


National
Indigenous
Diabetes
Association

Association
nationale
autochtone
du diabète



**GMIKWENDAAMIN GTIGEWIN
GCHI-PIITENDAAGWAG:
PLANTING WITH PRIDE WHILE
REFLECTING ON OUR TOMORROW**

**WABISHKI BIZHIKO SKAANJ
BRINGING TRADITIONAL WISDOM
TO HEALTH RESEARCH**

**SPIRIT HEALTHCARE GROUP
SUPPORTS WELLNESS**

**XPEY' WELLNESS PROMOTING
RESILIENCY WEBINAR SERIES**

**WILD ABOUT PLANTS'
"LOVE YOUR LUNGS" TEA BLEND**



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NIDA newsletters are distributed on a bi-monthly basis. The next newsletter will be December 21, 2020, with submission deadline of December 14, 2020. We welcome submissions related to all things related to wellness of First Nations, Inuit and Métis Peoples.

Please send submissions to
executivedirector@nada.ca

Cover art by Joshua Hunt, taken from "MINO-TE-MAH-TI-ZEE-WIN, A Good Way of Life" colouring book. Inside cover photo by Johannes Plenio on Unsplash.

Message from the Executive Director

On behalf of the National Indigenous Diabetes Association Board of Directors and staff, we hope you are all doing well through these times as we prepare for winter.

We have some great submissions in this newsletter. The garden crew at Nipissing First Nation has shared about the Gtiguewin Community Garden which has been going since 2016. Our colleagues from The Indigenous Peoples' Engagement and Research Council (IPERC) has shared an article about bringing traditional wisdom into patient-oriented health research. The Spirit Healthcare group has shared about their Family Safety Kits they provided to MKO communities. Plus we are sharing some information about Xpey' Wellness' Promoting Resiliency Webinar series, and Wild About Plants' recipes for various tea blends good for lung health.

Lastly, we have included a sample page from our new booklet featuring original/traditional foods of Turtle Island, titled "Gifts From Our Relations". We have both English and French versions in PDF, and an English print version available for order. We are also expecting our children's colouring book on traditional foods, titled "MINO-TE-MAH-TI-ZEE-WIN, A Good Way of Life", which we are partnering with the Manitoba First Nations Education Resource Centre, to be published in the next couple months.

We welcome submissions related to all things related to wellness of First Nations, Inuit and Métis Peoples... diabetes and healthy-living, Aboriginal Diabetes Initiative, seasonal recipes, seasonal physical activity, kids' activities, eye care, physical activity, foot care, mental health, food sovereignty, food security, nutrition, research, community and personal success stories with diabetes management and prevention.

We would like to sincerely thank all our contributors for sharing the included articles with our readers!

All my relations,
Jeff LaPlante
Executive Director

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Gmikwendaamin Gtigewin Gchi-piitendaagwag: Planting with Pride while Reflecting on our Tomorrow

By Erika Weidl, RD
(Community Nutritionist),
Stella Solomon (Diabetes Health
Promoter), & David McLeod
(Community Garden Worker)

In the past, Garden Village (Ktigaaning), an area of Nipissing First Nation, was known for its gardens. The Gtigewin Community Garden was started in 2016 with a goal of bringing the community back to that time and building an interest in newer generations. The name of our garden came from a community contest, Gtigewin translates to growing in good life and balance. We believe the garden encourages this by providing opportunities for increasing physical activity, mental health, food security and nutrition while strengthening the community's connection to the land.

Our garden is supported by 3 staff from the Lawrence Commanda Health Centre, including a garden worker. The garden's space is 8000 square feet and each year a local farm helps us prepare the land. This includes tilling, building the beds with a compostable plastic cover to minimize weeds, installing water lines, and in previous years, assistance with planting, a task we have now become self-sufficient in. We also have support from community volunteers with planting and harvesting, and donations of manure and some plants.

Each season produce can be accessed by either visiting the garden to pick or stopping by a garden stand which we hold at different community locations and events in order to increase accessibility. In 2019, there were 708 visits to a garden stand or the garden! In the garden, we grow green and yellow beans, beets, carrots, peas, radishes, corn, green onions, various squash including pumpkins and zucchini, potatoes, cucumbers and kale. Each year we keep an estimate of the total produce, and in 2019 the garden provided community members with 116kg of yellow and green beans, 172 corn, over 50kg of potatoes and over 2000 beets! For the past 3 years we organized a survey at the end of the season and have found that 64-65% of responders felt they ate more vegetables

because of the garden.

