



# Arizona Indigenous Foodways Yearbook 2020

A snapshot of seven emerging Indigenous food economy leaders in Arizona who are *renewing tradition, reclaiming sovereignty, and revitalizing the health of their communities* through Indigenous Foodways

# Arizona Indigenous Foodways Yearbook 2020

A snapshot of seven emerging Indigenous food economy leaders in Arizona who are *renewing tradition, reclaiming sovereignty, and revitalizing the health of their communities* through Indigenous Foodways

# Dedication

This publication was written on O’odham and Piipash traditional homelands during the coronavirus worldwide pandemic and the social uprising against racial oppression. This publication is written in honor of the many Indigenous lives across the nation taken by COVID-19, the many black lives lost to police brutality and racist profiling including Ahmaud Arbery, Breonna Taylor, and George Floyd, and the 2,306 missing and murdered Native American women and girls in the U.S.

**Funded by the Belmont Forum and the Joint Programming Initiative Urban Europe**

**Administered by the National Science Foundation**

**Written by Samantha Zah (Navajo)**

**Printed by City of Tempe**

**September 2020**

**For more information visit <https://jpi-urbaneurope.eu/project/glocull/> and contact the City of Tempe at [Samantha\\_Zah@tempe.gov](mailto:Samantha_Zah@tempe.gov).**





**Tyrone Thompson**  
 Chi'shie Farms  
*Navajo Nation*  
 PAGE 12

**Chef Maria Parra Cano**  
 Sana Sana Foods  
 Phoenix, AZ  
 PAGE 20

**Nicole Watson, Taneesha Watson, James Sundust, LaVerne "Sweetie" Jackson & Chris Lomahquahu**  
 GRIC Nutrition Coalition  
*Gila River Indian Community*  
 PAGE 24

**Gabriel Vega**  
 San Xavier Cooperative Farm  
*Tohono O'odham Nation*  
 PAGE 32



## Table of Contents

Background .....	6
Introduction .....	7
Conclusion .....	36
Next Steps .....	38
Resources .....	40

**Cherilyn Yazzie**  
 Coffee Pot Farms  
*Navajo Nation*  
 PAGE 8

**Chef Nephi Craig**  
 Native American Culinary Association & Rainbow Treatment Center  
*White Mountain Apache Tribe*  
 PAGE 16

**Brandy & Velvet Button**  
 Ramona Farms  
*Gila River Indian Community*  
 PAGE 28



# Background

The Arizona Indigenous Foodways Yearbook 2020 publication is a pilot project of the Global to Local Urban Living Labs (GLOCULL) Arizona partnership between ASU's School of Sustainability and School for the Future of Innovation in Society, the City of Tempe, the City of Phoenix, and Local First Arizona. This partnership is one of seven international GLOCULL research hubs around the world aiming to accelerate the transition to an equitable and sustainable local food economy that serves all communities. The purpose of this publication is to elevate Indigenous voices, showcase innovative food entrepreneurship, celebrate Indigenous foodways and traditions, and claim space for the Indigenous perspective within the Arizona food economy.



# Introduction

In 2020, the people of Arizona face several shocks: high numbers of coronavirus cases, uprising of social justice movements brimming from centuries of repression and exploitation, and advanced climate change impacts like extensive periods of extreme heat and drought. All of these shocks are disproportionately affecting minority, low-income, and other marginalized communities. Deficient environmental management practices are creating additional burdens on communities. Many are calling for equity in society and the economy.

Home to over 280,000 Native Americans, the third highest concentration of Indigenous people in the United States, Arizona is a unique place. It also has the largest concentration of Native American farms and is the only state in which the majority of farmers and ranchers are Native American. Shaping a sustainable food economy in Arizona requires deep engagement and collaboration with these important stakeholders.

Indigenous people practice relations with food in many ways—through farming, foraging, cooking, medicine, and ceremony. The accumulation of these practices, known as *Indigenous foodways*, has thrived in Arizona's challenging desert climate and provided nutritional, social, and cultural sustenance since time immemorial. The wisdom of these practices lives on today through Indigenous farmers, chefs, entrepreneurs, and organizational leaders across the state. These leaders in Indigenous foodways have emerged in

their homelands and in the urban environment to pass on tradition, reclaim sovereignty, and create healthier futures for their communities across the state.

This publication is one effort to celebrate Indigenous food champions and encourage healing and effective collaborations with food economy stakeholders state-wide. You'll find seven interviews with Indigenous foodways leaders that bring to light a vision of a food economy centered on Indigenous perspectives. We are honored to present the stories of these exceptional Arizonans. From them, we learn about revitalizing agricultural traditions, planning for and investing in future generations, working through ongoing oppression and injustice, confronting environmental challenges due to climate change, the impact of unhealthy food and disease prevalence, and reconnecting with ancestors through foodways. These innovators are healing their connection with food and culture, striving for justice and sustainability in their communities, and imparting what it means to be a good partner in the Indigenous food economy.

Note: *Indigenous peoples* originate from lands and waters around the world. *Native Americans* are Indigenous peoples originating from the Americas, a term most commonly used in the U.S. The use of *Indigenous foodways* acknowledges the shared values and experiences of land-based cultures globally.

## Coffee Pot Farms

Revitalizing generational farming and growing healthier communities

Cherilyn Yazzie (Navajo) emerged onto the Indigenous food scene in 2018 with Coffee Pot Farms (CPF), located in Dilkon on the Navajo reservation. After watching the #NODAPL events unfold on social media, Cherilyn left behind her office job and traveled to South Dakota to help prepare food for the Indigenous water protectors—an experience that changed her life. “I came home and made up my mind to quit my job, quit working for someone that doesn’t appreciate [me], and put my work and my focus on the things that matter back at home. Back on the rez,” she said. Cherilyn and her husband Mike now start the day with prayer and a cornmeal offering before greeting their chickens, dogs, and starter plants in the greenhouse. “Our work is to produce the highest quality produce and make it available to low-income families,” Cherilyn says. “We grow food for the health of our people”.

Cherilyn’s grandmother herded sheep into her 90s and her paternal grandfather dug a 2-mile water pipeline from a natural spring to a 10,000-gallon water tank- providing water for his family, cornfields, and neighbors. “These two people are my inspiration for this work,” Cherilyn says. “They never asked permission to do something. I understand you do something for yourself or your family because it needs to get done. We need to feed our families, the animals, and the soil”.

Cherilyn started CPF to support Navajo farmers in gaining skills, growing their business, and improving their quality of life. “Navajo discipline is in our creation stories, prayers, and our ceremonies,” Cherilyn says. “As Navajo people, we are fortunate to still practice these ways, and it’s important that we continue the Navajo discipline so that our grandchildren and their

**“We believe that food is the first medicine as it comes from Mother Earth and that food security is the future and critical first step to creating healthy communities and healthy families”.**



grandchildren will remember they come from a line of courageous, strong, healthy, and beautiful people”.

