

Finding Our Roots: Indigenous Foods and the Food Sovereignty Movement in the United States



Salish women drying meat – 1910



Séliš and Qíispé Culture Committee's annual bitterroot dig and feast – 2018



Finding Our Roots: Indigenous Foods and the Food Sovereignty Movement in the United States

A Family and Consumer Sciences unit with suggestions for collaborative teaching in History, Government, and Life Sciences - Grades 10-12

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Montana Office of Public Instruction
2019

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Alyssa Kelly, Char-Koosta News, 2018



"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)



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Overview

Introduction and Rationale

As the world's population approaches eight billion people in the first quarter of the 21st century, food security and food system sustainability are increasingly newsworthy concerns. Among indigenous peoples worldwide, food *insecurity* is tied to centuries of colonialism, which has undermined their food systems and eroded their sovereignty.

This unit addresses the contemporary issues of food security and food sovereignty among indigenous peoples in North America, focusing primarily on tribal nations within the United States. Utilizing a wide variety of materials (a short film, online video clips, news articles, historical images, food studies, governmental reports, and tribally produced resources) students will delve into the topics of indigenous food diversity, food security, and food sovereignty as they prepare to create and present a feast of indigenous North American foods.

Students begin the lesson by discovering traditional foods specific to different cultures and geographical regions, noting the diversity of food types present in various indigenous, pre-contact diets. They will examine how European and Euro-American colonization and dispossession diminished Native people's access to traditional foods, altered their diets, and led to food insecurity. Working in small groups, students will develop their understanding of how colonization created patterns of poor nutrition that generated epidemic proportions of food-related diseases (such as diabetes, obesity, and heart disease) by investigating specific tribal or regional Native populations. Students will be able to identify the connections between the destabilization of traditional food systems and increased food insecurity, and they will be able to articulate how food is related to sovereignty of today's Native peoples. Finally, students will examine contemporary efforts by indigenous North Americans to revitalize traditional diets, farming practices, and food systems in order to rebuild their food security and re-establish elements of food sovereignty. Using a detailed framework, students will create posters based on their inquiry into specific tribes or cultural regions and will present these posters to the class and display them at the feast that will be the culminating project of this unit.

The gathering, processing, distribution, and eating of traditional foods were, in many North American indigenous cultures, communal events that offered tribal communities a time to share the bounty of the earth while reinforcing social ties. Thus, for this unit's culminating project, students will prepare foods with indigenous North American ingredients (preferably tribally specific dishes from the tribal groups studied in the small group activities) and share this feast with their families and other guests. Some recipes and suggestions for where to find others are provided.

This unit can be extended or modified as necessary. Family and Consumer Sciences teachers may wish to collaborate with life science, history, government, or Native American Studies teachers, and the material lends itself well to collaborative teaching.

Fast Facts

- Prior to European arrival, indigenous peoples of North America had diverse and regionally unique food resources. Each tribal group had developed culturally specific methods of food procurement (hunting, fishing, gathering, and farming), preservation, and distribution.
- Indigenous North American peoples created diverse social systems and ceremonies that supported and enhanced food security within their respective communities and reinforced their relationships to the natural world.
- European and American settlement of North America displaced indigenous peoples from their lands and dispossessed them of their resources, resulting in lack of access to traditional foods and widespread food insecurity.
- Attempts to assimilate indigenous peoples into Euro-American society included considerable efforts to change their diets and their methods of food procurement or production. In turn, these changes altered Native peoples' relationship to foods, initiated new ways of interacting with the natural environment, and undermined their ability to maintain sustainable food practices and systems.
- The introduction of new foods — as trade goods, rations, or through the dominance of European dietary preferences — has damaged the health and well-being of indigenous peoples, while increased dependency on commercial food systems has undercut indigenous food security and even their ability to function as sovereign entities.
- Current efforts by indigenous peoples to address poor nutrition, ill health, and food insecurity often necessitate confronting the underlying and intertwined issues of colonization, food sovereignty, and identity.
- Exercising food sovereignty strengthens indigenous cultures and reinforces indigenous value systems and is a key part of maintaining political sovereignty.

Learning Objectives

In this unit, students will . . .

- ✓ identify the diversity of food resources utilized by indigenous North Americans in distinct cultural and geographical regions;
- ✓ examine various indigenous methods of food procurement, preparation, and distribution as well as social and ceremonial systems attached to food stability;
- ✓ Evaluate the connections between a colonized diet, health, obesity, and diabetes among indigenous North Americans;

- ✓ define and distinguish between the following concepts: *food system*, *food security*, and *food sovereignty*;
- ✓ identify and understand the social and cultural importance of food, while examining how colonization and displacement have destabilized indigenous food systems by undermining cultural practices and social structures related to food along with indigenous diets;
- ✓ articulate the goals and accomplishments of current indigenous food sovereignty and food security movements (specifically looking at distinct populations in diverse regions), including cultural, interpersonal, political, and health-related goals;
- ✓ understand the significance of localized, indigenous food sovereignty and food security movements in a global context;
- ✓ (optional) develop a model (based on what they have learned) for a local food sovereignty and food security system that could be adapted to their own community.

Strategies

This unit deliberately uses multiple strategies (including hands-on learning, reading, writing, discussion, group work, self- and peer- assessment, visual thinking strategies, film viewing, etc.) and a variety of types of resources (articles, reports, online videos, film, historical and contemporary images, nutrition databases, foods, recipes, cookbooks, etc.). This unit is also deliberately inter-disciplinary as many factors shape indigenous diets, including geography, environment, technology, colonialism, federal Indian policies, worldview, value systems, land loss, commercial agriculture, economics, language, and “mainstream” American culture. It is highly recommended that the Family and Consumer Sciences teacher collaborate with another teacher (history/government/cultural studies/Native American Studies, etc.) in teaching this unit.

Anchor Resources

***The Roots of 'Ulu.* (DVD) Mill Valley Film Group, 2017.** (See Appendix F: The Roots of 'Ulu (Film) Discussion Guide.) The 28-minute version can be purchased online.

Centers for Disease Control and Prevention's *Traditional Foods in Native America*, Parts 1-5. Native Diabetes Wellness Program, Centers for Disease Control and Prevention, Atlanta, 2013. (Hereafter called “CDC's Traditional Foods”)

- [Part I Traditional Foods in Native America](#)
- [Part II Good Food is Power](#)
- [Part III Traditional Foods in Native America](#)
- [Part IV Traditional Foods in Native America](#)
- [Part V Traditional Foods in Native America \(continued\)](#)

Sherman, Sean and Beth Dooley. *The Sioux Chef's Indigenous Kitchen*. Minneapolis, MN: University of Minnesota Press, 2018. (Recommended, but not required)

[Native Chefs](#) (Video) Native Foods Systems, 2013.

Appendices Use as indicated in the Instructional Plan.

OPTIONAL: [SEED: The Untold Story](#) (feature film) Collective Eye Films, 2016. This can be ordered online.

Timeframe

One to two weeks. If teaching as a collaborative, cross-disciplinary unit, this lesson can be completed in one week (or longer, if desired). It is not necessary to co-teach this unit, however, as all the information necessary to teach it is included in the Teacher Resources and Instructional Plan.

Synopsis of Instructional Plan and Assessment

The instructional plan has four parts (A, B, C, D). Each part builds on the previous ones. The unit moves from the broad (North, Central, South America) to the specific (specific tribal nation or confederation of tribes).

Part A: Diversity of Indigenous Foods of the Americas

Part A is divided into two activities, both of which will stimulate critical thinking in students as they first look at familiar objects (foods) to discover new meaning and then at unfamiliar objects (photos of) to discern their purposes.

Hook: Using actual food examples, instructor will have students guess at what these foods have in common, which is that all of them are indigenous to the Americas (here before European arrival). Teacher will lead a discussion on the following topics: diversity of foods, role of geography, regional climate, and environment as food determinants. Geography and environment determine food resources, shape culture, and influence food systems. This discussion will provide an opening for students' consideration of how food-related aspects of culture (hunting, fishing, gathering, cultivating, processing, distributing, and consuming) generate cultural values surrounding food and influence the human-environment relationship.

Learning objectives met: understand concepts *indigenous*, *diversity*, *geographical diversity*, *worldview*, *food systems*, and *determinant*. This segment of the unit addresses Essential Understanding 1 (there is great diversity between tribes) as this unit is not just about Montana/northern Plains tribes, but tribes across the continent. Students will learn that Native American peoples had great food diversity prior to European arrival and shared resources via trade (for example: corn, which spread from the Oaxaca valley throughout North America). They will then extend that understanding to a wider comprehension of diversity among tribal groups and between geographical regions.

VTS activity: Students will do a brief Visual Thinking Strategies activity to continue their investigation of food and cultural diversity among Native Americans by looking at images showing examples of food procurement tools/methods and food processing tools/techniques. For each example, students will respond in writing or in discussion to the questions: *What is it? What is its use? Why do I think this?* This quick activity will generate discussion as the students speculate aloud on what they think and why; after which the instructor will explain what each of these items is, its use, and the tribe. Teacher will use a map to locate specific tribes, so students get a sense of the geographical diversity that corresponds to the cultural diversity.

Learning objectives met: a) to reinforce visually the diversity of food procurement and food processing technologies and methods, which in turn reinforces the concept of diversity among tribes and illuminates the role of environment in shaping culture; b) vocabulary that includes various technologies and methods related to food procurement and processing methods in addition to tribal names.

Part B: Food Security and Food Sovereignty

Defining food security and food sovereignty: Following a brief overview of the entire unit, the teacher will explain expectations, student responsibilities, research/poster project, food-making/culminating activity, and assessment processes. Then the instructor will introduce the main concepts to be covered in this segment: sovereignty, food sovereignty, food security, and food insecurity. Using material in the appendices, students will read about food sovereignty and food security as well as barriers to both. They will also read and discuss (or write a response to) an online related article on the impacts of colonialism on indigenous food systems. To ensure comprehension and to dispel misunderstandings, teacher will lead a class discussion on food security and food sovereignty.

Learning objectives met: Students will be able to define and understand the concepts of food security and food sovereignty as distinct but intertwined; they will be able to list/describe barriers to food security and explain how food sovereignty has been impacted by colonialism. This portion of the unit addresses Essential Understanding 5 regarding the impacts of federal Indian policies. The purpose is to build awareness in students of the current situation across most of the Americas in which most indigenous communities live in a state of food insecurity, not food security, and increase students' understanding of how food systems are a significant part of sovereignty.

Film viewing and discussion: Class will also watch and discuss an excellent 28-minute documentary film, *The Roots of 'Ulu*, in order to reinforce key concepts and understandings such as cultural values related to food, sovereignty and food sovereignty, food security and insecurity, cultural revitalization, indigenous Hawai'ian worldview and values, and the health impacts of a colonial diet. A discussion guide for the film is included in the appendices.

Learning objectives met: A colonial diet has led to high incidents of obesity, diabetes, heart disease, and poor nutrition among indigenous peoples. Reclaiming food is part of reclaiming identity and is a way of exercising sovereignty. Food is part of a value system that differs for each culture. Exercising food sovereignty strengthens food security, reinforces culture, and generates pride in indigenous identity. Essential Understandings 1, 3, 5, and 7 are addressed in this portion of the unit.

Part C: Student small-group research activities and poster projects

Poster projects: Working in small groups, students will focus on one specific tribe or a group of tribes, research traditional foods, threats to food security (historical and/or contemporary), nutritional aspects of at least two traditional foods, and current efforts to achieve food security and food sovereignty. The appendices on student research resources, poster guidelines, and (in the Teacher Resources) a summary of findings related to the primary resources (CDC's Traditional Foods, Parts 1-4) will assist in this endeavor. Some resources are listed by tribe, others by topic area.

Learning objectives met: Students will learn that a multitude of factors have created conditions of food insecurity among tribes in the United States, including, but not limited to, displacement, removal, land loss, change of land use practices, cultural/linguistic loss, adoption of colonial diet, environmental change, and lack of access to healthy foods. As a result, Native peoples experience high rates of poor/inadequate nutrition, food insecurity, adverse health consequences, and loss of cultural knowledge surrounding traditional food systems. Students will learn that many tribal nations are working to change these conditions by reasserting food sovereignty and taking steps toward achieving healthier diets and greater food security based on traditional food systems (not the same for all tribes). Students will be able to explain connections between environment, food resources, culture, and

values/worldview in addition to understanding the nutritional quality of some indigenous foods. Essential Understandings 5 and 7 are addressed in this portion of the unit.