Over the years, we have made additions and tried new things. In 2018, we had a community member working in the garden who painted signs depicting the garden vegetables along with their Anishnaabemwin name. These signs are displayed at the entrance of the garden, helping to promote language while letting community members know what is ready to pick. We have also added 2 apple trees, and this year was our first decent crop leaving us looking forward to what the trees will offer in the future. Last year we were gifted some traditional tobacco seeds and have started to plant these while learning to save seeds to share.

Each year the garden hosts several activities. We start the season off with an Opening Ceremony to honour the land and soil, and close the season with a community feast featuring garden vegetables. Other activities include a cook-off contest encouraging community members to make a dish using at least one vegetable from the garden (we have had some delicious entries!) and we try to involve children and youth programs in the garden whenever possible. We also provide





produce for programming, such as Good Food Box and Diner's Club (a monthly luncheon for elders).

Our team has learned so much over the years and is grateful for all partners and community members who have been involved. Although this year has been different due to restrictions during the pandemic, elders are still excited to receive a bag of string beans and children are still open to trying a new vegetable because they are able to pick it themselves. As this year winds down, we hope the garden program continues to grow and be successful in future years, providing opportunities and fresh food grown by our community for our community.



*A-Kii, Bemaadzijik, E-Niigaanwang
The Land, the People, the Future*



Bringing traditional wisdom to health research

Wabishki Bizhiko Skaanj

By Graham Pollock, Senior
Manager, Communications,
Can-SOLVE CKD



Kidney disease has a strong impact on the health of Indigenous communities. It is critical that strategies to improve kidney health include culturally appropriate engagement with Indigenous peoples.

The [Can-SOLVE CKD Network](#) is a patient-oriented kidney research initiative across Canada that has created a new learning pathway, [Wabishki Bizhiko Skaanj](#) (“White Horse” in Anishinaabemowin), to enhance researchers’ knowledge of racial biases, Indigenous voices and stories, the impact of colonization, and culturally safe health research practices.

Wabishki Bizhiko Skaanj – which consists of interactive learning exercises, facilitated online modules, and webinars – aims to enhance researchers’ knowledge of racial biases, Indigenous voices and stories, the impact of colonization, and culturally safe health research practices. A key component of this work is a focus on Indigenous Knowledge Keepers in research, a topic that has traditionally been overlooked.

This component of the pathway emphasizes the important roles and teachings of Knowledge Keepers, as well as how to foster meaningful and reciprocal relationships between researchers and Indigenous Knowledge Keepers. It was created through individual interviews and two gatherings with Knowledge Keepers from several First Nations and Métis communities in numerous Canadian provinces. The information and teachings discussed during these events are being converted into written and video format, and can be used by researchers, patients and others within Canadian health care to understand the importance of traditional knowledge.

This approach aims to build culturally competent spaces for researchers, patients, and Knowledge Keepers to come together to gain understanding of a wholistic context for

scientific observations.

"We have so much to offer, as Knowledge Keepers, that we can bring to the medical field that will truly help our people heal physically, mentally, emotionally and importantly spiritually," says Latash Nahanee, a Knowledge Keeper from the Squamish Nation who has used both Western medicine and traditional approaches to healing.

Dr. Mary Wilson, a Knowledge Keeper living in Winnipeg, also sees traditional ways of healing as critical for Indigenous people, especially for those who may have lost some – or all – aspects of their culture after surviving residential schools.

"It's extremely important to bring those teachings back to our young people, so they have the understanding of how important it is to take care of our Mother Earth. Because without her, we have nothing," Wilson says.

Learn more:

[Podcast interview with Dr. Mary Wilson and Latash Nahanee about their involvement in the Knowledge Keepers in Research module](#)



