

“hishuk’ish tsawalk” – Everything is One. Revitalizing Place-Based Indigenous Food Systems

Charlotte Coté (Tseshaht/Nuu-chah-nulth)
University of Washington



Nuu-chah-nulth *ha-houlhee* (ancestral lands/waters)



Nuu-chah-nulth-aht –
(Nuu-chah-nulth people)
- “All along the Mountains
and Sea.”

Makah, “Generous with
Food”
Kwih-dich-chah-ahtX
“People who live on cape
near the rocks and
seagulls”

nuučaanûulathin, We are Nuu-chah-nulth (Nitanis Desjarlais and John Rampanen)
(51:21)

<https://www.youtube.com/watch?v=0TaK8aaDumg>

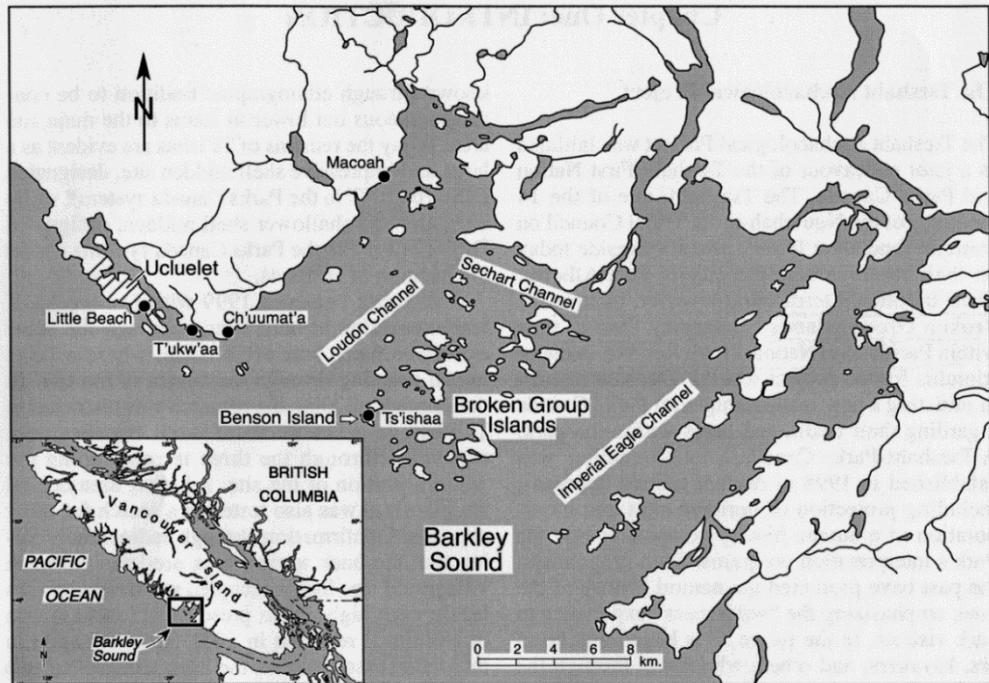
Nuu-chah-nulth Tribal Council <http://nuuchahnulth.org/>

Makah Nation, <http://makah.com/>



We are one of the 14 linguistically and culturally related nations that comprise the Nuu-chah-nulth Nation.

Tsésahat translates as “the people of *Ts’ishaa*.”



We were created at *ts’ishaa*, a place on what is known today as Benson Island, one of the Broken Group Islands in Barkley Sound.

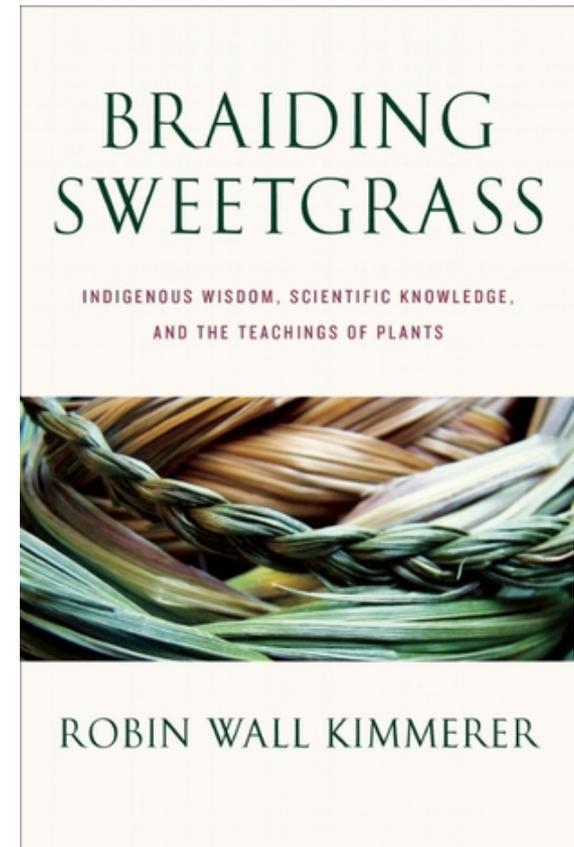
Ts’ishaa – the place that reeks of whale remains

