



Nourishment from the Land, Plants, and Foods

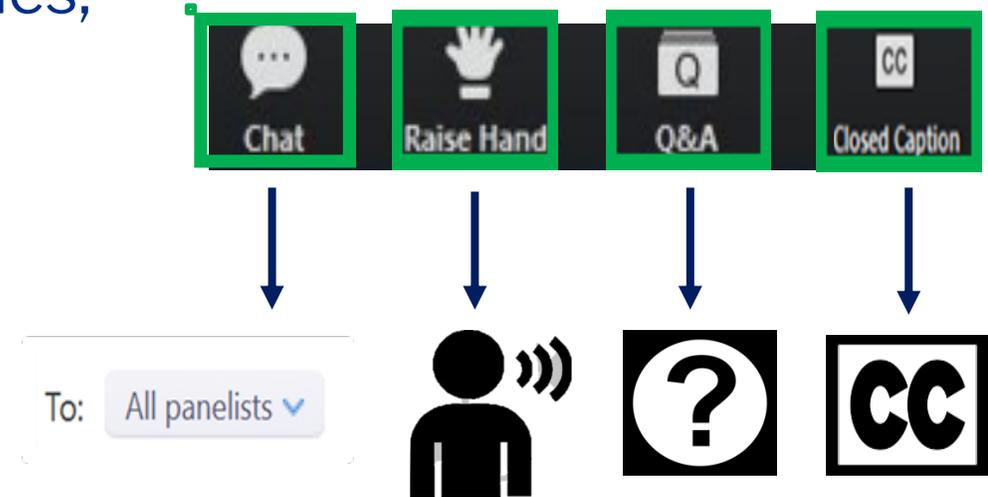
February 22, 2023

Technical Notes and Support

If you lose connectivity during the session, **click your join link to re-access the webinar.**

If you experience technical difficulties, **send a note using the chat box in your bottom menu bar,** and we'll assist you from there.

Enjoy the session!





Disclaimer

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Nourishment from the Land, Plants, and Foods

Chenoa Bah Stilwell-Jensen, PhD



Walking Together on a Journey ...

Objectives

Describe Indigenous-based knowledge about planting food

Share stories promoting the cultural value of corn, beans, and squash

Generate discussion of the cultural strengths of land-based learning

- Honoring the traditional lands of Isleta Pueblo, Sandia Pueblo, Santa Ana Pueblo, Zia Pueblo, Jemez Pueblo, Diné, and Indigenous communities who speak the languages of the Tiwa, Keres, Tewa, Towa, Zuni, Apache, and Diné sacred home place
- Honoring the ancestral territories of our communities: <https://native-land.ca/>



Group Activity

As we go forward thinking about the land, share in the chat box about your favorite places to be, to walk, to plant on Nahasdzáán Nihimá, our Mother Earth





Plants As Our Teachers

- Life lessons from plants, our food, our nourisher
- Respect the growth of the plant life
- Sacred partnership in each stage of life
- Honor the foods near you
- Plants have a story
- Plants take care of us
- We care for the seeds, plants, and nourishment cycle

Rematriation



- Mind
- Heart
- Body
- Feet
- Roots



Nitsahakees doo Nihizaad

- Our thinking and our speech
- Collective thought process and communication
- Holistic language



Communicating About Gardening



- Regaining health
- Whole being wellness
- Resilient traditional foods
- Nourishing Native foods
- Nutrient-rich foods
- Regenerative food cultivation
- Indigenous food sovereignty
- Soil, tools, seed, water, positive intention, pollinators, weeding, protecting, harvesting



TRADITIONAL FOOD PRINCIPLES



At longhouse gatherings, public feasts and community events in Western Washington tribal communities, elders often speak about the importance of native foods. They say that wealth is having access to native foods, and the knowledge of how to gather, prepare and serve them. The values and cultural traditions around food today are as applicable as they were generations ago. We call these Traditional Foods Principles. They address the physical and spiritual health of individuals and communities, in conjunction with the well-being of the land.

Cultivate Food Sovereignty

Food sovereignty is at the core of tribal sovereignty. It is the inherent right of a community to have access to healthy, culturally appropriate food. When our ancestors signed the tribal treaties, they made sure that we would have native foods for generations to come. *Each time we exercise our right to harvest native foods, we strengthen cultural identity, relationship to the land, and to our community.*

Promote Generosity

Generosity is a value inherent to northwest native culture, which includes both giving and receiving. People often express gratitude for the abundance of the land and the water, and they pass that gratitude on by sharing. In potlatch and other ceremonies, families work hard to give food and other items away. *When we harvest native foods for elders or those in need, we are caring for the health of our community. It is through giving, not through acquiring money or things, that I become truly wealthy.*

Cook and Eat with Good Intention

Cooking is a time to pay respect to the plants and animals that gave their lives to nourish our bodies. It is a time to honor the people with whom we are sharing food. If we eat while on the go, hurrying to the next task, we miss the pleasure of eating, and our bodies do not have sufficient time to savor and digest. This can leave us feeling hungry for more. *When we put good intention into the food we harvest, prepare, serve and consume, we are fed in body and spirit.*

Honor the Food Web

Everything in our food system is connected. Salmon return to their ancestral rivers every year and give their lives so that others can have life. If we take too much of one food or do not give back, we disrupt the balance. Elders instruct us to return oyster shells to the beach to provide a matrix for new oysters to inhabit. *It is my responsibility to maintain the health of our food system so I can pass down a world that will support generations to come.*

Food is the Center of Culture

People have always come together around food. It is at the heart of celebrations, family gatherings, holidays and memorials. During European colonization Native Peoples' access to wild foods was suppressed, as was the right to practice cultural traditions. This changed peoples' relationships with the land, the seasons and their community. *As we eat together, we tell stories, share songs, observe protocols and remember our connection to the land, the water, and each other. These hold together the deep values embedded in our culture.*

Traditional Foods are Whole Foods

Traditional foods are "real foods" that are grown in nature. A whole food consists of one ingredient. It is not industrialized, genetically modified, refined, or blended with additives, dyes or chemicals. Our ancestors believed that good food satisfies the wholeness within us, while most modern foods are fragmented and can leave us hungry. *I imagine walking through the grocery store with my great grandparents and wonder: What would they recognize as food?*

