



2021

VIRTUAL
PUBLIC HEALTH LAW
CONFERENCE

**Building and Supporting
Healthy Communities
for All**

September 21-23

2021

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CONFERENCE**

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**Sep. 21-23, 2021
PHLC2021.org
#PHLC2021**

Right to Food / Food Sovereignty

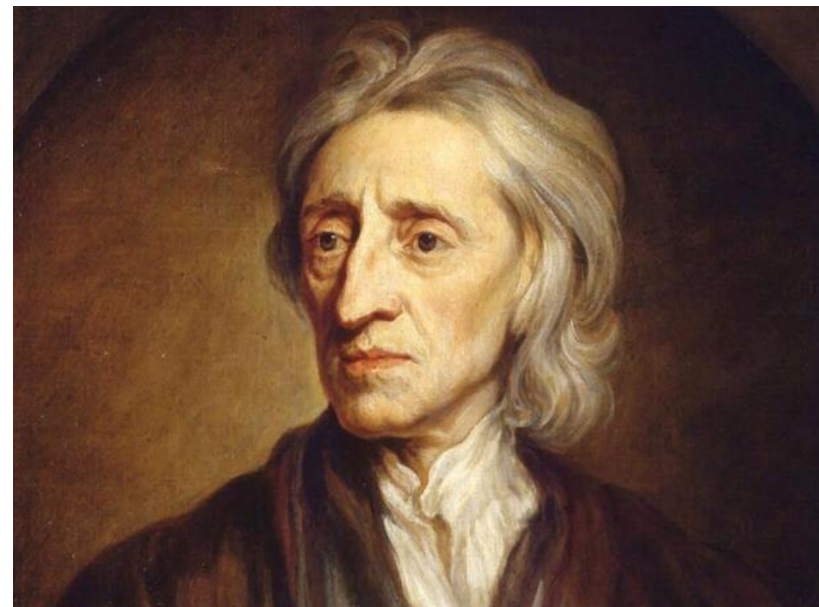
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The Right to Food

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Right to Food vs. Food Sovereignty?



Thank you!

Comments welcome: brianhutler@jhu.edu

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Dibaginjigaadeg Anishinaabe Ezhitwaad: A Tribal Climate Adaptation Menu (TAM)

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College of Menominee Nation

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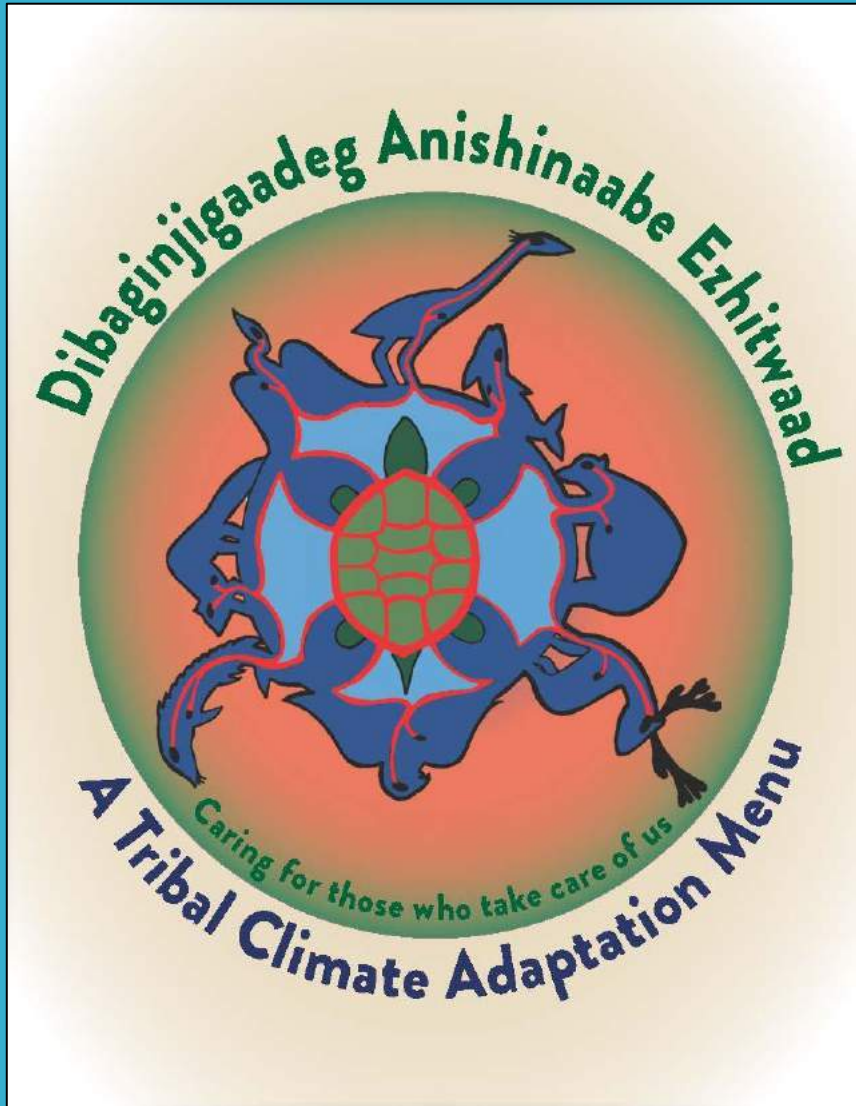
GLIFWC



