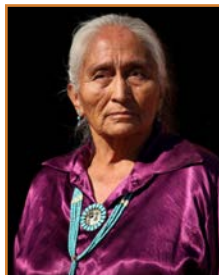


Second Annual Conference on Native American Nutrition



September 17-20, 2017

Mystic Lake Casino Hotel
Prior Lake, Minnesota



Seeds of Native Health
A Campaign for Indigenous Nutrition



HEALTHY FOODS,
HEALTHY LIVES INSTITUTE
UNIVERSITY OF MINNESOTA

WELCOME

On behalf of the Shakopee Mdewakanton Sioux Community (SMSC) and the University of Minnesota, we welcome you to our Second Annual Conference on Native American Nutrition.

From its inception, this conference series has been envisioned as a way to bring together leaders, researchers and practitioners to share knowledge and ideas in order to solve the dietary health crisis in Indian Country. We want it to serve as a forum for the exchange between and integration of Indigenous wisdom and academic knowledge.

The response to last year's inaugural conference was extraordinary. We are pleased to expand this year's conference program and networking opportunities to three days.

We hope that the ideas that you share and learn – and the relationships that you begin or strengthen – inspire and enrich you in your own work far beyond the next few days of this conference.

We are excited to once again have this conference serve as a catalyst for improving the health, food access, and nutritional autonomy of Native peoples.

Sincerely,



Charles R. Vig

Chairman

Shakopee Mdewakanton Sioux Community



Eric W. Kaler

President

University of Minnesota

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Second Annual Conference on

Native American Nutrition

AGENDA

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From Knowledge to Practice

Using Both Indigenous Wisdom and Academic Research to Improve Native American Nutrition

SUNDAY, SEPTEMBER 17

5:30-8:30 p.m. **Registration** (*Convention space entrance*)

6:30-8:30 p.m. **Welcome gathering** (*Dakota Ballroom*)

MONDAY, SEPTEMBER 18

Breakfast (7-8 a.m.) (*Grand Ballroom, overflow Little Crow*)

7 a.m.-3 p.m. **Registration** (*Convention space entrance*)

8:15 a.m. **OPENING CEREMONY** (*Mystic Lake Showroom - no food allowed*)

Welcome remarks:

- Shakopee Mdewakanton Sioux Community
- Brian Buhr, PhD, Dean, College of Food, Agricultural and Natural Resource Sciences, University of Minnesota, Saint Paul, MN
- Mindy S. Kurzer, Ph.D., Conference planning committee chair, University of Minnesota, Saint Paul, MN

SESSION I: HEALTHFULNESS OF TRADITIONAL FOODS (*Mystic Lake Showroom - no food allowed*)

Moderated by Holly Hunts, PhD, Associate Professor, Montana State University, Bozeman, MT

9 a.m. **Transformational Eating: A Ceremony of Gratitude**

- Abigail Echo-Hawk, MA (Pawnee/Athbascan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA
- Elisabeth Echo-Hawk Kawe (Pawnee/Athbascan), Director of Indigenous Wellness for Headwater People, Seattle, WA

9:45 a.m. **Indigenous Foods Improve Health**

- Gary Ferguson, ND (Unangan/Aleut), CEO, Rural Alaska Community Action Program, Anchorage, AK

10:30-11 a.m. **Break**

11 a.m. **Food is Medicine**

- Linda Black Elk (Catawba Nation), Sitting Bull College, Fort Yates, ND



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11:45 - 12:15

Elder Response: Healthfulness of Traditional Foods

- Beverly Stabber-Warne, RN, MSN (Oglala Lakota), South Dakota State University College of Nursing, Brookings, SD

Lunch (12:30 - 1:30 p.m.) *(Grand Ballroom, overflow Little Crow)*

1:45 - 3 p.m.

BREAKOUTS

Building Tribal/University Relationships: Opportunities and Challenges *(Shakopee)*

- Stephany Parker, PhD, Oklahoma Tribal Engagement Partners LLC and Adjunct Associate Research Professor, Departments of American Indian Studies and Psychology, Oklahoma State University, Stillwater, OK
- Dwanna Robertson, PhD (Muskoke), Asst. Professor of Indigenous Studies, Colorado College, Colorado Springs, CO

Funding Gardens and Farms *(Wabasha 1)*

- Steven Bond (Chickasaw Nation), Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region, Ada, OK

Meeting Intergenerational Nutritional Needs with Ancestral Beverages *(Little Crow)*

- Valerie Segrest, MS (Muckleshoot), Traditional Foods and Medicines Program Manager, Muckleshoot Indian Tribe, Auburn, WA

Networking: Research Speed Networking *(Wahpeton/Sisseton)*

- Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota), Assistant Professor, University of Minnesota School of Public Health, Technical Consultant, Great Lakes Tribal EpiCenterGlobal Health Faculty Associate, Minneapolis, MN

Organizing Native Youth for Improved Nutrition *(Wahpekute)*

- Joy Persall (Ontario Ojibwe, Metis), Executive Co-Director, Dream of Wild Health, Minneapolis, MN
- Ernie Whiteman (Northern Arapahoe), Cultural Director, Dream of Wild Health, Minneapolis, MN

Storytellers of Health: Resilience and Research in Action *(Wabasha 2)*

- Abigail Echo-Hawk, MA (Pawnee/Athabaskan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA

Tribal Nations Tell Their Stories of Food System Changes and Health Consequences Using Narrative and Cultural Imagery *(Grand Ballroom 1)*

- Kibbe McGaa Conti, MS, RD, CDE (Oglala Lakota), Nutrition Specialist, Rapid City Indian Hospital, Rapid City, SD

Why and How to Document the Traditional Food System in Your Community *(Grand Ballroom 2)*

- Harriet Kuhnlein, PhD, Professor Emerita, McGill University, Montréal, Canada

3 - 3:30 p.m.

Break

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SESSION II: COMMUNITY/UNIVERSITY NUTRITION RESEARCH COLLABORATIONS I - METRICS FOR SUCCESS *(Mystic Lake Showroom - no food allowed)*

Moderated by Abigail Echo-Hawk, MA (Pawnee/Athbascan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA

- 3:30 p.m.** **Why Evaluate? Indigenous Evaluation Frameworks**
- Donald Warne, MD, MPH (Oglala Lakota), Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND
- 3:55 p.m.** **Evaluation of the Minnesota Statewide Health Improvement Partnership (SHIP) Native American Programs**
- Donald Warne, MD, MPH (Oglala Lakota), Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND
- 4:20 p.m.** **Pilinaha: The Four Connections, an Indigenous Framework of Health**
- Sharon Ka'iulani Odom, MPH, RD (Native Hawaiian), Roots Project Director, Kokua Kalihi Valley Health Clinic, Honolulu, HI
- 4:45 p.m.** **Kaupapa Māori Evaluation Frameworks for Evaluating Co-design Processes**
- Debbie Goodwin (Ngai Tūhoe/Whakatōhea), DBZ Consultancy Ltd, Hamilton, NZ
- 5:10 p.m.** **Speaker Panel Discussion/Q&A**
- Debbie Goodwin, Sharon Ka'iulani Odom, and Donald Warne
- 5:40 - 6:30 p.m.** **Break**

VISIT OUR VENDORS AND EXHIBITORS

Visit our vendors and exhibitors who are here to share their knowledge and traditional goods with all of our conference attendees. They are located in the hallway by the Little Crow and Wabasha breakout rooms.





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Dinner (6:30-7:30 p.m.) *(Grand Ballroom, overflow Little Crow)*

Evening: Celebrating The Next Generation *(Mystic Lake Showroom)*

Emceed by Joanna Bryant, SMSC Community Member and Wellness Administrator

7:45-8:30 p.m. Next Generation Youth Panel

- Estella LaPointe (Ihanktunwan), Community Programs Manager, Dream of Wild Health, Minneapolis, MN, and DWH youth leaders
 - Sean Buehlmann (Ihanktunwan Nakota), Former Garden Warrior, current Market Coordinator (21 years old)
 - Jennifer Buehlmann (Ihanktunwan Nakota), Garden Warrior Leader (13 years old)
 - Faith Gronda (Wyandot of Michigan), Garden Warrior Leader (18 years old)
 - Miiskogihmiiwan Poupert-Chapman (Lac du Flambeau of Wisconsin), Garden Warrior Leader (16 years old)
 - Tayah Reyes (St. Croix band of Ojibwe), Former Garden Warrior, current Program Intern (18 years old)

8:30-10 p.m. Entertainment: Supaman (Native Hip-Hop Artist)

TUESDAY, SEPTEMBER 19

Breakfast (7:15-8:15 a.m.) *(Grand Ballroom, overflow Little Crow)*

7 a.m.-3 p.m. Registration *(Convention space entrance)*

SESSION III: COMMUNITY/UNIVERSITY RESEARCH COLLABORATIONS II - BEST PRACTICES UTILIZING BOTH INDIGENOUS AND ACADEMIC SCIENCE *(Mystic Lake Showroom - no food allowed)*

Moderated by Harriet Kuhnlein, PhD, Professor Emerita, McGill University, Montréal, Canada

8:30 a.m. Looking Back on Research: Successes and Lessons Learned

- Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota), Assistant Professor, University of Minnesota School of Public Health; Technical Consultant, Great Lakes Tribal EpiCenter, Minneapolis, MN

9:10 a.m. Brain Activation by Food Cues Varies with Choice of Visual Stimulus in Obese American Indian Women

- Tiffany Beckman, MD, MPH (Leech Lake Band of Ojibwe), Department of Medicine, University of Minnesota, Minneapolis, MN

9:50-10:15 a.m. Break

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10:15 a.m. A Kaupapa Māori Co-Design Approach for Developing a Healthy Lifestyle Support Tool for Use in New Zealand Māori Communities

- Lisa Te Morenga, PhD, (Ngāti Whātua, Te Rarawa), Associate Dean and Senior Research Fellow, Department of Human Nutrition, University of Otago, Dunedin, New Zealand

10:55 - 11:15 a.m. Speaker Panel Discussion/Q&A

- Tiffany Beckman, Linda Frizzell, and Lisa Te Morenga

Lunch (11:30 a.m.-12:30 p.m.) *(Grand Ballroom, overflow Little Crow)*

12:45 -2 p.m. BREAKOUTS

Building Tribal/University Relationships: Opportunities and Challenges *(Shakopee)*

- Stephany Parker, PhD, Oklahoma Tribal Engagement Partners LLC and Adjunct Associate Research Professor, Departments of American Indian Studies and Psychology, Oklahoma State University, Stillwater, OK
- Dwanna Robertson, PhD (Muskoke), Asst. Professor of Indigenous Studies, Colorado College, Colorado Springs, CO

Funding Gardens and Farms *(Wabasha 1)*

- Steven Bond (Chickasaw Nation), Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region, Ada, OK

Meeting Intergenerational Nutritional Needs with Ancestral Beverages *(Little Crow)*

- Valerie Segrest, MS (Muckleshoot), Traditional Foods and Medicines Program Manager, Muckleshoot Indian Tribe, Auburn, WA

Networking: Building a Community of Practice on Native American Nutrition *(Wahpeton/Sisseton)*

- Dr. Jackie Vertigan, Ed.d, Priscilla Belisle (Oneida Nation), MindCore Collaborative, LLC., Minneapolis, MN

Organizing Native Youth for Improved Nutrition *(Wahpekute)*

- Joy Persall (Ontario Ojibwe, Metis), Executive Co-Director, Dream of Wild Health, Minneapolis, MN
- Ernie Whiteman (Northern Arapahoe), Cultural Director, Dream of Wild Health, Minneapolis, MN

Storytellers of Health: Resilience and Research in Action *(Wabasha 2)*

- Abigail Echo-Hawk, MA (Pawnee/Athabaskan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA

Tribal Nations Tell Their Stories of Food System Changes and Health Consequences Using Narrative and Cultural Imagery *(Grand Ballroom 1)*

- Kibbe McGaa Conti, MS, RD, CDE (Oglala, Lakota), Nutrition Specialist, Rapid City Indian Hospital, Rapid City, SD

Why & How to Document the Traditional Food System in Your Community *(Grand Ballroom 2)*

- Harriet Kuhnlein, PhD, Professor Emerita, McGill University, Montréal, Canada





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2-2:30 p.m. Break

2:30-4:30 p.m. SESSION IV: BRIEFTALKS, POWERED BY PECHAKUCHA (*Mystic Lake Showroom - no food allowed*)
Moderated by Sarah Miracle, MBA, RD, LD, FAND, Chickasaw Nation SNAP-Ed Nutrition Education Program, Ada, OK

1. Decolonizing Nutrition Science; C Hassel and AL Tamang, University of Minnesota.
2. Making a Pathway: Reflections of Native Hawaiian Community Facilitators upon the Experience of Participatory Research into 'Ai Pono (Wholesome Nutrition); CH Titcomb, et al., Waimānalo Health Center, Waimānalo, HI, Wai'anāe Coast Comprehensive Health Center, Waianae, HI, and Papa Ola Lokahi.
3. Healthy Children, Strong Families 2: Randomized Healthy Lifestyle Intervention for American Indian Families; EJ Tomayko, et al., Oregon State University, Corvallis, OR, Montana State University, Bozeman, MT, University of Wisconsin, Madison, WI, and University of New Mexico, Albuquerque, NM.
4. Nutrition Monitoring App: Foods from the Distribution Program on Indian Reservation; H Hunts and E Dratz, Montana State University, Bozeman, MT.
5. The Pacific Island Food Model Toolkit: Ten Years of a Community-Developed Multicultural Nutrition Education Tool; NK Baumhofer, et al., University of Hawai'i, Honolulu, HI.
6. Nutrition Education Program for Adults with T2DM Among a Small Great Basin Tribe; C Wilson, et al., University of Utah, Salt Lake City, UT.
7. To Work in the Community, You Must be a Part of the Community; T Lightfield, University of Minnesota Extension's Expanded Food and Nutrition Education Program (EFNEP), Eden Prairie, MN.
8. How Do Youth Working on a Community Farm Contribute to Indigenous Food Sovereignty? K Michnik, University of Manitoba, Winnipeg, Canada
9. Gitigaanike/Red Lake Local Foods Initiative; D Manuel and S Seki, Red Lake Foods Initiative, Red Lake, MN.
10. Growing Resilience, Health, Food Sovereignty, and Partnerships in Wind River Indian Reservation; C Porter, et al., University of Wyoming, Laramie, WY, University of Wyoming, Riverton, WY, and Blue Mountain Associates, Fort Washakie, WY, and Eastern Shoshone Tribal Health (Fort Washakie, WY).
11. Growing Resilience and Leadership on the Wind River Indian Reservation: The Struggles and Victories of Community Leadership Development in a Federally Funded Research Partnership; C Harris, P Harris, D Perez, et al., Growing Resilience Community Advisory Board Members, Ethete, WY, Fort Washakie, WY, and University of Wyoming Extension on the Wind River Indian Reservation, Kinnear, WY.
12. Indigenous Evaluation Framework; M Tafoya and P Droz, Partnership to Improve Community Health, Fort Defiance, AZ, and Sustainable Nations Development Project, Tucson, AZ.
13. Grand Foods of the Grand Canyon: A Nutritional Analysis of Traditional Food Plants of the Hualapai Ethnobotany Youth Project; Carrie Calisay Cannon, Hualapai Tribe Department of Cultural Resources, Peach Springs, AZ.

