



Store Outside Your Door: The Legacy Continues

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I.H.S. Advancements in Diabetes Webinar Series

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WORKING TOGETHER FOR HEALTH EQUITY



IREACH

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TO ADVANCE COMMUNITY HEALTH

WSU ACKNOWLEDGEMENT OF AMERICA'S FIRST PEOPLES

Washington State University acknowledges that its locations statewide are on the homelands of Native peoples, who have lived in this region from time immemorial.

The University expresses its deepest respect for and gratitude towards these original and current caretakers of the region. As an academic community, we acknowledge our responsibility to establish and maintain relationships with these Tribal Nations and Native peoples, in support of Tribal sovereignty and the inclusion of their voices in teaching, research and programming.



Chief Seattle's Wisdom

**“Even the rocks thrill with memories of past events
The very dust beneath your feet respond more lovingly
to our footsteps,
Because it is the ashes of our Ancestors
The soil is rich with the life of our Kindred.”**
~engraved on Chief Seattle's grave at The Suquamish Tribe



Chief Seattle's Wisdom

“Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth. This we know: the earth does not belong to man, Man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself. One thing we know: our God is also your God. The earth is precious to him and to harm the earth is to heap contempt on its Creator.”

~Chief Seattle





WSU IREACH



We are a team of Health Scientists and Tribal Citizens who are committed to work to facilitate research that has direct impact for Tribal communities and opportunities to improve the quality of life for Native People.



OUR VALUES

We believe Tribal communities and Native people should drive the research agenda. We want to partner with and receive meaningful consultation from Native community representatives to inform our work and build capacity at the local level, Tribal governments, Tribal organizations, and Native communities.



Cultural Humility

- Respectful
- Considerate
- Interested in learning more
- Open-minded
- Being **CURIOUS**

Hook JN, Davis DE, Owen J, Worthington EL, Utsey SO. Cultural humility: measuring openness to culturally diverse clients. *J Couns Psychol*. 2013 Jul;60(3):353-366. doi: 10.1037/a0032595. Epub 2013 May 6. Erratum in: *J Couns Psychol*. 2015 Jan;62(1):iii-v. PMID: 23647387.



Cultural Humility

- **We move between several different cultures – often without even thinking about it.**
 - *A person cannot begin to understand the makeup and context of another person's life without being aware and reflective of their own background and situation first.*
- **Cultural humility is distinct from cultural competency.**
 - *The goal of cultural competency is to learn about the other person's culture rather than reflect on one's own background and relationship to other cultures.*
- **Cultural humility requires **historical awareness**.**

*In order to practice true cultural humility, a person must also be aware of and sensitive to **historic realities** like legacies of violence and oppression against certain groups of people.*

In order to build trust, the historic, systemic reasons for mistrust must be excavated and made visible.

<https://hogg.utexas.edu/category/blog/hogg-blog>





Timeline for Understanding

Pre-1492: Native American tribes inhabit what is now North and South America, living in diverse cultures with complex social, educational, spiritual and political structures.

1492-1800s: European colonization begins, leading to conflicts, displacement, and loss of land for Native American tribes. Treaties are negotiated, often broken by colonizers.

1741 Russia begins to colonize Alaska - starting in the Aleutian Region

1792 Captain Vancouver enters the Salish Sea

1830: Indian Removal Act leads to the forced relocation of many Native American tribes, notably the Cherokee along the Trail of Tears.

1868: The Treaty of Fort Laramie is signed, guaranteeing the Lakota Sioux ownership of the Black Hills.

Late 19th to early 20th century: Assimilation policies, including boarding schools, aimed at erasing Native American cultures and languages.



Timeline for Understanding

“Beginning no later than the **early 1800s, the government promoted Christian education among Native Americans.** During the 1870s, in what was seen as a progressive decision, the administration of President Ulysses S. Grant assigned 13 Protestant denominations to take responsibility for managing more than 70 Indian agencies on or near reservations (leading the Catholic Church quickly to establish the Bureau of Catholic Indian Missions). **In 1887, the Dawes Act** dividing tribal lands into individual allotments included a provision **allowing religious organizations working among Indians to keep up to 160 acres of federal land to support their missions.**”

<https://www.smithsonianmag.com/blogs/national-museum-american-indian/2018/11/30/native-perspectives-american-indian-religious-freedom-act/>



Timeline for Understanding

- The Department of Interior's 1883 **Code of Indian Offenses**—de facto laws that applied only to American Indians—punished Indian dances and feasts by imprisonment or withholding food (treaty rations) for up to 30 days. Any medicine man convicted of encouraging others to follow traditional practices was to be confined in the agency prison for not less than 10 days or until he could provide evidence that he had abandoned his beliefs.

<https://www.smithsonianmag.com/blogs/national-museum-american-indian/2018/11/30/native-perspectives-american-indian-religious-freedom-act/>



Timeline for Understanding

- The code was amended 50 years after its adoption to remove the ban on dances and other customary cultural practices. Even so, despite the First Amendment's guarantees, American Indians' traditional religious practices were not protected until the passage of the American Indian Religious Freedom Act (1978).
- The act also calls on federal departments and agencies to evaluate their policies and procedures in consultation with Native traditional leaders to protect and preserve Native American religious cultural rights and practices. The original law did not contain provisions for civil or criminal penalties for violations. As a result, additional legal protections were legislated, including the American Indian Religious Freedom Act Amendments of **1994**.



Timeline for Understanding

- **1924: The Indian Citizenship Act** grants citizenship to all Native Americans born in the United States.
- **1930** U.S. Commodity Foods Program
- **1950** First Case of Diabetes in Native American Communities
- **1953: Termination policy** initiated by the federal government, aiming to end the recognition of Native American tribes and assimilate individuals into mainstream society.
- **1960s-1970s:** Native American activism gains momentum, with events like the occupation of Alcatraz Island and the Trail of Broken Treaties.
- **1978: The American Indian Religious Freedom Act (AIRFA)** is passed, protecting and preserving Native American religious practices and sacred sites.



American Indian Religious Freedom Act

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That henceforth, it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites."

~American Indian Religious Freedom Act, 1978



Timeline for Understanding

The **forced sterilization** of Native American women by the Indian Health Service (IHS) during the 1970s is a tragic and deeply troubling chapter in American history. Here's a timeline that highlights this injustice:

- **1970s:** Reports surface of Native American women being sterilized without their consent or under coercion by doctors working for the Indian Health Service (IHS).
- **1974:** A Senate committee chaired by Senator James Abourezk holds hearings on the sterilization of Native American women by the IHS. Testimony reveals widespread abuses, including women being sterilized immediately after childbirth without their knowledge or consent.



Timeline for Understanding

- **1976:** The General Accounting Office (GAO) releases a report confirming that Native American women were being sterilized at a much higher rate than the general population and often without proper consent.
- **1978:** The passage of the Indian Health Care Improvement Act aims to address some of the issues within the Indian Health Service, including informed consent for medical procedures.
- **2009: The Native American Apology Resolution** is signed into law, formally apologizing to Native American peoples for centuries of violence, maltreatment, and neglect by U.S. government policies.
- **2010:** The passage of the Affordable Care Act includes provisions to strengthen informed consent procedures for sterilization and address past abuses.



“Before contact, the great majority of our nations today self-identified as kinship societies. The fundamental tenet of kinship was reciprocity—reciprocal duty to one another, to your people, your clan, your longhouse. That was really the underpinning of how we belonged.” [Gabe Galanda, Round Valley Indian Tribes of California, descending from the Nomlaki and Concow Peoples]. The concept of blood quantum dates back to the 18th century. White settlers first imposed blood quantum in the early colonies as a way of limiting the rights of Native people. Later, they used blood quantum in treaties to limit the number of Native individuals receiving benefits. The Dawes Act, passed in 1887, broke up communally-held Native lands into individual parcels, or allotments. The federal government used blood quantum to determine allotment eligibility and also granted Native people with lower blood quantum the ability to sell their allotments. Any unallotted “surplus” land was sold to non-Native buyers. The federal government used this strategy to further strip Native nations of their land base.

Blood quantum did not play a role in determining Tribal citizenship until the Indian Reorganization Act was passed in 1934. Under this federal law, many Native nations adopted boilerplate constitutions developed by the federal government that included using blood quantum as a basis for citizenship. <https://nativegov.org/resources/blood-quantum-and-sovereignty-a-guide/>



Blood Quantum

A Colonial Construct

“Eventually there will be no more Indians”



Historical Trauma



Maladaptive Responses to Historical Trauma

➤ **Stockholm Syndrome**

Used to describe positive emotional attachments that some victims develop towards people who have abused, tortured, or taken them captive.

