

Exploring Indigenous Foods & Food Sovereignty

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WILD*



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Acknowledgements

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Special thanks to all involved in this project, especially the participants and the Six Nations of the Grand River community for allowing the time and space for these conversations on Indigenous foods and food sovereignty to happen. Our hope is that the information we gathered to produce this open education resource can answer to the recommendations we heard from our community. The major recommendation we are aiming to answer and share with others is the need for communities to come together to share knowledge and support each other in food sovereignty efforts, contributing to our cultural maintenance and revitalization as Haudenosaunee peoples.

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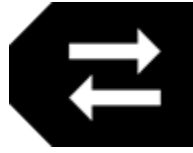
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Abstract

STEVIE D. JONATHAN

Our research, based in Six Nations of the Grand River, examines food sovereignty and food experiences in Haudenosaunee communities, to explore ways of upholding our Haudenosaunee responsibilities to the land and enhancing the local practice of food sovereignty. The goal is to increase the access to and transmission of knowledge, so that more people to engage in food sovereignty. Haudenosaunee peoples with traditional knowledge, extensive community experience, and interests in food and culture were interviewed. Additionally, community members were surveyed to further understand what the needs of community are and what the community wishes to know about traditional foods and food sovereignty, in order to achieve a wholesome understanding and application of our ancestral knowledge. Interviews were audio recorded, transcribed, and analyzed. Analysis characterized knowledge and knowledge transmission, community, sharing, self-determination, access to traditional foods, co-existence with the natural world, connection to culture and identity, health, and food systems. These are all interwoven pieces that make up food sovereignty. Our findings produced the overall recommendation that local education about food sovereignty, Indigenous foods, and practices must be achieved, to promote these concepts in the lives of Six Nations members.

Keywords: Indigenous foods, food sovereignty, traditional knowledge, traditional foods, sustainable self-determination, food systems.

PART I

INTRODUCTION AND LITERATURE REVIEW

1. Introduction

STEVIE D. JONATHAN

In 2020, Six Nations Polytechnic (SNP) asked the question, “What does Indigenous food sovereignty mean and what does that look like in our community?” Gathering and presenting knowledge within a localized context is an important component of the study’s operational framework. SNP looked to its community to observe food sovereignty practices, in response to the gap in Indigenous food systems literature. Interview and online surveys were conducted, leading to one major recommendation: that local education of food sovereignty, Indigenous foods, and practices overall must be achieved in order to promote these concepts in the lives of Six Nations members. There were key components interwoven within this recommendation. The first was that food sovereignty is a community effort, in practice and in knowledge transmission. The second was the importance of community sharing knowledge of Indigenous foods and our traditional practices, which is connected to our identity as Haudenosaunee peoples.

2. Literature Review

STEVIE D. JONATHAN

This section presents a brief review of the literature on sustainable self-determination, traditional food systems, and community supports and transmission of knowledge. The research will explore each of these concepts to further contribute to the field, while honoring the need for local knowledge to be shared when considering sustainable self-determination efforts. It is important to note that this section covers only a small portion of literature within the field of Indigenous foods and food sovereignty but manages to establish the necessary baseline for familiarity, before continuing on to the research findings and into this educational resource. Additionally, an overview of the Great Law is provided; however, the section offered is only a small summary, which cannot do this oral narrative justice (in comparison, for example, to the annual recital of the Great Law, as outlined in the third section of this resource).

3. Sustainable Self-Determination

STEVIE D. JONATHAN

According to Taiaiake Alfred, colonialism is “best conceptualized as an irresistible outcome of a multigenerational and multifaceted process of forced dispossession and attempted acculturation—a disconnection from land, culture, and community—that has resulted in political chaos and social discord within First Nations communities and the collective dependency of First Nations upon the state (2009, p. 52)”. Indigenous peoples’ health inequities are embedded in histories of dispossession from their homelands and the destruction of their social systems, including the ways in which traditional knowledge and cultural practices are passed down (Delormier & Marquis, 2019; Lemke & Delormier, 2017; Richmond & Ross, 2009; Stephens et al., 2006). Indigenous self-determination is best characterized as a set of sustainable, community-based processes rather than solely as narrowly constructed political or legal entitlements. The everyday practices of resurgence and decolonization are necessary and not to be overlooked (Corntassel & Bryce, 2011; Grey & Patel, 2015). Self-determination is one of the key tenets of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP), which states that Indigenous peoples have the right “to maintain and strengthen their own institutions, cultures and traditions, and to pursue their development in keeping with their own needs and aspirations” (2007, p. 2). Resilient Indigenous peoples today are reclaiming their food security, nutritional status, and overall health by revitalizing their food systems in ways that privilege Indigenous worldviews, livelihoods, and governance (Delormier et al., 2017). Food security exists when all people at all times have access to culturally appropriate and adequate food for an active and healthy life (Delormier & Marquis, 2019; Gordon et al, 2018). Food sovereignty, as a later extension of the food security concept, is the ability to sustain oneself independent of external entities. It is not just a goal but a means to achieve other aspects of cultural resurgence, connected to health and language (Hoover, 2017).