Eat with the Seasons

We live in a time when many people do not know where their food comes from. Native people historically traveled to areas where food was in season. In spring, families visited prairies to harvest and cultivate camas. In summer, people camped where berries were ripe. And always, people congregated at abundant fish runs and seasonal bird migration sites. *Eating seasonal foods reconnects me to the rhythm of the land, which is intertwined with my own rhythms.*

Eat a Variety of Foods

Before European contact, Northwest Coastal Native People ate over 300 types of foods and therefore received a wide variety of nutrients in their diet. Today, most Americans eat only 12-20 foods on a regular basis. This negatively impacts our health and the health of the environment. *When I eat a wide variety of foods, I ensure my own health and promote biodiversity.*

Eat Local Foods

Plants breathe, drink water, and absorb nutrients. After they are cut off from their life source, they begin to lose vitality. The fresher the food, the better it is for you. Eating local food supports our local economy, and protects the environment by reducing the amount of fossil fuels used to transport food to us. *When I choose local foods, I help grow a strong regional food system. I taste the bounty of the land to which I belong.*



Wild & Organic Foods are Better for Health

The health of the environment determines the health of our food. Wild foraged foods usually contain complex nutrients. Industrial agricultural practices with harmful pesticides and fertilizers deplete the health of the soil and the plants and animals it supports. Organic gardening is simply returning to the way our ancestors grew food. *As we return to a sustainable way of growing food, our health and the health of the land we cultivate will thrive.*

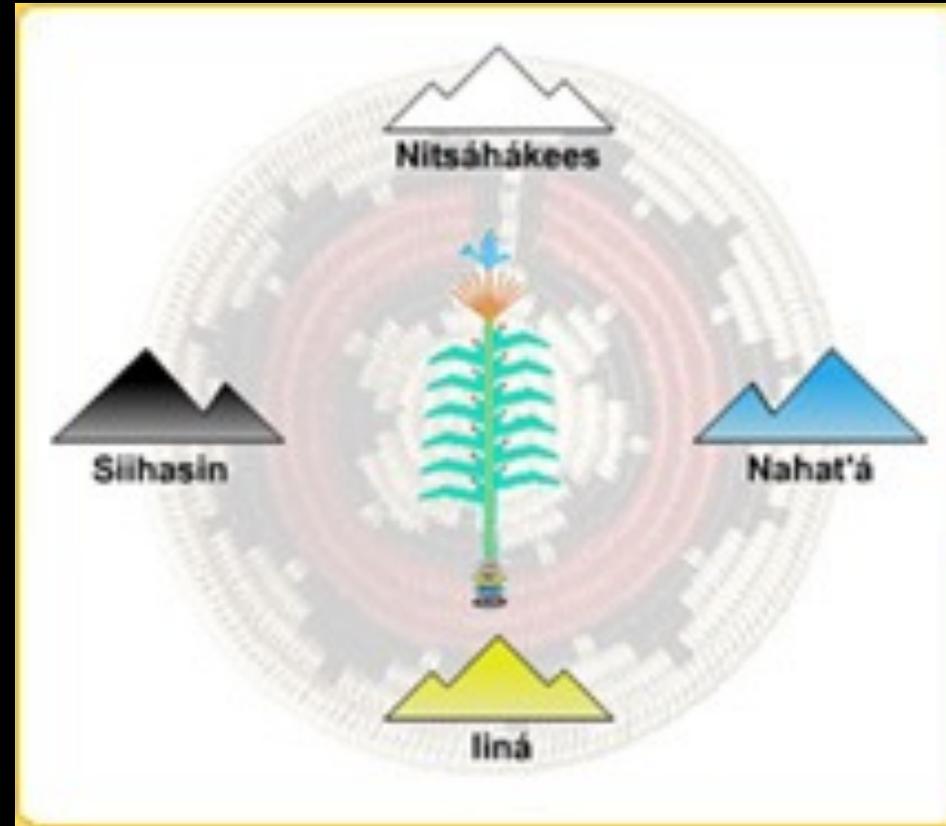


Researched, edited and compiled by Elise Krohn and Valerie Segrest. These principles emerged from conversations with many tribal stakeholders in Western Washington during the Northwest Indian College's Traditional Foods of Puget Sound Project. For more information on our traditional foods and medicines projects and educational resources, visit: www.nwicplantsandfoods.com
Funding provided by United States Department of Agriculture, and tribal contributions. Artwork by Roger Fernandes, designed by Annie Brulé. © 2013 Northwest Indian College.

Diné Story of Turkey and Gifting Us Our Seeds



Thinking (East)



Knowledge/Reflection
(North)

Planning (South)

Life/Action (West)