4:30-5 p.m. Break

5-6:30 p.m. Poster Session (*Grand Ballrooms 1/2 and Yankton/Teton/Santee*)
Light refreshments/cash bar

Free night/dinner on your own

AGENDA

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WEDNESDAY, SEPTEMBER 20

Breakfast (7:15-8:15 a.m.) *(Grand Ballroom, overflow Little Crow)*

SESSION V: ENVIRONMENT, LAND AND NUTRITION *(Mystic Lake Showroom - no food allowed)*

Moderated by Janie Hipp, JD, LLM (Chickasaw Nation), Director, Indigenous Food & Agriculture Initiative, Law Professor, University of Arkansas, Fayetteville, AR

8:30 a.m. Effects of Relocation on Food Access and Nutrition

- Devon Mihesuah, PhD, (Choctaw Nation of Oklahoma), Cora Lee Beers Price Teaching Professor in International Cultural Understanding, University of Kansas, Lawrence, KS

9 a.m. Biodiversity and Nutrition

- Steven Bond (Chickasaw Nation), Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region, Ada, OK

9:30 a.m. Swinomish First Foods and Community Health as Indicators of Climate Change

- Larry Campbell (Swinomish), Community Health Specialist, Swinomish Indian Tribal Community, La Conner, WA
- Jamie Donatuto, PhD, Environmental Community Health Analyst, Swinomish Indian Tribal Community, LaConner, WA

10 a.m. Elder Response

- Faith Spotted Eagle (Yankton Sioux), Braveheart Society, Ihanktonwan Dakota Territory, South Dakota

10:30 a.m. Speaker Panel/Q&A

- Steven Bond-Hikatubbi, Larry Campbell, Jamie Donatuto, Devon Mihesuah, and Faith Spotted Eagle

11 a.m. Elder Panel: Reflections on Native American Nutrition and Pathways to the Future
(Mystic Lake Showroom - no food allowed)

Moderated by Janie Hipp, JD, LLM (Chickasaw Nation), Director, Indigenous Food & Agriculture Initiative, Law Professor, University of Arkansas, Fayetteville, AR

- Larry Campbell, Faith Spotted Eagle, Beverly Stabber-Warne, Ernie Whiteman

12 p.m. Closing Remarks and Ceremony *(Mystic Lake Showroom - no food allowed)*

- Mindy S. Kurzer, Ph.D., conference planning committee chair, University of Minnesota, Saint Paul, MN
- Closing Ceremony

Lunch (12:30 p.m.) *(Grand Ballroom, overflow Little Crow)*



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Tiffany Beckman, MD, MPH (Leech Lake Band of Ojibwe)

Department of Medicine, University of Minnesota, Minneapolis, MN
beckm004@umn.edu

As an enrolled member of the Leech Lake Band of Ojibwe, Ma'iingan (Wolf) clan, a descendent of the White Earth Ojibwe and Bdewakantonwan Dakota, and an adopted member of the Mille Lacs Band of Ojibwe, Wawaazisii (Bullhead) and Makwa (Bear) clans, Ihanktonwan and Bdewakantonwan Dakota, Dr. Tiffany Beckman is the first American Indian adult endocrinologist in the nation. She is an assistant professor of medicine in the Division of Diabetes, Endocrinology and Metabolism, is a nutrition graduate faculty member at the University of Minnesota, and is board certified in endocrinology and general internal medicine. She is also a research associate at the Department of Veterans Affairs Medical Center in Minneapolis. Dr. Beckman received her MD and MPH degrees from the University of Minnesota. She completed her residency in internal medicine at Hennepin County Medical Center. She also completed an Indian Health Policy fellowship at the Center for American Indian and Minority Health and medical sub-specialty fellowship in Diabetes, Endocrinology and Metabolism at the University of Minnesota.

She is a philanthropist and graduate of the Native Americans in Philanthropy Circles of Leadership program and serves on the Seventh Generation Endowment Committee for Tiwahe Foundation. She has served as an internal medicine primary care physician at the Indian Health Board Clinic of Minneapolis for four years and as a member of the board of directors for almost 10 years. She directs the Northern Regional Satellite Center for American Indian Health Disparities, and is the principal investigator for Minnesota on three National Institutes of Health Center grants (National Institute of Diabetes and Digestive and Kidney Diseases/National Institute on Minority Health and Health Disparities). She received the Leech Lake Band of Ojibwe Commitment to the Community award.



Priscilla Belisle (Oneida Nation)

MindCore Collaborative, LLC., Minneapolis, MN
pridess04@gmail.com

Priscilla Belisle (Oneida Nation) is currently a doctoral student at the University of Minnesota, Duluth, in education with a focus in global Indigenous education, language, and culture. Her research focuses on Indigenous trauma and resiliency. Additionally, Ms. Belisle has earned a master's degree in applied leadership for teaching and learning with a focus in First Nations education and completed graduate level courses in assessment and evaluation. She has also earned bachelors' degrees in political science and social change and development with a minor in First Nations studies from the University of Wisconsin, Green Bay. Ms. Belisle is currently employed as a grant development specialist for the Oneida Nation where she writes project narratives; develops needs statements, goals, objectives, and outcomes; and conducts program assessment and evaluation. She has taught university courses such as First Nations Social Justice, The Tribal World, and First Nations Ethnohistory.

BIOGRAPHIES

SPEAKER

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Linda Black Elk (Catawba Nation)

Sitting Bull College, Fort Yates, ND
linda.blackelk@sittingbull.edu

Linda Black Elk (Catawba Nation) is an ethnobotanist specializing in teaching about culturally important plants and their uses as food and medicine. Linda works to build curriculum and ways of thinking that will promote and protect food sovereignty, traditional plant knowledge, and environmental quality as an extension of the fight against hydraulic fracturing and the fossil fuels industry. She has written for numerous publications, and is the author of “Watoto Unyutapi,” a field guide to edible wild plants of the Dakota people. Linda is the mother to three Hunkpapa Lakota boys and is a lecturer at Sitting Bull College in Fort Yates, North Dakota. Since 2001, she has taught many courses from English, math, and Native American studies to science education and ethnobotany.



Steven Bond (Chickasaw Nation)

Intertribal Agriculture Council, Technical Assistance Specialist, Eastern Oklahoma Region,
Ada, OK
steven@indianaglink.com

As a boy Steven Bond regularly visited his great-grandparents' subsistence farm in Wister, Oklahoma, developing a passion for all things agriculture, which manifested into a drive to better understand the science behind nature. His undergraduate work at Southwestern Oklahoma State University, where he double majored in biology and environmental chemistry, was subtended with research in the field of Biochemistry and Entomology. Graduate studies at Oklahoma State University began in the botany department but were redirected towards biosystems agricultural engineering, yielding a MS in the field of environmental science with a specialty in watershed resource management. In 2008 Steven began working for the Chickasaw Nation, where he is an enrolled member and active in community and cultural activities. There, he formed the Ecological Resources and Sustainability Program and was charged with overseeing the development of the 109-acre campus of the Chickasaw Cultural Center into an outdoor classroom, including traditional gardening, programmatic activities, and traditionally important plantings throughout the campus. In 2011 Steven took the Western Region position with Intertribal Agriculture Council (IAC), providing technical assistance to all the tribes in Utah and Arizona and serving as a liaison to the USDA Office of Tribal Relations. In spring 2013, Steven moved back to his micro-farm in Stratford, Oklahoma, working the Eastern Oklahoma Region and Western Region in tandem for a year while the right candidate was selected for Western Region. Currently, he continues his work with IAC in the Eastern Oklahoma Region and is working on an expansive book detailing traditionally important plants of the Chickasaw and other Southeastern tribes. He also tends his micro-farm as a developing nonprofit operation, which serves as an example for hundreds of folks that are interested in a similar scaled operation and modern techniques for vegetable cultivation.



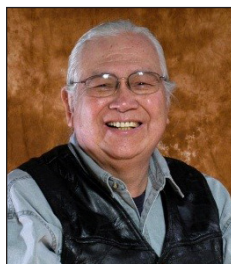
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Brian Buhr, PhD

Dean, College of Food, Agricultural and Natural Resource Sciences, University of Minnesota, Saint Paul, MN
bbuhr@umn.edu

Brian Buhr is dean and director of the College of Food, Agricultural and Natural Resource Sciences (CFANS) and the Minnesota Agricultural Experiment Station. He is also a professor of applied economics. Dr. Buhr served as interim dean and director from August 2013 until June 2014. Prior to his interim dean appointment, Buhr led the Division of Applied Economics and Agricultural Education at the University of Minnesota. He held the E. Fred Koller Chair in Agribusiness and Information Systems from 2004-2010. Dr. Buhr has received the Outstanding Policy Contribution Award from the American Agricultural Economics Association, the University of Minnesota College of Food, Agricultural and Natural Resource Sciences' Distinguished Teaching Award and the CFANS Distinguished Faculty award.



Larry Campbell (Swinomish)

Community Health Specialist, Swinomish Indian Tribal Community, La Conner, WA
lcampbell@swinomish.nsn.us

Larry is the community health specialist in the Swinomish Community Environmental Health Program, and a distinguished Swinomish tribal elder. For more than 30 years, Larry has been involved with Swinomish governmental duties in cultural resources, governmental committees, intergovernmental affairs, public relations, community development, spiritual traditions, and cultural activities. The greater part of Larry's work has involved building and maintaining the interrelationships between tribal, local, regional, national, and international jurisdictions. He is an experienced public speaker on cultural, spiritual and historical issues, and is an active member of the traditional smokehouse.



Kibbe McGaa Conti, MS, RD, CDE (Oglala, Lakota)

Nutrition Specialist, Rapid City Indian Hospital, Rapid City, SD
kibbe.conti@ihs.gov

Lieutenant Commander Kibbe Conti serves as the public health nutritionist at Rapid City Indian Health Service. Kibbe began her career with Indian Health Service in Pine Ridge where she is an enrolled tribal member. Formerly she led Northern Plains Nutrition Consulting. Nationally known as an expert and speaker on Native American nutrition issues, she approaches nutrition from a historical perspective, promoting eating in ways consistent with historic food practices.

BIOGRAPHIES

SPEAKER

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Jamie Donatuto, PhD

Environmental Community Health Analyst, Swinomish Indian Tribal Community,
LaConner, WA
jdonatuto@swinomish.nsn.us

Dr. Jamie Donatuto is a community environmental health analyst for the Swinomish Indian Tribal Community, located in the beautiful Salish Sea in the Pacific Northwest of the United States. For 17 years, Jamie has enacted investigations on behalf of the tribe, including researching toxins in local traditional foods, tribal health-related impacts from climate change, launching an environmental health education program, and developing community-based Indigenous health indicators. The Indigenous Health Indicators project is a collaborative effort with long-time colleague Swinomish elder Larry Campbell. Jamie and Larry most recently launched the Swinomish Community Environmental Health Program, and they work extensively with community education and outreach projects. Jamie completed her doctoral studies at the University of British Columbia, Vancouver, Canada, in the interdisciplinary resource management and environmental studies graduate program.



Abigail Echo-Hawk, MA (Pawnee/Athabaskan)

Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA
abigaile@uihi.org

Abigail Echo-Hawk, MA (Pawnee/Athabaskan) was born in the heart of Alaska where she was raised in the traditional values of giving, respect for all, and love. Ms. Echo-Hawk currently serves as the Director of the Urban Indian Health Institute, a Tribal Epidemiology Center that serves urban Indian people nationwide. Her work incorporates these core principles and activities: engagement and participation of community partners; research and evaluation on health, health care, and other community priorities; education, training, and capacity-building for Native people, including researchers, students and communities; infrastructure development; technical assistance; and sharing results in a way that recognizes and respects the unique cultural contexts of American Indian and Alaska Native people. Additionally, in this role she works with American Indian and Alaska Native tribes and organizations to identify health research priorities and with health researchers to ensure research is done in a manner that respects tribal sovereignty and is culturally appropriate.

Her greatest accomplishment is her place within her extended family. She is a wife, mother, auntie, daughter, granddaughter, friend and community member. Abigail strives to serve them with love and to be a small part of ensuring a great future for the next generations.



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Elisabeth Echo-Hawk Kawe (Pawnee/Athabaskan)

Director of Indigenous Wellness for Headwater People, Seattle, WA
10degrees.change@gmail.com

Elisabeth Echo-Hawk is an enrolled member of the Kitkehaki band of the Pawnee Nation and a descendant of the Upper Ahtna Athabascans of Mentasta Lake. Raised in the Interior of Alaska, Elisabeth and her family were adopted into the Athabaskan Village of Mentasta Lake – home to the matriarchal chief and subsistence rights activist, Katie John. Watching John fight for food sovereignty

through subsistence fishing and her mother strive to make healthy, home-cooked meals for her and her six siblings gave Elisabeth a unique perspective on diet and wellness.

Now living on the Big Island of Hawaii, Elisabeth is a trained nutritional therapist, full-time community organizer, and wellness activist. As the director of Indigenous wellness for Headwater People Consulting, she runs @10degreeofchange – a wellness program dedicated to providing ordinary people with easy, affordable meal plans, workouts, and inspiration. Elisabeth draws on her experience as an Indigenous person and her Western education to inspire others to live well one degree at a time.

Elisabeth is first and foremost a mother to three amazing daughters and a wife to Eruera Kawe (Māori, Ngati Ranginui). She is also sister, auntie, niece, daughter, granddaughter, and an active part of her community.



Gary Ferguson, ND (Unangan/Aleut)

CEO, Rural Alaska Community Action Program, Anchorage, AK
gferguson@ruralcap.com

Dr. Gary Ferguson is Aleut/Unangan, originally from the Shumagin Islands Community of Sand Point in the Aleutian Region of Alaska. He serves as the CEO of the statewide nonprofit Rural Alaska Community Action Program, Inc., also known as RurAL CAP. He completed his doctorate in naturopathic medicine at the National College of Natural Medicine in 2001 and has worked to

address the social, cultural, environmental, and economic determinants of health and well-being for the people of Alaska for the past 16 years. Dr. Ferguson serves as a board director for the Aleut Corporation, the Aleut Foundation, the American Indian Cancer Foundation, and the University of Alaska Chancellor's Advisory Board. He is co-producer of the ANTHC Store Outside Your Door Initiative and has a passion for traditional foods, making sure our next generations have the knowledge and tools to hunt, fish, gather, and grow their own food.



Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota)

Assistant Professor, University of Minnesota School of Public Health; Technical Consultant, Great Lakes Tribal EpiCenter, Minneapolis, MN
frizzell@paulbunyan.net

Dr. Frizzell has extensive experience and practice as a provider and administrator with Indian health systems. She holds a doctorate degree in physiology, education administration, and gerontology, and a post-doctorate in epidemiology. Her endeavors have included a broad range of professional preparations both in medicine and education, dedicated to improving quality of life across the life span. She has provided numerous testimonies in regard to health care policy, health issues, public health, cultural attunement, and tribal consultation. Her specialties include health services administration, clinic management, rural and Indian health policy and legislation, public health, cultural mindfulness, health and education research, behavioral health, community assessment, evaluation, exercise physiology, health education, physical rehabilitative therapy, service learning administration, senior corps administration, and therapeutic recreation.

She has been honored to be a tribal technical advisor for health care and services policy for more than 22 years. She has extensive experience in working with countless tribes across the nation to enhance their infrastructures and assist in their quest for self-determination. She continues to serve on expert panels for numerous legislative proposals and policy administration. She currently is faculty at the University of Minnesota, where she teaches and provides presentations on tribal public health and wellness.



Debbie Goodwin (Ngai Tūhoe/Whakatōhea)

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Debbie Goodwin (Tūhoe / Te Whakatōhea) is a PhD student at the University of Auckland, and has worked as an evaluator for the past 10 years. Her PhD topic aims to investigate how effective co-design is for developing interventions and programs within Indigenous (Māori) communities. Evaluation of co-design programs is a particularly new area of health research, and Debbie's PhD will focus on how kaupapa Māori approaches can contribute to understanding the value of this approach for Māori.

Debbie's background is in community psychology, social work research, and evaluation. She also works as an independent evaluation consultant and researcher as a member of the Tuakana Teina Evaluation Collective. Debbie is particularly interested in how evaluations support Māori and Iwi development. Debbie was a board member of the Aotearoa New Zealand Evaluation Association, and is a current executive board member of Mā te Rae – the Māori Evaluation.



Second Annual Conference on **Native American Nutrition**



Harriet Kuhnlein, PhD

Professor Emerita, McGill University, Montréal, CAN
 harriet.kuhnlein@mcgill.ca

Harriet Kuhnlein is a public health nutritionist. She is emerita professor of human nutrition at McGill University, Montreal, and adjunct professor in the Department of Public Health Sciences at the University of Hawai'i, Manoa. She holds a PhD from the University of California, Berkeley, and an honorary doctor of laws degree from the University of Western Ontario. Dr. Kuhnlein is founding director of the Centre for Indigenous Peoples' Nutrition and Environment at McGill, a fellow of the American Society of Nutrition, and a fellow of the International Union of Nutritional Sciences (IUNS). She co-chairs the Task Force on Traditional, Indigenous and Cultural Food and Nutrition of the IUNS. Dr. Kuhnlein has worked for more than 40 years with communities of Indigenous peoples in many parts of the world on several aspects of traditional food systems. She now lives in Anacortes, WA, with her husband, Urs, and they continue to travel broadly. Dr. Kuhnlein is a 2017 Fulbright Specialist at Massey University, Wellington, New Zealand.