➤ **Cultural (Dissociative) Amnesia**

We 'forget' who we are, our Ways, Traditions and connection to the land, Creator

➤ **Fight, Flight, Freeze, FAWN**

We become enamored with the Captor/Colonizer's ways



Positive Stress	Tolerable Stress	Toxic Stress
<ul style="list-style-type: none"> • Normal and essential part of healthy development • Brief increases in heart rate and blood pressure • Mild elevations in hormonal levels • Example: tough test at school. Playoff game. 	<ul style="list-style-type: none"> • Body's alert systems activated to a greater degree • Activation is time-limited and buffered by caring adult relationships • Brain and organs recover • Example: death of a loved one, divorce, natural disaster 	<ul style="list-style-type: none"> • Occurs with strong, frequent or prolonged adversity. • Disrupts brain architecture and other organ systems. • Increased risk of stress-related disease and cognitive impairment. • Example: abuse, neglect, caregiver substance abuse

Intense, prolong, repeated, unaddressed 

Social-Emotional buffering, Parental Resilience, Early Detection, Effective Intervention 



Dr. Angela
Michaud, DC
Photo used with
permission



Helping Ourselves to Health: Addressing Factors that Contribute to Obesity Among Alaska Native People

Desiree Jackson RD LD
Gary Ferguson ND
Tara Stiller BS

This research was supported by the National Research Initiative of the USDA National Institute of Food and Agriculture, grant #2007-55215-17923



Helping Ourselves to Health

n=127

- ✦ Participants from the four communities (total= 8 men and 119 women)
- ✦ Aged between 19-77 years
- ✦ Mean age for men and women 51 years and 43 years, respectively
- ✦ No participants were excluded due to extreme energy intake (<500kcal/day or >7,000kcal/day)



Assessing dietary intake of Yup'ik people of Western Alaska

- Processed store-bought foods, high in fat and sugar, were reported more frequently than traditional foods.
- 7 of the top 26 foods most frequently reported were Traditional Foods
- A 150-item QFFQ was developed based off of 400 24 hour recalls from the Alaska Native Dietary and Subsistence Food Assessment Study (ANDSFAP) 2001-2004.

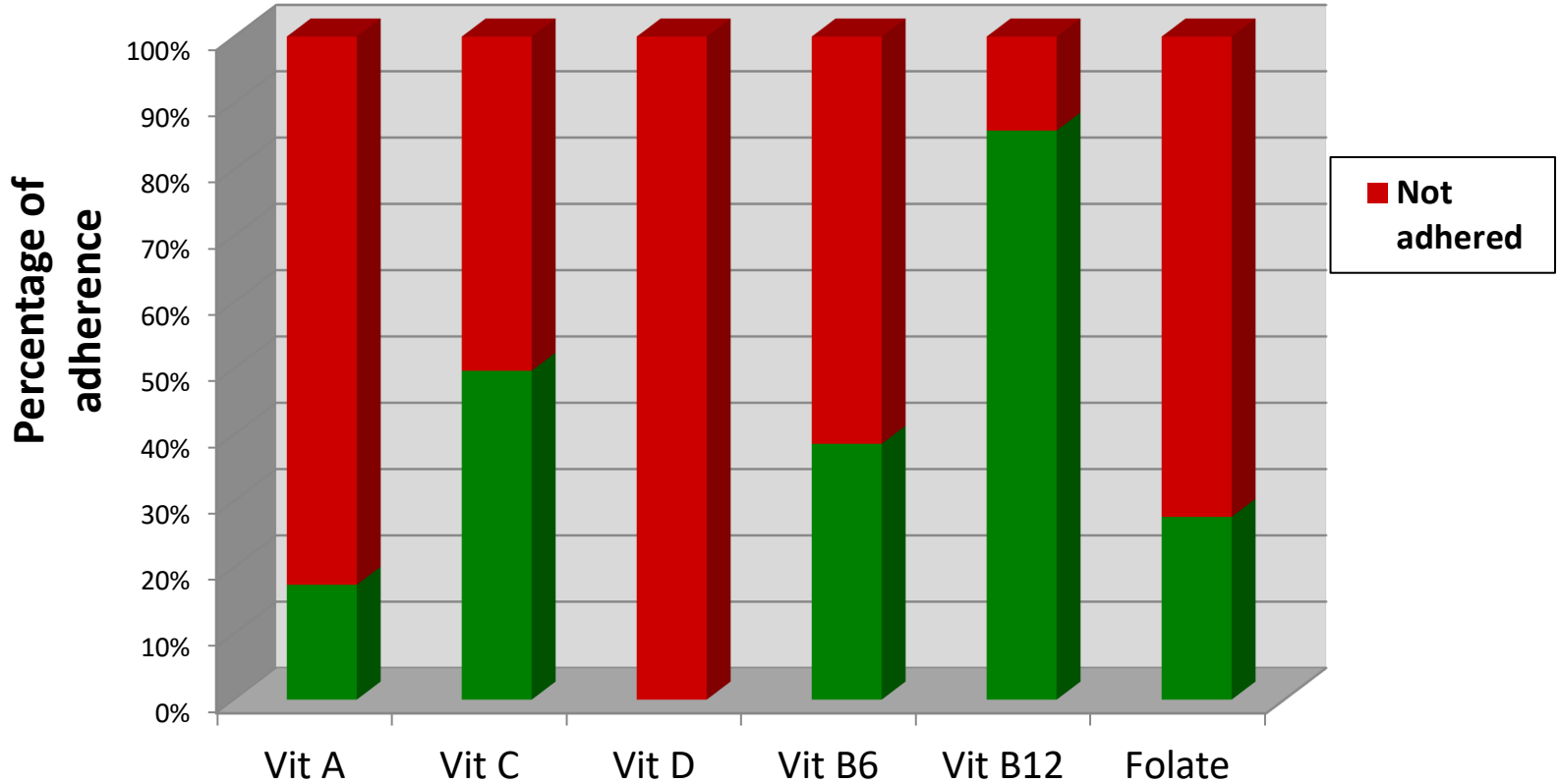


Dietary patterns and nutritional adequacy among rural Yup'ik women in Western Alaska

- The majority of women (90-100%) fell below the recommendations for **dietary fiber, vitamin D, vitamin E and calcium.**
- More than 50% of women fell below the recommendations for **Vitamin A** and more than one-third were below for **Zinc, and Vitamins C and B-6**
- Store-bought foods, such as juices/pop and coffee, were the most frequently reported food items. **Sweetened beverages and pop were the main contributors to energy, carbohydrate and sugar intake**
- Traditional foods provided **34% of protein, 27% of iron, 23% of vitamin A, 21% of zinc, 6% of carbohydrate intake and <5% of total energy intake**



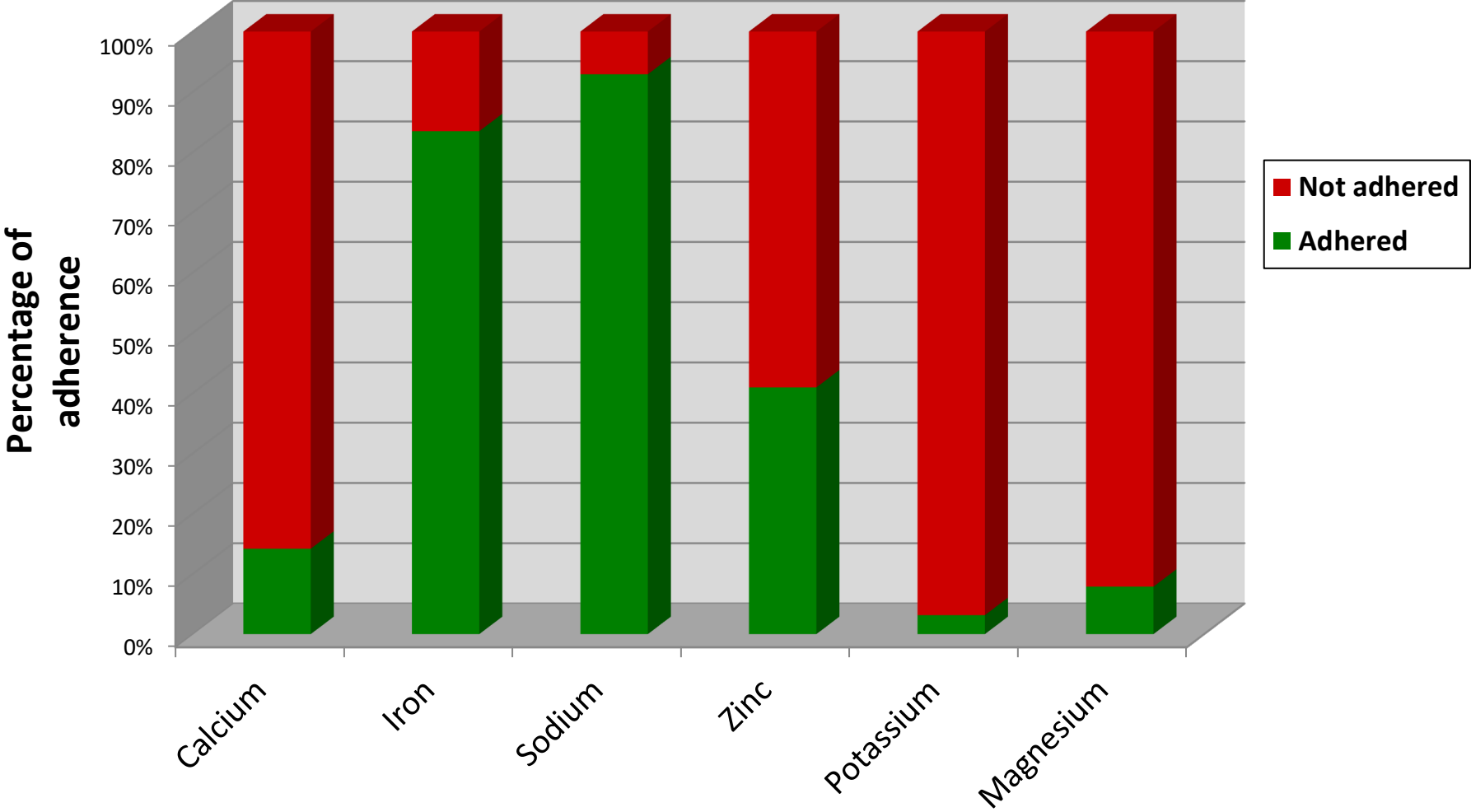
Percentage of people who adhered to DRI for nutrient intake (n=127)