Part D: Poster Presentation/Food Preparation/Feast

These are the culminating activities for this unit. Students will demonstrate their understanding of food and cultural diversity, food security and insecurity, and food sovereignty efforts in the 21st century, along with nutritional components of traditional foods and food preparation of specific foods relate to the tribe(s) they studied in their small groups. An appendix of online recipes and the recommended text Sean Sherman's *The Sioux Chef's Indigenous Kitchen* (cookbook) accompany this segment of the unit.

Recipe selection: Teacher will guide students in the selection of recipes (via the Recipe appendix, cookbook, other suggested resources, or online resource) and in purchasing and preparing ingredients. A goal is to have each small group responsible for a different dish specific to the tribe(s) the group studied. However, teacher may wish to have students pick key culture-specific ingredients but make dishes that are more “modern” (as in, they combine indigenous ingredients from multiple tribes or multiple geographical regions in the Americas – similar to the recipes in Sean Sherman's book.) Students should be cognizant of which of these two approaches they are taking and, if using cross-tribal recipes, class should discuss modern day indigenous cuisine. The goal is to use little or no non-indigenous ingredients.

Poster presentations: Before or following the feast, students will present their posters. This could be done in class to their classmates (who are taking notes and will assess) or briefly to the “community” at the feast. Alternately, the posters could be displayed at the feast for the diners to read themselves. Teachers might make a comment sheet for the community members to write down commentary (like “one new thing I learned from this poster or about this tribe”). This should be flexible, as the goal of the feast is to celebrate what the students have achieved.

Food preparation and feast: Teacher will set a practical schedule for food preparation, according to the variety of dishes and cooking needs of each one, so the feast is manageable. Students will (in advance) invite “community” to partake of the feast – family, faculty, another class, etc. Each group will introduce the food dish, tribe of origin and where it is located, and ingredients used.

Assessment Measures

Student self-assessment: assessment of individual contributions to small group and cooking projects and summative assessment of main points learned, including some reflection on indigenous peoples, food systems, values/worldview, and environment.

Peer-assessment: students will take notes on other groups' presentations and will score them based on the poster presentation guidelines.

Teacher's assessment of students: The Family and Consumer Sciences (FCS) instructor will assess students on completion of all components of poster, presentation, and food preparation. The individual instructor should design this assessment. If collaborating with another teacher, each will evaluate according to his/her subject area. Teachers may require students to keep a unit journal for notes, vocabulary, responses to discussion questions, etc. Journals could be used to assess individual student's contributions to the small group project via research notes or to assess individual understanding of key concepts.

Instructional Plan

(See Synopsis of Instructional Plan and Assessment, above.)

Day-by-Day Overview

Day 1: Part A: Introduction to Indigenous North American Food Diversity; Terminology; Roots of 'Ulu

Day 2: Part B: Food Insecurity vs Food Security

Day 3: Part B, continued – Impacts of Colonization

Day 4: Part B, continued – The Roots of 'Ulu (Film and Discussion)

Days 5-7: Part C: Poster Project – Introduction to Regionally Specific Foods; Small Groups Working Days

Day 8: Part D: Poster Presentation to Class and Peer Assessments; Invitations; Selection of Recipes; Shopping and Planning Feast.

Day 9: Part D, continued: *Native Chefs*, Inspirational video on indigenous chefs (3 minutes); Set-up for Feast; Student Self-Assessment – which can be done as homework

Day 10: Culminating Project: Community Feast and Poster Presentations. OPTIONAL: Community viewing: *SEED, The Untold Story*

Day-by-Day Plan

Days 1: Part A: Diversity of Indigenous Foods of the Americas (primarily North and Central America)

Materials: Indigenous American food examples (See list in #1, below.); VTS PowerPoint; teacher VTS answers and discussion questions. Optional, but very useful materials: “20 Native American Foods with Stories to Tell” and “Heirloom Seeds of our Cultural Past” – See Appendix I: Research Resources for links.

1. Teacher will need a variety of samples of foods originating across diverse geographical regions in the Americas. Some examples are chocolate, wild rice, bison, maple syrup, salmon, quinoa, tapioca, maple syrup, pumpkin, squashes, sunflower, corn, beans, potatoes, tomatoes, acorns, chiles, berries (cranberries, strawberries, blueberries, raspberries, etc.) nuts and seeds (acorns, pinon nuts), papaya, asparagus, trout, venison, shellfish, etc. If teacher has access to them, some others to consider may be fiddlehead ferns, camas, bitterroot, prairie turnips, seaweeds, oysters, ducks, moose, paw paws, other fish, whale/sea mammals, etc.
2. **Teacher will display the foods for students to look at and ask the question:** *What do these foods have in common?* After a short discussion regarding students' thoughts, teacher will explain that all of the foods are indigenous to the Americas (native to this hemisphere and present here before Europeans arrived, not from Europe, Asia, Africa, etc.) Teacher will show the location on a map of where these foods were located as well as some of the tribal groups who customarily ate them.

Utilize the following resources for additional ideas for foods to display:

American Indian Contributions to the World – Food, Farming, and Hunting by Emory Dean Keoke and Kay Marie Porterfield. Facts on File, 2005. (A copy was sent to all public school libraries.)

Encyclopedia of American Indian Contributions to the World: 15,000 Years of Inventions and Innovations by Emory Dean Keoke and Kay Marie Porterfield; Facts on File, 2003. (A copy was sent to all public school libraries.)

["Native American foods: History, culture, and influence on modern diets"](#) – see Table 1 for a list of common foods that originated in the Americas.

3. Teacher can share the following information:

Indigenous and traditional crops are an important source of food and fiber for people around the globe. Often these crops are resilient to pests and disease or can tolerate high temperatures, drought, or flooding. And while millions of people in Asia, sub-Saharan Africa, and Latin America depend on native crop varieties, North America is also home to many important indigenous crops that need to be protected for future generations.

According to the U.N. Food and Agriculture Organization (FAO), since the early 1900s, around 75 percent of the world's plant genetic diversity has been lost. The erosion of diversity of cultivated and wild crops has also been accompanied by a decline in the nutritional quality of Native American diets and a growing epidemic of obesity, diabetes, and heart disease. Traditional food ways, culinary skills, ecological farming practices, and entire cultures are also at risk.

– Excerpt from ["20 Native North American Foods with Stories to Tell,"](#) Food Tank.

4. **Next, students will complete the [VTS activity](#) on Food Procurement and Food Processing**, working alone or in pairs. This is a brief exercise and should not take more than 12-15 minutes. Students should not use their iPhone or other resources to find likely answers. This presentation includes images of the Indigenous food procurement and processing tools and methods. Teacher displays the item on the screen. Asks all students to take a minute to write down an answer for the two questions. "What is this? What is it used for?" Allow a couple of students per item to make a guess at what it is before moving to the next slide which explains its actual purpose and for which tribe. After you have discussed the purpose and acknowledged the tribe represented then move onto the next slide and once again pose the questions "What is this? What is it used for?" Repeat the process until the activity is complete.
5. **If time, teacher can share the articles "20 Native American Foods With Stories to Tell" and/or show some of the images from "Heirloom Seeds of Our Cultural Past" to generate awareness of the wider appreciation for the food diversity in the Americas.** (These two resources apply almost exclusively to plant foods, but they provide some images.)
6. **Optional video to introduce the unit or for use after the activity:** [For Native Americans in Minnesota, Food is a sign of oppression.](#) (8:40) Using the **Menominee** Tribe as an example, this short video discusses oppression through food, focusing on commodities, packaged foods, convenience store food, and lack of access to healthy, sustainable foods. The video also highlights Sioux Chef (Sean Sherman).

Day 2: Part B: Food Security and Food Sovereignty

The reading and discussion assignments for Day 2 and Day 3 are essential preparation for viewing the film on Day 4.

Materials: Appendix C: Food Sovereignty and Appendix D: Food Security, discussion questions for food security and food sovereignty (located at end of Food Sovereignty appendix).

1. Introduce Day 2 topics:

Food Sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, [including] their right to define their own food and agriculture systems.

- La Via Campesina, [Resetting the Table](#)

2. Explain that Essential Understanding 7 clarifies what tribal sovereignty is and how the imposition of the federal government has limited, but not extinguished, that sovereignty.

EU 7: American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments.

- Tribal sovereignty stems directly from the fact that tribal nations constitute distinct political communities that have the right to determine their own laws and form of government.
- Tribal self-governing powers predate the existence of the United States and are not delegated powers granted by Congress or any other entity; they are inherent powers of sovereign nations that have never been extinguished.
- Some limitations have been placed on tribal sovereignty throughout the past two centuries by Supreme Court rulings and Congressional statutes, which is why tribes are sometimes referred to as “limited” sovereigns today.
- In general, tribes are free to exercise any of their sovereign powers unless Congress has specifically limited or modified them in some way.
- Despite the complex evolution of tribal sovereignty in America, it remains one of the most important attributes of tribal independence.

3. Working in pairs, students will read the selected materials in Appendix C: Food Sovereignty in order to build their understanding of what food sovereignty is and how it has been undermined by colonialism, federal policies, and loss or reduction of tribal homelands.

4. Working in pairs, students will read the selected materials in Appendix D: Food Security in order to develop awareness of the components of food security and the barriers to it. (Optional: Also read two-page article, “Tribal Food Sovereignty: Beyond the Community Garden.”)

5. Teacher will lead a class discussion using the questions provided at the end of Appendix D on food security, food insecurity, and link between food sovereignty and food security. Students will be able to distinguish between these concepts and articulate some of the impacts of colonialism on food security and food sovereignty. Alternatively, this could be a writing assignment for student journals.

Day 3: Part B, continued: Impacts of Colonialism

Materials: Appendix E: Impacts of Colonialism (for students) and Appendix A: Teacher Resources

1. Introduce the topic: Impacts of Colonialism.
2. Students will read Appendix E: Impacts of Colonialism (three and a half pages from the Northwest Indian College Final Report on the Puget Sound Project).

3. Teacher will engage students in class discussion of the reading material using the questions provided, during which the instructor will clarify key terms/concepts (definitions provided in the teacher’s resource material). For tips on facilitating effective class discussions, check out these [tips on facilitating effective class discussions](#) from the Chronicle of Higher Education,

Day 4: Part B, continued: The Roots of ‘Ulu

Materials: *The Roots of ‘Ulu* film and discussion guide (Appendix F). The film discussion guide highlights specific statements made that correspond to key concepts in this unit.

1. Remind students of **IEFA Essential Understanding 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.
2. In Appendix F: The Roots of ‘Ulu, (Film) Discussion Guide there is a list of Hawai’ian terms in the film you might wish to copy for the students for reference and go over prior to the film.
3. Show the film. (DVD is 28 minutes [need to purchase/borrow]; online festival version is 35 minutes.) Students should take notes. Consider developing a note-taking guide for the students to use while viewing the film.
4. Using the **Discussion Guide** in the appendix, lead a class discussion. There are general discussion questions (listed first) and focused discussion questions (listed later, next to corresponding quotes or actions from the film.) Students should also be encouraged to voice their thoughtful responses to the film.

Days 5-7: Part C: Student small-group research activities and poster projects

Teacher Preparation: Teacher should review the list of tribes and regional groups included at the beginning of Appendix I: Research Resources. These are tribes for which substantive and sufficient materials presently exist on the Web. Other tribes can be considered, but it will take more work to find reliable resources. Teacher should investigate the resources in this appendix, in particular the CDC resources. It is strongly recommended the teacher print all the resources and keep them in a binder in case they become unavailable online. Teacher should also review the Poster Guidelines and Appendix G: Using CDC’s Traditional Foods.

Materials: Appendix G: *Using CDC’s Traditional Foods in Native America*; Appendix I: Essential Resources for Student Research; and Appendix K: Poster Guidelines. Essential resources include CDC’s Traditional Foods of Native North America – Parts 1-4, articles, reports, and videos – varying by tribe or group of tribes from same region (for example, coastal Salish tribes of Washington state rather than each one separately). Some resources are listed by tribe, others by topic area.

