



PART IV
TRADITIONAL FOODS IN
NATIVE AMERICA

A compendium of traditional foods stories
from American Indian and Alaska Native communities



The land is our identity and holds for us all the answers we need to be a healthy, vibrant, and thriving community. In our oral traditions, our creation story, we are taught that the land that provides the foods and medicines we need are a part of who we are. Without the elk, salmon, huckleberries, shellfish and cedar trees we are nobody. ... This is our medicine; remembering who we are and the lands that we come from.

VALERIE SEGREST (Muckleshoot)
Muckleshoot Traditional Foods and Medicines Program

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Collaborators and the author would especially like to thank staff and tribal members from the programs and organizations featured: Ahchâôk. Ômâôk. Keepunumuk. (Hunt. Fish. Gather.), Washington University in St. Louis; Eagle Adventure, Chickasaw Nation Nutrition Services and Oklahoma State University; Fish-to-School, Center for Alaska Native Health Research at the University of Alaska Fairbanks; Indigenous Food and Agriculture Initiative, University of Arkansas School of Law; Muckleshoot Traditional Foods and Medicines Program, Muckleshoot Indian Tribe in Auburn, Washington; NATIVE HEALTH Community Garden in Phoenix, Arizona; Niqipiaq Challenge, North Slope Borough Health Department in Barrow, Alaska; Store Outside Your Door, Alaska Native Tribal Health Consortium (ANTHC) in Anchorage, Alaska; and Tribal Historic Preservation Department, Sherwood Valley Band of Pomo Indians in Willits, California. This report would not have been possible without the sharing of their stories and diverse experience in restoring traditional food systems.

The findings and conclusions in this report are those of the author, Chelsea Wesner, and collaborators from the NDWP and do not necessarily represent the official position of CDC.

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PURPOSE AND BACKGROUND

Commissioned by the Centers for Disease Control and Prevention's (CDC) Native Diabetes Wellness Program (NDWP), this report is the fourth in a compendium of stories highlighting traditional foods programs in culturally and geographically diverse American Indian and Alaska Native (AI/AN) communities. The compendium, *Traditional Foods in Native America*, can be accessed at <http://www.cdc.gov/diabetes/projects/ndwp/traditional-foods.htm>.

As noted in parts I through III of the compendium, through cooperative agreements with 17 tribal grantee partners between 2008 and 2014, the NDWP's Traditional Foods Program helped leverage human and natural resources to promote sustainability, traditional foodways, and improve health. The partner grantees represent tribes and tribal organizations from coast to coast, each taking a unique approach to restoring and sustaining a healthful and traditional food system. While supporting health promotion and type 2 diabetes prevention efforts, these projects also addressed critical issues such as food security, food sovereignty, cultural preservation, and environmental sustainability.

Part I of the compendium features six traditional foods programs and initiatives, part II highlights six of NDWP's Traditional Foods Program partner grantees, and part III includes nine stories, a combination of partner grantees and traditional foods initiatives independent of NDWP. As the collection of stories has evolved, shared themes have emerged from building capacity for food security in parts I and II to the role of storytelling in preserving cultural knowledge and foodways in part III. Inspired by previous editions of the compendium, the nine stories presented here comprise part IV in the series with the central theme of reclaiming and preserving ancestral homelands to support subsistence traditions and strengthen Native foodways.

To collect this compendium of stories and interviews, NDWP partnered with Chelsea Wesner, a member of the Choctaw Nation of Oklahoma, with the American Indian Institute at the University of Oklahoma. Based on interviews with key people in each community, the stories in this compendium demonstrate how traditional foods programs are building food security, preserving cultural knowledge, and restoring health.

Methods

This compendium used ethnographic methods in order to understand the cultural significance and benefits of traditional foods programs in Native American communities. These methods guided the collection of stories through informal and structured interviews and helped identify the common themes among them. Following an informal conversation, each interviewee was asked to respond in writing to five or six open-ended questions. This method gave the storyteller time to think about what she or he would like to say, allowing a rich and thoughtful narrative process.

Nine traditional foods programs and supporting organizations were invited to participate for this report. These nine programs were identified by the author and NDWP staff as having innovative approaches to

encouraging traditional foods promotion and promising practices.

The interviews and stories for the entire compendium were collected from the AI/AN nations and tribal organizations outlined in the table below. The nine programs and supporting organizations featured in this report are listed under part IV.

Table 1. Programs featured in compendium.			
TRADITIONAL FOODS IN NATIVE AMERICA			
A Compendium of Stories from the Indigenous Food Sovereignty Movement in American Indian and Alaska Native Communities			
PART I	PART II	PART III	PART IV
*Mohegan Foodways (Mohegan Tribe)	^Ramah Navajo Community	^Aleutian Pribilof Islands Association, Inc.	*Ahchâôk. Ômâôk. Keepunumuk. (Hunt. Fish. Gather.) (Washington University in St. Louis)
*Mvskoke Food Sovereignty Initiative (Muscogee (Creek) Nation)	^Standing Rock Sioux Tribe	*First Nations Development Institute (FNDI)	*Sherwood Valley Pomo Tribe
*Oneida Community Integrated Food Systems (Oneida Nation)	^Tohono O'odham Nation	*NATIVE HEALTH (Phoenix, AZ)	*Eagle Adventure Program Chickasaw Nation SNAP and SNAP ED Programs (Chickasaw Nation)
*Seven Arrows Garden (Pueblo of Laguna)	*^Aleutian Pribilof Islands Association, Inc.	^Southeast Alaska Regional Health Consortium (SEARHC)	*Fish-to-School—Center for Alaska Native Health Research (University of Alaska Fairbanks)
*Suquamish Community Health Program (Suquamish Tribe)	*^Cherokee Nation of Oklahoma	^Healthy Roots (Eastern Band of Cherokee Indians)	*Indigenous Food and Agriculture Initiative (University of Arkansas School of Law)
*Traditional Plants and Food Program (Northwest Indian College)	*^Southeast Alaska Regional Health Consortium (SEARHC)	^Building Community— Strengthening Traditional Ties (Indian Health Care Resource Center of Tulsa)	
		*Food is Our Medicine (Seneca Nation)	
		^Community Health Program (Salish Kootenai College)	
		^Healthy Traditions Project (Confederated Tribes of Siletz Indians)	
<p>^ Indicates Traditional Foods Program grantee partners, a program under CDC's Native Diabetes Wellness Program. *Indicates other food sovereignty communities and programs in Indian country.</p>			

Significance of Homelands in Building Food Sovereignty in Indian Country

A primary tenet of the global food sovereignty movement asserts that food is a human right, and to secure this right, people should have the ability to define their own food systems.¹ In recent decades, an increasing number of AI/AN nations have become a part of this global movement by reclaiming traditional food systems and practices. Throughout this compendium, we are learning how tribal communities are benefiting from this decision. However, for tribal communities with limited access to their homelands, food sovereignty remains only a phrase rather than a reality.

The history of ancestral homelands and water rights in Indian country is marked with disruption.² Of relevance to the field of public health, access to homelands is a social determinant of health that has received little consideration for many indigenous peoples, especially among AI/AN communities practicing subsistence traditions.^{2,3} While the social determinants of health are primarily considered the circumstances in which people are born, live, work, and play, AI/AN peoples have a special relationship with land reaching far beyond a place to live. Stories featured in this report highlight this relationship, illustrated by this quote that beautifully describes the deep connection between land and indigenous peoples:

The land is our identity and holds for us all the answers we need to be a healthy, vibrant, and thriving community. In our oral traditions, our creation story, we are taught that the land that provides the foods and medicines we need are a part of who we are. Without the elk, salmon, huckleberries, shellfish and cedar trees we are nobody. ... This is our medicine; remembering who we are and the lands that we come from.

Valerie Segrest (Muckleshoot)
Muckleshoot Traditional Foods and Medicines Program

To honor and preserve this relationship with the land, Janie Simms Hipp, director of the Indigenous Food and Agriculture Initiative at the University of Arkansas School of Law, recommends a systems approach, calling for AI/AN tribes to begin building—through tribal self-governance—sound infrastructure that supports food sovereignty:

The sustainability and long-term stability of Indian Country's food and agriculture systems needs tribal governance built into those systems in order to ensure our foods are protected, not overly regulated, and allowed to thrive and become more resilient.

Janie Simms Hipp, JD, LLM (Chickasaw)
Indigenous Food and Agriculture Initiative

1 "Global Small-Scale Farmers' Movement Developing New Trade Regimes", Food First News & Views, Volume 28, Number 97 Spring/Summer 2005, p. 2.

2 Satterfield, D., DeBruyn, L., Francis, C., & Allen, A. (2014). A Stream Is Always Giving Life: Communities Reclaim Native Science and Traditional Ways to Prevent Diabetes and Promote Health. *American Indian Culture and Research Journal*, 38(1), 157-190.

3 Liburd, L. C. (2009). *Diabetes and health disparities: Community-based approaches for racial and ethnic populations*. Springer Publishing Company, p. 5.

Accounts of the importance of land in building food security, food sovereignty, economic development, cultural knowledge, and well-being are woven throughout the stories in this compendium. Shared themes underscore the significance of land to indigenous peoples and illuminate the renaissance of Native American foodways.

Key Findings and Shared Themes

In this report, key findings and shared themes reveal that traditional foods programs in Native American communities hold a number of common beliefs and practices to support the process of reclaiming a traditional food system. The significance of land is woven throughout the majority of the themes and is listed first. Many of the phrases included under the Significance of land theme are found in subsequent themes. Derived from the programs featured here, the following themes are listed in order from the most shared beliefs and practices to those more culturally and geographically unique.

- 1. Significance of land:** Recognition of the importance of protecting and reclaiming ancestral lands; strengthening tribal self-governance in order to leverage natural resources on tribal lands; concerns with regulations and access to traditional homelands for subsistence fishing, gathering, and hunting; significance of land (reclamation of historical sites for traditional foods initiatives); and concerns with the impact of the oil and gas industry on Alaska Native ancestral lands and water.
 - *Subsistence traditions and sustainably sourced food:* Eating seasonally; leveraging and strengthening tribal self-governance to revive local food and traditional food systems; preserving subsistence practices and traditions; sustainability of Native foodways and homelands; professional development opportunities for Native youth interested in food and agriculture; seminars and workshops on cooking, hunting, gathering, fishing, and preserving; and environmental stewardship.
 - *Interest in Native American food pathways and foodsheds:* Following the flow of the production and consumption of local, traditional foods; participating in decision-making and policies that influence foodsheds on or near tribal lands; web-based videos highlighting traditional foods practices and foodways; and the renaissance of Native foodways and Native American cuisine.
 - *Fostering intergenerational relationships:* Learning traditional subsistence practices from tribal elders; engagement of children as educators; sharing health messages with their families; and intergenerational interactions as strengthening traditional ecological knowledge and social connections.
- 2. Community engagement:** Community- and campus-wide traditional food dinners; cooking demonstrations using traditional foods; Iron Chef-style cooking competitions; strategic business and community planning technical assistance; youth professional development opportunities; symposiums, trainings, and seminars; traditional food-themed scavenger hunts; and food/film festivals.
- 3. Community-driven planning:** Conducting community needs assessments and formative research; community-based approach in program development; employing a community-based participatory research (CBPR) approach to guide programs; engaging tribal stakeholders to help identify traditional foods experts; and creating a community advisory council to guide and inform program development.

4. **Sharing of traditional foods recipes and cooking/preparing demonstrations:** Hands-on food demonstrations and taste tests for children; web-based videos highlighting traditional foods practices and foodways; and cooking demonstrations and contests using traditional foods in combination with school cafeteria staples and commodity foods available through the US Department of Agriculture’s (USDA) Food Distribution Program on Indian Reservations (FDPIR).
5. **Emphasis on education:** Developing lesson plans and curricula on traditional foods and Native foodways; providing education to raise awareness of traditional foods and health; professional development opportunities for Native youth interested in food and agriculture; seminars and workshops on cooking, hunting, gathering, fishing, and preserving; and educating tribal members and interested parties (e.g., state and local government officials) on Native food sovereignty and local traditional foods.
6. **Elder involvement:** Engaging tribal elders as advisors to guide and inform program development; and supporting the role of elders as teachers of traditional knowledge and practices related to Native foodways.
7. **Funding sources and community partners:** Traditional foods programs supported through grants and contracts with governmental agencies [USDA’s FDPIR, Supplemental Nutrition Assistance Program Education (SNAP-Ed), National Institute of Agriculture (NIFA), and Indian Health Service’s Urban Indian Health Program]; university partnership and support (Washington University in St. Louis, University of Arkansas, University of Alaska Fairbanks, Oklahoma State University, and more); state and county health departments; tribal partner and tribal member support; and other organizations (First Nations Development Institute, Community Alliance for Global Justice, Center for World Indigenous Studies, and Institute for Agriculture and Food Trade).
8. **Well-being:** Collective consensus that traditional foods and practices are an alternative approach to well-being and health.

Featured Interviews

The following section includes interviews and stories from nine traditional foods programs and initiatives. Three tribal communities and inter-tribal organizations are highlighted: the Muckleshoot Traditional Foods and Medicines Program of the Muckleshoot Indian Tribe in western Washington; NATIVE HEALTH Urban Garden, serving urban American Indians in the city of Phoenix metropolitan area; and the Sherwood Valley Band of Pomo Indians in northern California through an interview with the Tribal Historic Preservation Officer.

Following the tribal community stories, a spotlight on Alaska Native traditional foods initiatives features three programs: Fish-to-School, a project led by the Center for Alaska Native Health Research at the University of Alaska Fairbanks; the Niqipiaq Challenge, a traditional foods challenge organized by the North Slope Borough Health Department in Barrow, Alaska; and “Store Outside Your Door,” a creative

webisode series produced by the Alaska Native Tribal Health Consortium in Anchorage, Alaska.