Diné Philosophy of Learning

Yasniłt'ees (January) - **The Thawing of Snow**

Atsábiyaázh (February) - **Birth of Eaglets**

Wóózhch'ííd (March) - **First Cry of Eaglets**

T'áächil (April) - **Growth of Early Plant Life**

T'áátsoh (May) - **Big Leaves**

Ya'iishjááshchilí (June) - **Planting of Early Crops**

Ya'iishjáástsoh (July) - **Planting of Late Crops**

Bini'ant'áátsózí (August) - **Ripening of Early Crops**

Bini'ant'áátsoh (September) - **Ripening of Late Crops**

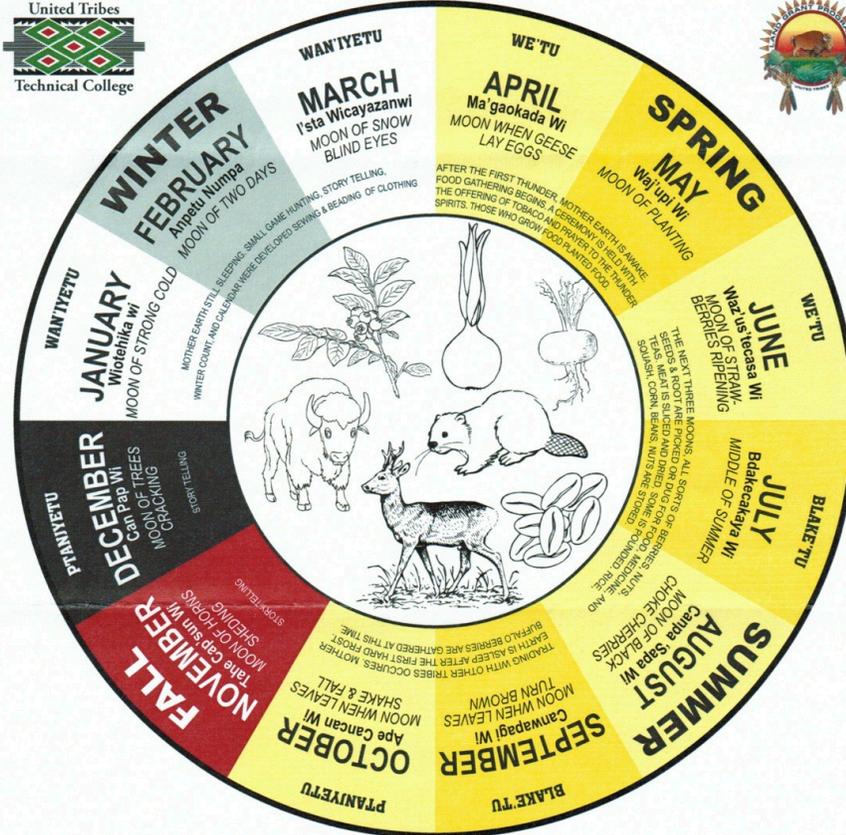
Gháájí' (October) - **Separation of Seasons**

Niłch'its'ósí (November) - **Small Wind**

Niłch'itsoh (December) - **Big Wind**

LAKOTA

Nomadic



"In 1994 the US Congress passed legislation establishing the Tribal College Land Grant program with funds available through the US Department of Agriculture (USDA) National Institute of Food and Agriculture (NIFA). Land Grant program resources support food and agriculture teaching, research and extension programs. United Tribes Technical College offers programs and facilities to all persons regardless of race, color, national origin, religion, sex, disability, age Vietnam era veteran status, or sexual orientation; and are an equal opportunity employer."

"Food System Circles are designed for educational discussion. Design is based on individual sharing of memories, practices, and traditions. UTTC Land Grant appreciates that sharing and recognizes the Circles are not reflective of food systems or words for all tribes, families, or time periods."

Lakota “Being Good Relatives” Food Sovereignty

Sicangu Community Development Corporation’s Food Sovereignty Initiative



Lula Red Cloud

2020 Lakota Food Sovereignty Summit (blog post with videos)

Reflection

- Focus on:
 - Gifts from nature
 - Kinship with food and plants
 - Honor the value of food for our heart, mind, and body
- Think of a plant that has nourished you and your family
- Take a moment now to think about the cedar, juniper, and pine trees and the gifts they give to us and all life

Honoring the Gifts from Nature



We Taste the Land



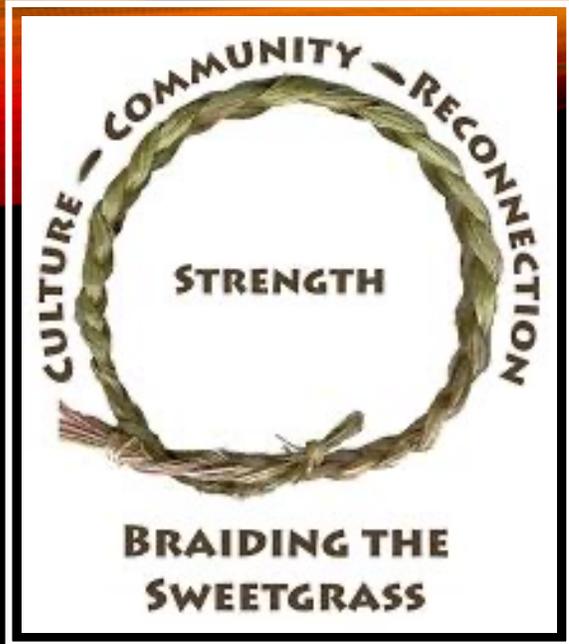
Many Uses of Pine Sap

- Self aid – Wound and skin rash treatment, antiseptic, anti-inflammatory and antibacterial, burn treatment
- Glue/epoxy – Pine pitch, waterproof baskets, patch holes in tents and tarps
- Makeshift candle



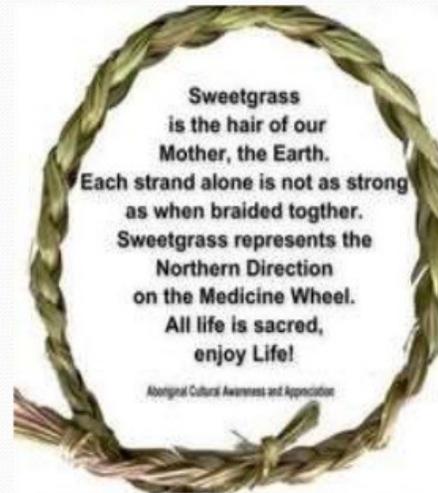


Ch'il Awhe'/Greenthread



ROLE IN ABORIGINAL CULTURE

- Sweet grass is usually braided.
 - Three sections represent:
 - Mind, body and soul.
 - Love, kindness, and honesty.
- The 3 sections of the braid have 7 strands of grass per section of braid.



