

Towards a Culturally Appropriate UBC Food System

April Stainsby, Claire McGillivray, Mary Knox, Monisha Sebastian, Rachael Bates, Saki Serizawa, Yael Haar

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Rachael Bates, Yael Haar, Molly Knox, Claire McGillivray, Monisha Sebastian, Saki Serizawa
and April Stainsby

Executive Summary

We are a group of seven students who participated in a collaborative project with Hannah Lewis (director of the Feast Bowl and Indigenous Initiatives at the UBC farm) and the Land, Food and Community III class (LFS 450). We explored whether individuals who identified with specific ethno-cultural groups and Indigenous students were able to access culturally relevant foods on UBC campus. We also explored what other campuses around the world were doing to help students access culturally appropriate food. To reach this goal we conducted a literature review and contacted members of the UBC community. The literature review focussed on creating a list of best practices related to student access to culturally appropriate foods on university campuses, including both Indigenous food and other ethno-cultural food. Email questionnaires and interviews were used to contact 60 student clubs and faculty members to gauge whether there was interest within the UBC community to engage with this issue. The literature review emphasized the importance of access to culturally appropriate food for students' well being, however, it lacked results regarding specific ways in which campuses could support and address this need. We had few responses to the email questionnaire. We hypothesized that this could be for a number of reasons: because of the questionnaire format or because of groups having sufficient access to culturally appropriate food. The response we received did not identify a problem with access to these foods. We also contacted UBC faculty members whose research related to our topic to establish a contact base for research on campus. We then explored the number of restaurants representing different ethno-cultural groups in Vancouver.

The lack of literature on these topics may be because this topic is relatively new within the academic literature and is just beginning on university campuses. We also questioned the definitions of the terms used throughout our research, including "Indigenous" and "local". We

considered the nature of the role of university campuses (UBC included) in providing access to culturally appropriate food.

For future projects, suggestions include prioritizing foods appropriate to First Nations cultures at UBC. It is difficult to represent many diverse cultures, and many of the cultures present at UBC were well represented. In addition, several organizations within the city are already engaged in assessing and increasing access to culturally appropriate food for many ethno-cultural groups, but there no specific mentions of Aboriginal or First Nations groups. Since our project is tied to the Feast Bowl, it would be a better use of time and resources to focus on cultures that are Indigenous to North America. However, more research on other ethno-cultural groups at UBC (particularly international students) could be completed. If a desire for access to culturally appropriate food was identified, a second LFS group could be responsible for exploring the needs of these groups.

Overall, our group was able to meet our goals, but we struggled with the broad topic and the lack of a concrete direction.

Introduction

This paper addresses the issue of access to culturally appropriate food on university campuses. Culturally appropriate food is defined as food that is important for the health, identity, religious beliefs, practices, or overall well being of specific cultural groups. The significance of this problem is represented as the contention between the “embrace of new food and a simultaneous retention of original cultur[al] habits that indicat[ed] the presence of two selves, [an] ideal multicultural self who embraces cultural diversity and the actual conservative day-to-day self whose resistance to change is acknowledged and accepted.” (Brown, Edwards & Hartwell, 2010).

Our project seeks to address this problem by identifying ways in which access to culturally appropriate food can be promoted within the University of British Columbia (UBC) context for both Indigenous students and students of other ethno-cultural backgrounds. The project was conducted in conjunction with Hannah Lewis (Indigenous Programs Liaison at the Centre for Sustainable Food Systems at the UBC farm) in her capacity as director of UBC Feast Bowl and with the Land, Food and Community III course (LFS 450). This project is a part of the broader UBC Food Systems Project, which is a collaboration of the Faculty of Land and Food Systems at UBC and the UBC SEEDS Program that works to increase food system sustainability on campus (“About the Food Systems Project” 2011)

For our purposes we are concerned with ethno-cultural groups that may experience food insecurity as a result of lack of access to culturally appropriate foods. This lack of access to culturally appropriate food creates problems related to feelings of social isolation, financial insecurity and health; this is the result of identity crisis resulting from absence of familiar foods,

the high price of this food, and weight gains and losses associated with eating unfamiliar foods (Forbes-Mewett and Nyland, 2008).