The final three stories highlight traditional foods initiatives developed through tribal-university partnerships: Ahchâôk. Ômâôk. Keepunumuk. (Hunt. Fish. Gather.) at Washington University in St. Louis; Eagle Adventure, a children's program led by a partnership between Chickasaw Nation Nutrition Services and Oklahoma State University; and the Indigenous Food and Agriculture Initiative at the University of Arkansas School of Law.

PART I: Tribal Communities and Inter-Tribal Organizations

Muckleshoot Traditional Foods and Medicines Program
Muckleshoot Indian Tribe —Washington

NATIVE HEALTH Community Garden
Arizona

Tribal Historic Preservation Department
Sherwood Valley Band of Pomo Indians—California



MUCKLESHOOT INDIAN TRIBE
**Muckleshoot Traditional Foods
and Medicines Program**

Washington

The following is an interview with Valerie Segrest, director of the Muckleshoot Traditional Foods and Medicines Program. The Muckleshoot Indian Tribe is located in western Washington in the Central Puget Sound region. This interview highlights the renaissance of traditional foodways and ancestral homelands of the Muckleshoot Indian Tribe and surrounding areas. Valerie is an acclaimed Native food sovereignty advocate, community nutritionist, and Muckleshoot tribal member.

Q: Tell us how the Muckleshoot Traditional Foods and Medicines Program is helping revitalize the Northwest Coastal Indian food culture.

A: We really try to take a strategic and active approach. Strategy sessions include getting the pulse of the community, holding listening groups and checking in with our tribal leaders on challenges we face. Then we follow up with some sort of action—planting a garden, harvesting excursions, identifying knowledge keepers, holding food education workshops, and sharing our story. In this process people become less food consumers and more active citizens. Ultimately, traditional community democratic processes are upheld, and we use our traditional foods as the organizing tool. This makes sense as our cultural teachings outline the inherent wisdom of our foods. We see that while we face many challenges in obtaining a diet that upheld our ancestors' health since time immemorial, we also see opportunities for healing to happen.

Q: Describe the significance of the land on which your tribal members fish, hunt, and gather traditional foods and medicines. What are some of the traditional foods and medicines specific to your region?

A: The land is our identity and holds for us all the answers we need to be a healthy, vibrant, and thriving community. In our oral traditions, our creation story, we are taught that the land that provides the foods and medicines we need are a part of who we are. Without the elk, salmon, huckleberries, shellfish and cedar trees we are nobody. I witness this time and time again, when people get out on the land—actively in pursuit of wild game, fishing the rivers and sea, harvesting foods and medicines with good intention—we are gifted with new memories and those of a distant past. These memories help ground us in a place that promotes a sense of generosity and balance. This is our medicine; remembering who we are and the lands that we come from.

The Muckleshoot Tribe has taken on several initiatives historically and presently in order to demonstrate how much of a priority our lands are. Last year the tribe led an initiative to organize the entire Indian Country in standing against the development of a genetically engineered salmon species. The year before that the Muckleshoot Indian Tribe made the decision to purchase nearly 100,000 acres of forest lands—our ancestral lands—from Weyerhaeuser. This year the tribe brought me on as manager of the Traditional



Photos on this page and page 10 are courtesy of Valerie Segrest.

Foods and Medicines Program to bring our community organizing efforts in house. All of this was done with the wonderful vision and leadership of our Tribal Council. This kind of forward thinking is necessary in order for our nations to demonstrate how much the land means to us and what a priority it truly is.

Q: Describe your approach to engaging tribal members in traditional foods activities.

A: We take a community-based approach to our activities. The agenda is developed based on community input, the presenters invited are our own gifted teachers, and we invite elders to witness our work and provide feedback on how we can make each gathering and initiative better. With every direction we head towards, the community is a sounding board. We believe that we have everything we need to overcome challenges and revitalize our culture right here among us. This means we have to stop talking about our culture as if it were in the past and shift our vocabulary to the present. For example, use present language such as “we harvest nettle to make cordage. Our families gather berries together. Each year we fish the rivers and harvest clams, mussels, and oysters to share amongst our village,” rather than past vocabulary such as “we used to, but not anymore.” We believe that talking about our culture in the past promotes the “museum mentality” that we are a noble people of a distant past. This also perpetuates the thinking that our traditional ecological knowledge is lost or outdated. We have always been innovative people, and we still are today.





Valerie Segrest (Muckleshoot) leading traditional foods workshops. Photos courtesy of Valerie Segrest.

The success of this program is due to prioritizing our culture, meeting people where they are at, and lifting people up.

Q: You've played a leading role as an advocate and educator of traditional foods and medicines. Share with us your vision for Native American foodways in the next decade.

A: I envision more Native people empowering themselves through empowering the land. I envision a future where community gardens and farmers and ranchers are not the only priority in the good food revolution—ancient berry meadows, fishermen, and hunting will also be discussed. I envision more Native people sitting at the tables where decisions about our foodsheds are being made and feeling that they are just as entitled to be there as everyone else. I envision my daughters fishing salmon in their ancestral rivers and harvesting in their forest gardens. We are resilient people who are living in a time of opportunity, and so is the land we originate from. I believe this is realistic.





Photos on current and previous page courtesy of Valerie Segrest.

Q: What are some of the key partnerships you've established to help support and sustain this project?

A: The first partnership and utmost priority is with the community itself. Rather than build a new program, we sat down with several community members and identified all of our available resources, how they could work better with one another, and how to make it better from there. Our tribal leadership is always informed of everything we do. They advocate for our needs and they themselves are keepers of food knowledge. We work with the county, state, and federal government on several things as well as several higher learning institutions. Important allies like the First Nations Development Institute, Community Alliance for Global Justice, Center for World Indigenous Studies, and the Institute for Agriculture and Food Trade Policy have also been key to our community's traditional food renaissance.

Special thanks to Valerie Segrest for sharing her time and stories. To learn more about this project, please find contact information on page 74.



Working at the Community Garden site. Photos on this page and next courtesy of NATIVE HEALTH.

NATIVE HEALTH Community Garden Arizona

The following is an interview with NATIVE HEALTH’s Evelina Maho, director of the Health Promotion/Disease Prevention Program. Founded in 1978, NATIVE HEALTH is located in Phoenix, Arizona, and was formerly known as the Native American Community Health Center, Inc. NATIVE HEALTH provides a range of patient-centered and culturally sensitive health care including primary, pediatric, prenatal, women’s health, podiatry, optometry, diabetes and chronic care management, and integrated behavioral health. This interview highlights the clinic’s Urban Garden, which was established in 2014 on the former site of the historical Phoenix Indian School. NATIVE HEALTH is a wonderful example of incorporating traditional foods and cultural knowledge in relation to health with urban American Indian families and individuals.

Q: Tell us a bit about the founding of and vision for the NATIVE HEALTH Community Garden.

A: The NATIVE HEALTH Community Garden creates an opportunity to increase accessibility of healthy foods among urban American Indians in Phoenix, AZ, with the purpose of retaining cultural knowledge





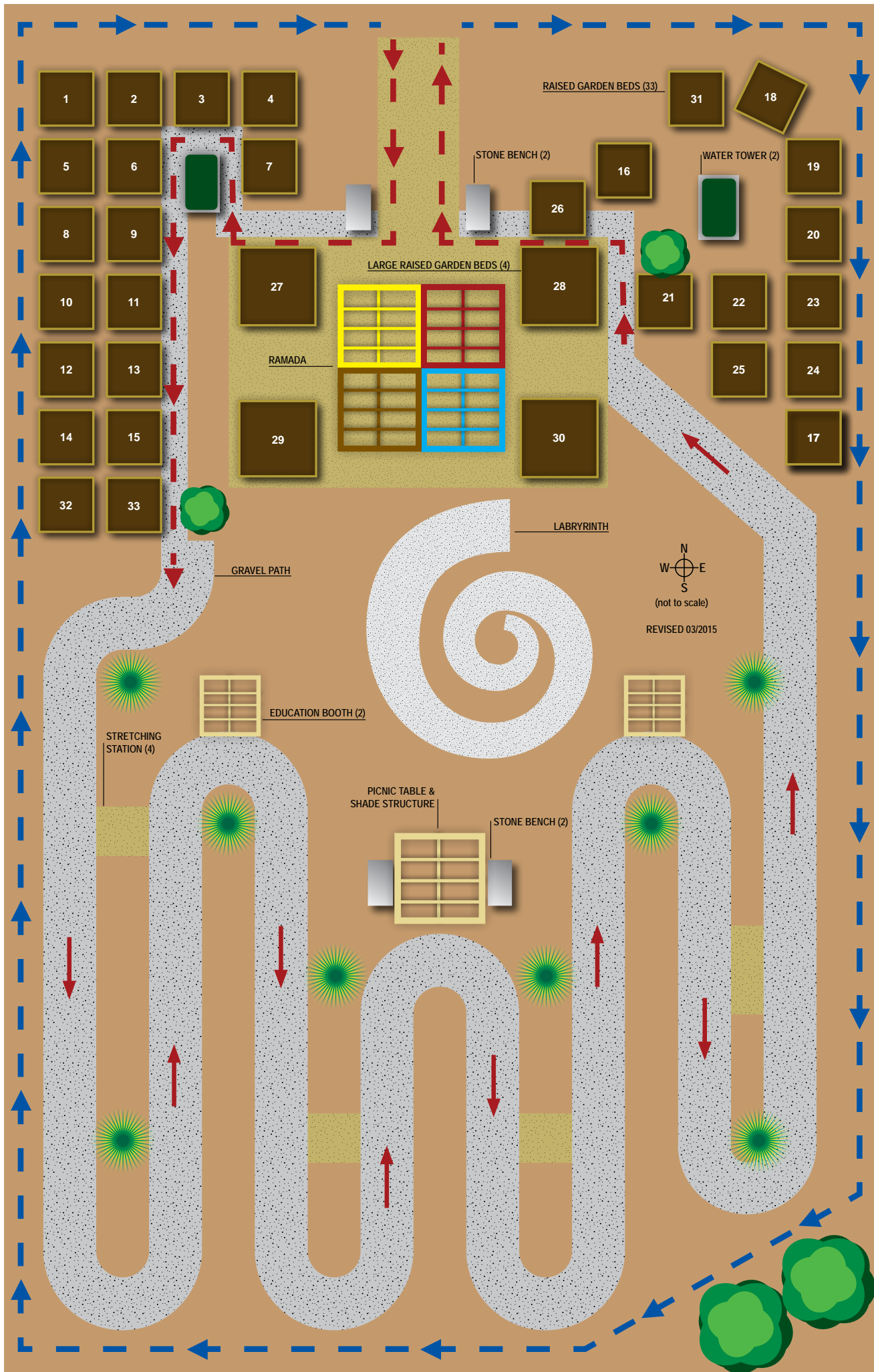
Photos courtesy of NATIVE HEALTH. Next page: Map of NATIVE HEALTH Community Garden and Walking Trails.

and an understanding of food and cultural ties through integrated and interactive approaches. The community garden utilizes local and regional cultural experts to educate, empower, and build capacity to grow and produce healthier foods. From the garden and walking path—with the opportunity of leveraging the community to embrace sustainable food access—and cultural knowledge to rekindle the spirit of kinship; to land, air, water and sun, elements essential in planting and harvesting food, essential for life.

In 2014, the Community Garden project began its work with community members, elders, and cultural specialists to bring a culturally sensitive public health approach, which integrates southwest American Indian practices and customs related to food, plants, crops and herbs. The existing garden program offers monthly workshops, seminars, and storytelling sessions to provide urban American Indians different cultural perspectives to food and plants. The garden provides opportunity to reconnect kinship to land, air, water, and sun. The garden currently has thirty-three raised beds adopted by families and community members with each gardener responsible for the preparation of soil, planting, maintaining, and harvesting their adopted raised bed.

Q: Describe the significance of the land on which the garden resides. How has the land been transformed into a space for urban gardening and health promotion?

A: In November of 2013, the City of Phoenix and non-profit organization Keep Phoenix Beautiful approached NATIVE HEALTH to participate in the PHX Renews project. The city established Keep Phoenix Beautiful to identify vacant urban lots scattered across Phoenix and convert them into safe green





Photos courtesy of NATIVE HEALTH.

bio-friendly environments. The land identified, and which this project is centered on, is 15 acres of parcel at the intersection of Indian School Road and Central Avenue in Phoenix. This property is privately owned and has been vacant for more than twenty years. Keep Phoenix Beautiful, PHX Renews, and NATIVE HEALTH began their collaboration to establish the NATIVE HEALTH Community Garden in January of 2014. The Community Garden resides on what was formerly known as the Phoenix Indian School from the late 1890s through 1987. The Indian School provided education to students from more than 30 different tribes from different parts of the country (US Department of Interior) during that period.

NATIVE HEALTH Community Garden is an active garden which resides on 1.5 acres of the designated site's 15 acres. In addition to the monthly events, gardeners have an opportunity to participate in various volunteer work to help maintain and improve the Community Garden site.

Q: Describe your approach to planning the garden and activities each year. What do you enjoy most about the process?

A: Phoenix resides in Maricopa County and has a unique planting and growing season which the Garden



takes into account; thus, there are two planting seasons. The Community Garden begins delivering monthly workshops and seminars in January and encourages gardeners to begin preparing soil for planting at this time. From February through May the garden offers a variety of workshops, seminars, talks, and volunteer opportunities to keep gardeners engaged and learning. Most gardeners harvest through the months of April and May. As the temperature rises in Phoenix, the Community Garden takes a break and picks up garden activities in late August through December.

Q: With two planting seasons in the Phoenix area, describe how you incorporate educational and growing/harvesting activities to engage participants year round.

A: Native Health Community Garden Projects offers two blocks (sessions) of community education with ongoing interactive workshops, seminars, and storytelling all integrated with various southwest American Indian tribes' cultural elements. Below is a brief outline of the Community Garden programming.