Diné Basket



Mary Holiday Black, Basket Weaver
Diné

Chil Chin (Sumac Berry)

[Navajo Nation Special Diabetes Program's cooking demonstration](#) (video)



Food Representation as Clans

- Naadaa Dine'e (Corn People Clan)
- Ashiihi (Salt Clan)
- Naayizi Dine'e (Squash People Clan)
- Haashkaan Hadzoi (Yucca Fruit Clan)



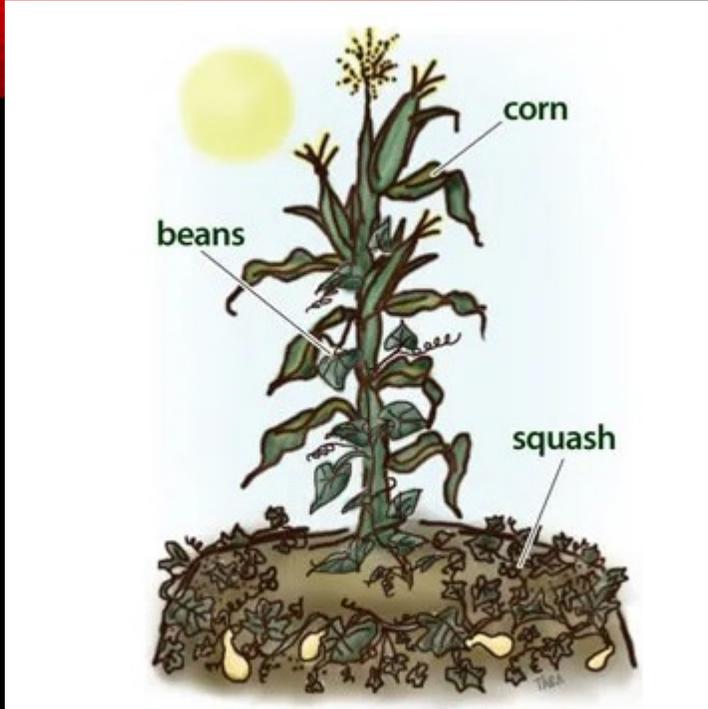
“Clans are named after places where medicine and food plant relatives grow, or where they choose to live. My son, my brothers, and our boys are sons of sacred mountains, as are all other White Mountain Apaches and Navajo We are sons of sacred mountains.”

– *Chef Nephi Craig*



[Gardening Advice from Indigenous Food Growers](#) (article)

The Three Sisters



Pinto Beans

- ✓ Cholesterol-Free
- ✓ Low-Calorie
- ✓ Fat-Free
- ✓ Sodium-Free

One cup of pinto beans contains 74% of your daily recommended amount of folate, a B vitamin



[Indian Pueblo Cultural Center's webpage with an overview of the Three Sisters](#)

The Three Sisters



- [The Three Sisters of Indigenous American Agriculture](#) (article)
- [How to Grow a Three Sisters Garden](#) (article)

Protectors and Teachers: Our Pollinators



Celebrate My Hopi Corn

“We see corn as the gift of the spirit being that rules this world as the caretaker of corn,” says Kuwanwisiwma. “He gave us corn to be our soul. Hopi corn survives because our religion is still strong and our values are important to us.”



Written by **Anita Poleahla**
Illustrated by **Emmett Navakuku**

Food Sovereignty and the Re-Indigenization of Diet

“Indigenous food access and education can help us to reclaim the health of Indigenous foods, which is really important. And it’s not just physical health; it’s spiritual health and cultural health.”

– Dana Thompason (*Wahpeton-Sisseton and Mdewakanton Dakota*), *North American Traditional Indigenous Food Systems*



Keya Wakpala Community Garden in South Dakota

Traditional Foods: Salish Kootenai Bitterroot

[The Story of the Bitterroot, Part 1](#) (video)



[Article on bitterroot planting project](#)



“Leader of the Berries”

Kanatsiohareke Mohawk community’s celebration of the strawberry harvest



Eleanor Spears Dove, Narragansett elder

- [Indian Country Today article about the celebration](#)
- [CBC News article about the strawberry harvest](#)
- [Sky World Apothecary blog post titled “Strawberry Moon”](#)



Nutritional Benefits of Traditional Foods

- Less calories – Helpful for weight control
- Less saturated fat – better for the heart
- More lean meats and fish
- More iron – Better for muscles and blood
- More zinc – Better for wound healing and fighting infection
- More vitamin A – Better for vision and fighting disease
- More calcium – Better for strong bones and teeth
- Strengthened cultural capacity and well-being



Cultural Uses of Food



- Ceremonial use
- Offerings at dawn and each phase of the day
- Connection with nature
- Gifts for family support
- Celebrations

7 Pillars of Food Sovereignty

- Focuses on food for people
- Builds knowledge and skills
- Works with nature
- Values food providers
- Localizes food systems
- Puts control locally
- Food is sacred

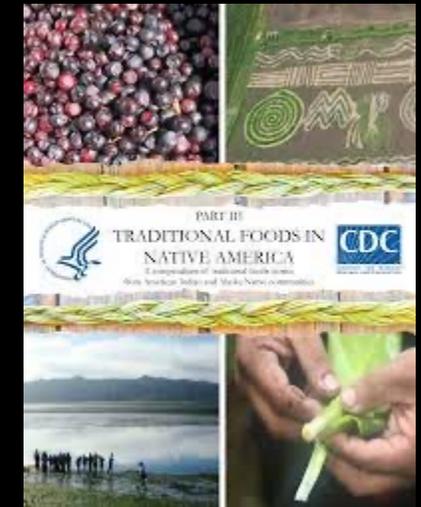
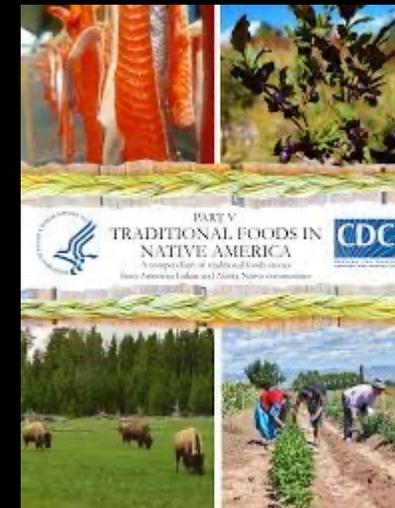
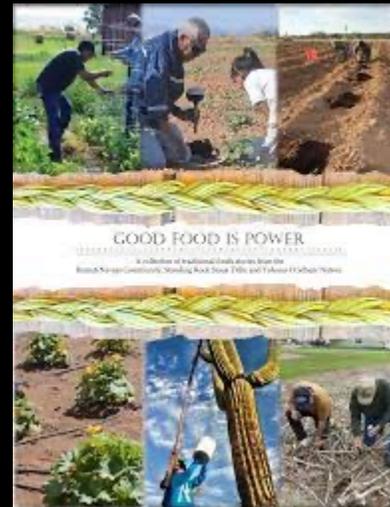
Resources:

1. [The People's Food Policy Project: Introducing Food Sovereignty in Canada](#) (PDF, 679 KB, 6 pp)
2. [U.S. Food Sovereignty Alliance](#)
3. [International Planning Committee for Food Sovereignty](#)
4. [Farmers, Foodies & First Nations: Getting to Food Sovereignty in Canada](#)



CDC: “Good Food is Power”

Traditional Foods Partners



<https://www.cdc.gov/diabetes/ndwp/traditional-foods/index.html>

Self Care and Healing Foods



- Caring for ourselves
- Our self care takes time just like the growth of a plant
- We sing songs to help it grow
- We talk to the plant from our hearts
- The sun cares for it each day



Hopi Lifeways with Corn and Planting

[Video of Dr. Michael Kotutwa Johnson's presentation](#) for Native American Rangelands Partnership, on the topic of continuity of Hopi agriculture

- Dr. Johnson is from Kykotsmovi Village, Arizona
- He holds a doctorate from the University of Arizona School of Natural Resources & the Environment
- He currently serves as program officer for the Native American Agriculture Fund

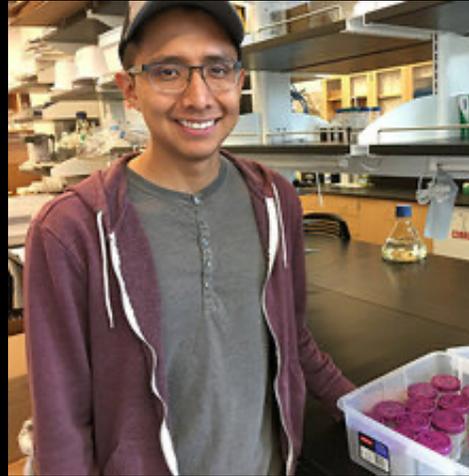
Acoma Pueblo Blue Corn

[How Acoma Blue Corn Thrived Again](#) (article)



Juniper Ash Benefits

- “For every gram of ash that I was able to sample, I was getting roughly 280–300 milligrams of calcium.”
– *Daniel Begay*
- Comparable to a glass of milk and the body seems to absorb calcium from the juniper ash more easily





Benefits of Blue Corn

- Loaded with antioxidants
- Low in carbohydrates
- Potential as anti-cancer/anti-diabetic
- Treat metabolic syndrome
- Lower inflammation
- Management of blood pressure
- Function of kidneys
- Supports eye health
- Slow down aging
- Compatible with probiotics



- What we say to our plants renews their life and grows
- What we say to ourselves matters
- We are deserving of these positive words



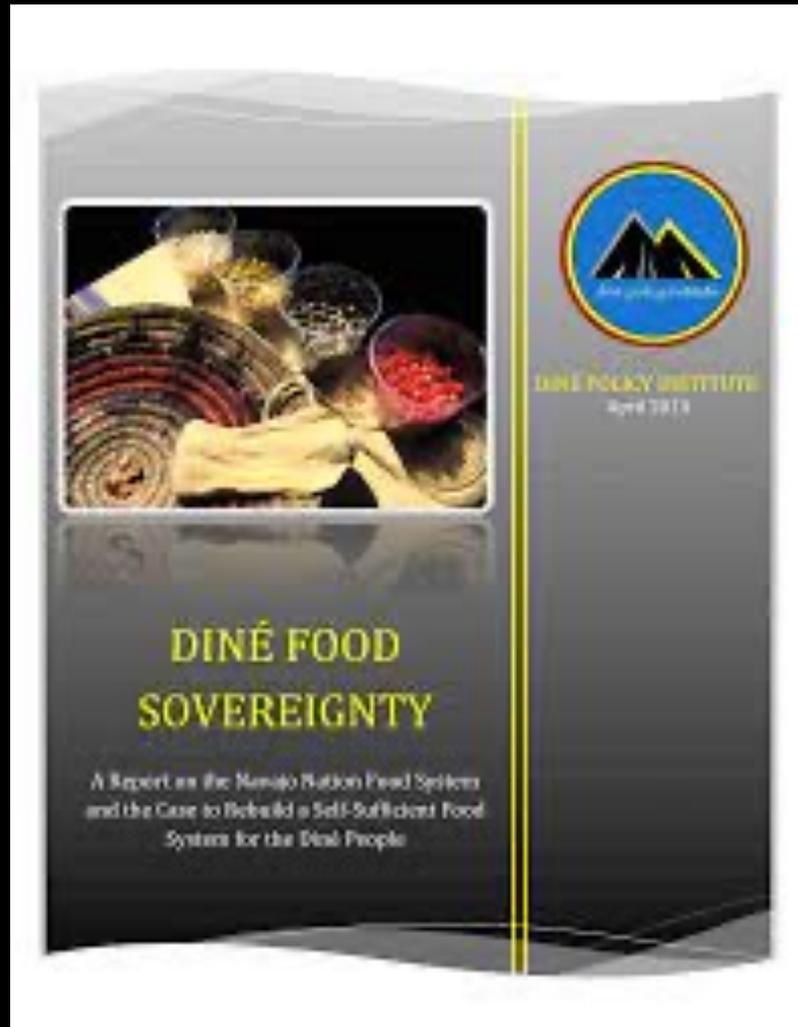
“From the corn we learn to live, we learn the life that is ours. By grinding the corn, we learn the footsteps of life.”