Access to land, water, and skilled labor are major issues for Navajo farmers. “We receive limited services for infrastructure and education to become market food producers, business owners, agricultural educators, and problem solvers,” Cherilyn says. She points to federal land fragmentation policies instilled in the 1880s. These convoluted land and water policies, many of which are still in place today, have “tied up our food system in all areas of culture, diet, economics, environment, policy, and technology,” she says. Impacts can be observed across the reservation: high herd-animal populations; medicine people reporting fewer ceremonial plants and herbs in the wild; dormant cornfields abandoned due to land erosion; and outdated

and sparse water supply facilities, which make field irrigation more expensive and challenging.

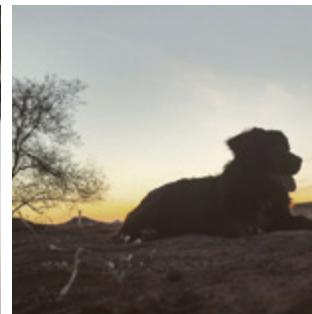
Additionally, Navajo families living on the reservation face disproportionately high rates of diabetes and heart disease and have to travel long distances to access healthy food and water—often paying 10 to 20 times more for water than Phoenix and Tucson residents, according to Cherilyn. High levels of unemployment and households living below the poverty line exacerbate these issues. Revitalization of Navajo farming could help boost the rural economy and provide jobs and healthy foods. “I’ve talked to many farmers, and they want to farm the land that belonged in their families for generations,” says Cherilyn. She believes that Indigenous people in Arizona, in the Southwest region, and all over the country, are ready for a change in their food systems.

Thus, Cherilyn and Mike invest in collaborative projects with partners across the state. They are in discussion with the Ajo Center for Sustainable Agriculture (CSA) about turning CPF into a training site for a Department of Economic Security workforce development program. Presumably, the program would train the next generation of Indigenous farmers, similar to Ajo CSA's farmer training model.

When it comes to collaborating with non-native groups, building trusting relationships can take time. "[W]e have worked a lot with non-tribal advocates because they are interested in supporting the Indigenous food community. They have visited our farm sites to see what we are working with and where we are working. This gives them a better understanding of where you are coming from and how far you need to go to be successful," Cherilyn says. She also reassures outsiders, "it is OK to ask questions about our history and atrocities, just be aware that it will be a sad, frustrating, angry story." Cherilyn suggests having flexibility, maintaining communication, keeping each other accountable, and making time for face-to-face contact as important aspects of relationship development. "And lastly, just know that our tribal land and water policies are out of our control, but non-tribal advocates can help with funding or resources that help us when we are attempting to work outside the box," Cherilyn shares.

Within the next 5 years, the couple plans to drill a well on their land; quadruple growing space; launch an online farmers market; and find an investor to help with infrastructure costs, eventually turning CPF into a "place-based agricultural hub for food production and education for all generations of farmers." While pursuing this vision, Cherilyn continues working the land passed down to her through several generations; tending her plants; and sharing delicious, healthy food with the community. At the end of a typical day, after checking again on the chickens and relaxing together over dinner and a few episodes of "NCIS," Cherilyn and Mike remain invigorated for the long road ahead. "We still have a lot to fight for. We still have a lot to appreciate. We still have a lot to respect. We still have a lot to be thankful for. And we still have a lot of work to do," Cherilyn says.

To follow along and connect with Coffee Pot Farms about potential partnerships or community support, visit <https://www.facebook.com/coffeepotfarms/>.



**TYRONE THOMPSON**

# Chi'shie Farms

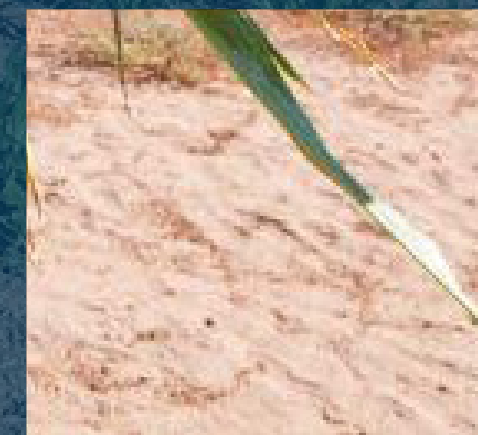
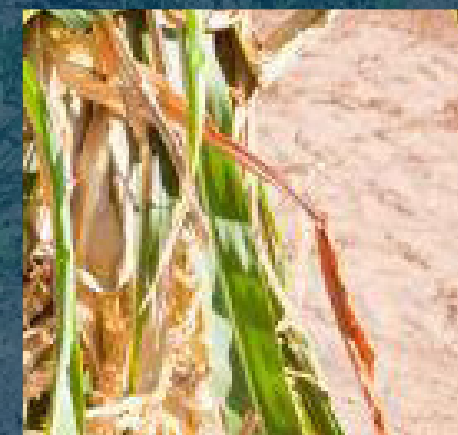
Teaching communities how to grow food, stay humble, and dream big

Tyrone Thompson (Navajo/African American) started farming and teaching others how to farm in 2005 when he became close to his late mentor, Justin Willie (Navajo), who worked on healing gardens for therapy and diabetes prevention across the Navajo Nation. Tyrone helped open North Leupp Family Farms, a 100-acre plot outside Flagstaff in Leupp, AZ. The Family Farms started with just a few Navajo families participating, but they soon reached capacity at 30 families, having to turn many others away. Tyrone also had a hand in developing Tolani Lake Enterprises, a community development corporation that offers farming education and is working to create a sheep producer cooperative on the Navajo Nation. Today, as the owner and operator of Chi'shie Farms, Tyrone continues to share teachings with Navajo and Hopi friends and farmers, develop farm-to-school programs, and create garden-based educational curricula.

Naming his farm Chi'shie, which is Navajo for "ashy," keeps Tyrone humble. "We're not out there with bling-bling on the corn field, we're getting our hands dirty," he says. Tyrone wants to demonstrate what it means to be economically viable in the farming business, and he decided to start by establishing his own homestead. After growing corn and seeing little profit left to provide for his family, he refocused his efforts on farming and gardening consultation, helping to establish several growing sites on the Navajo Nation. "We want to model sustainability and practicing what we preach from home, having home gardens and livestock with regenerative agriculture," says Tyrone. "It's

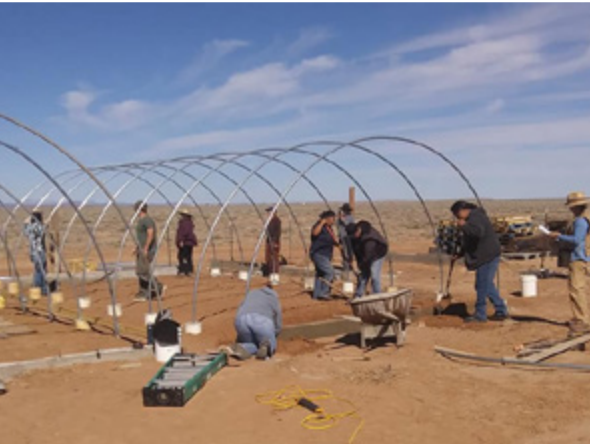


**“Food is medicine and agriculture is very healing for a lot of people, especially in times like this.”**



**Navajo Nation**





important to be able to do it from home, so you can show others. As Natives, we have to be able to see it to believe it”.