1. Inspire your students with this statement:

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, Centers for Disease Control and Prevention (2015). *Traditional Foods in Native America—Part IV: A Compendium of Stories from the Indigenous Food Sovereignty Movement in American Indian and Alaska Native Communities*. Atlanta, GA: Native Diabetes Wellness Program, Centers for Disease Control and Prevention.)

2. All students should read the selected readings listed in **Appendix G: Using CDC’s Traditional Foods in Native America**. This resource has questions for students to consider as they do their inquiry into specific tribes or indigenous groups for their poster projects.
3. Distribute **Poster Guidelines (Appendix H)** and **Essential Resources for Student Research (Appendix I)** to every student. Explain the requirements per the poster guidelines. Answer any clarification questions and indicate due date.
4. Divide class into small groups (ideally groups of 3) and assign or have students choose tribal groups to study, spreading the groups across geographical region so not all students are concentrated on the same region. (See the list of tribes for which there are ample resources. If students want to choose other tribes, they will need to find additional resources, and this could make the poster project component take additional time.)
5. Students should begin their research from the research resources list and, if necessary, expand to library or online searches. The resources in the research list are from reputable sources; some other online or print resources are of questionable accuracy so they should be scrutinized carefully. When searching the research resources list, students should look by tribal name, geographical region, and state, as not all titles identify by tribe.
6. Teacher can review the [summaries of key findings](#) in the CDC reports and the summary of tribal accomplishments.

Day 8: Part D: Poster Presentations

Materials: Peer-assessment; posters

The poster presentation is the first phase of the culminating activities for this unit. Student groups will demonstrate their understanding of food and cultural diversity, food security and insecurity, and food sovereignty efforts in the 21st century, in addition to the nutritional components of specific traditional foods. Students will take notes on one another’s work. Each group should complete a peer assessment for at least one other group so every group is assessed.

Display posters at the community feast.

Following the poster presentations, students should begin working on selecting recipes. Teacher will need to guide this process and should look at the instructions for Days 9-10.

Days 9-10: Part D: Food Preparation/Feast

The community feast is the second culminating activity for this unit. Each group will prepare specific foods related to the tribe(s) they studied in their small groups. Teacher may wish to consider expanding the unit slightly here to include discussion of 21st century indigenous chefs and Native cuisine, particularly if using recipes from Sean Sherman’s cookbook (most of which are not tribe-specific). The research resources have more information on 21st century Native cuisine, cooking, and chefs.

The community feast will vary depending on the size of the class, school, and community. Consider sending out invitations a week or two in advance of the feast and have the students develop a plan for

how to conduct the feast. Suggest some options, such as a buffet style or a more formal affair. This is a celebration so make it fun. Have a student emcee the feast to provide background and context for the event. Make sure they highlight the various poster presentations and discuss the types of foods that will be served including information on the tribes represented.

In preparation for the feast, watch the very short online video, “Apaches in the Kitchen.” The video shows Native American chefs preparing and serving traditional foods. Please note: in addition to the traditional foods, fry bread is being made in this video. You might want to have a short discussion on non-indigenous “Native” foods like fry bread and Indian tacos. Such dishes are “off the table” for consideration in the community feast.

Materials: Recipes (Appendix L); Sean Sherman’s *The Sioux Chef’s Indigenous Kitchen* (cookbook); food preparation guidelines; teacher resources for food preparation and feast; posters and poster stands; “Apaches in the Kitchen” video; invitations; food ingredients and supplies for putting on a feast (utensils, dishes, cups, napkins, etc.)

Assessment

Student self-assessment: Assessment of individual contributions to small group and cooking projects and summative assessment of main points learned, including some reflection on indigenous peoples, food systems, values/worldview, and environment.

Peer-assessment: Students will take notes on other groups’ presentations and provide them with feedback regarding what they learned from the presentation and poster.

Teacher’s assessment of students: FCS instructor will assess students on completion of all components of poster, presentation, and food preparation. The individual instructor will design this assessment. If collaborating with another teacher, each will evaluate according to his/her subject area.

Montana Essential Understandings and Content Standards

Essential Understandings Regarding Montana Indians

Essential Understanding 1: There is a great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Essential Understanding 5: There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today.

Essential Understanding 7: American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Family and Consumer Sciences (National Standards)

FCS Content Standard 2.1: Demonstrate management of individual and family resources such as food, clothing, shelter, health care, recreation, transportation, time, and human capital.

- 2.1.3: Analyze decisions about providing safe and nutritious food for individuals and families.

FCS Content Standard 2.5: Analyze relationships between the economic system and consumer actions.

- 2.5.1: Analyze the use of resources in making choices that satisfy needs and wants of individuals and families.
- 2.5.4: Analyze practices that allow families to maintain economic self-sufficiency.

FCS Content Standard 6.1: Analyze the effects of family as a system on individuals and society

- 6.1.4: Analyze the role of family in teaching culture and traditions across the life span.

FCS Content Standard 14.1: Analyze factors that influence nutrition and wellness practices across the life span.

- 14.1.2: Analyze the effects of psychological, cultural, and social influences on food choices and other nutrition practices.
- 14.1.3: Analyze the governmental, economic, and technological influences on food choices and practices.
- 14.1.4: Analyze the effects of global and local events and conditions on food choices and practices.

Health Education Content Standards for Ninth through Twelfth Grade

2. Analyze the interrelationships of physical, mental, emotional, family, and social health on personal health, including those of American Indian cultures and practices.
4. Analyze how environmental factors and personal health are interrelated.
8. Analyze the relationship between access to health care and health status, including the unique issues regarding American Indians and health care benefits resulting from treaty obligations.
17. Evaluate how the school, tribe, and community can affect personal health practices and behaviors.
22. Use resources from home, school, tribe, and community that provide valid health information.
25. Use skills for communicating effectively with family, peers, and others to enhance health, including those of traditional and contemporary American Indian cultures and practices.

Science Standards for Grades 9-12

Life Science: design, evaluate, and refine a solution for reducing the direct and indirect impacts of human activities on the environment and biodiversity and analyze scientific concepts used by American Indians to maintain healthy relationships with environmental resources.

Earth and Space Science: create a computational simulation to illustrate the relationships among management of natural resources, the sustainability of human populations, biodiversity, and investigate and explain how some American Indian tribes use scientific knowledge and practices in managing natural resources.

Social Studies Standards for Grades 9-12

SS Content Standard 3: Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

- 3.12.4: analyze how human settlement patterns create cooperation and conflict which influence the division and control of the Earth (e.g., treaties, economics, exploration, borders, religion, exploitation, water rights).
- 3.12.5: select and apply appropriate geographic resources to analyze the interaction of physical and human systems (e.g., cultural patterns, demographics, unequal global distribution of resources) and their impact on environmental and societal changes.
- 3.12.7: describe and compare how people create places that reflect culture, human needs, government policy, and current values and ideas as they design and build (e.g., buildings, neighborhoods, parks, industrial and agricultural centers, farms/ranches).

SS Content Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

- 4.12.7: analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Montana and the United States (e.g., gambling, artifacts, repatriation, natural resources, language, jurisdiction).

SS Content Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

- 6.12. 1: analyze and evaluate the ways various groups (e.g., social, political, cultural) meet human needs and concerns (e.g., individual needs, common good) and contribute to personal identity.
- 6.12.2: analyze human experience and cultural expression (e.g., language, literature, arts, traditions, beliefs, spirituality, values, behavior) and create a product which illustrates an integrated view of a specific culture.
- 6.12.5: analyze the conflicts resulting from cultural assimilation and cultural preservation among various ethnic and racial groups in Montana, the United States, and the world.

Appendix A: Teacher Resources

Day 1: Indigenous Food Diversity

As preparation, read the article ["20 Native North American Foods with Stories to Tell"](#).

Day 2: Selected Notes on Food Sovereignty, Food Security, and Food Insecurity

The following information has been extracted from the resources indicated or is a summary of key components from multiple sources.

REVIEW OF KEY COMPONENTS OF FOOD SOVEREIGNTY

- Food is inherently linked to the natural environment and, therefore, an integral part of a people's relationship to their environment.
- Food sovereignty is linked to homelands and to the resources those homelands provide.
- The relationship between indigenous people and their homelands is a sacred relationship, and food resources are a part of that sacred relationship.
- Food sovereignty is about self-determination. Systems that prevent indigenous peoples from accessing, producing, distributing, or consuming culturally relevant foods infringe on (diminish) indigenous communities' food sovereignty.
- Colonization has enabled settler nations like the United States, Canada, and present-day Mexico to threaten the sovereignty, food sovereignty, and food security of the indigenous nations throughout North America as Europeans and their descendants gained control over land, water, and resources and used them in new ways.

REVIEW OF KEY COMPONENTS TO FOOD SECURITY

- ✓ Access to affordable, healthful food.
- ✓ Consistent supply of affordable, healthful food.
- ✓ Decreased dependence on outside sources for most of the community's food.
- ✓ Ability and resources (including know-how, land, clean water) to produce substantial amount of food locally.
- ✓ Ability and resources to process (preserve, dry, can, freeze, etc.) and store locally produced foods so supply is adequate.
- ✓ Incomes/financial resources to support ability to purchase healthful food.
- ✓ Capacity for distribution of food to the local community.
- ✓ Knowledge on how to maximize purchasing power of limited financial resources.
- ✓ Sufficient knowledge of nutrition and healthy food choices so can distinguish between healthful and non-healthful foods when provided with a choice.

REVIEW OF MAIN BARRIERS TO FOOD SECURITY

- Poverty (decreased ability to afford enough food or healthful foods; lack of transportation; income forces family to choose between healthy foods or other necessities such as shelter, heat, car, medical care, daycare, etc.).
- Lack of access to affordable, healthy foods (no local food production, limited places to purchase food, stores are too far from home, stores in proximity to consumer have inadequate range of foods to choose from – e.g., only nearby store is convenience store that offers unhealthy, over-priced foods).
- Inability to distinguish between healthy and non-healthy foods.
- No local food production (means community depends entirely on food imported from elsewhere).
- Environmental degradation.
- Lack of knowledge on how to produce food locally.
- Insufficient resources to accomplish local food security (land/soil, money, expertise, tools, start-up funds, clean water, people power, storage capacity, distribution capacity, refrigeration, food preservation options and space, farming/hunting/fishing/gathering techniques and tools, etc.).

For more information on Food Security and Food Insecurity, see the “Key Findings” in CDC’s *Traditional Foods*, Parts 1-4.

Day 3: Class discussion guide for impacts of colonialism

Key topics and terms from the students’ reading assignment are defined here, followed by questions for class discussion or journal assignment. The pages for students to read appear immediately after this discussion guide.

Source: Northwest Indian College Cooperative Extension Office, *The Traditional Foods of Puget Sound Final Report 2008-2010*, pp 10-13

From “A Loss of Land” (p.10-11)

Treaty: Agreement between sovereign nations or governments. The United States entered into treaties with indigenous (Native) nations to obtain their land.

- What is sovereignty? In what ways are tribes in the United States still sovereign nations?

Reservations: Lands indigenous nations (tribes) kept for themselves while transferring title to most of their lands to the United States through treaties. Most reservations in the United States are in the west, and most of them have been greatly diminished (made smaller) over time. Reservation lands were not *given* to tribes; in some cases, the United States took the entire territory of one tribe and placed the people on the reserved land of another tribe.

- How did land loss and the creation of reservations impact what Native peoples ate and their access to traditional food resources?

Seasonal foods: Natural foods obtained by gathering, hunting, and fishing in a seasonal round. As the seasons changed, many indigenous peoples moved to specific places to harvest the resources in those areas according to what was available at different times of year. This often meant spending part of the year in one environment (for example, in the mountains in summer to harvest berries), but elsewhere at another time of year (for example, on the plains hunting bison in the early fall). Not all tribes

followed the same seasonal round, as each region has different (and often unique) natural and food resources.

- Why did the United States not want tribes to practice seasonal gathering of foods?
- How did the loss of their seasonal rounds change what Native people ate?

Commodity foods: Foods bought and sold, as opposed to those harvested from the wild or grown by oneself. In this case, “commodity foods” often refers to either rations (annuity foods, see definition below) or surplus commercial foods.

- Why does it matter how your food is obtained?
- In what ways do many commodity foods differ from freshly harvested or grown foods?