Session One (January-May):

- January: Soil Preparations/Planting
- February: Planting
- March: Maintaining Garden Beds
- April: Maintaining Garden Beds
- May: Harvesting

Session Two (August-December):

- August: Soil Preparations/Planting
- September: Planting
- October: Maintaining Garden Beds
- November: Maintaining Garden Beds/Harvesting
- December: Harvesting

Q: Describe how the NATIVE HEALTH Community Garden contributes to the sharing of cultural knowledge, health, and reclaiming Native foodways for urban American Indians and Alaska Natives.

A: The Garden invites local and regional community members, elders, and cultural experts to provide various elements and teachings of southwest American Indians' farming and gardening practices. Through the interactive seminars, workshops, and storytelling, the intention is to tie the relationship between gardening (farming) to food, life, health, and well-being. In addition, these educational opportunities bridge the fundamental knowledge of where food comes from and how gardening supports the positive movement of increasing access to healthier foods for families and the community of urban American Indians.

Q: What are some of the key partnerships you've established to help support and sustain the NATIVE HEALTH Community Garden Project?

A: NATIVE HEALTH Community Garden received grant funding through the Indian Health Service's (IHS) Urban Indian Health Programs Title V grant, and initial funding was utilized to start up the project in FY 2014. NATIVE HEALTH received donations from Genetech, a pharmaceutical company, through volunteer time in the garden once a year and donation of equipment and supplies. Keep Phoenix Beautiful provided lumber to build 8x8-foot raised beds, soil, and technical support at no cost to NATIVE HEALTH. Community partners like the Maricopa County Health Department and Phoenix Area Indian Health Service provide valuable contribution throughout the year, which involves the planning and implementation of various public health programming.

Special thanks to Evelina Maho for sharing her time and stories. To learn more about this project, please find contact information on page 74.



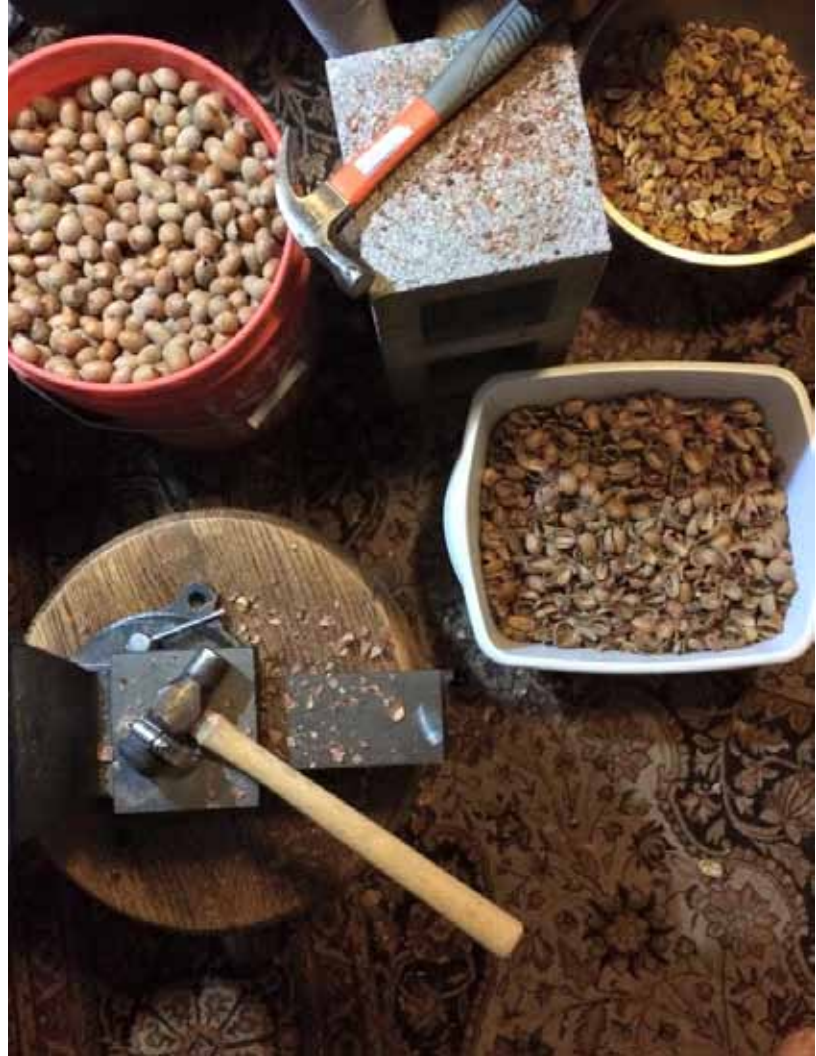
Hillary Renick (left) and Suntayea Steinruck on the beautiful coast of California. Courtesy of Hillary Renick.

SHERWOOD VALLEY BAND OF POMO INDIANS **Tribal Historic Preservation Department** California

The following is an interview with Hillary Renick, an enrolled member of the Sherwood Valley Band of Pomo Indians who serves as Tribal Historic Preservation Officer for Sherwood Valley Rancheria. In May 2015, Renick accepted a position with the Bureau of Indian Affairs (BIA) to serve as a Natural Resource Advisor providing professional legal and technical assistance to 102 Indian reservations and rancherias in the Pacific Region service area. This interview highlights Renick's personal experience with traditional subsistence practices as well as the historical impact of federal treaties and state regulations on the ancestral homelands of Pomo Indians of Northern California.

Q: Tell us about your tribal community and describe your ancestral homelands.

A: The Sherwood Valley Band of Pomo Indians have lived in Mendocino County in Northern California since time immemorial. Eighteen treaties were negotiated in California but none were ratified. This important and beautiful place where the redwood trees meet the ocean would become part of the Mendocino Indian Reservation, established by an Act of Congress on March 3, 1853 (10 Stat. 238). With land, natural resources, food, and water sources being desirable, we were soon displaced. Sherwood Valley Rancheria was established for homeless California Indians by Executive Order in 1909. We currently have





ABOVE: Hillary Renick fishing with her family. PREVIOUS PAGE: Angelica root medicine (top left), acorn assembly line (top right), drying seaweed (lower left), and harvesting seaweed (lower right). Photos courtesy of Hillary Renick.

three small parcels of land in trust and one off-reservation Indian community on the coast.

Our region was important on inter-tribal trade routes as we made clamshell money and our red abalone has been found in archaeological sites across Native America. The geography and climate was ideal for a large population to be sustained through time. We had summer inter-tribal feasts, where inland tribes came to trade and participate in ceremonies. Our sacred landscapes consist of valleys, hamlets, serene beaches, and high steep riverine terrain. The volcanic soil of our inland valleys makes agriculture viable.

Q: Describe the significance of the land on which your tribal members fish, gather, and harvest traditional foods. What are some of the traditional foods and healing plants specific to your region?

A: Coast Pomo people have relied upon and subsisted off the ocean's bounty for countless generations. On some beaches we harvest seaweed and kelp, and on other beaches we harvest abalone, mussels, and other seafood. Surf smelt spawn on the gravel beaches where we catch them with traditional dip nets. Some of the creeks that empty into the ocean are great places to catch salmon and other fish.

Like other tribes, we historically had first foods ceremonies to give thanks for the sacred foods that sustained and nourished our families for millennia. In the spring, we have strawberries, medicinal roots and shoots, trout, salmon, eels, and other fish. In the summer, we have an abundance of wild celery, carrots, onions, potatoes, plums, and large game. In the fall, we gather acorns; for our area we have all varieties of acorns but prefer the taste of the tan oaks. In the winter, we hunt deer, quail, and rabbit, as well as feast on dried meat, acorn mush, and other high calorie foods to get us through the winter.



Renick's father and brother processing salmon. Courtesy of Hillary Renick.

Angelia and sunflower roots are the most common healing plants in our area. We boil the roots, chew them, or burn them for protection and prayer. There are different kinds of Indian doctors, some prepare teas and poultices while others “read” the plants that grow around your house to “see” what Mother Nature is trying to bring to you. Other Indian doctors provide counsel and will provide spiritual guidance and solace to your soul.

Harvesting, preparing, and collecting traditional foods and plants can be difficult now because of the property regime. Landowners historically haven't allowed Indian people to enter their land to gather medicines or foods. Because our land was and is coveted, most of our gathering areas are off-reservation and access can be dangerous. Some of the medicines, teas, and basketry materials grow in riparian areas (along river banks) or close to the road, and herbicide poisoning is a real danger.

Q: Describe your approach to engaging tribal members in traditional foods activities. What do you enjoy most about the process?

A: I hosted two culture camps and have been putting on seminars and workshops to expose tribal members to preparation of traditional foods. Many people want traditional foods on their table, but it's important to teach them the proper way to harvest to ensure that the species continue to regenerate.



Abalones (left) and surf fish (right). Photos courtesy of Hillary Renick.

Making lasting positive social change only works when people feel part of the change. Decolonization of the body, mind, and soul can take on many forms. For some that want evidence of indigenous knowledge, I use our acorn as an example. Acorns have a toxic tannin acid. Acorns are our staple food and through showing others how time consuming the processing of acorns is, even the most skeptical person begins to understand the complexity of Native lifeways. It's remarkable to teach some people who think they know nothing about traditional foods, then the next minute they take over and it comes naturally. Everyone has their place—some are hunters, some gatherers, some preparers—and there's a place for all of us. Creator made us all different so we would have to rely on each other, creating our community.

Historically, certain families that lived near scarce resources (the sweetest tasting variety of food or most sought after), would care for those resources. With the availability of foods within our region no one went hungry, but other families would ask “permission” to use a certain meadow, fishing place, gathering tree, or hunting area. These visiting families would then have a temporary easement to camp and use the area, leaving an offering or trade payment to the host family or village.

I am lucky to be born into a family that continued to gather, fish, hunt, and subsist off the land even when it was dangerous or unpopular to do so. The best part is visiting with relatives that come from near and far to harvest and gather. The old stories come out; grandparents' stories are the best, as a loved one's precious stories come out. It's important to invest in our future and make sure these stories are carried on, so having family come from all different ages is important.



Renick's family fishing. Photo courtesy of Hillary Renick.

Q: As tribal historic preservation officer, you have a great understanding of the history and policies that have shaped the Sherwood Valley people. Are there any current policies limiting access to tribal lands for fishing, gathering, and harvesting traditional foods?

A: There is always the federal-state-tribal balancing that tribal people must navigate. The most immediate concern is state regulation of fishing and hunting. We are the original landowners and aren't the ones that poach or overharvest, but state moratoriums and limits prevent many of our tribal members from accessing traditional foods. Our region had rich biodiversity and abundance, partly because of our Native use resource management; never taking more than we need and asking for prayers and guidance. Thanking the food source, the tree, the roots, honoring the air, singing the water songs; it's these things that provide for us at the very basic level that are so important. With the threats of accelerated climate change and development projects, it makes passing on traditional knowledge so much more important.

Q: What are some of the ways your traditional foods program supports the sharing of cultural knowledge, health, and reclaiming of Native foodways?

A: Integrating traditional food knowledge into every program—language, food distribution, education, environmental, and more—is an important aspect. Reciprocity and respecting our past and future is

important for our future generations.

It wasn't too long ago that many of our people lived over 100 years with a great quality of life. Now we have a diminished quality of life. Returning to our native foods, respecting ourselves, and honoring our beautiful landscape and homelands are part of the healing process. Many of our communities are suffering from historical trauma, deep pain and loss from removal, intentional extermination policies. Loving ourselves and allowing gifts from our Creator to heal us is part of the path to having successful balanced communities.

Q: What are some of the key partnerships you've established to help support and sustain this project?

A: Developing relationships with biologists that care for the plant community is important. For example, reaching out to Corps of Engineers (COE) staff that writes permits to develop riparian areas and waterways. COE biologists look at the environment a certain way. Working with them to understand what plants are important and why, helps them to see the tribal worldview. This will never replace tribal consultation, but it helps in the scoping and planning process. We recently worked with a California State Parks' biologist on a sand dune project. Walking the dunes, sharing stories, and having the convenience of walking side by side in the field, the biologist has since called and reached out to the tribe to discuss projects. She gets how important our traditional plants are to our lived past and several generations into the future.

Special thanks to Hillary Renick for sharing her time and stories. To learn more about this project, please find contact information on page 74.

PART II:

Spotlight on Alaska Native Traditional Foods Initiatives

Fish-to-School

Center for Alaska Native Health Research
University of Alaska Fairbanks—Alaska

The Niqipiaq Challenge

North Slope Borough Health Department—Alaska

Store Outside Your Door

Alaska Native Tribal Health Consortium—Alaska



ABOVE: CANHR's Fish-to-School logo. Pictures on next page courtesy of CANHR.

CENTER FOR ALASKA NATIVE HEALTH RESEARCH **Fish-to-School**

University of Alaska Fairbanks—Alaska

The following is an interview with Dr. Andrea Bersamin, principal investigator, and Jennifer Nu, research assistant, of Fish-to-School, a pilot program with the Center for Alaska Native Health Research (CANHR) at the University of Alaska Fairbanks. CANHR was established in 2001 with grant funding from the National Institutes of Health and continues building upon research findings on obesity and its relationship to diabetes and cardiovascular disease among Alaska Native people. In this interview, program staff share the cultural, economic, and health impacts of a fish-to-school pilot program in Alaska.

Q: Tell us about your Fish-to-School project.

A: Neqa Elicarvigmun, also known as the Fish-to-School program, grew out of a long-term partnership between Yup'ik communities in southwest Alaska and the CANHR) at the University of Alaska Fairbanks. The program responds to community concerns that, despite a vibrant traditional food system, Yup'ik youth consume more highly processed market foods and fewer nutrient-dense traditional foods (e.g., fish, moose, seal, berries) than ever before. By disconnecting from their traditional food system, youth may increase



Chums ⁿ silvers,
pinks ~~at~~ reds,
Kings ~~at~~ ~~big~~
are big as baby
beds. If you
want to grow
big and strong
eat ~~the~~ our
salmon, you
cant go wrong.



their risk of developing chronic diseases and may compromise both food security and food sovereignty.

