUESDAY 1:30-6:00
Washington, 7th Floor
Traditional Food Posters**

CHATTO, Randy (Ramah Navajo Sch Bd) *Empowering Ramah Navajos to Eat Healthy Using Traditional Foods*
PFEIFFER, Jeanine (UC-Davis), **FARIDAH, Idah, JEHABU, Yohannes, URIL, Yeremias** and the **Tado Community** (Tado Comm Rsch & Ed Ctr) *Culturally Important Foods of the Tado: Indigenous Research from Flores Island, Indonesia*

**(T-97) TUESDAY 1:30-3:20
Stevens and Stevens Foyer, 7th Floor
Traditional Foods and Nutrition (Roundtable # 1)**

HENDERSON, J. Neil and **HENDERSON, L. Carson** (U OK American Indian Diabetes Prevention Center) This roundtable will address the nutritional aspects of “traditional” diets for native people. Topics can include issues of non-genetically modified foods, similar seed banks, garden/horticultural practice and promotion, as well as preparation techniques that keep nutrients intact. All of this is generally good for nutrition, but complex issues can arise. For example, from a traditional perspective, some starch intake may be considered “natural and organic, therefore good” yet be a possible problem for possible diabetes due to its conversion to sugars.

**(T-92) TUESDAY 1:30-3:20
Steller, 6th Floor
First Foods on Washington State Lands (Roundtable #2)**

MAJOR, Maurice (WA Dept of Natural Resources) and **CAWSTON, Rodney** (DNR Tribal Relations) With a growing population, an urbanizing landscape, and increasing tribal interest in First Foods, the “unclaimed and undeveloped” lands where many northwest tribes have treaty and customary gathering rights increasingly coincide with government managed lands. State land management has long been focused on producing revenue for school and university construction, with increasing regulatory attention to conservation of threatened plants and animals, as well as historic and archaeological resources. More recently, the Washington State Department of Natural Resource has been exploring ways to recognize and benefit from tribal perspectives regarding natural resources of cultural importance, and to protect populations of and access to such resources.

**(T-93) TUESDAY 1:30-3:20
Chinook, 7th Floor
Traditional Foods and Contamination: Aquatic Resources (Roundtable # 3)**

FOSTER, Ronda (Squaxin Island Historic Preservation Officer) Aquatic resources from the Salish Sea and rivers continue to provide a large amount of food for the people and provide an economic base for many families and tribal groups. This roundtable will concentrate on the major issues affecting a long-term supply of healthy fish, mollusks, and other creatures from the waters of the Northwest.

**(T-95) TUESDAY 1:30-3:20
Sherman, 7th Floor
Honoring Traditions from Rural to Urban Living (Roundtable # 5)**

ANQUOE, Annette, RAMEY, Brett, and ROBERTS, Lynnette Urban environments consist of diverse communities to include American Indians and Alaska Natives (AI/An) whose original tribal homelands span across the United States. This discussion will address urban AI/AN access to their respective

traditional foods source and how that is changing across generations. Examples about individual and collective efforts to utilize traditional foods among urban AI/AN that encompass traditional worldviews will be presented. While there are a variety of ways that urban AI/AN have to access traditional foods, of further interest is urban AI/AN access to knowledge about traditional foods and how that knowledge base is sustained.

(T-122) TUESDAY 3:30-5:20

Steller, 6th Floor

Food, Cultural Places, and Historic Properties: Using the National Historic Preservation Act to Protect Traditional Food Sources (Roundtable # 6)

KING, Thomas Traditional food is where you find it -- where it grows, walks, perches, swims. Some of these places are long-established; others change over the years, or with the seasons. Some are on lands or in waters managed by federal agencies, or subject to federal regulation. The National Historic Preservation Act is one law that tribes can use to seek protection and respect for such places. But there are many impediments to its use. This roundtable will discuss options for overcoming these impediments, and needed changes in the law.

(T-127) TUESDAY 3:30-5:20

Sherman, 7th Floor

Impacts to Traditional Foods are not Restricted by International Boundaries (Roundtable # 7)

DONATUTO, Jamie (Swinomish Indian Tribal Community) The Coast Salish Gathering is a policy group headed by U.S. Tribal leaders and First Nation Chiefs, providing the opportunity to build a collaborative body for mutual understanding to solve the environmental issues facing our homelands. We work with government agencies such as the U.S. Environmental Protection Agency and Environment Canada in order to address effectively restoring and protecting our natural resources. One of the top priorities identified by the Coast Salish Gathering steering committee is the health of our traditional foods. This discussion will provide background on the Coast Salish Gathering as well as its efforts to coordinate a shared understanding of the importance of addressing impacts to traditional foods such as toxic contamination on an international level.

(T-123) TUESDAY 3:30-5:20

Chinook, 7th Floor

Traditional Foods and Water (Roundtable # 8)

JONES, Peter N. (Bauu Inst) For many indigenous groups, water is considered the “first food” from which all other traditional foods come from and depend upon. However, in many places where traditional foods are gathered, concerns over water quality, supply, and abundance are of growing concern. Likewise, many traditional foods are no longer available because of a lack of water. This roundtable will address and explore the inter-relationship between traditional foods and water, and what issues are currently of concern regarding water and traditional foods.

(T-125) TUESDAY 3:30-5:20

Washington, 7th Floor

Wy-Kan-Ush-Mi Wa-Kish-Wit or ‘Spirit of the Salmon’: An Update to the Columbia River Tribal Salmon Restoration Plan (Roundtable # 9)

DECOTEAU, Aja (Columbia River Inter-Tribal Fish Commission) The Columbia River Inter-Tribal Fish Commission recently updated their salmon restoration strategy, fifteen years into the twenty-five year gravel-to-gravel management plan, which aims to protect and restore fish populations and habitat throughout the salmon’s lifecycle, as well as uphold tribal sovereignty and treaty rights. The update provides an overview of how far the Commission has come in achieving the goals, objectives and recommendations from the first plan, and also addresses current issues such as adaptations to climate change, water quality, fish consumption, and the protection of tribal resources. Water and tribal first foods, including salmon and Pacific lamprey, have been cornerstones of tribal culture for thousands of years. The

Columbia River Indian Tribes are uniquely reliant on salmon and lamprey for their spiritual, economic, and nutritional sustenance. Their tribal cultures and histories are intertwined with tribal first foods, and they harbor considerable knowledge about the best approaches to sustainable preservation and replenishment of these foods. This intimate connection with, and knowledge of, salmon and lamprey and their physical and biological needs gives the tribes a great interest in their restoration and protection. This connection is expressed by the Confederated Tribes of the Umatilla Indian Reservation in their “first foods” approach to natural resources planning (Jones et al. 2008), which brings attention to species and ecological processes through the order of foods served in tribal meals. Based on this, the tribes are in a unique position to encourage the consideration of climate change in planning and recovery and are updating their own strategies to broadly consider the effects of climate change on first food resources and the factors that sustain them.

(T-124) TUESDAY 3:30-5:20

Stevens, 7th Floor

Restoring Traditional Food Systems through Contemporary Restoration and Cultivation Practices (Roundtable # 10)

BOHAN, Heidi (Snoqualmie Indian Tribe) With the loss of access to traditional food, and the epidemic of chronic disease related to lack of availability of these foods it is important to consider multiple options in rebuilding traditional food systems and diets. There has been a surge in the last 20 years to restore native plant communities for wildlife habitat, and concurrently, in the production of organic, specialty food crops; while at the same time elders lament the ongoing loss of traditional food plant communities and access to traditional foods. With conscious modification to plant species selection for restoration projects and farm specialty crops, focused on traditionally important plant species and their nutritional equivalents, it is possible to help to re-create traditional agricultural/cultivation practices and traditional food menus for common use. This is especially relevant for those rebuilding urban traditional food systems where access to undisturbed wild harvest areas is severely limited. An example of this collaboration is in the restoration of the Makah’s traditional Ozette potato to common use by local organic farmers. Guests from the native plant restoration and organic farming community will discuss potential traditional foods crops, plant species selection for restoration projects and traditional food gardens, identifying traditional food equivalents, traditional harvesting and preservation practices in contemporary settings, developing traditional food menus and more.

TUESDAY 8:00-10:00

Blewett Suite, 7th Floor

Keeping the Spirit Alive--Group Discussion

WEDNESDAY, MARCH 30 (see abstracts at back)

(W-01) WEDNESDAY 8:30-10:00

Princessa I

Building Community Food Sustainability (Northwest Indian College Track)

SEGREST, Valerie (Muckleshoot Tribe), **BOHAN, Heidi** (Snoqualmie Tribe)

(W-03) WEDNESDAY 8:00-9:50

Leonesa I

Traditional Food Summit Papers

KRENN, Caitlin (Tribal Garden Prog) and **Nisqually Indian Tribe Presentation of Nisqually Indian Tribe's Work on Traditional Foods**

DARBY, Melissa (Lower Columbia Rsch & Arch) *Wapato in the World*

BOWCUTT, Frederica (Evergreen State Coll) *Tanoak Dreamtime: Safeguarding a Native Nut Tree*

(W-05) WEDNESDAY 8:00-9:50

Leonesa III Indigenous Fisheries on Today's Northwest Coast

CHAIR: **MENZIES, Charles R.** (U British Columbia)
BROWN, Kimberly Linkous (U British Columbia) "She Sells Sea Shells by the Seashore," more like He Sells Sockeye by the Side of the Road
MENZIES, Charles R. (U British Columbia) When Seals Are Fish: Gitxaala Contemporary Seal Fishery
BUTLER, Caroline F. (U N British Columbia) Indigenizing Marine Use Planning in Gitxaala
LOWE, Marie (UA-Anchorage) Cultural Models of Copper River Salmon Fisheries
CHAMBERS, Catherine and **CAROTHERS, Courtney** (UA-Fairbanks) Oral History of Fisheries in Alutiiq Communities
DISCUSSANT: **LANGDON, Stephen** (UA-Anchorage)

(W-31) WEDNESDAY 10:00-11:50

Princessa I Traditional Foods and Medicines in Treatment and Recovery (Northwest Indian College Track)

KROHN, Elise (Native Foods Nutrition Proj), **O'BRIEN, June** (NW Indian Treatment Ctr), and **FERNANDES, Roger** (Lower Elwha Storyteller & Artist)

(W-33) WEDNESDAY 10:00-11:50

Leonesa I Traditional Food Summit Papers

SAM, Marlowe (Colville Confederated Tribe, UBC-Okanagan) 49th Parallel: Inhibitor to the Natural World Experience of the Syilx
RADER, Heidi (UAF Coop Ext Serv, Tanana Chiefs Conference) What's in a Name?: How USDA's Definition of a "Farmer or Rancher" Fails to Support Traditional Alaska Native Methods of Food Procurement such as Hunting, Gathering, Fishing, and Subsistence Gardening

(W-35) WEDNESDAY 10:00-11:50

Leonesa III Traditional Food Summit Papers

JAMES, Paul (U New Mexico), **JAMES, Frank** (W Wash U), and **CABUNOC, Wachykia** (Nooksack Tribe) Revitalizing Food Choice
MURPHY, Madrona (Kwiáht) Sustainable Cultivation of Camas as Food: Learning from Ethnography and Ecology
ROBINSON, Sharla (Confederated Tribes of Siletz Indians) Healthy Traditions Project

(W-91) WEDNESDAY 1:30-3:20

Princessa I Diabetes Prevention through Traditional Foods (Northwest Indian College Track)

GOBIN, Hank (Tulalip Tribes), **KROHN, Elise** (Native Plants Educator), and **SEGREST, Valerie** (Native Plants Nutritionist)

(W-93) WEDNESDAY 1:30-3:20

Leonesa I Traditional Food Summit Papers

NELSON, Libby Halpin and **GOBIN, Jason** (Tulalip Tribes) Remember the Treaty: Sustaining Treaty-reserved Gathering Opportunities on National Forests through Government-to Government Agreements

MAJOR, Maurice (WA Dept of Natural Resources) *Roots, Rocks, and Regs, Eh?: Protecting and Perpetuating First Foods on Washington State Lands*
THOMAS, Genavie (Cultural Resources Consulting) *Evaluating and Managing Ethnographic Landscapes with an Ethnographic Cultural Landscape Inventory, Iceberg Point, Lopez Island, Washington*

(W-95) WEDNESDAY 1:30-3:20

Leonesa III

Traditional Food Summit Papers

DRAKE, Barbara (Tongva Elder), **SISQUOC, Lorene** (Cahuilla/Apache Museum), **SMALL, Deborah** (CSU-San Marcos), and **PETERSON, Maren** (San Diego Zoo Inst for Conservation Rsch) *A Recipe for Success: Preserving Our Heritage, a Native Foods Bank and Restoration Project*
CARPITCHER, Freda (Indian Health Services), **STRINE, Jenelle** (Vibrant Horizons) and **WATSON, Sam** (Dept of Hlth) *Tacoma Indian Center: Positive Change through Nutrition and Wellness Classes*
SPOON, Jeremy (Portland State University, Department of Anthropology) *Rebalancing Land, Restoring Foodways: Numic Pine Nut Harvest on Southern Nevada Federal Lands*

(W-96) WEDNESDAY 1:30-3:20

Eliza Anderson Theater

Videos

MENZIES, Charles R. (U British Columbia) *Bax Laanks: Pulling Together. A Contemporary Film about Gitxaala*
LANGLAS, Charles (UH-Hilo, Ka Haka 'Ula o Ke'elikōlani Coll of Hawaiian Language) *Kau Lā'au and Ma'ama'a: Traditional Hawaiian Ulua Fishingdiana*

(W-121) WEDNESDAY 3:30-5:20

Princessa I, 1st Floor

Traditional Food Summit Closing and Summary Statements

Participants in the Traditional Food Summit will gather to discuss what has been learned, identify any urgent issues, and propose and follow on actions that need to be taken.

OTHER EVENTS OF INTEREST

(Separate from Traditional Food Summit)

WEDNESDAY, MARCH 30

(W-67) WEDNESDAY 12:00-1:20

Discovery A

Open Discussion: Organizing a Local Practitioner Organization (LPO) in the Pacific Northwest

CHAIRS: **GONZALEZ-CLEMENTS, Emilia** (Fifth Sun Dev Fund) and **PREISTER, Kevin** (Ctr for Soc Ecology & Pub Policy)

5:45-7:20

2011 SfAA Applied Video Festival and Award Ceremony

Eliza Anderson Theater

The Natural State of America

Written and Produced by Brian C. Campbell, (U Central Arkansas)

Directed and Edited by Terrell Case, Corey Matthew Gattin, and Timothy Lucas Wistrand

See the trailer at: <http://www.facebook.com/naturalstateofamerica>

Residents of the Ozark Highlands of Arkansas, the “Natural State,” are presently engaged in a battle with their rural electric cooperative over the spraying of herbicides on powerline right-of-ways. The issue of herbicide applications and local resistance is not a new one, however, as many locals have been at odds with the U.S. Forest Service for the spraying of herbicides in National Forests for over three decades. This documentary employs applied anthropology, archival research, and diverse media to present the issue through the experiences and struggles of local people to protect their lands, waters, and families from biocides.

THURSDAY, MARCH 31

(TH-06) THURSDAY 8:00-9:50

Eliza Anderson Theater

Videos

SCHULTZ, Jared and **KUIPER, Chelsea** (Native Voices on the Colorado River) *Zuni Connections with the Grand Canyon*

ORNELLAS, Kimberly (CSU-Chico) *Mechoopda Maidu Documentary Film*

RICE, David (Tkwinat Twati Anth Serv) *American Indian Cultural Resources*

(TH-21) THURSDAY 8:00-9:50

Chinook

Environmental Anthropologists Working at Home in Western Washington (IFCAE)

CHAIR: BRUGGER, Julie (IFCAE)

BRESLOW, Sara Jo (U Wash) *Anthropology in a Complex Landscape: Toward Transdisciplinary Environmental Research and Application*

NORMAN, Karma (NOAA Fisheries) and **WEBER, Jonathan** (UC-Santa Barbara) *Identifying and Informing a Saltwater Sanctuary: Marine Resources of Tribal Interest along Washington's Olympic Coast*

RIVERA, Rebeca (U Wash) *Towards Sustainability: Common Property and Egalitarianism within Urban Collectives*

STORM, Linda (U Wash) *People, Plants and Prairies: Case Examples of Contemporary Applications and Implications*

BRUGGER, Julie (IFCAE) *Perceptions of Glacier Retreat in the North Cascades*

DISCUSSANT: HUNN, Eugene (U Wash)

(TH-36) THURSDAY 10:00-11:50

Eliza Theater

Videos

MILLER, Jay (Lushootseed Rsch) *Seattle's Elder Scholar: The Life's Work of Vi Taqwsheblu Hilbert*

(TH-44) THURSDAY 10:00-11:50

Menzies

Traditional Foods and Identity

CHAIR: NATCHER, David C. (U Saskatchewan)

HARVEY, Maria (New Mexico State U) *Women and the Conservation of Food Varieties in Mexico: The Cultural Importance of Homegardens and Foodways in Purhépecha Communities*

BEDARD, Beth (Durham U, Thompson Rivers U) *First Nations' Food Security and the Canadian Environmental Assessment Process: A Case Study*

NATCHER, David C. (U Saskatchewan) *Wild Food Exchange among the Gwich'in: Linking Families and Communities across Geopolitical Boundaries*

MILLS, Brianna and **DRYDEN, Eileen** (Inst for Comm Hlth), **DIXON, Larry** (Gardening Through Refugee Orgs), **JEAN-BAPTISTE, Jean-Marc** and **ROSZELL, Caroline** (Haitian-American Pub Hlth Initiative) *"I Don't Know How to Express It but I Love It": Participatory Photography in an Urban Refugee Gardening Program*
GREER, Aaron (Pacific U) *Fast Food Nationalism: The Politics of Fried Chicken in Trinidad*

(TH-107) THURSDAY 1:30-3:20

Washington

Applying Social Science: Involving Communities with Fisheries Management, Part I

CHAIRS: **INGLES, Palma** (US Fish & Wildlife) and **BLOUNT, Benjamin** (SocioEcological Informatics)
JACOB, Steve (York Coll) and **WEEKS, Pris** (HARC) *Grounded and Theoretical Descriptions of Gentrification in Gulf Coast Fishing Communities*
INGLES, Palma (US Fish & Wildlife) *Counting Fish and Building Trust with Subsistence Communities in Alaska*
HALL-ARBER, Madeleine (MIT Sea Grant) *I Am I, but Who Are They?: Stakeholders on the Outer Continental Shelf*
BLOUNT, Benjamin (SocioEcological Informatics) *Characterization of South Atlantic Fishing Communities (USA) By Occupational Category*
POMEROY, Caroline (CA Sea Grant) *Navigating Changeable*

(TH-110) THURSDAY 1:30-3:20

Cayuse

Addressing Policy Problems in the Cultural Assessment Process: NEPA and NHPA

CHAIR: **STAPP, Darby** (NW Anth LLC)
KING, Thomas *The Corruption of Cultural Resource Management*
STOFFLE, Richard W. (U Arizona) *Are TCP Studies Eclipsing Traditional Cultural Studies?*
WINTHROP, Robert (USDI Bureau of Land Mgmt) *Strategies for Improving Social Impact Assessment*
WILLIAMS, Scott (WSDOT) *Conflicts of Interest in Cultural Resources Management from a State Agency Perspective*
LEWARCH, Dennis E. and **FORSMAN, Leonard A.** (Suquamish Tribe) *Tribal Historic Preservation Issues in the Environmental Review Process*
DISCUSSANT: **ROSSI, Mary** (Applied Preservation Tech)

FRIDAY, APRIL 1

(F-18) FRIDAY 8:00-9:50

Sherman

As Long as the River Runs: Indigenous Water Rights and Conflicts in North America

CHAIR: **BOYD, Colleen E.** (Ball State U)
BLAND, Clint (U Florida) *Indigenous Christianity and Ecological Disaster in the Louisiana Delta*
DONAHUE, Katherine C. (Plymouth State U) *"The Ocean is Our Garden": Conflict over Water Rights in Point Hope, Alaska*
DONATUTO, Jamie (Swinomish Indian Tribal Community) *Developing Tribal-Specific Environmental Health Indicators for the Salish Sea*
JONES, Peter N. (Bauu Inst) *Hydroelectric Dams on the Columbia River System: The Greatest Human Caused Disaster to the Nimipuu People*
PFEIFFER, Jeanine (UC-Davis) *Indigenous Water Issues for Rivers, Streams, and Nearshore (Marine) Ecosystems in Northern California*
DISCUSSANT: **BOYD, Colleen E.** (Ball State U)

(F-20) FRIDAY 8:00-9:50

Cayuse

Dynamics Processes of Ecosystems Services in Southeast Alaska

CHAIR: **MONTEITH, Daniel** (U Alaska SE)
SCHULTE, Priscilla and **HAVEN, Forest** (U Alaska SE) *From Herring Eggs to Deer Meat: Contemporary Benefits of Traditional Foods in Southeast Alaska*
KUGO, Yoko (U Alaska SE) *Changes in Tree Harvesting Techniques in Southeast Alaska*
MONTEITH, Daniel (U Alaska SE) *The Impact of Dynamic Landscapes, Economic Development, and Climate Change on Sockeye and Ecosystems Services*
DISCUSSANT: **MONTEITH, Daniel** (U Alaska SE)

(F-47) FRIDAY 10:00-11:50

Washington

New Perspectives on Indigenous Land Rights

CHAIR: **VELASQUEZ RUNK, Julie** (U Georgia)
ARELLANO-SANCHEZ, Jose and **SANTOYO-RODRIGUEZ, Margarita** (Nat'l U Mexico) *The Indigenous Leader and the Territorial Rights of Its People: Leadership in Land Rights Struggles*
PINEDO, Anabel, **ARELLANO-SANCHEZ, Jose**, and **SANTOYO-RODRIGUEZ, Margarita** (Nat'l U Mexico) *Indigenous Communities, and the Remnants of the Nahua Social Organization Region Tarasca-Purepecha*
GREER, Nan (UH-Kauai Comm Coll) *Self-Determined Struggle for Cultural Survival and Protection of Rainforest Biodiversity by the Bawihka-Mayangna and the Response of the Nicaraguan Regional and National Governments*
VELASQUEZ RUNK, Julie (U Georgia) *Changing Indigenous Land and Environmental Rights in Panama: Indigenous Responses and Influence*
NAHMAD MOLINARI, Daniel (Centro Veracruz del Inst Nacional de Antropologia e Historia) *Applied Anthropology in the Conservation of Archeological Sites: The Case of Tajin in Veracruz, Mexico*
BEHR, Towagh (Kwusen Rsch & Media) *Traditional Knowledge On Demand*
INCLÁN, Daniel (UNAM) *El Alto: Territorialization the Indigenous Resistance*

FRIDAY 12:00-1:20

Portland A

American Indian, Alaskan Native, Native Hawaiian, and Canadian First Nation TIG Meeting

(F-81) FRIDAY 12:00-1:20

Chinook

Three-Year Retrospective on the Cultural Resource Planning Summit: What We've Said, What We're Saying, and Where We're Going

CHAIR: **ROSSI, Mary** (Applied Preservation Tech)

(F-93) FRIDAY 1:30-3:30

Leonesa I

Posters

ANDREWS, Tracy J. (Central Wash U), **AIKMAN, Nicole** and **WELLMAN, Destiny** (Port Gamble S'Klallam Tribe) *Our Knowledge, Our Rights, Our Future: Pt. Gamble S'Klallam Tribal Environmental Conservation and Restoration Efforts*

PAPER ABSTRACTS

BOWCUTT, Frederica (Evergreen State Coll) *Tanoak Dreamtime: Safeguarding a Native Nut Tree.* Since the horticultural trade introduced sudden oak death (*Phytophthora ramorum*) in 1995, millions of tanoaks (*Notholithocarpus densiflorus*) have died and an unknown number are infected. Despite government efforts, this exotic disease is spreading. Currently no cure exists and thus far tanoak exhibits no genetic resistance. Fortunately large areas with these native nut trees remain uninfected. In this talk I will propose a strategy based on science, including traditional ecological knowledge, to reduce risk of infection for Sinkyone Wilderness State Park. Action is critical given the state park's proximity to the InterTribal Sinkyone Wilderness Park established to restore tanoaks for acorn production. bowcutt@evergreen.edu

BROWN, Kimberly Linkous (U British Columbia) *"She Sells Sea Shells by the Seashore," more like He Sells Sockeye by the Side of the Road.* News reports reveal that 34 million sockeye returned to the Fraser River in the summer of 2010, making this the largest run since 1913. As the sockeye made their way to the Fraser, commercial fishers, "sporties" and Aboriginal fishers took to the water. Fish plants worked to handle the large sockeye catches as some Aboriginal fishers sold sockeye from roadside stands. Questions of conservation and old conflicts between commercial and Aboriginal fishers resurfaced. This paper addresses the Aboriginal fishery as it investigates the immediate and long-term economic implications of this summer's phenomenal sockeye run on the Sto:lo fishery. kimberlylinkousbrown@gmail.com

BUTLER, Caroline F. (U N British Columbia) *Indigenizing Marine Use Planning in Gitxaala.* Integrated marine use planning is a growing phenomenon worldwide, and an increasing focus of North American oceans management. Although Aboriginal participation in marine planning provides an opportunity to assert indigenous rights and priorities in ocean spaces, it is a process that highlights both past and persisting colonial pressures. Efforts by the Gitxaala Nation in northern British Columbia to indigenize this process have seen mixed results. The planning process is simultaneously decolonizing and recolonizing, a source of both pain and hope. butler@unbc.ca

CARPITCHER, Freda (Indian Health Services), **STRINE, Jenelle** (Vibrant Horizons) and **WATSON, Sam** (Dept of Hlth) *Tacoma Indian Center: Positive Change through Nutrition and Wellness Classes.* In spring 2010, the Tahoma Indian Center (TIC) began offering a nutritional clinic through the auspices of the State Department of Health and Vibrant Horizons. Each month for two hours, individuals at TIC have the opportunity to participate in voluntary nutrition and wellness classes. The key lessons in helping those at TIC to positive change are in sharing simple ways to improve health that are accessible and culturally relevant. The experience becomes tangible through discussing traditional and modern diets, showing how diet causes diabetes and modern diseases, and demonstrating ways to make dietary and lifestyle changes that positively affect health. jenelle@vibranthorizons.com

CHAMBERS, Catherine and **CAROTHERS, Courtney** (U Alaska-Fairbanks) *Oral History of Fisheries in Alutiiq Communities.* Several prominent shifts throughout time have affected the ability of Alutiiq fishermen on the Kodiak Archipelago in Alaska to participate in commercial fisheries. Previous research suggests that the transitions experienced during the 1950-1970's were particularly important for evaluating more recent shifts from the 1970's through the present regarding the limitation and commodification of fishing rights. This paper uses an oral history framework to document and explore individuals' personal fishing participation histories as well as their perceptions of shifts in their home communities related to commercial and subsistence fisheries during the course of their lifetimes. cpchambers@alaska.edu

DARBY, Melissa (Lower Columbia Rsch & Arch) *Wapato in the World.* Wapato has been food for people of the Northern Hemisphere since ancient times. Ethnohistoric accounts describe wapato as an important root for the First People who lived on the Lower Columbia and Lower Fraser Rivers, where it was traded from the freshwater estuaries out to the coast, and east to the mountains. This root has been found in archaeological sites in the Great Basin, and in ancient archaeological sites in Europe. In Japan two varieties of this root are cultivated, and it is an important traditional New Years feast food. In this paper I will describe the use of wapato in the world. lowercolumbia@gmail.com

DRAKE, Barbara (Tongva Elder), **SISQUOC, Lorene** (Cahuilla/Apache Museum), **SMALL, Deborah** (CSU-San Marcos), and **PETERSON, Maren** (San Diego Zoo Inst for Conservation Rsch) *A Recipe for Success: Preserving Our Heritage, a Native Foods Bank and Restoration Project.* Preserving Our Heritage, an intertribal collaborative project, promotes cultural revitalization, healthy communities and land conservation through the gathering, preparation, distribution, conservation and restoration of Native foods and food plants. This multi-dimensional project connects Native people to the plants that have sustained their ancestors for thousands of years, fosters intergenerational ties, offers an opportunity to be of service to elders in Native communities, and revitalizes cultural practices and traditions. A strong core mission and flexible structure allow ideas and projects to complement and enhance the overall mission. Diverse partnerships link cultural and natural resources through cultural, ecological and educational activities.