– *Sharon Naranjo-Garcia, Santa Clara Pueblo*



Diné Food Sovereignty

[Diné Policy Institute's report](#) (PDF, 21 MB, 88 pp)



MY NATIVE AMERICAN POWER PLATE

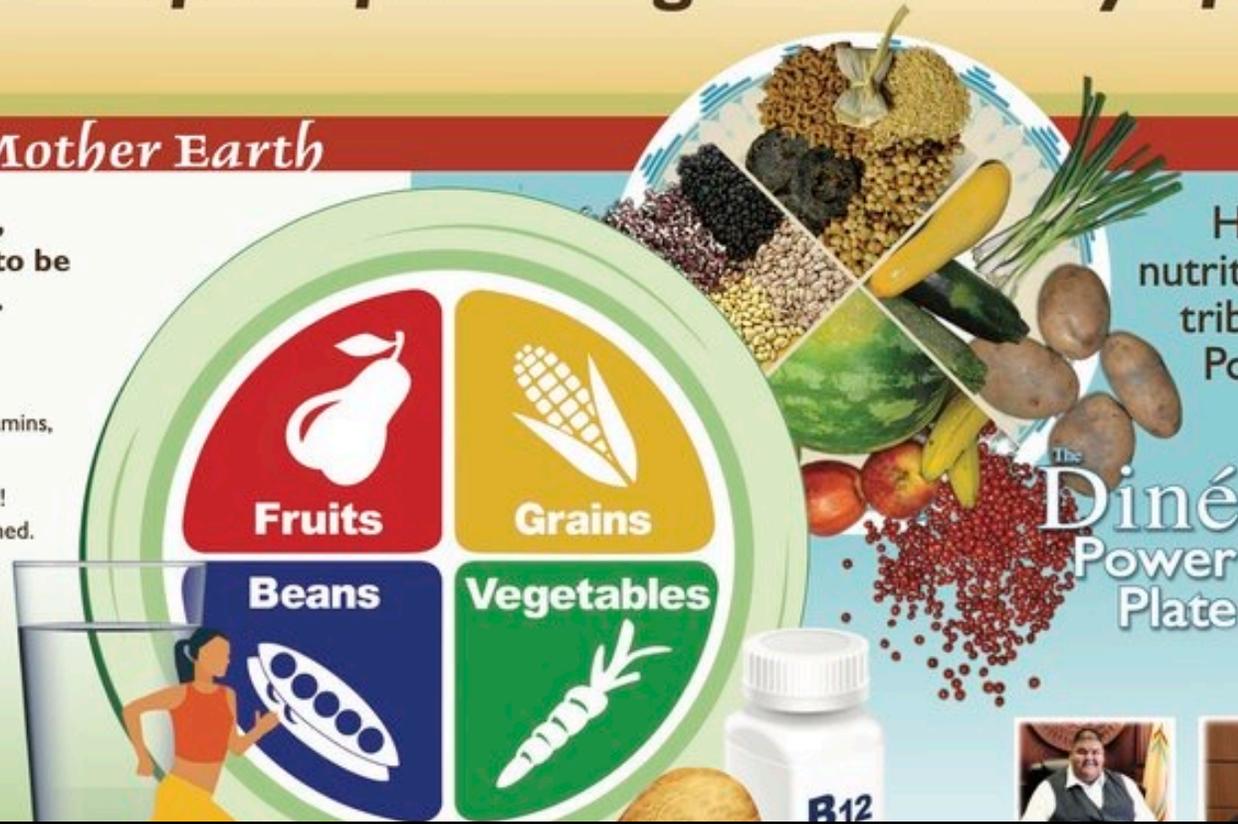
Powerful plant food for a long and healthy life

A return to food from Mother Earth

When you eat Power Plate food, go for color and variety. Eat enough to be comfortably full, 3-4 times a day.

ENJOY:

- **FRUIT:** Mother Earth's candy! Packed full of energy, vitamins, and fiber. Enjoy fresh, frozen, canned in water, or dried.
- **VEGETABLES:** Mother Earth's vitamins and minerals! Enjoy fresh, frozen, steamed, roasted, baked, dried, or canned.
- **BEANS:** Packed with protein, no cholesterol!
- **CORN, POTATOES, AND WHOLE GRAINS:** (not processed). These fill us up without filling us out!
- **NUTS or SEEDS:** About a handful a day
- **WATER**
- **PHYSICAL ACTIVITY**
- **ADEQUATE REST**



Here's how nutritionists of one tribe created a Power Plate.

The
Diné
Power
Plate



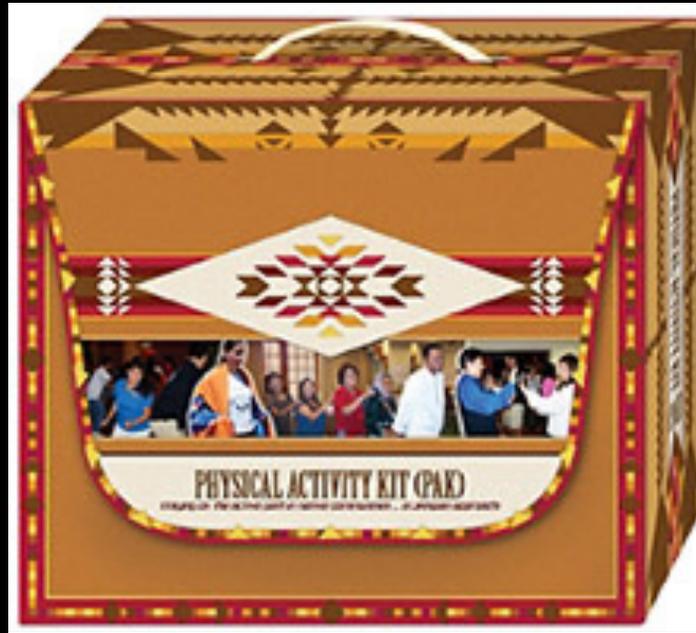


Varieties for Heritage Gardens
(blog post)



PAK Toolkit

<https://www.ihs.gov/hpdp/pak/>





NCAI Tribal Food Sovereignty Advancement Initiative

AGRICULTURE POLICY

- » Ensuring full and proper implementation of Farm Bill's tribal provisions
- » Educating about ways to strengthen federal agricultural programs for Indian Country