Estella LaPointe (Ihanktunwan)

Community Programs Manager, Dream of Wild Health, Hugo, MN
 estella@dreamofwildhealth.org

Han Mitakuyepi Wakinyan Gi Win mi ye tka Estella LaPointe emakiyapi ye Ihanktunwan na Sicangu hemaca ye Ate mitawa Enoch Buzz LaPointe Jr, na Mihun Patricia Flying Hawk LaPointe. Mi hunkake ded unpi sni tka Mahansani na micincapi zaptan wicabaduhi ye

Translation: *Hello friends and relatives, I am Brown Thunder Woman but they call me Estella LaPointe. I am Ihanktonwan and Sicangu. My father is Enoch LaPointe Jr. and my mother is Patricia Flying Hawk LaPointe. My parents are deceased but I have a husband and five children.*

I was born and raised on the Ihanktonwan Reservation in South Dakota, I grew up immersed in my Dakota language and life ways. I have lived in South Minneapolis for 21 yrs. I have been working with Native families for 15 yrs, I love my community. I do everything for elders and youth. I am trained in the Comer School Development Program, Yale University New Haven Ct. Where I learned to engage families by building relationships and earning trust. I am a trained first responder and certified in CPR. I went to school for Computer Networking at MCTC and worked as a System Specialist at Abbott Northwestern hospital for many years. I worked in MPLS public schools as a Family Liaison where I connected and engaged Native families to participate in school events. I received the Dakota Iapi scholarship to attend the University of Minnesota Dakota Language program. Right, before working with Dream of Wild Health I was at the YWCA where I was trained in YPQA and best practices to facilitate high quality youth programs. I am now at Dream of Wild Health where I am living my dream of uplifting Native youth and their families to come back to their Native ways by making healthy food choices and teaching food sovereignty. Native Youth are our leaders, I follow them. The seeds of our future. Pidamayapi ye

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Devon Mihesuah, PhD (Choctaw Nation of Oklahoma)

Cora Lee Beers Price Teaching Professor in International Cultural Understanding, University of Kansas, Lawrence, KS
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Devon A. Mihesuah is the Cora Lee Beers Price Professor at the University of Kansas and an enrolled citizen of the Choctaw Nation of Oklahoma. A historian by training, Mihesuah is the author of more than a dozen award-winning books on Indigenous history and current issues including *Recovering Our Ancestors' Gardens: Indigenous Recipes and Guide to Diet and Fitness* (Nebraska, 2005) that won the Special Award of the Jury of the Gourmand World Cookbook Awards and was finalist for Best in the World Cookbook. She served as editor of the American Indian Quarterly from 1998 to 2007, and oversees the American Indian Health and Diet Project at the University of Kansas.



Sharon Ka'iulani Odom, MPH, RD (Native Hawaiian)

Roots Project Director, Kokua Kalihi Valley Health Clinic, Honolulu, HI
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Kaiulani Odom has been involved in the area of Native Hawaiian health for the past 25 years. She has developed educational media for print, television and screen. Her specialty is in 'Ai Kupele, nutrition from a cultural perspective. Her work involves communities, schools, and most importantly families.

During the last 10 years, in an effort to expand her perspective on health, she has been immersed in the study of cultural healing practices. It is her goal to help Native Hawaiian communities connect with the 'ike and practices passed down by their ancestors, fostering healthy lifestyles for future generations.

Kaiulani currently works for Kokua Kalihi Valley Health Center as the Roots program director. The goal of Roots is to bring community members together as a part of a larger social network. Centering around food as a source of nourishment, identity and connection, project activities build bonds between community members as they cultivate food and medicine, cook together, share traditional practices for food preparation, and eat together in common spaces. The concept of malama 'āina (to care for the land) refers to a reciprocal relationship. For the land to supply food and sustenance, we must in turn take care of it. Teaching the community about the culture and wisdom of their ancestors provides a natural segue into education on nutrition and healthy living. Appreciating your heritage is a healthy practice in itself. Through honoring our culture and ancestors, we honor ourselves.



Second Annual Conference on Native American Nutrition



Stephany Parker, PhD

Oklahoma Tribal Engagement Partners LLC and Adjunct Associate Research Professor,
Departments of American Indian Studies and Psychology, Oklahoma State University,
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For nearly 20 years Stephany has worked with the SNAP-Ed program in Oklahoma where partnerships are identified as critical to developing and instituting multi-level interventions necessary to solving complex social issues such as healthy inequities. In coordination with the Chickasaw Nation SNAP-Ed team, Stephany facilitated the development of Eagle Adventure, a multi-level SNAP-Ed program designed to prevent type 2 diabetes in Indian Country as a pathway to health equity. Stephany considers her work with the Eagle Adventure team the highlight of her career as she had the honor of working with an amazing team who are passionate and committed to improving health of families in Indian Country through innovative, evidence- and practice-based strategies. The team's collaborative work has led to state and national recognition and numerous publications and presentations. Dr. Parker has also provided technical assistance to tribes and work groups across the country in relation to nutrition and health outcomes, theory-based programming, policy, systems, and environmental change. This year has brought about a season of change for Stephany as she has been working to establish Oklahoma Tribal Engagement Partners to support SNAP-Ed programming and capacity building in coordination with tribes across the United States. In her personal time, Stephany enjoys hanging out with her son (Joshua), husband (Josh), dog (Frisky), family, and friends. She is especially keen on swimming, watching sunsets, and cross-country skiing.



Joy Persall (Ontario Ojibwe, Metis)

Executive Co-Director, Dream of Wild Health, Hugo, MN
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Joy Persall has a master's in organization management and development and CEBC coaching certification from Fielding Graduate University, and a bachelor's in multi-cultural nonprofit management. Joy has more than 20 years of experience in nonprofit leadership and coaching as the executive director of Native Americans in Philanthropy and associate director of the Headwaters Foundation for Justice. As a Bush Foundation Leadership Fellow, she focused on team process, coaching, and Indigenous leadership.

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Dwanna Robertson, PhD (Mvskoke)

Assistant Professor of Indigenous Studies, Colorado College, Colorado Springs, CO
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Dwanna Robertson (Mvskoke) is an assistant professor of Indigenous studies at Colorado College. Dr. Robertson holds a PhD in sociology and a graduate certificate in Indigenous studies from the University of Massachusetts-Amherst, an MS in sociology from Oklahoma State University, an MBA in management science from East Tennessee State University, and a BA in political science from the University of Central Oklahoma. Raised within the boundaries of her tribal nation in Oklahoma, Robertson understands the definitive disadvantage of growing up in a rural area steeped in discrimination and how that manifests in constrained access to basic needs like healthy nutrition and equitable education. Robertson previously held an appointment as Secretary of Education for the Muscogee (Creek) Nation and served as a member of the Native American Advisory Committee for the Office of the Governor of Kansas. Robertson's research focuses on the reproduction of social inequality through institutionalized race, ethnicity, and gender processes, particularly for American Indians. Her work has been published in numerous scholarly journals, including *American Indian Quarterly*, *American Indian Culture and Research Journal*, and the *European Sociological Review*. Robertson is also a regular columnist for Indian Country Today Media Network and has been featured on radio shows like *Calling Native America*, *Mixed Race Radio*, and Minnesota's National Public Radio.



Valerie Segrest, MS (Muckleshoot)

Traditional Foods and Medicines Program Manager, Muckleshoot Indian Tribe, Auburn, WA
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Valerie Segrest is a Native nutrition educator who specializes in local and traditional foods. As an enrolled member of the Muckleshoot Indian Tribe, she serves her community as the coordinator of the Muckleshoot Food Sovereignty Project and works as the Traditional Foods and Medicines Program manager. In 2010, she co-authored the book *Feeding the People, Feeding the Spirit: Revitalizing Northwest Coastal Indian Food Culture*. She is a Kellogg Fellow at the Institute of Agriculture and Trade Policy. Valerie inspires and enlightens others about the importance of a nutrient-dense diet through a simple, common sense approach to eating.



Faith Spotted Eagle, MA (Yankton Sioux)

Braveheart Society, Ihanktonwan Dakota Territory, SD

Faith Spotted Eagle is a grandmother who lives on Ihanktonwan Dakota Territory (Yankton Sioux) in Southeastern South Dakota. She has a master's degree in counseling, and has been a school principal, manager of Human Services Programs, and a PTSD Therapist for the Veteran's Administration. She is a fluent speaker of the Dakota Language and a member of the Ihanktonwan, although she descends from the Sicangu, Hunpapi, Hunkpapa, and Mdewakantonwan. She is a founding grandmother of the Brave Heart Society, supervised by a group of community grandmothers called the Unci Circle, which is dedicated to environmental justice and restoring endangered and lost cultural practices to heal the wounds endured by the Lakota, Nakota and Dakota peoples. Faith has been involved in grassroots work for decades and the Brave Heart Society has been instrumental in many areas, including battling for environmental justice within Native communities, healing survivors of sexual violence, and utilizing traditional spiritual ceremonies of the Oceti Sakowin to fight historical trauma.



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Beverly Stabber-Warne, RN, MSN (Oglala Lakota)

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Beverly Stabber Warne was born and raised on the Pine Ridge Indian Reservation in South Dakota. Lakota is her first language. She is an enrolled member of the Oglala Lakota Tribe. After graduating from St. John's McNamara School of Nursing in Rapid City, South Dakota, Bev began her nursing career. She also received her baccalaureate and master's degrees in nursing at Arizona State University during the 1980s. Her work experiences include hospitals (public, private and military), home health, school health, out-patient care, international service (Bangkok, Thailand), public health nursing with the Indian Health Service, and nursing faculty. Bev served as director of the American Indian Students United for Nursing (ASUN) at Arizona State University, an Indian Health Service Scholarship Program which included academic, cultural and social support, including mentorship activities for American Indian pre-nursing and nursing students. Bev currently serves as coordinator – advisor/adjunct instructor with a project to increase numbers of Native American nurses in South Dakota, funded by a Bush Foundation grant at South Dakota University College of Nursing in Rapid City.



Lisa Te Morenga, PhD (Ngāti Whātua, Te Rarawa)

Associate Dean and Senior Research Fellow, Department of Human Nutrition, University of Otago, Dunedin, NZ
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Dr. Lisa Te Morenga (Ngāti Whatua, Ngā Puhī) is a nutritional scientist in the Department of Human Nutrition at the University of Otago (New Zealand). Her research interests involve the role of diet in the treatment and prevention of obesity, the metabolic syndrome, diabetes, and cardiovascular disease. She has a special interest in the relationship between nutrition and hauora (Māori health).

Current research includes developing better methods for assessing sugar intakes and examining the effects of dietary sugars in health through a series of dietary intervention studies, population studies and meta-analyses; investigating how to maximize the health benefits of whole grain foods; and participatory research with Māori communities to find more effective approaches for achieving long-term good health and reducing health inequities.

Lisa has recently contributed to the development of the new World Health Organization recommendations on sugars, saturated fat, and carbohydrates by preparing systematic reviews of the evidence underpinning the recommendations.

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Dr. Jackie Vertigan

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Dr. Jackie Vertigan, Ed.D., earned her doctorate in education from the University of Minnesota, Duluth, focusing on alternative educational evaluation methodologies, particularly in Indigenous communities. In her work, Jackie has led projects and teams in nonprofits and education systems. She has worked intimately with the large urban schools serving American Indian students for nearly 15 years. She has served in leadership positions with national, state and local professional organizations serving both Native and non-Native populations. She has earned a master's degree in educational counseling psychology from the University of Wisconsin, River Falls, and a bachelor's degree in sociology from the University of Minnesota. An experienced consultant with more than 20 years of hands-on work in programming, evaluation, education, and student engagement, Dr. Vertigan is adept at building relationships, building capacity, and developing successful programs and corresponding outcomes, especially in diverse communities. She educates and facilitates through 1:1 consulting sessions, small group meetings, and large conference presentations. An experienced evaluator, she uses all available resources to guide and inform. She believes that, with data, we tell "story." And in story is power; power to change minds, perspectives, and lives.



Donald Warne, MD, MPH (Oglala Lakota)

Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND
donald.warne@ndsu.edu

Donald Warne, MD, MPH, is professor and chair of the Department of Public Health in the College of Health Professions at North Dakota State University, and he is the senior policy advisor to the Great Plains Tribal Chairmen's Health Board. He oversees the only master of public health in the nation with an American Indian Public Health specialization. Dr. Warne is a member of the Oglala Lakota tribe from Pine Ridge, South Dakota, and comes from a long line of traditional healers and medicine men. He received his MD from Stanford University School of Medicine and his MPH from Harvard School of Public Health. His work experience includes several years as a primary care physician with the Gila River Health Care Corporation in Arizona; staff clinician with the National Institute of Diabetes, Digestive, and Kidney Disorders; Indian Legal Program faculty with the Sandra Day O'Connor College of Law at Arizona State University; health policy research director for Inter-Tribal Council of Arizona; and executive director of the Great Plains Tribal Chairmen's Health Board. Don is a member of several professional boards and committees across the country.



Ernie Whiteman (Northern Arapahoe)

Cultural Director, Dream of Wild Health, Minneapolis, MN

Ernie Whiteman is a highly respected elder, artist educator, and member of the Kit Fox Society on his home reservation in Wind River, Wyoming. Ernie has served as the cultural director at Dream of Wild Health since 2008. As an Arapahoe elder and seasoned youth worker, Ernie serves as the spiritual advisor for the programs. He provides guidance as needed, teaches the cultural importance of Indigenous seeds and foods, and shares stories about traditional agriculture.



Brain Activation by Food Cues Varies with Choice of Visual Stimulus in Obese American Indian Women

Tiffany Beckman, MD, MPH² (Leech Lake Band of Ojibwe), Department of Medicine; Philip C. Burton, PhD², Ellen A. Schur, MD³; Carrie Day Aspinwall² (Leech Lake Band of Ojibwe); Lillian D. Rubenstein²; Lynn E. Eberly, PhD²; Dedra S. Buchwald, MD³; Kelvin O. Lim, MD¹; Charles J. Billington, MD¹. ¹University of Minnesota & Veteran's Affairs Medical Center, Minneapolis, MN; ²University of Minnesota, Minneapolis, MN; ³Washington State University, Pullman, WA

American Indians experience the highest obesity and diabetes rates in the nation. Yet, little is known about what drives food intake in this population and how to curb the epidemic. Understanding factors that drive excess food intake is crucial for prevention and treatment. Obesity was not an issue for Indian people prior to World War II, but the introduction and consumption of high fat and sugar food commodities has made the brain more susceptible to neurobiologically rewarding food. It is postulated that limbic regions of the brain have been affected by historical trauma and loss of land, language and culture, leaving Indian people more susceptible to depression, post-traumatic stress disorder, addiction, and overconsumption. The objective for this National Institutes of Health-funded study was to apply a non-invasive method of studying brain mechanisms involved in appetite regulation by using visual food cues that are relevant to individuals attempting weight loss. Functional magnetic resonance imaging (fMRI) was used to compare brain activation in regions of interest in response to groups of food photographs. Findings and clinical implications will be translated.

Food is Medicine

Linda Black Elk (Catawba Nation), Sitting Bull College, Fort Yates, ND

"Food is medicine" has become a common phrase, but what does it actually mean? While there is multitude of anecdotal evidence supporting the health and healing benefits of traditional foods, not a lot has been done to actually analyze and document these benefits. This talk will feature a review of the relevant literature concerning some common culturally important food plants with verifiable medicinal properties. We will also discuss simple ways these medicinal foods can be incorporated in to our everyday diets.

Biodiversity and Nutrition

Steven Bond (Chickasaw Nation), Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region, Ada, OK

The Americas cover more than 25% of the Earth's land surface and latitudinally stretch near each of the poles, providing a diversity of climates, species, and topographic features that fostered the development of great civilizations and sustained multitudes of diverse Indigenous communities before European contact. Tribes in what is now the United States have been relocated multiple times and/or forced onto lands that were often not suited for cultivation or sustainable harvest. Wild game species were extirpated nearly to the point of extinction, such as the buffalo in the west and deer in the east, and entire ecosystems, such as wetlands and grasslands, were destroyed to make way for farmland, canals and cities. In the U.S. much of this land continues to be altered and subjected to fractionation. According to the 2011 census, more than 608,891 square miles of the U.S. is utilized for commercial crops, principally corn, soy and wheat. In modern reality, more than 80% of the 326 million Americans live in urban environments, including 70% of American Indians, and one often principally reliant on commercially available foods and medicines while habitat continues to be lost to urban sprawl and industry. Native communities have suffered incremental erosion of their cultures through the loss of natural habitats that support traditionally significant species and activities. Currently, there are increasingly more efforts and projects aimed at restoring tribal lands with plant communities and wild game species.