The majority of research draws on the sustainable self-determination framework, which focuses on restoring Indigenous cultural responsibilities and relationships to land, each other, and the natural world, including food systems. Additionally, it centralizes local efforts and knowledge transmission within these responsibilities and relationships (Corntassel, 2008; Corntassel & Bryce, 2011; Delormier et al., 2017; Gordon et al., 2018; Neufeld et al., 2017; Richmond & Ross, 2009). Through the transmission of our traditional knowledges, such as the Great Law of Peace, we learn the principles of a reciprocal relationships with the natural world, which enables us to live sustainably and in peace together. This is referred to as the principle of ‘the dish with one spoon’. We learn to live by giving back more than we take,

as stewards of the lands we share. Everyday acts of cultural resurgence generate the cycles that make up sustainable self-determination.

Corntassel (2011) and other scholars place emphasis on the transmission of knowledge as a key factor in creating food sovereignty. In addition to building off of the sustainable self-determination framework, Indigenous scholars in this field also draw on their own cultural teachings. For example, Delormier & Marquis (2019) use the Haudenosaunee Creation Story, the Great Law, and Ohén:ton Karihwatéhkwén (the Words that Come Before All Else) as a basis of their framework. According to Williams & Brant (2019), who also draw on the Great Law and other Haudenosaunee knowledge systems, a “food system pedagogy, based on traditional teachings and principles from specific Indigenous nations, is the only authentic route to a decolonized and equitable food system” (p. 132).

To summarize: Indigenous research on sustainable self-determination requires local traditional knowledge to be transmitted in order to best contribute to food sovereignty. Our research builds on this work by examining what our local practitioners are doing, what knowledge they can share, and what our community wants to know to participate further in food sovereignty. Ultimately, this research gives voice to our local food sovereignty practitioners and contributes to knowledge transmission. Additionally, our project offers practical ways in which these cycles can be initiated in everyday lives.

4. Traditional Food Systems

STEVIE D. JONATHAN

The majority of research on traditional food access and local food systems has taken place in northern and more remote locations (Lambden et al., 2006). Hoover (2017) cites Whyte's (2015) definition of Indigenous food systems as "specific collective capacities of particular Indigenous peoples to cultivate and tend, produce, distribute, and consume their own foods, recirculate refuse, and acquire trusted foods and ingredients from other populations" (p.7). Additionally, our relationships to food systems and the cultural restoration that is necessitated by relationship building is imperative for Indigenous food sovereignty (Hoover, 2017). Gordon et al. (2018) defines traditional foods as pre-Contact food sources available on Turtle Island (North America). Traditional foods are more biologically diverse and more nutrient dense (Gagné et al., 2012). Food is profoundly meaningful and symbolizes the reciprocal caring relationship that Indigenous Peoples hold with the natural world; the Earth is our mother, who provides all that is needed. There is a wealth of teachings for translating food security and sovereignty into practices that help the knowledge and worldview of Indigenous peoples (Delormier & Marquis, 2019). For example, Haudenosaunee peoples value our sustenance as integral to our way of life, as evidenced in the Ohén:ton Karihwatéhkwén (the Words that Come Before All Else), the Creation Story, and the Great Law. Within the Great Law, all formal meetings and ceremony is to be confirmed by a feast; thus, food upholds our governance structure (Hill, 2017).