COLLEGE OF MENOMINEE NATION
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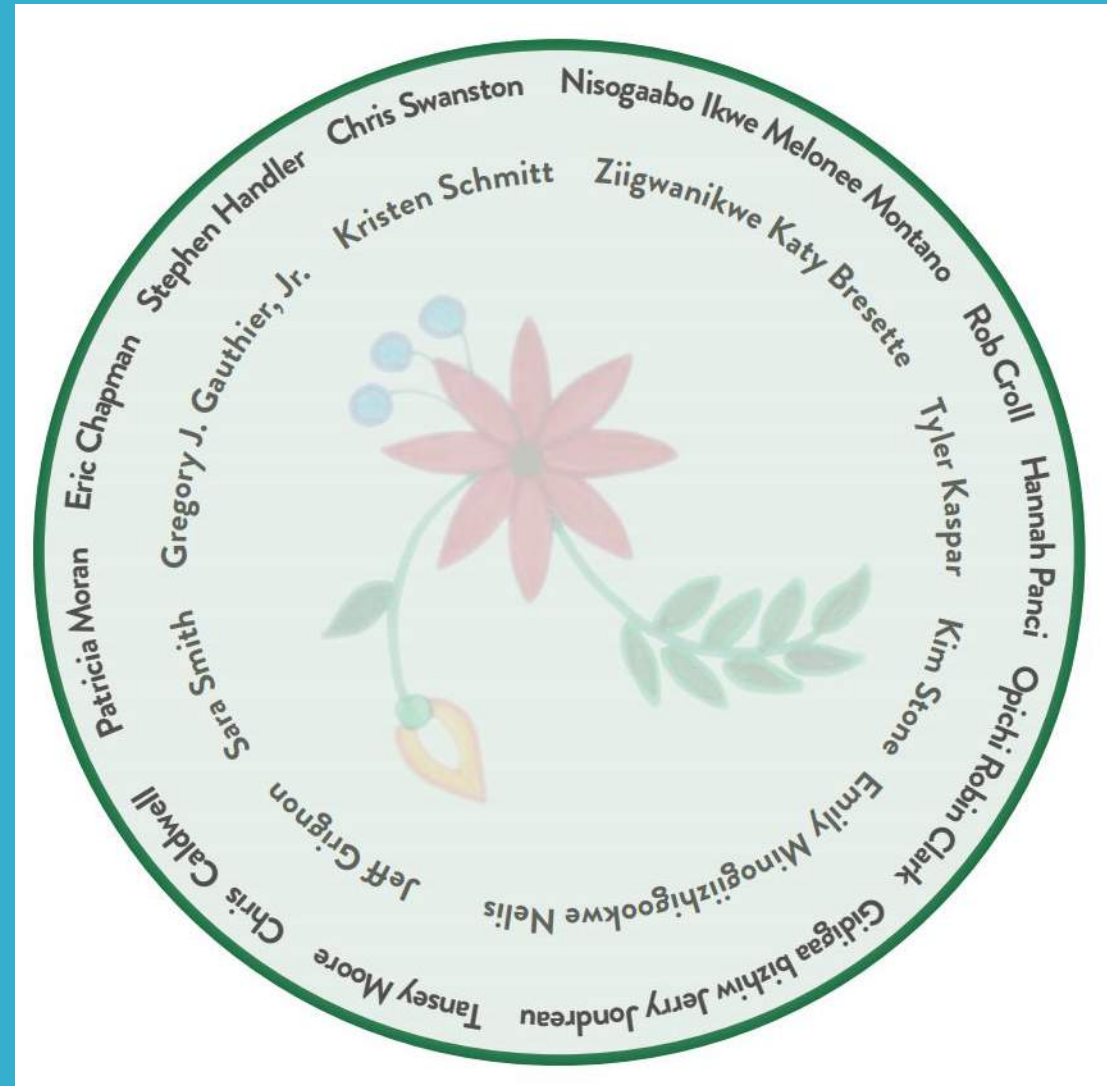
Dibaginjigaadeg Anishinaabe Ezhitwaad



Need for an adaptation planning tool that integrates Indigenous knowledge, culture, science and perspectives with western science and perspectives

Need to facilitate culturally appropriate climate adaptation between Tribes and non-Tribal partners

Tribal Adaptation Menu Team



Michigan Tech



How will climate change affect tribes?

Tribes depend on non-human relatives to meet spiritual, ceremonial, medicinal, subsistence, and economic needs



Why a *Tribal* climate adaptation menu?

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Menu of Adaptation Strategies and Approaches

Strategy 1: Consider cultural practices and seek spiritual guidance.

Indigenous knowledges and ways can provide the backbone for successful climate adaptation. Seeking guidance from the community on adaptation needs and actions, respecting and building on dynamic relationships, and honoring cultural responsibilities and histories may benefit both short- and long-term adaptation efforts.

1.1. Consult cultural leaders, key community members, and elders.

Cultural leaders, community members, harvesters, elders, and other key individuals have important knowledges and perspectives that can inform climate adaptation activities. Taking time to build relationships and properly consult with the broader community will result in more informed decisions and more support for adaptation actions.

Example tactics:

- ✿ Conduct community engagement workshops to learn about past changes using specific examples or important resources as discussion points.
- ✿ Interview wild rice gatherers to discuss observed impacts on wild rice from storm events or changing lake levels.
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Pat and Chibinesiban Jim Northrup from Fond du Lac Band of Lake Superior Chippewa. Chibinesiban Jim Northrup has since walked on. (Photo by Melanee Montano, GLIFWC.)

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- ✿ Teach harvesting in a good way, such as taking only what you need and leaving enough to sustain a population. For example, harvesters should refrain from harvesting wild rice when it is raining, because it can weaken the root system.

1.3. Understand the human and landscape history of the community.

Every place has a unique context and unique stories to tell. The history of the community and the land can inform land management decisions, and it is worth investing time and attention to cultivate a deeper understanding of a place before deciding on appropriate management actions.

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- Framework to integrate indigenous and traditional knowledge, culture, language and history into climate adaptation planning
- Provides general guidance for non-tribal partners working in indigenous communities
- Written from an Ojibwe/Menominee perspective but intentionally designed to allow other tribal communities to integrate their customs and culture
- Focus on empowering tribal communities, restoring language and culture and promoting tribal sovereignty



Placing asemaa (tobacco) at the base of a tree

Relatives, not Resources

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Akwesasne
September 2019



Cloquet Forestry Center
January 2019



Northern Great Lakes Visitor Center
March 2020



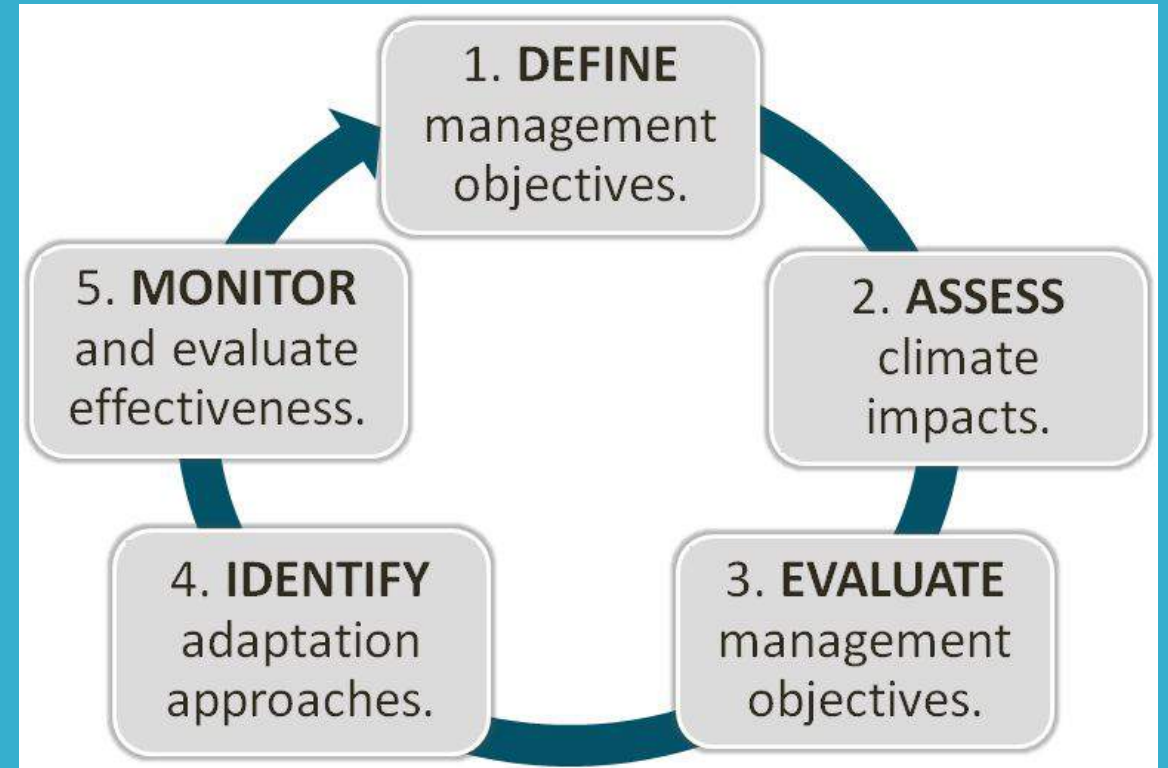
College of Menominee Nation
October 2019