TRIBAL GOVERNANCE & KNOWLEDGE

- » Documenting, sharing, and informing tribal food sovereignty initiatives and tribal codes and regulations
- » Elevating and protecting traditional ecological knowledge

LAND POLICY

- » Educating about federal laws, policies, and funding needed to strengthen tribal land and natural resource management

NATIVE FARMERS & RANCHERS

- » Educating and providing technical assistance regarding the Farm Bill, Keepseagle settlement, and federal programs and funding

WATER POLICY

- » Advancing water rights settlements and providing technical assistance to implement them
- » Educating about federal laws, policies, and funding needed to strengthen tribal water management

CLIMATE ACTION POLICY

- » Educating about federal laws, policies, and funding needed to strengthen tribal climate action efforts

**EMPOWERING
TRIBAL FOOD
SOVEREIGNTY**



Spirit Farm

July 14

9am to 4pm

*Workshop for new farmers
and growers*



**Indigenous
Regenerative Farming**

**Healthy Soil
Healthy Food**

In collaboration w
Young Farmers of America, Spirit Farm,
Manuelito Chapter, Work in Beauty Inc.

**Location: Spirit Farm,
Vanderwagen, NM**

212 Cousins rd: South of Gallup
on 602, right on Cousins rd, (first
paved rd after mile post 11).
Farm is 2 miles on right side
(frybread stand at entrance)

**Morning- Hands on work-
stations:** making compost and
compost extract, animal care
and fermenting feed, using so-
lar dehydrator, prepping the
garden, using the microscope

**Afternoon - presentations
and discussions:** Indigenous
Regenerative Intelligence, Ag-
riculture and Cosmology; cli-
mate change; Young Farmers.



navajodesigns@msn.com

www.spiritfarmnm.org



Resources

Indigenous Food and Ag

<https://indigenousfoodandag.com/>



NAFSA – Native American Food Sovereignty Alliance

<https://nativefoodalliance.org/>



Indigenous Programs

Flowering Tree Permaculture Institute

<https://www.floweringtreepermaculture.org/>



Hopi Permaculture Institute

<https://www.hopitutskwa.org/>



THE
Pueblo Food Experience
COOKBOOK Whole Food of Our Ancestors



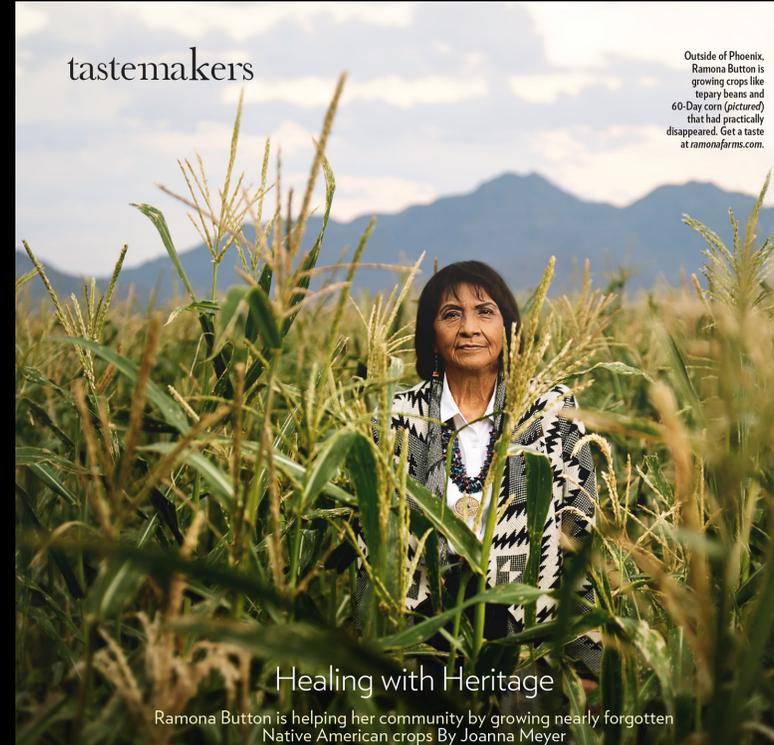
EDITED BY
Roxanne Swentzell and Patricia M. Perea

Ramona Farms



tastemakers

Outside of Phoenix, Ramona Button is growing crops like tepary beans and 60-Day corn (pictured) that had practically disappeared. Get a taste at ramonafarms.com.



Healing with Heritage

Ramona Button is helping her community by growing nearly forgotten Native American crops By Joanna Meyer

WHO SHE IS When Ramona Button was a nurse in her twenties in the Gila River Indian Community in the Sonoran Desert outside of Phoenix, she observed a steady increase in preventable diseases, like cardiovascular disease and diabetes, within her tribe. Indeed, her community has some of the highest rates of diabetes in the world. Ramona believed that a primary cause was that large grocery stores on the reservation didn't stock enough healthy, balanced foods or ethnic staples. The daughter of a healer and a farmer, Ramona decided to return to her roots in order to help her people.

WHAT SHE DID Ramona and her husband, Terry Button, took over the farm that she grew up on. Digging through a chest of seeds her father had saved, Ramona discovered a jar of tepary beans. These small shelling beans were a primary component of her people's diet but had all but disappeared. Native to the Sonoran Desert, the small sweet-and-creamy beans are drought-tolerant. The Buttons planted the beans and perfected their production techniques. The tepary bean was back. Buoyed by their success, they also started growing other native crops, such as 60-Day corn and Pima Club wheat.