Prior to the American Revolutionary War, land was held communally, with everyone expected to work together for shared benefit. Villages were rotated every ten to twenty years in order to ensure biodiversity, renewal, and sustainability of resources (Delormier et al., 2017; Hill, 2017). Corn and other crops were communal, with a portion reserved for ceremony and collective use. Individually held crops existed but these did not override communal work in the larger fields (Cornelius, 1999). Beyond the clearing, at the boundary known as "the wood's edge", was the forest encompassing the village's hunting, fishing, and foraging grounds. These yielded a wide variety of foods, stemming from access to multiple territories. The forests were shared with other villages equally. Under the Great Law's principle of 'the dish with one spoon', hunting and gathering food in forests within the territory of another confederacy nation was allowed (Delormier et al., 2017; Hill, 2017).

Following Contact, the clearing and the woods, as well as the extended family longhouses and their social structures, began to change. Farming continued as a family undertaking, as people no longer lived in extended family longhouses and the majority had since moved towards stick-and-frame, single family homes (Hill, 2017). Haudenosaunee agricultural knowledge and practices were well developed, with the majority of foods coming from

the garden. All other available food sources would have been gathered or hunted during the appropriate season. Gardening methods were advanced with the Three Sisters mound being a prime example (Mt. Pleasant, 2006; Mt. Pleasant & Burt, 2010). In this structure, the corn supports the climbing bean vines that add nitrogen to the soil, which is needed so the corn can thrive. The squash leaves protect the ground from pests and maintain moisture for all root systems in the mound. The mound system enriches the soil for years to come. The Three Sisters support each other and demonstrate the individual relationships we need to maintain a strong society (Delormier et al., 2017; Milburn, 2004). Additionally, the Three Sisters work together biologically. The corn and beans together promote niacin absorption, especially when prepared according to traditional food practices, using hardwood ashes (Milburn, 2004). In addition to advanced gardening methods, the Haudenosaunee also had storage techniques capable of sustaining villages over the winter months. Food surpluses were shared and traded. Early settlers relied on the Haudenosaunee for food and sustaining technologies. The food systems of the Haudenosaunee were directly targeted in military campaigns, as a strategy to control Haudenosaunee people (Delormier et al., 2017; Parker, 1910). Haudenosaunee peoples have a rich knowledge of food systems, but the question remains as to what that practice looks like in Six Nations of the Grand River today.

5. Community Supports & Transmission of Knowledge

STEVIE D. JONATHAN

The majority of our research identified community support programs promoting the consumption of traditional foods, in order to promote health and well-being, in addition to efforts to increase food security. Some of these community support programs include local farmers' markets, planting and harvesting traditional foods communally, identifying plants and medicines, classes on composting food waste, workshops on vermicomposting, canning and preserving food workshops, community gardens, Good Food Box programs, cooking demonstrations, and traditional activities and sports (Delormier & Marquis, 2019; Gordon et al., 2018). Participants of these community support programs not only benefit physically, but also experience deepened emotional and spiritual well-being and a stronger connection to their Haudenosaunee identity (Gordon et al., 2018). While all community supports had educational aims, some projects were more direct in their endeavors to transmit traditional knowledge, such as the creation of the Haudenosaunee Food Guide by Rick Hill and Chandra Maracle of Six Nations (Gordon et al., 2018). Another example is First Nations Technical Institute's Bachelor of Arts and Science Indigenous Sustainable Food Systems, currently under development. This curriculum draws on traditional knowledge of food systems found within the Great Law of Peace and the Code of Handsome Lake (Williams & Brant, 2019). Research states the need for transmission of traditional knowledge and cultural practices in order to increase capacity for cultivating traditional foods and food sovereignty. This is achieved through community supports and education and contributes to the overall regeneration of our food systems.

Currently, there is a gap in Indigenous foods and food sovereignty literature specific to Six Nations of the Grand River. As stated earlier, local knowledge is integral to sustainable self-determination. Accordingly, our research aims to close this gap while responding to the call to action to transmit knowledge.

PART II
RESEARCH METHODS, FINDINGS,
AND RECOMMENDATIONS

6. Methods

STEVIE D. JONATHAN

In order to address the role research has played in past and present injustices, a growing body of literature on decolonizing and Indigenous methodologies has emerged, challenging existing power structures and processes of knowledge production. Decolonizing methodologies focus on building the self-determination of communities, involving research that values Indigenous knowledge and methodologies (Lemke & Delormier, 2017; Tuhiwai Smith, 1999). Our research is guided by a sustainable self-determination conceptual framework, which focuses on restoring Indigenous cultural responsibilities and relationships to land, each other, and the natural world (Corntassel, 2008). This framework privileges local revitalization efforts within the current sociopolitical context of colonialism, which continues to dispossess and disconnect Indigenous peoples from their lands and identities (Richmond & Ross, 2009). Additionally, our research builds upon discourses that translate theory to the everyday local practice of food sovereignty and the transmission of knowledge, including traditional knowledge. In other words: we have built on the research of our predecessors, in addition to our own research, to offer digestible ways in which Indigenous food sovereignty can be accomplished in our everyday lives. Decolonizing practices in food sovereignty and fostering relationships with traditional food systems create a feedback loop of practice, food sovereignty, food security, physical health, and community support, and reaffirms identity.