Tyrone sees the high unemployment rate and vast expanses of land as a real opportunity for the Navajo Nation to advance food sovereignty and become an agricultural hub for the state. Since the COVID-19 epidemic has come to his community, he’s noticed some changes. “With shelves empty and the uncertainty going on, there’s been a surge in farming,” he says. Such an uptick of interest in recovering traditional farming

gives Tyrone hope. What he calls “sister farms” lay dormant across the reservation and his goal is to revitalize them. “The ability to feed ourselves and grow for ourselves, I can’t explain, but it means the world to me. I’ve seen health disparities of our people, and where I thought I could lend a helping hand [was farming]. It’s my driving force on a daily basis,” says Tyrone.

The foundation of his work begins with the Navajo traditional teachings. It “starts with our planting sticks, we believe those are our weapons against hunger, poverty,

and sickness,” Tyrone says. “We all have that connection to Mother Earth and Father Sky and having that respect and being responsible for the Earth and for our actions,” is all a part of it.

For Tyrone, the reward comes with seeing how farming brings together community: tribal members posting about their new gardening skills, happily eating foods they’ve grown for themselves, and bringing elders joy by sharing fresh produce and traditional foods with them. It can be difficult to keep growing this food system, though, with

the labyrinth of permits and food safety certifications on the Navajo Nation. Tyrone admits, “I don’t have no lease for our homestead and am without any kind of permits. It could hinder other people from doing what we’re doing.” The added cost of transportation to reach markets from his rural area is another barrier to growing the work of Chi’shie Farms.

To solve this, Tyrone calls for more funding from the tribe for sustainability and agricultural programs. In the interim, he started creating instructional videos

during the COVID-19 pandemic to continue spreading gardening education. He estimates he’s reached between 800 to 900 people with his videos, inspiring many to post their new gardening projects on social media as well. Since then, he has been bombarded with phone calls from followers looking for answers to gardening questions. Additionally, he partnered with Pioneer College and Navajo Nation Workforce Development to train Navajo students to become certified gardeners while earning a wage. “It was a one-time thing, I wish we could do it again,” he says. Given the chance, he would add a

cooking component to the certification to get more Navajo students trained in the kitchen.

Continuing to spread farming and food education and stew over big visions of a sustainable community, Tyrone is looking forward to Chi’shie Farms becoming self-sustaining. “We are still growing and will continue teaching the community. It’s not about us here, but about how we can reach as many people as possible,” he concludes.

Get in on the gardening education and see what Tyrone is up to today at <https://www.facebook.com/chishie.farms>.

# Native American Culinary Association & Rainbow Treatment Center

## Decolonizing minds through Indigenous culinary regeneration

From baking cookies and brownies to sell on the White Mountain Apache reservation to traveling across the globe to work in Michelin-star restaurants, correctional facilities, and luxury hotels, Chef Nephi Craig (White Mountain Apache/Navajo) has run the gamut of the culinary world. A young, accomplished cook, Nephi still sensed something missing. “I looked around myself in the professional cooking industry and saw little to no representation of Native American chefs, cuisine, cooks, and programs,” he says. The glaring underrepresentation became the seed idea for the Native American Culinary Association (NACA), a grassroots organization Nephi founded that has been devoted to advancing Native American cuisine by building the capacity of Indigenous chefs since 1999.

With new direction, Nephi began a personal exploration and study of Indigenous foods

that took him on a journey through concepts of decolonization, indigeneity, and cultural revitalization. He came face-to-face with difficult dimensions of his own internalized oppression and colonialism. But Nephi looks back fondly on that journey, because it brought him closer to his Indigenous roots and showed him how to be a better communicator and more compassionate educator. “[W]e are all on our journey of healing,” he says.

In 2008, Nephi leveraged his experience with NACA to return to his community with a new vision of serving up Western Apache cuisine and training community members to be more engaged in the kitchen. Then, as the Nutritional Recovery Program Coordinator and Executive Chef at the tribe’s Rainbow Treatment Center (RTC), Nephi’s plans began to flourish. “We launched the Nutritional Recovery Program in late 2016 to enhance the recovery process

**“Indigenous food work is not a trend but is vital to the health and vitality of our communities and future.”**



of clients and community members through culinary fundamentals, nutrition, and Indigenous foodways,” says Nephi. This innovative program offers trauma therapy and addiction recovery for White Mountain Apache tribal members while utilizing Indigenous foods as a learning platform. Pursuing out-of-the-box approaches, not only “out of doors,” but also beyond talk therapy, led RTC to explore programming aligned with Indigenous values and areas of importance. “I feel there is a common knowledge sentiment across Native communities that Indigenous people have always known that our landscapes, languages, and foodways are healing for us,” says Nephi.

But, just as signs of a “generational recovery from colonialism,” according to Nephi, begins appearing on the horizon, the coronavirus pandemic came and shed light on massive health inequalities in White Mountain and other Native

communities. Many, many lives have been lost.

For Nephi, COVID-19 has also exposed the vulnerability of local and global food systems and the lack of food sovereignty. “Food sovereignty as a movement concept is still in its infancy,” he says, “and COVID-19 has proven that many people talk about food sovereignty but very few are actually living it, and all people are impacted by it.” Nephi suspects that this pandemic could motivate people across the globe to look to Indigenous foodways for more sustainable and resilient solutions. “We are on the brink of a culinary revolution post-COVID-19,” he gathers.

Back at White Mountain, Nephi juggles his role as sober father, community member, clinician, and chef while developing programming for the RTC Nutritional Recovery Program. This year, Nephi plans to launch Café Gozhoo, a training

center and café focused on Apache traditional foods and other foods from Native America. Along with continuing to train tribal members in kitchen skills and encouraging families to cook together at home, he is looking forward to the flourishing of the Indigenous foods movement. “I hope that we can continue to develop Native American cuisine in a manner that meets the needs of our community, individuals, and families, simply to guide ourselves to health and healing through the many profound aspects of foodways,” says the chef.

As a partner to non-Native food system advocates, Nephi is clear on who should be steering this charge. He instructs supporters to “funnel resources to tribal people and allow them to use the resources as needed with no restrictions.” In his voice, we are reminded that unwittingly, “well-intentioned partners may try to support Indigenous foodways work, but often the accompanying grant reporting and spending requirements perpetuate a form of colonial violence,” Nephi explains. Because, in the end, “only Indigenous people know how to best meet their own needs!” he concludes

Find out more about Chef Nephi Craig’s work at <https://www.facebook.com/nephi.craig> and the upcoming Café Gozhoo at <http://cafegozhoo.com/>.



**CHEF MARIA PARRA CANO**

# Sana Sana Foods

Sharing the medicine  
of ancestral plant-  
based foods

Sana Sana Foods was born out of Chef Maria Parra Cano's (Xicana Indigena) need to heal her family. While Maria's journey through culinary school started when her parents were diagnosed with diabetes in 2004, she grew up alongside her mother in the kitchen who taught her about the cuisines of the Indigenous communities of Central and Southern Mexico- where her family draws their lineage. Her favorite food to cook is still her mami's spicy mole. "It reminds me of her—her warmth and love for her children," Maria says.