The Fish-to-School program was developed by CANHR researchers in collaboration with a community advisory council in the lower Yukon River delta region of southwest Alaska to promote the benefits of eating traditional foods at school and at home. The program builds on the Farm to School model and was designed to reflect and promote Yup'ik values around a culturally important food, namely fish.

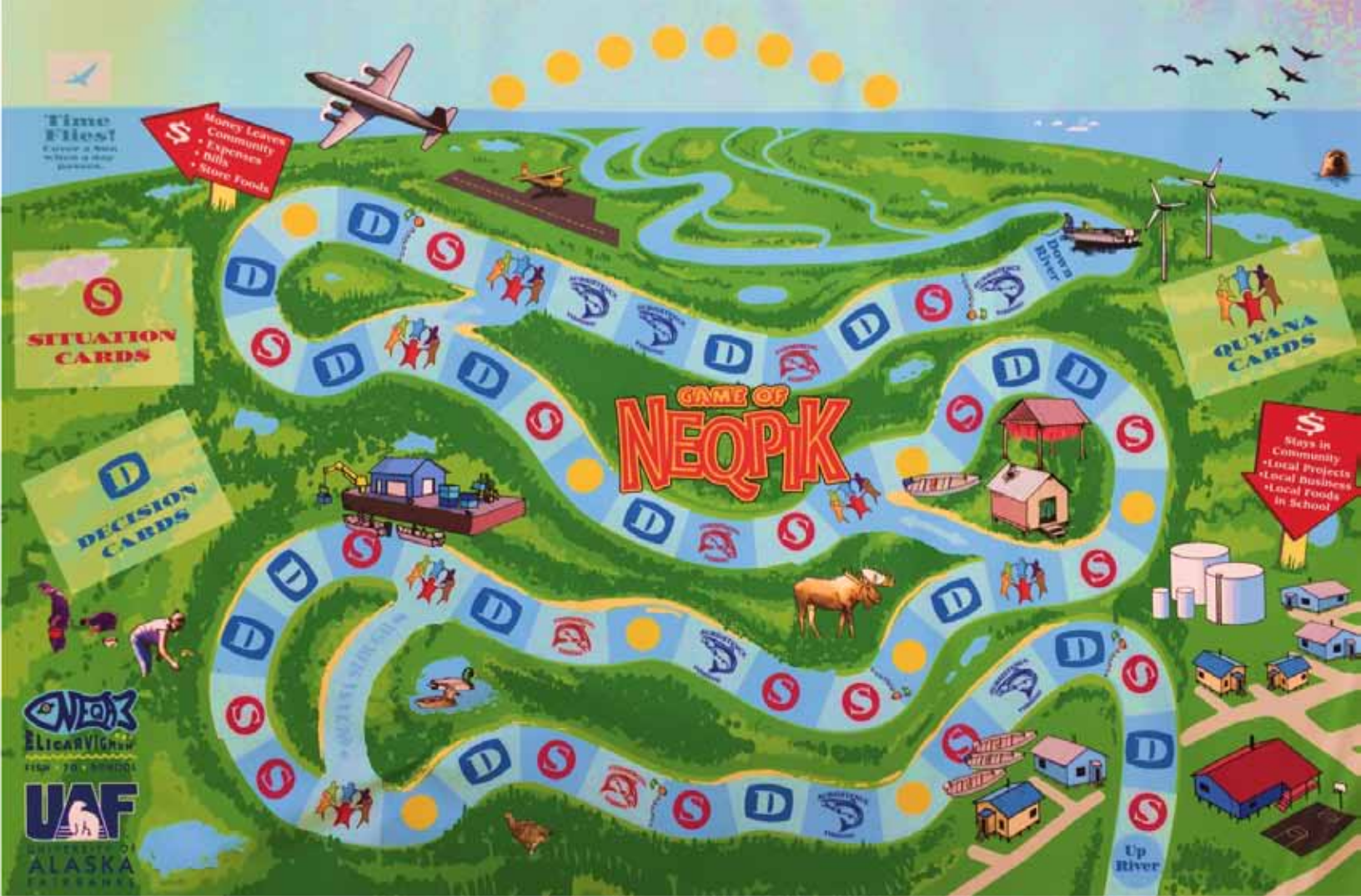
The program was pilot tested in one school district in 2013 to 2014, and involved three components that link the cafeteria, the classroom, and the community.

- First, salmon sourced from the local fish processor was served weekly in the school lunches.
- Second, we developed place-based, interactive lessons that illustrate the benefits of traditional foods and prepare students to make food choices that benefit their personal health, correspond with community values, and respect the environment. One of these lessons included playing a board game that resembles a combination of Monopoly and the Game of Life, based on life in the lower Yukon River region. We designed the game to trace the flow of fish, cash, and goodwill through the cash-subsistence economy as players encounter real-life situations (e.g., follow an elder's advice and have a successful fishing trip, collect 100 fish and offer thanks), and make decisions that lead to a good life.
- Finally, the program hosted community events throughout the year to celebrate the role of salmon in the community. These events included a salmon-themed scavenger hunt, a food film festival, and an iron chef contest where students created recipes that paired local salmon with ingredients from the school cafeteria.

Q: Describe the cultural significance of incorporating local fish into school lunches in the Alaska Native communities you are working with. What are some of the fish and traditional foods that were used during the project?

A: In Yup'ik, the word neqa translates into a general term for “food” as well as “fish,” which signifies both the nutritional and cultural importance of fish in the traditional diet of the Yup'ik people. Neqa Elicarvigmun, the program name in Yup'ik, is the literal translation for Fish-to-School and commemorates the important role fish plays in the education and health of youth in the community. Because the program focuses on promoting salmon, a culturally important food, it was critical that the program activities highlighted research based information along with traditional knowledge and values in addition to showing how salmon already contributed to various aspects of well-being in the community.

Early conversations with the community advisory council identified nine themes that characterized the importance of salmon in promoting individual and community well-being beyond simply being a source of food. These themes included the importance of family, traditional life skills, neqpiq or real food, supporting local livelihoods, pride, hard work, the connection to the environment, social connection, and gratitude. The program lessons and community events were then designed to highlight these themes. For example, the board game we developed takes players on a journey down river as they learn how salmon connects Yup'ik people to the local environment by seeing the links between the importance of



Neqpiik board game, a part of the Fish-to-School program toolkit. Courtesy of CANHR.

environmental stewardship, sustainably managed fisheries, and community well-being.

Because many community members are involved in the local commercial fishery, salmon is an important livelihood and source of community pride. The lessons and activities celebrate local fishermen, the fish processor, and people involved in both commercial fishing and subsistence activities.

Fish continues to be traded and shared widely with family members, friends, elders, widows, and others in need. The Fish-to-School program highlights how salmon strengthens social connections among community members as a part of the Yup'ik value of sharing and a Yup'ik worldview based on reciprocal relationships between people and with the natural world.

The program also encourages youth to continue learning traditional knowledge and life skills. The community activities and lessons facilitate intergenerational interactions and project-based learning that require students to work hard and persevere towards a tangible outcome that can be shared with others.

Q: Share with us a bit about the web-based Fish-to-School program toolkit you've developed.

A: The toolkit was designed for educators and community organizations as a way to facilitate adoption of the Fish-to-School program in their own communities. The toolkit was developed in the context of a fishing community in rural southwest Alaska using examples and scenarios from the Lower Yukon region; however, the format of the toolkit allows educators and community leaders in rural communities to adapt the lessons, projects, and activities more specifically to the local food systems of the communities where they work.

This toolkit is divided into three parts:

1. The first part includes place-based food system lessons for educators to use in the classroom with middle and high school students. The lessons aim to expand students' understanding of traditional and global food systems so they are prepared to make food choices that benefit their personal health, correspond with community values, and respect the environment.
2. The second part includes a variety of place-based action projects to reinforce and deepen student understanding of the lessons' core messages through experiential learning. The projects develop students' research and life skills as they explore and advocate for strong local food systems that promote community well-being by, for example, writing letters to key decision makers in their community, interviewing elders, and proposing a school store makeover.
3. The last part is a guide for organizing community activities that provide opportunities for students, their families, and community members to celebrate culturally important local foods and to share knowledge and experiences together.

Q: Through your research and experience, what are some of the nutritional and community impacts of Fisheries-to-School programs?

A: The Fish-to-School program received widespread support from students, school staff, and community members. At the end of the year, students were eager to see the program continue at their school and recommended that we share the program with other schools around the state. An evaluation of the program using a quasi-experimental design showed that the program positively impacted students' diet quality, attitudes and beliefs around traditional foods, and their confidence in their ability to make healthy food choices. The Fish-to-School program also appears to have opened a new market for the local fish processor as food service directors continue to order fish for their school lunch programs.

Q: Share with us some of the key collaborations and partnerships you've fostered to help support and sustain this project.

A: Kwik'Pak Fisheries, the local fish processor, was an essential partner and we are grateful for their patience and willingness to work with us to distribute fish to schools across a district roughly the size of Oregon via boat, snow machine, and bush plane. The managers even arranged for special portioned packages for serving in the school lunches. Kwik'Pak welcomed our team to their facility during the fishing season and shared many lessons that became key components of the program.

We are grateful for our partnership with the Emmonak-based community advisory council whose contributions greatly enhanced the design of the Fish-to-School program. The council included a diverse group of community members who came together in their commitment to improving the health of youth by promoting traditional Alaska Native foods, lifestyles, and values. Throughout the program design process, the advisory council provided input to ensure that the importance of salmon's connection to well-being was reflected in the program.

We also recognize the dedication and commitment of our local research assistant as key to the program's success. As a young Yup'ik leader involved in many local cultural activities, our research assistant served as an excellent role model for the students, encouraging community and student participation. We also appreciate the many wonderful community members who came to volunteer for the events.

The school administration and staff welcomed us with open arms and generously provided the time and space to carry out the program activities at the school.

Finally, the program would not have been possible without support from the Agriculture and Food Research Initiative Competitive Grant no. ALKR-2010-03936 from the USDA National Institute of Food and Agriculture.

Special thanks to Andrea Bersamin and Jennifer Nu for sharing their time and stories.

To learn more about this project, please find contact information on page 74.



Above: Drying pivsi (white fish). Next page: A variety of local fish including maktak (traditional Inuit meal of frozen whale skin and blubber), dried ugruk (bearded seal), mikigaaq (fermented whale meat and blubber), and unaalik (an Inupiat delicacy of boiled whale skin with some underlying blubber). Photos courtesy of North Slope Borough Health Department.

NORTH SLOPE BOROUGH HEALTH DEPARTMENT

The Niqipiaq Challenge

Alaska

The following is an interview with staff from the Health Impact Assessment Program of the North Slope Borough Health Department in Barrow, Alaska. This interview discusses the importance of preserving and protecting Alaska Native ancestral lands for subsistence fishing, hunting, and gathering for the communities located in the North Slope Borough, and also highlights the Niqipiaq Challenge, a traditional foods challenge which took place in fall 2015 to coincide with the annual North Slope Healthy Living Summit.

Q: Tell us about the tribal communities in Alaska's North Slope.

A: At first glance, North Slope Borough (NSB) communities appear to be geographically isolated and removed from outside influences. However, history demonstrates that this is not the case. As early as



1914 these communities have been introduced to outside influences from whaling ships to oil and gas development. With the introduction of this new world lifestyle changes occurred which included the diet and nutrition, environmental exposures, infectious diseases, safety, stress, economic impacts, and capacity of local health care services of the Iñupiat people. However, with these impacts the communities have adapted and excelled; we house the only tribal college in Alaska, have secured a new hospital for our region, and have integrated technology into our communities and organizations.

The North Slope of Alaska consists of eight villages, all physically remote from one another spanning a region 89,000 square miles, from the northeast to northwest coast. Approximately 76 percent of the population on the North Slope is Inupiaq Eskimo, a culture that continues to live a traditional way of life that includes hunting, fishing, gathering, dancing, and celebrating traditional activities year-round. There are approximately 7,800 residents in the region. The people of the North Slope depend on various land and sea life to sustain our culture and traditional practices; most notably, Iñupiat are known to be hunters of the bowhead whale, a sacred and respected custom that has spanned many generations.

Q: Describe the significance of the land on which tribal members fish, gather, and harvest traditional foods. What are some of the traditional foods associated with these ancestral lands?

A: Our land is still very much pristine, despite many advances in oil and gas development. Families have held on to their ancestors' land for many generations—land they use to build cabins, go fishing and hunting, plant and gather berries, and for family outings. We have also held on to our traditional ice cellars (underground food storage) for many generations and continue to use them to store subsistence foods. Our traditional foods come from bowhead whale, beluga whale, bearded seal, spotted seal, walrus, fish, water fowl (e.g., geese and ducks), ptarmigan, caribou, and moose. Sometimes, the polar bear is also hunted and harvested.

Although there have been substantial social, economic, and technological changes in the lifestyle, subsistence traditions continue to be the core value of Iñupiat sociocultural systems. The Iñupiat remain socially and economically loyal to their subsistence heritage. “Subsistence” means more than an economic system; it connects people to their social settings, links them to their past, and provides meaning for the present. Structured sharing determines social relations within the community. The giving of meat does more than feed people; it bonds the giver and receiver together and contributes to their living traditions. For the Iñupiat, there is limited plant life that is seen only in the summers, subsistence hunting and fishing are the main means of food collection on the North Slope except for the foods found in grocery stores and the limited restaurants.

Q: Tell us about idea for the Niqipiaq Challenge. Describe how this challenge benefited the 2015 Healthy Living Summit, which is scheduled this fall in Barrow, Alaska.