Semi-structured interviews, prioritizing a conversational approach (Archibald, 2008; Kovach, 2009), were conducted with several Haudenosaunee people within the Six Nations of the Grand River community, to gather community-based information on current Indigenous food sovereignty practices and the use of Indigenous foods in everyday life.

7. Findings

STEVIE D. JONATHAN

Interviews and online surveys were conducted. Overall, we had responses from sixty-two participants who identified as Haudenosaunee people living in or outside of Six Nations of the Grand River. For the interviews, Haudenosaunee people who have experience with Indigenous foods, planting, seed keeping, and food sovereignty were selected. Hoover (2017) used a similar participant sampling approach, where local food sovereignty practitioners were specifically selected. These practitioners included Indigenous gardeners, farmers, ranchers, seed savers, fishermen, foragers, hunters, community organizers, educators, and chefs (Hoover, 2017). For the online survey, the only selection criteria included those who identify as Haudenosaunee people. Interviews were conducted with nine participants while survey responses were received from fifty-three participants. The date of these research tools is included, below.

Survey Responses

Question

1. What does food sovereignty mean to you?

2. Do you use Indigenous foods in your life?

3. How do you use Indigenous foods (e.g., planting, cooking, sharing)?

Results

- Participants were asked to define what Indigenous food sovereignty meant to them. The following terms were prevalent in their responses:
 - food sovereignty
 - knowledge
 - community
 - sharing
 - self-determination
 - access to traditional foods
 - co-existence with the natural world
 - connection to culture
 - health
 - food systems

- 9% of participants reported they rarely use Indigenous foods in their life
 - some of these participants cited a lack of access to traditional foods as a barrier to using them more frequently
- 11% of participants reported they frequently use Indigenous foods in their life
- 79% of participants reported they sometimes use Indigenous foods in their life

- 85% of participants use Indigenous food in cooking and/or food preservation
- 77% of participants plant and harvest Indigenous foods
- 68% of participants share Indigenous foods and/or knowledge about food
- 23% of participants participate in seed exchanges and/or trade food
- 15% of participants mentioned their use of Indigenous foods in relation to ceremony
- 2% of participants use Indigenous foods for other means like creating corn husk dolls, as an example

4. What would you like to learn about Indigenous foods (e.g., planting, cooking, sharing)?

- 55% of participants said planting and/or harvesting
- 53% of participants said cooking and/or preserving foods
- 38% of participants said types of Indigenous foods
- 8% of participants said other subjects related to Indigenous foods such as composting, the connection to culture, health benefits, and language
- 6% of participants said how to share foods and knowledge
- 6% of participants said food and plant identification
- 6% of participants said nutritional information

Interview Responses

Responses marked with * were highly prevalent in the interviews.

Questions

1. What are your favorite traditional foods?

Results

- corn mush
- beans & potatoes
- corn soup*
- fiddleheads
- puffballs
- wild meats
- garden foods
- three sisters' soup
- lyed corn with berries
- strawberries
- blueberries
- maple syrup
- strawberry juice
- ham & scone (*note: this participant was not entirely sure what was considered an Indigenous food*)

Further Findings

- Access to Indigenous foods is needed, and the knowledge to prepare foods at home, because some are more difficult to prepare.*
- Community supports are evident (e.g., local farmers support longhouses).

2. How do you use traditional Haudenosaunee food in your daily life?

- tap trees to make syrup
- strawberry juice*
- foraging
- medicine
- nutrition and spiritual well-being
- cooking*
- canning
- planting*
- hunting and fishing*
- trading
- would like to do more cooking with indigenous foods at home
- front line care as a dietician, leadership in health promotions
- learning from family and teaching other family members
- struggle with relationship to food because family became disconnected from traditional foods and practices
- planting large crops of white corn, which gets turned into lyed corn for sale in the community and given to the longhouses for use

- More awareness of the importance of food has been brought out by the pandemic.
- Many of the participants expressed a desire for education and leadership promoting knowledge transfer and practice, including translating knowledge into practical ways for all peoples (both non-Indigenous and Indigenous). This could be done through workshops, courses, or programs for community to learn and be supported in their food sovereignty efforts.