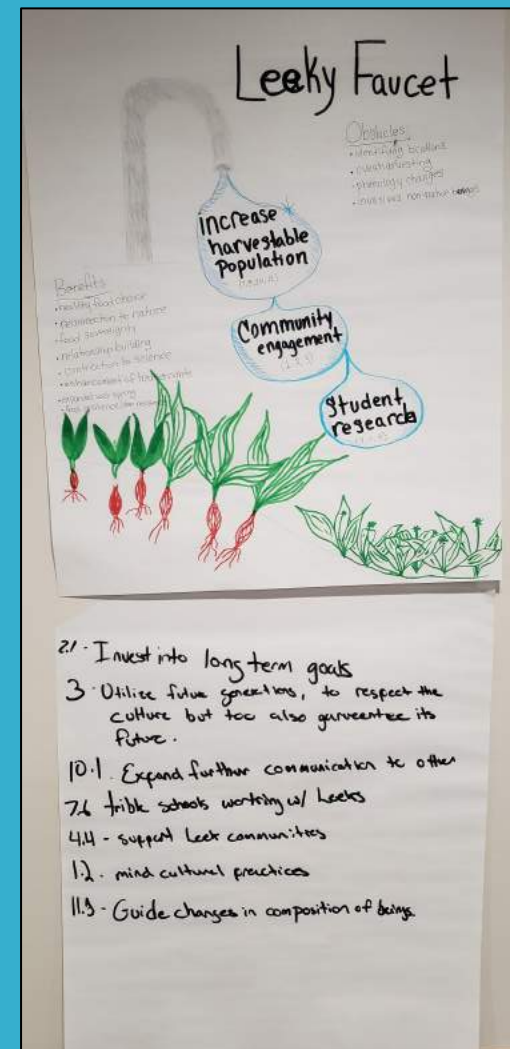
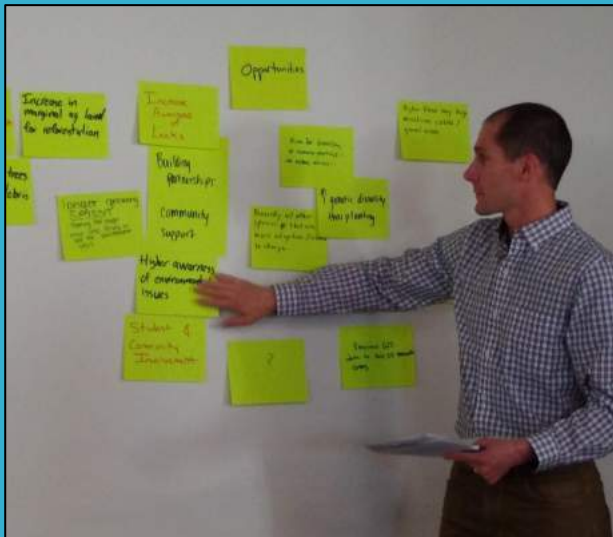
Bay Mills Community College
June 2019

TAM workshops: The process

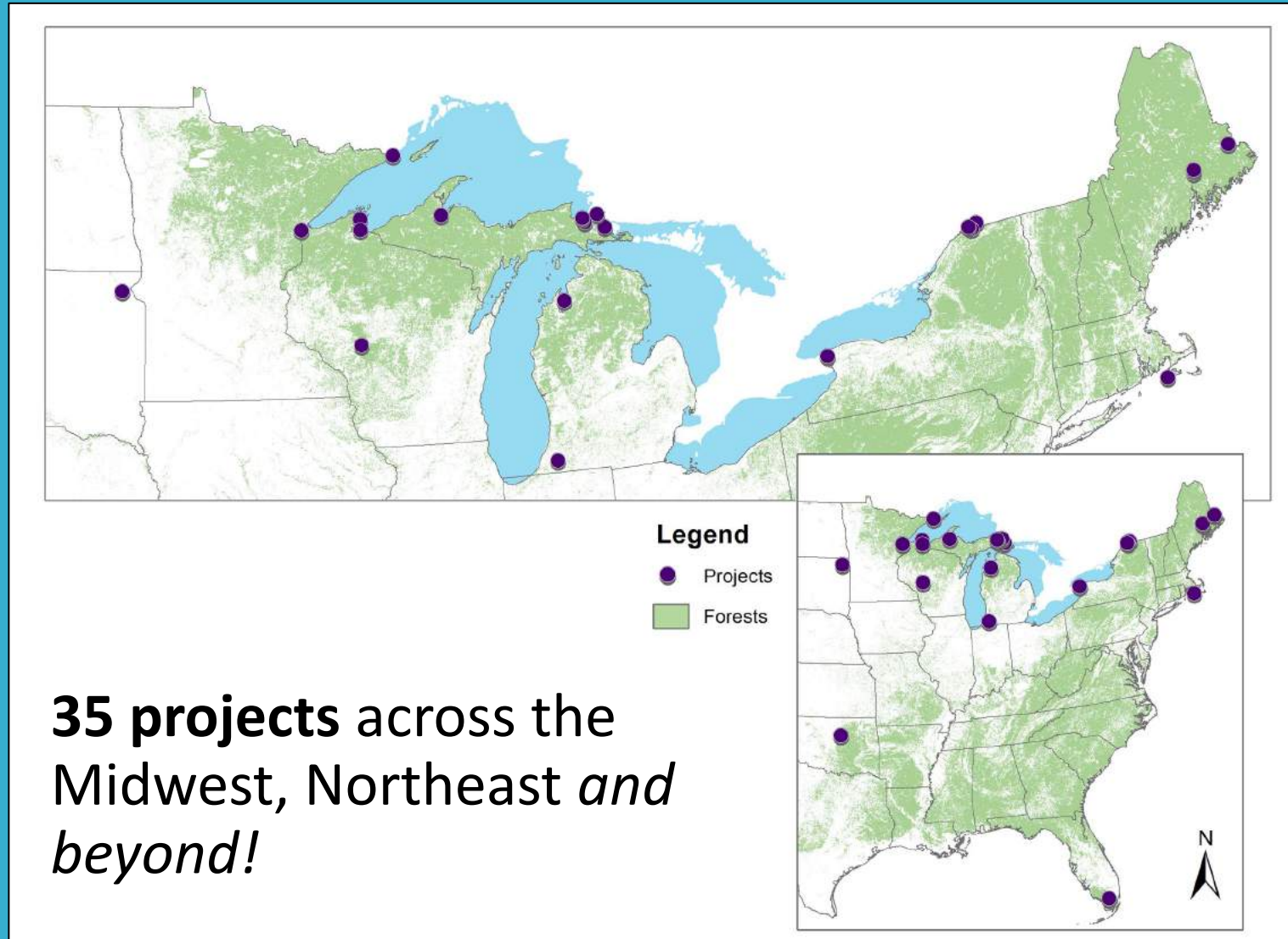
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Completed TAM project: Iowa Tribe of Oklahoma Wetland Restoration Project