GOBIN, Hank (Tulalip Tribes), **KROHN, Elise** (Native Plants Educator), and **SEGREST, Valerie** (Native Plants Nutritionist) *Diabetes Prevention Through Traditional Foods.* We know that eating a traditional diet helps native people to prevent diabetes and other chronic diseases. But how do we gain access to native foods, and how do we eat them on a regular basis? In this presentation we will share the research findings from the Traditional Foods of Puget Sound Project – a collaborative effort between native foods experts, tribal elders, cooks, nutritionists, archeologists and many others to find culturally relevant solutions to the epidemic of diabetes. Specific regional foods for diabetes prevention and ideas for a modern traditional foods diet will be included.

KRENN, Caitlin (Tribal Garden Prog) and **Nisqually Indian Tribe** *Presentation of Nisqually Indian Tribe's work on Traditional Foods.* Presenters will discuss their work on traditional plants projects within the Nisqually Indian tribal community, including: the Tribe's food and medicine gardens; ongoing community harvests of food, medicine, fiber, and basketry materials; and work to maintain access to traditional plant-gathering locations. There will be photographs and other visual displays and an interactive format that engages participants in the summit. krenn.caitlin@nisqually-nsn.gov

KROHN, Elise (Native Foods Nutrition Proj), **O'BRIEN, June** (NW Indian Treatment Ctr), and **FERNANDES, Roger** (Lower Elwha Storyteller & Artist) *Traditional Foods and Medicines in Treatment and Recovery.* The Native Foods Nutrition Project was created by the Northwest Indian Treatment Center to increase patients' access to and knowledge of native foods and medicines. Weekly hands-on classes teach patients about growing, harvesting, processing, and preparation. Tribal elders, storytellers, and cultural specialists speak as part of the program. Treatment Center staff have seen how these culturally relevant classes help patients remember the teachings of their elders. A sense of pride and enthusiasm comes over many as their culture is validated and affirmed. They are infused with a renewed sense of purpose, place, and belonging. This is vital to the healing process.

JAMES, Paul (U New Mexico), **JAMES, Frank** (W Wash U), and **CABUNOC, Wachykia** (Nooksack Tribe) *Revitalizing Food Choice.* This paper explores the experiences of the Nooksack

Indian Tribe in an effort to revitalize the use of traditional foods to control diabetes at a community level. It outlines the progress of the traditional foods program, funded through a grant from the Center for Disease Control, as it fosters the sharing of elder's stories of traditional foods extensively used in the past. Solutions overcoming some of the barriers associated with current efforts to restore a healthy traditional diet are found to be intimately tied to canoe pulling and community gatherings. Traditional diet, exercise and community gathering are viewed as a complete cultural package leading to optimal health. paul.james@wwu.edu

LOWE, Marie (UA-Anchorage) *Cultural Models of Copper River Salmon Fisheries.* This study compares cultural models of salmon fisheries among LTK holders and fishery biologists in the Copper River region of Alaska. Using consensus analysis, agreement was measured between and among Ahtna, commercial fishers, and fishery managers on stock conditions and management effects. Results revealed agreement within each group individually, lack of agreement in the group as a whole, strong consensus between commercial fishers and fishery managers, and the Ahtna as culturally distinct from the other groups. Fishery managers were the most cohesive group. Responses reveal sensitivity to matters of abundance; the Ahtna in particular share a perception about diminishing abundance. marie.lowe@uaa.alaska.edu

MAJOR, Maurice (WA Dept of Natural Resources) *Roots, Rocks, and Regs, Eh?: Protecting and Perpetuating First Foods on Washington State Lands.* Cultural Resource Management has typically focused on historic and archaeological sites, and compliance with historic preservation law. Heeding input from tribal governments, organizations, and cultural practitioners, the Washington Department of Natural Resources is engaging on a broader approach, recognizing First Foods and natural resources of importance to Native people as cultural resources. As we work with Native people to identify important resources, facilitate access, and protect them to allow for sustainable use, partnerships and new understandings are emerging. maurice.major@dnr.wa.gov

SAM, Marlowe (Colville Confederated Tribe, UBC-Okanagan) *49th Parallel: Inhibitor to the Natural World Experience of the Syilx.* Prior to European contact in the Okanagan territory in 1811, individuals, families, and entire bands had the ability to travel freely within their traditional territory to hunt, fish, and to gather roots, berries, and medicines. The Syilx (Okanagan) had for millennia traveled within and outside their territory to engage in subsistence trade with neighboring tribes. The ecosystems found within the Okanagan territory varied greatly as it consisted of the northern-most reaches of the Sonoran desert and also included high alpine mountains, all of which provided a rich and diverse habitat for a variety of flora and fauna. The Syilx used the entire length and breadth of their territory for the procurement of foods and medicines. The international boundary was established at the 49th Parallel by the governments of Canada and the United States in the year of 1846. The Syilx Nation was essentially split in two equal parts and travel was instantaneously inhibited and created social, cultural and political impacts on the indigenous peoples of this region. Root and berry gathering sites, not to mention important fishing sites became inaccessible. In 2010 the Colville Confederated Tribal Council and the Okanagan Nation Alliance negotiated with U.S. and Canadian officials to allow traditional foods to be freely moved in either direction across the international border. It will be my intent to provide a historical recount of events that led up to this Four Nation agreement.

MENZIES, Charles R. (U British Columbia) *When Seals Are Fish: Gitxaala Contemporary Seal Fishery.* For many urban North Americans and western Europeans seals are anthropomorphized and represented as infant-like. Seals are, for these non-Indigenous people, one of a prestigious set of green icons in the arena of animal rights struggles. For Gitxaala people, however, seals are food. More a fish than cuddly icon, seals form a critical component of the diet of Gitxaala people living in the

traditional home village. This paper documents and describes the contemporary Gitxaala seal fishery within its own historical and social context. cmenzies@interchange.ubc.ca

MURPHY, Madrona (Kwíáht) *Sustainable Cultivation of Camas as Food: Learning from Ethnography and Ecology.* There is archeological and ethnographic evidence of extensive, intensive cultivation of camas (Camassia spp.) as food in the San Juan archipelago. Current cultivation is limited to ornamental use. Our studies of diversity, relic Coast Salish gardens, fire and nutrient effects, coupled with garden experiments suggest that camas cultivation could substantially contribute to food security and sustainable agriculture in the San Juans and Pacific Northwest. Camas also has potential as functional food for people with diabetes and traditional gardening practice can inform sustainable production of other crops. madrona.blue@gmail.com

NELSON, Libby Halpin and **GOBIN, Jason** (Tulalip Tribes) *Remember the Treaty: Sustaining Treaty-reserved Gathering Opportunities on National Forests through Government-to-Government Agreements.* In November 2007, the Tulalip Tribes signed an historic Memorandum of Agreement with the U.S. Forest Service regarding the Tribes reserved hunting and gathering rights on off-reservation ancestral lands. This presentation focuses on the four-year process that culminated in the signing of the MOA, and the subsequent formation and work of the collaborative Cedar-Huckleberry Committee -- a technical group from Tulalip and the Forest Service that met for over a year to address supply and access to traditionally gathered plant foods and materials. Several ongoing collaborative projects that have grown out of this agreement, including experimental traditional huckleberry management, and the procurement of cedar will be highlighted. lnelson@tulaliptribes-nsn.gov, jasongobin@tulaliptribes-nsn.gov

RADER, Heidi (UAF Coop Ext Serv, Tanana Chiefs Conference) *What's in a Name?: How USDA's Definition of a "Farmer or Rancher" Fails to Support Traditional Alaska Native Methods of Food Procurement such as Hunting, Gathering, Fishing, and Subsistence Gardening.* In 2007, there were 47 Alaska Native Farmers or Ranchers. This number is low, but doesn't count those who hunt, fish, gather, and grow food for subsistence use. These activities support 5/6 USDA Strategic Goals; yet many USDA programs are only for farmers or ranchers. The NRCS definition includes someone who produces or harvests at least \$1000 worth of products for subsistence use. NRCS considers something to be agriculture, if there are inputs and active management of the crop or livestock . . . maple syrup production is considered agriculture but birch syrup production is not." hbrader@alaska.edu

ROBINSON, Sharla (Confederated Tribes of Siletz Indians) *Healthy Traditions Project.* The Confederated Tribes of Siletz Indians, located in Western Oregon, created the Healthy Traditions project with grant funding from the Center for Disease Control (CDC). The Healthy Traditions project seeks to improve the health of Siletz Tribal Members through educational activities that promote the use of traditional foods through hunting, gathering, gardening, cooking, food preservation and protecting our natural resources. Our tribe seeks partnerships that will help our people gain access to gathering sites and assistance in restoring and protecting our traditional foods.

SEGREST, Valerie (Muckleshoot Tribe) and **BOHAN, Heidi** (Snoqualmie Tribe) *Building Community Food Sustainability.* Over the past hundred years, Native Americans have had their traditional food systems replaced by a model of the modern and dominant society. As a result, health disparities including diabetes, obesity, and heart disease have become major issues. By encouraging people to reclaim control of their food system, we help them return to models of living that are sustainable and grow out of basic concepts of caring, equality and respect for all. In this presentation project coordinators will share their community

sustainability programs that are currently taking place at the Muckleshoot, Snoqualmie and Lummi Tribes.

SPOON, Jeremy (Portland State University, Department of Anthropology) *Rebalancing Land, Restoring Foodways: Numic Pine Nut Harvest on Southern Nevada Federal Lands*. This presentation discusses applied collaborative research projects that operationalize select Numic (Southern Paiute/Chemehuevi, Western Shoshone, and Owen's Valley Paiute) pine nut harvests using traditional resource management practices on federal lands in southern Nevada. These initiatives aim to revitalize piñon-juniper habitat management techniques and to restore ancestral diet. For thousands of years, Numic peoples harvested pine nuts as a primary source of protein and integral part of their culture. Piñon-juniper habitats were managed by selective harvest, patch burning, pruning or whipping trees, and parasite removal. Over the past 150 years, gradual encroachment by the U.S. Government and settlers hindered the ability to effectively manage large portions of the ancestral territory. At the same time, Numic diets shifted away from pine nuts and other native foods. Pine nut harvests thus serve

as knowledge transmission opportunities and as co-management tools for federal agencies.

THOMAS, Genavie (Cultural Resources Consulting) *Evaluating and Managing Ethnographic Landscapes with an Ethnographic Cultural Landscape Inventory, Iceberg Point, Lopez Island, Washington*. Using NPS guidelines for conducting an Ethnographic Cultural Landscape Inventory, a study was developed for a BLM camas prairie on Iceberg Point, Lopez Island, Washington. The BLM has plans to restore the prairie in compliance with federal regulations established to protect both natural and cultural resources. The ethnographic cultural landscape study provided documentation in the form of context statements, required for evaluating the eligibility of the prairie property, that the prairie was eligible for listing on the NRHP. The study shows how the NPS landscape framework results in enriched understandings of the inter-relationship of camas cultivation and Straits Salish Heritage. genaviet@hotmail.com

Thank you to the Sponsors for Assisting with Refreshments

Advocates for Archaeology and Historic Preservation
Central Washington University Anthropology Department and Resource Management Program
Journal of Northwest Anthropology
Michael Burney
Mary Collins
Northwest Indian College
Rhonda Foster
Society for Applied Anthropology

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Some Tours

Ferry to Bainbridge Island

International District, Wing Luke Asian Museum

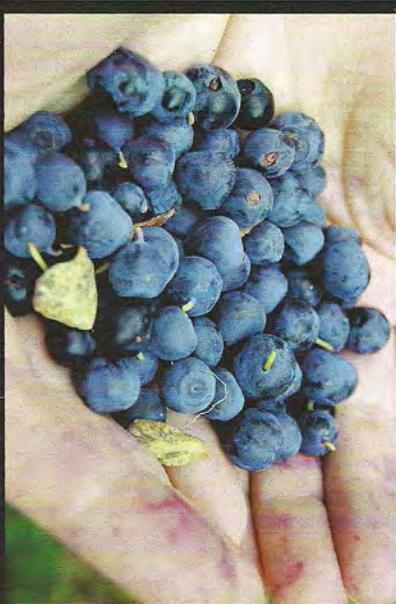
Local Farm Tour

Hiram M. Chittenden Locks

Tillicum Indian Village

Burke Museum of Natural History and Culture

Duwamish Longhouse and Cultural Center



Some Highlighted Topics

Natural Resources – The meeting is attracting large numbers of applied social scientists working in the environmental arena internationally and regionally.

The Political Ecology Society will meet jointly with us. All of the major U.S. land managing agencies will be represented, along with tribal and other indigenous groups, and others concerned with ecological sustainability.

Traditional Foods Summit – The Confederated Tribes of the Umatilla Indian Reservation and other Indian Nations are working with the SfAA to hold a summit on the First Foods concept toward managing natural and cultural resources.

Global Health – A 100-year retrospective on American Indian and First Nations community health will be used to generate a policy statement designed to improve current conditions.

Multimedia Extravaganza – With a theatre equipped to handle the full range of multimedia demands, we will have a continuous schedule of movies, performances, computer-generated projects, and demonstrations. Anyone with a project or recommendation that would like to take advantage of this facility is encouraged to contact the program chair.

The Tuesday Sessions – This year we are setting aside Tuesday to invite those looking for an alternative to the traditional 20-minute 6 paper session. Groups are reserving time to have their annual meeting, to hold trainings, conduct workshops, and hold roundtables. There is still space available for those who could benefit from it.

SfAA 2011 Policy Statements – Many of the sessions will be focused on progress in a specific area within the last decade and identifying and exploring policies that help or hinder. Groups will generate policy statements to be compiled, published, and distributed. In addition to specific policy actions that may be taken, this effort will help increase appreciation for the wide range of policy efforts that can be taken to improve conditions, and the roles that our members can take in effecting future public policy.

Expanding the Influence of Applied Social Science

We invite our colleagues to the great Pacific Northwest, where tradition and innovation continue to shape lives and intercultural relations. We seek stimulating and creative sessions and presentations that share the perspectives of our practitioners and theorists, partners, clients, and the communities and groups with whom we work.

Be sure to check out the back of the flyer where we have listed some new developments and interesting topics.

You can also find information on the **School for Advanced Research** Plenary and just some of the information-intensive tours that the Program Committee has planned.



71st Annual Meeting Grand Hyatt Seattle, WA

Abstract &

Registration Deadline:

October 15

Registering

Registering for the Annual Meeting is easier than ever with our convenient and secure online registration form. Just visit our website, www.sfaa.net, and click on the "Annual Meeting" link. You will find your connection to all of our information about the Annual Meeting. Be sure to read the "Instructions" page first to learn about the registration process.

Lodging

The Society has arranged for discounted room rates at the Grand Hyatt Seattle.



Travel

We have selected American Airlines as the designated air carrier for this Meeting. Use group code AA-4631BJ when booking reservations.



The Traditional Foods Summit is based on the view that tribal cultural and natural resources are indivisible. Access to, management and preservation of resources in aboriginal use areas are essential to the perpetuation of traditional foodways. Traditional foods are integral to the continued health, well-being and healing of Native communities. Several Tribes throughout the Columbia Plateau and Coast Salish regions and beyond are working with the SfAA to hold a two-day summit on the importance of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations so that Tribes, natural and cultural resource managing agencies, and applied social scientists can better understand and manage for the needs and rights of tribal and aboriginal communities.

Highlights of the Summit

- Summit participants can work collaboratively to share concepts and initiatives related to traditional foods, language, health, education, cultural & natural resources, and policy & legal reforms
- Presentation by the Confederated Tribes of the Umatilla Indian Reservation featuring their implementation of the First Foods Concept to guide natural and cultural resource management strategies on and off the reservation
- The Northwest Indian College will share their traditional foods programs that educate people about native foods and medicines, build community food sustainability, and address pressing health issues in the Coast Salish Native communities that they serve
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- Northwest Indian College will provide CEUs and certificates



Traditional Foods
Summit
March 29–30, 2011
at the
SfAA Annual Meeting
in Seattle, WA



Traditional Food Summit Update

March 29 and 30, 2011

Grand Hyatt, Seattle, Washington

Indigenous groups from near and far are gathering at the Grand Hyatt in Seattle, Washington, to work collaboratively with land managers and applied social scientists to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. Through this collaboration, Tribes, natural and cultural resource managing agencies, and applied social scientists will better understand and manage for the needs and rights of tribal and aboriginal communities.

The agenda of the Traditional Food Summit is nearing completion. Highlights include the following:

- 20 presentations by individuals from more than 30 tribes, universities, agencies, and companies, with topics including access, use, nutrition, preservation, protection, oral history, and regulation. The foods discussed are from the Northwest Coast, Alaska, the Southwest, and Hawaii.
- 10 roundtables, designed to allow in depth discussion on specific topics in a small group sessions, have been developed and are available by reservation on a first-come, first serve basis.
- 30 tables have been made available in the ballroom for individuals and organizations to exhibit traditional food-related displays, posters and demonstrations; tables are available by reservation on a first-come, first serve basis.

To view the preliminary agenda for the Traditional Foods Summit, please go to
<http://www.sfaa.net/sfaa2011/2011foodsummit.html>

The attached pdf file includes forms for registration and for reserving roundtables and display tables.



Traditional Foods Summit

March 29-30, 2011

Registration Form

(Please Print • One Name Per Form)

Use this form for Food Summit registration only.
Register online at www.sfaa.net/sfaa2011/2011regform.html

Last Name

First Name

MI

Address

City

State/Province

Zip/Postal Code

Country

Phone

E-Mail

This form is for the Traditional Foods Summit only.
Conference attendance for March 31 - April 2 requires the full registration amount.

Food Summit Registration

\$60.00 _____

Method of Payment (check one):

Check Cash Credit Card (VISA/MasterCard only)

Account Number: _____ - _____ - _____ - _____

Date of expiration: _____ / _____

Name on the card: _____

Signature: _____

All payments via check must be made in **U.S. dollars** drawn on US banks,
properly encoded for the Federal Reserve System.



Traditional Foods Summit

Roundtables

March 29, 2011

1:30-5:20 p.m.



Registrant Name: _____

Ten roundtables, designed to allow in depth discussion on specific topics in a small group sessions, have been developed and are available by reservation on a first-come, first served basis. Please select one roundtable you would like to participate in for each time period, and return the form before March 1, 2011 to the address below.

Please check only one roundtable to attend at each time period:

1:30-3:20 Roundtable Session A

- Roundtable 1: Traditional Foods and Nutrition
- Roundtable 2: First Foods on Washington State Lands
- Roundtable 3: Traditional Foods and Contamination - Aquatic Resources
- Roundtable 4: Physical Activity Kit, Traditional Native Games
- Roundtable 5: Honoring Traditions from Rural to Urban Living

3:30-5:20 Roundtable Session B

- Roundtable 6: Food, Cultural Places, and Historic Properties: Using the National Historic Preservation Act to Protect Traditional Food Sources
- Roundtable 7: Impacts to Traditional Foods are not restricted by International Boundaries
- Roundtable 8: Traditional Foods and Water
- Roundtable 9: Wy-Kan-Ush-Mi Wa-Kish-Wit or 'Spirit of the Salmon': An Update to the Columbia River Tribal Salmon Restoration Plan
- Roundtable 10: Restoring Traditional Food Systems through Contemporary Restoration and Cultivation Practices

Mail or email form to:

SfAA
PO Box 2436
Oklahoma City, OK, 73101
405-843-5113
info@sfaa.net

<http://www.sfaa.net/sfaa2011/2011foodsummit.html>

Display, Exhibits, and Poster Reservation Form

Traditional Foods Summit

Tuesday, March 29, 2011

Princess Ballroom, Hyatt Hotel

1:30– 6:00 p.m.

On Tuesday afternoon, organizations and individuals are invited to bring a display, exhibit, or poster related to traditional foods and resources. This will be a great time to share and gain knowledge on the different topics surrounding traditional foods.

Tables must be reserved by March 15, 2011

Name: _____

Title of Display: _____

I have already registered

My registration is attached



Mail or email form to:
SfAA
PO Box 2436
Oklahoma City, OK, 73101
405-843-5113
info@sfaa.net

Darby Stapp

From: "Darren" <darrenj@tribalselfgov.org>
Date: Tuesday, October 19, 2010 7:18 PM
To: <leadershipseries@tribalselfgov.org>
Subject: First Foods Summit at the 2011 SfAA meetings in Seattle

Traditional Foods Summit

March 29-30, 2011

Registering

Registering for the Annual Meeting is easier than ever with our convenient and secure online registration form. Just visit our website, www.sfaa.net, and click on the "Annual Meeting" link. You will find your connection to all of our information about the Annual Meeting. Be sure to read the "Instructions" page first to learn about the registration process.

Lodging

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Travel

We have selected American Airlines as the designated air carrier for this Meeting. Use group code AA-4631BI when booking reservations.





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Highlights of the Summit

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- Northwest Indian College will provide CEUs and certificates.

Traditional Foods
Summit
March 29-30, 2011
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SfAA Annual Meeting
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Dear Colleagues:

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Traditional Foods Summit (March 29-30, 2011) at the SfAA Annual Meeting in Seattle, WA

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Highlights of the Summit

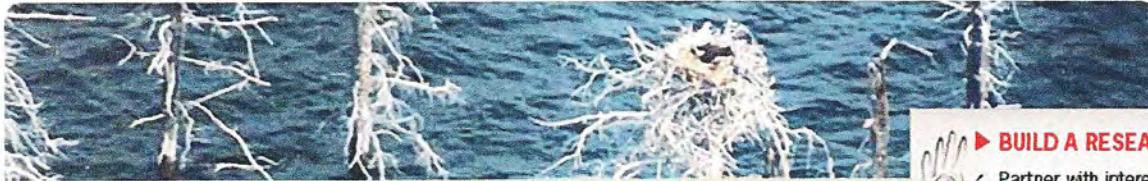
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--Melissa R. Poe, Ph.D.
Environmental Anthropologist
Institute for Culture and Ecology
www.ifcae.org
melissarpoe@gmail.com
ph. 206-473-7880

If you feel you have received this email in error and would like to be removed from our list, or would like me to add someone, please email me at: darrenj@tribalselfgov.org and I will add/remove from our database per your request. (Please note, if you currently belong to more than one workgroup, you may receive this email twice, we apologize for any inconvenience.) Thank You



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What's New / Events

Traditional Foods Summit , March 28-29, 2011, Seattle

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For more information, please visit <http://www.cahr.uvic.ca/nearbc/documents/2010/Traditional-Foods-Summit.pdf>

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Traditional Foods Summit, March 29-30, 2011, at SfAA meeting, Seattle, WA

Dear Colleagues:

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Traditional Foods Summit (March 29-30, 2011) at the SfAA Annual Meeting in Seattle, WA

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Contact Darby Stapp dslapp@pocketinet.com if you are interested in participating.

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The Honorable Peter Goldmark
Commissioner of Public Lands
Washington Department of Natural Resources
PO Box 47001
Olympia, WA 98504-7001

February 3, 2011

Dear Commissioner Goldmark,

We would like to invite you to give opening remarks at the Traditional Food Summit to be held March 29th and 30th, 2011, at the Grand Hyatt in downtown Seattle. The Summit is being held in conjunction with the Society for Applied Anthropology (SfAA) 71st Annual Meeting and is being organized by a team of professionals affiliated with the SfAA, area Tribes, and agencies. Rodney Cawston and Maurice Major of your Department have been participating in the planning.

The purpose of the Traditional Food Summit is to create a forum for strategic discussions among tribal officials, agency leaders, and applied social scientists on resource planning and management for the 21st Century. We have created an interactive meeting of demonstrations, roundtables, and case studies to foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. Opening the Summit with remarks from you concerning initiatives underway at your agency and sharing your insight as to the challenges that lie ahead will be a great way to begin.

Your remarks will follow the opening ceremonies and are scheduled for 9:15 am on March 29th. We propose you speak for 10 or 15 minutes with an equal amount of time for questions. Following your remarks, the Confederated Tribes of the Umatilla Indian Reservation will be giving detailed presentations on their progress in using First Foods concepts as the basis for natural resource management decisions. The remainder of the Summit will consist of roundtables, demonstrations, and formal presentations on a variety of topics associated with traditional foods and resources.

The SfAA, a professional society of over 3,000 applied social scientists, was formed in the 1940s by university and federal scientists to fill the need for science-based policy making. Additional information about the meeting can be found at <http://www.sfaa.net/sfaa2011.html>. Please note that you will not be charged the regular registration fee for meeting attendees. We look forward to seeing you in Seattle.

Sincerely,

Darby C. Stapp
Program Chair
Northwest Anthropology LLC
Richland, Washington

Eric Quaempts
Natural Resources Director
Department of Natural Resources
Confederated Tribes of the Umatilla Indian Reservation

Updates from the Society for Applied Anthropology Newsletter

"Seattle 2011." May 2010. *SfAA News*, 21(2):28-30.

"Planning: We Want Your Blood." August 2010. *SfAA News*, 21(3). 52-54.

"Seattle Here We Come – SfAA Meetings." November 2010. *SfAA News* 21(4):41-43.

"SfAA Seattle Meetings: Update from the Program Chair." February 2011. *SfAA News*, 42(1):27-29.

"Seattle 2011: Wrapping Up the Final Points." May 2011. *SfAA News*, 22(2):27.

The jurors also selected Mr. Kenneth Maes for Honorable Mention. Mr. Maes is enrolled in a doctoral program at Emory University. His paper is entitled "Displacing the Myth of the Selfless Community Health Volunteer in Addis Ababa, Ethiopia." Mr. Maes will receive support to partially offset his travel costs to the Merida Meeting.

Seattle 2011

By Darby Stapp [dstapp@pocketinet.com]
Program Chair, 2011 SfAA Seattle meetings

Next spring we are gathering in Seattle, Washington for the 71st SfAA Annual Meeting.

The Place

Seattle. It's a tale of two cities. One, a vibrant business hub, a center of innovation, where the best minds come to move, educate and change the world. The other, a city alive with culture, with everything from the symphony to gourmet cuisine to a farmer's market. They combine to create a place like no other. The best of the world's greatest cities, all found in one place. One City.

Metronaturally Green. Seattle ranks among the best U.S. cities for the size of its carbon footprint. Its stunning natural setting and progressive, green-thinking culture have established it as one of North America's most environmentally-committed cities. Nestled between three national parks, two mountain ranges, scenic estuaries, lakes and channels, Seattle features a vibrant city center that coexists beautifully with pristine nature. The city's tourism slogan, **metronatural**, reflects the bounty of urban and outdoor attractions enjoyed by visitors and residents alike.



masterpieces, including buildings designed in the Second Renaissance-Revival, Beaux-Arts Classical, and Richardsonian-Romanesque styles... one of the largest collections of unique architecture in the United States.



There will be no shortage of things to do. Our hotel—the Grand Hyatt—will be only blocks away from the famous Pike Place market. Here you can have coffee at the original Starbucks, taste fresh pastries from European bakeries, and stroll through the breathtaking displays of fresh vegetables, fish, and flowers.

The waterfront is just beyond the market, with ferries to the islands, an aquarium, and the Edgewater Hotel (for those Zappa fans amongst us). At the south end of the waterfront is Seattle's historic Pioneer Square District, featuring 88 acres of beautifully restored architectural

For those less adventuresome, the flagship Nordstrom Department Store will be two blocks from Grand Hyatt.