Dawes/Allotment Act: A law passed by Congress in 1887 to mandate that communally owned tribal lands on the reservations be divided into plots that would then be assigned to individual owners. Then, land determined “surplus” by the government was sold to homesteaders and other non-Indian entities. The result of the Dawes Act was the loss of millions of acres of reservation land and the “checkerboarding” of land ownership on reservations, making it harder for Indian people to control their natural resources and practice their own culture amongst themselves.

- How did allotment change the way indigenous people lived and their access to resources?

From “Modern Foods versus Traditional Foods” (p.11-12)

Diabetes: A metabolic illness often caused by a diet too high in refined carbohydrates and sugars that, over time, cause damage to the pancreas and kidneys. People with diabetes have a shorter life expectancy than those who do not have this illness. Among Native Americans, diabetes is epidemic.

- What are some of the causes of diabetes among Native Americans today? What other chronic (long-term) illnesses are often associated with diabetes and a change of diet?

Annuity foods: In many of the treaties with tribal nations, the United States agreed to compensate (pay) tribes for some of the value of their lands, but the United States did not have the money to pay outright. Instead, the United States promised to provide goods (like food and clothing) and services (like education and healthcare). Annuity foods are food resources promised to tribes as part of the “payment” for the land the United States acquired.

- How did annuity foods differ from traditional foods? Why do those differences matter?

Commodity Foods Program: A federal program established during the Great Depression (1930s) to provide surplus foods to needy Americans throughout the country, including those on Indian reservations.

- How did the foods provided through the commodity foods program differ from the foods traditionally eaten by indigenous people?

Lactose intolerance: The inability to digest lactose, a form of sugar present in cow’s milk.

Gluten intolerance: The inability to digest gluten, a protein in wheat and other grains. Some people with gluten intolerance will develop celiac disease, a digestive disorder that damages the small intestine and prevents the body from absorbing necessary nutrients from food.

- Why are milk and wheat not healthy foods for many people, including many Native Americans?

From: “Colonization and Cultural Oppression” (p.12-13)

Cultural oppression: The assault on one culture by another out of the belief that some cultures are superior to others. Cultural oppression is also called cultural genocide, the destruction of one population’s culture by another.

- What are some of the ways the United States (and its European predecessors) has oppressed indigenous peoples in North America?
- What are some of the long-term impacts of cultural oppression?

Boarding Schools: In 1879, the United States passed a compulsory Indian boarding school law, mandating (requiring) Native American children to attend U.S. run boarding schools.

- What are three ways in which boarding schools affected indigenous children’s health, relationship to place, and identity?

Assimilation: Assimilation is the process of replacing one culture with another, sometimes forcefully through cultural oppression.

- How does assimilation lead to the loss of indigenous cultures, worldviews, and knowledge about the world?
- How was changing Native peoples’ food and diet part of the assimilation process?

Language: “Language is not only made of mere words; language is a *way of thinking.*” (p.13)

- What is meant by this statement? How is language linked to worldview (how you relate to and understand the world)?
- How did forcing Native children to speak and understand only English affect their ability to learn from their elders?

Shame: One of the results of cultural oppression and assimilation is shame in one’s own, indigenous identity.

- How might shame about one’s own indigenous identity be a barrier to eating healthy traditional (culturally appropriate) diet?

European farming techniques: Europeans, then the Americans, sought to assimilate indigenous people by making them into farmers who practiced European farming techniques, such as clearing and plowing the land and mono-cropping (planting only one crop per field).

- As you do your poster research, consider how European and American land-use practices may have differed from the land-use practices of the indigenous group you are studying. What affect might the push to make “Indians” into “farmers” have had on indigenous people? How might indigenous farming techniques, crops, and technologies have been affected as well by this new way of using the land?

Day 4

Show the film, Roots of ‘Ulu. (DVD is 28 minutes [need to purchase/borrow]; [online festival version](#) is 35 minutes.) Students should take notes. Consider developing a note-taking guide for the students to use while viewing the film. Using the Discussion Guide in the appendix, lead a class discussion. (Refer to Appendix F: Roots of ‘Ulu (Film) Discussion Guide)

Days 5-7

Part C: Poster Project – Introduction to Regionally Specific Foods; Small Groups Working Days (Refer to Appendix G: Using CDC's *Traditional Foods*). Students will work in small groups and begin research for their poster presentation.

Day 8

Part D: Poster Presentation to Class and Peer Assessments; Invitations; Selection of Recipes; Shopping and Planning Feast (Refer to Appendix H: Poster Guidelines)

Days 9-10

The community feast is the second culminating activity for this unit. Students will plan and prepare the feast. Each group will prepare specific foods related to the tribe(s) they studied in their small groups. The community feast will vary depending on the size of the class, school, and community. (Refer to Appendix L: Recipes)

Appendix B: VTS Images: Indigenous Food Procurement and Processing

Citations and descriptions for the images used in the Visual Thinking Strategy activity on food procurement and food processing. This [presentation](#) includes full screen images of the tools and methods.

Image # 1



Kootenai fish trap

[Indian encampment, Tobacco Plains, Kootenay i.e., Kootenai River - fish trap in the foreground.](#) British Columbia, 1861. Photograph.

Image # 2



Coast Pomo (California) seed beater and burden basket

Curtis, Edward S, photographer. [Gathering Seeds--Coast Pomo.](#) ca. 1924. Photograph.

Image # 3



Miwok sifting basket

Curtis, Edward S, photographer. [Sifting basket--southern Miwok.](#) California, ca. 1924. Photograph.

Image # 4



Hupa fish trap

Curtis, Edward S, photographer. [Fish-weir across Trinity River--Hupa.](#) California, 1923. Photograph.

Image # 5



Yup'ik Eskimo drying whale meat

Curtis, Edward S, photographer. [Drying whale meat--Hooper Bay](#). Alaska Hooper Bay, ca. 1929. Photograph.

Image # 6



Karok storage baskets

Curtis, Edward S, photographer. [Karok Baskets](#). ca. 1923. Photograph.

Image # 7



Klamath stone grinder (wokas - water lily)

Curtis, Edward S, photographer. [Grinding wokas--Klamath](#). ca. 1923. Photograph.

Image # 8



Eskimo seal skin food containers

Curtis, Edward S, photographer. [Food containers, Pokes--Kotzebue](#). Alaska, ca. 1929. Photograph.

Image # 9



Yup'ik food storage

Curtis, Edward S, photographer. [Food caches, Hooper Bay, Alaska.](#) Alaska Hooper Bay, ca. 1929. Photograph.

Image # 10



Salish drying meat

Curtis, Edward S, photographer. [Drying meat--Flathead.](#) ca. 1910. Photograph.

Image # 11



Pueblo winnowing wheat

Curtis, Edward S, photographer. [Winnowing Wheat.](#) New Mexico San Juan Pueblo., ca. 1905. Photograph.

Image # 12



Eskimo (Alaska) Eskimos harpooning a whale

U.S. Army, photographer. [Eskimos Harpooning a Whale, Point Barrow, Alaska.](#) Alaska, 1935.

Image # 13



Ojibwe drying fish

[Elderly Indian woman outside teepee, with fish drying on poles in foreground.](#) ca. 1913. Photograph.

Image # 14



Native Americans collecting sap and cooking maple syrup in pots, tilling soil into raised humps, and sowing seeds, North America (No specific tribe identified)

Illus. in: *Moeurs des sauvages américains, comparées aux mœurs des premiers temps* / Joseph Francois Lafitau. Paris: Saugrain l'aîné [etc.], 1724, vol. 2, pl. 7, opp. p. 154

Appendix C: Food Sovereignty and the Impacts of Colonialism

Food sovereignty is the ability of an indigenous nation or community to control its own food system and food-producing resources free of control or limitations put on it by an outside power (such as a settler/colonizer government). Food sovereignty includes creating access to healthy food resources of one's own choice, assuming control over food production and distribution, and integrating cultural practices and values concerning diet, food production, distribution, and the entire food system. Food sovereignty includes the exercising of treaty rights and rights recognized by the United Nations Declaration on the Rights of Indigenous Peoples* to hunt, fish, gather, farm, and continue other traditional food-related practices. In this way, food sovereignty is part of the overall inherent sovereignty of indigenous groups.

(*For more on the United Nations Declaration on the Rights of Indigenous Peoples, see the Research Resources.)

IEFA Essential Understanding 7 clarifies what tribal sovereignty is and how the imposition of the federal government has limited, but not extinguished, that sovereignty: American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

PRINCIPLES OF FOOD SOVEREIGNTY

Excerpt Source: [Indigenous Food Systems Network](#) (text bolded for emphasis)

The food sovereignty movement is building around the world, and while there is no universal definition, it can be described as the newest and most innovative approach to achieving the end goal of long term food security. **Indigenous food sovereignty [IFS] is a specific policy approach to addressing the underlying issues impacting Indigenous peoples and our ability to respond to our own needs for healthy, culturally adapted Indigenous foods.** Community mobilization and the maintenance of multi-millennial cultural harvesting strategies and practices provide a basis for forming and influencing "policy driven by practice".

While the language and concept of food sovereignty has only recently been introduced in Indigenous communities, the living reality is not a new one. Indigenous food-related knowledge, values, and wisdom built up over thousands of years provide a basis for identifying **four key principles** that guide the present day food sovereignty movement in Indigenous communities.

1. **Sacred or divine sovereignty** – Food is a gift from the Creator; in this respect the right to food is sacred and cannot be constrained or recalled by colonial laws, policies and institutions. Indigenous food sovereignty is fundamentally achieved by upholding our sacred responsibility to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food.
2. **Participatory** – IFS is fundamentally based on “action,” or the day-to-day practice of maintaining cultural harvesting strategies. To maintain Indigenous food sovereignty as a living reality for both present and future generations, continued participation in cultural harvesting strategies at all of the individual, family, community and regional levels is key [essential].
3. **Self-determination** - The ability to respond to our own needs for healthy, culturally adapted Indigenous foods. The ability to make decisions over the amount and quality of food we hunt,

fish, gather, grow and eat. Freedom from dependence on grocery stores or corporately controlled food production, distribution and consumption in industrialized economies.

4. **Policy** - IFS attempts to reconcile Indigenous food and cultural values with colonial laws and policies and mainstream economic activities. IFS thereby provides a restorative framework for policy reform in forestry, fisheries, rangeland, environmental conservation, health, agriculture, and rural and community development.

Essential Understanding 5: There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today.

For example:

Assimilation Period – Allotment and Boarding School 1879 – 1934

During this era, the first wave of non-Indian settlers moved across the West. The federal government, desiring to free up treaty-protected Indian lands for successive waves of settlers, pursued a policy of dispossession and assimilation. The massive loss of Indian lands and resources impoverished tribes and impeded the development of reservation economies.

The General Allotment or Dawes Severalty Act passed in 1887. Parcels of land were allotted to individual Indian families, encouraging agriculture and breaking up communal tribal lands. Land that was not allotted was considered surplus and then authorized for sale to non-Indian buyers, resulting in a “checkerboard” pattern of Indian and non-Indian land ownership on reservations.

[Another] U.S. policy during this period was to relocate Indian children to government-run or religious boarding schools, where they were forbidden to speak their language or practice their religions or cultures so that they could be assimilated to the dominant culture.*

*from 2010, 2012 revision

SIGNIFICANCE OF HOMELANDS AND CULTURE TO INDIGENOUS FOOD SOVEREIGNTY:

Excerpt Source: Centers for Disease Control and Prevention, [Part 4, Traditional Foods in Native America](#), p 6-7 (text underlined for emphasis)

Significance of Homelands in Building Food Sovereignty in Indian Country

A primary tenet [principle] 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. In recent decades, an increasing number of AI/AN [American Indian and Alaska Native] 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. 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. 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. . . .

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 about 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 about the impact of the oil and gas industry on ... 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. [Note: "Foodshed" encompasses all of the resources that contribute to a community's food system, just like a watershed is all of the waterways that contribute water to a single river and, by extension, all of the landscape connected to or fed by that watershed.]
 - *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.

