Berries Between Buildings: Urban Indians, Foodways, and Re-Membering Cultural Traditions

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Hole-ness
• “Blood”
• Language
• Traditions
• Right to Identify and Be Identified
• Economic Dispossession
• Land & Home
• Access to Traditional Foods
• Traditional Medicine and Access to Healing Plants

Urban Indian Elders and Youth at the Seattle Indian Health Board
Yesterday and Today
Konspèwayi / Re-Membering Self Sovereignty

► Rachel Qitsualik (Inuit) (2013) Inuit notions of sovereignty of self. It is the respect of oneself and others in alignment with the traditional core values of her people, which involves balance with other living things and the natural world. She explains that possessing this self-sovereignty makes one responsible for and accountable to their own knowledge.

► Sarah Deer (Muscogee Creek) (2015) discusses what she calls “soul sovereignty,” arguing that self-determination over one’s own body and spirit is central to solving complex problems like healing bodies, minds, and nations from rape, firsthand and intergenerational. Relevant to the usage of the term employed in this text, she writes, “the most important sources of recuperation [of self-sovereignty] are oral traditions, stories, and traditional belief systems” (p. xv).

Re-Membering, then is the reclaiming of inherent Indigenous sovereignty at the levels of self and Nation
Nedewáhe / Relatives

First Teachers
Nika’speta Yukèwa Biwa / Stories of Healing
And so it is that our first teachers continue to guide—

berries between buildings, grown from cracked concrete, greet their relatives…

reaching up to the stars, reclaiming space without permission or apology, that the hennènu relatives, who stand upright, can re-

Member

We were all prayed here.
Neke wa sé / That is it

Bi’wa / Thank You!
Citations