**WABISHKI
BIZHIKO
SKAANJ**

White Horse



Spirit Healthcare Group Supports Wellness

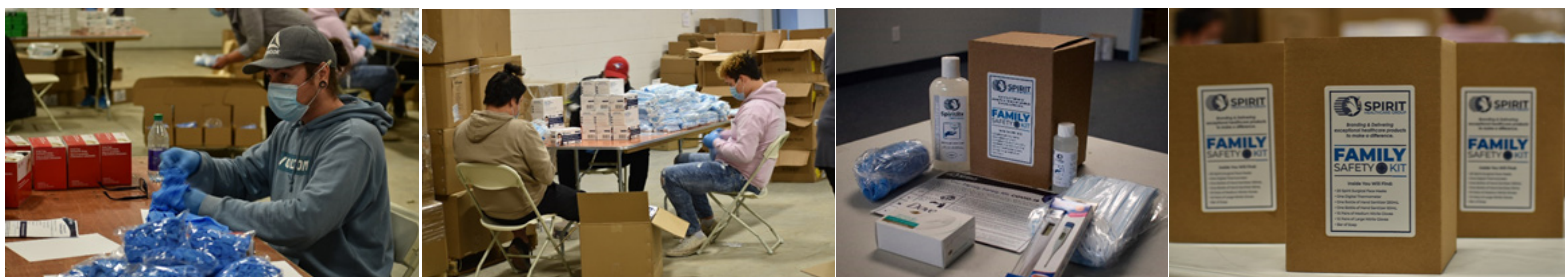
Family Safety Kits Delivered to Northern Manitoba Communities

By Spirit Healthcare Group

Having diabetes can raise the risk of complications from COVID-19. It has never been more important to protect the vulnerable in our communities from communicable diseases, such as COVID-19.

To help protect our Indigenous communities, Spirit Healthcare Group partnered with a northern Manitoba First Nations organization called Manitoba Keewatinowi Okimakanak (MKO) to access ISC funding and to supply **Family Safety Kits** to remote communities in Manitoba. The Family Safety Kits include: 20 pairs of SPIRIT nitrile gloves (medium and large), 2 bottles of SPIRIT hand sanitizer (60ml and 250ml), 20 SPIRIT surgical grade face masks, 1 SPIRIT digital thermometer and 1 bar of soap.

Having the tools to limit the spread of infection is critically important. The Family Safety Kits are designed to help identify early fever symptoms and control the spread of infection, until appropriate testing and medical care can be accessed. In addition to the MKO supported initiative, Family Safety Kits were supplied to First Nations, in order to support Jordan's Principle and other healthcare needs. Here are some photos of our Family Safety Kits being assembled and delivered. . We thank MKO for its support, and all our community members who worked hard to make this initiative a reality.



Spirit Healthcare Group Supports Wellness

Spirit Meter Now Federally Approved as a Multi-use Meter

By Spirit Healthcare Group

We are pleased to announce that Health Canada has now approved our SPIRIT Meter for multi-use. This means that our SPIRIT Meter can be used in First Nation Health Centers, Clinics, Pharmacies and Nursing Stations for testing the blood glucose levels of multiple patients.

The SPIRIT Meter is quick, accurate and easy to use. Our SPIRIT Healthcare Group manufactures and distributes the SPIRIT Meter - which is designed to meet the needs of Indigenous patients. We have the resources in place to support those needing help with their blood testing, and healthcare facilities that work with Indigenous clients. We understand Indigenous healthcare issues because we are a 100% Indigenous owned company.

Please contact **Jillian Paulmark** at jpaulmark@spiritmeter.ca to find out how to get the SPIRIT Meter delivered to the healthcare facilities in your communities. Together, we can change the course of diabetes in our communities!



Xpey' Wellness

Promoting Resiliency Webinar Series



Xpey' Wellness is a health and wellness team on Vancouver Island.

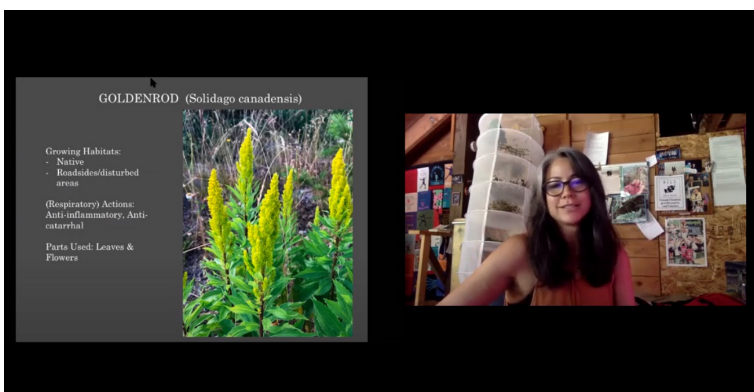
Part 4 of 9 of the Promoting Resiliency Webinar Series. This webinar features Gerry Oleman and Robynne Edgar, and focuses on Traditional Medicines and Herbs for Lung Health.