Location: Perkins, OK



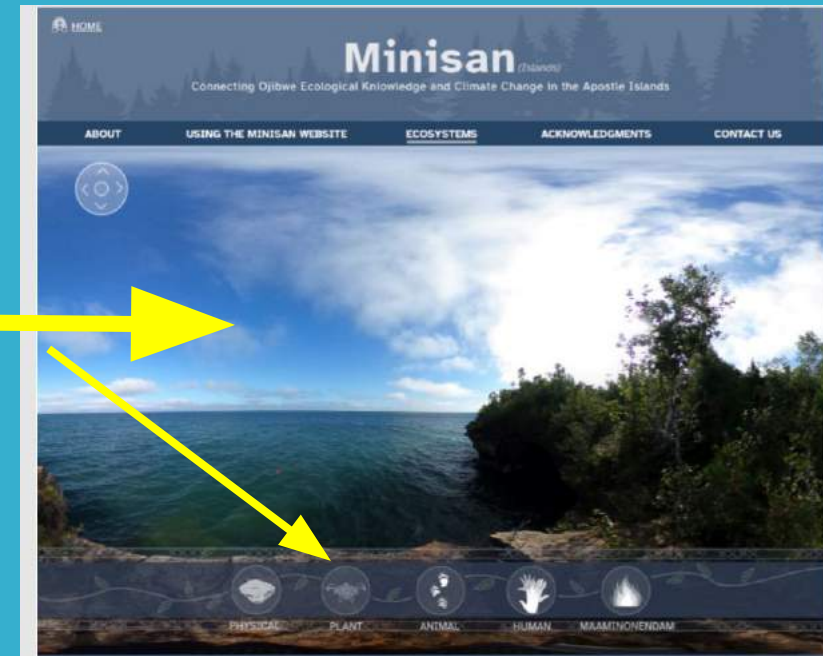
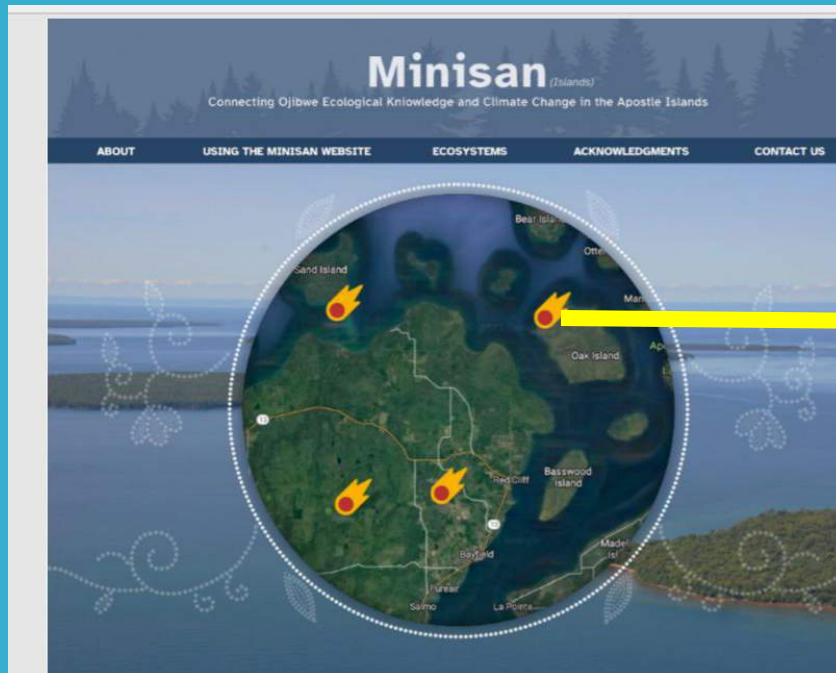
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Location: Lake Superior region

- Ojibwe NEK and TAM approaches applied to EVA findings to promote climate stewardship
- Interactive web-based: 360° virtual visits to 12 ecosystems, each with 5 interpretive stories
- Status: Minisan website in preliminary design phase, 60 interpretive elements drafted, consultation with GLIFWC, TAM, and Tribal NEK specialists in process



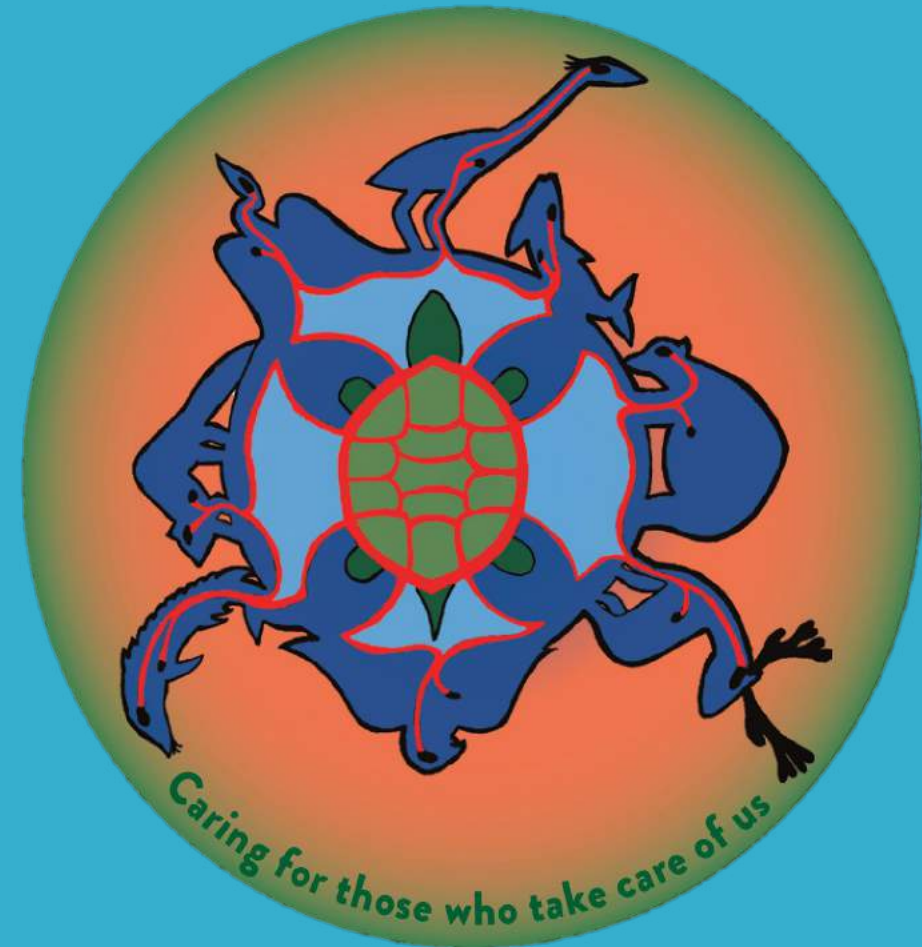
Miigwech bizindawiyeg!