As Maria completed culinary school and deepened her learning of ancestral ways from her mother, she was also practicing a plant-based diet on and off for 8 years. Then, at a regular medical check-up, her doctor revealed that the commitment to healing her parents and incorporating Indigenous and plant-based foods in her diet had a tremendous impact on Maria's own health. "I was told that I no longer needed medication for hypertension; no longer needed diabetes medications; and no longer had stage 4 liver disease, which I had for a few years prior," she shares. Afterward, Maria's husband, Brian, was so astounded at her remarkable health improvements that he soon convinced Maria to start a food trailer business. They began promoting Indigenous foods and sharing Maria's story of healing.

Now, Sana Sana Foods travels to events and community centers around the Phoenix metro area to demonstrate the healing power of ancestral foods, or "Food Medicine



**“Our ancestral food systems continue to teach us about our spiritual, physical, mental, and emotional connections to Tonantzin, Coatlicue, our Mother Earth. She matters! We matter!”**

**Phoenix, AZ**



## Verdolaga en Chile Verde (Purslane in Green Salsa)

Serves 12

### Ingredients

- 2 medium mexican squash, diced
- 4 medium red potatoes, diced
- 2 large nopal leaves, diced
- 2 pieces corn on the cob, kernels removed
- 2 cups purslane/verdolagas, washed and trimmed
- 1 cup white onion, diced
- 4 cups green salsa
- 2 tablespoons grape seed or sunflower oil
- Salt and pepper to taste

### Instructions

- Wash and chop all items
- In a medium pot, warm the oil and add potatoes to cook for 5 minutes on medium heat
- Add onion and let cook for another 5 minutes, stirring occasionally
- Add all other vegetables and cover with green salsa
- Season with salt and pepper, bring to a simmer and cover the pot
- Once potatoes have completely cooked, remove from heat and enjoy with warm corn tortillas

for the People,” as the couple likes to say. In addition to spreading teachings through traveling with the food trailer, Sana Sana’s work includes launching an online Indigenous food pantry, teaching healthy cooking workshops, running an ancestral foods café with students from V.H. Lassen Elementary School in south Phoenix, booking speaking engagements, and offering event catering services.

Once the COVID-19 pandemic began shutting the world down, however, almost all of Maria’s work came to a halt. There was only one exception: consistent online sales from her Indigenous Food Pantry, which offers products from a variety of Indigenous food vendors in the region. Since then, Maria has initiated a collaboration with the Cihuapactli Collective to build Indigenous care packages that will be distributed to Arizona

Indigenous communities. “We are working to send some dry goods to the Dine (Navajo) Nation and are working with Indigenous growers in Minnesota to source wild rice; San Xavier Co-op for mesquite flour and cholla buds; Ramona Farms for tepary beans, wheat berries, and garbanzo beans; Quetzal Co-op for fair-trade coffee from Chiapas; and Pinole Blue from Raramuri Blue Corn Goods,” Maria explains. She also spends her time working with local organizations like Native Health, an urban Native American health clinic, in developing online cooking classes for creating healthy Indigenous food dishes at home and engaging deeper with food policy work in the city.

Regardless of COVID-19 and the new normal, Maria has no plans to slow down. She continues working to scale her mission: “spreading our message of healing through

connecting with our ancestors”. She envisions Sana Sana Foods growing into a storefront and commercial teaching kitchen to provide hands-on training and a convening space for Indigenous healers and calls this “our urban Indigenous Wellness Center,” a place for all peoples to gather and celebrate Indigenous foods and the health they bring.

At a workshop sponsored by the City of Tolleson this spring, Maria cooked up a storm, demonstrating her techniques to participants and enthusiastically sharing plant-based recipes and remedies, but still refused to give up her mami’s cherished mole recipe. It’s the one thing she keeps for herself!

To find out what Maria is cooking up today, visit [www.sanasanafoods.com](http://www.sanasanafoods.com) and [www.facebook.com/Sanasanafoods](https://www.facebook.com/Sanasanafoods).

# GRIC Nutrition Coalition

Empowering community to reclaim cultural foods and lead healthier lives

Promoting Indigenous foods is a particularly integral part of the Gila River Indian Community (GRIC) Nutrition Coalition’s work. “Indigenous foods are very important. There aren’t many people left who know how to harvest in our community,” says LaVerne “Sweetie” Jackson (Akimel O’odham), a founding coalition member and retired early childhood educator. The Nutrition Coalition is the only organization that touches trauma and food simultaneously, and Sweetie understands how interrelated those are when it comes to Indigenous people. “It’s very important to bring that back ... because it is vital to our existence as a people, because that’s what our ancestors survived on, and that’s why we’re here,” she says. Traditional O’odham foods include those that are foraged—cholla buds, wolfberry, saguaro fruit, and wild chilies—and those that are cultivated, such as tepary beans, corn, chilies, and squash. Chris Lomahquahu

(Akimel O’odham), coalition member and a writer for Gila River Indian News, says that re-engaging with these foods “brings back our identity.”

Funding to start the Nutrition Coalition came in 2018, when GRIC received a 5-year Good Health and Wellness in Indian Country (GHWIC) grant from the U.S. Centers for Disease Control and Prevention. It took over a year to recruit GRIC tribal members to lead a community- and culture-based nutrition coalition, because the community didn’t want to talk about healthy food or diabetes. “We didn’t know how to approach it without offending community members,” says coalition leader, nutritionist, and GRIC’s Community Health Program Manager, Nicole Watson (Navajo). Her sister, Taneesha Watson (Navajo) also works with Nicole in the GRIC Tribal Health Department and brings her

**“Now at this time, everyone is panicking about the necessities they think they need and not knowing that everything around them is things they can eat.”**

– LaVerne Sweetie Jackson



experience in youth education and diabetes prevention. As a team, the sisters started outreach by giving community presentations about the tragic historic events that affected the Gila River community’s health and food practices, such as when children were taken away to boarding schools to eliminate tribal culture and language or when the tribe was stripped of their water rights.

The sisters went on to share about traditional foods as a way to revitalize culture and community health. “We have memories with our foods,” says Taneesha, “with elderly people it’s taking them back to their childhoods.” Through the sisters’ outreach, the coalition had quickly grown to a multigenerational organization with a charge to encourage healthy lifestyles; traditional foods; and mindfulness of physical, mental, and spiritual health within the Gila River community.

For coalition member James Sundust (Akimel O’odham), a retired educator and current chef trainee at the Culinary Institute, the coalition is about empowering people to realize they have more agency than they think. With a legacy of top-down Bureau of Indian Affairs (BIA)-style programming imposing a heavy hand on many

Native communities, having choices is “a big deal in Indian Country,” he says. “They are conditioned to accept what they are given, and not ask questions or [ask] if it could be different. They don’t know there are other ways to cook food, like you can use other healthier types of oil.” James goes on, “At our last gathering, there was older people, and when we were sharing about the food, they were looking at us like we were crazy! They are still trapped in the mindset that you can only do it this way. And we were saying let’s take our sovereignty, let’s make our foods.”