The Purpose

"Expanding the Influence of Applied Social Science."

The world has changed in many ways since the Society for Applied Anthropology last met in Seattle over a decade ago. How have we as applied social scientists met these changes and the challenges they present? Where have we been successful in applying our methods and concepts to solve problems? Where have we turned conventional wisdom on edge? Where have we been successful informing policy? Looking inward, what have we learned about ourselves, how have we contributed to social science theory, and what adjustments might we make to improve our work? To discuss these questions and prepare for our next set of challenges, we invite our colleagues to the great Pacific Northwest, where tradition and innovation continue to shape lives and intercultural relations. We seek stimulating and creative sessions

Society for Applied Anthropology

and presentations that share the perspectives of our practitioners and theorists, partners, clients, and the communities and groups with whom we work.



The Green Circle - Sustainability

The Space Needle - Seattle on the Cutting Edge

In developing the theme, my Northwest colleagues and I gravitated around two central points: 1) applied anthropology is as relevant as ever, and 2) we need to be more articulate in explaining our value to those we seek to advise. We view Seattle as a good place to reflect on our accomplishments and examine what we offer. We want to use Seattle to demonstrate our relevance and develop an agenda to expand that relevance.

The Logo

The Salmon - Lifeblood of the Pacific Northwest.



The Plan

We will begin on Tuesday with a variety of workshops, roundtables, and special events. A number of workshops involving indigenous peoples, environmental groups, and agency applied professionals are in development. Tours will begin on Tuesday, with trips to Seattle landmarks, local museums, the Seattle Underground, innovative farms, and Indian reservations all being planned.

The regular sessions will start on Wednesday. In addition to the normal array of topics our members bring to the conference each year, we also will highlight topics of interest to the Pacific Northwest community. Natural resource management, cultural perpetuation, public health, food sovereignty, tourism, heritage resource management, and water are all topics with strong interest in the Northwest.

My Northwest colleagues and I are planning a special welcoming reception for Wednesday evening. This is a major opportunity for us in the Northwest to reach a national audience. The meeting provides a forum for us to get together, discuss Northwest issues, and strategize for the future. We intend to make the most of it.

There will be plenary sessions on the major issues facing the world today. The School for Advanced Research, for example, will be joining with SfAA this year to sponsor a plenary session, "Managing and Mismanaging Migration."

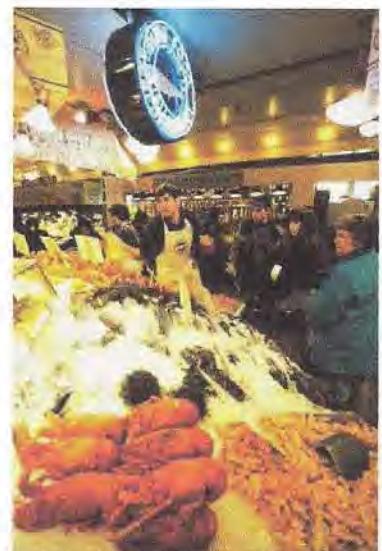
A theatre will be available for us in the hotel and we intend to make full use of it to show new films and explore the cutting edges of multimedia. If you have an interest in this area, become part of this unbelievable opportunity.

To our student members, you must come experience Seattle and help push us as a Society into the future. You will love the City, and hostels are nearby to help defray your costs. It is important that you come.



I am working with many colleagues to form the planning committee and begin reaching out to those who can help organize sessions, develop workshops, and bring relevance to the meeting. We are talking with several organizations to join with us as co-sponsors and we are working hard to ensure strong participation by tribal groups and other cultural groups with whom we often work. Please do not hesitate to contact me if you want to work on the planning committee, have ideas for sessions, or know people or groups we should involve.

Tom May and the business office did a great job selecting the location for the conference: the Grand Hyatt in downtown Seattle. The hotel is beautiful, centrally located, and we have a good rate. The meeting rooms are perfect for



our conference, and will accommodate the variety of sessions, organizational meetings, and workshops that are planned. A large complete fitness facility comes with the room.

Some might enjoy staying at the sister hotel one-half block away, the Olive 8, the first LEEDT (Leadership in Energy and Environmental Design) Certified condominium/hotel building in Seattle. LEED is the most widely-recognized national green building standard and ensures a healthier home. Olive 8's many cutting-edge, environmentally-friendly features result in 36% less water usage (an approximate savings of 2.4 million gallons per year) and 23% less power usage. Both Hyatt and Olive 8 have fully embraced a seamless green building ethos and sustainable practices. I've never seen anything like it!

All indications are that Seattle 2011 will be an exciting meeting for SfAA and applied social science. We need you there.

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Grassroots Development TIG

By Emilia González-Clements [egc@fsdf.org], [dsaiintl@aol.com]
Fifth Sun Development Fund

Invitation to Join the Grassroots Development TIG

The newly-formed TIG, Grassroots Development, held a planning session at the 2010 Mérida annual meeting. I was unable to attend due to eye surgery, but two of the founding members developed a working agenda to be discussed at the 2011 meeting in Seattle: identifying common interests, sharing experiences, sharing resources, writing articles for the SfAA Newsletter, and continued working on the draft mission statement "...to provide opportunities to meet annually in person and work throughout the year to share experiences, methods, insights and strategies to facilitate our work with often marginalized groups."



Our two female counterparts are calling a Mexican lottery (lotería) game for local children in summer 2008. Students donate items such as combs, hair clips, razors, soap. Every person receives a prize. This is our traditional farewell at the end of the visit.

Interestingly, when talking to our circle of development practitioners at the Santa Fe 2009 meetings, everyone agreed on the mission and working agenda, but had strong reactions to the name. Some objected to the word "international" (what about domestic settings), others to the term "development" (too top-down), "grassroots" implied working only with marginalized peoples. The development domain encompasses an enormous range of topics, activities and approaches. The literature is voluminous and growing. We will continue that discussion at an open forum in Seattle.

One thing the original members discovered is that each of us has long-standing projects, and we are all experiencing problems in our work settings. These problems are not the usual ones of no-electricity, precarious accommodations, somewhat poor diets, very hot weather, goats chewing on our tents, rainy seasons and poor roads, etc. Rather, the problems are not necessarily local and threaten to stop our work altogether.

Development Programs under Duress

While all of us have good working relationships and long-standing commitments to and from the groups with which we work, larger issues are emerging. In one case, in Peru, a change in regional government means the team has to establish themselves with a whole new bureaucracy and work out new legal arrangements.

Society for Applied Anthropology

A Vision for *Human Organization*: Notes from the Incoming HO Editor

Mark Moberg [mmoberg@jaguar1.usouthal.edu]

University of South Alabama

I am deeply honored by the decision of the Publications Committee of the SfAA to select me as the next Editor-in-Chief of *Human Organization*. I also want to express my appreciation for the exemplary service provided by outgoing editors, David Griffith and Jeff Johnson, whose dedication to the highest standards of scholarship has consolidated *HO*'s position as the flagship journal of the applied social sciences.

One of the remarkable features of *HO* is that editorial transitions have always appeared seamless with regard to the content, operation and appearance of the journal. This stands in notable contrast to the recent experience of other anthropological publications, where transitions have sometimes produced stark—even traumatic—disjunctions. It is my desire to make the editorial transition as smooth as possible for our contributors by continuing *HO*'s online manuscript submission and review process and its enviable reputation for reasonable review and publication times. Beginning in January, 2011, *Human Organization*'s new home will be the Department of Sociology, Anthropology and Social Work at the University of South Alabama (look for a new submission e-mail address and detailed author's instructions in a future issue of the *SfAA News*). Apart from the physical relocation of the journal's operation, I envision a few subtle changes that will make the journal more "user friendly" and further enhance its standing in the applied social sciences. The key question facing the journal, I feel, is how to make it even more responsive to the broad range of activities and scholars that constitute public and applied anthropology.



Early in my editorship, *HO* readers will notice a modest change to the journal's appearance, one which the Publications Committee entertained during the 2010 SfAA meetings in Merida. *Human Organization* is currently published in a double column format, which makes the online version of the journal difficult and cumbersome to read. As subscribers increasingly access the journal through digital media rather than hard copies, I believe this would be an appropriate time to initiate a switch to a single column format. This will have minimal impact upon the manuscript submission process, but I hope that the change will further broaden *HO*'s audience among individuals and institutions that access scholarly publications online.

Second, it is notable that *Human Organization*'s Editorial Board, while always drawing from diverse topical specialties, has tended to exhibit rather less geographic diversity. While many social scientists in the developing world engage in applied research and policy debate comparable to the professional activities of SfAA members, *Human Organization* is all but unknown to many of them. I wish to nominate a Board that is diverse both in specialization and national origin in order to further broaden the journal's standing in the international applied social sciences. This will widen the journal's pool of reviewers and contributors in a way that will enhance *HO*'s relevance to ongoing debates in public and applied anthropology.

At the 2010 SfAA meetings, more than one conferee asked me about my "agenda" as editor, the concern being that I would impose my theoretical or topical imprimatur on future issues of the journal. I want to affirm that my foremost goal as editor is to communicate fairly with reviewers and authors and to continue to publish the highest quality scholarship in a timely fashion. *Human Organization* will continue to explore vital issues of health, livelihood, social justice and culture change, among many others, through a judicious mix of theoretical sophistication and empirical rigor. And I hope to structure our work in a way that raises the profile of *Human Organization* and the Society beyond the Americas, where our scholarship is rightly well-known, to applied social scientists and policy makers worldwide. I look forward to working with the SfAA Board and especially the contributors and reviewers of *Human Organization* to attain these goals.

Seattle 2011 Planning: We Want Your Blood

By Darby Stapp [dstapp@pocketinet.com]

Program Chair, 2011 SfAA Seattle meetings

March 29th to April 2, 2011

P lanning for the Seattle Conference is coming along swimmingly. Fans of *Twilight*, the immensely popular vampire-based romance novels and movies, will be excited to learn that we are planning a special event at the Seattle Art Museum in conjunction with its soon to open *Twilight* exhibit. The exhibit, *Behind the Scenes: the Real Story of Quileute Wolves*, addresses the inaccurate portrayal of werewolves in the *Twilight* saga as part of Quileute culture.

At the museum we will have the chance to learn from the Quileute themselves about their history, visual and performing arts, unique language and oral traditions, and ways in which their important cultural beliefs are kept alive today. The exhibition brings together rare, never-before exhibited art works and creates a public forum for the Quileute people to introduce their culture beyond what is depicted in the *Twilight* books and films. This is the first exhibition on historic Quileute art and seeks to provide an authentic, first-person account of the “real Quileute wolves.” The exhibit includes 30 objects, many never before exhibited, on loan from the National Museum of the American Indian, the American Museum of Natural History, the Washington State Historical Society and the Olympic National Park.



The *Twilight* phenomenon has drastically increased tourism in the Olympic Peninsula and there have been significant impacts on the tribe and the local community of Forks, WA. The Quileutes in particular, who live on a small reservation near Forks, were ill-equipped to deal with the tourism mania. Curator Barbara Brotherton, will lead us through the exhibit and participate in a panel on this topic; anyone with an interest should contact me to get involved. James Loucky and Julie Tate-Libby are helping coordinate the tourism presentations.

There will be a number of other special content-rich events during our meeting to take advantage of our Seattle location. Tours are being planned for those interested in topics such as sustainable agriculture, global health, contemporary tribal culture, ethnobotany, and museum collections management. We are also organizing a number of fun tours so stay tuned for those and we'll also be suggesting a number of things that you can do on your own before, during, and after our meeting.



Wolf Headress, Quileute, Seattle Art Museum

Major Event: First Foods Summit

Most exciting is the recent decision by the Confederated Tribes of the Umatilla Indian Reservation (CTUIR, www.umatilla.nsn.us/) and other Indian Nations to hold a two-day summit on what they call First Foods management initiatives.

The First Foods management approach is holistic and applied, and views natural and cultural resources as indivisible. Using a First Foods approach, tribes and other managers of natural and cultural resources can better understand and manage for the needs and rights of aboriginal communities.

Tribal representatives and applied social and natural resource scientists will converge in Seattle and work collaboratively to review First Foods concepts, identify subsequent initiatives, remove roadblocks to First Foods and cultural management, and identify potential policy needs and actions.

The summit will begin with presentations on the CTUIR approach to topics such as:

- River Vision: assessment, restoration, monitoring of waterways
- Big Game: assessment, population data, disease, and introduction of extirpated species
- Women's Foods: assessment, monitoring, and mitigation
- Oral History: using oral history to increase first foods

- Regulatory: the dilemma of fish consumption rates.

More information on the First Foods approach is found at
<http://www.indiancountrytoday.com/national/northwest/48620297.html>.

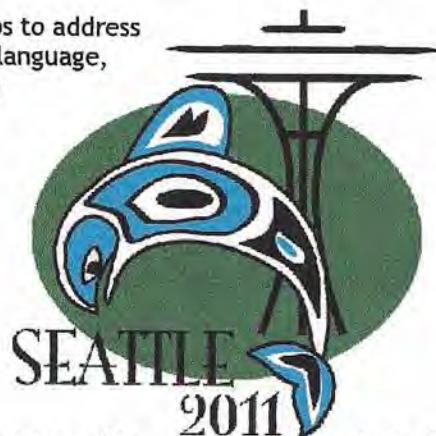
On Tuesday afternoon, the summit will divide into large and small groups to address First Foods-related issues such as diabetes, diet, health, cultural perpetuation, language,



Olympic Peninsula

education, and natural and cultural resource management. A goal of the roundtables, in addition to increasing awareness and brainstorming, is to generate simple policy statements that identify specific policies (laws, regulations, guidance, procedures, internal direction, etc.) that are aiding or hindering first foods goals.

For example, even today in the Pacific Northwest, some federal agencies continue to prohibit tribal access to important resources. While some of this can be traced to lack of awareness and understanding, in other cases there are specific policies in place that tie the hands of resource managers. By bringing together tribal leaders and managers, agency managers, and applied social scientists from tribal, agency and academic settings, the First Foods Summit will take a step forward to making the policy changes needed.



Anyone working with indigenous groups or natural resource management must attend this summit. Teara Farrow Ferman at the CTUIR is our contact.

Culture and Ecology

Dovetailing nicely with the First Foods Summit is the participation in our meeting by the Institute for Culture and Ecology (IFCAE), a nonprofit organization based in the Pacific Northwest (headquarters in Portland, OR). The IFCAE mission is to improve human and environmental conditions through applied research, education, and community improvement projects (www.ifcae.org/). IFCAE is a diverse group of applied social scientists conducting collaborative, interdisciplinary research-based initiatives to foster vibrant and resilient livelihoods, communities, and ecosystems.

This year, IFCAE is participating with the SfAA to sponsor a number of sessions, workshops, and special events at the annual meeting in Seattle, WA. IFCAE will host discussions on topics related to Wild Forest Goods, Urban People-Plant Ecologies, Cultural Mapping for Natural Resource Management, Appropriate Technology, and the Nuts & Bolts of Applied Research Non-Profit Management. Many of these research activities are done in conjunction with state and federal natural resources agencies, local tribes, and small landowners.

IFCAE is also sponsoring an optional field excursion with Arthur Lee Jacobson, a local plant expert, to explore some of the many Edible and Useful Plants of Seattle. Tour participants will spend a couple of hours visiting a nearby Seattle neighborhood green space for a hands-on opportunity to learn about some of the rich flora important to local communities.



Downtown Seattle

SfAA-member Melissa Poe is an IFCAE member and planning committee member helping plan natural resource content.

Political Ecology Society

The Political Ecology Society (PESO) will be holding its annual gathering with us, as they have in the past (<http://ipe.library.arizona.edu/eco-1.htm>). PESO has as its object the promotion of interdisciplinary scientific investigation of the political and economic principles controlling the relations of human beings to one another and to the environment. Joe Heyman is our contact.

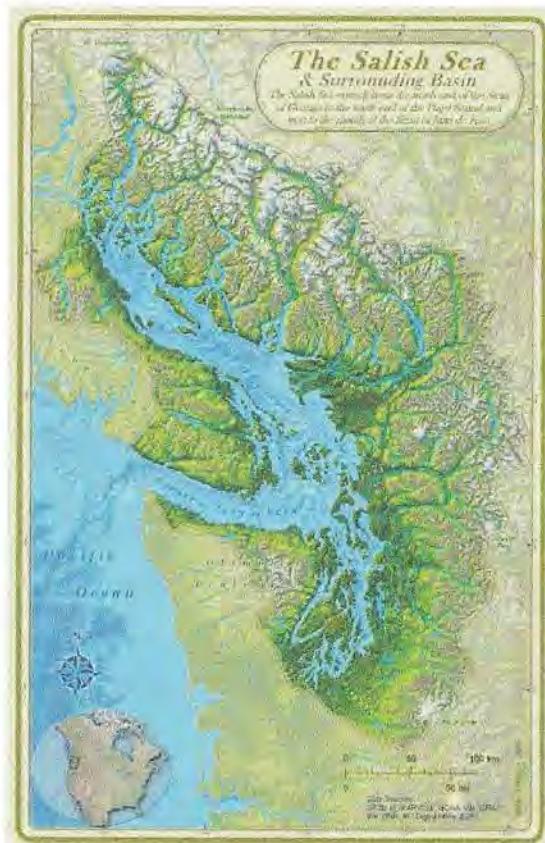
School For Advanced Research

A major event at the Seattle meeting will be the School for Advanced Research (<http://sarweb.org/>) Plenary Session to be held Thursday, March 31, entitled, "Managing Migration: Lessons from the Guestworkers' Experience." With over 132,000 guest workers from a growing proliferation of supplier nations employed in the United States, and with a global debate surrounding legal and undocumented immigration, this plenary session will contribute a timely interdisciplinary perspective on the issue of migration. This session will include presentation by ten nationally-prominent scholars, followed by a light reception.

SfAA fellows Diane Austin and David Griffith are co-chairing a short seminar at the SAR on migration, which ended in early August. Following the Seattle meeting, the SAR will submit the manuscripts for peer review and published an edited volume (through the SAR Press).

We are also talking with Benedict Colombi, who has been co-chairing a SAR advanced seminar on "Indigenous Peoples and Salmon in the Northern Pacific," to bring his team and findings to Seattle. This could be a nice contribution to the First Foods Summit.

SfAA/Humanities Washington Proposal



Building upon the migration topic, SfAA has submitted a proposal to conduct three community forums on migration/immigration issues. The proposal was submitted to Humanities Washington, a non-profit organization and public foundation providing cultural and educational programs to the people of Washington State. If funded, SfAA and SAR will provide scholars for the day long forums to be held on Saturday or Sunday (April 2 or 3, 2011) in Bellingham, Wenatchee, and Yakima, Washington. We'll know in October.

To further address this timely and important topic, we are looking for additional sessions and papers on migration. Several sessions are expected that will directly address migration, while those interested in related topics such as human rights, education, and global health might orient sessions toward the migration process.

Global and Indigenous Health

With Seattle a major center of global health, our health planning subcommittee is busy organizing sessions and events with local groups such as the Washington Global Health Initiative (www.wghalliance.org/), the Program for Appropriate Technology in Health (PATH; www.path.org/) the University of Washington Department of Global Health (www.globalhealth.washington.edu/), and the Gates Foundation (www.gatesfoundation.org/).

With so much going on in the global health arena, the challenge for the subcommittee has quite a challenge in designing the program for our meeting. If this is a topic of interest to you, this is a good time to get involved.

"real" anthropologists. This was a sentiment echoed on each of our field visits where, yes, occasionally the pavement did literally end as we visited rural villages, health centers and hospitals, and health-focused NGO projects.

Another highlight of the medical anthropology component during our 2010 field school session was the opportunity to assist the Behrhorst Partners for Development, an NGO establishing rural community centers to promote health and nutrition education, in the development of an impact evaluation of their programs. Students worked together with the Guatemalan NGO staff to create survey instruments for community center promoters and participants, which the students subsequently piloted in two rural villages. They were then charged with the task of analyzing both quantitative and qualitative aspects of the pilot data and preparing a report for the Behrhorst Partners for Development to be utilized in planning programmatic changes and future impact evaluations. Not only was this activity an excellent vehicle for methods training, but it also allowed students to see how anthropological skills and concepts can be applied to help solve real challenges in health service delivery.

Finally, medical anthropology students at the 2010 NAPA-OT Field School developed their own pilot research projects on health issues ranging from the distribution of nutritional supplementation through the Guatemalan primary health care infrastructure to the perceptions of mental illness amongst indigenous and non-indigenous Guatemalans. These projects enabled students to explore a topic of their own interest more deeply and allowed for direct mentorship in the development and implementation of field research methods, including in-depth interviewing and focus group discussion (Figure 2). The students put together presentations on their pilot research in which they were challenged to describe the importance of their specific research questions, their pilot research findings, and how these could be further understood through the application of a particular medical anthropology theory or concept.

I have highlighted the activities of the medical anthropology component in the 2010 NAPA-OT Field School, and the students and faculty involved in other components of the school also undertook a wide array of engaging research and practice activities. Across the field school, we all benefitted from the chance to query and confront health and social inequalities and to explore beyond where the paved route of classroom learning can take us.



NAPA-OT Medical Anthropology students conduct a pilot focus group discussion.

SfAA News

Seattle Here We Come-SfAA Meetings 2011

By Darby Stapp [dstapp@pocketinet.com]
Program Chair, 2011 Seattle Meetings

The pre-registration numbers are in and as of November 1, we have exceeded those from Merida 2010, Santa Fe 2009, Memphis 2008, and Tampa 2007. This is a great showing, but it is not without precedent. In 1996, my friend and colleague Ed Liebow organized a that brought a record number of our colleagues to the SfAA meeting. attendance has only been exceeded by Santa Fe in 2005. Based on the results, we can expect attendance in Seattle to exceed 1800, maybe more.



This fine showing is not by accident. We have a good team; many people have contributed to organizing sessions and encouraging others to do so. SfAA members and the areas in which they have helped include Peter Kundtstader (Global Health), Melissa Poe (Culture and Ecology), Julie Tate Libby (tourism), James Loucky (immigration), Peter VanArsdale (human rights), Tom King (heritage resources), Richard Stoffle (social impact assessment), Rob Winthrop (federal land management), Ed Liebow (global health/Seattle), Chad Maxwell (Business Anthropology), Briney Ramsey (Education), Riali Nolan and Elizabeth Briody (teaching applied anthropology), Neil and Carson Henderson (tribal health and nutrition), Holly Barker (community studies).

Our partners also have played a big role in attracting participants. Among others, the School for Advanced Research with their bi-annual seminar, this year focused on migration, have stimulated many to submit sessions and papers aligned with this theme. Another, the Institute for Culture and Ecology (www.ifcae.org), through SfAA member Eric Jones, signed on early as a sponsoring organization and helped deliver a strong and diverse natural resource crowd.

The Confederated Tribes of the Umatilla Indian Reservation also got involved early, proposing a gathering focused on the tribal management of lands based upon traditional food concepts. Before long, other Tribes and Northwest Indian College had signed on to coordinate a Traditional Foods Summit that will highlight the importance of traditional foods to tribal cultures.



First salmon caught

Recently finalized is a cutting edge day-long corporate ethnography/business anthropology program. We will take advantage of our Seattle-gateway to the future-location and offer a one-day registration package to business anthropologists working throughout Seattle so that they can come and be part of the dialogue. Word is Bill Gates will be coming to look for ways to get Microsoft rolling again!

Also coming together is a panel to explore the achievements of Sol Tax and discuss ways we can learn from his ideas in 2011. Most exciting is a policy panel that demonstrate the fundamental role of applied social scientists in developing, implementing, and evaluating social policy. We have invited the Director of the Office of the Special Trustee for American Indians and the

Director of the Bureau of Indian Education to participate in panels addressing the need to return to informed policy making. This promises to be an important and memorable event.

Tours will be announced shortly. In addition to venues for exploring the art, history and culture of Seattle, a trip across the Salish Sea to the Suquamish Indian Reservation will be led by applied anthropologist and Tribal Chairman Leonard Forsman; here you will be able to discuss the impacts of casino revenue on the tribal economy, visit the new community center and museum, and pay respects at Chief Seattle's grave. Another tour will explore urban foraging and make visits to various gardens around the Emerald City to taste their offerings.

Thanks to these efforts, our agenda in Seattle will be rich. I am personally most excited about the Traditional Food Summit, to be held the first two days of our

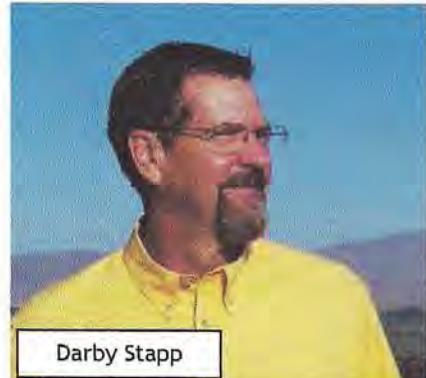


Roots favored by Washington Native Americans.

meeting (March 29 and 30, 2011). This will be an important event where Tribes, federal and state agencies, and applied social scientists will work to identify those policies that put resources at risk and hinder access to the people who need them. If you have an interest in indigenous peoples, food sovereignty, or resource management, don't miss this event.

With four months to go, this is a good base for a successful professional meeting. But to really succeed, we need one more thing to happen: we need the rest of our SfAA members, student members, and SfAA Fellows to join us. We need you to complete the discussions, to help us reflect on the last decade, and help us all plot the

future. So what if you are not giving a paper? The things you will learn, the people you will meet, the relationships you will forge, and the ideas you will



Darby Stapp



Hopper mortar being used.



Hyatt Hotel Downtown Seattle

generate in Seattle will have long lasting and far reaching impact. Come and be part of it. Invest in yourself and your profession. You will not be disappointed. It might be the best investment you ever made.

Praxis Award Celebration in Seattle

The Praxis Award will be 30 years old in 2011! In celebration we are bringing together a panel in Seattle to share our history. The original award organizers, as well as several past winners and jurors, will recount the professional needs that drove development of the Praxis Award and describe its evolution as anthropology itself has changed. Come and learn about some of the impressive endeavors the award competition has brought to light and participate in a lively discussion of its role in our profession. This panel will be sponsored by the Washington Association of Professional Anthropologists (WAPA) and the SfAA's Oral History Project.

SfAA Topical Interest Groups

Tourism TIG

by Melissa Stevens, Co-Chair [mstevens@anth.umd.edu]
University of Maryland, College Park

SfAA Meetings in Seattle, March 29-April 1, 2011

Don't forget to register for the Seattle meetings. These are going to be the best ever. So far registrations are running ahead of the last few years. The organizer, Darby Stapp, is doing a wonderful mixing various events and tours. You will not want to miss it. You can register by going to the <http://sfaa.net> website and clicking on annual meeting. If it is not too late, check and see if your or your student's paper can be turned into a poster for the Valene L. Smith Student Tourism Poster Session. (Contact the SfAA office for details.) Recently, Dr. Smith, who has done so much for tourism studies by anthropologists, endowed this award of a \$1000 to be divided up among the three winners. Note also below, there will be a conference in her honor March 4 and 5, 2011 in at the Valene Smith Museum of Anthropology at California State University, Chico. Dr. Sharon Gmelch of the University of San Francisco is organizing the conference, www.csuchico.edu/anth/museum.

AAA Meetings in New Orleans

This year's American Anthropological Association meetings are in New Orleans, November 17-21, 2010. There were no formal TIG get-togethers at the AAA meetings this year, but there were plenty of opportunities to hear new research on tourism and to network with tourism scholars. There were also many opportunities to explore the very tourism-centric city of New Orleans, through the organized tours or personal wanderings down Bourbon St. or Canal St. (check out the official New Orleans Tourism website at www.neworleansonline.com). For those interested in reading up on tourism in New Orleans, I would suggest Kevin Fox Gotham's book *Authentic New Orleans: Tourism, Culture, and Race in the Big Easy* (NYU Press, 2007).