A: The word “niqipiaq” means food or meat, usually referring to traditional food. The Niqipiaq Challenge started off as a conversation between the North Slope Borough Health Department and the Alaska Native Tribal Health Consortium, as a way to encourage a more traditional food diet and to move away from a primarily Western food diet, which often can be unhealthy in our rural areas where access to healthy, fresh

foods in stores is rare and/or expensive.

Each year the North Slope Borough, Arctic Slope Native Association, and several other organizations join together to provide community members and health care providers with presentations on health care. In 2015, the Healthy Living Summit included several presentations regarding traditional foods and plant life on the North Slope. The Nikipiaq Challenge encourages those attending the summit and those living in the North Slope to participate in an initiative where they consume traditional foods obtained during subsistence hunting and plant gathering, and cooked utilizing both recipes passed down over generations and new recipes created by chefs, dietitians, and community members.

During the entire week of the Healthy Living Summit, participants have access to resources, recipes, classes, food diaries, and support. A meal is shared each day of the Summit, encouraging participants to try new recipes and eat traditional foods even outside their home. During the week they also self-document their food habits and the changes they can feel or see. Several participants are chosen for video check-ins that can be utilized for advertisements or commercials in the local community. The goal of this challenge is to encourage participants and community members to choose healthier foods and begin to make lifelong choices that complement the Iñupiat culture.

Q: Describe some of the ways a traditional foods challenge supports the sharing of cultural knowledge, health, and reclaiming of Native foodways.

A: We're hoping that our traditional foods challenge will raise awareness of the positive health benefits of eating our traditional foods and how important it is to share our ways of preparing the food. Ultimately, we would like to increase the amount of traditional foods that our youth eat, as this is the age group that is most at risk for veering away from a traditional food diet and eating more of an unhealthy, packaged food diet. It's not just about the food we eat; it's also about the traditional practices and customs that go into the hunting, fishing, and gathering of resources and the preparation and the celebration that is part of our traditional way of life. It's about passing the culture on for generations to come, for a healthy future.

Q: What are some of the key collaborations and partnerships you've established to help support and sustain traditional foods programming?

A: The North Slope Borough Health Department is collaborating with the Alaska Native Tribal Health Consortium and Arctic Slope Native Association for this project. We're also making connections with the schools and local organizations that will be able to assist in providing traditional foods for the project. And finally, we're hoping to reach as many local residents as possible at the annual Healthy Living Summit to get participants enrolled and to educate the community about the importance of this project.

Special thanks to Heather Dingman, Jennifer Brower, and Doreen Leavitt for sharing their time and stories. To learn more about this project, please see contact information on page 74.



Elders gathering traditional plants during “Store Outside Your Door” episode 11. All photos featured are courtesy of ANTHC.

ALASKA NATIVE TRIBAL HEALTH CONSORTIUM

Store Outside Your Door

Alaska

The following is from an interview with Dr. Gary Ferguson, director of the departments of Wellness and Prevention and Community Health Services at the Alaska Native Tribal Health Consortium (ANTHC), which is located in Anchorage, Alaska. ANTHC is a nonprofit health organization that is managed and operated by its Alaska Native consumers, who are represented by 15 Alaska Native leaders. To achieve its vision that Alaska Native people are the healthiest people in the world, ANTHC provides statewide public health prevention services and sanitation, specialty medical care, operation of the 150-bed state-of-the-art Alaska Native Medical Center hospital, and community health and research services. This interview highlights ANTHC’s Store Outside Your Door initiative, a creative approach to promote and share traditional foods and health through a series of ongoing webisodes set in Alaska Native communities.





Q: Tell us about the founding of and vision for ANTHC's Store Outside Your Door.

A: The ANTHC Store Outside Your Door initiative began as a way to address our young Alaska Native people's desire to learn more about how to hunt, fish, gather, and grow their own food. Prior to the program's inception in 2011, Desiree Jackson and I had conducted focus groups in several rural communities around addressing nutrition security, and community members overwhelmingly asked for more resources about traditional foods, recipes, and demonstrations on how to make nutrient-dense meals that combined western store bought foods with locally sourced foods. The vision of the initiative is to partner with local tribal communities around local, traditional foods and highlight those who are our local experts who can teach us how to sustainably harvest and prepare traditional foods. We celebrate what is working in our communities around local food systems, incorporating elders, language, and culture as a way to promote well-being.

Q: You've traveled across Alaska showcasing Alaska Native foodways and traditional practices for Store Outside Your Door webisodes. Describe some of your favorite traditional foods that you've discovered along the way.

A: We have 229 federally recognized tribes in Alaska, each with unique foods and recipes that are amazing and tasty. Seal Posole was one of our early Store Outside webisodes that incorporated a traditional food recipe from another part of the world with our sustainably harvested seal meat. It was wildly popular in our southwest Alaska Yup'ik community. We called it "Southwestern meets Southwest Alaska." Halibut recipes from the Shumagin Islands; herring eggs added to fresh rolls in southeast Alaska; moose meatloaf from southcentral Alaska; half-smoked salmon with eggs for breakfast—there are so many wonderful foods to celebrate. Currently, our team is especially enjoying our more recent focus on Alaskan Plants as Food and Medicine (APFM); our sourdock greens, beach lovage, mountain sorrel, diamond-leafed willow leaves, and many more. Margaret David, Meda Dewitt-Schleifman, and Tara Stiller are Store Outside Your Door team members who are doing an especially amazing job with helping us promote our APFM Symposium each year.

Q: Share with us your approach to planning and producing a Store Outside Your Door webisode.

A: Each webisode is a product of our deep commitment to having the community play the key creative role in developing the story of what we are going to highlight. We have our local tribal stakeholders determine who the traditional food experts are in the community and then we engage them in creating a story about how they hunt, fish, gather, and/or grow their own food. Local elders also play a crucial role in helping us understand the history of the local food system, and ideally share cultural values, words of wisdom with us in their language. We do our best to highlight intergenerational relationships working together around traditional foods, so as to bring attention to the need of youth involvement, being mentored in these food ways. We capture as much video and photos as we can in our three to five day production trips in communities; then, the work begins to edit the video with our video production expert(s) along with sharing these stories via social media and photos. Once our rough draft of video is completed, we work with community stakeholders to make sure we captured the important aspects of these foodways—and that they demonstrate integrity from a cultural perspective. We can then



move forward with releasing the video and getting the video back to the community for them to share, reinforcing valuable cultural knowledge and ways. Ideally, this inspires our next generation of hunters, fishers, gatherers, and growers!

Q: One of your newest initiatives involves supporting traditional pregnancy and infant feeding. Share with us how this project ties into traditional foods and cultural practices.

A: Our elders have taught us and it is now reinforced through research that the foods a mom eats while pregnant—what she introduces to her baby via breastmilk/first foods—greatly influences food preferences for our next generation(s). Our ancestors are wise, and cultural practices around food introduction need to be captured while elders with this knowledge are still alive. We want our next generation(s) to crave nutrient-dense traditional, local foods, as we know it will create healthier First People. We have recently released our first webisode highlighting a traditional food used for teething by the Tsimshian People of southeast Alaska in Metlakatla. Ky'woks is a lightly smoked and dried salmon that serves as a wonderful first food to give our babies for teething. There are many more foods used traditionally as first foods throughout the state of Alaska by our peoples. Our goal is to highlight these foods, share their recipes, and have webisodes celebrating families who are using these foods with their children.

Q: What are some of the key collaborations and partnerships you've established to help support and sustain Store Outside Your Door?

A: The United States Department of Agriculture's (USDA) National Institute of Food and Agriculture (NIFA) initially helped us produce our first Store Outside Your Door webisodes, and they have also supported us through Food Distribution Program Nutrition Education (FDPNE) funding for webisodes connected to combining traditional foods with Food Distribution Program on Indian Reservations (FDPIR) foods. We have been supported by our local tribal partners throughout the state of Alaska, with in-kind as well as sponsorship of travel, lodging, and video production. The State of Alaska Division of Public Health has helped with funding Store Outside Your Door productions, and they are also a great partner in helping spread messages during conferences throughout the year. The University of Alaska has been wonderful to work with, as we've collaborated with our colleagues there as well as at Alaska Pacific University in hosting our Alaskan Plants as Food and Medicine Symposium. We also have colleagues at University of North Carolina and Rutgers University who are helping us with some research aspects of studying our Alaskan plants.

For more information:

www.anthctoday.org/storeoutside
www.youtube.com/anthcstoreoutside
www.facebook.com/storeoutside

Special thanks to Dr. Gary Ferguson for sharing his time and knowledge.
To learn more about this project, please find contact information on page 74.

PART III:

Tribal-University Partnerships

Ahchâôk. Ômâôk. Keepunumuk. (Hunt. Fish. Gather.)

Washington University in St. Louis—Missouri

Eagle Adventure

Chickasaw Nation Nutrition Services Get Fresh! Program
and Oklahoma State University—Oklahoma

Indigenous Food and Agriculture Initiative

University of Arkansas School of Law—Arkansas



Preparing for the Hunt. Fish. Gather. traditional foods dinner at Washington University in St. Louis. Pictures on this page and throughout interview are courtesy of Hunt. Fish. Gather.

WASHINGTON UNIVERSITY IN ST. LOUIS **Ahchâôk. Ômâôk. Keepunumuk.** **(HUNT. FISH. GATHER.)** Missouri

The following is a collection of interviews with student leaders, a faculty advisor, and chefs involved with Hunt. Fish. Gather., an innovative traditional foods program founded by American Indian students at Washington University in St. Louis. This collection of interviews illustrates the planning, implementation, and evaluation steps of community-based participatory research, and the role of students as advocates in changing food policies and strengthening cultural inclusivity on a university campus.

Interview with Faculty Coordinator—Dr. Molly Tovar

Q: Tell us a bit about the founding of and vision for Hunt. Fish. Gather.

A: The idea of collaboration with the Kathryn M. Buder Center for American Indian Studies (Buder Center) and Washington University in St. Louis's (WUSTL) Dining Services originated from a discussion with Risa Zwerling, the chancellor's wife, during a luncheon event with Buder Scholars. Scholars were sharing with her the historical background of traditional Native foods. Since we were having lunch at one of the WUSTL dining areas, she asked the chefs if they had prepared Native American foods. One chef

shared with her his experience of working in New Mexico and the foods he had learned to prepare using spices in that region.

As the director of the Buder Center, I met with several Buder Scholars to learn if they were interested in working with the WUSTL Bon Appétit chefs and creating a project. After numerous brainstorming sessions together, the students created a concept paper of what the purpose and outcomes of the project would look like. Each student was also asked to do a literature review to gain a better understanding of the importance of the project. Some findings included:

- American Indians and Alaska Natives (AI/AN) have some of the worst health statistics compared to other populations within the United States (CDC, 2013). There have been several studies examining these health problems, such as the astronomical increase of diabetes prevalence from 1990-1998 in the AI/AN population, and associations have been found between disease prevalence and loss of traditional practices (CDC, 2013, and Chino et al., 2009).
- Many tribal communities have begun to understand and acknowledge how their health and well-being have been impacted by lifestyle changes and have moved to return to traditional practices. According to Lowe (2002), hunting, fishing, and gathering for AI/AN peoples is for much more than just food to support their nutritional needs. It is a connection to the process whereby they develop food systems and sustainability to help promote physical health, emotional balance, mental clarity, and spiritual awakening.

Students also had many discussions regarding the name for the project. Although several names were suggested, Hunt. Fish. Gather. seemed to be the most comprehensive name that would capture many tribes' methods of finding and eating various foods depending on the area where they originally lived. During the first year, the students named the project Mattibi. Imokwayli. Ittahnali., a translation of Hunt. Fish. Gather. in the Alabama Coushatta language. This year, the students chose to represent the project name Ahchâôk. Ômâôk. Keepunumuk. in the language of the Wampanoag. A student from that tribe reached out to her community elders to get permission to use the words.

After careful planning and development of the project, it was apparent that it could also be designed to meet the requirements of a practicum. Buder Scholars are required to complete at least 360 hours of practicum in Indian Country or with American Indian populations, providing students with the necessary experience to transition into employment in Indian Country. The three students who originally envisioned this project took it on to meet their practicum requirements.

Q: Describe your approach to planning and implementing this annual project. What do you enjoy most about the process?

A: Once the students decided that they wanted to fully develop, design, and execute this project, we began having weekly meetings and included all the partners: the Kathryn M. Buder Center for American Indian Studies and the chefs and the director of Bon Appétit. Externally, we collaborated with a Sustainable Land Lab partner, Christner, Inc., an architectural design and planning company, and local American Indian community members. Each partner had a role in the development of the project. What I found critical and

wonderful about the project was that it was a participatory collaboration.

Q: The United States Department of Agriculture’s (USDA) Farm to School program provides a model for transforming school-based meals and food-based educational activities in K-12 school districts. Hunt. Fish. Gather. is a unique model for transforming foodways in higher education and university settings. Describe the impact of this program on changing policies and improving cross-cultural education within the Washington University in St. Louis community.

A: This project will provide insight and understanding of traditional American Indian and Alaska Native lifestyles. It will also explore United States legislation as well as federal, state, and tribal programs affecting traditional diets and examine the impact of these programs on the health and well-being of American Indians and Alaska Natives.

Q: The sharing of cultural knowledge, health, and Native foodways are central to the purpose of Hunt. Fish. Gather. Describe the role of collaborations with non-Native chefs and students.

A: Working with the non-Native chefs, Chef Patrick McElroy and Chef David Rushing, was such a meaningful experience. They quickly developed respect and fostered positive relationships with the students and Buder Center team. They are great listeners—wanting to learn as much as possible about Native culture and values. Their insight in working with the Native chef, Chef Nephi Craig, and understanding of the site where the Hunt. Fish. Gather. event would take place helped make the event run smoothly. Their serving of the dishes’ presentation was elegant, and they incorporated their own impressive changes to the Native dishes which will become permanent menu items at WUSTL’s Dining Services.