Based on age and sex adjusted EAR (Estimated Average Requirements)



Percentage of people who adhered to DRI for nutrient intake (n=127)



Based on age and sex adjusted EAR (Estimated Average Requirements)

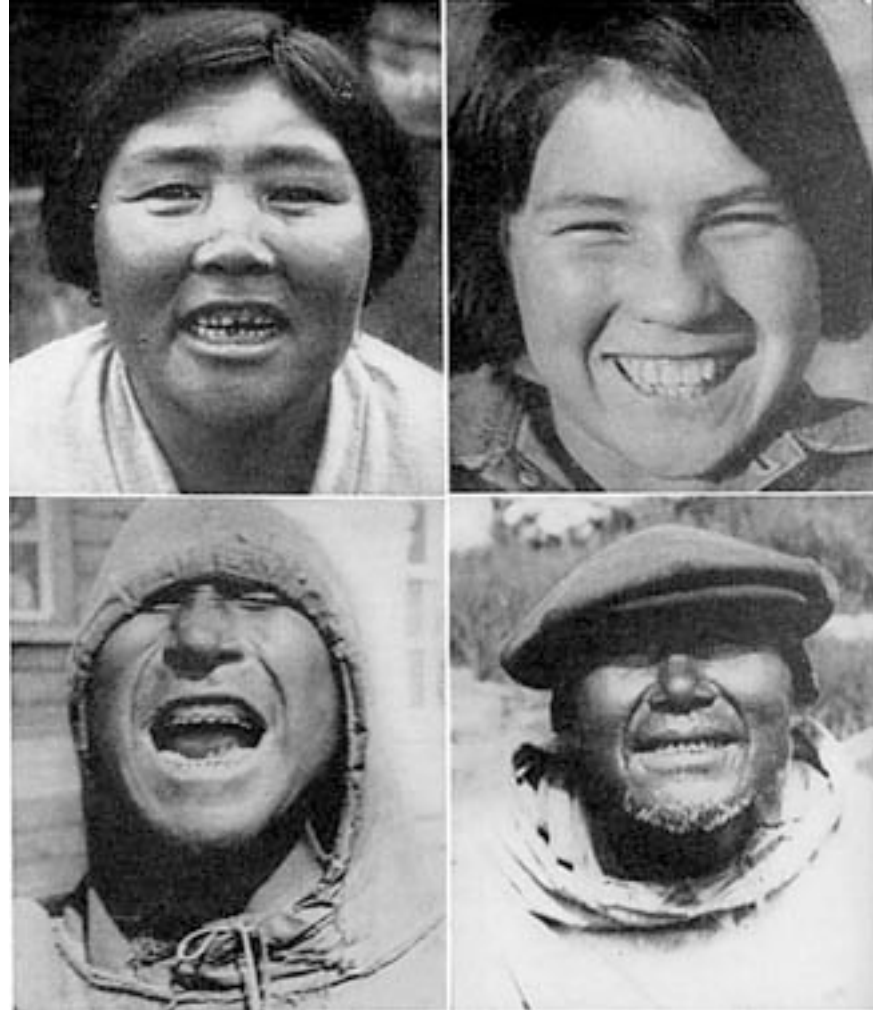


Dr.
Weston
Price



1933...travelled to remote Alaskan villages

...examples of
physical excellence
and dental
perfection such as
has seldom been
excelled by any race
in the past or
present.



“...strong rugged babies”



Virtually NO dental decay, until...



... villages with trading posts... "store grub" ...

"A typical effect of modernization on a growing girl was shown in a case in which the central incisors and 16 other teeth were attacked by dental caries. Sixty-four per cent of her teeth had tooth decay."



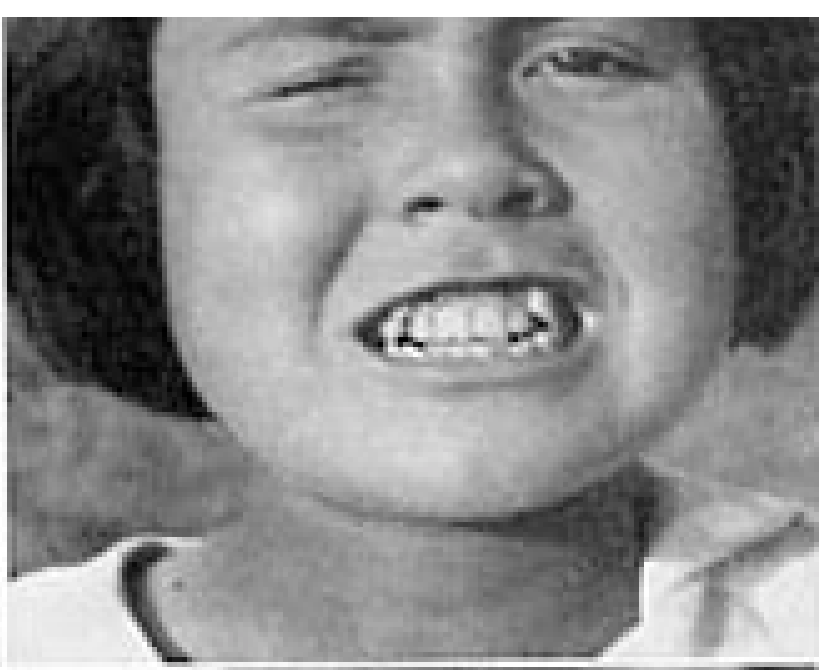
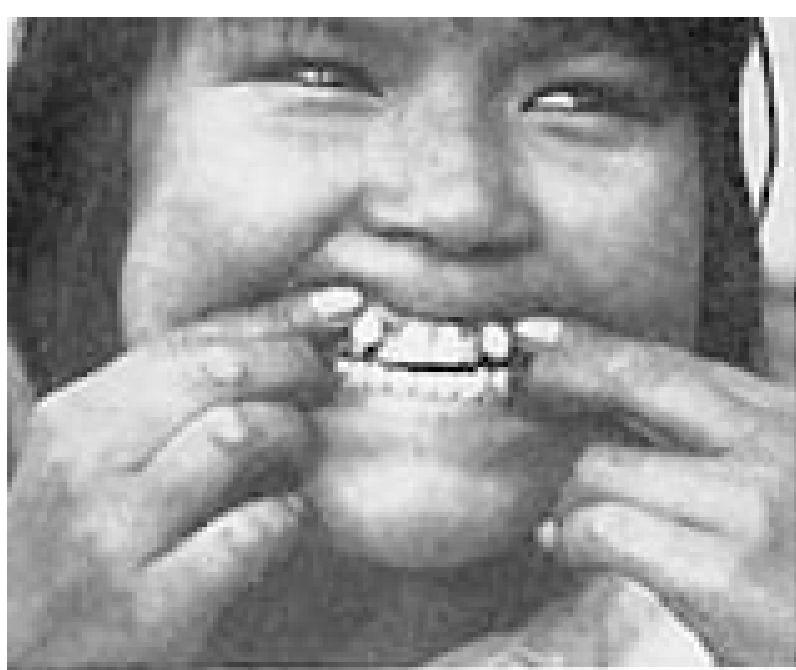
1st generation of children born after adoption of 'store grub'

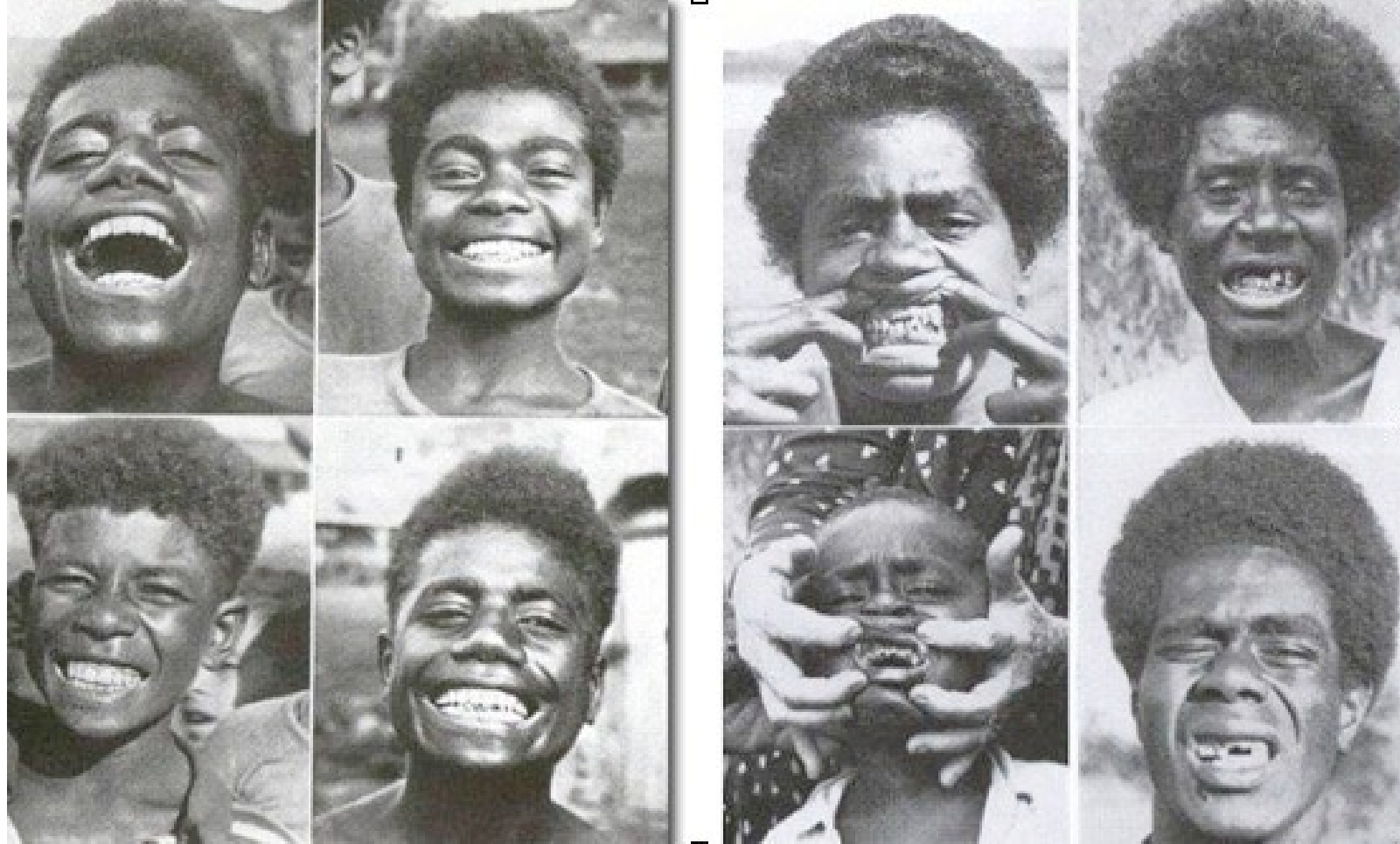
- Dental arch deformities
- Crooked Teeth
- Changed facial form