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ssmith@menominee.edu

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<https://www.glifwc.org/ClimateChange/TribalAdaptationMenuV1.pdf>



Ojibwe Food Economies: Asserting Sovereignty in a Changing Environment

Anishinaabe Inakonigewin (Law)



Photo: Midewewin ceremony near Whitefish, LCO; taken by an anthropologist in 1910.

All aspects of creation (including humans) received original instructions from the Creator.

As long as the people continue to adhere to those original instructions (i.e. responsibilities), they will maintain their cultural distinctiveness, inherent sovereignty and rights to their traditional territories.

These fundamental teachings are considered the original treaties.

“Mino bimaadiziwin”

Anishinaabe Food Culture, Traditions & Economy

- The production of highly-nutritious food for personal, community and commercial consumption is a big part of “who we are” and “what we do”
- Without regulations addressing food safety, Anishinaabe food producers today face barriers in the marketing and sale of traditional foods



Anishinaabe food traditions
are focused around
wild-harvested foods

Indigenous Food Sovereignty



Indigenous foods from this region include:

- Maple syrup and sugar
- Manomin (wild rice)
- Inland fish (walleye, sucker, sturgeon, northern, etc.)
- Great Lakes fish (cisco)
- Venison and other wild game
- Wild berries
- Wild onions, nettles, myriad of plants for food and medicine

Many of these foods were preserved for sale and trade historically; today's indigenous food movement seeks to re-establish traditional food ways and tribal sovereignty over food production.

Project Overview and Goals

- Three year project funded through the Administration of Native Americans (completed 12/2019)
- Overall project goals
 - Provide tribal programs and communities with **increased access to traditional wild-harvested foods**
 - **Provide economic opportunities** for tribal harvesters to sell value-added products made from wild-harvested foods
- Objectives and outcomes
 - **Model food processing code** for traditional foods
 - **Reports** on review of scientific literature on food safety, model food safety plans
 - **Training** for harvesters and governmental staff



Goal: “Expand the utilization of treaty harvested fish, game and plants by increasing tribal self-regulatory capacity and sovereign control over activities governing the use of treaty resources.”

Model Treaty-Harvested Food Codes

- Created “corollary” food safety standards for the processing of 16 Ojibwe foods:
 - White-tailed deer (venison)
 - Rabbit
 - Duck
 - Turkey
 - Whitefish
 - Walleye
 - Fresh berries/berry jams and jellies
 - Wild leeks, beach peas, hazelnuts, morel mushrooms
 - Wild rice
 - Maple syrup
 - Animal fat and jerky
- Addresses risks identified in scientific research; tailored to Ojibwe practices; no more restrictive than federal or state regulations.

Organizational Structure

Chapter 1: Purpose and Powers

Chapter 2: Definitions

Chapter 3: General Provisions

Chapter 4: HACCP

Chapter 5: Meat

Chapter 6: Fish

Chapter 7: Produce

Chapter 8: Low-Risk Foods



Model Treaty-Harvested Food Code Website



Great Lakes Indian Fish & Wildlife Commission (GLIFWC)

Harvest Regulations | Camping | Registration | Treaty Rights | GIS Maps | Educational Materials | Reports

GLIFWC's Model Food Code Project

This project is meant to assist tribal harvesters, food handlers, food processors, food managers, regulatory staff, leadership, and community members in making decisions around building a food system that includes traditional foods and provides for the sale of those food within and beyond reservation borders. Please note that the rules and standards contained herein consist of a model regulation and will not be considered enforceable unless ratified by a tribal governing body. The information provided is current as of publishing date listed on the document. Items without dates are current as of September 10th, 2020.

ANA
ADMINISTRATION FOR
NATIVE AMERICANS

Upcoming Events and News

- 12/10 & 12/11 LCO Food Manager & Regulator training
- 12/10 LCO Food Harvester & Handler training
- 12/14-17 St. Croix Food Harvester & Handler training
- 12/15 & 12/17 St. Croix Food Manager & Regulator training

- 2020 Community Interest Webinars
- Food Harvester & Handler
- Food Manager & Regulator
- Training Manual
- Posters and Brochures

<https://data.glifwc.org/food.code.project/>

Tribal Approaches to Climate Adaptation & Mitigation

- Tribes are particularly vulnerable to impacts that degrade the environment.
 - Tribes are place-based and are not able to relocate their reservations
 - Tribal communities depend on wildlife, fish and plant communities for food, medicine and spiritual wellbeing
- Species will migrate or disappear due to climate change
- Many tribal communities are taking initiative to develop their own climate adaptation and mitigation strategies
 - [Dibginjigaadeg Anishinaabe Ezhitwaawad: A Tribal Adaptation Menu](#)



Photo: US 2 in July 2016. The flood cut off most roads into and out of the Bad River Reservation for approx. 1 week, homes were lost and many roads, bridges and culverts damaged.

Questions?

Miigwetch gaa-bizindawiyeg!

Thank you for listening!