3. Why is food important to Haudenosaunee peoples?

- being able to support ourselves
- supporting self-sufficiency
- brings people together
- health benefits*
- knowledge of what is in the things we're eating*
- connection to culture & identity*
- keeping food varieties alive for future generations

- Many of the participants discussed the connection between traditional foods and food practices and identity, knowledge, and culture, starting with the Creation Story.

4. What does food sovereignty mean to you?

- coming together as a community to support one another*
- food security in the Six Nations community*
- having the food itself but also ways to process, preserve, and share it*
- a right as a Haudenosaunee person
- need to define this concept and share knowledge on it
- Haudenosaunee food varieties are unique and must be sustained

- Food sovereignty and community sharing are inseparable concepts.
- The COVID-19 pandemic has shown us that the Six Nations community is not food secure, therefore, food sovereignty is even more important now.

5. Why is food sovereignty important?

- community supporting one another*
- food security*
- health benefits*
- knowledge transmission & cultural maintenance*
- sustaining our food systems

6. What advice can you give to others who don't yet understand Haudenosaunee foods, their importance, and food sovereignty?

- learn by trying and don't give up and along the way; you'll learn more*
- utilize community resources
- ask others for advice/help when needed
- grow your own garden
- share foods and knowledge with others/help others*
- reflect on yourself and your relationship to food
- learn how to become sustainable and learn your language. learn as much as you can do what you can
- sit down with someone like an elder and just listen to learn as much as you can; educate yourself as much as you can

- One of the concepts that came up during this question was the interwoven relationships between intergenerational knowledge transmission and relationship to food and health and the connection to identity and culture.

8. Recommendations

STEVIE D. JONATHAN

Evidence suggests household food insecurity exists within Indigenous communities. Kahnawà:ke has emergency response plans and resources but relies on food that is produced outside of the reserve land base, and produces very little traditional food (Delormier et al.,2017). The same can be said for Six Nations of the Grand River; therefore, the creation of food sovereignty for our community is vital and has been amplified as a need by the COVID-19 pandemic. From our findings, we are able to draw a strong recommendation that local education of food sovereignty, Indigenous foods, and practices overall must be achieved, in order to promote these concepts in the lives of Six Nations members. There are key components interwoven within this recommendation. The first is that food sovereignty is a community effort, in practice and in knowledge transmission. The second key component is the importance of community sharing knowledge of Indigenous foods and our traditional practices, for the continuance of our identity as Haudenosaunee peoples. In order to offer a first step toward realization of our recommendation, the next section of this educational resource will present the Haudenosaunee perspective on food sovereignty by exploring some of the major oral traditions of our Confederacy, including the Creation Story and the Great Law. The subsequent and final section further advances our recommendation by presenting two activities that engage learners in reflective and active practices supporting food sovereignty.

PART III

WHAT IS HAUDENOSAUNEE FOOD SOVEREIGNTY?

For Haudenosaunee peoples, the People of the Longhouse, our connection to the natural world is central to our identity. Our original instructions began with our creation. We are instructed by the Creator to have love for each other, to give thanks, and to care for the natural world we have been given. We were reminded of these instructions again in our history of the Great Law. In it, the Peacemaker looked at the cause of warfare and saw it was access to resources, so he shared his message of peace and the principle of the 'dish with one spoon.' This principle ensured that all nations of the Haudenosaunee Confederacy would no longer have territorial boundaries and would share our resources, which ensured diversity of food sources and sustainability of these sources, as we could rotate crops and hunting or gathering grounds (Hill, 2017). Learning the Haudenosaunee Creation Story and the Great Law promotes a better understanding of food sovereignty and sustainability from a Haudenosaunee perspective.

