

# Keywords

Please use this handout as a reference throughout the day's program. They are keys for understanding the two main questions we are exploring: "How Might Diversity Equity Inclusion and Justice goals be advanced through food sovereignty?" and "Imagine food sovereignty work as a community-university partnership. What would that look like?" The terms are organized under the headings Terms Related to Food Sovereignty (page 1) and Diversity, Equity, Inclusion and Justice (DEIJ) Terms (page 2).

## Terms Related to Food Sovereignty

Please note that there may be many definitions for the term "food sovereignty." What we are providing is merely a framework for understanding. The definitions for Food Security and Subsistence Agriculture were taken directly from Daniel Varisco (2022). Many thanks for writing these, Dr. Varisco!

**Food Sovereignty:** We are intentionally avoiding any specific definitions of food sovereignty because food systems transformation will look different for every community. The workshop is called a "Food Sovereignty Workshop" in recognition of the communities using food sovereignty as a means to assert their sovereignty. Indigenous communities, especially, are reclaiming power over their local food systems and the ways they create and access food that meets each community's unique needs. Generally speaking, food sovereignty is action working towards one or more of the following outcomes:

- Focus on food for people
- Value food providers
- Localize food systems
- Place the control in the hands of the local community
- Build knowledge and skills
- Work with nature

These outcomes were defined by the Kemēcemenaw Tribal Extension Partnerships That Support Indigenous Food Sovereignty on the Menominee Indian Reservation (Gauthier et al., 2020). Our work also builds on what groups such as Via Campesina and others whose efforts are creating food sovereignty outcomes in the world regardless of whether or not they call it "food sovereignty."

**Food Security:** "The term "Food Security" is the dominant term cited by development organizations, as reflected in the recent 2022 FAO report: The State of Food Security and Nutrition in the World.<sup>1</sup> The focus is on the availability of food, whether grown locally or imported. More recently this has expanded to a concern with nutrition. As defined by the UN, food security is "when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life." [2] It is now recognized in principle that food security must be sustainable, especially in relation to climate change, and more recently in terms of the politics of global food production. Yet, the core element of the term is still about having enough food of some kind, hopefully food that is nutritious, but without a related emphasis on expanding local food production. Given the lucrative global markets in food supply and the growing levels of hunger in poorer countries, the [3] notion of promoting food security is essentially the same as providing food aid. When reference is made to "Food Insecurity" the major factor is lack of food." (Varisco, 2022)

**Subsistence Agriculture:** "A term that has largely disappeared from discussions of food security and food aid is "Subsistence Agriculture," apart from denigrating it as primitive, backward and antithetical to modernity. Throughout most of history the majority of farmers produced for their household needs, often with the opportunity for local and at times regional marketing of surplus. The demise of small household agriculture that at least ensured basic subsistence has been dramatic in the past century, especially in developed and major Western countries. Given major population increases, especially in poorer countries, and the role of the global market in exporting food, most food production today is on large business and corporate farms. In areas where subsistence farming was previously sufficient for survival, the influx of early education, alternative career opportunities, rural to urban migration, the financial needs of a cash-based economy and the inability for small-scale farmers to compete with less expensive food imports has made "subsistence farming" unsustainable. However, rather than dismissing local methods of food production as too primitive, there are important ways in which small households can improve their food supply in harmony with the environmental constraints. This has been recognized for "indigenous peoples," for whom in many cases "the crop is Eco-friendly, Climate friendly, Climate resilient, Climate smart, Carbon smart, Water smart and Energy smart. [3]" (Varisco, 2022)

### **Diversity, Equity, Inclusion and Justice (DEIJ) Terms**

The following definitions were taken directly from the University of Hartford's website (Hartford, 2022), unless cited otherwise. Many thanks for making these available!

**Diversity:** refers to individual differences (e.g., personality, prior knowledge, and life experiences) and group/social identities (e.g., race/ethnicity, class, gender, sex, sexual orientation, country of origin, and ability as well as cultural, political, religious, or other affiliations).

**Equity:** The creation of opportunities for historically oppressed populations that provide access, opportunities, and resources that eliminate barriers and structural inequalities. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is necessary to provide equal opportunities to all groups. Being equitable means acknowledging and addressing structural inequalities—historic and current—that advantage some and disadvantage others. Equal treatment results in equity only if everyone starts with equal access to opportunities.

**Equity-Mindedness:** The perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in student outcomes. These practitioners are willing to take personal and institutional responsibility for the success of their students, and critically reassess their own practices. It also requires that practitioners are race-conscious and aware of the social and historical context of exclusionary practices in American Higher Education (Center for Urban Education).

**Ethnicity:** The social identity and mutual belongingness that defines a group of people on the basis of common origins, shared beliefs, and shared standards of behavior (culture). Not to be confused with race.

**Inclusion:** The act of creating an environment in which any individual or group will be welcomed, respected, supported and valued as a fully participating member. This may be achieved through the active, intentional, and ongoing engagement with diversity—in the curriculum, in the co-curriculum, and in communities (intellectual, social, cultural, geographical) with which individuals might connect—in ways that increase awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions.

**Equality:** The condition under which every individual is treated in the same way, and is granted the same access, rights, and responsibilities, regardless of their individual differences. People who support equality believe that different circumstances and identities do not prescribe social disadvantage; therefore, equality is the elimination of this disadvantage. Equality can actually increase inequities in communities, as not every group of people needs the same resources or opportunities allocated to them in order to thrive.

**Cultural Humility:** Cultural humility goes beyond mere cultural competence by looking at encounters across cultures in terms of power dynamics, historical wrongs needing to be righted, and the beginner's mindset people need to take on to build trust across these boundaries. In contrast to cultural competence, cultural humility frames cross-cultural learning as a life-long process that is never complete or for which no one can ever claim a final stage of cultural awareness (Khan, HealthCity).

### **Citations:**

Daniel Varisco. (2022, September 28). Thought piece [Personal communication].

Gauthier, J., Kowalkowski, B., & Perry, M. (2020). *Kemēcemenaw: Tribal Extension Partnerships That Support Indigenous Food Sovereignty on the Menominee Indian Reservation* (1st ed.). Extension Foundation.

Khan, S. & PhD. (n.d.). Cultural Humility vs. Competence—And Why Providers Need Both | HealthCity. Retrieved October 5, 2022, from <https://healthcity.bmc.org/policy-and-industry/cultural-humility-vs-cultural-competence-providers-need-both>

University of Hartford for the diversity, equity, inclusion and justice definitions. Retrieved October 5, 2022, from <https://www.hartford.edu/about/diversity-inclusion/deij-learning-resources/deij-glossary.aspx>

### **Footnotes:**

[1] FAO, *The State of Food Security and Nutrition in the World* (Rome, 2022). Online at <https://www.fao.org/documents/card/en/c/cc0639en>

[2] Ibid, 202. The glossary does not define "food insecurity."

[3] ARASMIN, *Subsistence Agriculture for Green Economy and Subsistence Life*, Association for Rural Area Social Modification, Improvement and Nestling, <https://sdgs.un.org/partnerships/subsistence-agriculture-green-economy-and-subsistence-life>.