

Activity: Compare and Contrast



TIME ESTIMATE
45 minutes



MATERIALS
Large poster paper, sticky notes, markers or sharpies

PURPOSE

To compare and contrast the Local Food Movement and Indigenous Food Sovereignty Movement and identify opportunities for synergies.

DESCRIPTION

Both movements deal with issues regarding food security and food sovereignty, but how do these movements differ in their composition, goals and tactics? What opportunities are there for synergies and working together? This compare and contrast activity will delve into these questions.

FACILITATOR NOTES

Provide participants with the activity handout on page 3 prior to the class. The quotations on the handout can help illustrate the differences in worldviews and goals of proponents of the Local Food Movement(s) and the Indigenous Food Sovereignty Movement(s). At the same time, it is important to acknowledge the points where movements converge and can lead to synergies.

Depending on the background of your learners and their expertise (as well as the focus of the class), this activity can be modified to be done as a comparison between the local food movement and another movement (ie labour movement, environmental justice movement, larger alternative food movement in Canada or the United States; [this website](#) maps other social movements in the United States).

STEPS

- 1 Divide participants up into groups of approximately 5-6, each with their own sticky notes, markers, and poster papers. Instruct them to compare the Indigenous Food Sovereignty Movement (IFSM) and Local Food Movement (LFM) using a Venn Diagram.
 - Encourage learners to refer to their activity handout and the quotations provided to help guide their comparison. You can choose to display the following prompts on a whiteboard/projector, or disperse digitally:
 - What are the movement's goals?
 - Who are the key players in this movement?
 - What are the strategies and tactics this movement uses?
 - What issues or barriers does this movement face when working towards its goal?
 - How does this movement view and interact with other [food] movements?
 - How might others view or interact from the outside?
- 2 Have each group focus on either the LFM or the IFSM. Give the groups 15 minutes to discuss and respond to the prompts.

MODULE 5: LOCAL FOOD MOVEMENT

- 3** Once all groups are finished building their Venn Diagram, debrief the activity in a full group discussion with the following discussion questions:
- Analyse how the institutions/groups/etc you identified contribute to the local food movement. On what grounds do we measure movements? Depending on which reading you chose to emphasize, the discussion can be prompted through the following:
 - How do these actors, institutions, etc. build networks (Levkoe, 2014)?
 - How do these network processes allow for the exchange of “ideas, identities and frames” (Levkoe, 2014)?
 - How do these “formulate a ‘we’” and “create a new idea” (Amory Starr)?
 - Do you consider the local food movement a social movement? Why or why not?
 - What similarities and differences became apparent between the indigenous food sovereignty movement and the local food movement?
 - Prompts: Goals, actors, tactics - which of these are similar? How do they differ?
 - What synergies could exist between these movements? What points of contact or similar goals do they have to work together to enhance their collective power?

ASSESSMENT: VENN DIAGRAM & WRITTEN REFLECTION

Submit your group’s Venn Diagram. Write a ~3 paragraph reflection on the experience, using the “What? So What? Now What?” Model, reflective model was researched and [developed by Rolfe et al. in 2001](#) and has also been attributed to Henri Lipmanowicz and Keith McCandless, the creators of [Liberating Structures](#).

[This post](#) by Gustavo Razzetti, of the Liberationist, provides a good overview of the reflection format:

- What: Understanding the event
- So What: Make sense of the facts and their implications
- Now What: Identify course of action or new solutions based on the reflection

These reflections can be picked up at the end of the class as an ‘exit ticket’, where learners submit their short reflection before leaving the class or workshop.

NOTES:

ACTIVITY HANDOUT

The quotations illustrate the differences in worldviews and goals of proponents of the Local Food Movement(s) and the Indigenous Food Sovereignty Movement(s). At the same time, it is important to acknowledge the points where movements converge and can lead to synergies.