Swinomish First Foods and Community Health as Indicators of Climate Change

Larry Campbell (Swinomish), Community Health Specialist, Swinomish Indian Tribal Community, La Conner, WA;
Jamie Donatuto, PhD, Environmental Community Health Analyst, Swinomish Indian Tribal Community,
LaConner, WA

The purpose of our research is to develop and implement a Swinomish community health climate change impact assessment using the context of Swinomish first foods (traditional foods). The Swinomish are Coast Salish peoples, living in the Salish Sea landscape. First foods comprise fish, shellfish, upland game, and nearshore, upland and aquatic vegetation. The Swinomish Reservation sits on low-lying land that is 90% surrounded by the Salish Sea, and as such is vulnerable to increasing storm surge and rising sea levels. Many important first foods' habitats are in near shore areas. When the health of the first foods are impacted, so too is the health of the Swinomish people. We developed a set of Indigenous-specific health indicators based on simple descriptive scales to evaluate the connections between community health and natural resources. Using these scales, we asked community members how community health is effected as nearshore habitats change. We facilitated a combination of individual interviews and group work (approved by the Northwest Indian College Institutional Research Board (IRB), the tribe's designated IRB). Initial results indicate that some aspects of community health are impacted more than others, and what is impacted and to what degree is dependent on the specific habitat location and strength of place attachment. We will discuss how we plan to integrate results into the Swinomish Climate Change Impact Assessment and Action Plan. This research is supported via a grant from the US Environmental Protection Agency's Science to Achieve Results Program RD-83559501 (2014-2018).

Transformational Eating: A Ceremony of Gratitude

Abigail Echo-Hawk, MA (Pawnee/Athbascan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA; Elisabeth Echo-Hawk Kawe (Pawnee/Athbascan), Director of Indigenous Wellness for Headwater People, Seattle, WA

Sisters Abigail and Elisabeth Echo-Hawk will share stories that highlight the traditional values of gifting and receiving foods and that connect our communities and each other to the gift of food and nutrients given to us by the land and the Creator. Together, we will connect back to these relationships as these stories take us to a place of gratitude allowing our bodies, hearts and mind to receive this gift. The tools to healthy communities live in our own stories and traditions, now is the time and we are the people.

Indigenous Foods Improve Health

Gary Ferguson, ND (Unangan/Aleut), CEO, Rural Alaska Community Action Program, Anchorage, AK

Traditional foods have helped America's First Peoples thrive for millennia. As we see a marked departure from these nutrient-dense foods in recent times, we see negative health outcomes that are a part of the current health disparities facing our Indigenous communities. From Alaska's Store Outside Your Door Initiative to Seneca Nation's Food Is Our Medicine program, we are seeing First Nations reclaim their first foods. Research shows positive outcomes for tribal members who eat more traditional foods and these benefits extend beyond the physical; ceremonies connected to traditional foods also feed the mind and the spirit, re-connecting us to our ancestors. The National Institutes of Health-funded Genetics of Coronary Artery Disease in Alaska Natives Study in the Norton Sound Region of Alaska showed less Impaired Fasting Glucose (pre-diabetes) in Yup'ik and Inupiat populations that consumed a traditional diet rich in omega-3 fatty acids and Vitamin D (seal oil/salmon). Studies like these are crucial to helping Indigenous communities improve their health, along with re-invigorating their culture and language at the same time. We are seeing a food sovereignty renaissance that includes culture camps which integrate both traditional plant knowledge for food and medicine along with hunting, fishing, gathering, and growing first foods.



Looking Back on Research: Successes and Lessons Learned

Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota), Assistant Professor, University of Minnesota School of Public Health; Technical Consultant, Great Lakes Tribal EpiCenter, Minneapolis, MN

It is important to know the research parameters in Indian Country, including community stakeholders, data sharing and ownership, and input and guidance from tribal officials. The American Indian and Alaska Native Health Research Advisory Council is the national entity that provides such guidance from a tribal government perspective. This presentation will provide a brief overview of the importance of obtaining input from tribal officials; stress the importance of providing a forum to communicate and coordinate American Indian and Alaska Native health research activities; and provide suggestions for a conduit for dissemination of research information to tribes. The discussion will also include some examples of successful tribal/tribal organization and university collaborations as well as the inclusion of stakeholders that drive the research agenda. Additionally, there will be a discussion about data sharing in Indian Country: is there risk, is it required (e.g., grant reporting), who “owns” the data, are there different levels of data (e.g., birth, confidential, proprietary), does the tribal council or CEO (as in a tribal organization) have governance over data treatment, and is the potential for misuse of data from Indian Country high or low? This session will provide participants with basic information to ensure that tribal governments are involved with any research project that is conducted involving American Indians and Alaska Natives. More and more funders are requiring official documentation from the respective tribal governments.

Kaupapa Māori Evaluation Frameworks for Evaluating Co-design Processes

Debbie Goodwin (Ngai Tūhoe/Te Whakatōhea), DBZ Consultancy Ltd, Hamilton, NZ; Bridgette Masters-Awatere, PhD (Te Rarawa, Ngai Te Rangi, Tuwharetoa ki Kawerau), University of Waikato, Hamilton, NZ; Lisa Te Morenga, PhD (Ngāti Whātua, Te Rarawa), University of Otago, Dunedin, NZ; Andrew Jull, PhD, University of Auckland, Auckland, NZ; Cliona Ni Mhurchu, PhD, University of Auckland, Auckland, NZ, Aotearoa

This presentation is part of a PhD research project working alongside the Welltext (OL@-OR@) project, which is co-designing effective mHealth interventions with Māori and Pacific community groups. Over the next two years my PhD research will investigate how effective co-design is for developing interventions with Māori communities. I will be working alongside the Māori (OR@) team to develop a Kaupapa Māori evaluation framework examining co-design in this context. While the research is still in its early stages of development, this presentation will share Kaupapa Māori evaluation frameworks that are currently being used within Aotearoa, New Zealand. I look across a range of sectors (health, education and environment), particularly those that make useful contributions of ideas, methods and processes for evaluating co-design processes. Understanding how effective co-design processes are for utilizing within Māori contexts and communities, and particularly between Māori communities and academic research groups (as in the OL@-OR@ project) are important areas for research to determine the value of the approach for informing better intervention programs and improved health outcomes. This presentation is grounded in Kaupapa Māori evaluation, framed as decolonizing research, which emphasizes Māori as the determining agents of our own approaches and models.

Effects of Relocation on Food Access and Nutrition

Devon Mihesuah, PhD (Choctaw Nation of Oklahoma), Cora Lee Beers Price Teaching Professor in International Cultural Understanding, University of Kansas, Lawrence, KS

Homelands are places of remembrance, sources of identity, and are synonymous with Indigenous knowledge (i.e., local decision-making about fundamental aspects of day-to-day life, such as hunting, farming, gathering, seed saving, and fishing). Removal and relocation of tribes was fueled by political, economic, religious and racist motivations and resulted in population loss, anguish, and cultural upheaval. This presentation focuses on relocated Indian Territory (Oklahoma) tribes. Choctaws, for example, were relocated in the 1830s, and found the many Indian Territory waterways, forests, fertile soil, and edible flora and fauna similar to resources east of the Mississippi. However, by the 1840s, Choctaws contended with deforestation, damming, overhunting and overgrazing by white intruders intent on taking tribal resources. Impoverished tribespeople suffered nutritional deficiencies while those with money adapted to their new realities by adopting non-traditional foods such as sugar and wheat flour. The results of their dietary changes prior to the Civil War were unprecedented food-related maladies including diabetes, obesity, tooth decay, and intestinal upset. In the 1870s, the nomadic hunters Comanches settled at Fort Sill where there were no traditional food sources, and they were forced to depend on inadequate government rations. They have no agricultural or seed-saving traditions to revitalize. Today, the few Oklahoma tribal foodways and health initiatives are inadequate. Poor health, poverty, environmental pollution, racism, and emotional distress persist.

Pilinaha: The Four Connections, an Indigenous Framework of Health

Sharon Ka'iulani Odom, MPH, RD (Native Hawaiian), Roots Project Director, Kokua Kalihi Valley Health Clinic, Honolulu, HI

Pilinaha was developed as an alternative framework of health based on common themes that define what matters to Indigenous and island people. Despite tremendous growth of the health care systems in the United States, it is becoming clear that the system is failing to make people feel healthier. In 2015, Kokua Kalihi Valley Health Clinic collaborated with Islander Institute to hold a series of formal and informal conversations gathering around food, land and culture to listen to perspectives on personal and community health. In doing so a more universal view of health and wellness emerged. This framework creates a multifaceted pathway to feeling better. It puts more elements in a person's control while helping identify priorities and practices. In the past year organizations and programs such as National Academy of Science, SNAP-ED, Hawaii Public Health Nursing, charter schools, and others have approached us about using this framework not just as a foundation to build programs, but also as a way to evaluate facets of their work. Our hope is that people will apply and refine this emerging framework to further develop a new paradigm of health, wealth, wholeness and happiness around which a functioning and meaningful system can be built.



Elder Response: Healthfulness of Traditional Foods

Beverly Stabber-Warne, RN, MSN (Oglala Lakota), South Dakota State University College of Nursing, Brookings, SD

In this session, I will be providing the Elder response to the Healthfulness of Traditional Foods discussion. I will provide my perspective on the discussions regarding food choices, Indigenous foods to promote health, and food as medicine. My first experience with food systems was subsistence living in a very rural area of the Pine Ridge Indian Reservation in South Dakota. We lived on food that we hunted, gardened and gathered. Traditionally, all children were breast-fed for at least one year, and many well beyond a year. Food consisted of deer, jackrabbit, fish, gardened foods, timsila (wild turnip), chokecherries, and other foods we could gather. When I went to kindergarten at the Pine Ridge Boarding School in the 1940s, I was exposed to school-based food systems and processed foods for the first time. My earliest memories include feeling hungry all the time and not having access to healthy food. In the 1950s, as part of the relocation program, we moved to Rapid City, South Dakota. Here, I was exposed to the food system available to impoverished populations, including cheap flour and sugar-based foods. Hunting, gardening and gathering were not options at the Indian camp in Rapid City. I will discuss several of these experiences in this session, and its impact on health.

A Kaupapa Māori Co-Design Approach for Developing a Healthy Lifestyle Support Tool for Use in New Zealand Māori Communities

Lisa Te Morenga, PhD, (Ngāti Whātua, Te Rarawa), Associate Dean and Senior Research Fellow, Department of Human Nutrition, University of Otago, Dunedin, NZ

Māori, the Indigenous people of New Zealand, face a disproportionate health burden attributable to high rates of overweight and obesity. Lifestyle interventions designed for mainstream populations are less effective for Māori communities and may contribute to increased health inequities. It is increasingly recognized in New Zealand that the most effective research will be Māori-centered or led.

Our OL@OR@ collaboration used a participatory co-design approach integrated with a Māori research approach to design a mobile-phone delivered (mHealth) app that supports the health aspirations of Māori communities and reduces the significant inequalities in noncommunicable disease rates. This approach has been empowering for our communities who have taken an active role in the research process. They articulated a holistic vision of health centering around the well-being of whānau (extended family) and the importance of maintaining or strengthening tribal connections to people and place. Our resultant prototype mHealth app embodies these values and includes nutrition and physical activity content that would not have been readily envisaged by academic researchers more familiar with using international research evidence to develop health interventions. We recommend that this approach be considered best practice for developing health interventions targeting Māori communities in future. Such an approach is likely to benefit all Indigenous communities.

Evaluation of the Minnesota Statewide Health Improvement Partnership (SHIP) Native American Programs

Donald Warne, MD, MPH (Oglala Lakota), Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND

The American Indian Public Health Research Center (AIPHRC) was selected by the Minnesota Department of Health to work with 10 Minnesota tribal nations, over the course of two years, to develop evaluation plans for each tribal SHIP and tribal tobacco program. AIPHRC is employing an Indigenous evaluation framework utilizing both qualitative and quantitative methods, measuring experiences over time, and looking at what the tribes are doing from multiple perspectives. AIPHRC has engaged each tribal nation to build relationships with SHIP and tobacco programs and to improve understanding of the unique circumstances each nation is facing and how they are addressing those issues. In this session, we will discuss our approach to evaluating SHIP programming, including:

- Many tribal nations are food deserts, so access to healthy foods is limited and the distances to healthy food resources can be vast and inaccessible. As a result, gardening initiatives are developing such as bringing garden boxes and vegetable plants to individual homes, planting fruit orchards and berry patches, and providing tribal members with access to buffalo meat and fresh affordable fish.
- Tribes are also increasing access to fitness centers and employing tribal members who can facilitate individual and group exercise routines for their youth and families. Many of the tribes have purchased state-of-the-art fitness equipment that in many cases is available for their communities 24/7.

Why Evaluate? Indigenous Evaluation Frameworks

Donald Warne, MD, MPH (Oglala Lakota), Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND

How do we know if our program is working? With limited resources to improve public health, we need to ensure that we are using our resources in an effective manner. The development of evidence-based practice is fueled by the increasing demand for accountability and quality improvement in health services. An evidence-based practice is a practice that has been rigorously evaluated and shown to make a positive, measurable difference in important outcomes. Numerous funding sources and grant programs are requiring the adoption of evidence-based interventions that have been proven to be effective through outcome evaluations. However, public health programming occurs within a social and cultural context, and effective interventions in one population may or may not be effective in other populations. With significant differences in culture, history, socioeconomic, and other factors, tribal populations are often forced to use interventions that have not been proven to be effective in American Indian populations. In this session, we will explore the long-standing practice of evaluation and research in tribal communities, and we will examine frameworks that have been used by Indigenous populations to improve outcomes in a culturally relevant manner. Special attention is given to the need for evaluating, publishing, and sharing results from Native American nutrition programs and building a culturally appropriate evidence base.





Second Annual Conference on Native American Nutrition

Funding Gardens and Farms

Steven Bond (Chickasaw Nation) Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region, Ada, OK

Limited access to a diverse selection of fresh produce and animal products is ubiquitous throughout urban and rural Native American communities. Several programs and funding opportunities exist for small community gardens up to commercial operations. Several nonprofits, government agencies, and businesses offer grant assistance for community projects. Commercial credit and access to U.S. Department of Agriculture farm loans are a standardized way to finance larger operations, and funding for smaller operations are addressed through micro-loans products. Credit repair assistance provided through CDFIs and other organizations are also widely available and useful tools in developing local community food businesses. During this breakout, participants will be exposed to several of these funding sources with an emphasis on community development strategies such as combining grant opportunities to provide training with micro and youth loans to develop competent farmers and the necessary supportive community.

Tribal Nations Tell Their Stories of Food System Change and Health Consequences Using Narrative and Cultural Imagery

Kibbe McGaa Conti, MS, RD, CDE (Oglala Lakota), Nutrition Specialist, Rapid City Indian Hospital, Rapid City, SD

The disruption of the traditional food systems of Native Americans is generally believed to have contributed to the epidemic of diabetes, obesity, and chronic disease present in Native nations today. Tribes are increasingly engaged in disease prevention and health promotion efforts including restoring components of their traditional food system. Tribally specific or regionally specific foodway models serve a critical role in the food sovereignty movement in teaching new generations cultural knowledge to guide the restoration of health to Native nations. This session discusses the development of nutrition models for tribes in two regions: California and the Medicine Food Wheel of the Northern Plains. Ultimately the models suggest ways to eat that reflect the traditional food pattern by using contemporary and traditional foods available today.

Storytellers of Health: Resilience and Research in Action

Abigail Echo-Hawk, MA (Pawnee/Athabaskan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA

American Indian and Alaska Native communities are rich and diverse sources of Indigenous knowledge. This interactive presentation will share stories of the strength and resilience of American Indian and Alaska Native people as we strive to build healthy communities grounded in Indigenous knowledge that is supplemented by western science. It will highlight the importance of trust and reciprocal partnerships when engaging community members in research and offer examples of successful research partnerships built on ethical principles and shared values. Together we will imagine a world where love, compassion and hope are more than ideals in research, instead they are every action. Together we will #DecolonizeData.