Workshop

As in the past, Tim Wallace and Quetzil Castañeda ran their tourism workshops, including this one, [Tourism Research: Workshop in New Theories, Methods and Practices](#). They will do it again in Montreal in 2011 if you were unable to get to there this year. It is a workshop designed for graduate students and faculty who are initiating research in or teaching on the anthropology of tourism, as well as for those who have already conducted initial design, theorized, and put into practice anthropological research on tourism. This workshop is also ideal for those of us who teach or will teach courses on tourism and would like to have an alternative theoretical approach and synthetic overview of the field as a means and platform to tourism research in anthropology, including major research issues, theoretical framings, and methodological approaches. While providing a synthesis of predominant and orthodox approaches, the workshop also introduces participants to the organizers' alternative formulations and heterodox vision of the field. The core of the workshop combines seminar-style discussion with interactive learning activities. The goal is for participants to take these tools and apply them directly to their own ongoing research, to assist in further developing and elaborating their own distinctive research projects. Each participant receives a workshop course "book" that includes materials such as

Dr. John Leslie Landgraf, 96, passed away quietly on Dec. 14, 2010 at Smith Care Center in Plymouth Harbour. He is survived by his wife, Dr. Mary Lindsay Elmendorf, and his two daughters, Leslie Landgraf of New Haven, Conn. and Susan Landgraf, and his granddaughter, Gabriela Landgraf-Neuhaus of New York City as well as Dr. Elmendorf's two children, Lindsay Elmendorf of Sarasota and Susan Elmendorf Roberts of Hudson, Wisconsin, and their nine children, to whom he was a loving grandfather.



Dr. Landgraf was born in Albany, Ore. on Aug. 2, 1914. For five of his earlier years his family lived in Southeast Asia, on Sumatra and Borneo, where his father served as an oil well technician for the Shell Oil Company. Between 1930 and 1933 Landgraf finished Alhambra California High School. With a Storrs Scholarship, he entered Pomona College in 1933 and graduated in 1937 Phi Beta Kappa. Next, he attended Columbia University's Graduate Program in Anthropology where Ruth Benedict was one of his advisors. Then in 1941-42 he was Research Assistant to Clyde Kluckhohn at Harvard University, where his 1950 Columbia PhD dissertation was published in 1953 as *Land-Use in the Raham Navaho Area of New Mexico*, Harvard University XLII-No.1.

He taught for a year at M.I.T., 1942-43.

In 1944, he married Marion Marchetti in Springfield Mass. The couple started a family and moved to New York. From 1951 to 1968, the family lived in Hickory Hill, New York, a cooperative community that Landgraf helped to found. In 1977, Marion died while they were in Washington after his appointment as Director of the Senior Fulbright Program. During World War II, he spent two and a half years of active duty in the Pacific in the U.S. Naval Amphibious Corps in the Pacific as Ensign and Lieut. (JG) U.S.N.R.

In 1946, Landgraf began 23 years of teaching at New York University, moving from Instructor to Associate Dean of the Graduate School of Arts and Science. With the help of Margaret Mead, he started the Department of Anthropology with support from President James Hester in 1967. He took two leaves of absence, first in 1954-55 for research and publication on the Murut tribe in North Borneo and in 1960-61 as U.S. Peace Corps Director in Sabah. In November 1981, Landgraf married fellow anthropologist Dr. Mary Lindsay Elmendorf, widow of educator John Elmendorf, in Sarasota, Fla. In 1987 Landgraf received a Wenner-Gren Foundation Grant to return his field notes, photos and artifacts to the Sabah State Museum in Kota Kinabalu, Sabah, Malaysia. His papers are deposited with the Borneo Research Council in Phillips, Maine.

From 1981 until 1995, Landgraf accompanied Mary Elmendorf on many of her assignments with the World Bank, International Research Council, USAID, ISTE, etc. and together they prepared several papers including one on renewable energy in Thailand and an evaluation of 150 rural water supply and sanitation projects in Guatemala. Until 2004, they lived together in the first home built on Lido Key, where Landgraf tended a garden and maintained his role of "anthropologist in charge of salads."

Editor's Note: Obituary Courtesy of the *Herald Tribune* <http://www.legacy.com/obituaries/heraldtribune/obituary.aspx?n=john-l-landgraf&pid=147165715>, December 18, 2010.

SfAA Seattle Meetings

Update from the Program Chair Darby Stapp

By Darby Stapp [dstapp@pocketnet.com]
2011 SfAA Program Chair
Northwest Anthropology LLC

It will be a pleasure to welcome all of you next month to the exciting city of Seattle and the 71st Annual Meeting of the Society for Applied Anthropology. We look forward to your participation in our effort to expand the influence of applied social science in this globalized world. Applied Anthropology is as relevant as ever, and we have endeavored to create a meeting that reflects on recent achievements and guides us into the next decade. I invite you to take advantage of the sessions, workshops, and events our committee has assembled. And of course, we hope you all enjoy everything the culturally rich city of Seattle has to offer.



Our program this year promotes our desire for invigorating discussions and presentations about experiences and approaches to solving contemporary cultural problems. Topics are wide-ranging, with case studies that bridge practice and theory, application and evaluation, tradition and innovation. In our quest to build a sustainable, relevant, and vibrant discipline, our sessions incorporate the voices of our senior, junior, and student colleagues; our partners; our clients; and the people we are trying to help.

Darby Stapp



One of our goals this year is to leave Seattle with a product. Collectively, our 5-day meeting represents a minimum of \$5M to \$10M investment in applied research; we need to take that investment in our discipline and make it grow. Working with the SfAA Policy Committee, we are soliciting input from our conference attendees regarding policy insights emanating from their applied research. Please stop by our policy booth and share your thoughts on how your work has contributed to improving policy at the local, regional, federal, or global level. We will assemble this input and make it available to our membership and to those who can help effect change. We can use help on this so if policy interests you, please contact me immediately.

Another highlight of the meeting will be the 2011 SfAA Applied Film Festival. Over a dozen high quality films have been submitted and viewing by judges has commenced. The winning film will be announced and shown Thursday evening, March 31, with the other films shown in the hotel theatre throughout the meeting.

We are particularly excited about the Traditional Foods Summit, taking place Tuesday and Wednesday. Indigenous groups from near and far are gathering at the Grand Hyatt to work collaboratively to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. The Summit will kick off with a welcoming from Washington Commissioner of Public Lands Peter Goldmark, who will describe initiatives currently underway and discuss some of the challenges that remain, and which we can address during the Summit.

We were pleased to see our members respond enthusiastically to the subtheme of migration, highlighted by the School for Advanced Research special Thursday two-part session "Managing and Mismanaging Labor Migration." Over 50 papers in ten sessions are directly focused on migration or immigration issues. Our challenge will be to build upon this work and become part of the national and international dialogue.

Whether you are participating in the various tours we have arranged or just exploring on your own, I hope you have a great Seattle experience. Be sure to stop by the Seattle Art Museum, eight blocks away, where your registration badge will serve as your admission ticket.



Grand Hyatt - Seattle Downtown

Traditional Foods Summit at the Seattle Meetings

A "Traditional Foods Summit" will be held in conjunction with the 71st Annual Meeting of the Society in Seattle. This special two-day event (Tuesday-Wednesday, March 29-30) will feature papers, films, and interactive discussions. The Summit will be a part of the SfAA Program and will share meeting space at the Grand Hyatt Hotel.

Individuals who wish to attend only the Food Summit may register for those two days (see the [online registration form](#)). Registrants for the full SfAA Program will also be welcomed to the activities of the Traditional Food Summit.

Indigenous groups from near and far are gathering at the Grand Hyatt in Seattle, Washington, to work collaboratively with land managers and applied social scientists to improve access and use of traditional foods. Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations. Through this collaboration, Tribes, natural and cultural resource managing agencies, and applied social scientists will better understand and manage for the needs and rights of tribal and aboriginal communities.

The highlights of the Traditional Food Summit include the following:

- 20 presentations by individuals from more than 30 tribes, universities, agencies, and companies, with topics including access, use, nutrition, preservation, protection, oral history, and regulation. The foods discussed are from the Northwest Coast, Alaska, the Southwest, and Hawaii.
- 10 roundtables, designed to allow in depth discussion on specific topics in a small group sessions, have been developed and are available by reservation on a first-come, first serve basis.
- 30 tables have been made available in the ballroom for individuals and organizations to exhibit traditional food-related displays, posters and demonstrations; tables are available by reservation on a first-come, first serve basis.

SfAA Meeting Workshops

Workshop #1

Methods of Ethnoecology
Wednesday 8:00-11:50

STEPP, J. Richard (U Florida) This half-day course provides an introduction to field methods used by ethnoecologists and ethnobiologists. An emphasis is placed on how to collect and analyze data on traditional ecological knowledge and ethnotaxonomy. The course will also introduce software packages used by anthropologists and ecologists in the field. In addition, techniques for proper collection of ethnobiological specimens will be presented.

Limited to 30 participants
Cost \$30, includes coffee



Wolf Headress, Quileute, Seattle Art Museum

Workshop #2

Transdisciplinarity and Human Rights: Lessons from the NAPA-OT Field School in Antigua, Guatemala
Thursday 8:00-9:50

FRANK, Gelya and HALL-CLIFFORD, Rachel (NAPA-OT Field School) This workshop offers a model for a transdisciplinary approaches to an applied medical anthropology field school program that puts students from anthropology and occupational therapy into a common framework of shared problem solving in the context of human rights issues. The organizational structure, logistical elements of program development, and our current curriculum, emphasizing social justice, will be discussed. The workshop will also highlight the ongoing process of developing local NGO and university partnerships and invite interested anthropologists and students to participate in conceptualization of future NAPA-OT Field School sites. rachelhallclifford@gmail.com

Limited to 20 participants
Cost \$20

Workshop #3

Network Analysis
Thursday 9-5

JOHNSON, Jeffrey C. (E Carolina U), PODKUL, Timothy and WOJCIK, Deborah (U Florida) Social network analysis (SNA) is the study of patterns of human relations. Participants learn about whole networks (relations within groups) and personal networks (relations surrounding individuals). This one-day, introductory, hands-on workshop uses examples from anthropological research. Whole networks are analyzed using UCINET and NetDraw; personal networks are analyzed using EgoNet. Free short-term demos are available for these programs. Participants furnish their own laptops. johnsonje@ecu.edu

Limited to 16 participants
Cost \$95, includes lunch and coffee break

Seattle 2011: Wrapping up the Final Points

By Darby Stapp [dstapp@pocketinet.com]

Program Chair, 2011 SfAA Meetings

We had a wonderful turnout for the Seattle 2011 annual meeting. Over 1,850 people registered, which will be one of the larger SfAA meeting registrations on record. The hotel was good, the weather decent, and most people I spoke to were pleased.

The content was overwhelming and I want to thank everyone who participated for taking the time and making the effort to come to Seattle. The information and knowledge shared during the five days has the potential to influence the quality of life for an enormous number of people. I hope people are inspired to further share what they have learned with wider audiences so that the benefits can multiply.

Toward that end, we are collecting output from the sessions on our policy questionnaire and will be summarizing the results soon. Please take a look at the questionnaire at the end of this report and use it to summarize your Seattle experience, your current research, or your thoughts on a particular policy and send it back to me.

The Traditional Food Summit held the first two days was our attempt to bring something new to a SfAA meeting. About 300 people attended, of which 250 were new to SfAA. Most were pleased with the combination of indigenous representatives, applied scientists working on traditional food issues, and agencies with traditional food responsibilities. People learned from others, made new contacts, and went home with new ideas. Unfortunately, a glitch in hotel scheduling led to massive overcrowding and quite a few upset people, and for that we are deeply sorry. A survey of the participants being conducted through Survey Monkey indicates that 80% of the people were inspired to action as a result of the meeting (you can see the survey results at www.northwestanthropology.com).

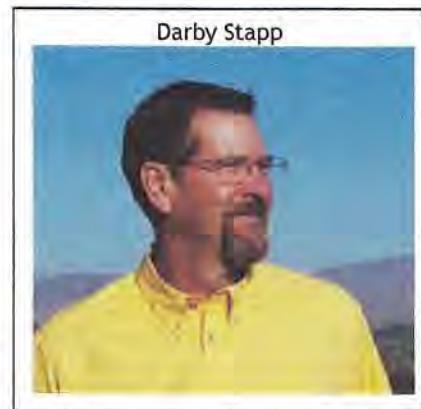


The idea for a multidisciplinary, problem-oriented, mini-conference came from the model conceived by Sol Tax and exemplified by the 1961 Chicago American Indian Conference (see Lurie, 1999, *Human Organization* Vol. 58, No. 1). The Seattle meeting has confirmed that creating an environment where a particular group can meet with applied social scientists to pursue a particular problem is a good concept for the SfAA annual meeting. It brings new blood into the society, stimulates us intellectually, and provides models for action.

Such gatherings, however, are not easy to organize and add another facet to an annual meeting that is already large, complex and almost overwhelming to the SfAA Business Office. Nevertheless, I would encourage the SfAA to attempt more gatherings such as the Traditional Food Summit in the future.

Speaking of Sol Tax, we had a great double session with several of his former students, his two daughters, and a number of action anthropologists. The sessions focused on the many contributions of Dr. Tax and on the principles of action anthropology as they relate to the contemporary world. A volume is forthcoming that will be oriented toward applied social scientists working in action settings to assist them in meeting the many challenges that commonly arise. The session is available as a SfAA Podcast, as are 13 other sessions, on the SfAA website.

Thanks to all who helped make the Seattle meeting a success. My hope is that many of the efforts started in Seattle will continue and have a presence at next year's annual meeting and beyond. Collectively we can make a difference. Start thinking Baltimore!



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CUJ Environmental News

Tribes' DNR staff gives First Foods presentation at Traditional Food Summit in Seattle March 29

SEATTLE - The "First Foods" Management Approach crafted by the Department of Natural Resources for the Confederated Tribes of the Umatilla Indian Reservation was presented March 29 at the 2011 Traditional Food Summit.

The two-day Summit was part of the 71st annual Society for Applied Anthropology.

Staff from the Tribes' DNR Program made two presentations, both of which drew large crowds anxious to hear the message. The first conference room filled to capacity, prompting a second immediate presentation in a nearby room.

More than 300 people attended the Summit, which was the brainchild of Teara Farrow-Ferman, manager of the CTUIR Cultural Resources Protection Program. Participants came primarily from the Northwest, but all regions of the United States were represented, as

was Canada and South America. Thirty tribes sent people, as did numerous universities and various state and federal agencies.

The CTUIR First Foods presentations were made by Eric Quaempts, DNR director; Farrow-Ferman, CRPP; Aaron Skirvin, Water Resources; Gary James, Fisheries; Carl Scheeler, Wildlife; Cheryl Shippentower, Range/Forestry; and Carl Merkle, Environmental Planning.

The First Foods approach to natural resource management was developed by Quaempts who based it on the serving order of traditional foods and years of advice and requests provided by tribal members.

The First Foods mission is based on culturally significant foods served ritually at tribal meals. These foods include, in the order in which they are served, water, salmon, deer, coues, and huckleberry.

The management program assigns natural resource management branches within the Department of Natural Resources to the appropriate food.

"The consensus was that through collaborations such as this, tribes, natural and cultural resource managing agencies,

and applied social scientists will be better able to understand and manage for the needs and rights of tribal and aboriginal communities," said Quaempts.

Washington State Lands Commissioner Peter Goldmark, who grew up on the Colville Reservation, gave opening remarks, following the tribal welcome and blessing from Leonard Forsman, Suquamish Tribal Chairman.

The Summit included 10 roundtable sessions on topics such as traditional foods and nutrition, first foods on Washington state lands, restoring traditional food systems, traditional foods and international boundary issues, and aquatic resources and contamination.

On the second day of the Summit, Northwest Indian College organized presentations on building community food sustainability, diabetes prevention through traditional foods, and traditional foods and medicines in treatment and recovery.

Other presentations focused on specific plants, such as wapato, and innovative programs offered throughout Indian Country.

Lucile Housley, an ethnobotanist recently retired from the Bureau of Land Management in Lakeview, Ore., summed up the Summit like this:

"Those two days were some of the best presentations and conversations that I have ever heard. I have been active in Ecological Society of American, Ethnobiology, Botanical Society of America, Great Basin Anthropology Conference, etc., but I do not believe I have ever been as impressed with the contents of the Summit and the participation of the Tribal peoples."

The Traditional Food Summit was sponsored by the Society of Applied Anthropology, an international professional society of applied social scientists. A steering committee of tribal representatives and agency and university professionals was formed to oversee development of the format and content.

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Blue Mountain Community College Native American Student of the Month

Student: Alger Brigham

High School: Pendleton High School (PHS)

Tribal Affiliation: CTUIR

Major: Associate of Arts Oregon Transfer Degree (AAOT)

Fall Term GPA: 2.5

Alger started at BMCC after he graduated from PHS but took time off to work. He is currently a Senior Software Engineer at Cayuse Technologies and going to school part-time. His BMCC instructors have been very supportive in helping him complete his classes. He plans on completing his Associate of Arts Oregon Transfer degree with a business emphasis and transferring to Eastern Oregon University to major in business.

Alger's advice, "Don't be afraid to go back to college or start."



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Conference Notes: Traditional Foods Summit at the Society for Applied Anthropology

April 6th, 2011 - Posted by Natasha Varner



Valerie Segrest and other Traditional Foods Summit participants talk after a session.

The Society for Applied Anthropology (SfAA) convened last week in Seattle for their 71st annual meeting. As part of the 2011 meeting, program chair Darby Stapp and other members of the association invited tribes from the Northwest and beyond to participate in a Traditional Foods Summit. Throughout two days of invigorating and insightful roundtables and sessions, participants exchanged ideas about food sovereignty initiatives and traditional food revitalization projects in their communities.

In the welcoming statement published in the SfAA conference program, Darby Stapp spelled out the objectives for the Traditional Foods Summit: "Key goals of the Summit are to highlight innovative approaches to natural and cultural resource management through a traditional foods framework, foster dialogue, share experiences, build collaborative networks, and develop policy recommendations."

Despite some critiques about the format of the Summit and the lack of direct impact it would have on policies affecting Native communities, the Food Summit did offer tribes and scholars the opportunity to exchange ideas about traditional foods projects, successful models, and advice on overcoming some serious environmental, financial, and social challenges. Community initiatives ranged from efforts to incorporate traditional foods into treatment facilities for recovering addicts, to aid in diabetes prevention, and for a number of other critical wellness issues.

One example of a useful model for food initiatives was delivered by **Valerie Segrest** of the **Muckleshoot Food Sovereignty Project**. With funding from the USDA and support of the Northwest Indian College, Segrest has launched important initiatives in her community to reintegrate wild foods like stinging nettle and berries into the local food culture while also revitalizing the harvesting and cultivation of traditional foods.



The Muckleshoot Food Sovereignty map, prepared by Valerie Segrest, Roger Fernandes, and Annie Brûlé.

Although the project is only in its fourth month, Segrest has already worked with storyteller and artist [Roger Fernandes](#) and graphic artist [Annie Brûlé](#) to create a map of the Muckleshoot Food Network as well as a pamphlet on food resources for community members. She has also

organized a retreat for cooks from the tribal senior center, school, and daycare to teach them ways to integrate traditional foods in their industrial cooking practices. Segrest also has a number of other exciting projects on the horizon, including:

- A Native edible landscape going into the new senior center
- A tribal college berry garden
- A tribal school fruit orchard (funded with a grant from the [Fruit Tree Planting Foundation](#), which has a special program for Tribal fruit tree revitalization projects)
- The “berried alive” fruit festival, scheduled for Summer 2011
- Development of an edible education curriculum for local schools
- A first foods feast, which will revitalize a community food gathering that has been out of practice for at least 100 years

The Muckleshoot Traditional Foods Project is just one of example of many initiatives aimed at reinvigorating the use of traditional and wild foods in Native communities. For a complete listing of projects presented at the 2011 Traditional Foods Summit, take a look at the [agenda](#).

And here are some other useful links for Native foods project ideas and support:

- The Cultural Conservancy's [Indigenous Health/Native Circle of Food](#) initiative
- The RAFT guide to [Native American Food Producers, Chefs, Caterers, and Supporting Non-Profits](#)
- [Traditional Agriculture and Sustainable Living Conference](#)

And for more information on Native food sovereignty, take a look at this [statement](#) from the Principles of Food Sovereignty Forum (Taos, NM 2008) and the [declaration](#) of the Food Sovereignty Forum (Nyéléni, Mali 2007).

This entry was posted on Wednesday, April 6th, 2011 at 8:37 am and is filed under [Conferences](#). You can follow any responses to this entry through the [RSS 2.0](#) feed. You can [leave a response](#), or [trackback](#) from your own site.

One Response to “Conference Notes: Traditional Foods Summit at the Society for Applied Anthropology”

1. [Win Burdette Says:](#)

[April 16th, 2011 at 9:17 pm](#)

Very nice!

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Twitter Feed

It's published by a Alaska-local publisher. Congrats to all. [about 2 hours ago](#) from web

• [@AZpress](#) author Ernestine Hayes has written a new story for the children of Southeast Alaska, published in Tlingit. <http://t.co/gj4eAF5> [about 2 hours ago](#) from web [in reply to AZpress](#)

\$1.25-million grant to renowned ethnobotanist working with Canada's traditional West Coast Aboriginal communities. <http://t.co/6xIozVQ> [04:19:15 PM June 23, 2011](#) from web

« [What would a tsunami do to Tacoma? DNR map shows possible scenario](#)
[Horse teams still have a place in timber harvests](#) »

Goldmark welcomes participants at Traditional Foods Summit

By Ear to the Ground



Commissioner of Public Lands Peter Goldmark talks with a tribal elder at the Traditional Foods Summit, Tuesday in Seattle (her backpack contains cattails which have several edible parts). Photo: Janet Pearce/DNR.

Yesterday, Commissioner of Public Lands Peter Goldmark spoke to attendees at the Traditional Foods Summit held in conjunction with annual meeting of the Society for Applied Anthropology in Seattle. More than 30 tribes, universities, agencies, and companies gathered to talk about natural and cultural resource management. The goal is to work collaboratively with land managers and applied social scientists to improve access to and use of traditional foods.

Various individuals and organizations had traditional food-related displays, posters and demonstrations.

Through this collaboration, Tribes, natural and cultural resource managing agencies, and applied social scientists will better understand and manage for the needs and rights of tribal and aboriginal communities.

Follow DNR on:

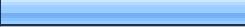
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This entry was posted on March 30, 2011 at 12:25 pm and is filed under [Conservation & Natural Areas](#). You can follow any responses to this entry through the [RSS 2.0 feed](#). Responses are currently closed, but you can [trackback](#) from your own site.

1. Did the program make a difference to your understanding about "Traditional Foods"?

		Response Percent	Response Count
Completely		36.9%	24
Somewhat		53.8%	35
Not really		10.8%	7
It was a waste of my time		0.0%	0
Other (please specify)			4

answered question	65
skipped question	0

2. What did you like best about this meeting? (It is okay to list more than one reason)

	Response Count
	65
answered question	65
skipped question	0

3. What did you like least about this meeting? (It is okay to list more than one reason)

	Response Count
	65
answered question	65
skipped question	0

4. Please rank the parts of the Summit

	Improved my understanding a lot	Somewhat	Not really	A waste of my time	Not applicable	Response Count
Tuesday morning CTUIR presentations	57.1% (36)	22.2% (14)	6.3% (4)	0.0% (0)	14.3% (9)	63
Tuesday afternoon roundtables	26.2% (17)	35.4% (23)	21.5% (14)	6.2% (4)	10.8% (7)	65
Tuesday display room	27.0% (17)	41.3% (26)	15.9% (10)	0.0% (0)	15.9% (10)	63
Tuesday night "Keeping the Spirit Alive" session	17.5% (10)	10.5% (6)	10.5% (6)	0.0% (0)	61.4% (35)	57
Wednesday regular sessions	52.5% (31)	32.2% (19)	5.1% (3)	0.0% (0)	10.2% (6)	59
Wednesday summary session	26.3% (15)	31.6% (18)	8.8% (5)	1.8% (1)	31.6% (18)	57
answered question						65
skipped question						0

5. Did the Summit inspire you to action?

		Response Percent	Response Count
Yes	 A horizontal blue progress bar extending approximately two-thirds of the way across the cell.	81.0%	51
No	 A horizontal blue progress bar extending about one-third of the way across the cell.	19.0%	12

If yes, how so?

45

	answered question	63
	skipped question	2

6. Do you have any other comments or suggestions you believe would be helpful?

	Response Count
	40
answered question	40
skipped question	25

7. What is your connection to the meeting?

	Response Percent	Response Count
Tribal observer	22.2%	12
Tribal participant	29.6%	16
Tribal consultant	9.3%	5
Government state/local/federal	13.0%	7
Academic student/professor	37.0%	20
Other (please specify)		20
answered question	54	
skipped question	11	

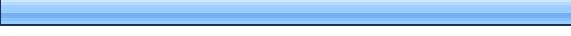
8. What is your academic and/or professional discipline?

	Response Count
	61
answered question	61
skipped question	4

9. If you are a professional, please tell us your approximate years of service:

			Response Percent	Response Count
	0-4		16.4%	10
	5-9		19.7%	12
	10-14		13.1%	8
	15-19		6.6%	4
	20-24		9.8%	6
	Greater than 25		26.2%	16
	Not a professional		9.8%	6
answered question				61
skipped question				4

10. Should there be more traditional food summits?

			Response Percent	Response Count
	Definitely		86.9%	53
	Sure		13.1%	8
	Probably not		1.6%	1
	Definitely not		0.0%	0
answered question				61
skipped question				4

Page 1, Q1. Did the program make a difference to your understanding about "Traditional Foods"?