“We have few problems more urgent or more challenging than reversing these trends.”

Weston A. Price, 1933



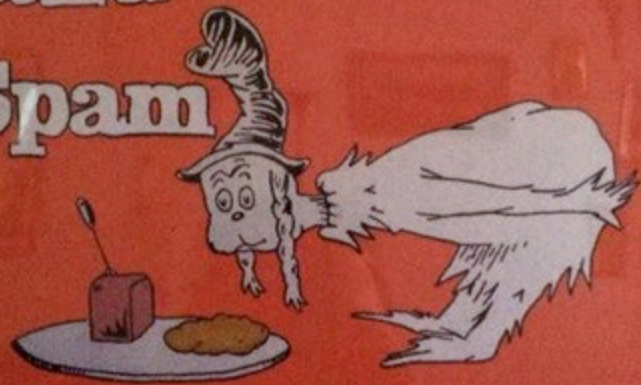




- Loss of ancestral diet: dental health plummeted, with defects in next generation with switch to processed foods



**Fry
Bread
and
Spam**



By Dr. SIOUX

*Steven Paul Judd
2012*

- Steven Paul Judd (Màutáñ)
- steven@restless-natives.com
Kiowa+Choctaw



KNOW YOUR
HISTORY,
IT GIVES YOU
STRENGTH

-our elders



First View

Get access

Aa Aa 

Declines in traditional marine food intake and vitamin D levels from the 1960s to present in young Alaska Native women

Diane M O'Brien ^(a1) ^(a2), Kenneth E Thummel ^(a3), Lisa R Bulkow ^(a4), Zhican Wang ^(a3) ... DOI: <https://doi.org/10.1017/S1368980016001853> Published online: 28 July 2016

Abstract

To measure the trends in traditional marine food intake and serum vitamin D levels in Alaska Native women of childbearing age (20–29 years old) from the 1960s to the present.

We measured a biomarker of traditional food intake, the $\delta^{15}\text{N}$ value, and vitamin D level, as 25-hydroxycholecalciferol (25(OH)D₃) concentration, in 100 serum samples from 20–29-year-old women archived in the Alaska Area Specimen Bank, selecting twenty-five per decade from the 1960s to the 1990s. We compared these with measurements of red-blood-cell $\delta^{15}\text{N}$ values and serum 25(OH)D₃ concentrations from 20–29-year-old women from the same region collected during the 2000s and 2010s in a Center for Alaska Native Health Research study.

The Yukon Kuskokwim Delta region of south-west Alaska.

Alaska Native women (n 319) aged 20–29 years at the time of specimen collection.

Intake of traditional marine foods, as measured by serum $\delta^{15}\text{N}$ values, decreased significantly each decade from the 1960s through the 1990s, then remained constant from the 1990s through the present ($F_{5,306}=77.4$, $P<0.0001$). Serum vitamin D concentrations also decreased from the 1960s to the present ($F_{4,162}=26.1$, $P<0.0001$).

Consumption of traditional marine foods by young Alaska Native women dropped significantly between the 1960s and the 1990s and was associated with a significant decline in serum vitamin D concentrations. Studies are needed to evaluate the promotion of traditional marine foods and routine vitamin D supplementation during pregnancy for this population.

Export citation

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Keywords:

Nutrition transition

Rickets

25-Hydroxycholecalciferol concentration

 $\delta^{15}\text{N}$ value

Stable isotope ratios

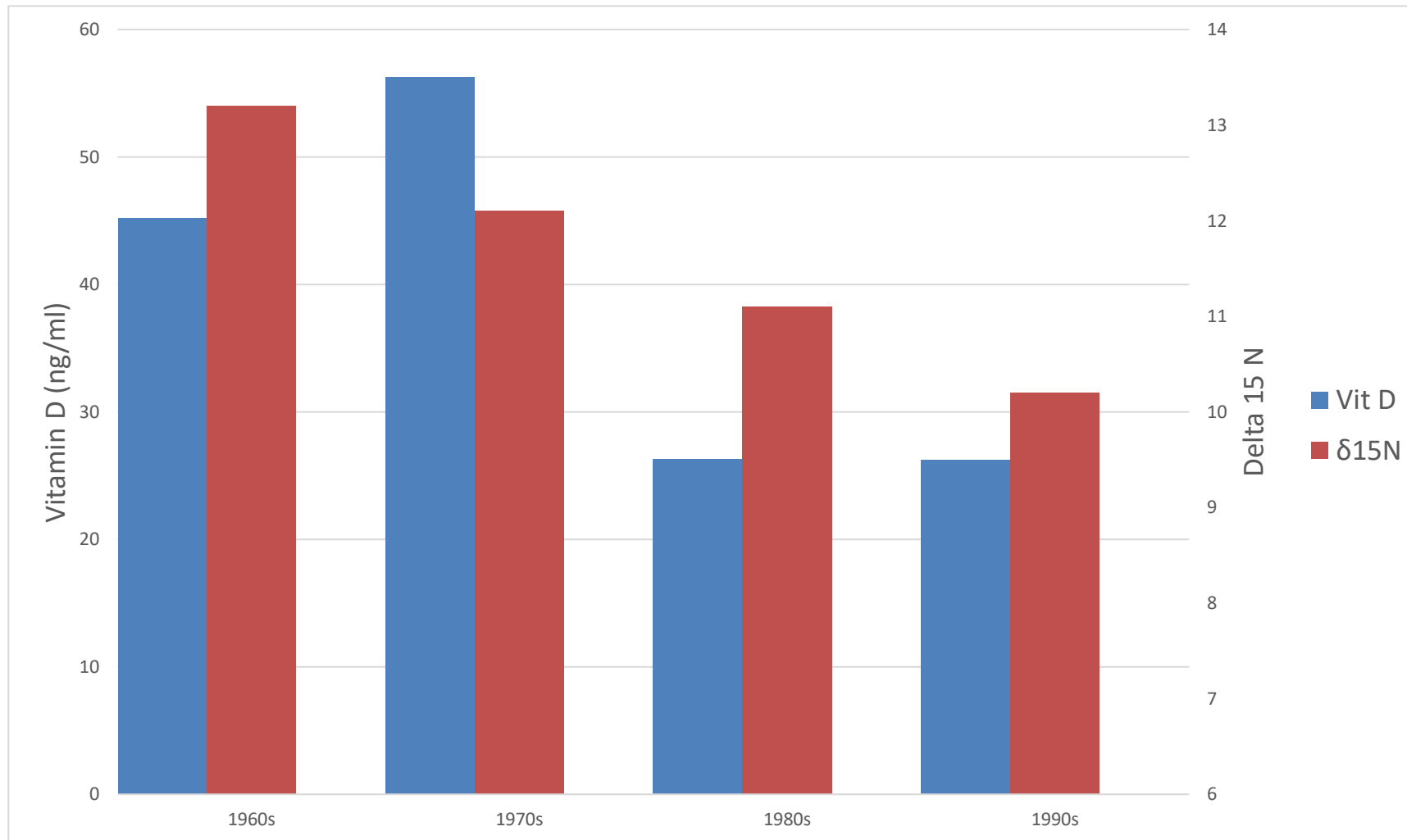
Arctic health

Circumpolar health

O'Brien, D.M., Thummel, K.E., Bulkow, L.R., Wang, Z., Corbin, B., Klejka, J., Hopkins, S.E., Boyer, B.B., Hennessy, T.W. and Singleton, R. (2016) 'Declines in traditional marine food intake and vitamin D levels from the 1960s to present in young Alaska Native women', *Public Health Nutrition*, , pp. 1–8. doi: 10.1017/S1368980016001853.



Serum Vitamin D and $\delta^{15}\text{N}$ values, YK Women, 1960s to 1990s





“

Now it appears that our diets and lifestyles can change the expression of our genes. How? By influencing a network of chemical switches within our cells collectively known as the epigenome.