Working with students is always an inspiration. It is wonderful to watch their expressions as they see the events unfold and they realize that all their hard work has paid off. Mentoring the students on the process and steps it takes to create a plan and execute it successfully is especially rewarding.

Q: Share the importance of collaborations you’ve fostered with the local American Indian community, Native chefs, tribal elders, and stakeholders.

A: It was important to include key players in the project. Each collaborator had a role to play and individual responsibilities and contributions to make; every person provided a diverse perspective. Engaging everyone in the discussion strengthened our relationship at all levels. It developed trust and respect as well as responsibility and redistribution of knowledge. We each had shared goals and a common purpose for the project.

Q: Describe how using a community-based participatory research approach has strengthened your project.

A: Community-based participatory research (CBPR) builds on the establishment of partnership between the project team members and American Indian communities to ensure respectful and accountable



SAVE THE DATE

WEDNESDAY, APRIL 1, 2015

Ahchâôk. Ômâôk. Keepunumuk.
Hunt. Fish. Gather.



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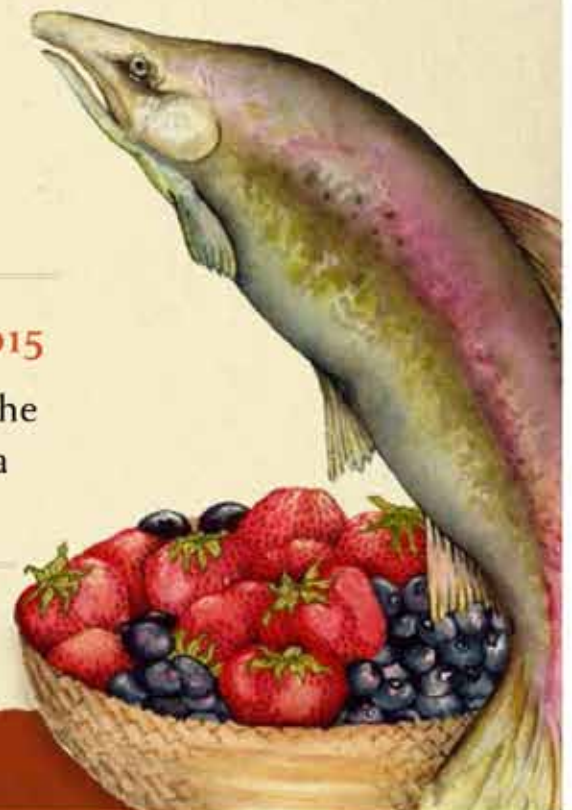
GEORGE WARREN
BROWN
SCHOOL
of Social Work

Ahchâôk. Ômâôk. Keepunumuk.
Hunt. Fish. Gather.

SAVE THE DATE | Wednesday, April 1, 2015

Join Chef Nephi Craig (*Apache/Navajo*), founder of the Native American Culinary Association (*NACA*) for a traditional cooking demonstration and discussion.

Additional information to follow. Contact Lynn Mitchell at lmitchell24@wustl.edu or 314.935.8868 with questions.



information is disseminated. CBPR has allowed equal involvement of all individuals to develop Hunt. Fish. Gather. from beginning to end with a common goal to improve or enhance the project. Additionally, it embraces learning from one another; as a result, all partners benefit.

Q: Share with us some of the partnerships you've established to help support and sustain Hunt. Fish. Gather.

A: WUSTL's Bon Appétit Dining Services (Chefs David Rushing and Patrick McElroy and Nadeem Siddiqui, Resident District Manager of Dining Services); American Indian community members in St. Louis; and Elders in the St. Louis community.

Interview with Student Leaders: Miquela Taffa (Laguna Pueblo/ Quechan) and Nakomis Maher (Mashpee Wampanoag)

Q: Tell us a bit about the founding of and vision for Hunt. Fish. Gather.

A: (Miquela Taffa) I joined the project in its second year; it was formed the year prior to my initiation into the Buder Center for American Indian Studies. I have gotten the opportunity to speak to one of the founding members and Dr. Tovar about it. Hunt. Fish. Gather. was created with the intent of making American Indian foods available on Washington University's campus. Now in its second year, the project wishes to continue growing the availability of healthy traditional foods while simultaneously educating about American Indian traditional health concepts.

A: (Nakomis Maher) The Hunt. Fish. Gather. project is in its second year. The project originally began as a practicum for three Buder scholars, who were seeking to change the misconception of what Native American food is. It's a change for the stereotypical "fry bread" diet, to introduce more of a Native American presence in the form of traditional Native food on the Washington University in St. Louis (WUSTL) campus, and to affect policy change by introducing three new traditional Native American dishes to the dining services menu.

Q: Describe your approach to planning and implementing this annual project. What do you enjoy most about the process?

A: (Miquela Taffa) The project is largely student-driven and consists of several parts: the dinner and demonstration events, research and evaluation, and presentations. Student team members had weekly meetings with the Buder Center staff, had a bi-weekly meeting with Bon Appétit [WUSTL Dining Services], and regularly communicated with each other to ensure the completion of the project.

After an initial meeting with Dr. Tovar to learn about the planning process, student team members met for the first time with Bon Appétit staff and chefs to meet and speak about project goals. The Buder Center and Bon Appétit staff had bi-monthly meetings until December, predominantly focusing on organization of the event: choosing dates and locations for the event, inviting Chef Nephi Craig, gathering marketing

material, and inviting community members to participate in the event. Community members included American Indian elders, spiritual leaders, professors, and artists who were invited to the event to participate in and bless the proceedings.

Separate from Bon Appétit, the students developed a literature review and submitted to an institutional review board (IRB) for approval so that research could be conducted at the events. Students worked on developing evaluations for the presentation and dinner, separately, and a set of interview questions for qualitative data collection.

One of the major goals students in this year's Hunt. Fish. Gather. cohort wished to accomplish was educating and spreading awareness on the concept of traditional food and health concepts. In order to generate awareness, students developed presentations and are working on publications. In February, Dr. Tovar, Chef Patrick, and myself received the opportunity to go to Albuquerque, New Mexico, to present at the American Indian Studies Association meeting. A presentation was created illustrating the project goals, historical and political influences of American Indian access to food, and the project process. Students also compiled a poster to share at the WUSTL Brown School of Social Work's Research Without Walls and will be featured in the school's Social Impact magazine in the spring of 2017.

It's hard to say what my favorite part of the process has been, but I think I would have to say it's the variety of people whom I've received the opportunity to work with and the conference I was able to attend for the project. In Albuquerque, we gave a presentation to a lot of tribal elders and high school students. As a student myself, it was an opportunity for me to speak to them about the impact they can have on institutions. Showing them that it is possible to change an institution—something I didn't believe was possible when I was in high school—was meaningful to me and I hope to them as well.

A: (Nakomis Maher) The most challenging portion to this important project was not re-creating what was done in the previous year, but to create a new energy to surround the purpose and meaning of this project. Pre-colonialism was the beginning of our concept, but it grew into more than just eliminating the commodity mentality associated with Native foods. It evolved into looking at alternative approaches to Native well-being through the reinstitution of traditional Native foods and the values and ideals which support Native health.

My vision for this meaningful project is to explore all aspects of Native foods, as it pertains to elemental roots of food: seeds, planting, and growth (all the traditional methods of growing food); harvesting, gathering, and hunting (the importance of the respectful ways to gather the foods); eating, healing, and well-being (the significance in the interrelationship food has in the body, spirit, emotions, and mental well-being).

Coming from a traditional Native background, it has been rewarding to discuss and teach my team members about some of the meanings behind traditional Native foods and their purpose in helping to maintain health and well-being as it applies to modern practices of cuisine.

Q: The USDA Farm to School program provides a model for transforming school-based meals and food-based educational activities in K-12 school districts. Hunt. Fish. Gather. is a unique model for transforming foodways in higher education and university settings. Describe the impact of this program on changing policies and improving cross-cultural education within the Washington University at St. Louis community.

A: (Miquela Taffa) Hunt. Fish. Gather has had great success in changing food policy on Washington University's campus. The support of the administration and staff at Bon Appétit and Washington University has really made this project and its impact possible. I know that Bon Appétit now offers Hunt. Fish. Gather. meals through campus catering, incorporates traditional foods specials throughout their cafeterias, and is currently working to take the meals to their national program and spread them across the United States.

A: (Nakomis Maher) Changing policy is not an easy feat. There has to be a certain amount of buy-in from the beginning, and creating a compelling case for the need and importance for change helps to garner the support from administration. One of the most significant components to this change has been Chef Nephi Craig's vision for Native food pathways in Native communities as well as non-Native communities. The philosophy surrounding Native foods is of course natural, but it goes beyond that. Native food is its own entity, a living presence that has the capability to transform the health in a person's body and reorient it back to the natural pathway of wellness and state of well-being, which Native American people had been accustomed to prior to colonization. The WUSTL's dining services chefs and administration were able to experience this philosophy firsthand and have been instrumental in helping to bring this essence of Native foods to our campus.

One of the main misconceptions about Native food is that it is primitive and lacking flavor. On the contrary, I believe our campus community has now discovered that Native American cuisine is a delicate balance of intricate flavors supported by the most nutritious aspects that the food itself yields.

Having been involved with a community garden project before coming to WUSTL, my interest was in sustainable foodways, especially for communities and individuals who have an interest in changing food habits and maintaining health. Growing the foods that you consume is empowering, because it allows the individual a chance to form a connection with the food that is grown. From this, a symbiotic relationship between the powerful nutrients, the spirit, and the essence of the food joins with the individual as it is prepared and consumed. My mother who was a Native herbalist taught me how to honor the food and to treat the food with respect, knowing that it has the power to heal not only the body, but the community itself.

Q: The sharing of cultural knowledge, health, and Native foodways are central to the purpose of Hunt. Fish. Gather. Describe the role of collaborations with non-Native chefs and students.

A: (Miquela Taffa) The chefs at Washington University are non-Native. Attending the conference with WUSTL's Chef Patrick and listening to him describe how his relationship to food has changed since he first met Chef Nephi, a Native American chef, was wonderful to hear. It made me realize that our project

has the ability to impact lives in a beautiful way, physically, emotionally, and spiritually. I was also really happy to have a non-Native student team member on the project. Emily is truly passionate about the topic and working with tribal peoples. Working with an ally has been an opportunity that has been beautiful for all of us.

A: (Nakomis Maher) WUSTL's Chef Patrick McElroy and Chef David Rushing have welcomed the Hunt. Fish. Gather. project with incredible enthusiasm backed by a wonderful team led by Nadeem Siddiqui and his cohort of talented assistants; all of whom share in the passion of bringing more Native dishes to the WUSTL dining services menu. Having a group of professionals support Native student efforts to this degree speaks to the caliber and level of commitment to maintaining a diversified campus; not solely through demographics, but in a real presence represented by the Native food items offered in the dining facilities across campus.

Q: Share with us the importance of collaborations you've fostered with the local American Indian community, Native chefs, tribal elders, and stakeholders.

A: (Miquela Taffa) I also got to work with community members in St. Louis. Tina Sparks is a local Native artist who created the logo that we use—the image of a buffalo, fish, and berries. She worked hard and has been so generous in allowing us to use it. The art itself brings another dimension to the food. Chef Nephi treats the presentation of his dishes like art. To have such a beautiful piece to complement the project enhances the beauty of the food itself. Tina has been spectacular to work with, she's so supportive of us, the students, and has such passion for the project and healthy eating. Her daughter is currently in high school and has an interest in traditional agricultural development. Tina has brought her daughter to the Buder Center to learn about what we're doing. The Buder Center really tries to concentrate on the cultivation of our Native youth and support of the local community. I've been happy and honored to see our community excited about this project.

A: (Nakomis Maher) Foremost, the Buder Center's support and guidance has been pivotal in helping maintain the momentum of the project. Through expert guidance and backing from Dr. Molly Tovar, the project has taken on a quality that does not seek to be replicated, but to be rediscovered through some element of Native food that is waiting to be uncovered.

It is my hope to partner next year with the gardening community and various agencies in the St. Louis area who support sustainable food pathways. This would be ideal to create an area where a Native foods garden can be planted using indigenous seeds. Many of the natural growing medicinal plants and herbs can be incorporated into the garden to complement traditional plants such as the Three Sisters (corn, squash, and beans). The garden is an ideal place to bring together people and share dialogue. In a community that has undergone tremendous strain, I feel teaching about Native foods in an urban setting where they are being grown helps establish a stronger community relationship as well as the natural relationship with the food: from seed, to harvest, to table. Native foods and Native culture reflect this balance between Hunt. Fish. Gather. This balance is reflected in the way my Wampanoag heritage views this relationship: my life, my health.



Workshop led by Chef Nephi Craig during the 2015 Hunt. Fish. Gather. program. All photos courtesy of Hunt. Fish. Gather.

Interview with Chef Nephi Craig (Apache/Navajo)

Q: Tell us about your role with Hunt. Fish. Gather.

A: I was recruited to provide training and education in Indigenous Culinary Arts for the Buder Center and the culinary staff at Washington University. I conducted a presentation on the history of Native American Cooking, Cuisine and Foodways as it relates to current community health and culturally relevant education. I also worked with Executive Chef Patrick McElroy and Chef David Rushing of Bon Appétit Dining Services in the development of a special tasting menu of Native American cuisine, as well as provided guidance for dishes to be used in the Washington University student menus. It was an honor to be invited and welcomed into academia and the production kitchens at Washington University. The entire staff were warm, accommodating, and demonstrated a gracious sense of hospitality.

Q: Based on your experience with this project, what cultural knowledge is most appropriate to share as you're teaching others about Native foodways and traditional foods?