"Food is a gift from the Creator. In this respect, the right to food is sacred and cannot be constrained or recalled by colonial laws, policies or institutions. Indigenous food sovereignty is ultimately achieved by upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food."¹

From a researcher's conversation with an activist:

"If you go slow that means you also go local. Slow leads to local. I only eat local grains, veggies, fruits, and nuts. Every meal is slow-cooked from organic ingredients grown slowly by farmers that I know personally. Many are close friends and I often work on their farms for the food I need. I have become self-reliant and I have helped the local farmers become self-reliant. This unites slow and local food ethics...'

The second author then asked this vegan friend to explain more about the communities where her farmer friends live and work. All are white farmers who live in the Skagit watershed north of Seattle or the Chehalis watershed south. When asked if the vegan activist knew the names of the Native American first nations inhabiting these watersheds, her response was a disappointing surprise:

'Well, in the Skagit, you know, there are a lot of multigenerational farmers who are not Native American. They have been here a long time and have as much stake in this watershed as anyone else. But I don't remember the names of, you know, any tribes. I haven't met any Indians myself, so I really can't tell you much about the cultural history of the area... It is also a problem with, or because of the conflicts over salmon recovery. The Indians and the farmers are fighting it out but I am not that well-read on the matter.'

This response came as a surprise because we naively expected that anyone with the values and ethics to become an advocate for local and slow food would also be concerned with the foodways of Native communities in a given locality... Is it not essential in supporting local food systems to consider the severely crippled state of local Native food systems and the forced disappearance of heritage cuisines, resulting from the impact that even the most organic, vegan-friendly settler-farmers might be exerting on indigenous resource rights?"²

Excerpts from the British Columbia Organic Grower issue on Indigenous Food Sovereignty:

"At heart, the principles of organic farming are about protecting the environment and ensuring we have strong, sustainable local food systems. We share these values with the people and projects from various First Nations in this issue. And yet, we have much to learn from them. We also have much to give to First Nations: honour, respect, and acknowledgement of their rights and the injustices they've faced, as well as their essential role in promoting a healthy environment – and above all, the space, both ideologically and physically, to share their stories and shape our collective lands."³

"In the midst of bustling development in South Delta, a not so little Farm School has been developing on the traditional territory of the Tsawwassen First Nation (TFN). Emerging from a partnership between the Nation and the Institute of Sustainable Food Systems at Kwantlen Polytechnic University, the TFN Farm School is now well into its second season of operation. The primary mandate of the TFN Farm School is to train a future generation of land stewards who appreciate good food and where it comes from, and understand its role in fostering community and culture. Participants are immersed in a model of food security that is both restorative and holistic while deriving knowledge and cues from the wisdom inherent to the Coast Salish lands we stand on.

The Farm is much more than a market farm that trains farmers. It is a hub for the community. Youth and elder groups alike frequent the farm. Feasts, events and workshops are hosted regularly. Indigenous values of trade, reciprocity, relationship, and gratitude are observed at the farm and everyone is welcomed. A new exciting partnership with Vancouver Native Health's Tu'wusht Project has allowed us to join efforts to facilitate the participation of urban aboriginal people from Vancouver in the TFN Farm School. Tu'wusht brings participants two days a week to spend time on the farm, meet new people, and share food and stories. A new social enterprise called Tu'wusht Trading will distribute Indigenous grown, prepared, and harvested foods."⁴

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- 1 Indigenous Food Sovereignty. (n.d). *Indigenous Food Systems Network*. Retrieved from <https://www.indigenousfoodsystems.org/food-sovereignty>
 - 2 Mares, T.M. & Devon, G.P. (2011). Environmental and Food Justice: Towards Local, Slow, and Deep Food Systems. *Cultivating Food Justice* (Alkon, A.K. & Agyeman, J.). Cambridge: The MIT Press.
 - 3 Smith, D. (2016). Editor's note. *British Columbia Organic Grower*, 19(3), 3. Retrieved from <https://www.certifiedorganic.bc.ca/publications/bcog/issues/Vol19N3.pdf>
 - 4 Singfield, C. (2016). Editor's note. *British Columbia Organic Grower*, 19(3), 16-18. Retrieved from <https://www.certifiedorganic.bc.ca/publications/bcog/issues/Vol19N3.pdf>