<https://youtu.be/K02xbwqGdag>



Gerry Oleman is a member of the St'at'imc Nation from Tsal'alh (Shalalth, B.C.) and has been involved as a change agent for First Nations communities and agencies since 1976. His experiences include providing counseling for individuals, families, and groups, and providing leadership politically and administratively to his community and Nation. Gerry came to the realization that all First Nations in Canada have the same suffering and challenges; all challenges are man-made therefore they can be healed and fixed using our traditions and laws that worked for us for thousands of years. Over the past three decades, Gerry has facilitated close to 1,000 workshops across Canada and in the United States.

Robynne has embraced her passion for the traditional and medicinal uses of plants and fungi and has completed two apprenticeships in Herbal Medicine. She is proud of her Cree/Metis and Japanese heritage and can often be found in the mountains gathering medicine. Robynne is extremely passionate about working together with traditional knowledge keepers to protect and revitalize these practices for future generations. She LOVES talking about plants to anyone who will listen!



Love your Lungs Tea Blend

WILD



about plants

Ingredients

Plantain (Plantago major & Plantago lanceolata)

Plantain Leaf is soothing and cooling, it reduces inflammation and works well as a gentle expectorant (loosens stuck phlegm). Plantain is ideal for coughs and irritated bronchial conditions.

Stinging Nettle (Urtica dioica)

Stinging Nettle is anti-inflammatory and works well as an antihistamine and overall great tonic for your body and lungs, meaning you can take it on a regular basis for its amazing medicinal and nutritional benefits!

Yarrow (Achillea millefolium)

Yarrow is a nice ingredient in a tea blend but not one I would use on its own as it has a very strong flavor and is a potent medicine! The anti-inflammatory properties, flavor and cooling effect it gives is a nice accompaniment for this lung or any respiratory or cold and flu tea blend.

Goldenrod (Solidago canadensis)

Goldenrod is highly anti-inflammatory to the respiratory tract, especially when there is a build up of mucus. It helps to calm inflammation of the throat, lungs and also helps the body to expel excess mucus. It's a little spicy in taste, has an incredible scent and is so beautiful!

MULLEIN (Verbascum)

Mullein is a great medicine for the lungs. It soothes the respiratory tract and works well to ease coughing (until it's successful in breaking up phlegm), then becomes an expectorant to make a stubborn cough productive and allow for the discharge of the mucus. Traditionally it was smoked to promote the same actions.

MINT (Mentha)

Mint's most famous property is menthol! It provides not only incredible flavor to any tea but has a cooling effect on the lungs, can decrease the cough reflex and soothe a dry throat. The high volatile oils in this plant eases congestion and opens up the airways to help you breathe easier. Mint is anti-inflammatory and I call it "the salt of the plant world" because it marries the flavours of different herbs. Mint is also well known for its calming and stress relieving properties. Whoops, I wrote too much about mint!

Instructions

Tea is an enjoyable way to get the beautiful medicine of plants into your system and is a part of many cultures and ceremonies around the world. For a medicinal strength tea, use 1 tablespoon of tea per cup of water. Add boiling water to tea, cover and steep for 20-30 minutes. If possible, drink 3-4 cups per day while symptoms are present. Tea can be stored in fridge for up to 3 days.

Prepared by: Robynne Edgar, Herbalist (wildaboutplants9@gmail.com)

LE RIZ SAUVAGE



L'HABITAT

Le véritable riz sauvage est indigène dans le nordouest de l'Ontario, dans le sudouest du Manitoba, dans le nord du Minnesota et dans les lacs froids de la Saskatchewan. Il pousse surtout le long des rives des rivières et des ruisseaux en eau peu profonde, où il forme souvent des lits denses et continus. Il est aussi présent en bordure des lacs, mais en quantité moins abondante.



LA PRÉPARATION

Le riz sauvage était préparé et servi de plusieurs façons. Souvent, il était cuit en soupe ou bouilli avec de la viande, du poisson, de la rogue, des bleuets ou d'autres fruits. Le grain cuit était aussi consommé nature, bouilli ou cuit à la vapeur et accompagné de sucreries comme le sucre d'érable.