www.tsésahat.com/



Dr. Robin Wall Kimmerer (Potawatomi), Associate Professor of Environmental and Forest Biology at the State University of New York College of Environmental Science and Forestry (SUNY-ESF).

“In the Indigenous worldview, a healthy landscape is understood to be whole and generous enough to be able to sustain its partners. It engages land not as a machine but as a community of respected non-human persons to whom we humans have a responsibility ...”



La Via Campesina

- Nyéléni Declaration, 2007:
- “Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agricultural systems. It puts the aspirations and needs of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations.”
- <http://nyeleni.org/>
- <http://viacampesina.org/en/>

The British Columbia Working Group on Indigenous Food Sovereignty (WGIFS)

(1) Sacred sovereignty: food is a sacred gift from the Creator

(2) Participatory: is a call to action, that people have a responsibility to uphold and nurture healthy and interdependent relationships with the ecosystem that provides the land, water, plants, and animals as food

(3) Self-determination: food sovereignty needs to be placed within a context of Indigenous self-determination with the freedom and ability to respond to community needs around food

(4) Policy: to provide a restorative framework for reconciling Indigenous food and cultural values with colonial laws and policies

“Indigenizing” Food Sovereignty

“Indigenizing” the food sovereignty movement means moving it beyond the *rights* based discourse to emphasize cultural responsibilities and relationships that Indigenous peoples have with their environment

WGIFS Director Dawn Morrison (Secwepemc)

Check out their Indigenous Food Systems network

<http://www.indigenousfoodsystems.org/>



“Indigenous eco-philosophy reinforces belief that humans do not manage land, but instead can only manage our behaviours in relation to it.”

Sustainable Self-Determination

For Indigenous people, Corntassel writes, “sustainability is intrinsically linked to the transmission of traditional knowledge and cultural practices to future generations. Without the ability of community members to continuously renew their relationships with the natural world such as through gathering medicines, hunting and fishing, and basket-making, Indigenous languages, traditional teachings, family structures, and livelihoods of that community are all jeopardized.” (Towards Sustainable Self-Determination: Rethinking the Contemporary Indigenous-Rights Discourse)



Jeff Corntassel (Cherokee),
University of Victoria

Cultures of Reciprocity

- responsibility
- mutuality
- kinships
- relationships

The human eco-system relationship is characterized as one of reciprocity and respect where humans do not control nature but live in harmony with it.