BARRIERS AND THREATS TO INDIGENOUS FOOD SOVEREIGNTY:

Excerpt Source: Indigenous Food Systems Network, [*Resetting the Table: A People's Food Policy for Canada*](#), p. 10-11

Indigenous Food Sovereignty (Written by the People's Food Policy Indigenous Circle)

CHALLENGES

There are many challenges currently facing Indigenous food sovereignty. These go as far back as when the colonialists arrived in the Indigenous lands. . . . At that time nation-to-nation agreements were developed based on a sacred provision to shared caring for the land as guided by Indigenous knowledge and ways of knowing. These agreements have not been upheld, and our land, water and air [are] being heavily polluted by mining, industry, sprawling development, and much more. At the same time, hunters, fishers and gatherers have been confined into smaller and smaller areas due to the creation of land reserves, national parks, private lands, etc. This affects not only the ability of Indigenous people to make use of customary foods found in nature, but it undermines the very fabric of Indigenous communities and the foundations of traditional knowledge. Indigenous communities now face widespread poverty, hunger, lack of affordable housing, eroded culture and language and other social difficulties, both on reserve and off. The ability to access traditional foods has been pushed aside by mainstream economic interests in many sectors, including: forest management planning; hydro development that prevents the migration of fish species; and roads, industrial and housing developments. All this has impeded the preservation and growth of traditional medicines as well as the natural migration of large animals, water fowl, and other animals that are traditional food and medicine sources and which represent deep cultural relationships for Indigenous peoples.

ESSENTIAL QUESTIONS ABOUT FOOD SOVEREIGNTY AND FOOD SECURITY

- What is food sovereignty?
- What is food security?
- How are food security and food sovereignty interconnected?
- How are food sovereignty and culture interconnected?
- How are food security, food sovereignty, and the environment interconnected?
- What are some of the major threats to food security and/or food sovereignty – historically and today?

Appendix D: Food Security and Insecurity

Food security and food sovereignty are not the same thing, but they are interrelated. **Food security** is a community's ability to provide affordable, nutritional food in a sustainable manner to all the members of that community. Food security is also called **food sustainability** and is a key component of food sovereignty.

Source: National Aboriginal Health Organization, [*Food Security in a Northern First Nations Community: An Exploratory Study on Food Availability and Accessibility*](#) (text bolded for emphasis)

ABSTRACT

Food security exists when people have consistent physical and economic access to sufficient, safe, and nutritious foods to meet their dietary needs and food preferences for an active and healthy life. Remote northern First Nations communities suffer disproportionate rates of food insecurity and confront many social problems that stem from colonization. Access to healthy, inexpensive, and culturally appropriate foods will not solve all of these problems; however, healthy food is necessary for wider social change and healthy living. Despite widespread knowledge of the food crisis in remote northern communities, little attention has been given to the suggestions of community members themselves for addressing these problems. . . . Community members are ready and willing to think of solutions to the twin crises of food insecurity and ill health. The suggested solutions (a) require political sovereignty prior to sustainable social and economic development, and (b) emphasize the importance of traditional knowledge and values.

[Food security defined]

Food security exists when people have physical and economic access to sufficient, safe, and nutritious foods to meet their dietary needs and food preferences for an active and healthy life (World Food Summit, 1996). Food security is a prerequisite to broader health (World Health Organization, 1986). Remote First Nations communities deal with many social problems, including food insecurity, which stem from colonization. Access to healthy, inexpensive, and culturally appropriate foods will not solve all of these problems; however, healthy food is a prerequisite for wider social change and improved health. In addition, food sovereignty—culturally appropriate, locally determined food systems and food distribution— enhance community independence.

Food insecurity defined

Food insecurity occurs whenever “the availability of nutritionally adequate and safe foods or the ability to acquire acceptable foods in socially acceptable ways is limited or uncertain” (Andersen, 1990, p. 1576S). Remote northern communities are particularly vulnerable to food insecurity (Ledrou & Gervais, 2005). The risk of food insecurity among Aboriginal people is disproportionate; it is one and a half times greater than that of non-Aboriginal people (Che & Chen, 2001), and double that of non-Aboriginal people (Ledrou & Gervais, 2005).

Food insecurity is directly related to low income (Power, 2005). Recent studies in urban centres in Canada document this problem (Nova Scotia Nutrition Council, 2003). Despite this understanding, little has been done to regulate the cost of nutritious food in Canada. The problem of food insecurity is heightened in Aboriginal communities, partly because Aboriginal people are more likely to have low incomes. This is not a problem unique to Aboriginal populations in Canada. . . .

Food insecurity contributes to malnutrition, poor learning outcomes, developmental delays, low birth weights, depression, anxiety, and suicide, all of which are pressing problems in remote Aboriginal

communities (Barton, Anderson, & Thommasen, 2005; Che & Chen, 2001; Knip & Akerblom, 2005; Moffatt, 1995; Newbold, 1998; Willows, 2005). Although these wider problems will not be solved immediately through improved diet, food security is necessary to improve the lives of Aboriginal Peoples.

Food availability and food accessibility

Lifestyle and poor choices have often been blamed for lack of good nutrition. Aboriginal communities, however, have had their “**access to traditional environments reduced**” (Richmond & Ross, 2009, p. 403). Access to traditional food is very limited and sometimes risky (Assembly of First Nations Environmental Stewardship Unit, 2007). In the absence of reliable and universal access to traditional foods and gardens, market foods become important in the food intake of Aboriginal people. Choice of market goods can be severely decreased by **high food costs, poor availability of healthy food, low income, and/or high housing and heating costs.**

KEY COMPONENTS OF FOOD SECURITY*

- access to affordable, healthful food
- consistent supply of affordable, healthful food
- decreased dependence on outside sources for most of the community's food
- ability and resources (including know-how, land, clean water) to produce substantial amount of food locally
- ability and resources to process (preserve, dry, can, freeze, etc.) and store locally produced foods so supply is adequate
- incomes/financial resources to support ability to purchase healthful food
- capacity for distribution of food to the local community
- knowledge on how to maximize purchasing power of limited financial resources
- sufficient knowledge of nutrition and healthy food choices so can distinguish between healthful and non-healthful foods when provided with a choice

BARRIERS TO FOOD SECURITY*

- **poverty** (decreased ability to afford enough food or healthful foods; homelessness; lack of transportation; income forces family to choose between healthy foods or other necessities such as shelter, heat, car, medical care, daycare, etc.)
- **lack of access to affordable, healthy foods** (no local food production, limited places to purchase food, stores are too far from home, stores in proximity to consumer have inadequate range of foods to choose from – e.g., only nearby store is convenience store that offers unhealthy, over-priced foods)
- **difficulty distinguishing between healthy and non-healthy foods**
- **no local food production** (means community depends entirely on food imported from elsewhere)
- **environmental degradation**
- **lack of knowledge or loss of knowledge** about how to produce food locally
- **lack of resources** to produce food locally (land/soil, money, expertise, tools, start-up funds, clean water, people power, storage capacity, distribution capacity, refrigeration, food preservation options and space, farming/hunt/fish/gather techniques and tools, cultural knowledge, plant identification, etc.)

***Sources**

Traditional Foods in Native America, Parts 1-4. Centers for Disease Control.

Appendix E: Impacts of Colonialism

Source: Northwest Indian College Cooperative Extension Office, *The Traditional Foods of Puget Sound Project Final Report 2008 – 2010*, pp. 10-13 (text bolded for emphasis).

The research team hopes that by printing the booklet of findings and distributing it to the hands of many people, ideas will be shared, connections will be made, both traditional and new recipes will be prepared and healthy foods will served at the tables of families and communities who gather together.

A Loss of Land

Wild spaces where traditional foods flourish are continually diminishing. This year, several roundtable discussion participants experienced this first hand. When one family went to harvest camas last spring, they found one of the most abundant prairie areas had been paved over and turned into a housing development. Sadly, many people who harvest traditional foods have similar stories. This loss of land for Indian people goes back to treaty times. The following history has been included to illustrate how little land remains for harvesting traditional foods.

When Washington became a U.S. territory in 1853, the federal government began implementing a policy of moving many tribes onto a few reservations to open up land for settlers who were arriving in large numbers (Bergeson, Ash and Hurtado, 1997). Ultimately, Indian people had few alternatives to signing **treaties**. U.S. representatives often came to negotiation meetings with a proposed treaty or the threat of war. In 1855, Washington Governor Isaac Stevens met with the Puget Sound and Washington coastal tribes and secured seven treaties that formed most of Washington State’s **reservations** (Bergeson et al., 1997). The U.S. government took title to 64 million acres of land. Indian people were forced onto small reservations, a change that severely hindered and drastically altered traditional ways of living.

Once they were moved onto reservations, Indians were expected to become “civilized” by divorcing themselves from their migratory lifestyle and learning to farm new European foods. This completely disrupted the organization of Indian culture, which was based on traveling to different places to harvest **seasonal foods**. Reservation land was often inhospitable or far from customary gathering places. Instead of living in longhouses or seasonal camps, families were forced to live near Forts where commodity foods were distributed.

In 1887, the **General Allotment Act (Dawes Act)** broke the integrity of the reservation system by taking even more land away from Indian people. Indians were to select 160 acres of land on the reservation for each head of a family and 80 acres each for other tribal members. If they failed to choose, Indian agents would choose for them. The purpose of this was to open Indian lands for non-Indians to purchase. Reservation land ownership looked like a checkerboard in many places. This took power away from “**sovereign nations**” and allowed the U.S. government to have jurisdiction over non-Indians within the reservation. Native land holdings decreased from 138 million acres to 48 million acres (American Indian Issues, An Extracurricular Guide for Educators, n.d., historic overview section). The act was repealed in 1934, but the damage of fracturing tribal communities had been done and has added to the challenges of accessing and gathering traditional foods.

Modern Foods versus Traditional Foods

Diabetes did not emerge as a chronic disease for Indian people in the Pacific Northwest until around the time when Indian people began eating larger amounts of **commodity foods** and modern **industrialized foods** instead of traditional foods. In the book *In Defense of Food* (2008) Michael Pollan writes:

Chronic diseases that now kill most of us can be traced directly to the industrialization of our food: the rise of highly processed foods and refined grains; the use of chemicals to raise plants and animals in huge monocultures; the superabundance of cheap calories of sugar and fat produced by modern agriculture; and the narrowing of biological diversity of the human diet to a tiny handful of staple crops, notably wheat, corn and soy. . . . Early in the 20th century a group of doctors and medical workers noted that when people gave up their traditional ways of eating and adopted a modern Western diet they developed modern diseases, including obesity, diabetes, cardiovascular disease, and cancer. Traditional foods diets all over the world were linked with low incidence of chronic disease and greater health.

Among Washington coastal tribes, dietary changes away from a traditional diet began in the mid to late 1800s when **annuity foods** that included pig fat, beans, flour and sugar began to be distributed. According to Rudy Ryser, chair for the Center for World Indigenous Studies, “The strategy was to wean people away from reliance on the land. Then they would not need access to deer, fish, and other traditional foods. They could become ‘civilized.’” (Personal communication, January 3, 2007.) These annuity foods were used to create foods such as fry bread. Unfortunately, the lard that was provided came off the back and belly of the pig instead of the most healthy and nutritive fat around the kidneys. It was far inferior to the people’s customary sources of fat from wild animals and fish.

Carbohydrates, including wheat, were refined in a way that removed most of the fiber and made them into quick digesting high-gluten cereal and flour. According to indigenous food expert, Gary Paul Nabhan, PhD (2002), “This results in blood-sugar and insulin responses two to three times higher than those reported from whole grains or coarse-milled products like bulgur wheat.” Because milk and grains were not present in the traditional diet of Washington coastal tribes, people did not have the ability to digest **lactose** and high-gluten wheat. All of these may be factors in the subsequent development of chronic diseases, including diabetes.

In the 1930s, the U.S. government created the formal **commodity foods program** to help farm workers who were suffering from the upheaval of the Great Depression. Surplus grains and other foods were bought from American producers to keep prices stable. Commodity foods changed over time based on what surplus was available. These surplus foods were distributed to Indian communities. Rudy Ryser remembers growing up with commodity foods, including powdered milk that would not dissolve, poor quality meat, and processed cheese (personal communication, January 3, 2007).

Modern foods like soda, sugary snacks, and sweets have become less expensive and more widely available over the last several decades. In the *American Journal of Clinical Nutrition*, T.K. Welty (1991) says that, “The introduction of refined foods plus a decrease in physical activity caused Indian people to develop obesity in less than a generation.”

Colonization and Cultural Oppression

Since the time of colonization, Northwest Coastal People have battled **cultural oppression**. Stories of how this has affected people's relationship with their traditional foods came out during our community discussions. The following background on colonization in Washington State illustrates the points that were raised.