Community members started coming to events the coalition held in GRIC but were skeptical. Eventually, the community came to trust the coalition because it was distinct from the typical BIA-style programs. “[I]t was being led by O’odham. And being led by Native women. It was done differently, done with a lot of thought, a lot of concern, a lot of care,” James explains. “Usually it’s an old white woman who always ran those programs for us out on the community. This one was different, the vibrancy and energy of it all,” he says.

Today the coalition’s work is carried on by a crew of enthusiastic youth and sage elders. “I’m happy to see a resurgence from our

young people to want to know this and get to know this and be actively participating in restoring something we thought was lost," James says. While some elders are reminded of their childhoods when they interact with traditional foods, the youth are in for a whole new experience. "We are waking up their taste buds!" he says.

So far, the coalition has hosted a community cooking class with the renowned "Sioux Chef" Sean Sherman; arranged food foraging workshops with local knowledge-keepers; organized a community scavenger hunt and turkey trot; launched a gardening program; and conducted a community-wide food and health assessment that reached service centers, Head Starts, and more. Unfortunately, with the onset of the coronavirus epidemic, the GHWIC grant funding was frozen, temporarily stalling the coalition's plans. "We were hoping we could use the funds to help the community to purchase foods," says Nicole, "so that was a bummer for me."

The COVID-induced downtime is providing the coalition a chance to step back; assess; and stir up new ideas for workshops, events, and getting more families involved. But community members are still reaching out to the coalition for recipe requests from their past events. "To me that means we had an impact. They're making those foods for their families and they're talking about it because they liked it," reflects James. And continuing to spark that conversation in the community is what the coalition is all about.

Find out what the coalition is planning next by reaching Nicole or Taneesha Watson at the GRIC Tribal Health Department: <http://www.gilariver.org/index.php/departments/community-support-services>



## Black Bean and Sweet Potato Tacos

### Ingredients

- 1 Tablespoon Olive Oil
- 3 medium sweet potatoes, cut into small cubes
- 1 white onion, diced
- 1 can (15 oz) black beans, rinsed and drained or 1 ¾ cup cooked tepary beans
- Corn tortillas
- Pico de gallo
- Cilantro

### Instructions

- Preheat oven to 425 degrees
- Add sweet potatoes and onions into baking dish
- Add olive oil and stir
- Roast in oven for 20 minutes, stir, and roast for an additional 10 minutes
- Add sweet potato/onion mixture to corn tortilla.
- Add black beans, pico de gallo, Avocado Cream with Greek Yogurt and cilantro.

## Avocado Cream with Greek Yogurt

### Ingredients

- 1 ripe avocado, seeded and flesh scooped out
- 1 large garlic clove, peeled and smashed
- ½ cup plain Greek Yogurt
- 1 lime, juiced

### Instructions

- Place garlic clove in food processor and process alone briefly until roughly chopped.
- Add avocado and Greek yogurt to food processor until smooth.
- Add lime juice and serve immediately

**BRANDY & VELVET BUTTON**

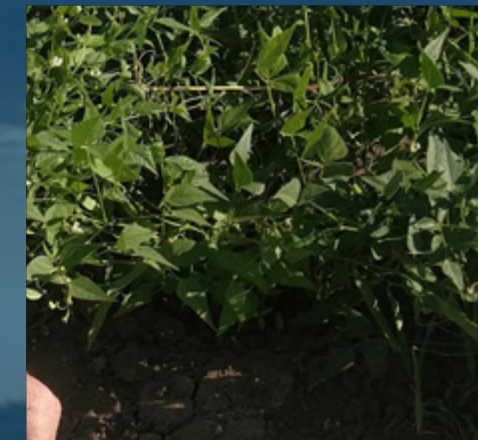
# Ramona Farms

Protecting traditional foods for current and future generations

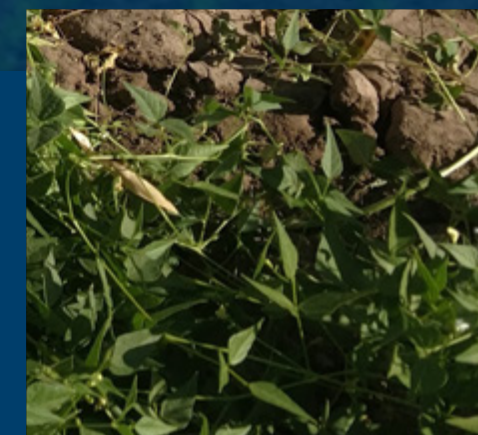
For sisters Brandy and Velvet Button (Akimel O’odham), farming traditional foods was an integral part of childhood. They followed their parents, Terry and Ramona Button, the founders of Ramona Farms, around the fields and around the country to pitch Indigenous food products to natural food stores when the local small groceries and markets were being pushed out by larger grocery chains. They share the story of their mother, Ramona Button, who grew up in the Gila River Indian Community (GRIC), adjacent to Phoenix and Chandler’s southern border. Ramona had learned farming traditional crops from helping her dad cultivate a 10-acre garden with squash, corn, tepary beans, chilies, pima wheat, and more as she was growing up. But after going away to boarding school, Ramona would be an adult and a nurse before she made her way back to GRIC to start Ramona Farms. On her mother’s 10-acre allotment—the same plot of land that her father previously farmed—Ramona and husband Terry started growing barley and alfalfa, crops that were being sponsored by a farm program offered at that time.

Over the next few years, as Ramona was looking to expand and pick up more acreage to put into production, her elder relatives offered their allotments for the young couple to farm, so long as they “Bring back the Bav’i.” The elders were asking them to bring back the tepary bean, a treasured food that is important to the life and legacy of the Akimel O’odham. This precious bean has been with the O’odham since the time of creation, but in the last 50–100 years has become so scarce and inaccessible that they have fallen out of favor on the plates in the community.

Ramona, with a mind for health and a heart for her community, also wanted to do something about the declining health of the community due to diabetes and heart



**“We were some of the first farmers on this continent, and we’d like to keep that going!”**  
– Velvet Button



## Gila River Indian Community





disease- a result of drastic dietary changes. Discovering a supply of tepary beans that her father, Francisco “Chi’igo” Smith, had stored away in an old trunk, Ramona has since made it her mission to reintroduce the traditional O’odham foods to her community at Gila River and beyond. And since the early 1980s, Ramona has been going to local school and educational spaces to teach the importance of returning to a traditional diet and sharing delicious recipes to encourage change.

Currently, the Buttons host informational booths at events, offer educational workshops, and give talks at museums and conferences. They are seeing traction locally, with Native and non-Native chefs becoming curious about local Indigenous foods and learning from the reverence the Buttons have for their farming traditions and the food they produce. “They want to know where the food is growing and the history. They bring their entire staff, and they get to see mom in the field, and she gets to tell them how she planted with her dad, and the stories and legends he shared with her long

ago” says Velvet, “and those stories are being carried on within the restaurants and on to the plates.”

But as the sisters grow their network and sales on and off the reservation, they also navigate the fine line of appreciation versus appropriation and the difficulties of protecting the integrity of their culture and traditional foods. “It is very important to us here at Ramona Farms that the history of Bav’i goes where the bean goes. It is part of their identity and they are family,” Velvet says.