The importance of food for Indigenous peoples has an added dimension in that culturally appropriate Indigenous food also presents a food system that supports natural ecosystems and recognizes that all living things are connected. This knowledge is shared through community, with the use of food sharing and oral stories to pass on traditional cultural knowledge (Gomby, 2005; Elliott, B. & Jayatilaka, D., 2011). With regards to Indigenous food systems, there is a broad movement throughout North America emphasizing a return to traditional diets and gaining control over diets in a way that promotes health. Given that UBC is located on traditional, unceded Musqueam territory and has an active Indigenous community, this movement and its values are relevant to UBC and should be promoted within its' food system. This movement towards Indigenous food systems in the global context can be seen as a reaction to the social and environmental problems inherent to our international food system. The emphasis on appropriate foods for other ethno-cultural groups is consistent with current discourse around food security within the context of a global food system.

With this background in mind, our project sought to answer two questions:

- 1) Do UBC faculty, staff and students have access to culturally appropriate food on the UBC campus?
- 2) What conversations and research are currently taking place at UBC or other institutions around incorporating culturally appropriate food?

Values

Our group consists of post-secondary students with an interest in studying the interconnections between land, food, and community as they relate to environmental sustainability and social well-being. Our group comes from a diversity of cultural backgrounds and thus brings a complex mix of lenses through which we view issues such as food, culture and society. The group approached the project within the framework of our common values of respect for cultural diversity and a firm belief in the inherent value all cultures, and their right to exist into perpetuity. This approach highlighted the importance of promoting cultural practices, which, within the context of this project, is specifically represented by access to food. We acknowledge that the socio-economic statuses of our groups members is part of what has brought us to this project, in the sense that we are privileged to be able to participate in postsecondary education research. This framework of being students and academics within the Western tradition of education informs the ways in which we learn about and interact with the world. This is particularly relevant to recognize given UBC's place within an ongoing settler colonial society in which minority groups and Indigenous peoples are often systematically marginalized. Thus it is important to continually reflect on our role as students here.

Paper Plan

This paper explores access to culturally appropriate foods (including specifically Indigenous foods) on post-secondary campuses. It begins with a description and justification of our methodology. Following this are findings, including the outcomes of both the literature reviews and other informal information gathering. The findings are interpreted and elaborated on in the discussion section. This section also includes a discussion of the challenges our group faced. These challenges and successes are highlighted in the group reflection from a more

personal perspective. Following this is our recommendations section, which highlights future opportunities for research and ways to focus the discussion around culturally appropriate food. Next is the scenario evaluation, which highlights the ways in which we as a team were and were not able to meet our objectives. Finally, a 200 word media release (Appendix A) that summarizes our project specifically for a public audience is included. There are also many appendices to this paper which were highly relevant to our project but could not be represented within the body of this paper.

Methods

Our overall topic was divided into smaller subtopics for ease of research. Half our group members gathered information through informal emails and meetings to learn how the UBC population understands cultural food and to find faculty members whose research focuses around the topics of interest. We also made a graph to visually understand the distribution of different ethno-cultural restaurants in Vancouver. The remainder of our group conducted an extensive literature review of scholarly discourse and best practices around culturally appropriate food for both Indigenous and non-Indigenous communities in post-secondary institutions beyond UBC.

Dividing our focus between access to Indigenous and non-Indigenous culturally appropriate food is justified in meeting the mandate of the project outlines from our stakeholder. Looking specifically at Indigenous access to cultural foods was especially important due to our partnership with Hannah Lewis (Indigenous Programs Liaison), and the Feast Bowl initiative. However, because of UBC students' diverse cultural backgrounds, it was also important to understand whether the topic of culturally appropriate food was relevant for these groups.

Access to Cultural Food on UBC Campus: Gathering this Information

In order to gather information about culturally appropriate Indigenous foods on UBC campus, it was essential to identify the different audiences. This included student groups (both Indigenous and non-Indigenous), as well as UBC faculty and staff. A list of UBC faculty involved with Indigenous programs was provided by the project stakeholder, and opened the platform of initial contacts. This list was expanded through searching the UBC website to gain further information of those involved with Indigenous culturally appropriate food. The scope of this portion of the project was further defended at a March 5th meeting with our project stakeholder.