LA RÉCOLTE

La méthode traditionnelle de cueillette consistait à se déplacer en canot à travers les étendues de riz sauvage et à rabattre les tiges semblables à de hautes herbes vers l'intérieur du canot avec un bâton ou une pagaie pour que les grains puissent se séparer et tomber au fond de l'embarcation. Le riz vert était ensuite apporté sur le rivage pour y être grillé audessus d'une flamme vive jusqu'à ce qu'il prenne un aspect noir brunâtre brillant (cette étape s'appelle l'étuvage à sec). Il était ensuite déposé dans des couvertures ou des paniers sur lesquels quelqu'un « dansait » ou « giguait » pour le décortiquer. Enfin, le riz était lancé en l'air pour que le vent puisse emporter la balle. Cette étape s'appelle le vannage.



LES ENSEIGNEMENTS

Le manomin était traditionnellement utilisé dans plusieurs cérémonies et festins. Chaque automne (fin septembre à début octobre) pendant la lune du riz sauvage, les familles ojibwées partaient en canot sur les lacs pour le récolter à la main. Au cours de la récolte, une cérémonie était organisée pour remercier le Grand Esprit du don du riz sauvage.

LE RIZ SAUVAGE EST UNE EXCELLENTE SOURCE DE :

LES ANTIOXYDANTS FIBRES FOLATE MAGNÉSIUM ZINC

Le riz sauvage est un glucide sain plus riche en protéines (qui construisent et réparent les muscles, la peau et le sang) et en fibres (qui abaissent la glycémie) que le riz blanc et qui procure une sensation de rassasiement plus durable. Il est aussi plus riche en antioxydants que le riz blanc ordinaire, ce qui peut contribuer à protéger de certaines maladies et au maintien d'une bonne santé.

Le riz sauvage joue un rôle important dans l'histoire et la tradition du peuple anishinaabe (ojibwé) des prairies. Dans la langue ojibwée, le mot manomin dérive des mots Manitou (le Grand Esprit) et meenun (mets délicat). Le riz sauvage ne fait pas du tout partie de la famille du riz. Il s'agit d'une graminée qui pousse dans les eaux peu profondes qui s'écoulent lentement près des rives des lacs, des rivières et des ruisseaux.

30

Photo by: Rachel Dickens

CASSEROLE DE RIZ SAUVAGE

INGRÉDIENTS :

- 1 1/4 tasse de riz sauvage non cuit
- 2 c. à thé de sel
- 1/2 c. à thé de thym
- 1 oignon moyen, émincé
- 3 tasses d'eau
- 2 c. à s. de beurre

PRÉPARATION :

1. Préchauffer le four à 350 °F.
2. Dans une casserole d'une capacité de deux pintes, combiner tous les ingrédients.
3. Faire cuire à couvert à 350 °F pendant 1 h 15 à 1 h 30, ou jusqu'à ce que le riz soit tendre, en remuant de temps en temps au cours de la dernière demi-heure.
4. Possibilité d'ajouter 1 tasse de légumes congelés.

Source: <https://www.nwac.ca/wp-content/uploads/2015/05/2012-Diabetes-Traditional-Foods-and-Recipes.pdf>

FARCE AU RIZ SAUVAGE

INGRÉDIENTS :

- 1 tasse de riz sauvage
- 3 tasses de bouillon de poulet
- 1 tasse de céleri en dés
- 1/4 de tasse d'oignon haché instantané
- 1/2 tasse de beurre ou de margarine, fondu
- 1 petite boîte de champignons ou 1/3 lb de champignons frais
- 1/3 de c. à thé de sel
- 1/4 de c. à thé de sauge
- 1/4 de c. à thé de thym

PRÉPARATION :

1. Verser le riz sauvage dans une casserole moyenne, ajouter le bouillon de poulet et porter à ébullition. Une fois l'ébullition atteinte, baissez le feu à moyen, laisser le couvercle à moitié entrouvert et laisser mijoter environ 45 minutes ou jusqu'à ce que le riz soit tout à fait cuit.
2. Faire sauter le céleri, les oignons et les champignons (frais) dans le beurre 2 ou 3 minutes. Mélanger le tout avec le riz et les assaisonnements.
3. Ce mélange suffit pour farcir une dinde de 10 livres.

Source: <https://nativeharvest.com/blogs/news/native-harvest-wild-rice-recipes>



MOBILE FRIENDLY

GAIN INFORMATION ON THE GO

NADA.CA