1	I like how it all came together for general understanding.	May 6, 2011 3:49 PM
2	I was not able to attend, but am interested in future events/topics.	Apr 28, 2011 6:08 PM
3	helped amplify my existing understanding	Apr 28, 2011 5:03 PM
4	i have been working in this field for 35 years and it is the first time so many tribal people participated.	Apr 28, 2011 4:15 PM

Page 1, Q2. What did you like best about this meeting? (It is okay to list more than one reason)

1	I liked the presentations from tribal members and their participation at this forum in these meetings. I found the comments during the end of the conference discussions to be the most telling as well as the round tables. I would have liked to have attended the Keeping the Spirit Alive	May 20, 2011 2:55 PM
2	participation of native communities	May 17, 2011 1:49 PM
3	meeting other tribal members and hearing from them. learning how our traditional foods are better for us	May 17, 2011 8:13 AM
4	I was impressed by the variety of representation of people who attended the meeting.	May 13, 2011 10:58 AM
5	Sharing from others, specifically Northwest Indian College, other countries, struggles of others	May 11, 2011 9:38 AM
6	the second day had seating	May 10, 2011 4:43 PM
7	*Breadth of coverage *Extent of participation, incl international interest *Frank discussions about proprietary knowledge *Round table presentations and discussions *Strong sense of interest in new directions	May 7, 2011 10:43 AM
8	Eric Quaempts presentation. Wrap up session at the end. Evening with Dino and Jeff. Great exhibit space.	May 6, 2011 3:49 PM
9	listening to the people in the business that know what's up.	May 6, 2011 1:51 PM
10	You brought together wonderful thinkers and do-ers from many fields, who all intersect in their work with traditional foods. The synergy created by getting all these folks in the room was the highlight of the conference, for me (a presenter).	May 4, 2011 5:11 PM
11	Learning about different Tribal projects throughout the country	May 3, 2011 1:36 PM
12	That was well attended	May 3, 2011 10:09 AM
13	I enjoyed the Umatilla Tribe's presentation on how they are managing their resources based on their first foods.	May 3, 2011 9:26 AM
14	I liked the fact that I was able to listen to what other people are doing about the traditional foods and meeting other people.	May 2, 2011 3:15 PM
15	It was great to meet other attendees and I appreciated the diverse group there.	May 2, 2011 1:48 PM
16	opportunity to network with others in the field - see what others are doing and how my efforts measure up relative to others	May 2, 2011 12:17 PM
17	great tribal presentors, it was interesting to see the different efforts	May 2, 2011 10:32 AM
18	The wide range of backgrounds and interests reflected in the attendees and presenters. I also liked the roundtable discussions - great idea!	May 2, 2011 9:20 AM
19	I really liked the First Foods informational booths and the topics of presentations.	May 2, 2011 7:59 AM
20	The Umatilla group's presentation the first morning of the conference.	May 2, 2011 7:58 AM
21	first am session	May 2, 2011 7:51 AM

Page 1, Q2. What did you like best about this meeting? (It is okay to list more than one reason)

22	Meeting different people involved in traditional food Sharing ideas and programs about traditional food Some great presentations Traditional food exhibit	May 2, 2011 6:14 AM
23	The bringing together of a variety of viewpoints on a timely topic. Sharing of perspectives and strategies.	May 1, 2011 8:19 PM
24	I liked everything about the summit, the people and visuals. Very good job!	May 1, 2011 9:13 AM
25	The people, the roundtables, and talks. More food next time.	Apr 30, 2011 4:27 PM
26	CTUIR presentation the first morning Meeting other Indian people interested in traditional foods and plants; especially from different areas.	Apr 29, 2011 1:47 PM
27	?	Apr 29, 2011 11:52 AM
28	making herb creams	Apr 29, 2011 11:11 AM
29	That people got to connect and share their knowledge.	Apr 29, 2011 10:29 AM
30	Its openness and paradigm shifting!	Apr 29, 2011 9:38 AM
31	Excellent content and the format seemed well-received and culturally appropriate.	Apr 29, 2011 9:25 AM
32	The information from Muckleshoot	Apr 29, 2011 9:10 AM
33	Booths or display room.	Apr 29, 2011 9:00 AM
34	Engaging presenters: CTUIR DNR particularly Evening discussion and storytelling	Apr 29, 2011 8:52 AM
35	Hearing firsthand about what other tribes are doing to promote traditional foods, as well as linking tribes with current research on these foods.	Apr 29, 2011 8:27 AM
36	I enjoyed seeing so many folks from all around with a similar interest .	Apr 29, 2011 8:18 AM
37	The wide variety of people in attendance, the information presented, tribes willing to share knowledge with other tribes so that they know what works and what doesn't, information sharing	Apr 29, 2011 7:55 AM
38	the enormous turn out of both traditional first people and professionals all working together	Apr 29, 2011 7:54 AM
39	Networking with people involved in integrated resource management, learning new approaches and ideas to resource management, and learning about funding opportunities to support cultural plant preservation/inventory, optional credit from NWIC - also the hotel was fantastic!	Apr 29, 2011 7:43 AM
40	Many of the sessions were exceptional. Kudos to the presenters. Being from the Midwest, I learned so much about the NW Native American traditions	Apr 28, 2011 9:35 PM
41	Knowing there are many people working on this issue Variety of talks Hearing from some state officials in WA	Apr 28, 2011 8:39 PM
42	Learning the issues related to gathering traditional foods.	Apr 28, 2011 7:27 PM

Page 1, Q2. What did you like best about this meeting? (It is okay to list more than one reason)

43	Meeting other tribal members who are directly engaged in the use of traditional foods. I also appreciated the information available to support my interests in growing traditional food users.	Apr 28, 2011 7:25 PM
44	I was not able to attend. I'm answering here to confirm my interest and add what I can at the end	Apr 28, 2011 6:08 PM
45	The talk by Eric Quaempts on CTUIR First Foods Management was the most astounding description of a food system I have heard anywhere and incredibly valuable.	Apr 28, 2011 5:56 PM
46	It attracted a lot of folks with expertise in traditional food plants.	Apr 28, 2011 5:49 PM
47	meeting people, sharing ideas	Apr 28, 2011 5:20 PM
48	The many different angles from which traditional foods were approached.	Apr 28, 2011 5:07 PM
49	collegial friendly atmosphere, roundtables	Apr 28, 2011 5:03 PM
50	Hearing about all the stories and struggles from the tribes	Apr 28, 2011 4:50 PM
51	that we got to teach people about our native foods, and that not everything they think are weeds are weeds.	Apr 28, 2011 4:48 PM
52	Traditional foods and diabetes, community food sustainability and diabetes prevention	Apr 28, 2011 4:47 PM
53	The exchange of information, what is being done to reintroduce traditional foods and the benefits of doing so.	Apr 28, 2011 4:31 PM
54	The range of people who attended and presented.	Apr 28, 2011 4:29 PM
55	nothing	Apr 28, 2011 4:28 PM
56	Networking with others in a similar position to my own.	Apr 28, 2011 4:25 PM
57	I liked hearing how different tribes are approaching this topic from different directions.	Apr 28, 2011 4:24 PM
58	I liked hearing about what the other tribes were doing to preserve and promote the use of traditional foods.	Apr 28, 2011 4:23 PM
59	Strong presence of native speakers	Apr 28, 2011 4:21 PM
60	The presentation by CTUIR was informative and inspirational	Apr 28, 2011 4:21 PM
61	That the tribal people were giving the presentations AND the presentation by CRUIR. It is the best talk I have ever heard about this subject matter in my life of going to meetings and I am 77 years old! Eric Quaempts needs to be supported, tell his elders how good he is and thanked for a tremendous job! Thank you for organizing the two days.	Apr 28, 2011 4:15 PM
62	The interest of the group as a whole. It's important to share some things with other cultures so they can garner a better understanding of where Natives are coming from, and the importance of preserving and protecting those resources.	Apr 28, 2011 4:10 PM

Page 1, Q2. What did you like best about this meeting? (It is okay to list more than one reason)

63	Learning about existing work that are being done in other parts of the state/country and the affirmation of benefits from a traditional diet.	Apr 28, 2011 4:06 PM
64	exposure to a wide variety of concepts and on going projects	Apr 28, 2011 4:06 PM
65	I really enjoyed the presentations by the Confederated Tribes of the Umatilla Indian Reservation. Their first foods management program was very interesting and inspiring.	Apr 28, 2011 4:03 PM

Page 1, Q3. What did you like least about this meeting? (It is okay to list more than one reason)

1	I would have liked to have seen more discussion time after the presentations.	May 20, 2011 2:55 PM
2	crowding on first day	May 17, 2011 1:49 PM
3	not enough sitting room	May 17, 2011 8:13 AM
4	The round table discussions filled up very quickly and registration could have been more organized.	May 13, 2011 10:58 AM
5	facilities too small for amount of people, unable to attend many workshops	May 11, 2011 9:38 AM
6	the first day had no seating	May 10, 2011 4:43 PM
7	* Limited room space for round table sessions * Need for synthesis at end of topical sessions	May 7, 2011 10:43 AM
8	Applied Anthropologists really need to hear this stuff. -- more overlap with the Sfaa	May 6, 2011 3:49 PM
9	Overall I really enjoyed the summit.	May 6, 2011 1:51 PM
10	Too little demonstration and palpable interaction with traditional foods—a food conference should have food!	May 4, 2011 5:11 PM
11	Lack of nutritional food	May 3, 2011 1:36 PM
12	meeting rooms were way too small	May 3, 2011 10:09 AM
13	Rooms were not large enough, and I did not realize the summit was part of the Anthropology workshop, would have liked the summit to be longer and more tribal involvement, and more networking with other Tribal nations!!	May 3, 2011 9:26 AM
14	The size of the meeting rooms.	May 2, 2011 3:15 PM
15	Not enough pace for the opening session.	May 2, 2011 1:48 PM
16	The organization was perhaps a bit off-center, but I had no major issues of any kind	May 2, 2011 12:17 PM
17	opening event was very disorganized and the initial info on this conference implied we would be addressing policy issue. That didn't happen.	May 2, 2011 10:32 AM
18	Registration was difficult (we were unable to register a week before the event), and the crowding, though I understand why that occurred.	May 2, 2011 9:20 AM
19	The rooms and I think the booths could of went for both days for the people who didn't make it into the room because they thought it displays would be up for 2 days.	May 2, 2011 7:59 AM

Page 1, Q3. What did you like least about this meeting? (It is okay to list more than one reason)

20	An extra person was assigned to our time, and we already had 5 speakers in 3 groups. That meant the time for each presentation was 20 minutes, and in my group we had 3 speakers. We travelled from San Diego, and one of our speakers, Lorene Sisquoc, is an esteemed Native plant person. We did not want to cut her segment short, so I did not give my presentation, that I had worked on for quite some time. Needless to say, I was very disappointed. I don't know why your organizers added someone at the last moment to our group, and I mean 5 minutes before we were to begin. Very disconcerting and very disappointing. A very expensive trip as well.	May 2, 2011 7:58 AM
21	small rooms, the diabetes wk shop poor information	May 2, 2011 7:51 AM
22	Need to sample traditional food Needed to visit (get away from the hotel) reservations or traditional food gathering places	May 2, 2011 6:14 AM
23	Couldn't take in all the session b/c some had to run concurrently.	May 1, 2011 8:19 PM
24	N/A	May 1, 2011 9:13 AM
25	Nothing, needed to be longer. More food.	Apr 30, 2011 4:27 PM
26	Summit Paper presentations were offered one time Roundtable Discussions; not enough interaction with Native people; the academic people dominated the discussions	Apr 29, 2011 1:47 PM
27	not enough room	Apr 29, 2011 11:52 AM
28	rooms too small	Apr 29, 2011 11:11 AM
29	The cramped quarters changed the nature of the roundtables but they were still good.	Apr 29, 2011 10:29 AM
30	Nothing	Apr 29, 2011 9:38 AM
31	Just the logistical concerns (too small of rooms and inability to see/hear) - though I'm sure that was not expected. It was great overall. Also a convenient location.	Apr 29, 2011 9:25 AM
32	Nothing	Apr 29, 2011 9:10 AM
33	Facility	Apr 29, 2011 9:00 AM
34	Not enough time/space for networking or facilitation of networking, small space and no defined gathering and socializing space for the Summit participants	Apr 29, 2011 8:52 AM
35	Definitely the logistics of inadequate room size the first day.	Apr 29, 2011 8:27 AM
36	The round tables as I think the presenter or facilitator could have spoken on the actual topic of the roundtable and then let us hash out the info and add but I felt it was a waste of time done in the formate is was done in.Especially since I have attended my share of State meetings done this way and absolutely nothing ever comes of it.For those of us who could not attend the finals it was even worse as we don't even have an option of obtaining the notes.	Apr 29, 2011 8:18 AM

Page 1, Q3. What did you like least about this meeting? (It is okay to list more than one reason)

37	Cramped spaces, putting a limit on the number of people that can attend a roundtable the people attending the meeting should be allowed to pick what interests them that day not sign up in advanced even though this was not upheld it was still not a great idea in the first place	Apr 29, 2011 7:55 AM
38	the smaller rooms looked inadequate at first but in the end contributed to the intensity of the issues and interest of all the participants	Apr 29, 2011 7:54 AM
39	Having the summit in conjunction was SfAA was difficult because there was a lack of space for all interested participants, the posters and displays were only available for a short time on one day, the schedule was very tight and the days were long (longer conference!)	Apr 29, 2011 7:43 AM
40	The first sessions disorganization made it difficult to concentrate on a good session. I felt bad for the presenters and it did not set a good tone for the meeting	Apr 28, 2011 9:35 PM
41	Day one confusion, poor seating some Display vendors did not seem open to questions refreshment zone small,crowded, ill stocked	Apr 28, 2011 8:39 PM
42	Cramped room for initial meetings	Apr 28, 2011 7:27 PM
43	It was challenging to participate in the meetings. They had so many responders that availability of space was so limited. I missed so much. But, I did quickly observe what had happened and the organizers gracefully handled it the best that could be done. Thanks.	Apr 28, 2011 7:25 PM
44	That it was held at all indicates the time has come to value contributions of other cultures.	Apr 28, 2011 6:08 PM
45	Nothing.	Apr 28, 2011 5:56 PM
46	It was isolated from the rest of the Applied Archeology meeting (physically and in the program).	Apr 28, 2011 5:49 PM
47	overcrowded day #1	Apr 28, 2011 5:20 PM
48	The lack of space and the lack of refreshments (the water and coffee ran out pretty quick)	Apr 28, 2011 5:07 PM
49	hoped for more contact the first day via display table but it was a bit under-organized	Apr 28, 2011 5:03 PM
50	Just cramped conditions on first day, but it worked out fine	Apr 28, 2011 4:50 PM
51	too small of rooms, and many were not labeled as to what room you were to be in.	Apr 28, 2011 4:48 PM
52	Confusing to know where to go (signage) Also, difficult to plan what sessions to attend when they started/ended at different times	Apr 28, 2011 4:47 PM
53	The rooms were often too small - I understand the hotel was at fault. There is a huge demand for meetings centered around this subject, so maybe a conference or workshop is warranted.	Apr 28, 2011 4:31 PM

Page 1, Q3. What did you like least about this meeting? (It is okay to list more than one reason)

54	The meeting rooms on Day 1 were too small and too loud to hear. One of the round tables was set up in the poster room, which had no chairs until 5 min before the presentation was supposed to start--I saw a lot of people walk in and walk back out because they thought the presentation room had changed.	Apr 28, 2011 4:29 PM
55	disorganization.	Apr 28, 2011 4:28 PM
56	Cramped space. Not enough emphasis on ways for the "everyday person" to promote use of traditional foods.	Apr 28, 2011 4:25 PM
57	The crowdedness, of course. Then there seemed to be some problems with the agenda matching the people actually speaking on the same day.	Apr 28, 2011 4:24 PM
58	Some of the breakout sessions were not very productive, it seems there was a lot of talk about the barriers but no real solutions were developed.	Apr 28, 2011 4:23 PM
59	Rooms were inadequate	Apr 28, 2011 4:21 PM
60	First nations people should be more in control of the discussion. Let the academics come to learn from them, not vice versa. Also, it was a very depolitized atmosphere. Political action is necessary for first nations struggles to succeed, but was rarely discussed at this summit.	Apr 28, 2011 4:21 PM
61	It was hard the first day to go to the talks, see the posters etc as the space was small and no time for talking to people.	Apr 28, 2011 4:15 PM
62	Unorganized; no refreshments; obnoxious baby in attendance; no direction or clear moderator of one session where participant seemed to take over. Not enough room in some sessions to even be a part of discussion, so ended up sitting outside of meeting room.	Apr 28, 2011 4:10 PM
63	I wish the event was held at a venue that could allow for actual traditional food demos.	Apr 28, 2011 4:06 PM
64	venue on first day	Apr 28, 2011 4:06 PM
65	The crowding and some of the formatting of the round table discussion sessions. I think that the idea of having a forum for facilitated discussion is very important and have found such events to be the highlight of conferences I have attended in the past. Both sessions I attended were very crowded. One of the sessions was not well facilitated. It was all listening to a few presenters and not as much question and answer.	Apr 28, 2011 4:03 PM

Page 1, Q5. Did the Summit inspire you to action?

1	I have been researching some of the food donation charities that I support to make sure they are not just providing high-calorie food. I am looking into supporting organizations that consider the cultural component of traditional foods.	May 20, 2011 2:55 PM
2	bringing attention to our tribal members about eating traditional foods telling them why it is better for them mostly the ones with diabetes	May 17, 2011 8:13 AM
3	the conference had all right interests when i attended, but the disappointment was location and conference room seating.	May 10, 2011 4:43 PM
4	To identify ways to continue these discussions and maintain their momentum.	May 7, 2011 10:43 AM
5	Instead of letting someone else work on preserving these things, I want to actively participate.	May 6, 2011 3:49 PM
6	I met some great people and reconnected with a few more.	May 6, 2011 1:51 PM
7	Gathered my momentum for a food project already in the works; provided me with new collaborators and contacts.	May 4, 2011 5:11 PM
8	Want to begin a restoration program for some traditional foods that we running out of and begin working with State and Federal Agencies to reinforce Treaty Rights on the lands they manage.	May 3, 2011 9:26 AM
9	Improved my own eating habits and I have shared the information with others.	May 2, 2011 1:48 PM
10	funding opportunities with others - future planning	May 2, 2011 12:17 PM
11	Trying to arrange for traditional foods gathering within the tribe	May 2, 2011 9:20 AM
12	I was inspired by all the work each tribe is doing for first foods and to see that each tribe or organization had particular strengths.	May 2, 2011 7:59 AM
13	know there is lots of work to b done	May 2, 2011 7:51 AM
14	I'm working on a film on traditional food	May 2, 2011 6:14 AM
15	Want to see this work continue and am looking for ways to help that happen.	May 1, 2011 8:19 PM
16	Joining with a diverse group of people always inspires me to return to my humanitarian roots. We all have something to offer so why not try to share and be better for it.	May 1, 2011 9:13 AM
17	Connected with other women who gather foods	Apr 29, 2011 1:47 PM
18	?	Apr 29, 2011 11:52 AM
19	planning menus for elders including more traditional foods	Apr 29, 2011 11:11 AM
20	Compile information we have to share with others.	Apr 29, 2011 10:29 AM
21	would like to offer a grounds on our farm for traditional harvests	Apr 29, 2011 9:38 AM

Page 1, Q5. Did the Summit inspire you to action?

22	Will continue to work with communities on native food preservation and investigating/mitigating risk of environmental contaminants and protecting public health	Apr 29, 2011 9:25 AM
23	We're brainstorming right now	Apr 29, 2011 9:10 AM
24	I felt encouraged to collaborate with others	Apr 29, 2011 8:52 AM
25	exploring ways to promote access to traditional plants in our community	Apr 29, 2011 8:27 AM
26	To make sure more involved in what is going on, and knowing that DNR wants the tribes input	Apr 29, 2011 7:55 AM
27	to help organize follow up events and meetings	Apr 29, 2011 7:54 AM
28	It provided me with new ideas and opportunities to provide the funding for a cultural plant specialist within our tribal cultural resource program.	Apr 29, 2011 7:43 AM
29	I would like to do a similar meeting in Missouri but focusing on the cultural foods of the state	Apr 28, 2011 9:35 PM
30	I am contacting forest groups to see if they can make their forests available for gathering.	Apr 28, 2011 7:27 PM
31	I will start some gathering sessions with others. I do share my knowledge constantly, but it inspired me to keep doing it.	Apr 28, 2011 7:25 PM
32	Figuring out how to use the whole systems spiritual-cultural-ecological approach in my work.	Apr 28, 2011 5:56 PM
33	move forward with propagating more traditional food crops.	Apr 28, 2011 5:49 PM
34	new ideas, all in contemplation phase however	Apr 28, 2011 5:20 PM
35	I feel inspired to take action on a research level; understanding and making available to a broader audience the importance of traditional food as well as what can be done to secure availability and access	Apr 28, 2011 5:07 PM
36	follow-up on contacts made	Apr 28, 2011 5:03 PM
37	I teach permaculture, and this summit made me more resolved/informed about tribal issues involving traditional foods. I'll help educate others.	Apr 28, 2011 4:50 PM
38	To start looking into traditional foods, to inquire of our tribal members if traditional foods are a priority to us	Apr 28, 2011 4:47 PM
39	I'm working to change the way our tribe approaches first foods.	Apr 28, 2011 4:24 PM
40	I became involved with the current outreach and development of the traditional foods and gardening in the community. Last week I helped another program break ground on building a traditional berry garden.	Apr 28, 2011 4:23 PM
41	Launched initiative to develop food sovereignty for Swinomish Tribe	Apr 28, 2011 4:21 PM
42	More in connection with some of the tribes that I did not know. I am not tribal, but have many friends in the communities.	Apr 28, 2011 4:15 PM

Page 1, Q5. Did the Summit inspire you to action?

43	To initiate a local food summit within our community/county to address traditional diet and food security. To visit cultural program of other tribes that are active in preserving traditional foods.	Apr 28, 2011 4:06 PM
44	new contacts	Apr 28, 2011 4:06 PM
45	It led to some important networking and connection opportunities.	Apr 28, 2011 4:03 PM

Page 1, Q6. Do you have any other comments or suggestions you believe would be helpful?

1	No.	May 20, 2011 2:55 PM
2	have the meetings in larger rooms, so people can go to the meetings they really want to go to instead of having to go to another one	May 17, 2011 8:13 AM
3	Excellent conference	May 11, 2011 9:38 AM
4	no fancy city; try to communicate with local tribes. Seattle, WA was a headache, we are talking of Native America Foods not how the white man can copy, sell, or harvest our foods. We as Native Americans had to live off land the white man put us on and we are still here strong and healthy and happy INdians	May 10, 2011 4:43 PM
5	Establish a planning committee to look at the bigger picture. Identify willing First Nation hosts to continue more focused regional conferences. Set priorities for organization and action (for protection).	May 7, 2011 10:43 AM
6	I think it should be held annually and always with an anthropological conference. The professionals needs to be advocates.	May 6, 2011 3:49 PM
7	I cant wait to see the bigger and more mature summit next year!	May 6, 2011 1:51 PM
8	Since this was the first year and really very successful, I and many of my colleagues will be very eager to attend the next Traditional Foods Summit. It has every potential of expanding in scope and attendance, and provides an invaluable gathering point for the rich work being done throughout this region and elsewhere. Thank you so very much for organizing this rich event. With gratitude, A.B.	May 4, 2011 5:11 PM
9	I went with expectations of how Native Americans would improve areas of gathering our foods rather than educate people of what they are.	May 3, 2011 10:09 AM
10	It would be great if there were more summits and more tribes involved with restoration of traditional foods. Was also exciting to learn more about the European's traditional foods. Would like to know more about thier "lifestyles" regarding thier Traditional foods for nutrition values. However, more interested in Implementing restoration of Indian Traditional foods and how to implement managing them on our lands.	May 3, 2011 9:26 AM
11	My only recommendation would be to hold the summit in a larger room.	May 2, 2011 3:15 PM
12	Just fixing the registration problem.	May 2, 2011 9:20 AM
13	I think it should be an onging event that grows into something great.	May 2, 2011 7:59 AM
14	Much better organization. Most importantly, more respect for your speakers and the amount of time, energy and economic resources it took to get to the conference.	May 2, 2011 7:58 AM
15	If folks want to have another Foods Summit, I would love to see it happen before or concurrently with the fifth annual Cultural Resource Protection Summit.	May 1, 2011 8:19 PM
16	Keep up the inspiring efforts. Anthropology is about people. The more voices heard in such forums, the more we all benefit. It was terrific!	May 1, 2011 9:13 AM
17	Different location; downtown Seattle was too expensive. More traditional people; less academic people doing presentations	Apr 29, 2011 1:47 PM

Page 1, Q6. Do you have any other comments or suggestions you believe would be helpful?

18	?	Apr 29, 2011 11:52 AM
19	It is important to have meetings like this and to attend them from time to time. They are energizing and lead to creative thinking and new ideas and partnerships.	Apr 29, 2011 10:29 AM
20	Consider opening up a call-in option/webinar/or other way for remote access at the presentations that make sense (e.g. the roundtables wouldn't work well, but some of the presentations could be captured/archived for later use) Also, having samples of traditional foods for participants would be really fun and appropriate.	Apr 29, 2011 9:25 AM
21	I'd like to see the summit at a different type of venue- the Seattle Hilton was intimidating and did not seem to fit the community of people at the summit. I'd like more opportunities to meet and network with others. Is it possible to obtain notes from the final session, which I missed?	Apr 29, 2011 8:52 AM
22	Part of my apparent negative response on this survey is based in the fact that I was and am well versed in the points brought up it was nice to hear others are actually aware and talking about some of the points. We have a long ways to go to have the vast majority of the NA eat native foods on a regular basis since they are so much like the rest of the fast food nation.	Apr 29, 2011 8:18 AM
23	Make sure to plan for more space than necessary, always better to have extra room, rather than not enough, especially when tribal elders are attending they don't want people to have to give up their seats for them, they would feel better if there was simply enough accommodations for everyone.	Apr 29, 2011 7:55 AM
24	develop a First Foods Website where new info and advances including the results of this survey can be posted and interpreted.	Apr 29, 2011 7:54 AM
25	I would very much like to see The Traditional Food Summit become a yearly event where ideas and information are shared to increase the productivity and awareness of cultural plants to Indigenous people and for people involved in CRM or academia to learn sustainable ecological practices.	Apr 29, 2011 7:43 AM
26	I think I expected to learn more about the traditional foods themselves.	Apr 28, 2011 7:27 PM
27	I was not fully aware of what was going to happen at the Summit. The academic paper presentations were very interesting. A need in Alaska for a cycle of Summits would be smart with local ones held annually and regional ones every three years or so. It would help the providers to connect and it would allow for something to be done as the seasons grow.	Apr 28, 2011 7:25 PM
28	I was not able to attend the summit but am very interested in the topic.	Apr 28, 2011 6:08 PM
29	Thank you!	Apr 28, 2011 5:56 PM
30	The meeting attracted a lot of expertise, but many of the people were only attending, not presenting. Perhaps better integration with the overall annual meeting and room for ecology and botany in addition to social science would have expanded participation.	Apr 28, 2011 5:49 PM
31	thank you!	Apr 28, 2011 5:20 PM

Page 1, Q6. Do you have any other comments or suggestions you believe would be helpful?

32	I would have liked for the summit to go for longer so that there could be more time for the presenters to present, more time for questions and answers as well as a possibility to spread out the schedule a bit so that no more than two things happens at once.	Apr 28, 2011 5:07 PM
33	hopefully there will be another summit!	Apr 28, 2011 5:03 PM
34	a great conversation, I look forward to going to similar events	Apr 28, 2011 4:50 PM
35	I'm not sure now if the session on health/diabetes was regular or summary, but it was excellent.	Apr 28, 2011 4:31 PM
36	Next time the summit should be connected to concrete action the participants can take to support first nations and include more discussion of the political barriers that need to be overcome in the struggle for first foods.	Apr 28, 2011 4:21 PM
37	I repeat I did not have time or opportunity to see or enjoy the display room. If I had not seen these meetings in the blurb for the Ethnobotany Society meetings I would not have known about it. It was worth advertising more widely!	Apr 28, 2011 4:15 PM
38	Better planning!!!!	Apr 28, 2011 4:10 PM
39	A suggestion to have another event like this one on tribal ground with more flexibility for traditional food demos	Apr 28, 2011 4:06 PM
40	I did not attend the Wednesday summary session because I was confused about what it would entail and where it was taking place.	Apr 28, 2011 4:03 PM

Page 2, Q1. What is your connection to the meeting?

1	Non-profit employee working with local Tribes.	May 13, 2011 10:59 AM
2	Professional consulting practitioner	May 7, 2011 10:47 AM
3	Tribal cultural resources staff	May 6, 2011 3:49 PM
4	Cartographer specializing in food systems work	May 4, 2011 5:12 PM
5	Washington Health Foundation (private non-profit)	May 2, 2011 1:56 PM
6	Tribal employee	May 2, 2011 9:20 AM
7	Nonprofit CRM program	May 1, 2011 8:20 PM
8	Interested party	May 1, 2011 9:14 AM
9	Program Chair	Apr 29, 2011 10:30 AM
10	Food grower	Apr 29, 2011 9:39 AM
11	Tribal health program employee	Apr 29, 2011 8:29 AM
12	interested amateur on local ethnobotany	Apr 28, 2011 7:30 PM
13	Sponsored by GOM Oil Spill impacted residents	Apr 28, 2011 7:27 PM
14	Independent researcher participant (not student/professor)	Apr 28, 2011 5:52 PM
15	tribal employee	Apr 28, 2011 5:21 PM
16	prairie steward; IGNORE the checked box, I had to check something in order to finish the form!	Apr 28, 2011 5:06 PM
17	Clinic member providing services	Apr 28, 2011 4:48 PM
18	Non-Tribal member, dietitian of a Tribe.	Apr 28, 2011 4:25 PM
19	I am not a student or professor, but the form does not allow me to not check one of the boxes above. I came out of self interest, with no professional or academic connection.	Apr 28, 2011 4:23 PM
20	Retired BLM, college professor, researcher/botanist	Apr 28, 2011 4:17 PM

Page 2, Q2. What is your academic and/or professional discipline?