- NOVA's Ghost in Your Genes, PBS

”



Researchers identify cause of gastrointestinal disorder affecting Inuit

ANDRÉ PICARD - PUBLIC HEALTH REPORTER

THE GLOBE AND MAIL

Last updated Monday, Dec. 01 2014, 6:48 PM EST




Congenital sucrase-isomaltase deficiency (CSID)



Clues emerging about Arctic gene, diet and health

Yereth Rosen | Alaska Dispatch News | November 29, 2014

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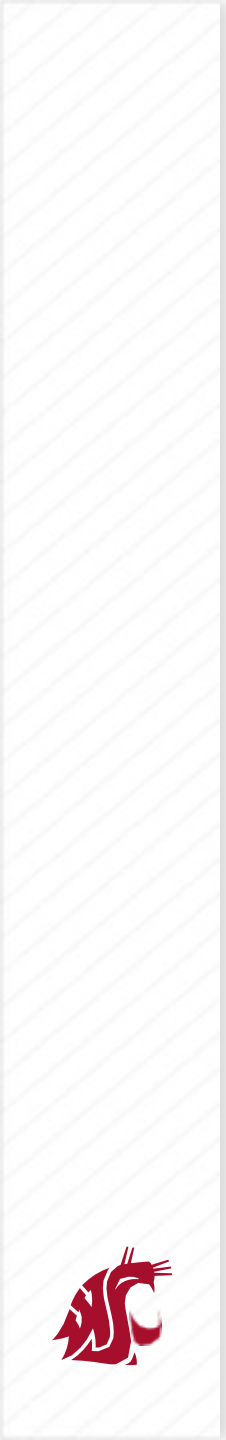
  Text Size



Lower Prevalence of Impaired Glucose Tolerance and Diabetes Associated With Daily Seal Oil or Salmon Consumption among Alaska Natives

1. [Amanda I Adler, MD, PHD,](#)
2. [Edward J Boyko, MD, MPH,](#)
3. [Cynthia D Schraer, MD and](#)
4. [Neil J Murphy, MD](#)







“Let foods be your medicine”

-Hippocrates



“

"According to the First Nations Development Institute, food sovereignty is defined as 'the inherent right of a community to identify their own food system.' This means that as a community we have the power to choose the food on our table."

Valerie Segrest (Muckleshoot), NMAI Interview, August 2016

”

Valerie Segrest is the director of the Muckleshoot Food Sovereignty Project.



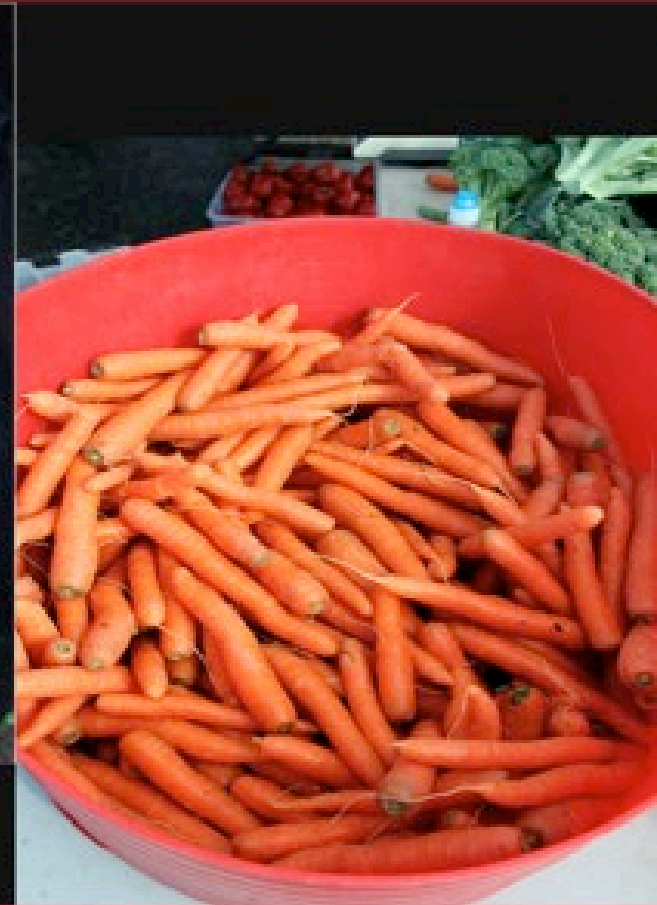
STORE OUTSIDE YOUR DOOR

HUNT

FISH

GATHER

GROW



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ELECTRONIC ARTICLE

Prenatal and Postnatal Flavor Learning by Human Infants

**Julie A. Mennella, PhD, Coren P. Jagnow, MS, Gary K. Beauchamp,
PhD**

 [Author Affiliations](#)

ABSTRACT

Background. Flavors from the mother's diet during pregnancy are transmitted to amniotic fluid and swallowed by the fetus. Consequently, the types of food eaten by women during pregnancy and, hence, the flavor principles of their culture may be experienced by the infants before their first exposure to solid foods. Some of these same flavors will later be experienced by infants in breast milk, a liquid that, like amniotic fluid, comprises flavors that directly reflect the foods, spices, and beverages eaten by the mother. The present study tested the hypothesis that experience with a flavor in amniotic fluid or breast milk modifies the infants' acceptance and enjoyment of similarly flavored foods at weaning.

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This Article

PEDIATRICS Vol. 107 No. 6 June 1,
2001
pp. e88
(doi: 10.1542/peds.107.6.e88)

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Traditional First Foods

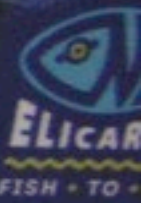




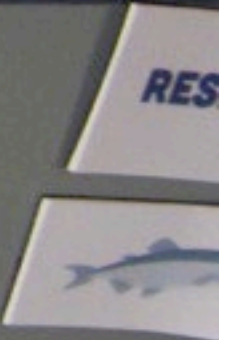
GOOD FOR THE ENVIRONMENT

I  **PIK**
(REAL) **SALMON** **HARD WORK** **EAT**

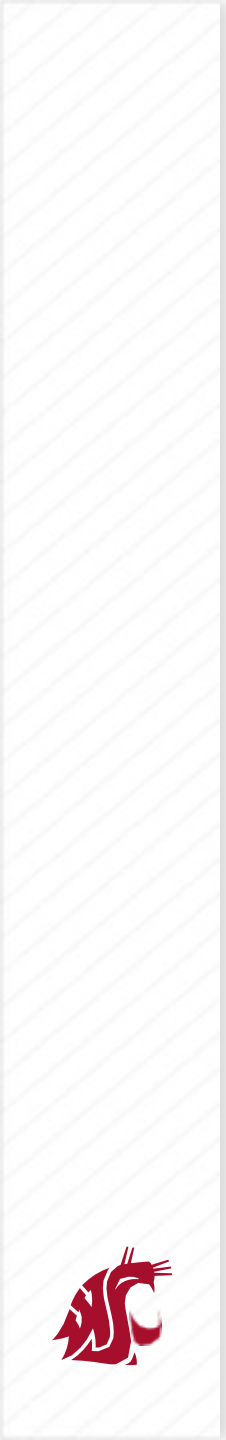
EAT NEQ'PIK!



EAT **IN** **LOCAL ECONOMY** **HEALTHY**
THANKFUL







*Store
Outside Your
Door
EMMONAK, AK.*

▶ ⏩ 🔊 0:25 / 5:44



Traditional Food Guide

FOR ALASKA NATIVE
CANCER SURVIVORS



Alaska Native Tribal Health Consortium
Cancer Program



SAVE-the-DATE June 21-24, 2015
Alaska Pacific University, Anchorage, AK



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Alaska Native Tribal Health Consortium, HPDP Program