9. The Creation Story & The Words that Come Before All Else

STEVIE D. JONATHAN

Before the earth existed, there was only water on the surface of the Earth. Sky Woman brought life to the world below, creating Turtle Island. She gave birth to a daughter who later had twin sons; these sons together, in a journey of feuds, went about the Earth creating everything that now exists. The mother of the twins died in birth and was given back to the Earth (Hewitt, 1903). This is why Haudenosaunee people say Yethi'nihstenha Onhwentsyakekha, "our mother, the Earth". Within the Haudenosaunee Creation Story, it is said that we are made of clay from the Earth, who continues to sustain us (Hill, 2017). As Haudenosaunee people, we relate to many aspects of our natural world as having a familial relationship with us. These relationships are outlined within the Words that Come Before All Else, also referred to as the Thanksgiving Address. Below is a condensed English version of the Thanksgiving Address, which is said in one of the six Haudenosaunee languages at the beginning and end of important affairs. Longer versions will detail the duty of each living thing and thank them for continuing that duty, so we may continue to live.

All of the things the Creator made in order to sustain us are mentioned and thanked within the Thanksgiving Address. Within the Creation Story, food is a highly prevalent concept, detailing different varieties of foods and food practices, depending on the versions encountered. For example, the Creator is taught how to prepare corn for eating within the 1903 Hewitt version, told by John Arthur Gibson (Hewitt, 1903). Afterwards, he then tells his brother and grandmother the importance of food sustainability by only taking what you need. In many versions of the Creation Story, there are stories within stories, including the story of how coming to thank the life sustainers came to be specifically included in ceremony (Mohawk, 2005). The life sustainers are sometimes referred to as the Three Sisters, or our sustenance, and include corn, beans, and squash existing in a symbiotic relationship when grown according to traditional food practice. At the end of the resource, you will find a recipe for cooking your own Three Sisters Soup.

Listen all people, here, for a while as we pass through the words that come before all other matters. We put our minds together and now let our minds be that way. We give thanks to the people. We give thanks to our mother, the Earth. We give thanks to all the waters. We give thanks to the fish. We give thanks to the plants. We give thanks to the roots. We give thanks to the medicines. We give thanks to the life sustainers (plant foods). We give thanks to the fruits. We give thanks to the animals. We give thanks to the trees. We give thanks to the birds. We give thanks to the insects. We give thanks to the thunder beings, our grandfathers. We give thanks to the four winds. We give thanks to our elder brother, the Sun. We give thanks to the stars. We give thanks to the Creator. Now then, that is how far we have gone with our words. If there is anything that has been forgotten to be mentioned, you can add to it now. Now we have opened (or closed) the day. Let our minds be that way. Those are all of the words.

10. The Great Law & Highlighting the Dish with One Spoon

STEVIE D. JONATHAN

The Great Law of Peace united the Five Nations (the Seneca, Cayuga, Oneida, Mohawk, and Onondaga) under a constitution of peace so that they might handle political dealings as one united entity, protect the Haudenosaunee peoples and their culture, and provide aid to member nations. In 1722, the Tuscarora were adopted, making the Six Nations of the Haudenosaunee Confederacy (Barreiro, 2010; Hill, 2017; McCarthy, 2010; Porter, 2008; White, 2018). Prior to the Great Law's inception, occurring long before Contact, the nations were separate and in a state of crisis, resulting in war amongst one another. As Porter (2008) notes, "the elders tell us this was another one of those dark times in our history, when the culture, ceremonies and peaceful ways of life were almost lost" (p. 272). During this period, a boy was born near the Bay of Quinte. This boy came to be known to Haudenosaunee people as the Peacemaker. At a young age he began demonstrating unique gifts and acts of peace that no one had seen before. As a young man, he travelled to each nation spreading his message of peace and other principles found within the Great Law. One of these principles included political and spiritual elements; human beings must have governments that serve to protect one another from abuses, so that all may live in peace and harmony as the Creator intended. Peace is the ultimate goal, which must be continually aimed for and practiced. Within his message of peace, the Peacemaker also said that the nature of human beings is peace, and that healthy minds enable this peace; thus, the teaching of a Good Mind was born (Barreiro, 2010). The Great Law is explained by Barreiro (2010) as a complex enactment of participatory democracy. A key feature of the Great Law, which contributes to peace being achieved, was the ability to extend the Great Law to other nations outside of the Confederacy by sustaining absolute justice. Additionally, the abolishment of separate territories by the Peacemaker increased the capacity for peace because all nations who wished to have peace had shared access to lands and resources, ensuring food security and sustainability (Barreiro, 2010; Barreiro & Akwesasne Notes, 2005; Hill, 2017; McCarthy, 2010; Williams, 2018). The Peacemaker said, "We shall have one dish in which shall be placed one beaver's tail, and we shall all have a co-equal right to it, and there shall be no knife in it, for if there be a knife in it there will be danger that it might cut someone and blood would thereby be shed" (Gibson et al., 1992, p. 458).