Networking: Research Speed Networking

Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota), Assistant Professor, University of Minnesota School of Public Health, and Technical Consultant, Great Lakes Tribal EpiCenterGlobal Health Faculty Associate, Minneapolis, MN

The purpose of this breakout session is to bring together participants interested in building collaborations to create new knowledge related to improving American Indian nutrition, utilizing both academic and Indigenous frameworks. Depending on the size of the group, the discussions will either utilize a rotating speed-networking format, or will be more informal. We welcome all those interested in research and assessments that generate knowledge for informed decisions – Indigenous researchers, academic researchers, tribal community members and researchers, funders, government employees, etc. – to join in rich discussions of the most important areas of inquiry. These discussions may result in the formation of new collaborations that will lead to innovative projects and grant applications.

Why and How to Document the Traditional Food System in Your Community

Harriet Kuhnlein, PhD, Professor Emerita, McGill University, Montréal, CAN

Understanding the local food known and available in an Indigenous community is an important first step to building effective community nutrition programs that will promote better health. In this workshop, we intend to explore the many ways that this knowledge can be recorded and transmitted within communities to school children, youth, women's groups, libraries, adult education programs, etc. The basic process begins with creating a group of eight to 10 knowledgeable people (e.g., elders, agriculturalists, nutritionists) to record a list of the local cultural plant and animal foods, by species, with their common names. This list is then expanded to include the scientific names, local knowledge about seasonal availability, the parts of the food used, preparation and preservation methods, and general frequency of use during the main season. Other information of interest can also be included, such as cultural stories about the food, the special attributes of the food, taste preferences, the environmental constraints, nutritional data, and recipes of key dishes prepared with them. The project can be expanded in several possible ways (e.g., with photographs, or with publications for use by different age groups and purposes). Examples from Indigenous communities will be shared during the workshop. If you have a traditional food document from your community, bring it along for discussion.

Building Tribal/University Relationships: Opportunities and Challenges

Stephany Parker, PhD, Oklahoma Tribal Engagement Partners LLC and Adjunct Associate Research Professor, Departments of American Indian Studies and Psychology, Oklahoma State University, Stillwater, OK; Dwanna Robertson, PhD (Mvskoke), Assistant Professor of Indigenous Studies, Colorado College, Colorado Springs, CO

This session explores opportunities for building tribal/university partnerships as a pathway to health equity. Both partners should be engaged in mutually beneficial processes, including conducting culturally relevant research in Native American nutrition and health equity; translating and disseminating research information in a way that supports health improvements and scholarship; promoting and supporting expanded training of Native American health professionals; fostering innovative collaborations and partnerships to promote policy, systems, and environmental changes. Having shared goals and integrated processes among collaborative partners cultivates a systems approach to collective impact. Session participants will collectively identify benefits and barriers to developing and maintaining partnerships through a decolonization lens so that sustainable partnerships can be co-constructed to facilitate health equity for families throughout Indian Country.

Organizing Native Youth for Improved Nutrition

Joy Persall (Ontario Ojibwe, Metis), Executive Co-Director, Dream of Wild Health, Minneapolis, MN; Ernie Whiteman (Northern Arapahoe), Cultural Director, Dream of Wild Health, Minneapolis, MN

Dream of Wild Health promotes health in the Native American community by expanding knowledge of and access to healthy Indigenous foods and medicines. At the core of its work is a commitment to educating youth to rebuild an Indigenous relationship with the land and their food, and protecting a collection of rare, tribal seeds. Dream of Wild Health's core impact strategy is to educate youth to advocate in their own communities for healthy Indigenous food and improved nutrition. Programs provide opportunity for urban Native youth to participate in a safe, culturally focused, experiential environment where they learn about organic gardening, healthy foods, and life skills. Fundamentals of traditional languages are integrated into daily activities and age-appropriate programs offer a spectrum of learning opportunities. Youth gain entrepreneurial and advocacy skills by working at farmer's markets in community neighborhoods. Youth leaders meet from September to May, serving as community advocates through cultural presentations and community events. In this interactive session, you will hear the stories of organizing youth to lead community change, why it is important, and successes and lessons learned. There will be opportunity for participants to share their experiences and brainstorm youth engagement strategies to decolonize our diets and return to healthy and Indigenous lifeways.



Meeting Intergenerational Nutritional Needs with Ancestral Beverages

Valerie Segrest, MS (Muckleshoot), Traditional Foods and Medicines Program Manager, Muckleshoot Indian Tribe, Auburn, WA

Native Infusion: Rethink Your Drink is a health education campaign that aims to support our communities' collective health efforts by building a strong agenda with a simple message: drink more ancestral beverages. Utilizing counter-marketing methods and adaptable beverage recipes designed to encourage nourishment for expecting mothers, newborns, children and all ages alike, Native Infusion reaches across all generations. The toolkit contains educational resources that remind us that genuine nourishment comes from receiving the gifts of the land – fully taking it all in, embracing what is useful and letting go of what isn't. It scaffolds on a strong message that rippled throughout Indian Country in 2016, "Water is life." Every single day we are inundated with advertisements that urge us to consume sodas, juices, and energy drinks. In 2013, Coca-Cola and Pepsi reportedly spent more than \$3.3 billion dollars on advertising and marketing activities. Overwhelming research shows that elevated consumption of these sugary beverages is directly connected with nutrition-related health conditions that plague tribal communities today including obesity, diabetes, and tooth decay. According to research done by the American Diabetes Association, the economic burden to society of diagnosed diabetes reached \$245 billion in 2012. It is clear that the sugary beverage industry and big pharmaceutical companies have found incredible economic success out of our sickness. It is time that we make our sickness our business as well. Come to this session if you are ready to make culturally relevant and effective changes in your tribal community and the unique populations you serve.

Networking: Building a Community of Practice on Native American Nutrition

Dr. Jackie Vertigan, Ed.d; Priscilla Belisle (Oneida Nation); MindCore Collaborative, LLC., Minneapolis, MN

The purpose of this breakout session is to begin the development of a community of practice (CoP) on Native American nutrition. A CoP is a group of people who share a common interest and come together to fulfill both individual and group goals. They often focus on sharing best practices and resources and creating new knowledge to advance an area of professional practice. The CoP can be virtual, with an online environment that encourages communication and collaboration, as well as webinars, in-person meetings, etc. Interaction is a key part of this process. The Native American nutrition CoP will bring together interested people to connect, collaborate, share knowledge, stimulate learning, organize, and generate new knowledge in the area of food and nutrition of Indigenous Peoples. We hope to continue the work of the conference and to build a long-lasting network. The first phase of building this CoP will take place in this breakout session. Participants will be asked to identify the audience, key issues, purpose, goals, hoped for outcomes, and vision for the network. If time permits, participants will also begin to design the kinds of activities, technologies, resources, and group processes that will be necessary to support the goals of the community. Finally, the participants will determine the next steps in the process and who will move the work forward.

Posters will be on display throughout the conference in the lobby of the Mystic Lake Showroom and the Yankton/Teton/Santee room. Poster presenters will be available to share more information and answer questions at a poster session on Tuesday, September 19, from 5-6:30 p.m. in the Grand Ballroom and Yankton/Teton/Santee room.

1. Decolonizing Nutrition Science

C Hassel and AL Tamang, University of Minnesota, Saint Paul, MN

Many Indigenous communities now devote significant effort toward re-establishing food sovereignty and re-Indigenizing their food systems. This work is considered vital in recovering individual, community and ecological health among Indigenous peoples, yet remains poorly understood within professional nutrition, dietetics, and public health curricula. Such intercultural misunderstanding can be mitigated by developing cross-cultural capacity. This study explores Eurocentric patterns of thought that may act as barriers to Indigenous understandings of food and health issues. Semi-structured interviews and literature reviews surfaced implicit assumptions and tacit values that may be problematic for Indigenous scholar participation in professional masters of public health, dietetics and nutrition programs. Nutrition science relies heavily on strategies that: 1) objectify nature; 2) separate “objects” under study from historical and cultural context; 3) highly value human ascendancy over nature, human control over nature, and technological progress; and 4) increasingly emphasize a commercial-scientific ethos. Nutrition science methods are decontextualized such that its implicit cultural and subjective dimensions are often overlooked and seldom given over to critical examination. Directing critical inquiry toward surfacing implicit values and strategies (hidden subjectivities) represents an initial step in the work of decolonizing nutrition science.

2. Making a Pathway: Reflections of Native Hawaiian Community Facilitators upon the Experience of Participatory Research into ‘Ai Pono (Wholesome Nutrition)

CH Titcomb (Native Hawaiian), Waimānalo Health Center (WHC), Waimānalo, HI; S Miles (Native Hawaiian), Wai‘anae Coast Comprehensive Health Center (WCCHC), Waiānae, HI; L Bright (Native Hawaiian) WHC; P Burgess, (Native Hawaiian) WCCHC; MH DeCambra (Native Hawaiian), WCCHC; RK Enos, WCCHC and Papa Ola Lokahi; G Kalilihiwa (Native Hawaiian), WHC; MFM Oneha (Native Hawaiian), WHC; CK Kintaro-Tagaloa (Native Hawaiian), WCCHC; S Morimoto-Ching (Native Hawaiian), WCCHC; K Padilla (Native Hawaiian), WHC

We describe perceptions of Native Hawaiian community members who facilitated group discussions around ‘ai pono (wholesome nutrition) regarding the research process, study findings, and transformative outcomes. With funding from the National Institute of Minority Health and Health Disparities and approval through the Wai‘anae Coast Comprehensive Health Center IRB, residents from Wai‘anae and Waimānalo - homes to large Native Hawaiian populations - were trained in an innovative, culturally relevant process called Building the Beloved Community developed by a community elder. They facilitated eight group sessions with 40 residents, exploring contextual life experiences around food. Community facilitators identified important elements for effective discussion circles, historical influences upon and intergenerational differences in eating patterns, and were empowered to make lifestyle changes by the realization that their communities had the capacity to feed themselves. They observed that community members participate in health research because inter-relatedness remains a strong organizing force in Hawaiian communities. Excess rates of obesity-related chronic illnesses among Native Hawaiians are well-documented and longstanding. Decolonizing research methodologies demand that community members be engaged at every stage in the development of approaches to health disparities. In sharing their experiences, Native Hawaiian community facilitators hope to encourage other Indigenous communities to participate in health research.



3. Framework for Leveraging Indigenous Food Culture to Support Cancer Prevention

A Cardinal (Arikara, Hidatsa, Ojibwa), M Plucinski (Bad River Band of Lake Superior Chippewa), and T Bastian, American Indian Cancer Foundation, Minneapolis, MN; M Eder, University of Minnesota, Minneapolis, MN; Kris Rhodes (Anishinaabe, Fond du Lac and Bad River Bands of Lake Superior Chippewa), American Indian Cancer Foundation, Minneapolis, MN

Colonization and cultural genocide of Indigenous peoples in the United States devastated traditional food systems that naturally fostered physical activity, healthy diet, and spiritual connection with the land. Consequently, Native communities today experience high burdens of diet-related cancer and chronic disease. The objective of this project is to create a framework for revitalizing traditional Indigenous cultural practices, stories, and food traditions as strategies for cancer prevention and health promotion. The target audience for the framework includes tribal organizations and agencies that engage in cancer prevention and control activities in Native communities. To achieve our objective, we convened a team of funders, food activists, researchers, and health program planners to meet four times in one year to collaboratively develop the framework. We began by synthesizing existing data and literature to identify resources relevant to the intersection of Indigenous culture, food, and health to inform the development of the framework. In this presentation, we describe project progress to date including identification of national and international resources useful for informing the development of the framework and convening a team of 18 partners that have identified themes to include in the framework. Prior to the conference, the team will have met three times. We expect our framework will promote a paradigm shift in how funders and cancer prevention and control programs approach prevention by emphasizing the inextricable link between Indigenous culture, traditional food practices, and health. Project activities are supported with funding from the University of Minnesota Healthy Foods, Healthy Lives Institute.

4. Healthy Children, Strong Families 2: Randomized Healthy Lifestyle Intervention for American Indian Families

EJ Tomayko, Oregon State University, Corvallis, OR; AK Adams, Montana State University, Bozeman, MT; RJ Prince and KA Cronin, University of Wisconsin, Madison, WI; TA Parker (Seneca Nation) University of New Mexico, Albuquerque, NM; K Kim and VM Grant (Blackfeet Nation), University of Wisconsin, Madison, WI

Healthy Children, Strong Families 2 (HCSF2) was a randomized trial of a healthy lifestyle and obesity prevention intervention for American Indian (AI) children and families. HCSF2 targeted increased fruit/vegetable intake, physical activity and sleep, and decreased added sugar intake, TV/screen time and stress. 450 families from five AI communities nationwide were randomly assigned to mailed healthy lifestyles intervention toolkit (Wellness Journey) with social support (Facebook/texts) or child safety control toolkit (Safety Journey) for one year. After the first year, families switched Journeys. Outcomes were measured at 0, 12 and 24 months. IRB approvals were obtained from the University of Wisconsin, participating tribal councils, and where applicable, tribal IRBs. In the first year, child BMI and adult BMI did not show significant differences between wellness and safety. Health behaviors showed multiple significant areas of improvement, including healthy food patterns. HCSF2's multi-state CBPR intervention addresses key gaps regarding family/home-based approaches for early obesity prevention in AI communities, and showed several significant improvements in health behaviors. The well-received mailings and social networking support show intervention promise. This project was funded by the National Institutes of Health, National Heart, Lung, and Blood Institute [grant number 1RO1HL114912] to AA. ET and VG were supported through NIH T32 training grants to the University of Wisconsin Department of Nutritional Sciences [5T32DK007665] and the Department of Family Medicine and Community Health [T32HP10010], respectively.

5. Nutrition Monitoring App: Foods from the Distribution Program on Indian Reservation

Holly Hunts, Associate Professor of Consumer Economics, Montana State University, Bozeman, MT and Edward Dratz, Professor of Chemistry and Biochemistry, Montana State University, Bozeman, MT

Our objective was to develop a mobile Nutritional Monitoring (NuMo) app that allows Food Distribution Program on Indian Reservations (FDPIR) consumers (and the public) to keep track of key nutritional components of their diets, based on the USDA National Nutrient Database and state-of-the art scientific findings. Through a systematic review of competitors, we identified significant deficits in popular nutrition apps currently available, and none of the apps were specific to USDA commodity foods. Impaired brain function and chronic disease are strongly associated with an unbalanced intake of Omega-6 and Omega-3 fatty acids and low levels of other essential nutrients in the diet. Increases in processed food consumption has led to a 10-fold increase in the ratio of Omega-6/Omega-3 fatty acids in the last 100 years. Low levels of Omega-3 have been linked specifically to impaired cognitive function; increased depression and anxiety; deficits in learning and memory; maladaptive behavioral changes; suicide attempts; and increases the risk of many of the most common chronic diseases in Indian Country, including type 2 diabetes, cancer, heart disease, and arthritis. The NuMo app will benefit FDPIR clients by giving them tools to fully evaluate their diet based on scientific evidence and a wide range of nutritional data. NuMo is currently in beta testing. We are seeking tribal partners interested in monitoring the efficacy of the app for FDPIR client use. Appropriate tribal permission and Institutional Review Board clearance will be sought before any data is collected from FDPIR clients. This project is funded by the National Institutes of Health and Montana State University Blackstone/Launchpad.

6. Engaging Community: Empowering Health through Indigenous Foods

K Thompson (Seneca), Washington University in St. Louis, St. Louis, MO

The main objective of the project was to establish an educational seminar on Indigenous perspectives of health, create a dissemination plan, and begin dissemination. The seminar focused on the role ancestral foods play in mental, physical and environmental health within American Indian Indigenous Ecuadorian populations. The Native community in St. Louis was engaged through a focus group. This, along with additional content on ancestral foods across the country and in Ecuador, was developed for the seminar and disseminated to community and other stakeholders. 50 people attended the seminar, content continues to be disseminated to multiple community organizations, and dissemination and implementation plans were crafted. Community organizations and local schools now have the ability to distribute this information to their stakeholders and request additional trainings from Buder Center staff. At the conclusion of the project, the long-term goal is to continue to disseminate the developed materials that will increase education and engagement in the larger community on what it means to be healthy from an Indigenous perspective. This event was a collaboration between the Buder Center, Washington University Dining Services, and the Gephardt Institute.