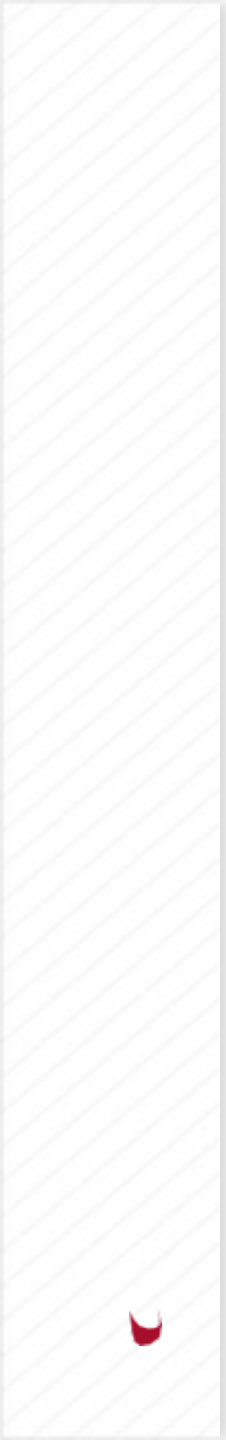
APFM 2014



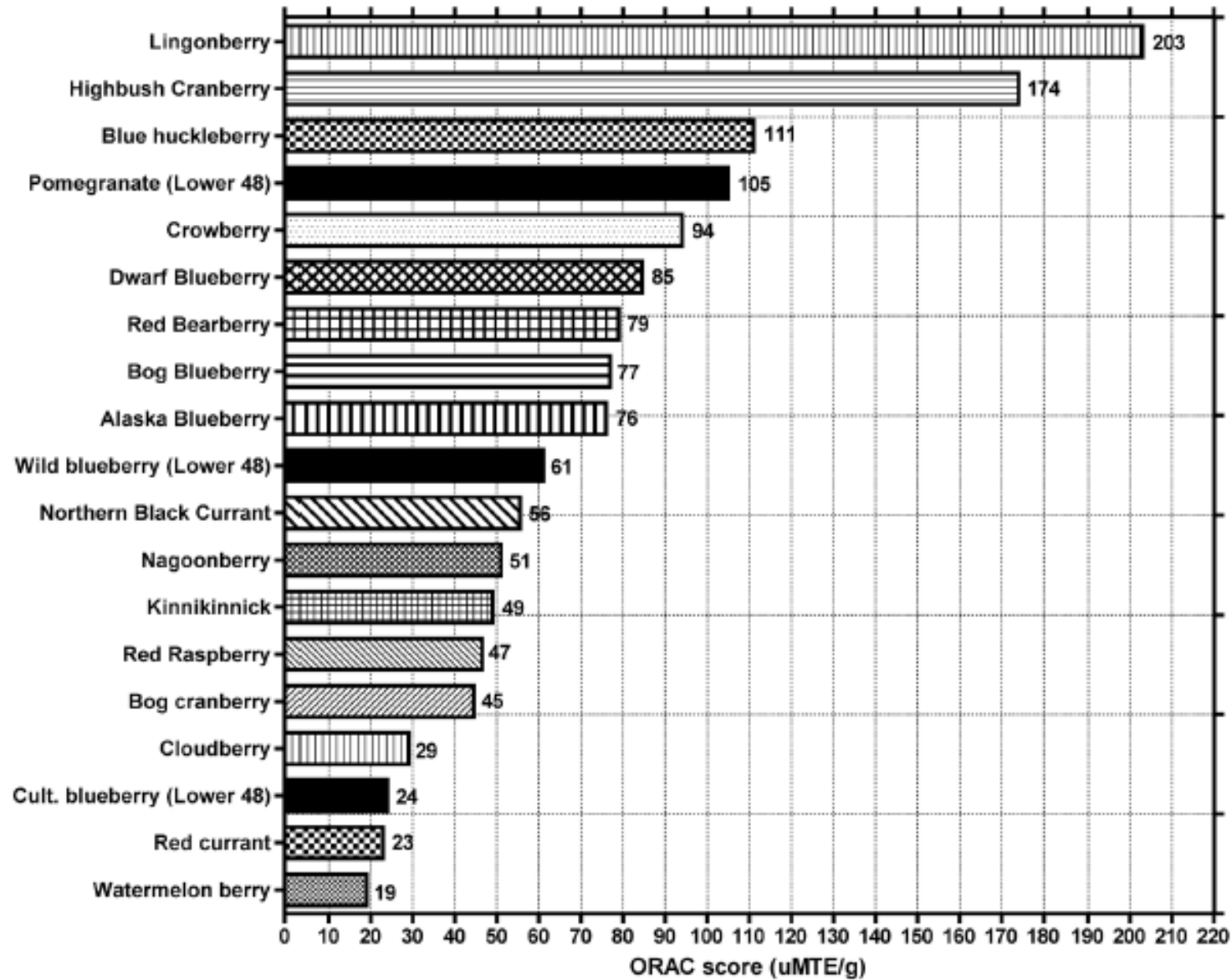








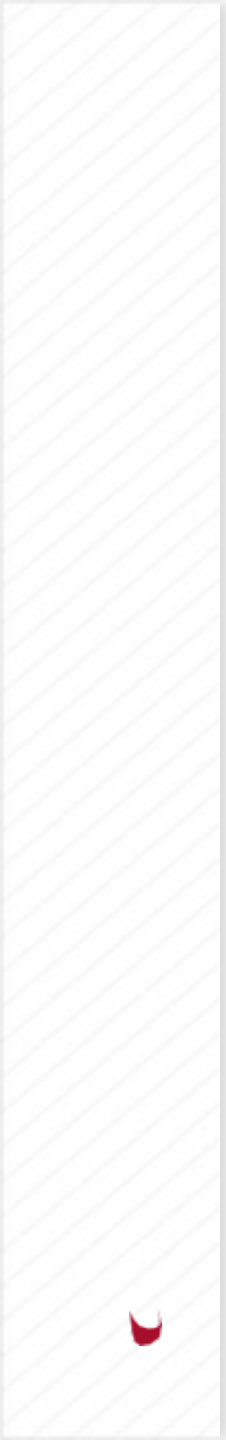
Comparison of berries















PLANTS THAT WE EAT



Nauriat
Nigiñaqtuat



From the traditional
wisdom of the
Iñupiat Elders of
Northwest Alaska



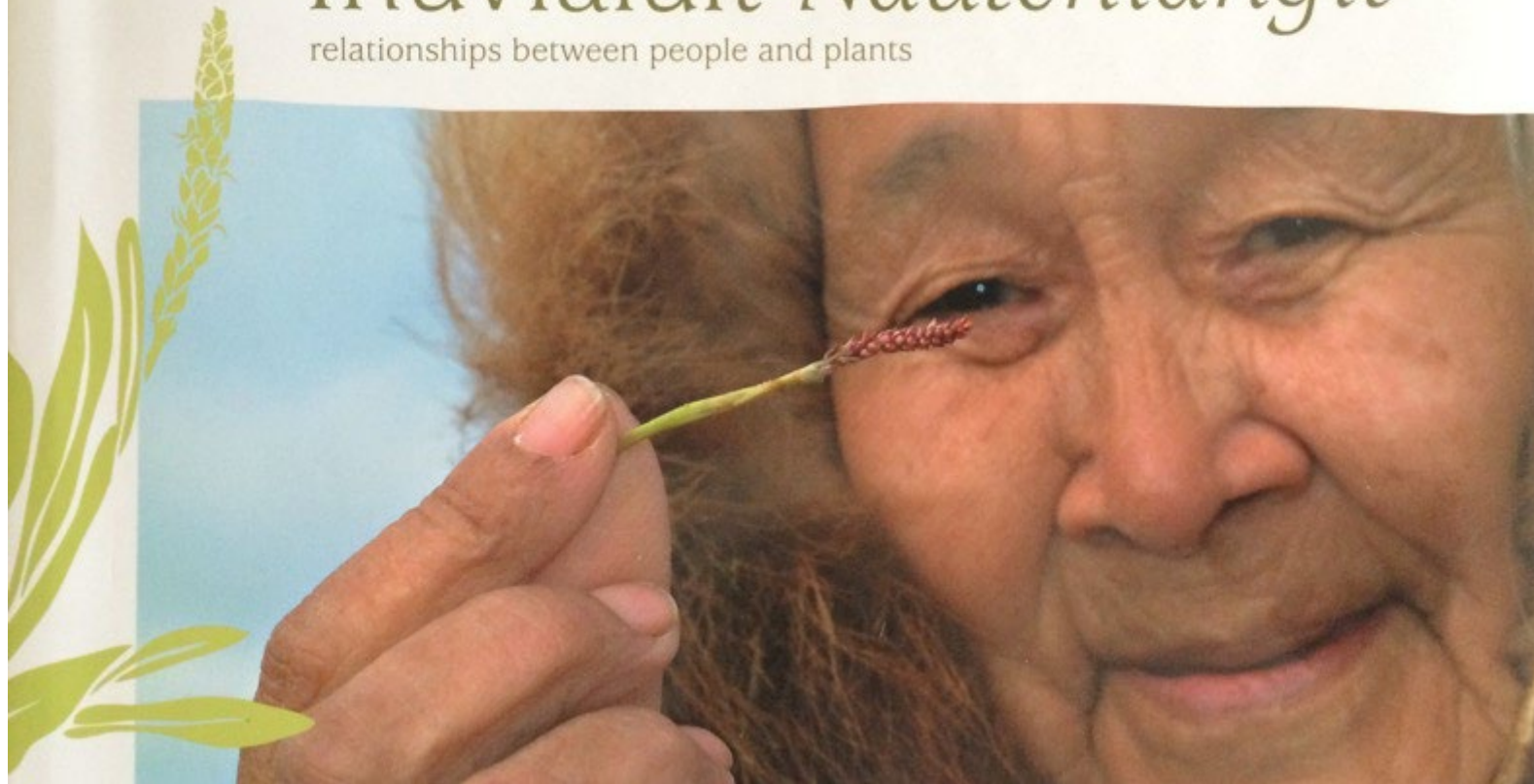
Anore Jones



Inuvialuit elders with Robert W. Bandringa

Inuvialuit *Nautchiangit*

relationships between people and plants



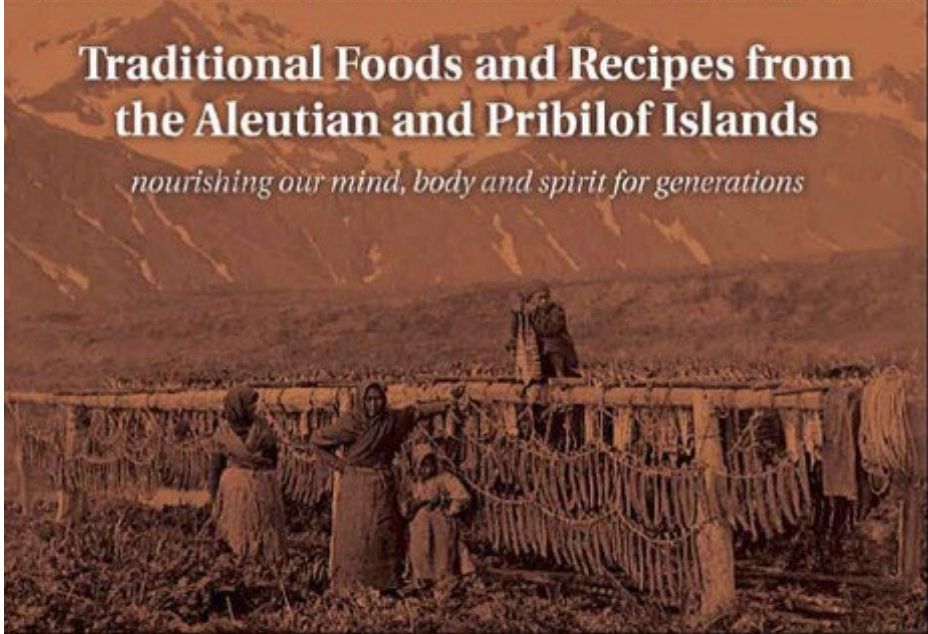


Qaqamiigûx̂

"to hunt or fish for food and collect plants; subsistence"