One of the most devastating assaults on Indian culture was the mandate that Indian children attend **schools** where their behavior could be molded by Christianity and the U.S. government. This took effect in the Pacific Northwest during the 1840's as Indian children were sent off to school as early as six years of age. At first, day schools were created where children were allowed to return home at night. Later, reservation schools took children farther from home, and eventually **boarding schools** that were great distances from home became the norm. Students often remained at school for eight to nine months out of the year and saw their families only during summer and the Christmas holiday. Captain Richard Pratt, a leader in the assimilation through education policy, believed that "Indian ways were inferior to those of whites. He subscribed to the then popular principle, 'kill the Indian and save the man'" (Marr, n.d.).

Children were not allowed to speak their native language in school and were sometimes severely punished for doing so (Duran, 2005; Keohane, 2005, Marr, n.d.). Language is not only made of mere words; language is a way of thinking. Certain Salish words represent concepts that are very difficult or nearly impossible to describe in English. Also, the sounds that people use to communicate are informed by the land itself. The word for bear or wren or elk might sound like those creatures. Many words are rich with stories including the names of places. Because speaking the language was prohibited, a whole way of thinking and interacting with the earth was oppressed.

Indian students were made to dress in European-style clothing. Their hair was cut and they were given new "pronounceable" names (Keohane, 2005). The notion that their **culture was no longer valid** was continually reinforced. Then they would return home to their families and be expected to speak their own language and fit in to their culture. This must have caused severe strain in self-identity and self-esteem.

In her essay *The Reservation Boarding School System in the United States, 1870-1978*, Sonja Keohane (2005) points out that another method of boarding school oppression was the **control over students' environment**. She writes:

The school, the new physical environment, was also used as a teaching tool. The wild and natural was pushed back and orderly, managed grounds were constructed. The land was tamed, controlled, and conquered and mirrored the process outlined and established to deal with the students, all an expression of the power of the white man.

Children were taught **European farming techniques** where land was cleared, plowed, and then planted in orderly rows. This was in stark contrast to traditional land management techniques that worked with the natural environment to grow food. Every part of the boarding school experience forced Indian children into a new way of relating to their environment and their culture.

Students were fed government commodity foods that included poor quality fats, refined high-carbohydrate foods, and dairy products. Today, it is estimated that as many as seventy five percent of Indian people are lactose intolerant (Keller, 2002). It is likely that **lactose intolerance** was an even greater problem back then. This would have caused many children to have digestive problems. As

children became accustomed to their new diet, they likely encouraged their families to adopt European-style foods into their diet as well (Keller, 2002).

Discussion Questions

From “A Loss of Land” (p.10-11)

- a) What is sovereignty? In what ways are tribes in the United States still sovereign nations?
- b) How did land loss (dispossession) and the creation of reservations impact what Native peoples ate and their access to traditional food resources?
- c) Why didn't the United States want tribes to practice seasonal gathering of foods?
- d) How did the loss of their seasonal rounds change what Native people ate?
- e) Why does it matter how your food is obtained?
- f) In what ways do many commodity foods differ from freshly harvested or grown foods?
- g) How did allotment change the way indigenous people lived and their access to resources?

From “Modern Foods versus Traditional Foods” (p.11-12)

- a) What are some of the causes of diabetes among Native Americans today? What other chronic (long-term) illnesses are often associated with diabetes and a change of diet?
- b) How did annuity foods differ from traditional foods? Why do those differences matter?
- c) How did the foods provided through the commodity foods program differ from the foods traditionally eaten by indigenous people?
- d) Why are milk and wheat not healthy foods for many people, including many Native Americans?

From: “Colonization and Cultural Oppression” (p.12-13)

- a) What are some of the ways the United States (and its European predecessors) oppressed indigenous peoples in North America?
- b) What are some of the long-term impacts of cultural oppression?
- c) What are three ways in which boarding schools affected indigenous children's health, relationship to place, and identity?
- d) How does assimilation lead to the loss of indigenous cultures, worldviews, and knowledge about the world?
- e) How was changing Native peoples' food and diet part of the assimilation process?
- f) What is meant by the statement that language is “a way of thinking”?
- g) How did forcing Native children to speak and understand only English affect their ability to learn from their elders?
- h) How might shame about one's own indigenous identity be a barrier to eating a culturally traditional diet?
- i) As you do your poster research, consider how European and American land-use practices may have differed from the land-use practices of the indigenous group you are studying:
 - What affect might the push to make “Indians” into “farmers” have had on indigenous people?
 - How might indigenous farming techniques, crops, and technologies have been affected as well by this new way of using the land?






Appendix F: *The Roots of 'Ulu* (Film) Discussion Guide

Here are general discussion questions for *The Roots of 'Ulu*, followed by additional comprehension, interpretation, and discussion questions pertaining to specific statements made in the film. These additional questions are listed in the order they are addressed in the film. The times listed are from the on-line festival version. Some quotes are provided.

General discussion questions for after the film

1. What is 'ulu?
2. How was 'ulu a primary part of indigenous Hawai'ian food traditions in the past?
3. Why did indigenous Hawai'ians stop eating 'ulu in the last century?
4. What are the impacts of new foods on Hawai'ians' health since colonization?
5. Why do some Hawai'ians want to bring back 'ulu as a major part of their diet?
6. How is 'ulu important to indigenous Hawai'ian *culture* and *values*?
7. How and why are growing, harvesting, preparing, and eating food together (as a group) important for many Native Hawai'ians?
8. What changes in their health have indigenous Hawai'ians seen since returning to a more traditional Hawai'ian diet?

Geographical places in the film

-  Hawai'ian islands
-  South Pacific/Polynesia
-  Tahiti
-  New Zealand (home of the indigenous Maori people, relatives of indigenous Hawai'ians)
-  Cook Island

Topics discussed in the film

- Hawaiian culture as it relates to food, community, and history
- Impacts of colonization on Hawaiian people, including their diet and health –diabetes, obesity, and heart disease
- Food as an essential part of community
- Food as link to place, history, worldview, values, and identity
- Restoration of culture, health, and indigenous identity through revitalization of traditional diet and food culture
- How 'ulu is inspiring cultural resurgence
- Importance of planting, harvesting, preparing, cooking, eating 'ulu as a community
- Reintroduction of 'ulu into their diet and into their lives—impacts it is making in people's everyday lives

Hawai'ian words in the film

- ☼ *imu* – a traditional underground oven
- ☼ *poi* – a dough or thick porridge made from 'ulu
- ☼ *'ulu* – breadfruit
- ☼ *mana* – power
- ☼ *Kupuna* – the honored elders whose role it is to pass ancestral knowledge on to the community and to the younger generations
- ☼ *Ku* – the Hawai'ian god who gave his life in order to become the first 'ulu tree, sacrificing himself so that his people would never again face starvation
- ☼ *mālama* – to take care of, to care for
- ☼ *mana'o* – mindset, belief
- ☼ *aloha* – love; welcome

People/Viewpoints in the film

Jerry Konanui, Mahi'ai/farmer [1:36]

For Hawai'ians, the act of preparing the imu, it wasn't just to cook the food, it was relying on their neighbor who had the tea leaves, it was relying on auntie, who was very good at making certain dishes that she would put into the imu. It was the culture. It was, it was a big thing—the preparation, the hands that went into it—I mean this is so important because this is where you transfer the knowledge on to the young ones.

Liko Hoe, Teacher at Winwood Community College [4:14]

The 'ulu in Hawai'ian culture is an important plant. To me it's a really beautiful plant In Hawai'ian language, "'ulu" is very close to the word "to grow," . . . "to build." . . . There is a kind of magical-ness of the 'ulu delivering this huge food.

- Discussion Question: Why is 'ulu a healthy food? (Answer: 'Ulu contains complex carbs, is high in fiber, and contains many nutrients.)
- Discussion Question: Why is 'ulu making a comeback? (Answer: It can help Hawai'ians who want to end the cycle of eating junk/processed/colonial foods (like burgers & fries) that have contributed to high rates of diabetes and obesity among their population.)

Dr. Stephen Bradley, Chief Medical Officer, Waianae Coast Comprehensive Health Center [8:54]

Native Hawai'ians suffer from chronic diseases about ten years earlier than comparable populations. . . . What has happened is after Western contact, everything changed. . . . We're talking about diabetes combined with obesity.

- Discussion Question: What does he mean by "everything has changed"? (Answer: access to resources, way of life, diet)
- Discussion Question: What other diseases are linked to obesity and diabetes? (Answer: heart disease, high blood pressure, stroke)

Dr. Stephen Bradley [9:32]: We're in an under-privileged area which is the same as many of the under-privileged areas in the United States mainland; mainly, lots and lots of fast food establishments.

Liko: We've got to get back to producing our own foods, we've got to get back to eating those traditional foods: kalu, 'ulu, sweet potato.

Dr. Stephen Bradley: When you're able to take Native Hawai'ians back to where they were before Western contact, diabetes disappeared, the weight came off, the blood pressure got better. We have to get those elements that were proven over the course of millennia to be healthful for Hawai'ians, get them back on the Hawai'ian table, and get them eating regularly again.

Liko: What do we want for our kids? The choice is obvious, but it's not easy if you don't even have time to think about it

- Discussion Question: Why is it so important for Hawai'ians to return to a healthful diet? How is their traditional (historic) diet healthier than the Western diet they have adopted?
- Discussion Question: How does your local community compare to Hawai'i in terms of access to affordable, healthy whole foods and traditional diets?

Narrator [10:47] (about the Kupuna): Their cultural practices create awareness of 'ulu's practical benefits that is inseparable from the plant's spiritual significance. To Hawai'ians, 'ulu is not just a plant; 'ulu is the embodiment of ancient ancestors.

- Define **Kupuna**.
- Note – 'Ulu unites families and cultures throughout the South Pacific/Polynesia: Tahitians, Maoris, Cook Islanders, Hawai'ians, etc.

Kamaki Kanahale, Director, Native Hawai'ian Traditional Healing Center [11:47]

The Hawai'ians believe 'ulu has a spiritual content, it has genealogy, it has ancestry, and that it will feed us forever if we do one very special thing, and that is to *mālama*, and take good care of it. And it will take care of us.

- Question: What is meant by “a spiritual content” and “has ancestry”?
- Question: What is *mālama*?
- Question: What does Kamaki Kanahale mean when he says if they take good care of the 'ulu, it will take care of the people?

Kamaki [13:27]:

- Question: Why does Kanahale says that 'ulu dominates the culture and the ceremonies? What makes 'ulu so significant?
- Question: What does Kanahale mean when he says, “ancient thinking is spiritual” whereas modern thinking is “more physical and material”? What does he say about the link between spirituality and health? Why?

Diane Ragone, Director of Breadfruit Institute [15:20]

- Question: According to Diane Ragone, how is 'ulu/breadfruit important *to community*? How is it important from a nutritional standpoint?
- Question: According to Diane Ragone, why is it essential that Hawai'i grow more of its own foods? {Answer: imports 85% = highly food insecure}
- Question: What is **food insecurity**?

- Question: What other communities might also be significantly food insecure?

Josh Kanilao Jackson, founder of Grow’ahu (Grow’ahu = Grow + O’ahu) [17:10]

- Question: What are the two main goals of Grow’ahu? How does Josh Kanilao Jackson try to achieve these twin goals?
- Question: Why did one woman refuse a breadfruit tree?
- Question: Why did another woman (Mealis Prieto, president of the O’ahu intertribal council) accept the breadfruit tree?

Locally produced food strengthens the community web.

- Question: How?

Breadfruit festivals [19:50]

- Question: Why are there breadfruit/’ulu festivals?
- Question: What are some of the essential components of a celebration of ’ulu?
- Question: What is *poi*?
- Question: How does such a celebration and all the work that goes into it affect the community? How do these activities reinforce identity?

Elder: Everybody knows someone with an ’ulu tree, but where is the knowledge of cooking and harvesting it, and making poi out of ’ulu? Those of us who have never given up on ’ulu realize that more and more people are starting . . . to learning about it. So it is important for me to come to events like this, to teach what I know.

Jerry: It’s a wonderful thing, this sharing.