A: I believe the most important element to be shared is a message of social recovery and health for indigenous peoples and indigenous communities. I believe that teaching themes of resiliency and self-determination through indigenous foods is critical. I believe that through indigenous foods we can teach/create models of health, wellness, education, agriculture, sustainability, and cultural preservation. The all-inclusive cultural nature of indigenous foods as they relate to Native peoples allows for creative development in many fields, with a greater vision of improved mental, physical, and spiritual health across

indigenous communities.

Q: What have you enjoyed most about being a part of Hunt. Fish. Gather.?

A: The most obvious and enjoyable factor of Hunt. Fish. Gather. is the enthusiasm and dedication of all students, chefs, and faculty involved. There is professional support for the study, development, and inclusion of quality indigenous food programming at Washington University. This support is also met with an unrivaled and passionate approach to professional culinary arts in order to support and execute the vision of healthful indigenous foods as an axis for learning.

Interview with Washington University in St. Louis Dining Services Chef Patrick McElroy and Chef David Rushing—Bon Appétit

Q: Tell us about your role as a chef at Washington University and how you became involved with Hunt. Fish. Gather.

A: (Chef Patrick McElroy) Chef David Rushing and I became involved with the Hunt. Fish. Gather. program two years ago when we partnered with the Kathryn M. Buder Center for American Indian Studies to bring Native cuisine to the WUSTL campus. Our culinary team was engaged in the development and implementation of the program from the ideation to the execution—we knew that this unique project would push us as culinarians and give us the opportunity to learn about an underrepresented cuisine. I believe that to truly understand the depth of a program like Hunt. Fish. Gather. and our responsibilities in



developing an authentic Native program, you have to allow yourself to learn, feel, and become connected with the food.

Through self-education and guidance from the Buder Center team and Chef Nephi Craig, our culinary team was able to experience a connection with food different from that of other cuisines; we have been able to expand our culinary knowledge, understanding of Native culture and techniques, and strengthen our bond with food on a more spiritual level.

Q: Based on your experience with the project and working with Chef Nephi Craig, what are some of the most interesting things you've learned about Native American culture and foodways?

A: For me, it's the symbolism and spiritual respect for the food. Chef Nephi is amazing at what he does and at sharing his beliefs. He has an incredible way of connecting with an audience—allowing you to be part of a journey, rather than just a passenger watching from afar. You become part of the history and stories which connect you to the food on a different level. It's more personal and intimate.

Q: What have you enjoyed most about developing new dishes and recipes that reflect Native foodways? Would you mind sharing with us a favorite recipe?

A: (Chef Patrick McElroy) Anytime we can open our minds and explore a cuisine that also has a cultural impact, like Native food, it is truly rewarding. The Native Foods Project developed here at Washington University in St. Louis has allowed many of our chefs and associates to become highly involved in the development process. Native cuisine is not limited to just one area of the country, it spans all of the Americas. The research and development process is endless and for us, as chefs, this is exciting! We are successfully introducing Native cuisine to our community at Washington University and it has become empowering, yet very humbling at the same time.

The “Three Sisters Salad” is one example of a recipe we're introducing and also one of my favorite menu items. It speaks so clearly to the cultural connection to food. The foundation of the dish is always corn, beans, and squash. It's been a staple item on our menus since the Native Foods Project/Hunt. Fish. Gather. program began two years ago. As the seasons change, the components of the dish change as well. It's never the same salad month-to-month, season-to-season. The Three Sisters Salad proudly found its place on the menu of our on-campus, fine dining restaurant, Ibbey's Bistro. To more clearly connect this important menu item with the Native Foods Project, we present the name of the salad in both English and Apache on the menu—something we take great pride in.

Q: What are some of the food and policy changes you've helped implement as a result of Hunt. Fish. Gather.? How do you envision this program developing in the future?

A: (Chef Patrick McElroy) Through continued development of the Native Foods Project, we have been able to develop a strong Native culinary program around campus. Our chefs are fully engaged in continuing the success of what we started two years ago. In such a short time, we have hosted Chef Nephi twice, developed multiple staple items on our menus, and produced an “Iron Chef-style” cooking



competition, pairing our campus chefs with student sous chefs to create regional, Native-themed dishes. The competition was judged by members of our WUSTL and Buder Center communities. Because of the success of these programs, several other universities have approached us with interest in starting similar programs on their campuses. We see ourselves as leading the efforts to continue generating awareness of Native cuisine within and outside of the university. We will continue to integrate Native foods into our campus dining menus and to strengthen our partnership with the Buder Center. While policy change has not yet occurred in relation to this particular project, we're confident that in the future, our work will bring an awareness that will become the impetus for change.

Interview with Washington University in St. Louis Dining Services Nadeem Siddiqui—Bon Appétit Resident District Manager

Q: As a district manager for Bon Appétit—an on-site restaurant company serving universities, corporations, and museums across the nation—how do you envision the Hunt. Fish. Gather. project influencing the menu items offered by Bon Appétit?

A: It has been a great experience for our chef/team; the awareness of history and food mixed together in this project made all of us more conscientious and aware of the past and how we continue to educate and understand this rich history via food.

Q: Given your leadership role with Washington University Dining Services, what advice would you offer others in similar roles at universities regarding embracing Native cuisine and offering Native foods through University Dining Services?

A: My suggestion would be to open up your culinary program to share and educate the Native American way of life to your community and share the history via food that can help us all understand our past better so we can improve the future of our country and world.

Q: What did you enjoy most about this experience?

A: I have been honored to participate in this very unique and special program for last two years and have totally enjoyed it, I have learned a lot about history and the way of Native American life, and how we can all learn and improve our health by eating seasonal foods.

Q: Describe your experience watching Washington University chefs learning about Native foodways and collaborating with a Native American chef.

A: In many ways this program enhanced and opened their eyes to new and old ways of using culinary talent and food to tell the history of Native Americans; I know that this program has improved and enhanced their culinary experience.

Special thanks to the Hunt. Fish. Gather. team for sharing their time and stories.
To learn more about this project, please find contact information on page 74.



Eagle Adventure program in an elementary school. Courtesy of Eagle Adventure program.

CHICKASAW NATION NUTRITION SERVICES GET FRESH! PROGRAM & OKLAHOMA STATE UNIVERSITY **Eagle Adventure** Oklahoma

The following is an interview with staff from Eagle Adventure, an initiative under the Chickasaw Nation Nutrition Services Get Fresh! Program in collaboration with Oklahoma State University. This interview highlights the role of Eagle Adventure in promoting health, nutrition, and diabetes prevention among children and their families. The program incorporates Native stories, food demonstrations, play, and curricula in a school-based setting.

Q: Describe the Eagle Adventure program. How did this tribal and state collaboration come about?

A: A part of Chickasaw Nation Nutrition Services Get Fresh! Program, Eagle Adventure was developed through a collaboration with the Oklahoma State University Department of Nutritional Sciences and is funded through the Supplemental Nutrition Assistance Program Education (SNAP-Ed). Our team spent time working to learn about families' nutrition and health concerns. The more we spoke with families, the more we learned how type 2 diabetes was affecting families and concern was expressed that children would develop type 2 diabetes as well. We were introduced to the *Eagle Book* series soon after our formative

research and found that the books resonated with what families had shared. The books are so inspirational and colorful. I could see the characters coming to life as I read them to my son. We first began with what we called the “Eagle Play” and then continued down the path of developing an educational program that we named the Eagle Adventure program.

The Eagle Adventure program was developed using the *Eagle Books* as a central theme. Students in grades one through three are introduced to the program through the “Eagle Adventure” play, which embraces traditions of Native American storytelling. The play is followed by four in-class lessons designed to engage children in discussion about their own health and nutrition habits. Students also participate in hands-on activities and food experiences.

Children are encouraged to share the messages with their parents and family members through take-home activities, including Network (health homework), simple recipes, and fun physical activities. An Eagle Adventure medal is awarded to each student at the conclusion of the program for their participation.



Eagle Adventure participants. Courtesy of Eagle Adventure program.

Using an interdisciplinary approach, the program strives to improve the health and nutrition of youth who are increasingly at risk of developing type 2 diabetes. Education was designed to provide youth and their families with a vision of hope that diabetes can be prevented through dietary and physical activity changes.

Q: Storytelling seems to be woven throughout the program. Share with us how you’ve used the CDC’s *Eagle Books* series to guide program activities and play.

A: The entire program is based on the *Eagle Books* series. Through this series of four books, wise animal characters are brought to life. Mr. Eagle, Miss Rabbit and a clever trickster, Coyote, engage Rain That Dances and his young friends in the joy of being physically active, eating healthy foods, and learning from their elders about traditional ways of being healthy.

We worked with the Chickasaw Nation Department of Culture and Humanities to turn the four books into a short play to kick-off our program in the schools. The short play generates enthusiasm about the books when students see the characters come to life. They remember the characters and are excited about the program. Integrating the characters in as many educational opportunities as possible is important for consistency in messages and relation to messages in the story. Eagle Announcements were developed as

Eagle Nest (Osi Impichik)

You will need:

- 2 canned peach halves
- 2 tablespoons (1 ounce) low-fat cottage cheese
- 6 raisins
- Small plate
- Can opener (adult use)
- Measuring spoons



Price per recipe: \$0.41

Makes 2 Eagle's Nests

Nutrition Facts per serving:

50 calories, 0 g fat, 0 mg cholesterol, 55 mg sodium, 12 g carbohydrates, 1 g fiber, 2 g protein

Adults:

Using can opener, open peaches. Drain juice and discard sharp edged lid.

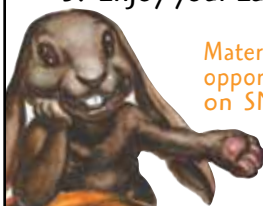
What to do:

1. Wash hands; get out ingredients and utensils.
2. Place one peach half, cut side up, in center of plate for the nest.
3. Place 1 tablespoon of cottage cheese in center of nest.
4. Place raisins on cottage cheese to make eggs.
5. Enjoy your Eagle Nest.

Options:

Be creative! Try to make the Eagle Nest using other fruits or vegetables.

Instead of the peach, try canned pear halves, canned pineapple rings or fresh peaches. Instead of raisins, try cherry halves, dried cranberries or nuts. Low-fat plain yogurt may be used instead of the cottage cheese.



Material funded by USDA SNAP. This institution is an equal opportunity provider & employer. For more information on SNAP or FDP, visit www.eagleadventure.com.



Eagle Adventure Recipes – Together we can prevent diabetes!

One of many Eagle Adventure recipes available through the program.



Chickasaw Nation nutritionist Theresa Jackson leading an Eagle Adventure activity. Courtesy of the Eagle Adventure program.

healthy messages to be shared with students over the intercom or in classrooms. In this way the stories of health from *Eagle Book* characters could be continued even when our Eagle Educators are not physically present in the school.

We developed Mr. Eagle’s Nest for the Chickasaw Times where Mr. Eagle could continue to share healthy messages in another format. We have also developed the story for radio where Eagle Educators are featured and share healthy tips inspired by the *Eagle Book* series. We even have reminders in a local travel stop so children will think about the stories and remember to make an everyday choice at the travel stop.

Q: You’ve developed a number of creative and kid-friendly recipes, which are available on your website. Describe your approach to introducing healthy foods and recipes to children.

A: Eagle educators serve as positive role models for health throughout the program and they inspire children to be health leaders in their homes. Eagle Educators share their favorite fruits and vegetables. They encourage and support students in trying new foods by example. They create a safe and nurturing environment for trying new things.

Our Eagle Educators bring a new fruit or vegetable to share with the students at each lesson and invite students to join them in the “Two-Bite Club.” (The “Two Bite Club” was developed by the USDA Food and Nutrition Service to introduce children to new foods.) The fruits and vegetables we ask students to try are also a feature ingredient in the recipes we send home with them. The educators try the foods with the students and talk about why they like that food, which also encourages the students to give new foods a try.

We wanted the recipes to be simple to make, most have only two to four ingredients. We also included options for fresh, dry, and canned fruits so families could easily adapt recipes. We reviewed the foods



Together we can prevent diabetes!

NESTWORK



Eagle Adventure, Lesson 1

This week we learned how important it is to move our bodies, play hard and eat healthy foods. Eating fruits and vegetables and being active helps keep our bodies in balance. Balance is the key to staying healthy and strong.

Ask an adult in your home to help you do this page. Draw or write activities and foods that are more healthy. Remember to return this Nestwork and the Eagle Receipt in your folder, and you will get an Eagle Sticker.

INSTEAD OF THIS I WILL TRY THIS



Cupcake



Candy Bar



Watching TV



Playing Video Games

This week I will do these healthy activities with a friend or family member: _____

My family and I will try this fruit for a snack: _____

My family and I will try this vegetable for a snack: _____

Parent or Guardian Signature: _____

Material funded by USDA SNAP. This institution is an equal opportunity provider and employer. For more information on SNAP or FDP, visit www.eagleadventure.com.



One of many nestwork lessons available through the Eagle Adventure program.

on the Food Distribution Program for Indian Reservations (FDPIR) to make sure that as many of the ingredients as possible would be available and accessible for limited resource families to make as our program goes into schools where at least 50 percent of students receive free and reduced meals.

The recipes were also themed with each lesson based on each of the lessons we developed. For example, in lesson one we teach about the concept of balance and children are introduced to a turtle race that requires balance. The recipes for lesson one are connected to this concept/theme to help reinforce the concept learned in the lesson and activities. Turtle treat and turtle apple were consistent with the concepts taught in lesson one.

Q: Describe how the Eagle Adventure program has influenced nutrition and physical activity among participants.

A: As demonstrated through evaluation, the Eagle Adventure program makes a positive impact on student health and nutrition. Results from evaluation indicate that the program has had a significant impact on physical activity and intent to choose healthy foods.

Following the program, children were more likely to indicate a preference for activities requiring movement than sedentary activities, like playing video games or watching television. There was also a significant increase in the proportion of children who wanted to consume more fruits and vegetables and play outside more after participating in the Eagle Adventure.