Traditional Foods and Recipes from the Aleutian and Pribilof Islands

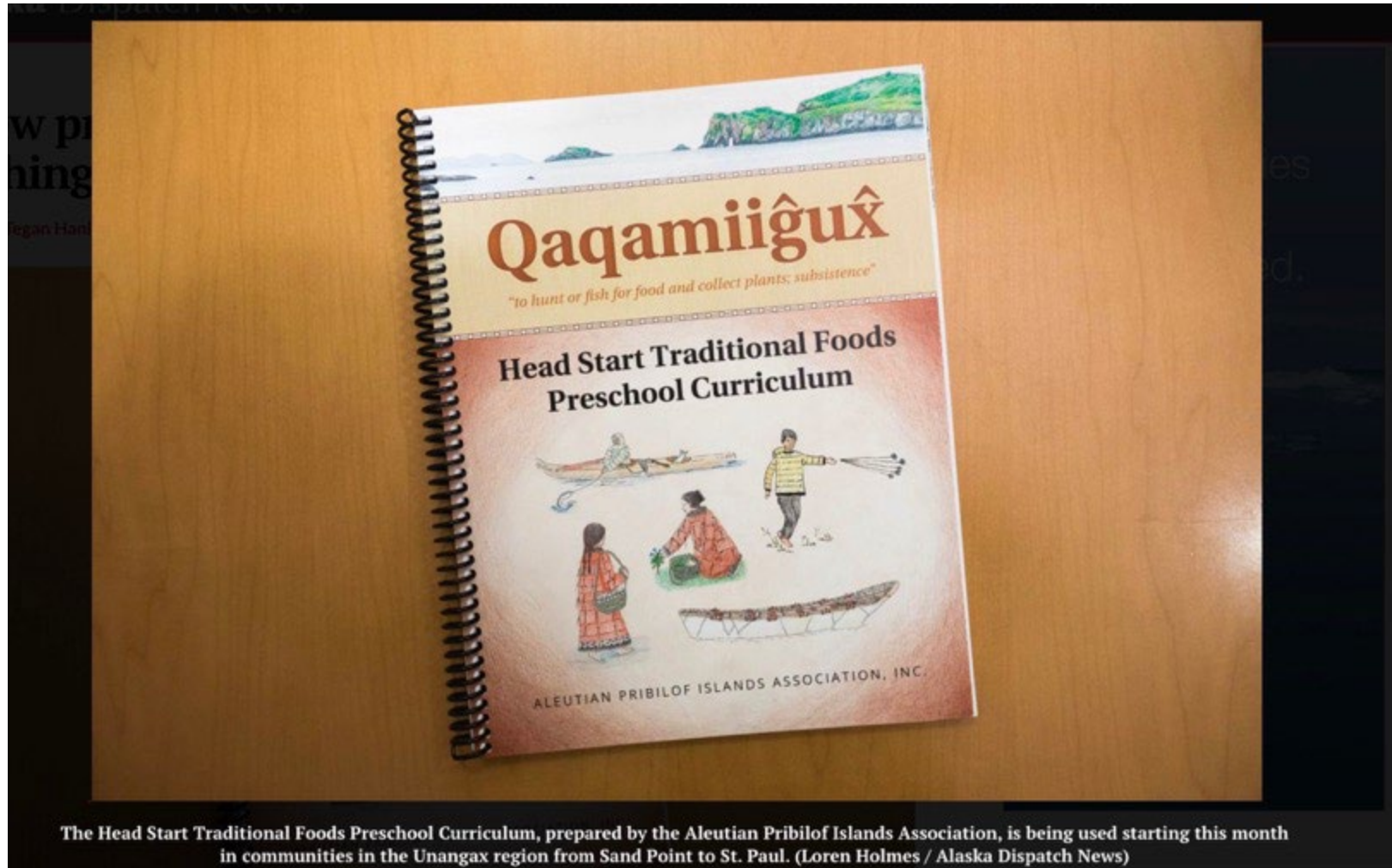
nourishing our mind, body and spirit for generations



Suanne Unger

ALEUTIAN PRIBILOF ISLANDS ASSOCIATION, INC.





The Head Start Traditional Foods Preschool Curriculum, prepared by the Aleutian Pribilof Islands Association, is being used starting this month in communities in the Unangax region from Sand Point to St. Paul. (Loren Holmes / Alaska Dispatch News)