7. The Pacific Island Food Model Toolkit: Ten Years of a Community-Developed Multicultural Nutrition Education Tool

NK Baumhofer (Kanaka Maoli), S Soong, MA Look, University of Hawai'i, Honolulu, HI

A 2006 diabetes and nutrition education needs assessment of 20 community health agencies (CHA) across the state of Hawai'i identified the need for visual aids for diabetes and nutrition education for Hawai'i's multicultural and multilingual population. A multi-disciplinary team of community health professionals was created to develop and distribute a set of 10 synthetic food models to several ethnically diverse communities in Hawai'i as diabetes and nutrition education tools. In 2007, the models were distributed to 17 CHA. Twelve-month utilization data shows 12,410 community members were reached via group and individual diabetes and nutrition counseling and classes, and public presentations. This descriptive talk will discuss the process of creating a second set of the food models that were manufactured and distributed at the request of the CHA. During this second round of distributing the Pacific Island Food Model (PIFM) toolkit, CHA will track three-month utilization data as well as both provider and patient satisfaction data. The PIFM toolkits have displayed a high level of usefulness and satisfaction as enduring culturally relevant, non-verbal examples of healthy foods and proper portion sizes. Early community engagement in the development process was essential for creating a tool that would support the work of community health educators in Hawai'i's multicultural and multilingual population. Funding was provided by HMSA Foundation Grant (#NH-031601).

8. Nutrition Education Program for Adults with T2DM Among a Small Great Basin Tribe

C Wilson (Navajo), C Steele (Confederated Tribe of the Goshute Indians), L Tom-Orme (Navajo), J Metos, University of Utah, Salt Lake City, UT

Participants will be able to identify the successful components of a diabetes nutrition program developed for an underserved Great Basin Tribe. Type 2 diabetes mellitus (T2DM) is prevalent among a small, underserved, Great Basin tribe that straddles the Utah-Nevada state line. The geographically isolated tribe faces nutritional challenges with food access and lack of health care. The purpose of this program is to test the effectiveness of lesson plans delivered by an American Indian dietitian for patients with T2DM. A needs assessment was conducted through in-depth interviews, and resulted in implementation of three tailored lesson plans. By deliberate choice, program administrators were of American Indian descent in hopes that the curriculum would align to cultural sensitivities and patient receptiveness. Changes in patient awareness, attitude, knowledge and behavior were evaluated. T2DM is evident among one-fourth of the adult population living on the Great Basin reservation and 20 (91%) received education. Lesson plan topics implemented were: Carbohydrate Counting (n=9), My Plate (n=6), and Healthy Cooking (n=5). Based on evaluations, 75% of participants stated increased nutrition knowledge, 75% felt confident to practice what they learned, 80% found the lesson very helpful, and 100% agreed the instructor delivered a culturally appropriate lesson. Overall, this program demonstrated effectiveness of patient-driven lesson plans delivered by an American Indian dietitian. Future projects for this population should provide continuous educational support and assess clinical outcomes. Funding was provided by the Native Agriculture and Food Systems Scholarship from First Nations Development Institute.

9. To Work in the Community, You Must Be a Part of the Community

T Lightfield (Cheyenne River Sioux Tribe), American Indian Community Nutrition Educator with University of Minnesota Extension's Expanded Food and Nutrition Education Program (EFNEP), Eden Prairie, MN

University of Minnesota's EFNEP team partners with community agencies, schools and individuals to deliver culturally relevant nutrition information to under-resourced families from diverse backgrounds through direct education lessons. Working for an institution and serving the American Indian community can be difficult at times. Breaking down the barriers between an academic institution and families who have been impacted by historical trauma from institutions for generations is daunting. Walking a fine line between delivering the required "research-based" curriculum and passing on knowledge gained from Elders can be complex. But even with these barriers, it can be done. It may take time, but it can be done. The EFNEP team is made of up "peer educators" – people directly from the community where they live and work. Educators and participants see each other at the clinic, WIC office, food shelf, community events, children's schools, and more. EFNEP's goal is simple: to promote behavior change that results in healthier families. You may have all the pieces in place (e.g., the curriculum, the visuals, the educational reinforcements, etc.), but if you do not have "buy in" from the community members then you have nothing. You must build trust. EFNEP is funded by USDA and the University of Minnesota Extension.

10. Indigenous Food Sovereignty, Some Canadian Issues

Priscilla Settee (Cumberland House Swampy Cree First Nations), University of Saskatchewan, Saskatoon, CAN

This presentation will describe the need for a national Indigenous Food Sovereignty (IFS) textbook that will be used for teaching courses on IFS and the process on how we gathered interest. The presentation will also highlight some of the proposed chapters. A call for papers went out and the response was overwhelming. We received 27 abstracts, but had to limit the book to 23 chapters. The book is scheduled to be published by Canadian Scholars Publishing in Fall 2018. Twenty-five peer review abstracts have been accepted, and the authors will submit written chapters. Some of the topics include "Reflections, and Realities, on Food Sovereignty," "How to Put Food on the Table," "Food as Cultural Identity," "Urban Food Environment Interventions and Indigenous Food Sovereignty," "Cultural Persistence of Wild and Heirloom Food Species in Haudenosaunee Communities," "Indigenous Seed Sovereignty Movement," "Looking Back to Forward Solutions," and "Climate Change, Indigenous Knowledge and Probable Solutions." Our poster will highlight the contributions of writers.



11. Developing an Indian Country Food Price Index to Address the Issue of Food Inequalities in Tribal Communities

A-D Briones (Cochiti/Kiowa) and Yadira Rivera, First Nations Development Institute, Longmont, Colorado; Jacob Walker-Swaney (Piqua Shawnee/Potawatomi), North Dakota State University, Fargo, ND

The Native Food Price Index expands upon First Nations Development Institute's (First Nations) pilot project and report, Indian Country Food Price Index, as part of the organizations work to combat food insecurity, eliminate "food deserts," and support economic and business development in Native American communities. First Nations, with support from the W.K. Kellogg Foundation, is in the process of a 12-month study on the price of foods in tribal communities. On a monthly basis, program participants report the current prices of a fixed list of food items found in stores located on Indian reservations. The collected data is compared to the monthly data provided by the Bureau of Labor Statistics of the same food items. Preliminary results for tribal communities in the Lower 48 reservations indicate that Native shoppers pay \$7 more for the basket of items, and in Alaska Native Villages shoppers pay \$30 more when compared to the national average of the same items. The 12-month study runs through December 2017. The results will help capture data on American Indian food economies and support current efforts aimed at creating access to healthy foods in tribal nations.

12. How Do Youth Working on a Community Farm Contribute to Indigenous Food Sovereignty?

Kaylee Michnik, Registered Dietitian, Masters of Natural Resource Management, University of Manitoba, Winnipeg, CAN

Indigenous youth in northern Manitoba face social, economic and health barriers far beyond that experienced by non-Indigenous Canadian youth. A food crisis in northern Manitoba also persists, evidenced by high rates of food insecurity and diet-related disease. Through a photovoice project with Oji-Cree youth employed on a 15 acre community farm, this participatory community based research aims to explore how youth participation in community farming builds youth capacity to contribute to Indigenous food sovereignty and lead change in their community. Additional interviews with elders and food educators in Garden Hill First Nation, Manitoba aim to inform the development of a Northern Indigenous Food Systems Course for youth and explore the traditional food skills and knowledge youth need to know to realize Indigenous food sovereignty in their community. Preliminary research results will be shared. This research was made possible through funding from the Social Sciences and Humanities Research Council (SSHRC) & partnership with Garden Hill First Nation.

13. Traditional Gardening and Gathering Practices to Provide Healthy Food Options

D Potts (Prairie Band Potawatomi) and A Schulz (Stockbridge-Munsee Community Band of Mohican Indians), College of Menominee Nation, Keshena, WI

The main objectives of this project are to design and conduct agricultural research and promote traditional food as a healthy food option. This research project contains both a western research and traditional piece, which encompasses providing food sovereignty to the Menominee People by revitalizing corn and other traditional foods as healthy options for nutritious eating. We started the project by hosting a potluck with a traditional menu that includes soup, nanapun (Menominee bread), namaeqs (fish), manomaeh (wild rice), apaesoh (venison) with leeks, with a dessert of maple cake and wild berries. To empower youth, we introduced them to gathering naenawihsaeh (milkweed) and taught them how to make Milkweed soup. With elders and community members, we prepared the soup over an open fire. The students also learned how to prepare a buffalo and wild rice dish. We are waiting for the traditional corn to develop to teach the youth how to harvest and prepare corn for winter storage and use. We are all learning how our traditional foods can be prepared and used today. We are reintroducing traditional fare as a healthy eating option. The youth are learning and sharing traditional practices with family and friends. This project is supported through a USDA-NIFA-Tribal College Research Grant Program.

14. Alaska Traditional Foods Movement

MA Chlupach, NANA Management Services, Anchorage, AK

Tribes and organizations across the nation are encouraged to think outside of the box when incorporating traditional foods into health care facilities, long-term care facilities, senior meal programs, and schools. Today, the State of Alaska Department of Environmental Conservation Food Code and the Agricultural Act of 2014 (i.e., 2014 Farm Bill) include verbiage about donating traditional foods to institutions and nonprofit programs. Organizations across Alaska have come together to work on traditional foods initiatives and set best practices for donating, processing and serving traditional foods in public facilities and food donation centers. This presentation will give an overview of collaborative traditional food projects and a movement that enhances the health of Alaska Natives.

15. Gitigaanike/Red Lake Local Foods Initiative

D Manuel (Red Lake Band of Chippewa Indians) and S Seki (Red Lake Band of Chippewa Indians), Red Lake Foods Initiative, Red Lake, MN

Addressing diet-related health disparities and economic opportunity through education, food production, and re-introducing traditional foods to tribal members. After a series of community meetings held in 2015, 4Directions Development, Inc. created the Foods Initiative program in response to community members expressing their desire to have healthy foods easily accessible and grown locally by Red Lake tribal members. In April 2016, two tribal members were hired to create and implement a plan to establish a comprehensive foods system for the Red Lake Nation. Utilizing existing tribal programs, partnerships were built to rehabilitate a pre-existing site formerly occupied by the Red Lake Forestry. The site was repurposed for a three-quarter acre garden for training tribal members to become food producers. Through education and hands-on learning experience in the training garden, 20 tribal members were introduced to organic and sustainable methods in an effort to bring back the rich agricultural tradition and encourage entrepreneurship. Six successfully completed the training. Weekly cooking classes are offered to teach nutrition and healthy foods that can be incorporated into tribal member's daily lifestyles. In September 2016, the Foods Initiative hosted its first annual Food Summit, which focused on Indigenous food preparation, good agricultural practices, seed saving, soil conservation, and traditional and seasonal food gathering. In February 2017, we partnered with the Red Lake Diabetes Prevention Program to promote the Warrior Fitness Challenge, which encouraged people to exercise, eat healthy, and lose weight. Of the 125 who initially signed up, 19 completed the challenge and demonstrated consistent weight loss, lower blood sugar and blood pressure levels. Through an initiative called Project Grow, we tilled 300+ individual, at-home gardens while also providing seeds and seedlings to promote self-sustainability. New this year is a three-acre farm as a pilot project to provide hands on gardening on a larger scale, and to introduce our produce to both internal and external markets. Through these efforts, we have begun to address health issues such as diabetes, obesity, and food sovereignty and security by bringing back agricultural activity.



16. Micuwôk: Mohegan Food

R Sayet (Mohegan Tribe), The Mohegan Tribe, Uncasville, CT

The goal of this project is to revitalize traditional foods and eventually bring food sovereignty to my people, the Mohegan. Indigenous people in New England have always celebrated multiple thanksgivings to honor the bounty and special qualities of each season's harvest. These celebrations include Strawberry Thanksgiving, Green Bean Thanksgiving, and Green Corn Thanksgiving. Some of these traditions have survived in southern New England. Through interviews and discussions with Mashpee Wampanoag, Abenaki, Mohegan, and Narragansett cooks, I have learned a wealth of knowledge about the traditional foods and recipes related to these thanksgivings. In March, I collaborated with the Tribal Health Department to start a food sovereignty working group at Mohegan, where we discuss the spiritual and physical benefits of our traditional foods. We now hold monthly meetings based on the traditional thanksgiving celebrations. So far, outcomes for the group have included determining which spring edibles are Indigenous, planting a Three Sisters Garden on our reservation, and recording a vast amount of traditional knowledge about fishing and planting from tribal elders. During the summer, we plan to harvest our crops and share them with the tribal community through educational programs. The group is a stepping stone to more community engagement and education about the nutritional and spiritual benefits of Mohegan foods, and the eventual return to our traditional diets.

17. Growing Resilience, Health, Food Sovereignty, and Partnerships in Wind River Indian Reservation

C Porter, University of Wyoming, Laramie, WY; M Arthur (Northern Arapaho), University of Wyoming, Riverton, WY; A Wechsler, University of Wyoming, Laramie, WY; J Sutter (Northern Arapaho), V Sutter (Northern Arapaho), and E Potter (Northern Arapaho), Blue Mountain Associates, Fort Washakie, WY, and Eastern Shoshone Tribal Health, Fort Washakie, WY

Growing Resilience is providing new home food gardens to 100 families in Wind River Indian Reservation and, using a randomized controlled trial design with delayed intervention, we are assessing impacts of gardens on family member health. In this presentation, we share our baseline quantitative results, early qualitative outcomes, some process lessons, and lessons from our work in supporting 32 home gardens so far. For example, diabetes rates are high but many also control their blood sugar well; gardens appear to help families spend more time outside and time together; our partnerships are emotional, practical and technical, and have yielded very high participant retention rates. So far every gardener has succeeded in growing food, even in the face of growing challenges. Finally, regardless of what we find in quantitative health outcomes (BMI primarily, but also other biometric and blood and survey measures), our work is yielding multiple positive qualitative outcomes among participating families and the partners in growing food sovereignty and power among the Eastern Shoshone and Northern Arapaho communities and in training the white academics to be better partners. This project was reviewed and approved by University of Wyoming IRB and is supported by NIH/NHLBI/NIGMS R01 HL126666-01.

18. Growing Resilience and Leadership on the Wind River Indian Reservation: The Struggles and Victories of Community Leadership Development in a Federally Funded Research Partnership

C Harris (Eastern Peyote) and P Harris (Northern Arapaho), Growing Resilience CAB Members, Ethete, WY; D Perez (Eastern Shoshone/Blackfeet), CAB Member, Fort Washakie, WY; R Bowers (Northern Arapaho), CAB Member, University of Wyoming Extension on the Wind River Indian Reservation, Kinnear, WY; K Lone Fight (Eastern Shoshone) and NP White (Northern Arapaho), CAB Members, Fort Washakie, WY

The Growing Resilience research project at Wind River Indian Reservation (WRIR), funded by NIH and partnered with the University of Wyoming, is a randomized clinical trial measuring the health benefits of gardening. Key to the research design is a standing Community Advisory Board (CAB), with joint representation from the reservation's two tribes, Northern Arapaho and Eastern Shoshone. The CAB represents the interests of the gardening families and the entire community. Of particular interest to its members, in spite of challenges and limited opportunities for emerging community-based leadership at WRIR, is their role in helping to shape the final and scalable design for sustaining home gardens after the research project is over. The group has already begun this process by planning a demonstration and community garden, and developing ways to provide peer mentoring to Growing Resilience project participants to help make backyard gardening sustainable and long-lasting for community members and families.

19. Imagining Indigenous Wellness: Moving from Health Disparities to Self-Determined Harmony

M Tafoya (Navajo), University of Arizona American Indian Studies Doctoral Student, Tucson, AZ

Recently, Indigenous people have been working to eliminate health disparities among their people by implementing their wellness models, restoring their traditional food systems, and reconnecting with their pre-contact lifestyles. Endemic health disparities among Indigenous people began at contact and have continued to the present as a result of misguided colonial and postcolonial policies and practices that have made the healthiest people in the western hemisphere, the unhealthiest. Since passage of the Indian Education and Self-Determination Act of 1975, Navajo people have been increasingly self-governing and self-determining their health and wellbeing. This paper examines how recent progressive tribal policies coupled with progressive 638 institutions, created the impetus to help move the Navajo Nation to a more harmonious nation-state that is better positioned to reverse the political, social, economic and ecological disharmony that has been imposed upon the nation. Using a mixed-method approach, the researcher started the work using community-driven participation, focus groups, and conducted more than 2,000 community needs assessments to determine the direction to take. The results so far are astounding. In less than two years, more than 20 school gardens have been started, 12 chapter or community gardens have been started, more than 20 farmer's markets have been initiated, and a Navajo heirloom seed library has been created. All of these interventions can be enhanced as they all meet the requirements of the Navajo wellness fund generated from the Navajo junk food tax.