We have received positive comments from students, their parents, and teachers. Some children are connecting gardening to healthy living as demonstrated through comments such as:

Cydnee, age 9: “My grandparents used to grow a garden. My grandma would grow tomatoes, onions, also peppers. It was during the summer when she grew her garden. Me and my sister would help water the plants. She didn’t have to buy vegetables from the grocery store for a long time.”

Carter, age 9: “I think it is important to eat fruits and vegetables because it keeps me strong and I have enough energy to last me the whole entire day. Me and my Papa have a garden. I work in the garden and use my biceps and my grip strength and my back muscles.”

Alyssa, age 9: “The reason I think fruits and vegetables are important is because they are healthy for you and can help you live longer if you eat them as you grow. My granny grows a garden; she grow tomatoes, corn, pumpkin, and beans. I eat corn and beans, but my favorite is corn.”

Parents are noticing changes in students who participate in the Eagle Adventure as demonstrated through a comment to an Eagle Educator when a parent noted, “We did everything, she drew pictures and we made both snacks. Now every time we eat she wants to know if it is healthy. I guess I have you to thank.”

Changes at schools where the Eagle Adventure has been implemented have been observed. A school administrator noted, “Some of the classes have added activity breaks in the classroom. Others have

continued the use of the books [*Eagle Books*] and puppets in the classroom to continue to reinforce the program’s objectives.” The school administrator also indicated, “... we plan to implement a walking program as well as nutrition lessons within the physical education (PE) time for the next school year.” One teacher shared:

Our class has incorporated more breaks involving physical activities. We “move” more in the classroom and occasionally go outside for a few minutes to jump rope. They love jumping rope! Additionally, we talk about eating and/or making healthy (or healthier) snacks and lunch choices, too. We encourage each other to keep trying new things (even if we didn’t like a particular food item at an earlier date). I have also limited the use of candy as a reward item; I am now rewarding with healthier items like pumpkin seeds, sunflower seeds, pistachios, peanuts, raisins, and popcorn. Throughout the program, we also read each book in its entirety and always did the physical activity as a whole group. They enjoyed it each time!

Another encouraging comment related to changes noted in the school cafeteria environment was related to the Two-Bite Club. The teacher shared:

[I] observed students using the phrase [Two-Bite Club] often during the lunch period (in the cafeteria). Students encouraged one another to try new fruits and vegetables on a daily basis. This was a drastic change in many of the children’s attitudes. Throughout the week, some children would even share with the class how they persuaded their parents to buy and try new fruits and vegetables in the home. They are still talking about the health benefits of eating more fruits and vegetables.

Q: What resources and support are needed to sustain the Eagle Adventure program for years to come?

A: Passionate, creative, and dedicated people are a hallmark of the program. We continue to grow and learn each semester of implementation and work to make improvements wherever possible. The commitment of CDC to the printing and writing of new books inspires our team to expand development to additional age groups and places where families live, play, and grow. We are ever so appreciative of the series.

Although we are a sustainable SNAP-Ed program, we receive the Eagle Books free of charge to send home with each student that participates in the program. The continued printing of the Eagle Book series is one of the greatest resources to our program and to the students we work with in rural Oklahoma. Many of our students have never owned a book of their own; schools also appreciate that we are sending home books for their students.

Special thanks to the Eagle Adventure, Chickasaw Nation Nutrition Services Get Fresh! Program, and Oklahoma State University staff for sharing their time and stories. To learn more about the Eagle Adventure Program, please find contact information on page 74.



Students participating in IFAI's Native Youth in Agriculture Leadership Summit learn financial management from farm financial expert Gary Mattson, vice president for Young, Beginning, Small Farmer Programs & Outreach for national farm lending institution, Farm Credit. Photo courtesy of IFAI.

UNIVERSITY OF ARKANSAS SCHOOL OF LAW Indigenous Food and Agriculture Initiative Arkansas

The following is an interview with Janie Simms Hipp, enrolled member of the Chickasaw Nation and director of the Indigenous Food and Agriculture Initiative (IFAI) at the University of Arkansas School of Law. The IFAI serves and supports American Indian and Alaska Native communities in the areas of food and agriculture law, policy, and tribal governance through multi-disciplinary research, service, and education opportunities. The IFAI specifically provides strategic planning, technical assistance, and research to help guide and strengthen tribal self-governance in these areas.

Q: Tell us about the founding of the Indigenous Food and Agriculture Initiative (IFAI) at the University of Arkansas School of Law.

A: The IFAI was founded in early January 2013 to focus on three areas: 1) tribal governance as it relates

to food and agriculture; 2) strategic business assistance and community planning assistance as it relates to food and agriculture; and 3) professional and youth development providing technical assistance and educational opportunities to develop the next generation of food and agriculture professionals in Indian Country. We sit alongside the nation's oldest accredited LLM (legal specialization advanced degree) in food and agriculture law. We work across the entire United States and with all tribes.

The sustainability and long-term stability of Indian Country's food and agriculture systems need tribal governance built into those systems in order to ensure our foods are protected, not overly regulated, and allowed to thrive and become more resilient. Those within our communities that want to feed greater numbers of our people, as well as people outside our community, need consistent and comprehensive access to technical assistance and the ability to understand and incorporate complex legal and regulatory systems into their plans in order to succeed at their endeavors. We strongly believe that participating in the food system at every level is fully within Indian Country's capabilities and desires but understand that even the act of placing traditional foods within our Indian Country clinics, hospitals, elder and child facilities, feeding sites, and elsewhere requires focused attention on what can be complicated and confusing legal systems. Embracing our responsibilities to fully participate in those systems is going to be key to building long-term resilience and access to foods in our local communities. And incorporating food entrepreneurship so that others in our broader worlds can understand and appreciate the story and depth of our first foods is contingent on building strong business plans and ensuring success from the beginning. Many tribes may not wish to be in that area, choosing instead to focus only on their own people and communities. However, many Tribes are already in those areas and their long-term sustainability should be important to us all.

Finally, Indian Country food producers (regardless of whether you are growing community or backyard gardens or large production systems) have a strong and growing need to ensure the next generation has what they need to succeed—no matter what they do.

Q: As the nation's first law school initiative focusing on tribal food systems, agriculture and community sustainability, describe some of the ways IFAI can support AI/AN communities and food systems.

A: The area of food is one of the most heavily regulated areas in the entire world, and always has been. Even among subsistence communities and traditional food communities, we have informal ways in which we make decisions about food. The strength of our food systems into the future, and through those food systems the strength of our people and our communities, will be dependent on the actions of individual people. If our tribal governments are not equipped to help and support those individual people taking action, many of our food systems will be placed at risk. We cannot afford to let that happen.

Our strongest desires at IFAI are two-fold: 1) to assist tribal governments to fully utilize the act of self-governance and help their citizens protect their food systems and position those food systems for success; and 2) to do our part to ensure that the next generation is fully equipped to become the leaders of Indian Country food systems as soon as possible. IFAI is equipped to support Indian Country in these ways. We are trained food and agriculture lawyers and policy experts, and the expression of policy and sovereignty



ABOVE: Forty-four youth and student leaders prepare to explore the University of Arkansas campus at the beginning of the Summit. The statue pictured with the students is called *Courage to Lead*. This moving artwork was created by sculptor and Citizen Potawatomi tribal member Denny Haskew, who gave IFAI permission to use both images of his work and the title in our promotional materials for the Summit. *BELOW:* On left, students attend lecture during the Summit. On right, youth get to know each other during the opening banquet. Photos courtesy of IFAI.



in food is full of complexities. Just because you eat doesn't mean you know food and agriculture law and policy, and because the legal system within which we find ourselves today in North America is specialized and complex, we need to prepare ourselves accordingly. Likewise, we cannot ignore the world around us. Each tribe, community, and family must decide for themselves what they grow, how they grow it, what they choose to protect in terms of their foods and how they choose to protect it.

IFAI, because we are trained in the legal systems around food, is uniquely positioned to help all AI/AN communities and food systems in these specialized areas. Only the local communities can answer the other questions; we can support those communities and food systems in their choices. All of us can do our own part to assist the next generation of food system leaders and supporters in our own communities, but we also believe that as the IFAI, we can continue to assist in the intertribal relationships that must exist in the future in order for as many tribal food systems to survive and thrive as possible. Our annual leadership summit for the next generation is designed with those goals in mind. Together with many partners in Indian Country focusing on various aspects of food systems, we can succeed.

Q: For many AI/AN communities, access to ancestral lands on which tribal members fish, gather, harvest, hunt, and produce traditional foods is limited. In terms of food and agriculture policy, are there steps tribes can take to preserve and protect their land and resources?

A: If tribal governments haven't expressed their own self-governance authorities with regard to access, then the surrounding legal systems may believe they are silent. While many access issues are extremely complex, in many cases, tribal governments have yet to fully act in order to express their own policies with regard to the natural resources upon which and in which those food sources exist.

Laws and policies expressed in writing, and with careful thought about the ultimate goals of feeding ourselves, may be necessary. Vague statements about sovereignty will likely not get us there; it is important to be specific and have trained food lawyers to assist us in this process. Most tribes do not yet have food and agriculture resource assessments in place; most tribes have not completed a food sovereignty assessment; almost all tribes have not taken steps to create policies in the vast number of areas that would provide the foundation to preserve and protect their land and resources. IFAI can assist and is assisting in those steps, but more tribes need to step up and take a comprehensive approach. The act of self-governance in food and agriculture doesn't happen through the actions of others—it happens through our own actions. The first steps are getting these comprehensive policy approaches and assessments done and taking the time to envision the road ahead.

Q: When providing technical assistance to AI/AN governments involved in food and agriculture initiatives, what is the first question you ask? What do you enjoy most about the process?

A: The first question should be: "what do you really want to accomplish?" Most often that question isn't fully answered. The second question I always ask is, "have you done a full assessment of where you stand with regard to foods?" Most tribal governments haven't done so and most tribal communities haven't done so either. Until that sort of assessment takes place, you cannot properly understand where you stand nor can you properly plan. A journey begins with knowing where I stand now and then roughly identifying



Shawn Spruce (Laguna Pueblo), financial consultant extraordinaire, teaches the students about the credit reporting system and the importance of sound financial skills. Courtesy of IFAI.

where I want to go. A journey doesn't begin without that basic understanding.

Q: As director of IFAI and founder of the USDA's Office of Tribal Relations, you have a great understanding of the history and policies that have shaped Native foodways and agriculture. What is your vision for traditional foods, agriculture and sustainability in AI/AN communities?

A: I am totally optimistic, but I'm also realistic. Indian Country has the opportunity right now to take actions to fully solidify our foodways, our food systems, and our ability to feed ourselves, our communities, and fully participate in feeding vast numbers of people beyond our boundaries. We have access to the natural resource base, water, people who know and love the land, and for many of us, we are deeply tied to the rural and remote places that we call home. It just so happens that those are also places that are capable of feeding us and many others. We are standing on the answers to our problems; and yet we do not see.

I am and remain optimistic that we will get there, but first we should be mindful that we can't get there alone. We need to elevate food to the highest level of conversation and decision-making in our communities. We need to expect and require our tribal governments to engage and lead on food issues. And we need to not be distracted with what is the "flavor of the month" on conflicts, controversies, and fads outside our communities. We need to focus on the practical, the attainable, and the real. We spend far too much time thinking that it is our job to fight large battles when we don't take the most basic steps today to feed our people tomorrow. Food sovereignty isn't about words, it's about action. We aren't sovereign unless we can feed ourselves. And it's also not about litigation or fighting others—it's about understanding and leading from a position of knowledge, not just words. Traditional foods and knowing

what those are for each tribe and people; knowing how best to protect and nurture those foods and access to those foods; and knowing the stories and language around those foods are essential; but it's not all there is. Sustainability isn't about a "catch-phrase" or someone else's definition outside our communities. Success in food isn't about my telling another tribal government or group of people what they should think or do. That's dictating, not self-governance.

It is important for tribal communities and stakeholders to clarify where we are and where we are going with regard to food. And if we do not trust our young people to help lead this entire conversation, then we are making the most tragic mistake of all. We desperately need them to know everything they can about the world of food both within our communities and outside our communities or else we won't be able to fully respond to what is coming in the future. We need them to begin to lead now, not 30 or 40 or 50 years from now.

If I do nothing else in my life, I intend to do everything I can to support our young Native leaders in this important journey of food and agriculture. We need to think and act inter-tribally in this space; the idea that each of us can go it alone is madness. But, I am totally optimistic and filled with the knowledge that now is our time to get this right, and through getting it right heal ourselves and the lands and places that feed us.

Special thanks to Janie Simms Hipp for sharing her time and stories.
To learn more about IFAI, please find contact information on page 74.

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Eagle Adventure

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Program and Oklahoma State University, Oklahoma
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Muckleshoot Traditional Foods and Medicines Program

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NATIVE HEALTH Community Garden Arizona

Contact: Evelina Maho – emaho@nachci.com
Website: nativehealthphoenix.org

The Niqipiaq Challenge

North Slope Borough Health Department, Health
Impact Assessment Program, Alaska
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Store Outside Your Door

Alaska Native Tribal Health Consortium (ANTHC),
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Tribal Historic Preservation Department

Sherwood Valley Band of Pomo Indians, California
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ADDITIONAL RESOURCES

**Traditional Foods Program - Native Diabetes Wellness Program
Centers for Disease Control and Prevention**

www.cdc.gov/diabetes/projects/ndwp/traditional-foods.htm

Native American Foods and Health Program - First Nations Development Institute

www.firstnations.org/programs/foods-health

Indigenous Food and Agriculture Initiative (IFAI) – University of Arkansas School of Law

www.law.uark.edu/ifai/

Indian Health Service - Division of Diabetes Treatment and Prevention

www.ihs.gov/MedicalPrograms/Diabetes/index.cfm?module=programsSDPI

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