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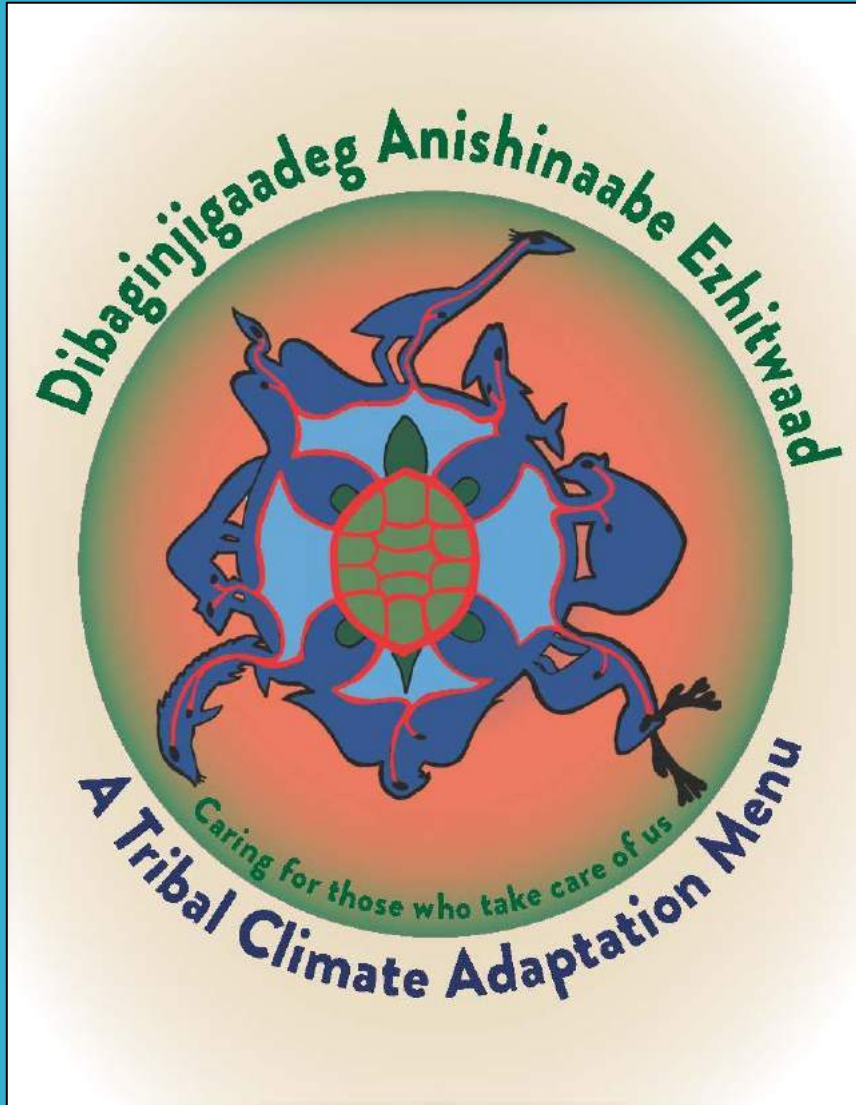
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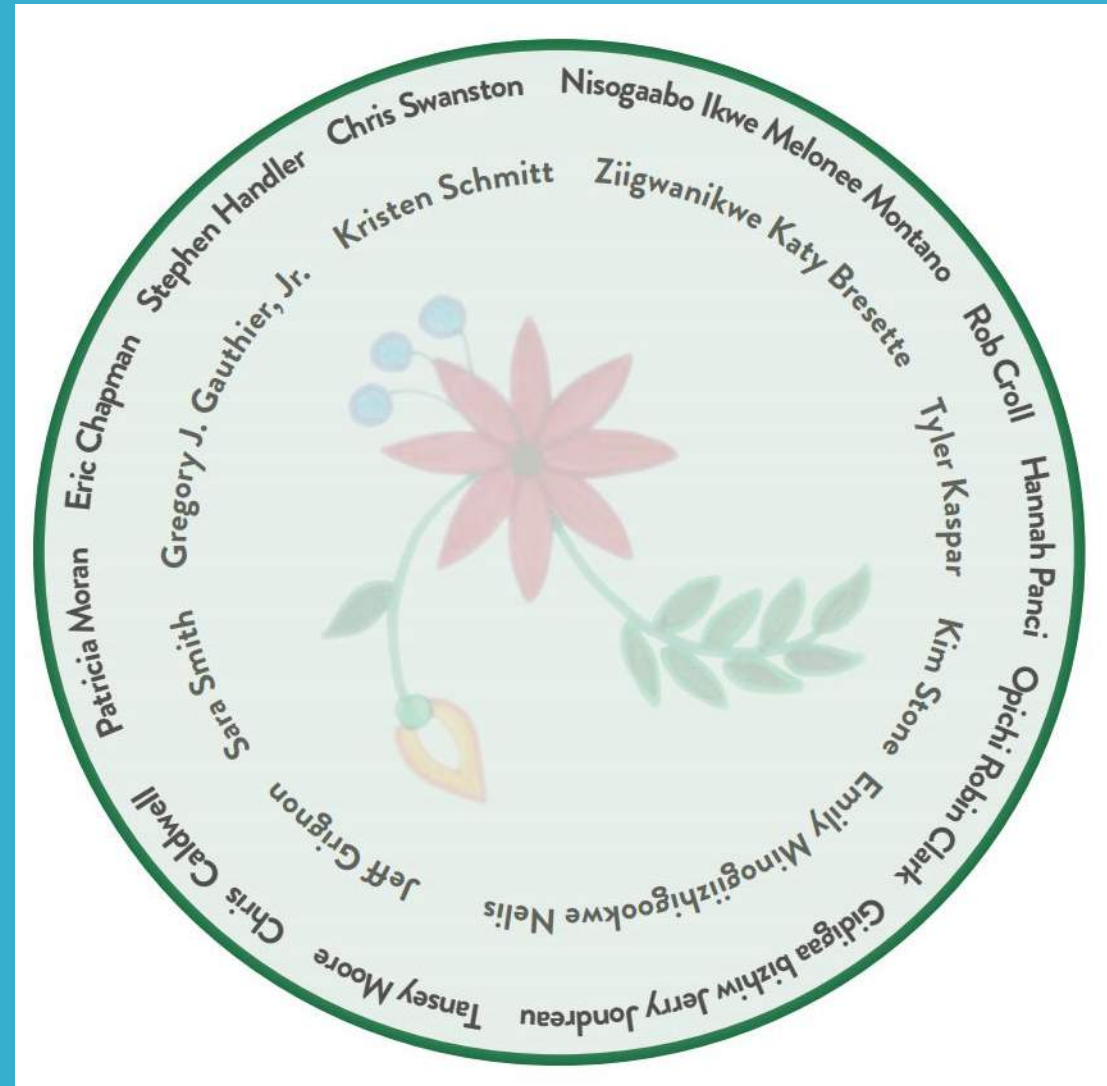
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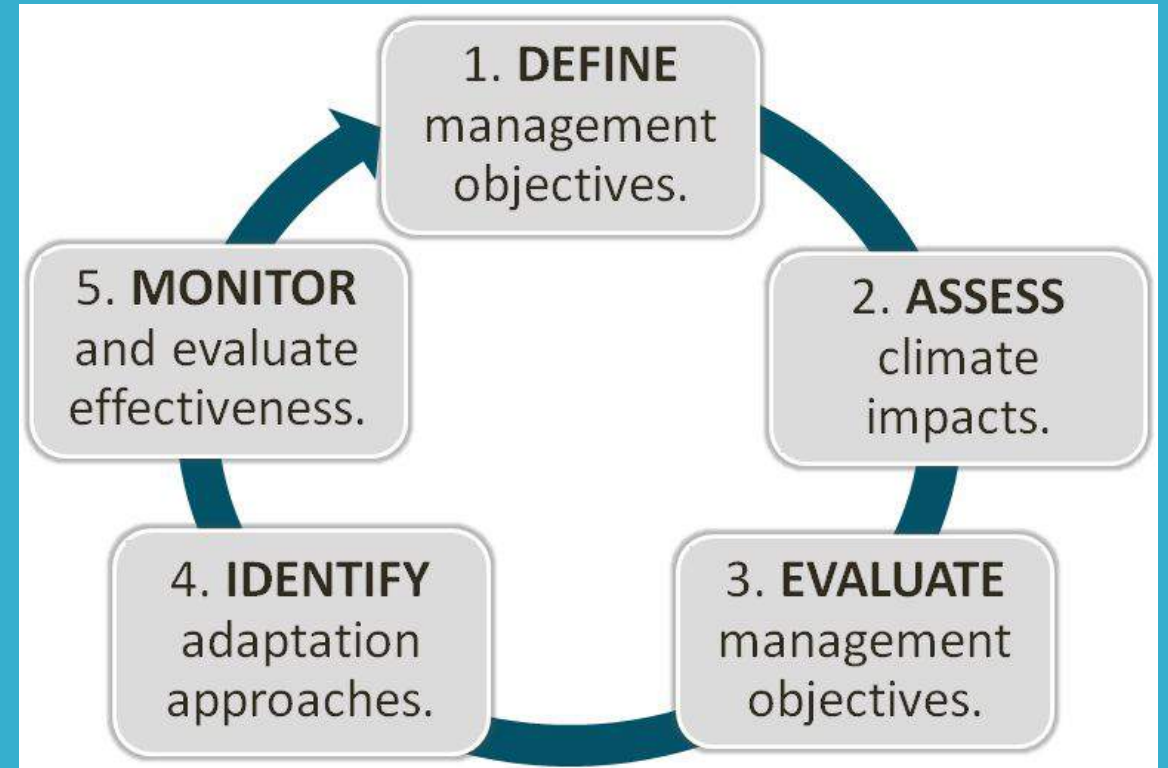