- Question: Why would some people have lost their knowledge of harvesting and cooking poi?
- Question: Why is it important for those who have the knowledge to share it?
- Question: What is *a’i ena ena*?
- Question: What tools are used to make poi? How are these tools made? How are making and using the tools an important part of the process?

’Anakala Isaiah Kealoha, educator [21:06]

When he was young, I got to see with my eyes how wonderful the lifestyle of our ancestors was. It is my responsibility to teach about planting ’ulu, why we had ’ulu, and how our people fed themselves.

- Question: Consider Kealoha’s statement. What could happen if someone with the traditional knowledge such as this passes away without teaching the next generation?
- Question: What could happen if the younger generation does not have access to the teacher or the teacher’s knowledge?

Elder [21:54]: My teaching the kids — it’s the heart of Hawai’ian soul. There’s a feeling of place, a feeling of self-esteem, a feeling of “Yeah!” If I don’t teach my grandchildren, then I become the broken link; then it’s a great loss.

- Question: Why is loss of knowledge a “great loss” (to the Hawai’ians, and to any society)?

- Question: What were or are some of the threats to traditional indigenous knowledge (Historically or today)?

Lilo [22:25]: Poi, along with a lot of the traditional foods, have declined over, you know, over the years. I have that sense when I'm pounding [the 'ulu into poi] that this is basically the same action that our Kupuna did for thousands of years—it's the same food, it's the same movement.

- Question: Why is connection to their ancestors significant for indigenous Hawai'ians?
- Question: How is it also important for other peoples to have a connection with their ancestry and history?

Jerry [22:47]: When the convenience stores came in, when the fast foods came in—it took its toll. A lot of our practitioners put the stone down and walked away from it. Some never came back.

- Question: What might be some of the consequences of “putting the stone down” and not continuing the 'ulu traditions? (Consider impacts on health, on the individual, on the family, and on the community as a whole.)

Tammy Smith, school cook [23:47]

- Questions: Why is Tammy Smith reintroducing 'ulu into children's diet by adding it to their school lunches? What does she say about how we learn to have food preferences and when we establish eating habits?
- Question: How did the schoolchildren react to the incorporation of 'ulu into their lunches?

Narrator [25:17]: In every culture, traditional foods provide comfort as well as sustenance. When access to a time-honored way of life is lost or denied, well-being is threatened. People, like plants, thrive on roots, even in a mobile and changing world.

- Question: What is meant by this statement?
- Question: How do people thrive by having their time-honored traditions intact?

Women's Community Correctional Center, Kawaii [25:40]

- Question: What are women inmates at the community correctional center learning to do? Why?
- Question: How does working with the 'ulu trees help the female inmates? {Answer: 1) gives them a way to repay their debt to society by giving something useful back; 2) learn an appreciation for the land and for living things}

Keama, Correctional Officer: This is like therapy, to be loyal to the soil . . . it does something.

- Question: What does she mean by this statement?

Diane Ragone: To be able to help them [the inmates] . . . not only reconnect with the roots of their culture, but also to use plants, is a healing and a way to give them hope in their lives, because breadfruit can heal and connect people.

- How can growing and harvesting 'ulu be therapeutic (healing)?

Elder [33:20]: The roots of ‘ulu are deep. If we learn the ways of the Kupuna, when you [plant] an ‘ulu tree, it’s for the community. It’s not just for you. You’re feeding your community. Sustainability, food security — it’s all of that. I think if we have that in mind and we maintain that kind of mana’o, sharing, and aloha, I look forward to a wonderful future here.

- Question: How are the roots of ‘ulu symbolic of sharing and of community strength?
- Question: How are Hawai’ian communities strengthened by maintaining their ancestral food traditions, particularly their ‘ulu-related traditions?

Appendix G: Using Centers for Disease Control's *Traditional Foods in Native America*

[Traditional Foods](#). Native Diabetes Wellness Program, Centers for Disease Control and Prevention, Atlanta, 2013.

This web site contains an overview of the Native Diabetes Wellness Program, links to videos and other resources, and a “clickable” map. Teachers can use the map link to view summaries of each tribal group’s project and findings, making it easier for educators to quickly learn the key points from each one. Teachers should also read the selected pages (see “Sections for all students” below). Student do not have to read ALL pages of all segments, just the “selections for all students” and the portions that apply to the specific tribe or group of tribes being focused on by their small group.

[Part I Traditional Foods in Native America](#)

[Part II Good Food is Power](#)

[Part III Traditional Foods in Native America](#)

[Part IV Traditional Foods in Native America](#)

[Part V: Traditional Foods in Native America](#)

Sections for all students: The introductory pages of each Part of the CDC’s Traditional Foods in Native America series present brief (one-page) overviews for teachers and students and summarize key ideas. Students should read the Purpose and Background, Significance, and Key Findings pages. For convenience, these pages are listed here by Part.

- “Purpose and Background,” (Part I, pages 3-4)
- “Purpose and Background” and “Traditional Foods Movement and the Native Diabetes Wellness Program” (Part II, pages 3-4)
- “Purpose and Background” and “Benefits and Significance of Traditional Foods Programs in Indian Country” (Part III, pages 4 and 6)
- “Significance of Homelands in Building Food Sovereignty in Indian Country” and “Key Findings and Shared Themes” (Part IV, pages 6-8)
- “Key Findings and Shared Themes” (This is a one-page summary in each of the Parts. These overlap with one another, so it is not essential to read every one of them, just one.)

Important: Students should be able to locate each tribe on a current map and explain the primary food resources naturally found there. In several cases, tribes were removed from their traditional homelands by warfare, treaty, or the Removal Act. Students should consider how removal or relocation impacted such tribes’ ability to maintain traditional foodways.

Guiding Questions

These questions were developed from the “Key Findings and Shared Themes” on page 5 of Part I of the CDC resource cited above. They can be used to guide student research for their poster project, focus student inquiry, and help students identify common themes among diverse indigenous groups with regard to food security and food sovereignty.

1. How is food sovereignty linked to food security?
2. Why is community education a necessary part of establishing food security and food sovereignty?
3. How is community education being implemented? (cite examples)
4. Why are leadership and sustainability also essential to establishing food security and food sovereignty?
5. How is food security being implemented? (cite examples)
6. What is a local food economy?
7. How is a local food economy a key aspect of food security?
8. Why is intergenerational participation important to successful indigenous food systems?
9. How might this also present an additional challenge to implementing food security programs?
10. How can elders, youth, and others be engaged and involved in food security?
11. How are food security and food sustainability linked to environment and land use practices?
12. How might traditional indigenous worldviews differ from “mainstream” worldview with regard to land use, food ways, and food consumption?
13. How could the implementation of traditional food systems and greater food security lead to improvements in physical health?
14. How might it also lead to greater cultural sovereignty? (give examples)
15. How is cultural knowledge essential to promoting food sovereignty?
16. What are some steps indigenous groups are taking to move toward food security and food sovereignty?
17. What are the biggest challenges and obstacles they face? (Cite specific examples. Consider economic, social, cultural, historical, environmental, and legal issues.)
18. How might conventional farming/harvesting techniques, genetically modified organisms, and lack of genetic diversity in seeds impact tribes’ attempts to assert sustainable food systems?

Students should consult **Appendix I: Essential Resources for Student Research** for additional, useful resource materials by tribe or region. They may also wish to conduct internet searches for “indigenous food sovereignty” for more videos, tribe-specific resources, or articles.

Indigenous Communities in Each Part of the CDC Resource

Indigenous communities in Part I: (Note: this is not the only resource for these tribal groups.)

- Muscogee/Creek (Oklahoma) – recipes included
- Oneida Nation of Wisconsin – recipes included
- Laguna Pueblo
- Suquamish Tribe – recipes included
- Northwest Indian College
- (Mohegan Foodways – This is overly general and not detailed enough for this unit.)

Indigenous communities in Part II:

- Navajo (New Mexico)
- Standing Rock Sioux (South and North Dakota)
- Tohono O'odham (Arizona) – recipes included

Indigenous communities and organizations in Part III:

- General resources for all: “Benefits and Significance of Traditional Foods Programs in Indian Country,” page 6, and “Key Findings and Shared Themes,” page 7.
- Aleutian and Pribilof Islands of Alaska (Alaska)
- Southeast Alaska Regional Health Consortium (Alaska)
- First Nations Development Institute (multi-tribal, based in Colorado)
- Eastern Cherokee (Tennessee)
- Seneca Nation (New York) *See also the appendix in Part III for additional Seneca information.*
- Confederated Tribes of Siletz Indians (Oregon)
- Salish Kootenai College (Montana)
- Living Well Traditionally/LWT Youth camp/Native Health of Arizona (limited in scope)
- (Indian Health Care Resource Center of Tulsa – less useful for this unit.)

Indigenous communities in Part IV:

- Muckleshoot Tribe (Washington)
- Native Health Community Garden (Arizona) *not a single tribe, but still useful for region*
- Pomo Indians (California)
- Various Alaskan community groups: Fish-to-School, Niqipiaq/North Slope, and the Store Outside Your Door/AK Native Tribal Health Consortium

Additional organizations in Part IV:

- Ahchâôk, Ômâôk, Keepumumuk (at Washington University, St. Louis, Missouri)
- Chickasaw Nation Nutrition program at Oklahoma State University (Oklahoma)
- Indigenous Food and Agriculture Initiative at University of Arkansas School of Law (Arkansas)

Appendix H: Poster Presentation Guidelines

Group Members' Names: _____

Region: _____

Tribe(s): _____

Instructions:

Use the provided resources from Appendix I: Essential Resources for Student Research for your tribe and/or geo-cultural region. You may also use additional sources, as long as they are credible. Cite your sources. Poster should be neat, complete, and thorough.

Sources:

Content:

1. Name of tribe(s) in English and in their own language(s)
2. Where/location:
 - a. traditional homeland – where/map, describe environment/resources
 - b. today's location (reservation) – show on a map; acreage; when/how reservation created
 - c. answer this question: How might the change in this group's land base impact their ability to obtain traditional foods?
3. Primary food resources (traditionally/historically) for this tribe, tribes, or region:
 - a. list and provide images of two-four primary foods within this tribe (tribes, region)
 - b. nutritional information about at least two of these primary foods
 - c. where these food resources exist (habitat/biome/etc.)
 - d. how obtained (traditional methods)
4. What factors have impacted tribe's ability to obtain and eat these traditional foods over the last 100-500 years?
 - a. Explain, with examples. (Some things to think about: dispossession/land loss, displacement/removal, new foods introduced, assimilation, environmental changes like dams, urbanization, pollution, commercial farms/fisheries, loss of species, treaties, warfare, etc.)
 - b. What are some of the impacts on these changes to the following?
 - i. access to resources
 - ii. diet/foods typically eaten
 - iii. health
 - iv. ability to feed all members of the group (tribe or band) with healthy foods

5. How is this tribe/tribes/region affected by **food insecurity** today? Explain. Use examples that demonstrate food insecurity as it may exist today.
6. What steps is this tribe or tribes in this region taking toward increasing their **food security** today? Explain, using specific examples. Would you say this tribe is food INSECURE or food secure today?
7. How do members of this tribe or of tribes in this region define the link between food security and traditional foods? Explain, using direct quotes and/or specific examples if possible.

Appendix I: Essential Resources for Student Research

When searching this appendix for tribe-specific resources, students should search by tribal name as well as by geographical regions (northwest, plains, southwest, California, coast, southeast, Great Lakes, southeast, woodlands, Pacific, Alaska, prairie, Great Basin, etc.) Some resources apply to multiple tribes or regions. Students can also search by state, as some resources apply to tribes within a specified state.