Today, in addition to major crops like cotton, wheat, barley, and alfalfa, the family cultivates all sorts of desert-adapted crops that have been grown in the community for generations, including three types of nutrient-dense tepary beans and four colors of Indigenous corn, as well as white Sonoran wheat brought to the area by missionaries in the 1680s. “We are rebuilding the stock of beans, making it available in Gila River and everywhere so people can access the food of their ancestral home,” Brandy remarks.

Product packages feature stories about the food, a family-favorite recipe to try, and the original O’odham word for the product. Charmingly, the front of every package is adorned with a view of the mountains and field where Ramona’s first farming experiences began.

The family works overtime to encourage the next generation of Gila River agricultural leaders. “There are lots of kids with farming on their mind, and we need some to go into land law and land management, and always be thinking ahead,” says Velvet. However, the Buttons point out that financing is hard to find for Native farmers because typically they are too small to qualify for agricultural loans and struggle to come up with the collateral to purchase heavy equipment. But local farmers find ways to support each other. “Dad and uncle will spend time to help local farmers learn how to irrigate their fields, prepare the fields, helping along the growing process,” says Brandy.

Since COVID-19 hit the GRIC community, perhaps because more people are home and

Ramona Farms offers shelf-stable products, they’ve seen an uptick in online sales. “We are still moving forward as if things will get back to normal, and we keep praying for the food system,” Velvet says. Looking to the years to come, the Buttons hope to continue to be a place where the community can access more knowledge about their traditional O’odham foods and grow new partnerships with other organizations.

For now, their hard work is paying off in subtle ways. As community members start re-incorporating healthy traditional foods into their everyday diets, they are living healthier and sharing their rediscovered O’odham lifestyles with their families. From this the sisters take encouragement, knowing that the next generation will have a better chance for a healthy long life than those who have come before them.

To shop and connect with Ramona Farms and the Button family, visit <https://www.ramonafarms.com/>.

# San Xavier Cooperative Farm

Cultivating a diverse Indigenous food business  
and reconnecting with ancestors

For more than 4,000 years, the Tohono O'odham (TO) community has farmed land in southern Arizona along the Santa Cruz River. "We like to think we are the longest running farming operation in this country," says Gabriel Vega (Yaqui and Mayo Mestizo), farm manager for San Xavier Cooperative Farm (SXCF). The farm's origin story starts as the city of Tucson was developed and started pumping water from the aquifer that feeds the Santa Cruz River, which was the TO Nation's (TON) source for irrigation. With Tucson's untapped growth, the river started to run dry.

Gratefully, the Southern Arizona Water Settlement Act of 1982 restored TON's water rights, and they now receive water allocations for both consumption and farming. Shortly after the settlement, the community founded the San Xavier Cooperative Association "to continue farming traditions in this historical

agricultural community" and to support economic development, Gabriel explains. And the elders wished to see the Santa Cruz River someday return, as it had watered their crops and nourished their families for centuries.

The San Xavier Cooperative Farm emerged from the association to propel healthy farming and growing of traditional crops on TON and is directed by a cooperative of tribal landowners. Gabriel helps oversee the operations; manages the food production crew growing crops like beans, corn, and squash; and administers the wild foods buy-back program. "The buy-back program is where tribal members forage for cholla buds, mesquite pods, and prickly pear," Gabriel explains. "It gets them involved in foraging with their families, and they can keep what they want and have the opportunity to sell the rest back to the farm."

**"Eating foods our ancestors ate, eating those foods with prayer, with song, with intention, is something that connects us to our ancestors, to our culture."**



These wild foods are traditional foods for the TO, so the opportunity encourages community members to continue long-standing cultural food practices. Additionally, the United Nations Education, Science, and Culture Organization's prestigious City of Gastronomy designation awarded to the city of Tucson was influenced by these rich food traditions, which has resulted in an increase of wild food and traditional crop purchases from SXCF.

Gabriel also oversees the cash-crop production of alfalfa and hay; the community garden; the nursery, which grows medicinal plants, heirloom heritage fruit trees, vegetable starts, and basket-making plants; catering requests for farm-to-table using traditional crops; construction of a new milling facility that will allow SXCF to clean tepary beans faster; and the farmer training program. Gabriel and his team operate organically, though without organic certification

due to its high costs and numerous bureaucratic hurdles, as it aligns with the Farm's mission of caring for the environment without the use of harmful inputs. "Being able to grow your own food and provide for your family is essential to life," Gabriel says. "Caring for the land, caring for the environment, caring for your family is intuitive and comes from within me."

Having the opportunity to work on the farm and access healthy food within the community can also help stave off food-based illnesses like diabetes and obesity, which disproportionately affect the TON. He is also motivated seeing elders enjoy the traditional foods he grows, "glowing" to have something they haven't had since they were a child. It is why one of SXCF's goals is to be profitable enough to increase the availability of these foods. "Our ultimate dream is where we don't have to charge the community and we can go out with bags of traditional crops

and distribute them from house to house,” Gabriel says.

Gabriel is also exploring ways to increase the farm’s capacity and revenue. One solution may be to farm hemp, for which SXCF was recently awarded a grant to create a test plot of 10 acres. Gabriel believes it has the potential to become a new cash crop, cover crop, and “bioremediator,” meaning it can choke out weeds because it grows quicker and extracts toxins from the soil, such as heavy metals. Despite hemp’s promise, SXCF still needs to find a seed variety that meets legal THC limits and secure a buyer.

The success of SXCF comes from building partnerships with organizations like Tohono O’odham Community Action, Tohono O’odham Community College, and the Ajo Center for Sustainable Agriculture. “We collaborate as far as sharing seeds, equipment, knowledge, and getting grants together. We’re now working of developing a farmers market in Sells, AZ [in TON].” Without the partnership and collaboration, a farmer’s market on the reservation would not be economically viable. This kind of solution helps reduce food insecurity in the community. As Gabriel says, “we don’t like to call it a food desert because our desert is the most biodiverse in the world, but it has a lack of healthy food resources.”

For food system advocates who want to work with Indigenous organizations and communities, Gabriel recommends an intentional and transparent approach that will result in mutual benefits. He suggests spending time getting to know the organization, the people, and the community, and volunteering in order to learn more about their work.

Until then, Gabriel works happily in the corn fields, among his personal favorite plant relative. “It’s some kind of connection that I cannot describe, some ancestral linkage, something about growing corn that fulfills me, motivates me, puts a smile on my face,” he says. Well, the ancestors must be smiling too, because after 70 years sitting dry, as SXCF has been steadily building their food business, the Santa Cruz River is also slowly making a come-back!

To connect with the San Xavier Cooperative Farm or find out more about their programs and products for sale, visit <http://www.sanxaviercoop.org/>.