1	Anthropology	May 20, 2011 2:56 PM
2	anthropology	May 17, 2011 1:50 PM
3	Land Conservation.	May 13, 2011 10:59 AM
4	Native Health, Healing, Trauma, History, etc	May 11, 2011 9:39 AM
5	na	May 10, 2011 4:44 PM
6	Cultural Anthropology/Archaeology/federal Tribal coordination and outreach	May 7, 2011 10:47 AM
7	Anthropology/Archaeology	May 6, 2011 3:49 PM
8	Sustainable Community Development with an emphasis in Tribal Gov. working on graduate degree now.	May 6, 2011 1:52 PM
9	Illustrator and map designer	May 4, 2011 5:12 PM
10	Nutrition/Public Health	May 3, 2011 1:37 PM
11	none. I am a Traditional Food Gatherer and preparer.	May 3, 2011 10:10 AM
12	I am my Tribes NAGPRA Coordinator and work closely with our Tribal Preservation office, work for our culture Program	May 3, 2011 9:27 AM
13	I am a Traditional Cultural Properties Technician for the Colville Tribes History/Archaeology and Tribal Museum.	May 2, 2011 3:16 PM
14	Events and Communications Specialist	May 2, 2011 1:56 PM
15	Botanist	May 2, 2011 12:17 PM
16	health	May 2, 2011 10:32 AM
17	archaeology	May 2, 2011 9:20 AM
18	AFA, BFA in Museums Studies and a MOAM in Organizational Management	May 2, 2011 8:00 AM
19	Visual and Performing Arts	May 2, 2011 7:59 AM
20	culture program	May 2, 2011 7:53 AM
21	Anthropology	May 2, 2011 6:14 AM
22	Cultural Anthropology/Archaeology	May 1, 2011 8:20 PM
23	Anthropology/archaeology	May 1, 2011 9:14 AM
24	Anthropology	Apr 30, 2011 4:28 PM
25	Work with college student's in Tribal scholarship program	Apr 29, 2011 1:47 PM
26	?	Apr 29, 2011 11:52 AM

Page 2, Q2. What is your academic and/or professional discipline?

27	Cowlitz Tribe Elders Program Manager Tribal Council Member Health Board Member	Apr 29, 2011 11:12 AM
28	Anthropology	Apr 29, 2011 10:30 AM
29	organic farming	Apr 29, 2011 9:39 AM
30	public health	Apr 29, 2011 9:25 AM
31	Rangeland Management	Apr 29, 2011 9:01 AM
32	Ethnobotany, Environmental Studies	Apr 29, 2011 8:53 AM
33	Dietitian P.S. There is no button for "other" on the previous question, so I had to check another box. I work for a tribe but am not a tribal member.	Apr 29, 2011 8:29 AM
34	Nutrition	Apr 29, 2011 8:19 AM
35	Anthropology and history	Apr 29, 2011 7:57 AM
36	anthropology of food	Apr 29, 2011 7:55 AM
37	I am a researcher, ethnographer and archaeologist for a Tribal cultural resource program. I am also a Tribal member.	Apr 29, 2011 7:44 AM
38	Associate Dean, Human Environmental Studies Extension Associate Professor, Nutrition & Exercise Physiology Facilitator, Office of the Provost, Food for the Future Initiative	Apr 28, 2011 9:36 PM
39	medicine	Apr 28, 2011 8:39 PM
40	volunteer in habitat restoration and volunteer educator on native plants and ethnobotany.	Apr 28, 2011 7:30 PM
41	Justice/Sociology; tribal council; herbal plant harvester and instructor	Apr 28, 2011 7:27 PM
42	Entomology - generally from a plant pest/beneficial perspective but many cultures eat insects as a delicacy. That is an interest of mine.	Apr 28, 2011 6:09 PM
43	Botany	Apr 28, 2011 5:52 PM
44	public health	Apr 28, 2011 5:21 PM
45	Northern Studies	Apr 28, 2011 5:07 PM
46	native plant professional	Apr 28, 2011 5:06 PM
47	Permaculture	Apr 28, 2011 4:50 PM
48	historic preservation	Apr 28, 2011 4:50 PM
49	Registered Nurse	Apr 28, 2011 4:48 PM
50	cultural resources specialist	Apr 28, 2011 4:31 PM
51	Watershed Department Manager	Apr 28, 2011 4:30 PM

Page 2, Q2. What is your academic and/or professional discipline?

52	native american studies	Apr 28, 2011 4:29 PM
53	Nutrition	Apr 28, 2011 4:26 PM
54	Archaeology	Apr 28, 2011 4:25 PM
55	Registered Dietitian	Apr 28, 2011 4:25 PM
56	nursing	Apr 28, 2011 4:23 PM
57	Restoration ecology	Apr 28, 2011 4:22 PM
58	BA and MA in botany, plant ecology, and ethnobotany BLM rare plant specialist (retired)	Apr 28, 2011 4:17 PM
59	Cultural Resources	Apr 28, 2011 4:10 PM
60	anthropology	Apr 28, 2011 4:07 PM
61	Ethnoecology and Natural Resource Management	Apr 28, 2011 4:04 PM

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Traditional Food Summit

29 April 2011 Roundtables

Abstracts and Summary Notes

Roundtable # 1. Traditional Foods and Nutrition

J. Neil Henderson and L. Carson Henderson (U OK American Indian Diabetes Prevention Center)

Abstract: This roundtable will address the nutritional aspects of “traditional” diets for native people. Topics can include issues of non-genetically modified foods, similar seed banks, garden/horticultural practice and promotion, as well as preparation techniques that keep nutrients intact. All of this is generally good for nutrition, but complex issues can arise. For example, from a traditional perspective, some starch intake may be considered “natural and organic, therefore good” yet be a possible problem for possible diabetes due to its conversion to sugars.

Summary Notes:

1) Education of younger generation of all:

- by elders
- school
- gatherings
- farmer's markets
- cooking classes
- markets
- health fairs
- food banks
- food gathering
- food preparation techniques
- cultural significance of food
- "food tied to the perpetuation of heritage:
- teach stewardship of land
- teach organic systems management
- market/capitalist economy hinders transmission of the importance of traditional foods
- teach/inform medical systems regarding the importance/value of traditional healing foods
- make traditional culture "cool" to young people
- re-introduction of traditional foods

- Food banks
- Health fairs
- Restaurants
- Tribal schools
- Co-op stores
- Corner market

2) Stewardship of Land"

- access being taken..... Loses of land
- before clear cutting area, give tribes a chance to gather and move plants and bark etc.
- rehabilitate areas for planting of natural species. Restore native habitats.
- maintain genetic diversity in traditional plants and foods.
- fight against pollution of land
- stop bio-piracy of medicinal plants by "big pharmaceuticals" and other corporations.

3) Support of traditional food issues by tribal governments in a public way:

- promotion by tribal governments
- distribution of "sad foods" by government food programs sends a mixed message.

Roundtable #2. Traditional Foods and Washington State Lands

Maurice Major (WA Dept of Natural Resources) and Rodney Cawston (DNR Tribal Relations)

Abstract: With a growing population, an urbanizing landscape, and increasing tribal interest in First Foods, the “unclaimed and undeveloped” lands where many northwest tribes have treaty and customary gathering rights increasingly coincide with government managed lands. State land management has long been focused on producing revenue for school and university construction, with increasing regulatory attention to conservation of threatened plants and animals, as well as historic and archaeological resources. More recently, the Washington State Department of Natural Resource has been exploring ways to recognize and benefit from tribal perspectives regarding natural resources of cultural importance, and to protect populations of and access to such resources.

Summary Notes: The round table discussion went well. A Nooksack Tribal Representative, expressed frustration about access to DNR managed trust lands and I am looking into this. A Nooksack and a Warm Springs representative both expressed reluctance to hand over information about traditional practices. Also, the Warm Springs representatives talked about how our laws are not written that are given to us by the Creator, which were given to Native people of how to take care of our traditional foods. David Rice basically spoke from the role as an archaeologist elder, and a Samish Elder spoke eloquently about her family ancestry and the traditional knowledge that she was taught to gather, process and prepare traditional foods. She

also spoke of her loss of gathering rights. Her testimony was very emotional and since then, many have commented to me of how much they wanted to be able to help her. We heard from a Warm Springs Elder who said that we are losing our traditional food gathering places, including huckleberries. She went on to say that non-Indians are commercially harvesting huckleberries and taking everything. She said our waters are polluted and she worries about eating unhealthy salmon. I spoke about DNR's efforts to meet with all 29 federally recognized tribes in the state of Washington and other tribes adjacent to our state. I also spoke about our first tribal summit and general considerations of tribal relations. I also talked about our meeting with tribal leaders and representatives to discuss improving access to tribal governments. We view this as a government to government action. Maurice discussed finding ways which allow Native people to gather on state lands while still meeting the overall objectives of DNR as a trust manager. To us, this session was productive, especially in terms of reaching out to tribes and asking them to communicate with us. The two hours went by very quickly [Rodney Cawston].

Roundtable # 3 Traditional Foods and Contamination: Aquatic Resources

Ronda Foster (Squaxin Island Historic Preservation Officer)

Aquatic resources from the Salish Sea and rivers continue to provide a large amount of food for the people and provide an economic base for many families and tribal groups. This roundtable will concentrate on the major issues affecting a long-term supply of healthy fish, mollusks, and other creatures from the waters of the Northwest.

Roundtable # 5. Honoring Traditions from Rural to Urban Living

Annette Anquoe, Seattle Indian Health Board

Abstract: Urban environments consist of diverse communities to include American Indians and Alaska Natives (AI/AN) whose original tribal homelands span across the United States. This discussion will address urban AI/AN access to their respective traditional foods source and how that is changing across generations. Examples about individual and collective efforts to utilize traditional foods among urban AI/AN that encompass traditional worldviews will be presented. While there are a variety of ways that urban AI/AN have to access traditional foods, of further interest is urban AI/AN access to knowledge about traditional foods and how that knowledge base is sustained.

Summary Notes:

Questions/Concerns

- Don't question things out loud, ask the elders.
- How would you see a community so diverse? How do we start talking to each other?

- Why do we insist on being sick? We have all the tools not to be sick and someone said “I don’t like where I live or what I do so I’ll be sick.”
- The fish and rivers are contaminated; the waters are toxic where traditional foods are gathered. How do we know those plants are good to eat?
- There is only private property in Seattle so you can’t go to gather anywhere.
- It’s not just knowing where traditional foods are, sometimes it’s secret. It’s who you know to get access to them.
- Single parent moms don’t have time to gather foods and don’t have time to teach their kids.
- There is terror over eating something that’s not from a package.

Possible Solutions/Opportunities

- There is a Growing Grocery Project at WSU. Gardening is done in small places.
- There is an Urban Foraging Project in Seattle. Individuals of all ethnic groups in Seattle gather different plants and mushrooms with different kinds of uses. CSC: gathering needs in city with Melissa Poe; Seattle Parks & Recreation has eight thousand acres and public green spaces. We need to advocate to push public management to use those resources; UIATF has a botanical garden.
- The question of access to traditional foods leaves a sense of grief and loss and there is an opportunity for healing and making a connection for sense of community.
- We need ideas on matching resources.
- You have to be connected to go out, be out there, get the kids out of the house and teach to plant and where to get wild foods.
- How do you get the kids engaged? Elders complain about kids and getting them involved. Terrace gardens.

Additional Notes from Melissa Poe (IFCAE)

Notes from Annette Anquoe's presentation:

- We are missing a community garden in Seattle for Traditional Foods. Such a garden could be a place to feature culturally appropriate foods, to demonstrate preparation of foods and work with elders, and to build partnerships.
- There is a diversity of Urban Natives, with equally diverse customs and life histories.
- In this urban complexity, how is knowledge about traditional foods maintained? how is urban food utilized?
- Traditional Foods programs in the city could be a path for intergenerational sharing.

Notes from Lynnette Roberts's presentation:

- SIHB serves many rural people who live in cities. Mix of rural-urban people "going here/going there".
- Shifting between rural-urban requires adaptability
- Some barriers include language, experience, knowledge
- Where does knowledge come from? For example, when some urban Natives are separated from their families?

- How to build a sense of community around Traditional Food, when Urban Indians have diverse customs?
- Access to resources is a problem
- Traditional Foods could help with diabetes prevention and also increase learning opportunities for Youth and intergenerational learning, especially important for the urban experience.

Notes I took during Brett Ramey's presentation:

- Tribal environmental resistance and community development (ex: Urban Lifeways Project; OYBM.org "out of your backpack media" youth project)
- Integrated learning: when we talk about "food", it's never *just* about food.
- Cities are gathering places for diverse communities/cosmopolitan Indian communities
- Plant, animal resource histories are (often) suppressed in cities. But they are there. It's a matter of "peeling back the pavement"; rewriting the story collaboratively, bringing to light the relational knowledge of lands/people.

Roundtable # 6. Food, Cultural Places, and Historic Properties: Using the National Historic Preservation Act (NHPA) to Protect Traditional Food Sources

Tom King

Abstract: Traditional food is where you find it -- where it grows, walks, perches, swims. Some of these places are long-established; others change over the years, or with the seasons. Some are on lands or in waters managed by federal agencies, or subject to federal regulation. The National Historic Preservation Act is one law that tribes can use to seek protection and respect for such places. But there are many impediments to its use. This roundtable will discuss options for overcoming these impediments, and needed changes in the law.

Summary Notes:

- Like in other places – a whole lot of people in a very small place.
- Perceptions around NHPA that prevent people from using this Act as a tool to protect places associated with traditional foods.
- There is a widespread perception that to employ the NHPA, you have got to prove that there's an archaeological site. There are historical reasons that people believe that. This is an issue that needs to be dealt with if it's going to be a tool that can be used to deal with places associated with traditional foods.
- Another perception is that places have to be registered in the National Register of Historic Places order to be protected.

Roundtable #7 Impacts to Traditional Foods are not Restricted by International Boundaries

Jamie Donatuto (Swinomish Indian Tribal Community)

Abstract: The Coast Salish Gathering is a policy group headed by U.S. Tribal leaders and First Nation Chiefs, providing the opportunity to build a collaborative body for mutual understanding to solve the environmental issues facing our homelands. We work with government agencies such as the U.S. Environmental Protection Agency and Environment Canada in order to address effectively restoring and protecting our natural resources. One of the top priorities identified by the Coast Salish Gathering steering committee is the health of our traditional foods. This discussion will provide background on the Coast Salish Gathering as well as its efforts to coordinate a shared understanding of the importance of addressing impacts to traditional foods such as toxic contamination on an international level.

Summary Notes: Four leaders from Coast Salish Gathering gathered to discuss the importance and priorities of the CSG .Chiefs Bill Wiliams and Ian Campbell from the Squamish Nation represented the BC Chiefs and Patti Gobin of Tulalip Tribes and Darrell Phare of the Lummi Nation represented the US tribal leaders. The Coast Salish Gathering is a trans-boundary group focusing on restoring and protecting the homelands of the Coast Salish peoples. Participating leaders shared personal stories about their lives, providing context to the current status of Indigenous peoples in the region, their experiences and goals for the future. These "stories" parallel the need the CSG fulfills supporting Indigenous peoples' extended networks, priorities and trans-boundary policy aspirations. Although some stories were somber, the overall message was positive and jovial; as Chief Ian Campbell of the Squamish Nation summed it up, " It is now our turn--we will assimilate all of you to our traditional ways."

Roundtable # 8 Traditional Foods and Water

Peter N. Jones, Bauu Institute, Boulder, Colorado

Abstract: For many indigenous groups, water is considered the “first food” from which all other traditional foods come from and depend upon. However, in many places where traditional foods are gathered, concerns over water quality, supply, and abundance are of growing concern. Likewise, many traditional foods are no longer available because of a lack of water. This roundtable will address and explore the inter-relationship between traditional foods and water, and what issues are currently of concern regarding water and traditional foods.

Summary Notes: A well-attended and lively roundtable was held on traditional foods and water during the Traditional Foods Summit in conjunction with the Society for Applied Anthropology’s 2011 Annual Meeting in Seattle, Washington. After a brief introduction by Chair of the roundtable Peter N. Jones, which highlighted many of the general issues concerning water

and traditional foods, the floor was opened to roundtable participants. Every participant contributed stories, case examples, and issues of concern for their local community or area, demonstrating the multiple issues and complexities associated with water and traditional foods. Some of the issues brought up by roundtable participants included:

- Climate change and availability of water for traditional foods
- Water quality (purity, temperature, flow, etc.) and traditional foods
- Pollution and other water contaminants and impacts on traditional foods
- Industrial and development projects and impacts to water quality, availability, and amount, and subsequent impacts to traditional foods
- Agricultural and farming impacts on water (fertilizers, pollution, particulates, etc.) and impacts to traditional foods
- Removal or transportation of water from one watershed to another, and resulting impacts on traditional foods
- Sequestration of water for flood control, recreational activities, irrigation, etc., and impacts on traditional foods

Many other examples were discussed, as well as several local situations and case studies. Participants also brought an informative and global perspective to the roundtable, as each person was able to contribute to the discussion from their local geographic areas of expertise. These areas included:

- Canadian Arctic
- Pacific Northwest
- Columbia Plateau
- Missouri Basin
- Ethiopia and Omo River Basin
- South America and the Altiplano Ecosystem
- Pacific Islands and Small Island States

Across this informed and highly productive roundtable discussion, several general themes were teased out. These include:

- Water is the First Food, and it is necessary for all other foods
Water is alive, and must be considered as such
- Water is finite, and we must protect the quality of this finite resource
- We must begin to look at water in a holistic and comprehensive framework (from source to sea; complete watersheds; the cycle and circulation of water; etc.)
- We must begin to examine, talk, and work on water issues from a processual, dynamic, and holistic framework

- Water, and issues concerning water, will be one of the major areas of concern in the 21st century.

Based on these themes, roundtable participants agreed that not only will it take a comprehensive approach to deal with issues concerning water and traditional foods, but that it will also take a collaborative approach. This includes not only bringing scientists and agency officials together, but also applied social scientists, Native and local communities, and other stakeholders together to work towards common goals. Because of the multiple complexities associated with water and traditional foods, roundtable participants agreed that our only chance is to come together and work in a truly collaborative, transparent, and equitable manner.

Roundtable # 9 Wy-Kan-Ush-Mi Wa-Kish-Wit or ‘Spirit of the Salmon’: An Update to the Columbia River Tribal Salmon Restoration Plan

Aja Decoteau (Columbia River Inter-Tribal Fish Commission)

Abstract: The Columbia River Inter-Tribal Fish Commission recently updated their salmon restoration strategy, fifteen years into the twenty-five year gravel-to-gravel management plan, which aims to protect and restore fish populations and habitat throughout the salmon’s lifecycle, as well as uphold tribal sovereignty and treaty rights. The update provides an overview of how far the Commission has come in achieving the goals, objectives and recommendations from the first plan, and also addresses current issues such as adaptations to climate change, water quality, fish consumption, and the protection of tribal resources. Water and tribal first foods, including salmon and Pacific lamprey, have been cornerstones of tribal culture for thousands of years. The Columbia River Indian Tribes are uniquely reliant on salmon and lamprey for their spiritual, economic, and nutritional sustenance. Their tribal cultures and histories are intertwined with tribal first foods, and they harbor considerable knowledge about the best approaches to sustainable preservation and replenishment of these foods. This intimate connection with, and knowledge of, salmon and lamprey and their physical and biological needs gives the tribes a great interest in their restoration and protection. This connection is expressed by the Confederated Tribes of the Umatilla Indian Reservation in their “first foods” approach to natural resources planning (Jones et al. 2008), which brings attention to species and ecological processes through the order of foods served in tribal meals. Based on this, the tribes are in a unique position to encourage the consideration of climate change in planning and recovery and are updating their own strategies to broadly consider the effects of climate change on first food resources and the factors that sustain them.

Roundtable #10 Restoring Traditional Food Systems through Contemporary Restoration and Cultivation Practices

Heidi Bohan, Snoqualmie Indian Tribe

Abstract: With the loss of access to traditional food, and the epidemic of chronic disease related to lack of availability of these foods it is important to consider multiple options in rebuilding traditional food systems and diets. There has been a surge in the last 20 years to restore native plant communities for wildlife habitat, and concurrently, in the production of organic, specialty food crops; while at the same time elders lament the ongoing loss of traditional food plant communities and access to traditional foods. With conscious modification to plant species selection for restoration projects and farm specialty crops, focused on traditionally important plant species and their nutritional equivalents, it is possible to help to re-create traditional agricultural/cultivation practices and traditional food menus for common use. This is especially relevant for those rebuilding urban traditional food systems where access to undisturbed wild harvest areas is severely limited. An example of this collaboration is in the restoration of the Makah's traditional Ozette potato to common use by local organic farmers. Guests from the native plant restoration and organic farming community will discuss potential traditional foods crops, plant species selection for restoration projects and traditional food gardens, identifying traditional food equivalents, traditional harvesting and preservation practices in contemporary settings, developing traditional food menus and more.

Summary Notes:

- One action plan could be to go out and outreach to elders – what are the foods, what could be reintroduced in a compatible way?
- How about planting forageable foods in restoration projects on farms that could be harvested by native communities?
- How do you sustain these gardens? How do you create structures that keep them going?
- Definition of what traditional foods are will be different to each community.

Roots, Rocks, and Regs, Eh?: Obstacles and Opportunities for First Food Conservation on Washington State Lands

**Maurice Major, Cultural Resource Specialist
Washington Department of Natural Resources**

This paper was presented at the Traditional Foods Summit at the Annual Conference of the Society for Applied Anthropology in Seattle, Washington, on March, 29, 2011

I wanted to begin by looking at a place, to show how looking from the ground up blurs distinctions that have long guided resource management by governments. This place is in a natural area reserve, part of 5,000,000 acres managed by the Washington Department of Natural Resources. It is being protected because our sagebrush steppe habitats are shrinking.

The flowers are those of wild onion, one of the traditional foods of the Columbia Plateau tribes. The density of this patch would make it a good harvest location...

And in fact, it is. The pile of white stones here and another behind it are markers, placed so that people could easily relocate the patch. The profusion of wild onion and bitterroot here probably results from traditional harvesting, which aerates the ground, reseeds it, and in the past may have burned it to keep it open for these species.

People have been harvesting the wild roots of the Plateau for thousands of years. They have had a long relationship with ‘wild’ plants. In the Northwest, where humans arrived on the land right after the glaciers relinquished it, so-called “natural” environment is an artifact of human interaction.

The pile of cans here, remains of a historic root digging camp, as well as conversations I’ve had with gatherers who know the area, testify to persistent use of this place.

Washington is full of such places, where humans and the landscape have interacted since time immemorial. Protecting them is worthwhile if we want to conserve natural and cultural resources, and to respect the cultures who know these places best.

Plants are cultural resources. I like to remind people that the name “Stone Age” is just wrong. Wood Age, Fiber Age, Bark Age—any of these labels would more accurately describe an era or a culture according to its technology and materials. Western resource management has been largely blind to this fact.

First Foods, the plants that provide medicine, the trees that offer bark and wood and pitch, and the finned and winged and four-legged critters that become food: all of these ‘wild’ species are part of a cultural landscape.

The good news is that lots of these plants are not in imminent danger; many are widespread. Much is already gone, however, and population growth encourages more industrial agriculture and urbanization, so we cannot count on this to remain true forever. In the meantime, the relative abundance of some first foods makes it more difficult to convince some decision-makers that protection is in order.

Also, I cannot tell you how many times a Native person has told me, “We’re the endangered ones.”

What follows are some images of plant species that occur in an area that my agency is considering protecting. Understand that these are but a sample of what is important in one area. I beg forgiveness from the tribes of the Salish Sea for standing on their land and highlighting Plateau plants, but the light over there makes for good photos.

These grow in shallow rocky soils, which is to their benefit, since better soils have been plowed by now. Lomatium is the scientific name for a genus containing several species whose Native names I will not insult with my pronunciation. The bitterroot genus, Lewisia, is a nod to Clark’s partner in exploring the northwest, on an expedition that would have starved had not tribes shared in the wealth of their root harvests.

One study among the Umatilla found that the women who dig the roots collected about 1000 kg each in the month or so of lomatium harvest, and over 1800 kg of bitterroot, amassing 60% of a family’s winter caloric needs. Harvest is only possible for a short period in spring, and women worked very hard then, progressively working higher elevations as the roots became ready.

As the American common names suggest, these are also species of interest to the tribes. Distribution of the various root foods is not even, and nutrient profiles are not the same. Traditional people harvest a diverse array of plants.

These are two more species best known for their roots. There are more, and within any of the species I have listed above, the women cooking at longhouses recognize variation and places where the roots may have some special quality.

I cannot talk about roots without showing camas, whose abundance in certain locales led to large multi-Tribal gatherings. The common name that is one of the few English words derived straight from northwest Native languages.

The other plant is balsam root, many parts of which provide food. Roots have been my focus here, but of course many plants provide food in the forms of berries, greens, seeds, nuts, and bark.

Cultural resource management today focuses on archaeology and historic buildings. I have to lay some of the blame on the culture of preservationists and archaeologists. Too many professionals have very

limited contact with Native perspectives, and decision making focuses on concentrations of certain artifacts judged according to a very narrow set of criteria.

Again, the “Stone Age” label is preposterous. But the chief damage may be not in the mistaken emphasis on a small fraction of ancient material culture, but in the resulting presumption that the cultures whose resources we are finding and evaluating are dead and gone. I’m not saying that everything has stayed the same for 15,000 years, but even if what you want to know about is the ancient past, then knowing something of the living cultures is worthwhile. Knowing a bit about how the women dig and clean and dry the roots, or how the men hunt game, makes me a better archaeologist, increases my understanding of how the overall landscape is traveled and used by Native people.

Chasing paleo-environmental data is costly, and therefore not too common. Just as humans reportedly use only a small fraction of their brains, cultural resource managers only use a small portion of the growing set of analytic tools at their disposal.

It is only fair to note that cost and manpower are a huge constraint, and dreams of doing paleo-environmental work on state lands remain just that. Not only does DNR not have a budget for that, they depend on me and one other guy to deal with all cultural resource surveys, evaluations, and whatever else needs doing on 5,000,000 acres.

One reason I wanted to work for DNR is that it’s a good place for someone interested in living cultural resources. We are guided by a plan that is part of the Timber, Fish and Wildlife agreement between state agencies, tribes, and the timber industry. It specifically identifies Traditional Cultural Places and Traditional Cultural Materials as cultural resources (both, incidentally, higher on the list than archaeological sites).

In her executive order aimed at protecting cultural resources on state projects that slip through federal cracks, Governor Gregoire stated a similarly broad definition of cultural resources, including “traditional areas or items of religious, ceremonial and social uses to affected tribes.” To me, this would include First Foods and the grounds where they grow.

Many DNR activities require government to government consultation with tribes under state or federal permit reviews. There are also ground level staff like me, talking to tribal staff and visiting project areas to make sure that we cultural outsiders are not missing something of importance. Sometimes, this has nothing to do with regulatory compliance, such as when we let a tribe know that about a timber harvest with an opportunity for bark gathering.

Among the bureaucratic tools at our disposal are a few official designations. I can record a place where roots were (or are) dug as an ethnographic cultural landscape, for instance. Since there are almost always some artifacts around, many such places can be recorded as archaeological sites with the Department of Archaeology and Historic Preservation (Which I’ll call DAHP), providing some legal protection. The place with the root harvesting camp that we saw earlier, for example, would be

protected from unpermitted excavation under state law, and anyone disturbing the cairns could be charged with a felony.