Some Tribal Nations, Organizations, and Groups for Student Research

Tribal groups participating in CDC Traditional Wellness Program: *(See link to CDC)*

- Aleutian Pribilof Islands Association (Alaska)
- Catawba Cultural Preservation Project (southeast)
- Southeast Alaska Regional Health Care Consortium
- Eastern Band of Cherokee Indians (Tennessee)
- Prairie Band, Potawatomi Nation (prairie)
- Cherokee Nation (Oklahoma)
- Santee Sioux Nation (Dakota/Plains)
- Standing Rock Sioux Tribe (Dakotas/Plains)
- Sault Ste Marie Tribe of Chippewa Indians (Great Lakes)
- Red Lake Band of Chippewa Indians (Minnesota/Great Lakes)
- Salish Kootenai College (Montana/Plateau)
- Nooksack Indian Tribe (Washington/northwest)
- Confederated Tribes of Siletz Indians (Oregon/northwest)
- United Indian Health Services (California)
- Indian Health Care Resource Center of Tulsa* (southwest)
- Ramah Navajo School Board (southwest)
- Tohono O'odham Community Action (Arizona)
- Seneca Nation, NY (eastern woodlands/northeast)
- Colorado Plateau (Great Basin)
- Laguna Pueblo (southwest)
- Suquamish (Washington/northwest)
- Muskogee/Creek (southeast)
- Mohegan (resources for this group are less useful than the others on this list)

Tribal groups participating in the First Nations Development Institute programs and Native Americans Food Sovereignty Alliance projects: *(See links to these programs)*

- Santo Domingo Pueblo (southwest)
- Cochiti Pueblo (southwest)
- Hawai'i – Sust'ainable Molokai and Waimea Homesteader projects (Hawai'i)
- Squaxin Island, WA, Tribes (Washington/Pacific northwest)
- Oneida Nation and Youth Entrepreneurs [See also, Oneida Community Integrated Food Systems] (Wisconsin/northeast/Great Lakes)
- Apache Kitchen [chefs' group] (southwest)

Tribal groups participating in Northwest Native Food Traditions program:

- Northwest Indian College Traditional Plants and Foods Program [also has video in the Native American Food Sovereignty Alliance collection] (northwest)
- Muckleshoot Nation (Pacific northwest)
- Lummi Nation (Pacific northwest)

Other tribal nations and groups included in this appendix:

- Vancouver Island and First Nations of Canada (Pacific northwest)
- Menominee (Wisconsin, Great Lakes)
- White Earth Anishinaabe – White Earth Land Recovery Project; See Manoomin articles (Great Lakes)
- California (multiple tribal groups and alliances) (California)

Short videos about Specific Tribes or Specific Topics

Native American Food Sovereignty Alliance videos. All are approximately five minutes long. Note that many are specific to a particular tribe. All are located on YouTube.

[Native Chefs–Apaches in the Kitchen](#)

[Oneida Corn Harvest](#)

[Santo Domingo Greenhouse Project](#) (Santo Domingo Pueblo)

[Native Hunting and Food Gathering](#) (Northwest Indian College, demonstration of dressing a deer)

[Healing Gardens](#) (Squaxin Island, Washington, tribe)

[First Nations Agricultural Opportunities](#) (Mike Roberts, First Nations Development Institute – 2012 Food & Community Conference)

[First Nations Work in Native Food Systems](#) (Santo Domingo and Cochiti Pueblo)

[What is Food Sovereignty? Reflections from the 2014 Food Sovereignty Summit](#) *Note: Some of the commentators conflate food sovereignty with food security. These concepts are interrelated, but not identical. This might confuse students.*

[Youth Entrepreneur Project](#) (Oneida)

[2014 Native Food Sovereignty Summit](#) Shows the diversity among indigenous North American nations and peoples

[Native Food Producers Speak](#)

[Sust'ainable Molokai](#) (Hawai'i; focus is on youth education and food security; uses food hub model; includes discussion of local food security assessment and demand study; traditional Hawaiian values)

[Waimea Hawaiian Homesteader's Association](#) (Hawai'i)

Tribally Specific Resources (all topics)

[Muckleshoot information \(2018\) from NWIC Plants and Foods](#)

[Traditional Foods \(NWIC\)](#)

[Traditional Plants \(edible plants and preparation\)](#) Includes photographs, description of traditional edible plant harvest and preparation, and a link to a food preparation video about these foods. Pacific Northwest.

[Oneida Community Integrated Food Systems](#) Less attention to traditional foodways, more focus on current efforts to improve community diet, increase awareness of nutrition, and foster greater food independence through gardening, orchards, and food distribution programs.

[Puget Sound Traditional Diet and Diabetes Project](#) (Washington state coastal tribes)

Traditional Foods in Native America: A Compendium of Stories from the Indigenous Food Sovereignty Movement in American Indian and Alaska Native Communities. – Centers for Disease Control

- [Part I Traditional Foods in Native America](#) Featuring stories from the **Mohegan** Tribe (Connecticut), **Muscogee** (Creek) Nation, **Oneida** Nation of Wisconsin (Wisconsin), **Laguna Pueblo** (New Mexico), **Suquamish** Tribe (Washington), and **Northwest Indian College** (Washington). Food security, traditional diet, and diabetes are addressed.
- [Part II Food is Good Power](#) Primary component is the collection of traditional foods stories from the Ramah **Navajo** Community, **Standing Rock Sioux** Tribe, and **Tohono O’odham** Nation. Food security, traditional diet, and diabetes are addressed.
- [Part III Traditional Foods in Native America](#) Discusses the following indigenous food programs: Healthy Roots Project, **Eastern Band of Cherokee** Indians; Food is Our Medicine (FIOM), **Seneca** Nation (NY); Healthy Traditions Project, **Confederated Tribes of Siletz Indians** (OR). Also includes descriptions of indigenous food initiatives in **Alaska** and **Colorado**. This portion of the study focuses primarily on the benefits and cultural significance of Native traditional food programs.
- [Part IV Traditional Foods in Native America](#) **Muckleshoot** (WA) Traditional Foods and Medicines Program, Sherwood Valley Band of **Pomo** Indians (CA); A Native Health Community Garden in Arizona; **Alaska** Native Traditional Foods Initiatives; and tribal-university food sovereignty partnerships.
 - **Pages 6-9** provide an overview of the Significance of Homelands in Building Food Sovereignty in Indian Country, Key Findings and Shared Themes, and description of the Featured Interviews.
- [Part V Traditional Foods in Native America](#) **Chickasaw** Nation (OK), **Confederated Tribes of Siletz Indians** (OR), **Oglala Lakota** Nation (SD), **Shakopee Mdewakanton Sioux Community** (MN).

Alaska

[Grocery Store of Our People](#) (15:49) YouTube. From the film series *Tied to the Land: Voices from Northwest Alaska*. This episode showcases the many strengths of the **Inupiaq** people’s subsistence way of life.

[Alutiiq Pride: A Story of Subsistence](#) (28:00) YouTube. This film documents the lives of **Alutiiq** people of Prince William Sound, who have been and still are dependent on subsistence fishing and seal hunting for their survival. Their ability to be self-sustaining has been threatened by the 1996 Exxon Valdez oil spill and by continued environmental degradation leading to drastic declines in bird, fish, and seal populations.

North American Indigenous Food Diversity

(These resources contain photographs and other images of edible plants.)

[20 Native North American Foods with Stories to Tell](#) Food Tank. Provides nutritional and cultural information on 20 important indigenous plant foods from many tribes and regions, including **acorn** (California, East Coast), **persimmon** (SE), **manoomin/wild rice** (Great Lakes/Anishinaabe/Chippewa),

dulse/seaweed (NE), **blue camas** (Plateau, Pacific NW), **squash** (SE, NE, SW); **peppers** (SW); **cholla cactus flower** (SW, Mexico); **cranberry** (NE); **mesquite beans** (SW, Great Basin); **fiddlehead fern** (Pacific NW); **pawpaw** (SE, tropical North Am), **flint corn** (Northeast); **Seminole pumpkin** (SE); **tepany beans** (SW, Tohono O'odham tribe, Pueblos); **wild ramps** [onion] (NE; Eastern woodlands); amaranth (Mexico); **Ramón seed** (Mexico); **garambullo cactus** (Mexico); **chaya** (Mexico).

[**Edible Seeds and Grains of California Tribes and the Klamath Tribe of Oregon in the Phoebe Apperson Hearst Museum of Anthropology Collections, University of California, Berkeley**](#), United States Department of Agriculture. Seed and plant identification—includes **images** and seed identification but little other information.

[**Why Do the Foods We Eat Matter?**](#) National Museum of the American Indian – Native Knowledge 360.

American Indian Contributions to the World – Food, Farming, and Hunting by Emory Dean Keoke and Kay Marie Porterfield. A copy was sent to all school libraries.

Encyclopedia of American Indian Contributions to the World: 15,000 Years of Inventions and Innovations by Emory Dean Keoke and Kay Marie Porterfield. A copy was sent to all school libraries.

American Indian Cuisine and Cooking

[**American Indian Cuisine**](#) gastropod.com

[**Returning to authentic Native American ingredients refocuses American cuisine**](#) (article) by Stella Fong about Sioux Chef, Sean Sherman. Helena Independent Record, May 23, 2018.

[**Sioux Chef \(Sean Sherman\)**](#)

Sioux Chef's Indigenous Kitchen by Sean Sherman and Bev Dooley. University of Minnesota Press, 2018. This includes information on specific food ingredients and recipes, but the information is often generalized and most of the recipes combine ingredients from different regions and tribes. It presents a good view of **twenty-first century Native American cuisine** rather than solely traditional foods prepared in a traditional and culturally specific manner.

[**The Roots of Native American Cuisine**](#) The Chef's Garden, 2017. This article talks about the challenges faced by Native chefs, food disparities in Indian Country, and the cultural and economic oppression tribal peoples have experienced and continue to experience (which, in turn, suppresses their food cultures). Primary focus, however, is on current Native chefs and their vision of twenty-first century Native cuisine.

[**This is not a trend: Native American Chefs Resist the 'Columbusing' of Indigenous Foods**](#) by Maura Judkis, Washington Post, November 22, 2017. (To avoid having innumerable ads appear when reading this article online, teachers may wish to download the article into a WORD document or obtain a copy directly from the Washington Post.)

Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture by Elise Krohn and Valerie Segrest, Northwest Indian College, 2009.

Food Security, Food Sovereignty, and Impacts of Colonialism

[**Feeding Ourselves: Food access, health disparities, and the pathways to healthy Native American communities**](#) by Echo Hawk Consulting, for the American Heart Association and Voices for Healthy Kids, 2015. This addresses historical tribal food systems, impacts of colonialism, overview of federal Indian policies affecting food security and sovereignty, resurgence of food sovereignty, barriers to food

security, and policy considerations for stabilizing indigenous food security. It includes multiple short examples and images from **various tribes**.

[For Native Americans in Minnesota, Food is a sign of oppression](#). (8:40) YouTube. Posted by Mic. Feb 9, 2016. Using the **Menominee** Tribe as an example, this short video discusses oppression through food, focusing on commodities, packaged foods, convenience store food, and lack of access to healthy, sustainable foods. It features Sioux Chef (Sean Sherman) — oppression food, food links to culture; Rebecca Yoshino --- diabetes, food as medicine or food as poison, land loss/displacement, food dependency as means for subjugation; Keith Secola --- "Frybread" song, traditional foods; and Karen Drift --- language retention and connecting language with identity --"*You learn your language first, and everything else will follow.*"

[For U.S. Tribes, a Movement to Revive Native Foods and Lands](#), by Cheryl Katz, 2015. YaleEnvironment 360, Yale School of Forestry & Environmental Studies.

[Indigenous Food Systems Network](#) This is a Canadian organization, but the information is relevant to indigenous peoples in the United States.

[Regaining Food Sovereignty: Neyaab Nimamoomin Mewinzha Gaa-inajigeyang](#). (58:17) YouTube. Posted by Lakeland Public Television, June 20, 2013. This video, sponsored by the Indigenous Environmental Network and made in Minnesota, addresses genocide, colonization, environmental destruction, climate change, traditional stories, food sustainability, illness/disease/diabetes and cancer, values related to traditional foods and environment, sobriety, processed foods, genetic engineering, and environmental justice as relates to food. It also addresses freedom to gather/hunt/fish, using traditional and modern methods, empowerment through taking responsibility for one's health and food.

[United Nations Declaration on the Rights of Indigenous Peoples](#)

Appendix J: Recipes

Websites

[First Nations](#)

[American Indian Health and Diet Project](#)

[Part I Traditional Foods in Native America](#)

[Pre-Contact Native American Food with Mariah Gladstone](#)

Books

The Sioux Chef's Indigenous Kitchen by Beth Dooley and Sean Sherman (2017)

A Taste of Heritage: Crow Indian Recipes and Herbal Medicines by Alma Hogen Snell (2006)

Foods of the Americas: Native Recipes and Traditions by Fernando Divina, Marlene Divina, and the Smithsonian National Museum of the American Indian (2010)