20. Indigenous Evaluation Framework

M Tafoya (Navajo), Partnership to Improve Community Health, Fort Defiance, AZ, and P Droz (Anishinaabe), Sustainable Nations Development Project, Tucson, AZ

The Centers for Disease Control-funded Tsehootsooi Medical Center's Partnership to Improve Community Health (PICH) program has been implementing an Indigenous-based program and intervention evaluation for two years to reduce chronic disease by 3% within three years. The PICH program decided to use the Navajo Wellness model and a mixed-methods approach to program design and evaluation. The model identifies the spiritual, mental, physical and emotional aspects of humanity that require daily harmonization. Gardening is one of the interventions selected by PICH to increase access to healthy food and beverages, and it also helps individuals and communities attain harmony in the four areas. "92% rated positive impact on spiritual health, while emotional, physical, and mental health rated 100% positive impact" (Droz: 2017). PICH interventions satisfy both Western and Indigenous requirements and demonstrate that through traditional activities like gardening, Indigenous people can right themselves after hundreds of years of living in a world turned upside down by colonization. From the start, we had to re-establish a Navajo food system because that was and continues to be a missing element. We now have more than 100 traditional seed varieties and have been sharing our seed stocks with community food growers. Western studies indicate our traditional food was our best medicine, and as soon as we separated ourselves (largely through federal policies) from it, we became sick. Now we are using the Western legal frame works and Indigenous best practices to heal ourselves and provide sustenance.

21. Impact of a Traditional Seed Priming Method on Human Health Relevant Bioactives and Associated Benefits of the Three Sisters Crops

J Walker-Swaney (Piqua Shawnee Tribe, Potawatomi), D Sarkar, K Shetty, North Dakota State University, Fargo, ND

Three Sisters crops were an integral part of many North American Indigenous food ecosystems. Many tribes had different traditions and practices for all aspects of gardening including growing Three Sisters crops. One practice of particular interest is an alternative seed priming method of utilizing human saliva as a seed-priming agent used by some Indigenous people. The major goal of this study was to evaluate the impact of this seed priming practice (human salivary treatment) on the germination rate, seed vigor, and human health relevant bioactive profiles of beans and colored corn grown under Three Sisters crop food ecosystem. Further, phenolic antioxidant-linked functionalities relevant for the management of early stages type 2 diabetes of colored corn and beans were evaluated after harvest using in vitro assay models. Preliminary results have shown an interesting response as inhibitory activity against type 2 diabetes relevant enzyme (α -glucosidase) increased seven-fold in saliva treated corn. We are currently carrying out a second year of the study with an expanded design allowing more repetitions to increase the empirical validity of our previous findings and traditional knowledge of culturally relevant agricultural practices of some Indigenous communities of North America for improving plant and human health. The results from the preliminary study will be showcased during the poster presentation. This study has not been submitted for review to any IRBs, as there are no human subjects involved in this study.

22. The Use of Traditional Knowledge in Increasing Community Resilience and Food Security

BA Ramsey (Eastern Band, Cherokee), M Collins, and A Lutz, Desert Research Institute, Reno, NV; MI McCarthy, University of Nevada Reno, Reno, NV

Climate change, increasing temperatures, and more frequent extreme events puts community agricultural production for both sustenance and economic benefit at risk. Communities may increase resilience by integrating traditional knowledge with technologies such as farm weather forecasting tools to meet their community nutritional and economic goals. In addition to IRB approved (UNR, Tribal) information, openly shared experiences from Hopi, Navajo, Gila River, Pyramid Lake, Walker River, Colorado River, Duck Valley, Isleta, Zuni, and Tohono O'odham communities show that the following practices have value in achieving agricultural resilience: water catchments, water storage, biodiverse companion plantings, heirloom plants, and collection of other natural plants and animals. To continue increasing resilience, communities require more information on changes in local conditions. Some areas identified include meteorological and agricultural monitoring and forecasting; intensification of water catchments and storage by specific locale; investment in indoor agriculture applications; and planning for changes in crops/livestock production. Production changes consider landscape alternations based on different trajectories of future climate and call for alternative crops and animals which have more favorable energetics or less water requirements. Examples of outcomes will be presented. Our work strives for collaboration among ecologists, extension services, tribal community planning, natural resources and agricultural management organizations, and shared experiences held in trust by community members to increase resilience to climate change for sustenance and economic benefit. Research was sponsored by USDA/NIFA AFRI Award No: 2015-69007-23190.

23. Conceptualizing, Building, and Evaluating More Resilient and Inclusive Sovereign Tribal Nation Specialty Crop Value Chains

J Ringer (Choctaw Nation of Oklahoma), J Moss (Kiowa Nation), L Brandenberger, J Shrefler, D Shideler, E Payne, Oklahoma State University, Stillwater, OK; Kent Sanman (Cherokee Nation of Oklahoma), Independent Seed Saver, Moore, OK

The Oklahoma State University Sovereign Tribal Nations Food Systems Initiative is an effort to provide integrated research and extension services in developing resilient Indigenous food systems. This program has developed methods and conceptual models for Indigenous specialty crop value chains in a way that strengthens Native American small holder producers, thereby making them better able to resist economic and climatic shocks to their crop value chain. Societal constraints to increased Native American involvement in small holder agricultural production of Indigenous specialty crops is identified through an ongoing mixed-method process. This research and extension methodology includes use of development evaluation methods from the beginning of partner projects so that adaptations and improvements can be made to the value chains together with small holder producers and tribal agriculture departments. These conceptual models that integrate developmental evaluation have national impact and a model of how to integrate innovative private and university research with sovereign Native American food systems. Financial support for this work has been provided by the Oklahoma Department of Agriculture and Forestry and the OSU Sovereign Nations Center. An Oklahoma State University IRB application is in process for a USDA grant that is a result of this effort. This will be a descriptive poster presentation.



24. Grand Foods of the Grand Canyon: A Nutritional Analysis of Traditional Food Plants of the Hualapai Ethnobotany Youth Project

Carrie Calisay Cannon (Kiowa Tribal Member), Hualapai Tribe Department of Cultural Resources, Peach Springs, AZ

People sometimes say the desert is a harsh, forsaken place. If you've traveled through the desert southwest, you may have asked yourself, how could anyone survive out here? But the truth is, people thrived here. To find out how, one must inquire from the tribal people, they will tell you, "Every plant has a name, a purpose, and a story." The ethnobotanical story of the Hualapai Tribe begins with the plant knowledge the people have inherited from their ancestors who lived entirely off the land. Hualapai great-grandchildren live in an entirely different modern world now – a 21st century millennial world congested with cell phones, text messages, and iPods. In its 11th year, the Hualapai Ethnobotany Youth Project is an intergenerational program designed to provide elders with an opportunity to share their plant and land-based knowledge with Hualapai Tribal youth. In today's era, the nutritional values of many wild foods are only recently gaining attention of western dietitians. These foods, however, have long been known by local tribes for their nutritional and medicinal value. So-called "superfoods" are foods which contain high amounts of phytonutrients and antioxidants. Such foods can, in some cases, reduce the risk of chronic disease. This talk will share about the Hualapai Ethnobotany Youth Project and examine the high nutritional values of several key traditional foods of the Hualapai Tribe who live along the southern rim of the Grand Canyon of Northwestern Arizona.

25. Food Systems and Indigenous Cosmovision in Rural Communities in the Central Ecuadorian Highlands

CA Gallegos-Riofrío and L Iannotti, Washington University in St. Louis, St. Louis, MO

Within the logic of Andean societies, food is vital for nutrition but also has emotional and spiritual significance. It is fundamental to identity, modes of exchange and negotiation, rituals, and festivals. The Andean cosmovision is both the way Indigenous people rationalize the human experience and its praxis. How foodstuffs are produced and consumed is essential to the Andean cosmovision. Using qualitative data collected through a decade of research in Indigenous communities in the central highlands of Ecuador, historical documentation, and interviews with Indigenous leaders, the study explores the interrelations among cosmovision, social institutions, and food systems. For the Indigenous cosmovision, as narrated and experienced in the studied communities, the *randy-randy*, a principle that delineates reciprocity and group ties, is a mechanism of redistribution. Furthermore, it is central for the interrelations between the individual person, community, land, ancestors, and the sacred. For that reason, the *raymi* (feast), which always involves food, is an expression of gratitude for the food and health provided by the Pachamama (Mother Earth). Our findings show that Indigenous communities in the central highlands of Ecuador have been able to preserve crucial elements of their culture – particularly language, food, agroecosystems and celebrations – despite the systematic threat of conquest and marginalization. Resistance and resilience shows the great millenary agency of Indigenous societies in the Andes, people that not only have experienced change but that have reacted and altered the course of events where they are embedded.

26. Culinary Traditions of a Nahua Community in the South of Mexico

MA Villanueva-Borbolla, National Institute of Public Health, Cuernavaca/Morelos, MX

The objective of this research was to look into culinary traditions of Xoxocotla, a village of Nahua origin in Morelos, Mexico. Members of the Community Working Group (CWG), together with researchers from the National Institute of Public Health (INSP), designed a guide and interviewed 10 adults born in the 1940s. An INSP researcher conducted a thematic content analysis and corroborated and refined the findings with feedback from the CWG and interviewees. The informants reported that food is something that is ready to eat, has nutrients, comes from the earth, and has the ability to satisfy you. In the past, food was obtained through harvesting, raising domestic animals, and gathering and hunting. The base of the diet was mostly vegetarian, incorporating game in certain seasons and breeding animals on particular occasions, such as festivities. The variety of plant species was diverse and rich in nutrients such as tecuilatl or spirulina. Informants attributed the causes of recent transformation of food culture to the contamination of the river, the impoverishment of the land, and changes in family organization. As in many Indigenous populations, the diversity and nutrient quality of food has been diminishing, as societies are more industrialized and urbanized. Our findings allow us to recover part of historical memory that contributes to the cultural identity of recent generations and the safeguard of culinary traditions. This study was funded by the World Diabetes Foundation and approved by IRB of INSP.

27. Sustainable Diets in Small Island Developing States of the Western Pacific: A Review

P Eme (Igbo), B Burlingame, N Kim, J Douwes, S Foliaki, Massey University, Wellington, NZ

The ecosystems of Pacific Island countries (e.g., atoll islands of Melanesia and Polynesia) are rich in terrestrial and marine biodiversity that would likely support sustainable diets. Yet many of these Small Island Developing States (SIDS) are experiencing extensive loss of biodiversity and degradation of natural resources, and the nearly 11 million inhabitants have some of the highest rates in the world of obesity and associated chronic diseases. They are particularly precarious in their vulnerabilities to various manifestations of climate change and other anthropogenic and natural phenomena affecting agriculture, fisheries, and food trade. The question to be answered is this: is it possible to have 'sustainable diets' in these Pacific Island States? National, regional, and UN-compiled data sets from the sectors/disciplines of nutrition, health, agriculture and the environment will be interrogated, along with indicators developed to characterise sustainable diets in selected ecosystems of Pacific Island countries. Samoa, Tonga, Fiji, Kiribati and Tokelau Islands are used as the test environments. Diets are laden with high fat/high sugar imported convenience foods with the consequences of high rates of obesity, diabetes, heart disease, and shortened life expectancy. At the same time, highly nutritious traditional foods are neglected and underutilised. Some solutions to the problems are beyond the direct control of SIDS (e.g., rising sea levels), but many, including modifications to practices and policies could yield immediate benefits (e.g., conservation of local food biodiversity through sustainable use) benefiting the environment and improving nutrition. Multi-sectoral policies and actions informed by the Sustainable Development Goals (especially Goal 2 and its targets), Aichi Targets, United Nations Decade of Action on Nutrition, and regional commitments, are needed. Although the recommendations from this review are based on four Pacific SIDS, there is potential relevance to at least 22 Pacific Island countries and territories, other SIDS around the world, and to low-lying coastal areas in non-island countries that share similar ecosystems.



28. Chemical Evaluation, Sensory Properties and Glycemic Effect of Formulated 'Acha' Based Biscuits Improved with Red Kidney Bean and Unripe Plantain

P Eme (Igbo), Massey University, New Zealand; O Mbah (Igbo) and E Nwambeke (Igbo), University of Nigeria, Nsukka, Enugu State, Nigeria

Diabetes mellitus (DM) is increasing each year. The increase in younger age groups diagnosed with diabetes poses an economic threat over and above more direct disease cost to the public. The use of locally available and Indigenous food crops such as acha, plantain, and kidney bean in the prevention and management of diabetes can be explored. The study evaluated the chemical evaluation, sensory properties and glycemic effect of a formulated acha-based biscuit improved with red kidney bean and unripe plantain. Acha (*Digitaria exilis*), unripe plantain (*Musa paradisiaca*), and red kidney (*Phaseolus vulgaris*) bean flours were produced and blended in the ratio of 70:10:20 and 70:15:15 to obtain composite flour, 100% acha were also produced. The blends were labelled, 100% acha (AB1); 70% acha, 10% unripe plantain and 20% red kidney bean (AB2); and 70% acha, 15% unripe plantain and 15% red kidney bean (AB3); 100% wheat flour (WB) served as control. These composite flour blends were used with baking ingredients to produce biscuits. The biscuits were fed to normoglycemic adult human beings aged (20-25 years) to determine their effect on post prandial blood glucose. Glycemic control was carried using ACCU-CHEK glucometer. Statistical Product for Service Solution (SPSS) version 20 was used to analyze for descriptive statistics (the mean, standard deviation) and the analysis of variance (ANOVA) was used to separate the means of the biscuits. Proximate composition of the biscuits ranged from {10.60 to 15.13%} for protein, {4.19-6.55} for crude fibre, and {54.88% to 59.10%} for carbohydrate. All the formulated products had good ratings; however, the biscuit produced from 100% wheat (WB) and ratio of 70:15:15% acha, unripe plantain and red kidney bean (AB2) had the best scores. The glycemic indices (GI) were found to be 55.11%, 41.60% and 49.31% for AB1, AB2 and AB3 respectively. The values recorded scored well for low glycemic index which invariably posits that the biscuit would be a good diabetic snack.

29. NATIFS.org (North American Traditional Indigenous Food Systems): Indigenous Food Access, Education, and Research via an Indigenous Culinary Nonprofit created by The Sioux Chef team

Sean Sherman (Oglala Lakota Sioux), Executive Director, NATIFS.org and Owner, The Sioux Chef, Minneapolis, MN

North American Traditional Indigenous Food Systems (NATIFS.org) is a new hybrid nonprofit created by The Sioux Chef team. The goal is to create Indigenous food access, education, and research for all regions. The methods will be by creating an inner city Indigenous Food Hub that will contain a teaching kitchen space, an Indigenous restaurant to be used as a live training facility, a research and test kitchen called The Indigenous Food Lab, and the nonprofit management team offices. The purpose is to create a center where people would learn about the curriculum of Indigenous food systems that have been developed by The Sioux Chef team featuring education on Native agriculture, seed saving, wild foods, ethnobotany, food preparation, food preservation, cooking techniques, Indigenous food history, Indigenous oceanography, and more. The Indigenous Food Lab will be a research and development arm to help our team study, document, and further our own development within Indigenous foods to become better educators, chefs and leaders. Our second-phase goal is to work directly with tribal communities and help to develop Indigenous Satellite Food businesses directly in tribal communities that would feature culturally and regionally specific small food business models that will create access to healthy, traditional and modern Indigenous foods. These businesses will provide access for healthy catering, job skills, and economic opportunity for local Indigenous food purveyors, growers, harvesters, foragers, and processors to sell regional foods. We have developed this model to be replicable and scalable to eventually place Indigenous Food Hubs in other major cities and Indigenous Satellite Food models in surrounding tribal areas creating unique Indigenous food access and education across Turtle Island. This project has been solely funded to date by The Sioux Chef, but the organization itself will begin actively seeking help through funders to raise necessary funds to help develop and implement the vision and goals.