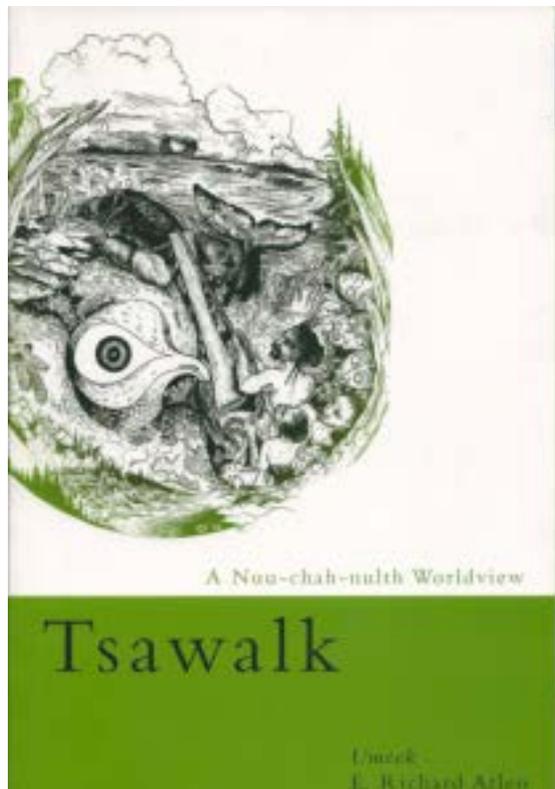
Nuu-chah-nulth philosophy

***iisaak* - respect**

uu-a-thluk* - “to take care of” our *ha-houlhee

***hishuk’ish tsawalk* - Everything is Connected,
Everything is One**

Ahousaht hereditary chief Umeek,
Dr. Richard Atleo: educator, author,
& co-director of the Centre for
Indigenous Environmental
Resources,
<http://www.yourcier.org/>



“The universe is regarded as a network
of relationships.”

Hishuk'ish tsawalk represents the unity
of the physical and metaphysical in a
relationship embodied in the principle of
iisaak.

Revitalizing our Place-based Food Systems



May 17th, 1999, the Makah
(*q^widiččaʔa-tx̣*) Tribe harvests a 30-foot
maa'ak, (*sih-xwah-whix*) California gray
whale



Tshaht Communal Fish Days



KATHY ROBINSON & AGNES SAM





Smoking Fish
miᑕaat (sockeye
salmon)



Harvesting in our *ha-houlee*,
(traditional homelands)



Harvesting *Picmpt* Fern and Fern Root

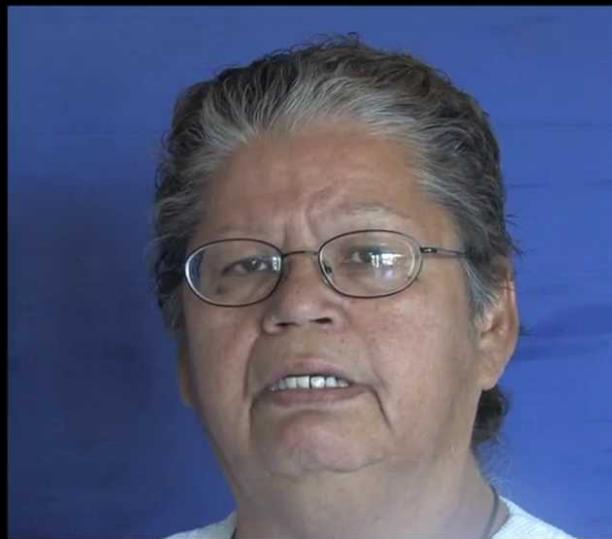


Connecting Indigenous Place-Based Food Systems to Language Revitalization and Traditional Ecological Knowledge

Nitanis Desjarlais Film Project: Learning and restoring the Nuu-chah-nulth language plays an integral role in sustainability and restoring traditional ecological knowledge systems. Learning from our knowledge holders.



picup
cedar bark



Elder Linda Watts,
language lessons on
the environment:

<https://www.youtube.com/watch?v=jRR4-EA4dIM> (3:52)

Harvesting *qawiisa* – Salmonberry



Harvesting *Gayx^wq^wapt*, Devils' Club



Tuukw?asiit. Cultivating a Space for
Community Healing, Wellness, and
Revitalization
The Tseshaht Garden Project



I asked my sister, "Do you think the land can feel pain? Do you think the land, trees, plants, saw what was happening to the children and as the children suffered, they too suffered?" Gail leaned over and picked a leaf off of a huge head of kale and answered, "Yes. The land felt the pain. So, it needs to heal too."



Tom Mexsis Happynook
Hereditary Whaling Chief of the
Huu-ay-aht First Nation

“When we talk about indigenous social, cultural and economic practices we are in fact talking about responsibilities that have evolved into unwritten tribal laws over millennia. These responsibilities and laws are directly tied to nature and is a product of the slow integration of cultures within their environment and the ecosystems. Thus, the environment is not a place of divisions but rather a place of relations, a place where cultural diversity and bio-diversity are not separate but in fact need each other. This is cultural bio-diversity; a practice which has been developed and nurtured over millennia; in the Nuu-chah-nulth language "*Hishuk Tsawalk*", everything is one, everything is connected.”

Tleko (thank you)