If a tribe identifies a location as a Traditional Cultural Place, it can also be recorded as a site. DAHP's database has become the reference against which many development projects—public and private—are compared, and presence of a registered site in or near a project area raises red flags.

Within my agency, another option is to designate a Natural Area, a class of land where conservation is the primary concern. This may be the best suited to non-archaeological cultural resources in some cases, and it is possible to implement all of these designations to a given place.

Maybe the most fundamental problem with regulations is that Tribal consultation is considered to be a hoop that must be jumped through in gaining approval for a project. A ‘good’ outcome is receiving a letter of concurrence, no further work required. Otherwise, it is a matter of identifying concerns, and figuring out how to alleviate or mitigate them. Unfortunately, long term relationships that can bear fruit, and not just concurrence, remain rare.

A bigger problem, perhaps, stems from differing cultural assumptions. Government agencies categorize natural and cultural resources separately, which is problematic for cultural resources that are not artifacts. Tribes are not so confused. They know that they are part of nature, not above or outside of it.

There is also the matter of the 50 year rule. Any group of artifacts older than 50 years may be a site. Not only does this rule out a gathering area as an archaeological site (and thus of certain legal protections), but it also guarantees that the majority of archaeological sites are historic, because the habits of American culture—mass production and widespread dumping—ensure that 20th century American trash now forms the majority of the archaeological record. 600 or so generations of Native people are therefore systematically underrepresented in the preservation arena, vying for resources and protection with logging camps and dumps.

If the cultural resource is “natural,” and it is not endangered, so much the worse. The chief state and federal environmental review laws focus on the rare and threatened; they can be great land conservation tools, but only if the right species are present.

Also, natural heritage managers tend to look on humans as interlopers. The idea that people may come in and dig, that some nice old lady is going to make off with a thousand kilos of roots, freaks them out. Belief in the western myth of a pristine, Eden-like nature, un-sullied by human touch, remains too common. But lately, Western science keeps leaning about so-called natural environments shaped by millennia of human land use. Here and in Hawai‘i where I used to work, I’ve seen evidence that not only is the Native human presence in the landscape not a disaster, but conditions can degrade rapidly when they are kept out.

The same reticence about people plagues cultural resource managers. If a root ground is recorded as an archaeological site, for example, then the ground disturbance represented by digging roots is legally

required to get a permit from DAHP. I haven't asked them if they've stuck to that requirement in such a case, or even if any tribe has ever asked.

One of the Round Table sessions yesterday focused on the international border. Native people didn't make it up, but it can impede their cultural activities. For me in my job, the difficulty is that I can really only do things on lands managed by my agency. DNR cannot compel a neighboring land owner to play along with our plans for resource management, even if they are another state agency.

As you heard yesterday, the Confederated Tribes of Umatilla are developing a land management regime that puts First Foods first, and they are not alone in creating criteria and processes that reflect Native perspectives. Some tribes regulate gathering and hunting, and some do not. Tribal experiences should inform the state's management of living cultural resources. I hope we'll learn from the managers of the first 15 millennia of land use; the tools exist, if we have the imagination to recognize and use them.

Because Native people tend to use native species, natural heritage conservation can help First Foods. The Camas Meadows Natural Area for example, was set aside for another species, but doing so saved an important harvest area. Management of State Trust Lands to ensure sustainable timber harvests and habitat conservation—such as conserving riparian management zones, spotted owl habitat, and other areas—can also have this effect.

Last year, the Governor issued an executive order regarding food, encouraging locavore habits and good nutrition, food security, combating obesity, and serving the populations most in need. I'm guessing that First Foods were not conceived as a driver in this, but their conservation would in fact serve the goals quite well.

Natural Areas have traditionally been designated with rare species in mind, but the fine print reveals that more common species of cultural importance can be considered as well. This means that we do not have to go through years of forming policy, enacting legislation, and making more rules. Inventing new bureaucratic wheels is frustrating and time consuming, and I'm all for using the tools at hand if they can do the job.

Why designate a Natural Area based on First Foods? Because Tribes are asking, for one thing. DNR has been asked specifically to explore a First Foods based Natural Area on the Plateau, and doing so would set a precedent for more. This Summit reflects growing awareness that conserving and perpetuating these kinds of cultural resources is very important.

While First Foods may be happy on some Trust Lands, establishing a Natural Area removes the pressure to produce revenue, and therefore the worry that some future development might impact those foods. Grazing can coexist with lomatiums, but if the land became more valuable for mineral extraction, the revenue mandate could spell their demise.

Part of the mandate for Natural Areas is to do some science. I would hope that we could use a root gathering natural area to study the effects of grazing, climate change, and other forces on the

conservation of First Foods. There are a million topics to explore, and I hope that DNR can play a role in that.

Like I keep saying, there are millennia of knowledge to draw on. Not only can knowledge of specific practices and philosophies guiding First Food management help alleviate concerns of natural and cultural heritage managers, but I strongly believe that there will be lessons that are valuable to sustainable land management in general.

So why do this now? Again, the First Peoples have a growing appetite to conserve not just ancient artifacts, but the sustenance that is needed for their cultures to survive and thrive into the future.

Each year, the demands of a growing population put more pressure on the prairies and forests where First Foods are gathered. Once land is developed and built on, these resources are gone, never to be the same. Many First Foods are not threatened, but the day will come when they are, if we do not act.

The Commissioner of Public Lands is an elected official, and thus our agency is subject to political tides. The past two years have witnessed an unprecedented openness to tribal perspectives at DNR, which may not last forever. Getting the Natural Area process underway and establishing precedents for other practices friendly to First Foods, may prove to be very important.

So where should we attempt this?

Twenty years of archaeology and ethnobotany have given me a keen sense of where Native resources may be found, and I can read subtle signs on the land. In this case, they led to Badger Mountain. [Tongue in cheek here, as the audience sees a street sign at the intersection of Badger Mountain Road and Indian Camp Road.]

So why there? Many species present, and at various elevations so the season is extended. Gatherers from different Tribes harvest there, and historically there were trails leading here from various directions. It all suggests a place valued by Native people on a regional scale.

I've looked around enough to know that there is archaeology at Badger, material evidence of long use. No doubt oral history will back this up, although I haven't done that work yet.

Most of the DNR land there is not good for wheat farming, which means that it is still in fairly good shape. The grazing lessee is known as a responsible guy who does not let cattle overgraze. Our biologists will assess our parcels this Spring, but I anticipate that it will be seen as fairly healthy ground.

DNR manages several square-mile sections of land on Badger Mountain, and feds have even more. This means that there are thousands of acres of undeveloped public land, tailor made for treaty gathering rights.

Most of the arable land there has been cultivated already, and privately owned parcels that could combine with the public lands to create a large block tend to be of little value to farmers. We've had

some interest from a federal agency that might purchase development rights from them, which amounts to getting income for leaving it be. Looking downslope toward Moses Coulee, there is Nature Conservancy land that could be considered as well. One good thing about a Natural Area designation is that the state does not have to have title to the land, there can be multiple owners.

Greater communication between tribes and DNR, and in particular the experience of working together to form a natural area based on First Foods, will benefit both parties, I believe. For my agency, which has managed state land for a few generations, it would be beneficial to hear the perspectives of people who successfully managed the landscape for hundreds of generations. The modern awakening of “green” consciousness and sustainability can be guided by ancient knowledge. In so doing, we can protect the diversity of natural resources, and leave our descendants a healthy land base. Having a natural area based on first foods also presents research opportunities for decades to come. We know very little about the genetics of first foods, the particular and general effects of traditional practices, and other aspects of the interaction with Native people and plants. There are numerous research topics I can think that may grow from a First Foods orientation as opposed to an endangered species focus, and of course many more that I cannot think of.

In fact, predicting all of the research or even all of the positives for the agency is not as important as the primary benefit, which is that of partnership. Developing relationships with tribes that go beyond the concurrence and concerns attached to particular projects will help us do our job better in the long run. My belief is that having some literal ground where we share common interest provides figurative common ground, a shared mission and focus with a long term conservation goal.

I don’t presume to speak for tribes, but I can make some guesses at where there may be benefits for them. Policies that recognize living cultural resources such as First Foods, and establishment of natural areas focused on their conservation, seems to be a significant positive outcome. First Food protection enables perpetuation of traditional cultures that are threatened—without the foods, medicines, and other gifts of the land, how can Native cultures survive? Engaging with DNR or other agencies in more than public comment mode may also afford tribes the opportunity to affect not just a particular action or project area here and there, but to feed into conservation and land use policy on a more over-arching scale. Establishing a natural area based on First Foods, it seems to me, can be a precedent, a more permanent marker.

Again, maybe Native people see it differently, are wary of benefits as I describe, or maybe aware of other positive outcomes I am missing completely. But I do think that the benefits of partnership, of engaging in conversations that span more than a particular agency undertaking, must be of some value to people who have been here since time immemorial, and who want to maintain the culture into the indefinite future.

Roots, Rocks, and Regs, Eh?

Maurice Major, MA
Cultural resource Specialist
Washington Department of Natural Resources

SLIDE - Title Slide [Introduce myself and my Agency]

SLIDE - Natural Place

I wanted to begin by looking at a place, to show how looking from the ground up blurs distinctions that have long guided resource management by governments. This place is in a natural area reserve, part of 5,000,000 acres managed by the Washington Department of Natural Resources. It is being protected because our sagebrush steppe habitats are shrinking.

The flowers are those of wild onion, one of the traditional foods of the Columbia Plateau tribes. The density of this patch would make it a good harvest location...

SLIDE - Cultural Place

And in fact, it is. The pile of white stones here and another behind it are markers, placed so that people could easily relocate the patch. The profusion of wild onion and bitterroot here probably *results* from traditional harvesting, which aerates the ground, reseeds it, and in the past may have burned it to keep it open for these species.

SLIDE - Persistent Place

People have been harvesting the wild roots of the Plateau for thousands of years. They have had a long relationship with ‘wild’ plants. In the Northwest, where humans arrived on the land right after the glaciers relinquished it, so-called “natural” environment is an artifact of human interaction.

The pile of cans here, remains of a historic root digging camp, as well as conversations I’ve had with gatherers who know the area, testify to persistent use of this place.

Washington is full of such places, where humans and the landscape have interacted since time immemorial. Protecting them is worthwhile if we want to conserve natural and cultural resources, and to respect the cultures who know these places best.

SLIDE - The Roots

- **Many plants are vital cultural resources**

Plants are cultural resources. I like to remind people that the name “Stone Age” is just wrong. Wood Age, Fiber Age, Bark Age—any of these labels would more accurately

describe an era or a culture according to its technology and materials. Western resource management has been largely blind to this fact.

- **“Wild” components of a cultural landscape**

First Foods, the plants that provide medicine, the trees that offer bark and wood and pitch, and the finned and winged and four-legged critters that become food: all of these ‘wild’ species are part of a cultural landscape.

- **Most are not threatened...yet**

The good news is that lots of these plants are not in imminent danger; many are widespread. Much is already gone, however, and population growth encourages more industrial agriculture and urbanization, so we cannot count on this to remain true forever. In the meantime, the relative abundance of some first foods makes it more difficult to convince some decision-makers that protection is in order.

Also, I cannot tell you how many times a Native person has told me, “We’re the endangered ones.”

What follows are some images of plant species that occur in an area that my agency is considering protecting. Understand that these are but a sample of what is important in one area. I beg forgiveness from the tribes of the Salish Sea for standing on their land and highlighting Plateau plants, but the light over there makes for good photos.

SLIDE - Lomatiums and Bitterroot

These grow in shallow rocky soils, which is to their benefit, since better soils have been plowed by now. Lomatium is the scientific name for a genus containing several species whose Native names I will not insult with my pronunciation. The bitterroot genus, Lewisia, is a nod to Clark’s partner in exploring the northwest, on an expedition that would have starved had not tribes shared in the wealth of their root harvests.

One study among the Umatilla found that the women who dig the roots collected about 1000 kg each in the month or so of lomatium harvest, and over 1800 kg of bitterroot, amassing 60% of a family’s winter caloric needs. Harvest is only possible for a short period in spring, and women worked very hard then, progressively working higher elevations as the roots became ready.

SLIDE - Potato and Carrot

As the American common names suggest, these are also species of interest to the tribes. Distribution of the various root foods is not even, and nutrient profiles are not the same. Traditional people harvest a diverse array of plants.

SLIDE - Yellowbell and Onion

These are two more species best known for their roots. There are more, and within any of the species I have listed above, the women cooking at longhouses recognize variation and places where the roots may have some special quality.

SLIDE - Camas and Balsam Root

I cannot talk about roots without showing camas, whose abundance in certain locales led to large multi-Tribal gatherings. The common name that is one of the few English words derived straight from northwest Native languages.

The other plant is balsam root, many parts of which provide food. Roots have been my focus here, but of course many plants provide food in the forms of berries, greens, seeds, nuts, and bark.

SLIDE - The Rocks

- **“Cultural Resource Management” has long focused on archaeological sites and historic buildings.**

Cultural resource management today focuses on archaeology and historic buildings. I have to lay some of the blame on the culture of preservationists and archaeologists. Too many professionals have very limited contact with Native perspectives, and decision making focuses on concentrations of certain artifacts judged according to a very narrow set of criteria.

- **Archaeologists mostly find stone and shell, not the organic materials that predominated.**

Again, the “Stone Age” label is preposterous. But the chief damage may be not in the mistaken emphasis on a small fraction of ancient material culture, but in the resulting presumption that the cultures whose resources we are finding and evaluating are dead and gone. I’m not saying that everything has stayed the same for 15,000 years, but even if what you want to know about is the ancient past, then knowing something of the living cultures is worthwhile. Knowing a bit about how the women dig and clean and dry the roots, or how the men hunt game, makes me a better archaeologist, increases my understanding of how the overall landscape is traveled and used by Native people.

Chasing paleoenvironmental data is costly, and therefore not too common. Just as humans reportedly use only a small fraction of their brains, cultural resource managers only use a small portion of the growing set of analytic tools at their disposal.

{It is only fair to note that cost and manpower are a huge constraint, and dreams of doing paleoenvironmental work on state lands remain just that. Not only does DNR not have a budget for that, they depend on me and one other guy to deal with all cultural resource surveys, evaluations, and whatever else needs doing on 5,000,000 acres.}

SLIDE - The Regs – Opportunities

- **Washington's broader definition of cultural resources**

One reason I wanted to work for DNR is that it's a good place for someone interested in living cultural resources. We are guided by a plan that is part of the Timber, Fish and Wildlife agreement between state agencies, tribes, and the timber industry. It specifically identifies Traditional Cultural Places *and* Traditional Cultural Materials as cultural resources (both, incidentally, higher on the list than archaeological sites).

In her executive order aimed at protecting cultural resources on state projects that slip through federal cracks, Governor Gregoire stated a similarly broad definition of cultural resources, including “traditional areas or items of religious, ceremonial and social uses to affected tribes.” To me, this would include First Foods and the grounds where they grow.

- **Tribal Consultation is encouraged, and sometimes required**

Many DNR activities require government to government consultation with tribes under state or federal permit reviews. There are also ground level staff like me, talking to tribal staff and visiting project areas to make sure that we cultural outsiders are not missing something of importance. Sometimes, this has nothing to do with regulatory compliance, such as when we let a tribe know that about a timber harvest with an opportunity for bark gathering.

- **Natural Areas, Cultural Landscapes, and Traditional Cultural Places**

Among the bureaucratic tools at our disposal are a few official designations. I can record a place where roots were (or are) dug as an ethnographic cultural landscape, for instance. Since there are almost always some artifacts around, many such places can be recorded as archaeological sites with the Department of Archaeology and Historic Preservation (Which I'll call DAHP), providing some legal protection. The place with the root harvesting camp that we saw earlier, for example, would be protected from unpermitted excavation under state law, and anyone disturbing the cairns could be charged with a felony.

If a tribe identifies a location as a Traditional Cultural Place, it can also be recorded as a site. DAHP's database has become the reference against which many development projects—public and private—are compared, and presence of a registered site in or near a project area raises red flags.

Within my agency, another option is to designate a Natural Area, a class of land where conservation is the primary concern. This may be the best suited to non-archaeological cultural resources in some cases, and it is possible to implement all of these designations to a given place.

The Regs – Obstacles

- **Concerns and Concurrence**

Maybe the most fundamental problem with regulations is that Tribal consultation is considered to be a hoop that must be jumped through in gaining approval for a project. A ‘good’ outcome is receiving a letter of concurrence, no further work required. Otherwise, it is a matter of identifying concerns, and figuring out how to alleviate or mitigate them. Unfortunately, long term relationships that can bear fruit, and not just concurrence, remain rare.

- **Separating Natural from Cultural**

A bigger problem, perhaps, stems from differing cultural assumptions. Government agencies categorize natural and cultural resources separately, which is problematic for cultural resources that are not artifacts. Tribes are not so confused. They know that they are part of nature, not above or outside of it.

- **The 50 year threshold for Cultural Resources**

There is also the matter of the 50 year rule. Any group of artifacts older than 50 years may be a site. Not only does this rule out a gathering area as an archaeological site (and thus of certain legal protections), but it also guarantees that the majority of archaeological sites are historic, because the habits of American culture—mass production and widespread dumping—ensure that 20th century American trash now forms the majority of the archaeological record. 600 or so generations of Native people are therefore systematically underrepresented in the preservation arena, vying for resources and protection with logging camps and dumps.

- **Focus on Endangered Species**

If the cultural resource is “natural,” and it is not endangered, so much the worse. The chief state and federal environmental review laws focus on the rare and threatened; they can be great land conservation tools, but only if the right species are present.

- **Humans as Interlopers**

Also, natural heritage managers tend to look on humans as interlopers. The idea that people may come in and dig, that some nice old lady is going to make off with a thousand kilos of roots, freaks them out. Belief in the western myth of a pristine, Eden-like nature, un-sullied by human touch, remains too common. But lately, Western science keeps leaning about so-called natural environments shaped by millennia of human land use. Here and in Hawai‘i where I used to work, I’ve seen evidence that not only is the Native human presence in the landscape not a disaster, but conditions can degrade rapidly when they are kept out.

The same reticence about people plagues cultural resource managers. If a root ground is recorded as an archaeological site, for example, then the ground disturbance represented by

digging roots is legally required to get a permit from DAHP. I haven't asked them if they've stuck to that requirement in such a case, or even if any tribe has ever asked.

- **Borders**

One of the Round Table sessions yesterday focused on the international border. Native people didn't make it up, but it can impede their cultural activities. For me in my job, the difficulty is that I can really only do things on lands managed by my agency. DNR cannot compel a neighboring land owner to play along with our plans for resource management, even if they are another state agency.

SLIDE - The Regs We Don't Have

- **Ask the Tribes**

As you heard yesterday, the Confederated Tribes of Umatilla are developing a land management regime that puts First Foods first, and they are not alone in creating criteria and processes that reflect Native perspectives. Some tribes regulate gathering and hunting, and some do not. Tribal experiences should inform the state's management of living cultural resources. I hope we'll learn from the managers of the first 15 millenia of land use; the tools exist, if we have the imagination to recognize and use them.

- **Existing conservation measures mesh well with First Food preservation.**

Because Native people tend to use native species, natural heritage conservation can help First Foods. The Camas Meadows Natural Area for example, was set aside for another species, but doing so saved an important harvest area. Management of State Trust Lands to ensure sustainable timber harvests and habitat conservation—such as conserving riparian management zones, spotted owl habitat, and other areas—can also have this effect.

- **Existing policy can be your friend with a little creativity.**

Last year, the Governor issued an executive order regarding food, encouraging locavore habits and good nutrition, food security, combating obesity, and serving the populations most in need. I'm guessing that First Foods were not conceived as a driver in this, but their conservation would in fact serve the goals quite well.

Natural Areas have traditionally been designated with rare species in mind, but the fine print reveals that more common species of cultural importance can be considered as well. This means that we do not have to go through years of forming policy, enacting legislation, and making more rules. Inventing new bureaucratic wheels is frustrating and time consuming, and I'm all for using the tools at hand if they can do the job.

SLIDE - Why a Natural Area?

- **Recognize Tribal values and priorities**

Why designate a Natural Area based on First Foods? Because Tribes are asking, for one thing. DNR has been asked specifically to explore a First Foods based Natural Area on the Plateau, and doing so would set a precedent for more. This Summit reflects growing awareness that conserving and perpetuating these kinds of cultural resources is very important.

- **Sustainable land base for First Foods**

While First Foods may be happy on some Trust Lands, establishing a Natural Area removes the pressure to produce revenue, and therefore the worry that some future development might impact those foods. Grazing can coexist with lomatiums, but if the land became more valuable for mineral extraction, the revenue mandate could spell their demise.

- **Facilitate scientific study aiding conservation**

Part of the mandate for Natural Areas is to do some science. I would hope that we could use a root gathering natural area to study the effects of grazing, climate change, and other forces on the conservation of First Foods. There are a million topics to explore, and I hope that DNR can play a role in that.

- **Explore native resource management**

Like I keep saying, there are millennia of knowledge to draw on. Not only can knowledge of specific practices and philosophies guiding First Food management help alleviate concerns of natural and cultural heritage managers, but I strongly believe that there will be lessons that are valuable to sustainable land management in general.

SLIDE - Why Now?

- **Tribes want First Foods for the future**

So why do this now? Again, the First Peoples have a growing appetite to conserve not just ancient artifacts, but the sustenance that is needed for their cultures to survive and thrive into the future.

- **Development pressure is growing**

Each year, the demands of a growing population put more pressure on the prairies and forests where First Foods are gathered. Once land is developed and built on, these resources are gone, never to be the same. Many First Foods are not threatened, but the day will come when they are, if we do not act.

- **The political moment may pass**

The Commissioner of Public Lands is an elected official, and thus our agency is subject to political tides. The past two years have witnessed an unprecedented openness to tribal perspectives at DNR, which may not last forever. Getting the Natural Area process underway and establishing precedents for other practices friendly to First Foods, may prove to be very important.

...

So where should we attempt this?

SLIDE - Indian Camp Road

Twenty years of archaeology and ethnobotany have given me a keen sense of where Native resources may be found, and I can read subtle signs on the land. In this case, they led to Badger Mountain.

SLIDE - Why Badger Mountain?

- **Good Root Ground**

So why there? Many species present, and at various elevations so the season is extended. Gatherers from different Tribes harvest there, and historically there were trails leading here from various directions. It all suggests a place valued by Native people on a regional scale.

- **Long history of Tribal use**

I've looked around enough to know that there is archaeology at Badger, material evidence of long use. No doubt oral history will back this up, although I haven't done that work yet.

- **Still in good condition**

Most of the DNR land there is not good for wheat farming, which means that it is still in fairly good shape. The grazing lessee is known as a responsible guy who does not let cattle overgraze. Our biologists will assess our parcels this Spring, but I anticipate that it will be seen as fairly healthy ground.

- **Public land base with expansion potential**

DNR manages several square-mile sections of land on Badger Mountain, and feds have even more. This means that there are thousands of acres of undeveloped public land, tailor made for treaty gathering rights.

- **Private lands likely available**

Most of the arable land there has been cultivated already, and privately owned parcels that could combine with the public lands to create a large block tend to be of little value to farmers. We've had some interest from a federal agency that might purchase development rights from them, which amounts to getting income for leaving it be. Looking downslope toward Moses Coulee, there is Nature Conservancy land that could be considered as well. One good thing about a Natural Area designation is that the state does not have to have title to the land, there can be multiple owners.

SLIDE - Benefits

DNR

- **Learn sustainable practices**
- **Resource protection**
- **Scientific study potential**
- **Partnership**

Tribes

- **Protect First Foods**
- **Perpetuate traditional culture**
- **Chance to define conservation policy**
- **Partnership**

Roots, Rocks, and Regs



**Perpetuating Living Cultural Resources on
Washington¹¹⁰ State Lands**

A Natural Place



A Cultural Place



A Persistent Place

Roots

Cairns

Cans

The Roots

- Many plants are vital cultural resources
- “Wild” components of a cultural landscape
- Most are not threatened...yet

Lomatiums

Bitterroot



Indian Potato



Indian Carrot



Yellowbell



Wild Onion



Camas



Balsam Root



The Rocks



- “Cultural Resource Management” has long focused on archaeological sites and historic buildings.
- Archaeologists mostly find stone and shell, not the organic materials that predominated.

The Usual Regs

Opportunities

- Washington's broader definition of Cultural Resources
- Natural Areas, Cultural Landscapes, and Traditional Cultural Places
- Tribal Consultation Requirements

Obstacles

- Concerns and Concurrence
- Separating Natural from Cultural
- The 50 year threshold for Cultural Resources
- Focus on Endangered Species
- Humans as Interlopers
- Borders

The Not So Usual Regs

- Tribes: Do You Regulate? Do You Want To?
- Existing conservation measures mesh fairly well with First Food preservation.
- Existing policy can be your friend, with a little creativity.



Why Designate a Natural Area?

- Recognize Tribal values and priorities
- Remove pressure for Trust revenue
- Sustainable land base for First Foods
- Facilitate scientific study aiding conservation
- Explore Native Resource Management

Why Now?

- Tribes want First Foods for the Future
- Development pressure is growing
- The political moment may pass

BADGER MTN RD

INDIAN CAMP
RD

A close-up photograph of a person's hand wearing a blue long-sleeved shirt, holding a small plant with a complex root system. The roots are exposed and appear healthy, some with a reddish tint. The background is a dry, light-colored landscape with sparse vegetation.

Why Badger Mountain?

Good Root Ground

Long history of Tribal use

Still in good condition

Public land base with expansion potential

Private lands likely available

Benefits?

DNR

- Learn sustainable practices
- Resource protection
- Scientific study potential
- Partnership

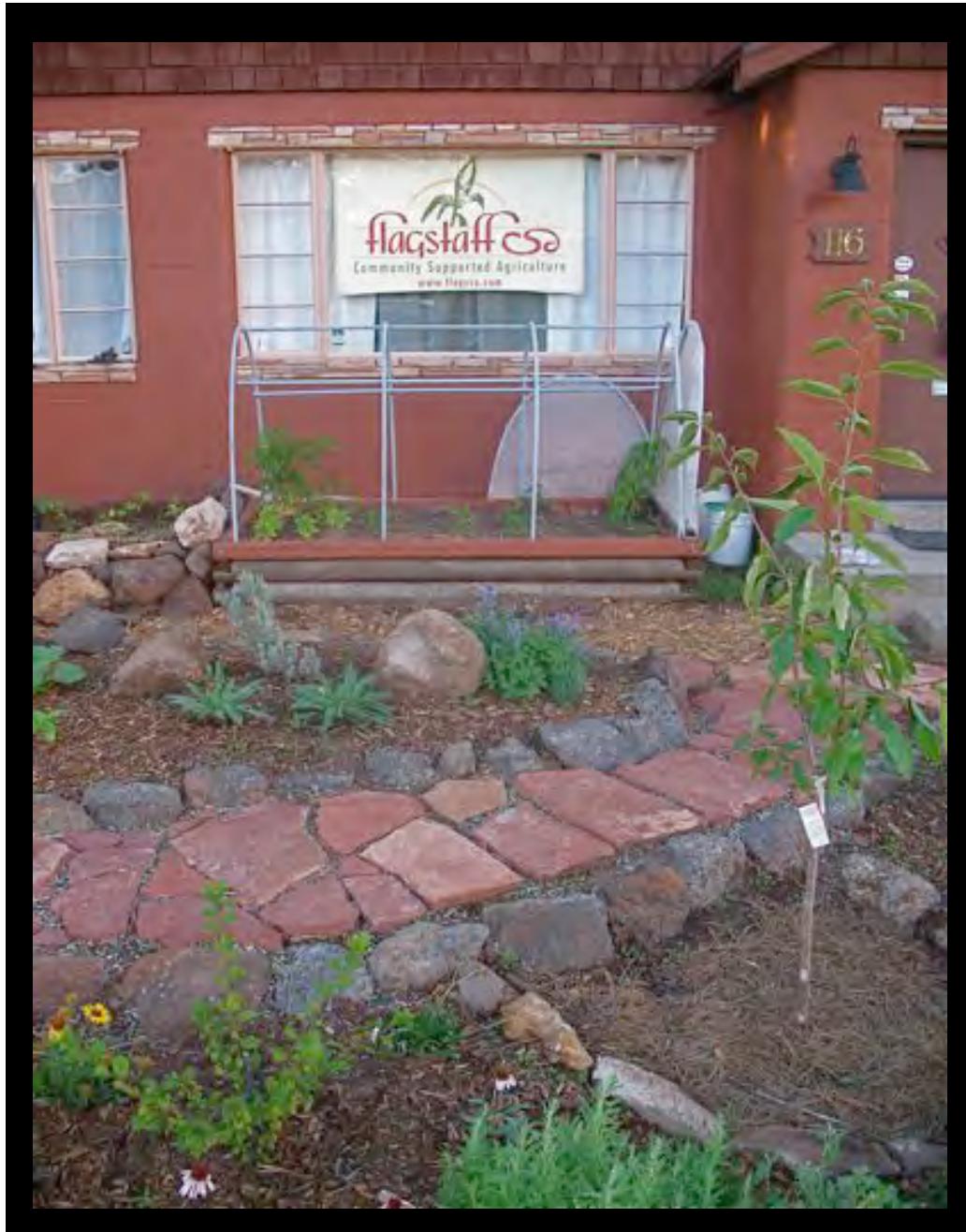
Tribes

- Protect First Foods
- Perpetuate traditional culture
- Chance to define conservation policy
- Partnership

Thank You



Community-Based Garden Design Manual



By Brett Ramey

Background

Communities throughout the world are working to restore local, culturally appropriate food systems. While there are similarities in how to approach visioning and building community-based food projects, many elements of the design can be developed with specific contexts in mind- both physical and cultural.