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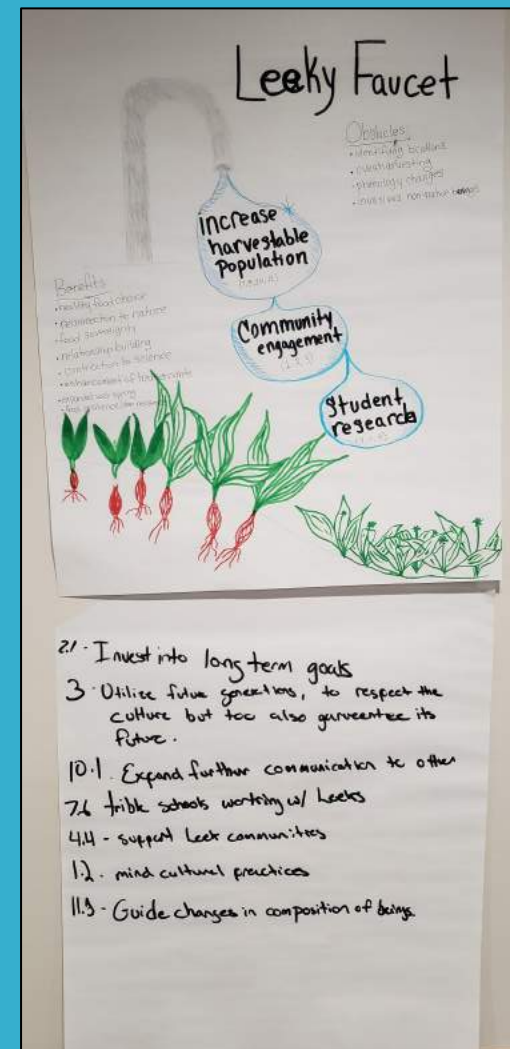
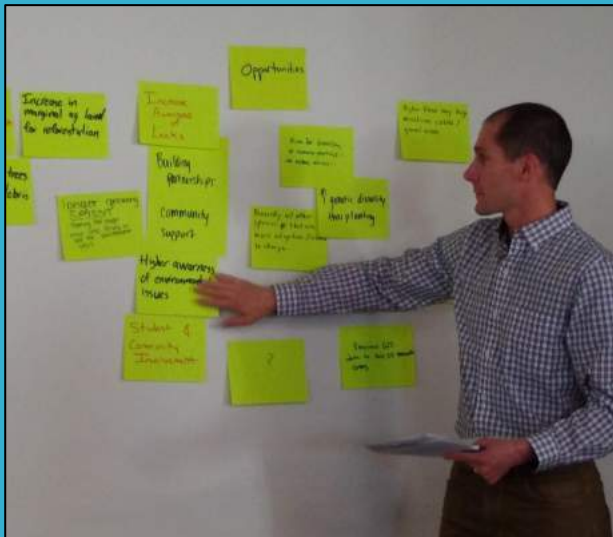
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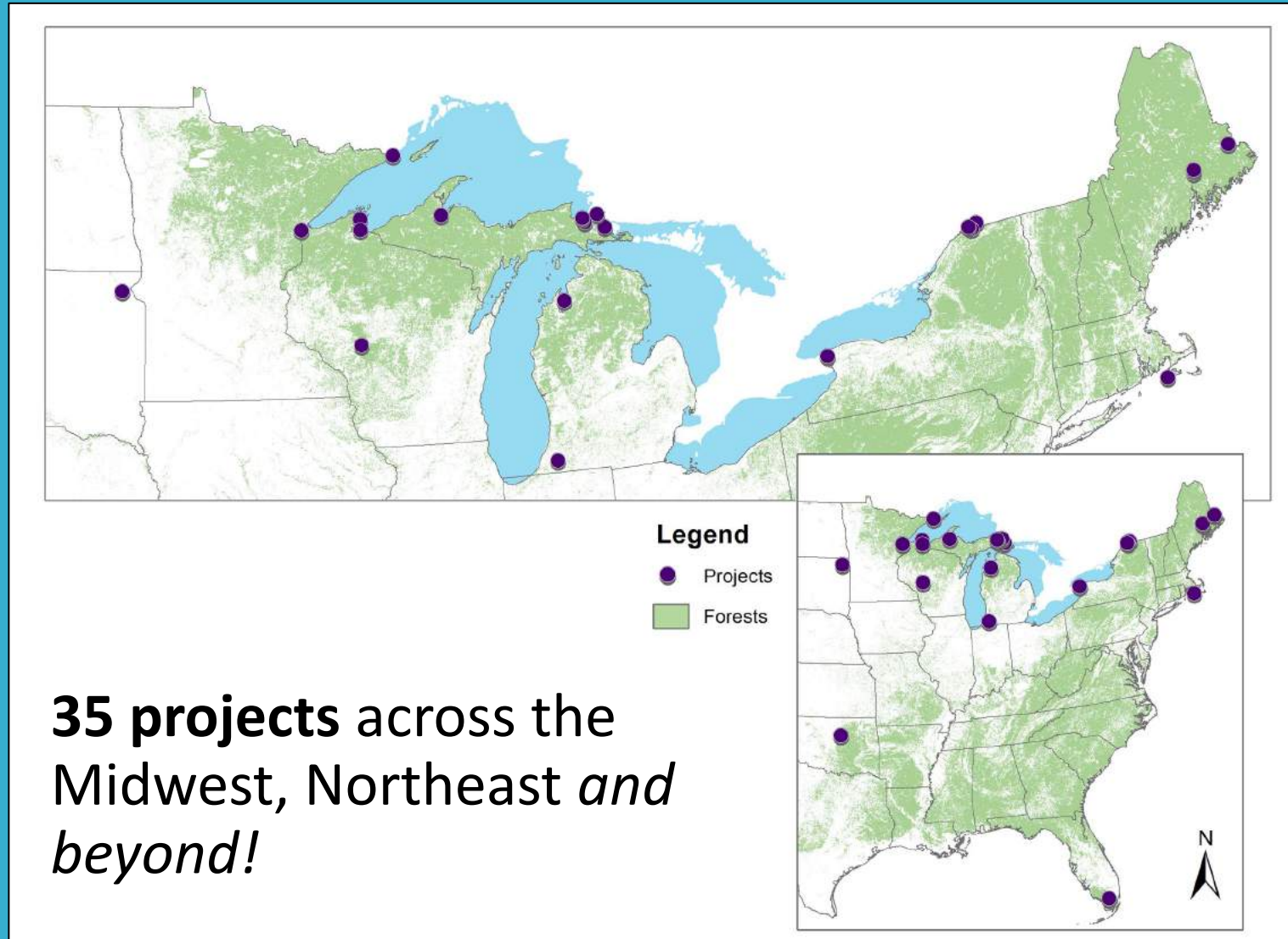