30. Landscapes of Conflict: Learning from Difficult Truths

L Foushee, North American Water Office, Lake Elmo, MN, and C Hassel, University of Minnesota, Saint Paul, MN

Landscapes of Conflict is a photographic montage gallery depicting pre-contact, colonization, present and future viewpoints. First shown at the First Annual Conference on Native American Nutrition in 2016, viewers described the exhibit as “stunning,” “gorgeous,” “revealing,” “powerful” and “gut-wrenching.” Updated for 2017, its purpose is to evoke visceral awareness and connection. Both brutal and beautiful, it challenges us to awaken our full humanity and to rise up and learn what this difficult history might teach us as we move toward the possibilities of a more promising future. It invites us to reflect upon the legacy of colonizing patterns still echoing through our political, educational, food and health institutions and to bring the best of ourselves to the work of transforming unjust realities.



OPTIONAL TOURS - SEPTEMBER 20 (MUST BE ARRANGED ON YOUR OWN)

DREAM OF WILD HEALTH – YOUTH GARDEN TOUR

1-3 p.m.

Learn about Dream of Wild Health's programs, including their organic farm production, markets and distribution, Indigenous seed saving, and community education programs in gardening and cooking. Dream of Wild Health is a Seeds of Native Health grantee.

- Free. Advance registration required.
- Contact Maddie to register: 612-874-4200. No minimum sign-ups required.
- 16085 Jeffrey Ave., Hugo, MN 55038.
- Car required (55 miles northeast of Mystic Lake Casino).

BEHIND-THE-SCENES TOUR OF MYSTIC LAKE

1:30 p.m.

On this behind-the-scenes tour, you'll visit the kitchen to see how Mystic Lake prepares for thousands of guests each day – including getting a taste of Mystic's popular wild rice soup as well as a sweet treat at the bakery. You'll then see the warehouses that support the entire property, and Mystic's extensive uniform department. Finally, you will explore one of the new hotel rooms at Mystic Lake Center, the newest addition to Mystic Lake. Set to open in January 2018, the 70,000-square-foot meeting and event space features a nine-story, 180-room hotel tower; three large ballrooms with flexible layouts; several smaller meeting rooms and an executive conference room; and plenty of natural light and stunning golf course views.

- Free. Sign up for the tour in advance at the registration desk.
- Meet at the buffet. The tour will last 90 minutes.

WOZUPI TRIBAL GARDENS TOUR

1:30-3 p.m.

Owned and operated by the Shakopee Mdewakanton Sioux Community, the Wozupi is an organic farm committed to growing food in a way that nourishes the earth, the community, and people's minds and bodies. Using environmentally sustainable and fair labor practices, they grow vegetables, herbs, and fruit, produce eggs, honey, and maple syrup, and provide educational, therapeutic, and fun opportunities at the farm and through community outreach.

- Free. Sign up for the tour in advance at the registration desk.
- 2041 140th St. NW, Prior Lake, MN 55372.
- Bus departs from Mystic Lake at 1:30 p.m. and will return by 3 p.m.

ADDITIONAL ACTIVITIES AND TOURS (MUST BE ARRANGED ON YOUR OWN)

JEFFERS PETROGLYPHS

Open Daily

Amid the prairie grasses are islands of uncovered rock, where American Indian ancestors left carvings – petroglyphs – of humans, deer, elk, buffalo, turtles, thunderbirds, atlatis, and arrows. They tell a story that spans more than 7,000 years.

- \$8 for adults. \$6 for seniors, college students, and children under 18. No advance registration required.
- Call 507-628-5591 to schedule a group tour (groups of 10 or more, \$6 each).
- 27160 County Road 2, Comfrey, MN 56019.
- Car required (115 miles southwest of Mystic Lake Casino).

TOURS & ACTIVITIES

#nutrition17

UNIVERSITY OF MINNESOTA - NATIVE AMERICAN MEDICINE GARDENS

Open Daily

Tucked between Cleveland and Larpeteur avenues on the University's Saint Paul Campus lie the little-known Native American Medicine Gardens. Run by Native caretakers, these traditional gardens represent hope for a sustainable food system and the healing of Native peoples whose health and traditions have been devastated by the loss of their ancestral environments. Visitors to the gardens are free to take edible and medicinal plants for personal use, with the intention that they reflect upon the true sources of their own food and the importance of food sovereignty.

- Free. No advance registration required.
- Near corner of Cleveland and Larpeteur avenues, Saint Paul, MN 55108.
- Car required (30 miles northeast of Mystic Lake Casino).

ROOTS OF HEALING EXHIBITION

7 a.m.-10 p.m.

Mon - Fri

A brief survey of the past, present and future of plant-based remedies in Minnesota. We depend on plants for our wellbeing. Our story is inextricably linked to theirs through the food, fiber, medicine, and other benefits they provide. Roots to Healing invites you to consider the historical, cultural, scientific, and economic value of a handful of plants from around the globe that have taken root in Minnesota. Highlights include: (1) Plant connections with cultural groups within Minnesota including Hmong, Indian, Chinese, Russian, Native American, Hawaiian, and Mexican; (2) Two triptychs (six prints) by international artist Andrea Carlson that draw on her own connection to Minnesota and her Ojibwe heritage; (3) A medicine wheel created by Native American Medicine Garden Coordinator Cante Suta-Francis Bettelyoun.

- Free. No advance registration required.
- Call Lisa at 612-625-4788 to schedule a group tour.
- Northrup Gallery. 84 Church Street SE (4th Floor), Minneapolis, MN 55455.
- Car required (28 miles northeast of Mystic Lake Casino).

MILLE LACS INDIAN MUSEUM

11 a.m.-4 p.m.

Wed - Sat

The Mille Lacs Indian Museum offers exhibits dedicated to telling the history of the Mille Lacs Band of Ojibwe and the issues and way of life of contemporary American Indian people who live on the reservation and in the surrounding area. The displays feature Ojibwe arts, puzzles, loom beading activities, and an interactive Ojibwe game for kids.

- \$10. No advance registration required.
- Call 320-532-3632 to schedule a group tour.
- 43411 Oodena Dr., Onamia, MN 56359.
- Car required (147 miles north of Mystic Lake Casino).

RENEWING WHAT THEY GAVE US: NATIVE AMERICAN ARTISTS IN RESIDENCE

Opens 9/23

Original beadwork, birch bark and textile artwork by five contemporary American Indian artists will be on display alongside the Minnesota Historical Society (MNHS) artifacts that inspired them. Saturday, Sept. 23, 2017 - Sunday, April 22, 2018, at the Minnesota History Center. Hours are 10 a.m. to 8 p.m. Tuesdays (admission is free on Tuesdays from 3 to 8 p.m.), 10 a.m. to 5 p.m. Wednesdays through Saturdays and noon to 5 p.m. Sundays.

- \$12 for adults, \$10 for seniors. No advance registration required.
- For more information, call 651-259-3000 or 1-800-657-3773.
- 345 Kellogg Blvd. W. in Saint Paul.
- Car required (33 miles northeast of Mystic Lake Casino).



WHERE TO EAT

Dining Options in Mystic Lake Casino

www.mysticlake.com/bars-and-dining
(for menus, etc.)

1) MINNEHAHA CAFÉ (952-496-7126)

Breakfast, lunch or dinner. An outdoor patio ambiance makes every day feel like summer. Serving up just about everything under the sun! Open 24 hours.

2) THE PROMENADE RESTAURANTS (FOOD COURT)

Fusion Noodle Bar

Sunday – Thursday, 11 a.m. – Midnight

Gamblers Grille

Tuesday – Thursday & Sunday, 11 a.m. – Midnight

Mystic Deli

Sunday – Thursday, 11 a.m. – Midnight

3) THE BUFFET (952-496-7243)

Homemade pizzas, fresh pasta, and sizzling stirfry – all made right before your eyes. It's a global feast with international delights and comforting All-American favorites.

Monday – Tuesday & Thursday, 4:30 p.m. – 10 p.m.

\$18.95 Adults; \$10.95 Kids (5-12)

4) THE MEADOWS BAR AND GRILLE (952-233-2880)

A round on the greens calls for a round at The Meadows Bar and Grille. Have it all with drinks, food, and the game on the big screen. Score the best seat in the house on our patio overlooking our championship golf course.

Sunday – Thursday, 11 a.m. – 10 p.m.

Nearby Restaurants

PERRON'S SUL LAGO

16154 Main Ave SE, Prior Lake, MN 55372-4800

952-440-1411

perrons-sul-lago.com

Italian, winebar, seafood

CHARLIE'S ON PRIOR

3950 Green Heights Trl SW, Prior Lake, MN 55372-2435

952-226-5253

charliesonprior.com

American, traditional

ARTISAN BISTRO AND BAR

16731 Hwy 13, Prior Lake, MN 55372

952-447-1188

artisancoffeebistro.com

Dinner, coffee and tea, bar

BONFIRE WOOD FIRE COOKING

14120 Highway 13, Savage, MN 55378

952-447-1122

bonfirewoodfirecooking.com

MCHUGH'S PUBLIC HOUSE

5715 Egan Dr., Savage, MN 55378

952-226-5800

Bar food, cocktails

DANGERFIELD'S RESTAURANT

1583 1st Ave. E., Shakopee, MN 55379

952-445-2245

dangerfieldsrestaurant.com

Fine-dining establishment known for prime rib, burgers & other classic American favorites.

O'BRIEN'S PUBLIC HOUSE

338 1st Ave. E., Shakopee, MN 55379

952-217-5490

obrienspublichousemn.com

MAZOPIYA – NATURAL FOOD MARKET

2571 Credit Union Dr., Prior Lake, MN 55372

952-233-9140

mazopiya.com

Natural, organic and local food and products, coffee/juice/smoothie bar, and to-go meals.

Most meals are provided at the conference, including Monday night dinner (see page 1). The restaurants named above are potential dining options for times outside of conference meals.

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Second Annual Conference on Native American Nutrition

PLANNING COMMITTEE

- Tiffany Beckman, MD, MPH (Leech Lake Band of Ojibwe), Assistant Professor, Department of Medicine, University of Minnesota, Minneapolis, MN
- Steven Bond (Chickasaw Nation), Technical Assistance Specialist, Intertribal Agriculture Council, Eastern Oklahoma Region Ada, OK
- Joanie Buckley (Oneida Nation of Wisconsin), Internal Services Division Director, Oneida Community Integrated Food System
- Amber Cardinal, MPH (Mandan, Hidatsa & Arikara Nation and Keweenaw Bay Band of Ojibwa), Project Coordinator, American Indian Cancer Foundation
- Kibbe McGaa Conti, MS, RD, CDE (Oglala Lakota), Nutrition Specialist, Rapid City Indian Hospital, Rapid City, SD
- Treena Delormier, PhD (Mohawk), Associate Professor, McGill University
- Abigail Echo-Hawk, MA (Pawnee/Athabaskan), Director, the Urban Indian Health Institute at the Seattle Indian Health Board, Seattle, WA
- David Espey, MD, Grantee Coordinator, Centers for Disease Control and Prevention
- Juanita Espinosa, BA (Spirit Lake Nation), University of Minnesota
- Gary Ferguson, ND (Unangan/Aleut), CEO, Rural Alaska Community Action Program, Anchorage, AK
- Linda Frizzell, MS, PhD (Eastern Cherokee and Lakota), Assistant Professor, University of Minnesota School of Public Health; Technical Consultant, Great Lakes Tribal EpiCenter, Minneapolis, MN
- Janie Hipp, JD, LLM (Chickasaw Nation), Director, Indigenous Food & Agriculture Initiative; Law Professor, U of AR
- Holly Hunts, PhD, Associate Professor, Montana State University
- Harriet Kuhnlein, PhD Professor Emerita, McGill University Founding Director, Centre for Indigenous Peoples' Nutrition and Environment (CINE)
- Mindy S. Kurzer, PhD, Professor, University of Minnesota, Saint Paul, MN (chair)
- Sarah Miracle, MBA, RD, LD, FAND, Chickasaw Nation SNAP-Ed Nutrition Education Program
- Kathryn Reddy, Project Officer, Centers for Disease Control and Prevention
- Valerie Segrest, MS (Muckleshoot), Traditional Foods and Medicines Program Manager, Muckleshoot Indian Tribe, Auburn, WA
- Donald Warne, MD, MPH (Oglala Lakota), Professor and Chair, Department of Public Health, North Dakota State University, Fargo, ND

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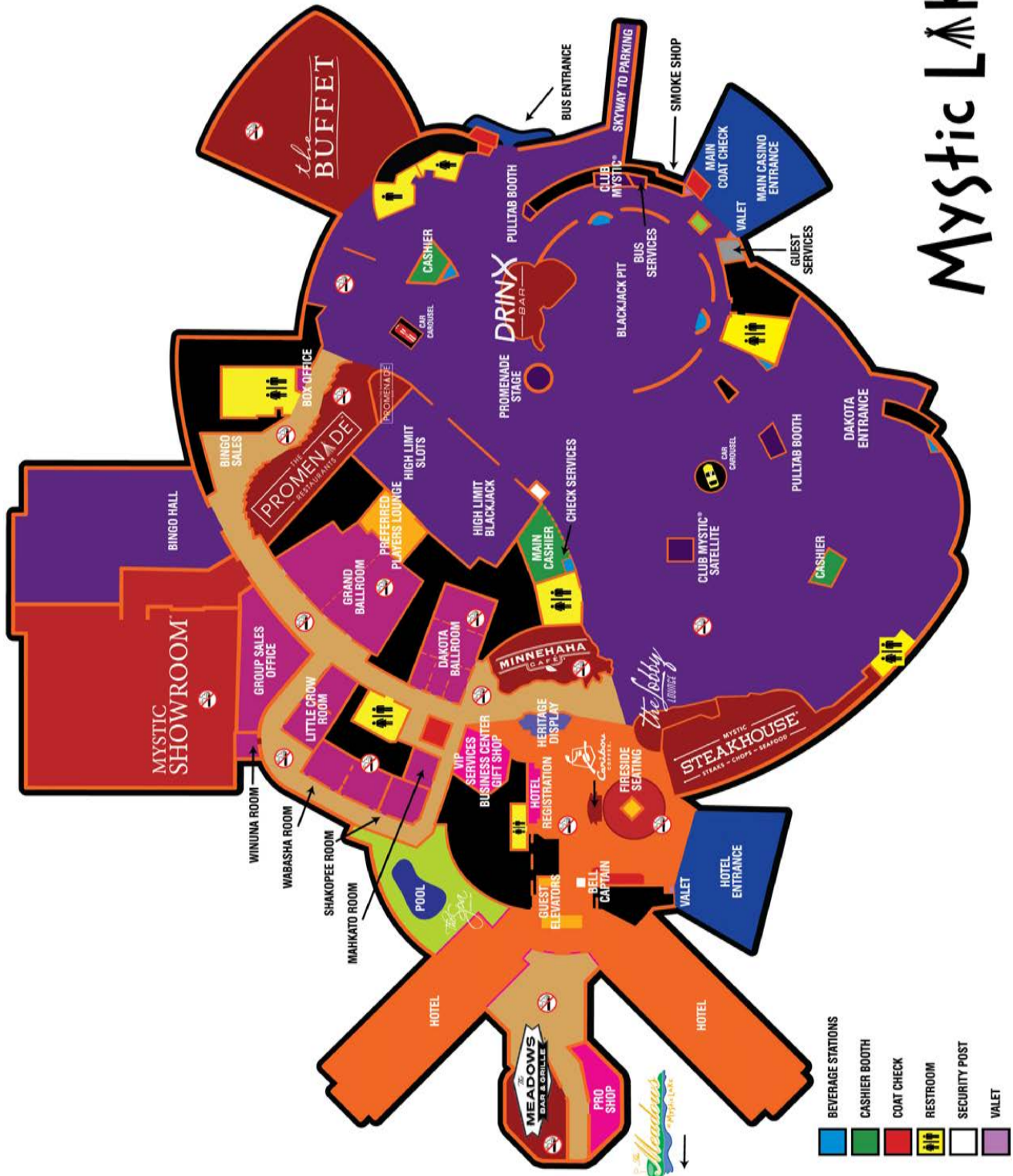
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- Kristine Igo, MPP, University of Minnesota – Healthy Foods, Healthy Lives Institute
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