Today's recital of the Great Law (told annually in Haudenosaunee communities, with the host community varying each year) consists of two parts. The first part is the meta-narrative of the birth of the Peacemaker and his journey of bringing this message to the

Five Nations. The second part of the story consists of the legislative nature of the law. The law highlights many principles, including mutual aid and consensus. It uses “family” as the foundation for a social and legal system (McCarthy, 2010; Williams, 2018). Both parts detail the proper functioning of the Haudenosaunee Confederacy; further, they also detail the steps necessary to both maintain and restore that functioning and peace. Presently, there is no other constitution in the world that matches this level of pragmatism, thoroughness, and foresight. This may be due to the fact the structure of the Great Law was built on and for peace (Williams, 2018). The system is a system of support amongst the people and between the people and the land. The interconnectedness of the land is represented within the Great Law; for example, the rings of a tree show us how to move from inward to outward, which is a model for decision-making. Our decisions and actions are not separate but have ripple – effects – to each of those rings. This can also be said of food sovereignty and sustainability.

PART IV
ACTIVITIES

11. 1. What's Your Water Footprint?

KATIE MARACLE

This activity examines the connection between land, water, and traditional foods within Haudenosaunee societies. Learners are encouraged to select a version of the Haudenosaunee Creation Story prior to beginning the activity and reflect on the importance of water in that story. Water sustained all water life before there was land, sustained all life after there was land, and continues to sustain all life today. Water is life.

Instructions

1. Research and read a version of the Haudenosaunee Creation Story.
2. Discuss the connection between water and traditional Haudenosaunee foods by answering these questions:
 - a. How is water connected to Haudenosaunee foods sovereignty?
 - b. What did Sky Woman need to survive on Turtle Island?
 - c. Is there any way Sky Woman could have survived without plants and water?
3. Research how the Haudenosaunee utilized water in the past.
4. Go to one (or both) websites below to calculate your water footprint:
 - a. <https://www.watercalculator.org/wfc2/q/household/>
 - b. <https://waterfootprint.org/en/resources/interactive-tools/personal-water-footprint-calculator/personal-calculator-extended/>
5. Think of three ways you can reduce your water footprint.

12. 2. Making Three Sisters Soup

SCOTT WILD

This activity offers the learner a practical introduction to Indigenous food sovereignty, after having read the prior sections. Learners are encouraged to share this activity with others and to promote dialogue, within their households, on sustainability.

Equipment

- Pan
- 6-litre pot
- chef's knife
- cutting board
- stainless steel bowls
- wooden spoons

Ingredients

Note: Traditional Hominy (white corn) is used in most authentic recipes, however substitutions can be made when supply is limited.

- 4 pounds of your favorite winter squash (butternut, acorn, sunshine, kabocha, etc.), roughly diced
- 8 cups chicken stock (use vegetable for vegetarian option)
- 2 small yellow onions, diced
- ¼ cup olive oil
- ¼ cup garlic, chopped
- 1 teaspoon thyme, plucked and chopped
- 1 teaspoon sage leaves, chiffonade
- 1 teaspoon ground black pepper
- 2 ears corn
- 2 cups dried beans
- 1 bunch green onions, sliced

Cooking instructions

1. Preheat the oven to 350°F.
2. Halve the squash and scoop out the seeds; roast for 40 minutes, or until soft. Remove

from the oven, cool, and scoop the flesh of the squash into a large bowl (save any liquids). Purée the cooled squash in a blender or food processor, or by hand (add liquid if needed).

3. Soak dried beans for 24 hours; rinse and drain (canned can be used).
4. In a separate pot, slowly simmer beans over medium heat until tender.
5. Husk corn and rub with oil, salt, and pepper, and grill until cooked.
6. Remove grilled corn from the cob and reserve.
7. In a large stockpot, heat the oil over medium; sauté the onions until they begin to brown. Add the garlic and brown.
8. Add the thyme, sage, and black pepper.
9. Add the squash, stock, corn, remaining ingredients, and salt, and simmer for 15-20 minutes.
10. Taste and adjust seasoning as needed.

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