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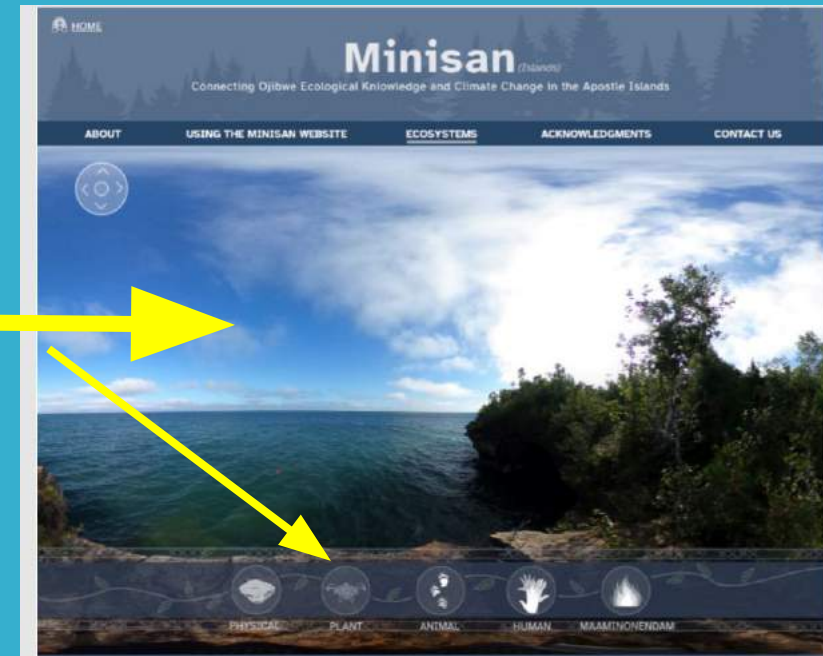
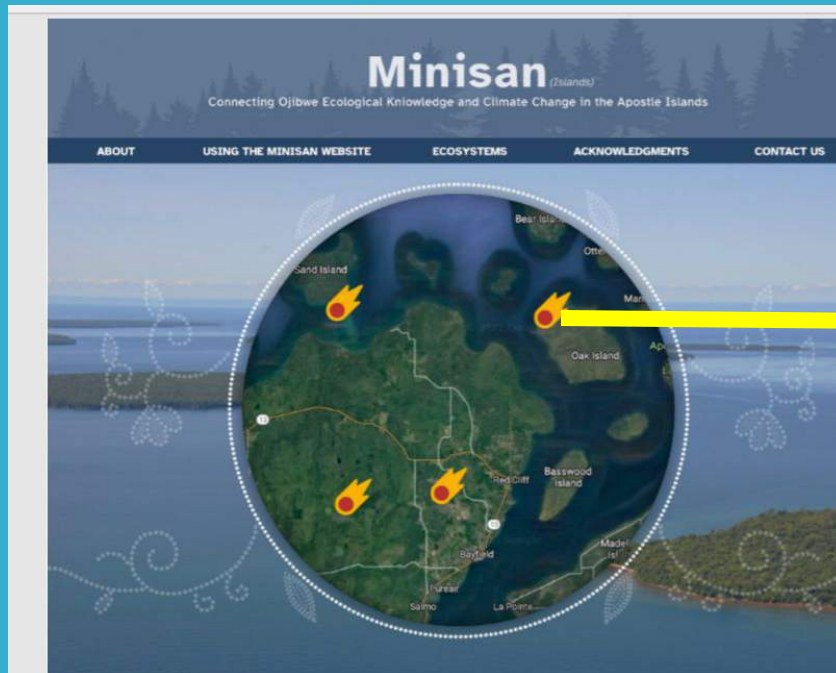
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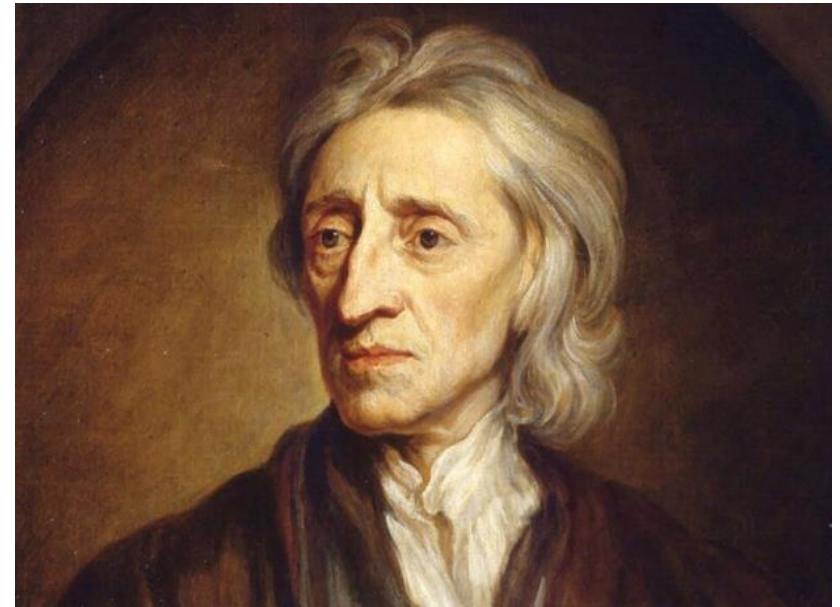
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