THE PEOPLE AWAKENING PROJECT

DISCOVERING
ALASKA NATIVE
PATHWAYS TO
SOBRIETY



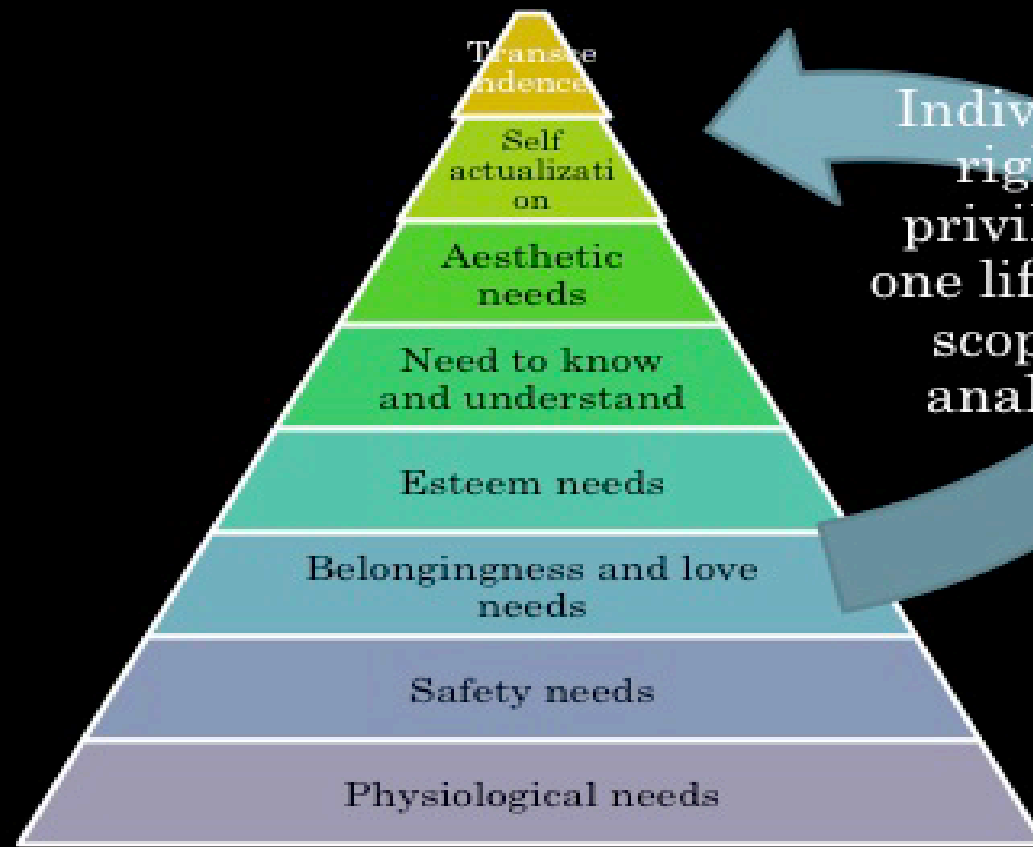
Culture is Medicine



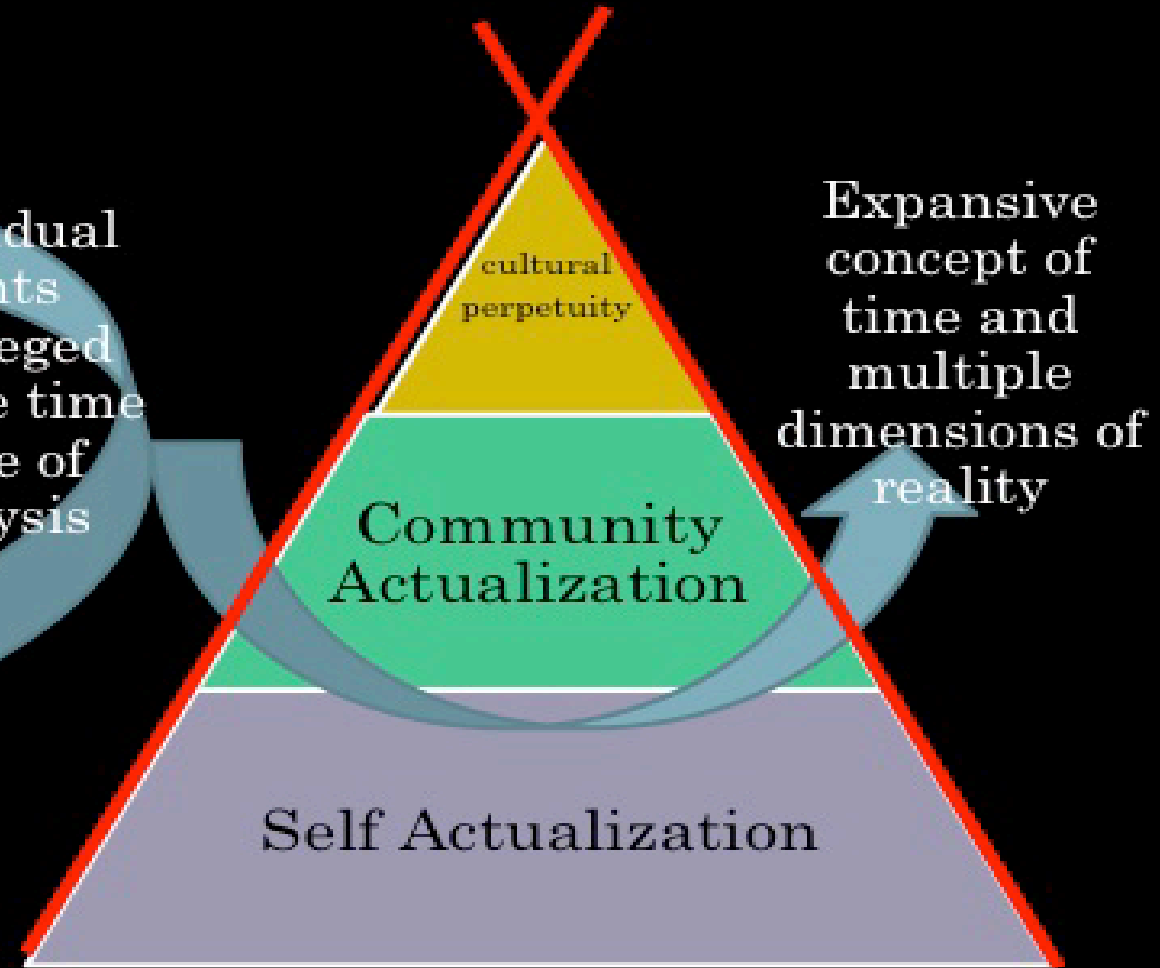


MASLOW'S HIERARCHY OF NEEDS (INFORMED BY BLACKFOOT NATION (ALTA))

Western Perspective



First Nations Perspective



Individual rights privileged one life time scope of analysis

Expansive concept of time and multiple dimensions of reality





Intergenerational Connectedness



Connectedness In Action

Connectedness Mechanisms

<u>Family</u>	<u>Community</u>	<u>Land/Place</u>	<u>Intergenerational</u>	<u>Spirit</u>
Language	Language	Language	Language	Language
Spending time together	Celebrations	Hunting	Part of a continuous history	Ceremonies
Relational Roles	Dancing/Singing	Gathering	Awareness of historical trauma	Cultural values
Responsibility	Ceremonies	Teaching children	Responsibility to future generations	Art
Namesakes & Nicknames	Service to others	Learning from Elders	Learning ancestral teachings to pass on to younger generations	Stories
Adoption	Mentoring	Exploration	Participation in cultural and community activities	Love, Humor, Truth
Togetherness	Rules, values, norms	Observation	Knowledge of family lineage	Beauty
Trust and safety	Safety nets	Travel		Dance
Sharing and support	Family relationships	Care for animals		Subsistence foods
Helping Elders	Social groups	Stories		Songs/Dance/Drum
Stories, family history	Collective belonging	Playing outside		Connection to ancestors and future generations
Recognition of personal talents	Cooperative Teams	Access to clean water		Collective mentality
	Subsistence sharing	Fish camp		Spiritual teachings
	Strong leadership	Survival skills		

Ullrich, J. S. (2019). For the love of our children: an Indigenous connectedness framework. *AlterNative: An International Journal of Indigenous Peoples*, 15(2), 121-130.

<https://doi.org/10.1177/1177180119828114>



Foods Still Matter: The Muckleshoot Food Sovereignty Project



The Northwest Indian Treatment Center Native Plant Nutrition Project



<http://squaxiniland.org/northwest-indian-treatment-center/>



Traditional Foods Garden





Herbal Tea Dispensary



Culture is Medicine



Decolonizing Healthcare



Successful Aging Through the Eyes of Alaska Native People

Taking responsibility for one's own health and wellbeing

Being active in the community

Passing down knowledge and wisdom (rather than basing it solely on physical health).

Lewis, J. (2010). Successful aging through the eyes of Alaska Natives. Exploring generational differences among Alaska Natives. *Journal of Cross-Cultural Gerontology*, 25 (4), 385-396. doi:10.1007/s10823-010-9124-8.





Native American Nutrition

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Sixth Annual Conference on

NATIVE AMERICAN NUTRITION

September 10 - 12, 2023



IREACH I-CHANGES

The **Indigenous Collaborative for Health, Agriculture, Nutrition, Growers, and Environmental Sovereignty (I-CHANGES)** is a multi-disciplinary team. Comprised of diverse faculty from several US universities who share an interest in advancing indigenous peoples' food sovereignty in the U.S. Founded in 2020, this group is convening monthly to develop student programs, grants, meetings and conferences, papers, and other actionable steps to advance food sovereignty education, outreach, and research.

Current members of I-CHANGES bring complementary forms of expertise to the group, including health sciences, intervention and food production science, community development, and nutrition. Collectively, these members bring decades of experience working with Tribal communities to promote health equity.





“The past is not a burden. It is a scaffold which brought us to this day. We are free to be who we are, to create our own life out of our past and out of our present. We are our ancestors. When we can heal ourselves, we also heal our ancestors, our grandmothers, our grandfathers, and our children. **When we heal ourselves, we heal mother earth.”**

“To heal is to become ourselves, to become the light within. It is to accept ourselves and what we feel, and in doing so accept others. It is to be a real person”

~Dr. Rita Blumenstein, Yup'ik Tribal Doctor





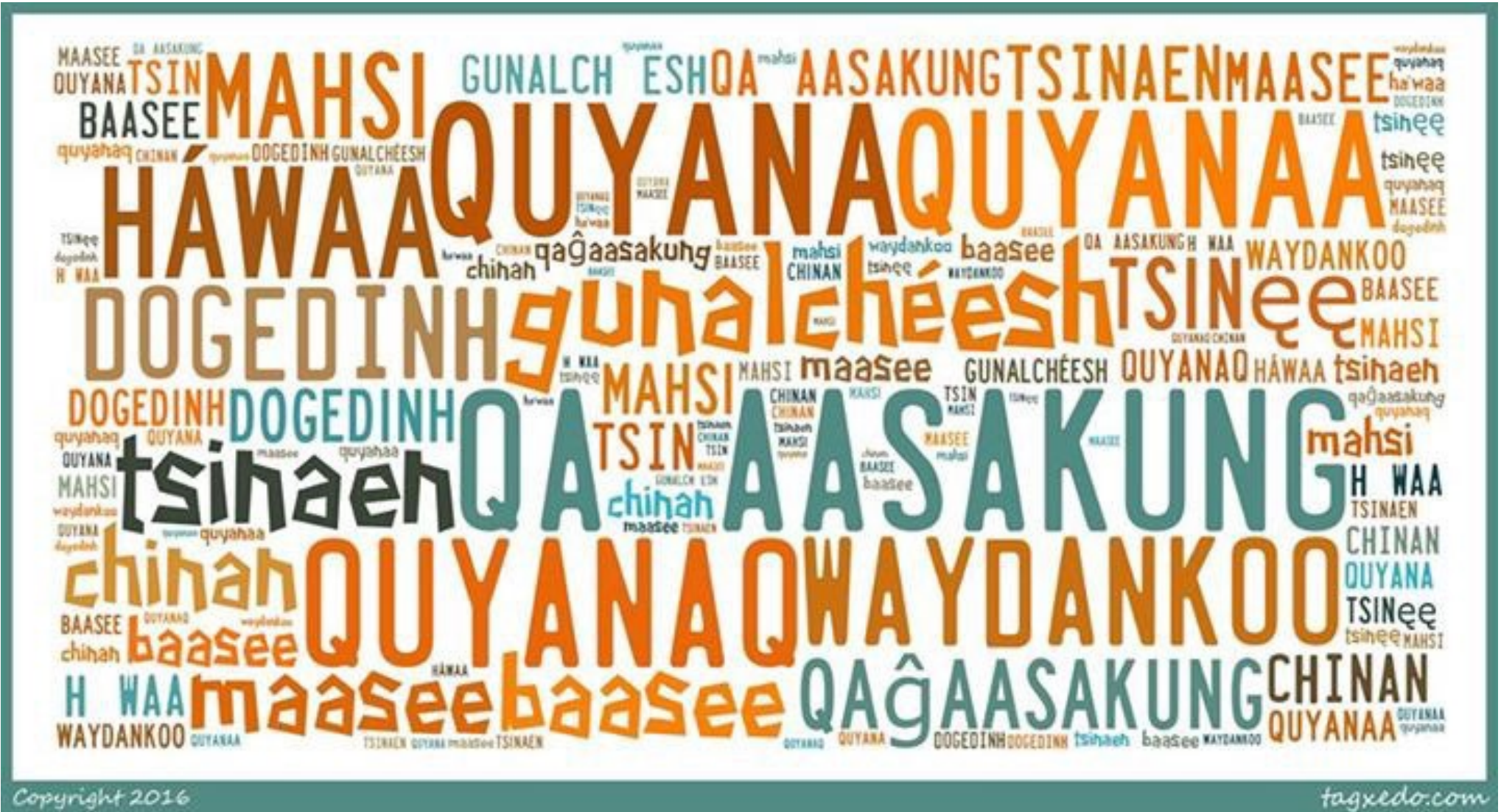
Let us be the
ancestors our
descendants will
thank.

Winona Laduke

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