WHY IT'S COOL The Buttons' goal is to restore a passion for nutritious heirloom foods and to "teach younger generations to be proud of their heritage," Ramona says. She and her daughter, Brandy, use cooking demonstrations in their community as a vehicle to educate people about the nutritional benefits of tepary beans—their high fiber content can help control blood sugar. Their products are available in markets and restaurants throughout Arizona. Jennifer Russo, chef-owner at The Market Restaurant & Bar in Phoenix, is a tepary bean fan. "Their earthy flavor and creamy texture works well in so many dishes," she says. ☺

JENNIFER RUSSELL

<https://ramonafarms.com/>

National Indian Council on Aging

Connected
Indigenous Elders



- [NICOA's website](#)
- [NICOA's webpage on Indigenous foods](#)



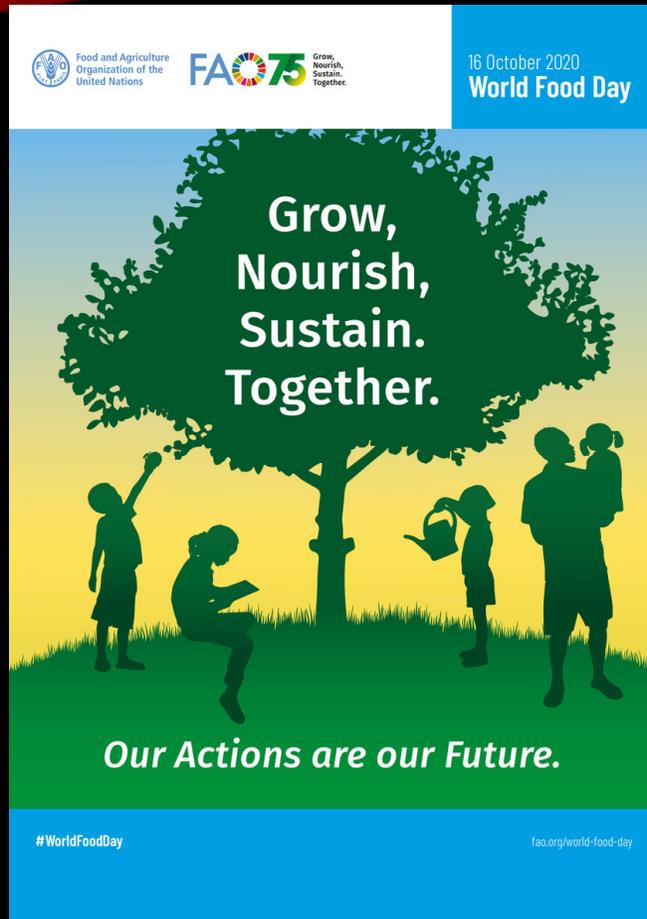
Honor the Earth

<https://honorearth.org/resilience>

Manoomin in Anishinaabek Culture



<http://www.nativewildricecoalition.com/cultural-importance.html>



[Recipes from Turtle Island](#) (video and recipe booklet)

Indigenous Slow Food



MIINIKAAN

Innovation and Design



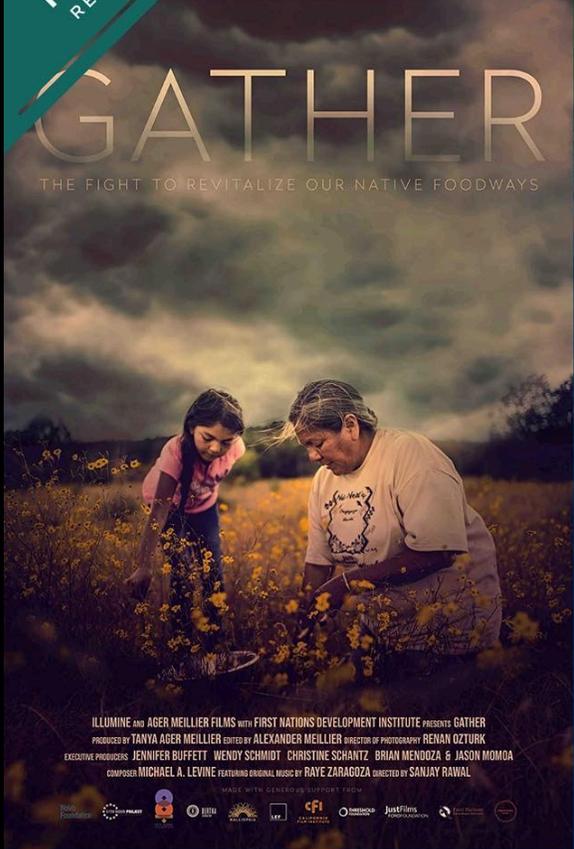
- Miinikaan (“the seed” in Ojibwe) offers consulting, landscape design, and garden installation
- They grow Indigenous gardens that feed people and pollinators and beautify the urban landscape
- They offer webinars, a garden startup kit, seeds, and resources

FREE TO ATTEND!
REGISTRATION REQUIRED

FOOD TANK, HUSTON-TILLOTSON UNIVERSITY AND DRISCOLL'S PRESENT

FOOD-FOCUSED WATCH PARTIES

AT SXSW



GATHER

THE FIGHT TO REVITALIZE OUR NATIVE FOODWAYS

WATCH "GATHER"

MARCH 14 | 2:30PM

WITH POST PANEL DISCUSSION AND DELICIOUS FOOD!



A-DAE ROMERO-BRIONES
(COCHITI/KIOWA)
FIRST NATIONS DEVELOPMENT INST.



SANJAY RAWAL
DIRECTOR



DANI NIERENBERG
FOOD TANK

ILLUMINE and AGER MEILLIER FILMS WITH FIRST NATIONS DEVELOPMENT INSTITUTE PRESENTS GATHER
PRODUCED BY TANVA AGER MEILLIER EDITED BY ALEXANDER MEILLIER DIRECTOR OF PHOTOGRAPHY RENAN OZTURK
EXECUTIVE PRODUCERS JENNIFER BUFFETT WENDY SCHMIDT CHRISTINE SCHANTZ BRIAN MENDOZA & JASON MOMDA
COMPOSER MICHAEL A. LEVINE FEATURING ORIGINAL MUSIC BY RAYE ZARAGOZA DIRECTED BY SANJAY RAWAL



foodtank

HUSTON-TILLOTSON
UNIVERSITY
AUSTIN, TEXAS

Driscoll's
Only the Finest Berries™



Ahe'he'e (Thank You)

Chenoa Bah Stilwell-Jensen, PhD

Chenoabah@gmail.com

Chenoabah.Jensen@fnch.org



Questions?



CMS
CENTERS FOR MEDICARE & MEDICAID SERVICES