## Conclusion

The Indigenous food economy leaders and their families, teams, and communities portrayed within this yearbook are growing an Indigenous-centered food economy. The underlying aspirations include growing healthy food for rural tribal communities and healing addiction through Indigenous culinary training to spreading the wisdom and health of a plant-based diet and innovating food businesses through multiple streams of revenue, training the next generation of Indigenous farmers and bringing back joy to the faces and spirits of elders. As just a sample of extensive statewide Indigenous foodways leadership, their stories help frame visions of a more equitable and sustainable food economy. “Agriculture establishes kinship with the Earth,” says Tyrone Thompson of Chi’ishe Farms. He holds the perspective that we are all part of the same system and that we should embrace our relationship with it. “It took a pandemic but I’m grateful to have a lot of people re-engage with the land and be a part of their food system,” he says.

Nephi Craig adds his thoughts from the culinary world: “Native food cuisine is not about fine dining, but health, restoration, and balance, and now more so than ever. Not just in Native American communities, but in the hospitality field in general.” Staying virtually engaged with his Michelin-starred network from across

the globe, he explains, “It is human nature and a universal aspect of food and how it heals people and helps people.”

As the Navajo Nation became the epicenter of coronavirus cases in the U.S., the country got a closer glimpse of the persistent challenges Indigenous people face today, like a lack of running water and electricity. “What’s funny is that the Navajo Generating Station (NGS) supplies power to all of Arizona and Nevada and there’s many Navajos within that 100-mile radius [of NGS] that don’t have electricity,” says Tyrone. Maria Parra Cano adds that accessibility to water is not just an issue for growing food, but also just to have clean water for people. The frustrating part? “We have lots of water under us [in the C-Aquifer], but to get into it is harder,” explains Cherilyn. “To do a well was \$30,000 to do the drilling, it goes down about 600 feet,” she adds.

Grief over the many who lost lives to the virus seems unbearable. Nephi shares that, “...people in my family have died from COVID-19, distant relatives and friends. It’s very close and it hurts.” After getting past a dozen, Nephi has lost count of the deaths in his circle of family and friends. In response, aid groups have rushed in.

“We’ve seen more food boxes and relief groups and they are doing good things and providing for the community,” says Cherilyn Yazzie, “but a lot of [community members] say they don’t get any produce.” But the need to grow more fresh food comes right back around to the infrastructure issue. “We have a 30-acre old corn field down the road, but we can’t go over there to farm because we don’t have water; it’s the biggest barrier,” she says. Similarly, Tyrone’s 100 acre “sister farm” nearby is just waiting for the resources to develop it.

The economic hit to restaurants and halt of tourists has also spilled over, putting the nearly finished Cafe Gozhoo on White Mountain Apache land completely on hold. Meanwhile, resources are held up in tribal government chambers as delegates contend over the allocation of CARES Act funding with little concern for the food economy. “The people who have checked up on us have been from outside the community. Nobody from the chapter house [local government] or tribal agriculture programs have checked up on us,” Cherilyn says. She sees lots of meetings, but no sign of agreement. Instead of waiting, Cherilyn wants to find a solution. “It’s not up to one group of people.... relief groups, nonprofits, small businesses; why haven’t we lobbied the tribal council for the money?” she proposes.

COVID has also brought increased demand for healthy foods in Indigenous communities and Tyrone is hoping that Chi’shie Farms can set a good example. “We try to continue to grow our food and demonstrate what is possible. We are in no way, shape, or form ready to feed enough people, so our tactic has been to educate,” he says. But Tyrone is concerned with how to keep and increase community members’ interest in being a part of their food economy. As he says, “I’m out here alone. I don’t have all the time and resources to record myself. I do have a lot to share though.”

When it comes to land, both Cherilyn and Tyrone have faced regulation issues as well, jumping through hoops to get the right permits or omitting themselves from the process altogether. “Whether its tribal policy or the Bureau of Indian Affairs, something needs to happen, it needs to be easier to go through the process for us and for businesses,” Cherilyn asserts.

The good news is that solutions can move faster with support from community partners. Coffee Pot Farms was awarded a loan from Change Labs, an Indigenous business incubator, to purchase two additional “caterpillar tunnels” to extend their growing season and became involved in a food entrepreneur training program through a local nonprofit. The training and support helped CPF innovate in light of new coronavirus public health restrictions. “We did an 18-week egg share program, the first one ever done... now we are honing down the technical logistics of the delivery.... We also started weekly food boxes of just what’s available in the garden,” she says. CPF has partnered with other organizations like Navajo Ethnoagriculture, which buys produce from CPF and then Cherilyn delivers to community members. They’ve also started providing produce to the Hopi-based Sweet Pea Creations, a new meal kit delivery program. “All this on just half an acre!” she exclaims. “Imagine if we got the land and water, so many people want to grow now.”

At Sana Sana Foods, Maria’s COVID response led to partnering with a nonprofit to land a \$25,000 award to purchase supplies for Indigenous food boxes. The boxes were stuffed with products like SXCF’s cholla buds and Ramona Farm’s tepary beans, which were distributed to Indigenous families both urban and rural. They also provided bulk items for communities to distribute foods amongst themselves: 350 lbs to the Navajo, 300 lbs to the White Mountain Apache, and 200 lbs to a Tohono O’odham group that protects the sacred Baboquivari Mountain. Maria has also been awarded a grant from Local First Arizona via CARES Act funding to prepare up to 220 meals per week for hungry families. In achieving all that she has during this difficult time, Maria reflects on the need for more entrepreneurial skills training like the ASU food business incubator, Prepped she participated in. “[Indigenous food leaders] do things from a humble place to just feed and produce, but not everyone is an entrepreneur,” she says. Looking to the future, Cherilyn calls for increased resilience. “We are asking ourselves what needs to change so that we are self-sufficient and what do we need to be doing so that another crisis like this doesn’t make our future seem so scary or uncertain?”

# Next Steps

Moving forward a sustainable food economy involves stimulating a robust mix of growers, storage and processing facilities, distribution mechanisms, sales outlets, and green waste and natural resource management. Maria, Cherilyn, Tyrone, and Nephi's continued work to strengthen and grow the Indigenous food economy will require greater understanding and communication, intentional collaboration among multiple stakeholders, reiterative problem-solving to iron out the kinks in new programs and partnerships, creative thinking to establish innovative financing models, and ongoing capacity-building to grow the movement. Based on insights from the Indigenous food economy leaders in this yearbook, the following are suggested pilot project opportunities for further partnership and investment:

## **Indigenous & Regenerative Agriculture Demonstration**

**Sites:** Food economy education requires hands-on experiences to embed participants in the cycle of the Indigenous food economy.

- Facilitate connections, raise funds, and provide grant and project management support to build demonstration sites that educate community members interested in farming or food businesses. Demonstrate traditional Indigenous food and farming techniques in conjunction with modern sustainable and regenerative farming techniques in regards to crops, livestock, orchards, processing and storage, irrigation, soil building, and food literacy. Locate sites in rural and urban areas. Additional components: on-site kitchen and outdoor Indigenous cooking facilities.

Potential Partners: Coffee Pot Farms, Chi'shie Farms, GRIC Nutrition Coalition, Ramona Farms, San Xavier Cooperative Farm

**Indigenous Farm Infrastructure:** Land, water, and processing and storage facilities present complex and costly regulatory, business, and transportation barriers that prevent individuals and organizations from starting, maintaining, and growing farms and food businesses.