The exercises in this booklet outline one example of how to determine what needs your garden will address, and how to work within existing physical and social parameters of your community to develop your site-specific garden design project. And most importantly, it provides tools to get to know your community better!

Day 1: Get to know your neighborhood and the elders who live there!

- 1) Walk around the neighborhood talking to neighbors, business owners, and anyone else you feel comfortable approaching.
- 2) Learn as much of the physical, political, social and cultural history of your neighborhood as possible (with more time you can also get more in-depth at your local library, historical society, "old-timer" breakfast spot, etc). *
- 3) Find neighborhood elders or their relatives so you can incorporate their favorite plants into your design. This is also a good way to learn about the local edible/medicinal uses of plants, and inevitably you will get other relevant wisdom too! **
- 4) Take time at the end of the day to allow each participant to share what they learned (or something they already knew) about the neighborhood.

* On our walk we learned about the history of segregation in the Southside neighborhood, the re-channelization and subsequent paving over of the Rio de Flag to make way for re-development "north of the tracks", and the Basque shepherds and their families who inhabited the neighborhood (sometimes with their sheep too) in the early 1900's. We also addressed emerging concerns over gentrification of the neighborhood, and how the gardens and murals we've built over the last 5 years play into it.

**We sought out the relatives of the curanderas who used to practice traditional medicine in the neighborhood, but were not successful. Getting to know your neighbors takes time!!!

Day 2: Walking Garden Tour

*Our walking tour took us past container gardens, community gardens with individualized plots, community gardens maintained collectively by a group of youth, a school garden, backyard gardens with chickens and rainwater harvesting cisterns, formal landscape gardens, lawns, backyard home veggie gardens, city maintained xeriscape gardens, wild unkempt vacant lots with edible "weeds", and a riparian area with wild edible berries.

- 1) Identify a walkable route through the neighborhood that will get you moving while also staying engaged with your surroundings. (bike tours are a good alternative, but can go too fast to catch much detail)
- 2) Plan a route that will take you past several different types of gardens and vacant lots.*
- 3) Take photos/sketch your favorite elements of the different gardens you see. **
- 4) While your ideas are still fresh, do a collective brainstorm of all of the things you noticed during your walk (no need to limit it to what you liked or didn't like yet)
- * For example; " I noticed that there were a lot of edible plants growing in the unintended vacant lot". Or "I noticed the plants growing in the recessed basins looked more happy than the same ones planted on a mounded hill".
- 5) Begin locating your building materials. That way you can hit the ground running when it's time to start building! (ie rocks for retaining walls, flagstone for pathways, plants, mulch, tools, food to keep everyone happy)



**Some things to consider are: 1) *Aesthetic Beauty* (Would we want to hang out there?), 2) *Microclimates* (Are there rocks that will help retain heat?) 3) *Sun Orientation*, (If the spot has full sun in July, will it still be in full sun in December?) 4) *Functionality* (Is it edible? Does it attract pollinators?), 5) *Seating Areas* (If we want to hang out here, is there anywhere to sit? Are there so many comfy sitting areas that we will never get any work done?) 6) *Maintenance and Resources Required* (Will we have time to maintain it? Is local rainfall compatible with the watering needs of those plants?)

Day 3: Design Day!



- 1) Begin the day by outlining any parameters, limitations, or specific needs for the site you will be working with.*
- 2) Return to the brainstorm from Day 1 to reiterate the importance of the garden being site-specific socially as well as environmentally.
- 3) Return to the brainstorm of "noticings" from Day 2. This time allow participants to make marks next to the elements they liked most. Give gentle reminders to consider how their "likings" align with the 2 previous exercises as needed.

4) As a group, determine which elements you would like to incorporate into your design.

5) Working individually or in small groups, begin drawing the garden (as close to scale as possible) being sure to incorporate the elements that everyone decided on. Feel free to bring out sketches and photos from the previous days to provide more ideas.

6) Come back together and have each group do a report-back of their design. Encourage them to share why they chose each of the individual elements, and why they arranged them together the way they did

7) Extract common themes and design elements from each drawing that the group wants to incorporate into the final drawing.

8) Create one cohesive final drawing, this time to scale! In the interest of time, this part is best done by the project "leaders" (or at least a smaller group of individuals).



* For our site at the CSA, we knew that the salon next door wanted a seating area for their clients, the property owner wanted it to be well maintained because of the high visibility, we had a south-facing exposure surrounded by pavement immediately on all three sides of the lot making it warmer than other areas, and there was a sewer pipe running from the building to the street two feet underground (always good to know where your sewer line is before digging).

Day 4: Finalize the Design and Start Building!

1) Present the final design to the group (and property owner and/or other stakeholders if appropriate) and get feedback. Depending on how much time you have, this part can be repeated several times if needed.

2) Identify the specific materials you will need (drawing from sources you identified on Day 2), and the order in which you need them.*

3) Visit your local plant nursery and select specific plants (if you haven't done so already). By now your final design should include where trees, shrubs, herbaceous perennial plants and annual vegetable or flowers will go. Now you can get specific depending on what the nursery has in stock!

* If you are working in a small space it is best to bring materials on-site gradually, otherwise piles accumulate fast and your workspace can get cluttered.

4) Begin installing your community-designed garden! Generally you will begin by installing hardscape (ie; irrigation system, rock walls and stone pathways), then planting perennial plants from biggest to smallest (ie; first trees then shrubs, then smaller herbaceous perennials, then seeds if you have them). Otherwise you will end up trampling your small plants during the construction process.**



** There are plenty of manuals and resources available to provide more specifics on how to build garden beds, plant fruit trees, etc. to help you with those components! Check out www.thefoodproject.org/manuals



Day 5: Building continued... and Community Outreach

- 1) Begin organizing an "unveiling of the project". This can occur after the project is complete (as much as gardens can be), during the building process, or a little bit of both!
- 2) Get the word out! While the primary purpose of your project may be to benefit your "immediate" community, it rarely hurts to include the larger community as well. Be proud of what you've accomplished together! You might even inspire others to do the same...*
- 3) Host a party! Invite neighborhood elders, youth, business owners, politicians, etc. Maybe even create space for a talking circle where people can share their own visions for the future of the community. Whatever makes sense to you and your community!

* Writing good press releases is an art. The Center for Media Justice has a great "media-how-to" resource page with a good "press releases and pitching" section. (www.centerformediajustice.org)

Partnering Organizations:

www.nativemovement.org

www.flagsca.com

www.nativeplantandseed.com

www.northlandfamily.org



Notes/Sketches

Community-Based Garden Design Manual

Note: Each of these day-long exercises can be expanded to several days (or even weeks) to get a more in-depth study of the needs, possibilities, and visions of your community.

Project Partners: Urban Lifeways Project (Native Movement), Flagstaff CSA (Community Supported Agriculture),

Additional Support provided by: Flagstaff Native Plant and Seed, Northland Family Help Center, and Slow Food NAU (Northern Arizona University), Students for Sustainable Living and Urban Gardening (SSLUGG)

Total Budget for 5-day workshop (included all materials, plants, lunch for participants): \$150

Keeping the budget this low meant we had to know where the good free rock and mulch piles were.

**This manual was adapted from a 5-day garden design workshop that took place in Flagstaff, Arizona in June 2010. You can visit the garden and CSA at 116 Cottage in the Southside Neighborhood, Downtown Flagstaff. This garden combined a formal garden aesthetic with native drought tolerant fruit trees, berry bushes, annual vegetable beds, and perennial medicine plants used frequently in traditional Navajo and Hopi medicine. The hardscape included local volcanic rock, flagstone, and a strawbale bench in the seating area.*

***This workshop and resulting manual is inspired by the work of Dave Loewenstein, a Lawrence, Kansas-based Muralist/ Community process facilitator*

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NORTHERN
ARIZONA
UNIVERSITY



Native American Food and Health through Intergenerational Native Digital Storytelling

Dr. George Gumerman

About Our Project

Our four-year *Intergenerational Native Digital Storytelling Project* is an intergenerational learning project designed to assist Indigenous Southwestern communities in preserving their traditions and culture. Because Food and well being are such a large part of traditional culture, they are integrated into our overall project. Many Native Americans believe that returning to a traditional diet is key to being healthy. For centuries they have nurtured their health and well being through traditional food, farming, keeping active, and eating sustainably. The introduction of a wage economy in the 1960s, lifestyle changes, and easier access to the city has struck a heavy blow on traditional ways of life, especially health and fitness. The lack of physical activity and reliance on highly-processed food and other non-traditional food habits has resulted in dramatic increases in obesity. Diabetes has become a serious health problem, with a large percent of Native Americans suffering from this nutrition-related disease. Many tribal leaders and elders worry that the continuation of the traditional knowledge tied to healthy lifestyles is more tenuous than ever. The elders' knowledge is not being passed on and the physical activity required of Native youth as they worked the land with their families has been replaced by modern sedentary pastimes.

Because of the success of our recently completed Hopi *Footprints of the Ancestors Project*, we are expanding our reach and success by incorporating new southwestern Native Nations (Hopi, Zuni, Diné, Yavapai-Apache, Gila River, and Hualapai) and a new format of digital storytelling. To create the digital stories, Native youth will pair with elders to form personal, thoughtful reflections and connections to places, objects, culture, and identity. Using multimedia tools, our team will participate in place-based storytelling at a variety of venues across the American Southwest that feature considerable cultural and historical resources. Native youth and elders will share their digital stories with each other and with the public at large by producing a multimedia compilation DVD and a web-based forum. The project culminates with a nation-wide Native Digital Storytelling Summit that includes a digital storytelling festival (showing of gathered stories), presentations and discussions, alternative storytelling methods, and breakout training sessions in digital storytelling production.

The *Intergenerational Native Digital Storytelling Project* will bring together Native youth and elders as well as our established team of Native cultural specialists and anthropologists, archaeologists, and tribal historians in an interactive, experiential, and collaborative endeavor. The project centers around youth meeting and interacting with elders while visiting places with special cultural meaning, examining objects pertinent to their tribal histories, learning about

traditional health and well being, and listening to and telling meaningful stories. We will also visit tribal museums and cultural centers with youth and elders to discuss artifacts and other items of traditional or cultural importance. Together they will examine artifacts and objects of daily use to illicit their stories. These visits will result in the creation of short digital stories (movies) about the historical and cultural significance of an object or artifact. The stories will be guided by elders and embody the story behind the object and what it means to the youth who are developing the stories. Each Native youth will create their own digital story in the form of a short movie from these interactions, stories, and personal self-expression.

Year 1

We recently received funding to implement a Traditional Native American Food theme during the first year of the project. Funding will help to 1) recruit, form, and train a Native Youth and Elder Leadership Council, 2) conduct a Native Digital Storytelling Workshop, and 3) hold a Native Food and Health Leadership Retreat with the Council. The purpose of the Native Youth and Elder Leadership Council is to build tribal capacity by empowering Native youth and elders. The Council will help develop the long-term project and serve as peer mentors for the second through fourth year participants of the project. The Council will include two high school-aged youth and two elders from Hopi, Zuni, Diné, Yavapai-Apache, Gila River, and Hualapai (total of 24 Council members).

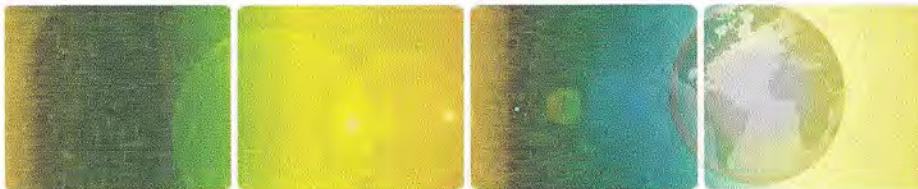
We are currently recruiting and forming the Native Youth and Elder Leadership Council. In March 2011 at the Society for Applied Anthropology (SfAA) Native Food Summit in Seattle (<http://www.sfaa.net/sfaa2011/2011foodsummit.html>) we will hold a Southwestern Native Food and Health Leadership Retreat and Digital Storytelling Workshop. The workshop's educational theme will concentrate on Native American diet, health, and traditional lifestyles. Our learning activities will focus on how food and health have changed through time and how cultural traditions and practices influence health and diet. By utilizing the themes of food, nutrition, diet, and health, other topics such as language, sustainability, and ethnobotany will be explored as well. Native youth will see first hand how health and nutrition play a key role in overall well being.

The SfAA Traditional Foods Summit will stimulate essential dialogue, interaction, and collaboration among participants that will ultimately assist the Leadership Council in the production of their digital stories. Once trained in the art of Digital Storytelling, paired youth and elders will produce their short films based on their participation during the Traditional Foods Summit.

In August 2011, Native Youth and Elders will build on their experiences at the Traditional Foods Summit by participating in a Native Food and Health Leadership Retreat on the San Juan River. The retreat will focus on understanding the components of a nutritious, traditional diet; identifying, gathering, and incorporating native plants into traditional diets; and producing and preparing traditional meals. The retreat will also emphasize planning and leadership capacity building. The Native Youth and Elder Leadership Council will then serve as leaders and peer mentors during the 2nd through 4th years of the overall *Intergenerational Native Digital Storytelling Project*.

Contact:

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Document Database : Environmental Governance and Managing the Earth : Agriculture, and Food Security and Sovereignty

Agriculture, and Food Security and Sovereignty

Declaration of Nyéléni

Forum for Food Sovereignty ■ February 2007

Related themes: Agriculture ■ Food security ■ Local development ■ Non-state actors ■ Player networking ■ Social and economic policies

Translations: français . Español .

Nyéléni was the inspiration for the name of the Forum for Food Sovereignty in Sélingué, Mali. Nyéléni was a legendary Malian peasant woman who farmed and fed her people well - she embodied food sovereignty through hard work, innovation, and caring for her people. The participants are and represent peasant farmers, herders, fishworkers, indigenous peoples, migrant workers, women, and young people, who gathered at Nyéléni 2007. They are food providers who are ready, able, and willing to feed all the world's peoples. This document is the outgoing final declaration after four days of discussion and sharing.

Most of the delegates are food producers and are ready, able and willing to feed all the world's peoples. Their heritage as food producers is considered to be critical to the future of humanity. This is specially so in the case of women and indigenous peoples who are historical creators of knowledge about food and agriculture, and are undervalued. But this heritage and our capacities to produce healthy, good, and abundant food are being threatened and undermined by neoliberalism and global capitalism. Food sovereignty gives us the hope and power to preserve, recover, and build on our food producing knowledge and capacity.

Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods. It defends the interests and inclusion of the next generation. It offers a strategy to resist and dismantle the current corporate trade and food regime, and directions for food, farming, pastoral and fisheries systems determined by local producers and users. Food sovereignty promotes transparent trade that guarantees fair incomes to all peoples as well as the rights of consumers to control their food and nutrition. It ensures that the rights to use and manage lands, territories, waters, seeds, livestock, and biodiversity are in the hands of those of us who produce food.

By working with the local community in Sélingué to open the meeting place Nyéléni, delegates are committed to building our collective movement for food sovereignty by forging alliances, supporting one another's struggles and extending their solidarity, strengths, and creativity to peoples all over the world who are committed to food sovereignty.

■ ■ ■ DOCUMENTS



Declaration of Nyéléni
EN 3p.



Déclaration de Nyéléni
FR 3p.



Declaración de Nyéléni
ES 3p.



IN THE SAME SECTION

AGRICULTURE, AND FOOD SECURITY AND SOVEREIGNTY

- People's Food Sovereignty Statement
- Governance of the World Banana Trade
- Building Consensus on Food Safety Programs among Consumer and Public Health Organizations

A FEW RELATED ARTICLES

- After Copenhagen, Some Light on the Horizon
- Henceforth, the Keys to the Future are Responsibility, Solidarity, and Courage
- What Europe does the world need?
- World Governance. A Personal European View
- The Extraterritorial Scope of the International Covenant on Economic, Social and Cultural Rights (ICESCR)
- Nairobi World Parliamentary Forum Resolution
- Political and Institutional Governance
- Global Democracy: Civil Society Visions and Strategies (GOS) Conference Report
- Final Declaration of the Sixth World Parliamentary Forum - Caracas 2006
- Expanding and Reinforcing the Objectives of the Kyoto Protocol: Inciting International Stakeholders to Engage in Greenhouse-gas Transparency
- An Ecological Act: A Backgrounder to the National Rural Employment Guarantee Act (NREGA)
- Small-scale Sustainable Farmers Are Cooling Down the Earth
- Sustainable Forest Management
- Rural Areas and World Governance
- Territories and Globalization: The Stakes of Development
- Environmental Governance and Managing the Earth
- The Water Manifesto for a New Global Contract
- Basic Food Income: Option or Obligation?
- Securing Common Property in a Globalizing World
- On the Road to Rio+20 - Proposals for a Citizen Project
- Global Calling-for-help Center
- A World Alliance against Social Apartheid

Nyéléni Village, Selingue, Mali

27 February 2007

We, more than 500 representatives from more than 80 countries, of organizations of peasants/family farmers, artisanal fisher-folk, indigenous peoples, landless peoples, rural workers, migrants, pastoralists, forest communities, women, youth, consumers, environmental and urban movements have gathered together in the village of Nyéléni in Sélingué, Mali to strengthen a global movement for food sovereignty. We are doing this, brick by brick, have been living in huts constructed by hand in the local tradition, and eating food that is being produced and prepared by the Sélingué community. We give our collective endeavour the name "Nyéléni" as a tribute to and inspiration from a legendary Malian peasant woman who farmed and fed her peoples well.

Most of us are food producers and are ready, able and willing to feed all the world's peoples. Our heritage as food producers is critical to the future of humanity. This is specially so in the case of women and indigenous peoples who are historical creators of knowledge about food and agriculture and are devalued. But this heritage and our capacities to produce healthy, good and abundant food are being threatened and undermined by neo-liberalism and global capitalism. Food sovereignty gives us the hope and power to preserve, recover and build on our food producing knowledge and capacity.

Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems. It puts those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations. It defends the interests and inclusion of the next generation. It offers a strategy to resist and dismantle the current corporate trade and food regime, and directions for food, farming, pastoral and fisheries systems determined by local producers. Food sovereignty prioritises local and national economies and markets and empowers peasant and family farmer-driven agriculture, artisanal - fishing, pastoralist-led grazing, and food production, distribution and consumption based on environmental, social and economic sustainability. Food sovereignty promotes transparent trade that guarantees just income to all peoples and the rights of consumers to control their food and nutrition. It ensures that the rights to use and manage our lands, territories, waters, seeds, livestock and biodiversity are in the hands of those of us who produce food. Food sovereignty implies new social relations free of oppression and inequality between men and women, peoples, racial groups, social classes and generations.

In Nyéléni, through numerous debates and interactions, we are deepening our collective

understanding of food sovereignty and learned about the reality of the struggles of our respective movements to retain autonomy and regain our powers. We now understand better the tools we need to build our movement and advance our collective vision.

What are we fighting for?

A world where...

...all peoples, nations and states are able to determine their own food producing systems and policies that provide every one of us with good quality, adequate, affordable, healthy, and culturally appropriate food;

...recognition and respect of women's roles and rights in food production, and representation of women in all decision making bodies;

...all peoples in each of our countries are able to live with dignity, earn a living wage for their labour and have the opportunity to remain in their homes;

...where food sovereignty is considered a basic human right, recognised and implemented by communities, peoples, states and international bodies;

...we are able to conserve and rehabilitate rural environments, fish stocks, landscapes and food traditions based on ecologically sustainable management of land, soils, water, seas, seeds, livestock and other biodiversity;

...we value, recognize and respect our diversity of traditional knowledge, food, language and culture, and the way we organise and express ourselves;

.... there is genuine and integral agrarian reform that guarantees peasants full rights to land, defends and recovers the territories of indigenous peoples, ensures fishing communities' access and control over their fishing areas and eco-systems, honours access and control over pastoral lands and migratory routes, assures decent jobs with fair remuneration and labour rights for all, and a future for young people in the countryside;...where agrarian reform revitalises inter-dependence between producers and consumers, ensures community survival, social and economic justice and ecological sustainability, and respect for local autonomy and governance with equal rights for women and men...where it guarantees the right to territory and self-determination for our peoples;

...where we share our lands and territories peacefully and fairly among our peoples, be we peasants, indigenous peoples, artisanal fishers, pastoralists, or others;

...in the case of natural and human-created disasters and conflict-recovery situations, food sovereignty acts as a kind of "insurance" that strengthens local recovery efforts and mitigates negative impacts... where we remember that affected communities are not helpless, and where strong local organization for self-help is the key to recovery;

...where peoples' power to make decisions about their material, natural and spiritual heritage are defended;

... where all peoples have the right to defend their territories from the actions of transnational corporations;

What are we fighting against?

Imperialism, neo-liberalism, neo-colonialism and patriarchy, and all systems that impoverish life, resources and eco-systems, and the agents that promote the above such as international financial institutions, the World Trade Organisation, free trade agreements, transnational corporations, and governments that are antagonistic to their peoples;

The dumping of food at prices below the cost of production in the global economy;

The domination of our food and food producing systems by corporations that place profits before people, health and the environment;

Technologies and practices that undercut our future food producing capacities, damage the environment and put our health at risk. Those include transgenic crops and animals, terminator technology, industrial aquaculture and destructive fishing practices, the so-called white revolution of industrial dairy practices, the so-called 'old' and 'new' Green Revolutions, and the "Green Deserts" of industrial bio-fuel monocultures and other plantations;

The privatisation and commodification of food, basic and public services, knowledge, land, water, seeds, livestock and our natural heritage;

Development projects/models and extractive industry that displace people and destroy our environments and natural heritage;

Wars, conflicts, occupations, economic blockades, famines, forced displacement of people and confiscation of their land, and all forces and governments that cause and support them; post disaster and conflict reconstruction programmes that destroy our environments and capacities;

The criminalization of all those who struggle to protect and defend our rights;

Food aid that disguises dumping, introduces GMOs into local environments and food systems and creates new colonialism patterns;

The internationalisation and globalisation of paternalistic and patriarchal values that marginalise women, diverse agricultural, indigenous, pastoral and fisher communities around the world;

What can and will we do about it?

Just as we are working with the local community in Sélingué to create a meeting space at Nyéléni, we are committed to building our collective movement for food sovereignty by forging

alliances, supporting each others' struggles and extending our solidarity, strengths, and creativity to peoples all over the world who are committed to food sovereignty. Every struggle, in any part of the world for food sovereignty, is our struggle.

We have arrived at a number of collective actions to share our vision of food sovereignty with all peoples of this world, which are elaborated in our synthesis document. We will implement these actions in our respective local areas and regions, in our own movements and jointly in solidarity with other movements. We will share our vision and action agenda for food sovereignty with others who are not able to be with us here in Nyéléni so that the spirit of Nyéléni permeates across the world and becomes a powerful force to make food sovereignty a reality for peoples all over the world.

Finally, we give our unconditional and unwavering support to the peasant movements of Mali and ROPPA in their demands that food sovereignty become a reality in Mali and by extension in all of Africa.

Now is the time for food sovereignty!

Society for Applied Anthropology
71st Annual Meeting

Program Theme

Expanding the Influence of Applied Social Science

The world has changed in many ways since the Society for Applied Anthropology last met in Seattle over a decade ago. Our members and those we work with have met enormous new challenges with renewed energy and remarkable resourcefulness. In 2011, we will gather to examine our recent efforts and tool for the future. Where and how have we been successful using our methods and concepts to help solve problems? Where have we helped turned conventional wisdom on edge? What policy changes have our work informed, and how have we done communicating our findings? Where have we not been successful and why? Looking inward, what have we learned about ourselves, how have we contributed to social science theory, and what adjustments might we make to improve our work in the future?

The Pacific Northwest, an exciting and dynamic region where tradition and innovation are intertwined, is the perfect place to meet and address these questions. Throughout the region, applied social scientists work on important initiatives both locally and globally? We continue to work with communities that have long been a focus of applied social science, such as American Indians, and are engaging new groups, including corporations in industries from biomedicine to retail to technology. We continue to work on long-term problems in areas such as health care and education, and we innovate in new areas such as food sovereignty and resource management. We continue to use our time-tested methods for engaging people and developing context, and we continually develop new ways to collect, analyze, and portray information in our drive for applied knowledge and wisdom.

We invite you to Seattle for invigorating discussions and presentations about experiences and approaches to solving contemporary cultural problems. We solicit case studies that bridge practice and theory, application and evaluation, tradition and innovation. In our quest to build a sustainable, relevant, and vibrant discipline, we seek sessions that

incorporate the voices of our senior, junior, and student colleagues; our partners; our clients; and the people we are trying to help.

Not ready to present? We encourage you to come listen, engage, ask questions, collect ideas, and take them home to discuss with your students, professors, and colleagues.

In recognition of our gathering in the Pacific Northwest and in the spirit of SfAA's long history of working with North American indigenous communities, we will dedicate several sessions to the process of cultural perpetuation. For indigenous groups and others who choose to maintain their cultural identity, perpetuation of lifestyle through education, language, protection of cultural and natural resources, and access to traditional foods are ongoing struggles. Action agendas that emerge from these sessions will be compiled in a special publication and distributed proactively.

On behalf of the Society for Applied Anthropology and 2011 program committee, I look forward to seeing you—in one of the most innovative and interesting cities in North America—to help prepare for the challenges ahead.

Expanding the Influence of Applied Social Science [short version]

The world has changed in many ways since the Society for Applied Anthropology last met in Seattle over a decade ago. How have we as applied social scientists met these changes and the challenges they present? Where have we been successful in applying our methods and concepts to solve problems? Where have we turned conventional wisdom on edge? Where have we been successful informing policy? Looking inward, what have we learned about ourselves, how have we contributed to social science theory, and what adjustments might we make to improve our work? To discuss these questions and prepare for our next set of challenges, we invite our colleagues to the great Pacific Northwest, where tradition and innovation continue to shape lives and intercultural relations. We seek stimulating and creative sessions and presentations that share the perspectives of our practitioners and theorists, partners, clients, and the communities and groups with whom we work.