- Lend expertise and funds to research alternatives to current regulation practices that simplify the process of establishing farmland or food businesses in cities and reservations. Invest in community land trusts dedicated to urban Indigenous growers and food entrepreneurs.
- Raise funds and support advocacy efforts to improve water infrastructure, such as digging wells and donating solar-powered water pumps, or creating political connections to elevate water infrastructure agenda in tribal communities.
- Invest in processing and storage facilities and delivery vehicles at the local farm and/or regional level to extend product shelf life and reach broader communities. Increase safety training in response to new COVID restrictions.

Potential Partners: Coffee Pot Farms, Chi'shie Farms, Ramona Farms, San Xavier Farms

**Urban Indigenous Food & Wellness Center:** Urban Indigenous communities have different wants, needs, and access to opportunities, which call for the development of a physical space to serve as a community teaching and wellness facility.

- Co-collaborate with Indigenous stakeholders to craft a vision of kitchen, classroom, clinic, garden, and retail space; service offerings; and potential vendors. Provide technical support in business plan development, grant and loan applications, and regulatory and compliance standards.

Potential Partners: Native American Culinary Association, Rainbow Treatment Center, Sana Sana Foods

**Indigenous Food Entrepreneurship Training & Services:** Building innovative training opportunities centered on Indigenous philosophy and approaches to sustainability and targeted support services can help grow the quantity and capacity of Indigenous food leaders.

- Co-create culturally appropriate modules on crop planning, food costs, licensing and permits, marketing, acquiring start-up funds, mentorship, and sustainable business models (producer- or worker-owned cooperatives, community-supported agriculture, benefit corps, B-Corps certified, etc.). Provide funding to compensate Indigenous food leaders for their time and expertise.
- Co-create workforce development programs with economic development offices, chambers of commerce, local colleges that serve Indigenous students, and unemployed community members to train new farmers and chefs through paid opportunities.
- Co-create and/or train in engaging story-telling and marketing to grow consumer base within the state and region and effectively reach market potential.
- Co-create innovative and fair financing models accessible to low-collateral urban and rural Indigenous entrepreneurs and supportive of individuals and families in achieving overall financial health.

Potential Partners: Coffee Pot Farms, Chi'shie Farms, Native American Culinary Association, Rainbow Treatment Center, Sana Sana Foods, GRIC Nutrition Coalition, Ramona Farms, San Xavier Cooperative Farm

These and other Indigenous food economy efforts offer a more resilient future for all Arizona communities, especially with this year's unexpected events magnifying the precarious state of our public health, food supply chains, and social fabric. For Indigenous communities, this is a time to reflect on the fortitude inherited from our ancestors. For allies and future partners, it is a time to self-educate on cultural protocols, so to evade "Columb-izing" Indigenous foodways, as Nephi puts it, and to invest the energy needed to heal relationships and build new alliances.

For now, Nephi celebrates social media posts of Apache families enjoying acorn-harvesting season, Maria takes time away from work to help her children adapt to the new realm of virtual learning, and Cherilyn and Mike begin to plant fall root crops. Soon it will be time to harvest, to gather, to cook, to celebrate again. Until then, let this compilation of values-driven Indigenous food economy leaders show a way forward to building a truly shared, equitable, and sustainable local food economy for all Arizonans.

# Resources

Ajo Center for Sustainable Agriculture  
<https://ajocsa.com/>

Dine be'iina, Inc.  
<http://www.navajolifeway.org/>

First Nations Development Institute  
<https://www.firstnations.org>

The Hopi Foundation - Natwani Coalition  
[www.hopifoundation.org/programs/natwani](http://www.hopifoundation.org/programs/natwani)

Hopi Tutskwa Permaculture  
<http://www.hopitutskwa.org/>

i-Collective  
<https://www.icollectiveinc.org/>

Indigenous Food and Agriculture Initiative  
<https://indigenousfoodandag.com/>

Indigikitchen  
<https://indigikitchen.com/>

Intertribal Agriculture Council - American Indian Foods  
<https://www.indianagfoods.org>

Local First Arizona Good Food Finder  
<https://www.goodfoodfinderaz.com/>

Native American Agriculture Fund  
<http://nativeamericanagriculturefund.org/>

Native American Food Sovereignty Alliance  
<https://nativefoodalliance.org/>

Native Seed/SEARCH  
<https://www.nativeseeds.org>

Ndee Bik'iyaa The Peoples' Farm  
<http://www.ndeebikiyaa.org/>

NDN Collective  
<https://ndncollective.org>

North American Traditional Indigenous Food Systems  
<http://www.natifs.org/>

Sierra Seeds  
<https://sierraseeds.org/>

Toasted Sister Podcast  
<https://toastedsisterpodcast.com>

Tolani Lake Enterprises  
<https://www.tolanilake.org/>

Traditional Native American Farmers Association  
<http://www.tnafa.org/>

Well for Culture  
<https://www.wellforculture.com/>

Ramona Farms Online Store  
<https://www.ramonafarms.com/products>

Sana Sana Foods Indigenous Pantry Online Shop  
<https://www.sanasanafoods.com/shop>

San Xavier Cooperative Farm Online Shop  
<http://www.sanxaviercoop.org/dried-goods.html>

## Shop Online for Indigenous Foods

## Acknowledgements

Thank you to all the interviewees for trusting us with their stories and to the Indigenous Foods Advisory Group including Partnerships with Native Americans, Sana Sana Foods, Native Health, Alyssa's Kosin, Ajo Center for Sustainable Agriculture, Native Seed/SEARCH, Hopi Tutskwa Permaculture, and Denella Belin.

Thank you to City of Tempe's Mayor and Council, City Manager's Office, Office of Sustainability, and Communications and Media Relations Office, and to the GLOCULL partners at ASU School of Sustainability, ASU School for the Future of Innovation in Society, the City of Phoenix, and Local First Arizona.

And special thanks to the Earth and all its inhabitants for what blessings they give, the ancestors for their resilience and vision, and all the Indigenous food leaders and traditional knowledge-keepers for continuing to carry the people forward.

### Photo Credits

Amy Davila: cover, page 4, back cover

Coffee Pot Farms: pages 6 (top-left), 8-11 (all), 36

Gila River News: pages 6 (top-middle), 28, 30 (top-middle, top-right), 31, 36 (top-middle), 37

Justine Garcia: pages 6 (top-right), 22 (top-middle), 23

Nephi Craig: pages 7, 16, 17 (top-right), 18 (left, right-top, right-bottom), 19

Evan Sung: page 17 (left)

Andi Murphy: page 18 (right-middle)

Perla Farias Photography: pages 21, 22 (top-right)

Maria Parra Cano: pages 22 (top left), 36 (top-right), 40 (bottom-middle)

Nicole Watson: pages 25 (left), 26 (bottom-right)

Orchard Community Learning Center: pages 38-39

Velvet Button: page 30 (top-left)

Gila River Nutrition Coalition: pages 24-27 (all)



[tempe.gov/SustainableTempe](http://tempe.gov/SustainableTempe)

printed on 100% recycled paper