Three different email templates were created to target our three audiences: Indigenous student groups, non-Indigenous students groups, and UBC faculty. On March 5th, an initial-contact email was sent to 60 non-Indigenous clubs found under the Cultural/Identity/Social heading on the AMS student clubs website. The purpose of the emails to non-Indigenous groups on campus was to determine if there were groups who felt their culture's food was underrepresented at UBC, and if food was important to their cultural practices. A second template was sent on March 9th, which was a questionnaire with four questions about culturally appropriate food. This questionnaire was sent via email to Indigenous student groups on campus to provide a non-time intensive, non-intimidating technique to gather information on group conversations revolving around culturally appropriate food. The third template, catered to UBC faculty and staff, focused on research projects or individuals involved with research collection related to the topic of culturally appropriate food. Additional faculty were contacted at UBC to expand our inquiry about Indigenous culturally appropriate food to a larger audience than had previously existed within the scope of this project. March 13th through 26th involved additional email exchanges with faculty and staff and March 18th and 26th included face-to-face informal

interviews. Email templates can be found in Appendix B, and a full list of the clubs and faculty that were contacted can be found in Appendix C. Our group also had the chance to participate in three Feast Bowl lunch events on January 29th, February 26th and March 25th, which were opportunities for informal discussions with members of the UBC First Nations community and other community members who were interested in discussions surrounding culturally appropriate food. We also used this event as a platform to share our findings through an interactive poster presentation and flyers.

We suspected that if there is a lack of interest in culturally appropriate foods at UBC Vancouver it may be due to the unique location of the campus in a city with a diverse range of food options available. We chose to examine this by looking at the diversity of ethno-cultural restaurants that currently exist in Vancouver. In order to access a comprehensive list of Vancouver area restaurants, the Yelp Vancouver website (www.yelp.ca, March 23, 2014), which lists reviews on local restaurants and businesses, was used. We used the categories provided in the restaurant section of the site to see if the distribution of restaurants reflected the diversity of ethno-cultural groups found within Vancouver. We found that 50 different ethno-cultural identities were category options on Yelp. Aboriginal or First Nations was not an existing category option for restaurants on Yelp. However entering "Aboriginal" as a search parameter, and limiting the results to "Restaurants" revealed one restaurant in the Vancouver area which serves Aboriginal cultural foods. A full list of these categories, and the number of corresponding restaurants for each, can be found in Appendix D. We split these 50 Yelp categories into 10 broader geographic groupings: East Asia, South Asia, Southeast Asia, Europe, Latin America, Oceania, Africa, the Middle East, the United States, and Canada. We choose to look at the US and Canada separately in order to specifically examine access to Canadian Aboriginal cultural

foods among Vancouver restaurants. In Appendix D there is graph and table showing the distribution of ethno-cultural restaurants in Vancouver based on these 10 geographic groupings.

Literature Review

The literature review for culturally appropriate food on campuses was twofold. One part comprised looking for best practices on universities and college campuses relating to Indigenous foods including programs related to Indigenous foods, and any university mandates regarding Indigenous foods. The second pursued academic literature regarding access to culturally appropriate food for other ethno-cultural groups. This was intended as preliminary research to gather ideas about what, if anything, is currently happening regarding culturally appropriate food access and programing on campuses and what the current academic discourse is on this subject. The purpose of this is to determine the current state of discussion, get some interesting ideas, and to better locate UBC in the context of other schools. As a group, it was decided that the literature reviews should be completed by Wednesday, March 5th, which was our second meeting with our project stakeholder. This allowed for us to ensure that the information found was relevant to the scope of the project.

Research for academic literature was conducted through the UBC library and Google Scholar search engine. This was beneficial as it allowed for the search of both academic sources as well as publications written by various post-secondary institutions. As a part of this, we utilized the Aboriginal research guides provided on the library website to narrow the focus of our searches. Reference librarians from Woodward and Xwi7xwa were part of the process of finding academic sources on schools mandating access to culturally appropriate food on post-secondary campuses. Oftentimes it was challenging to find peer-reviewed academic literature on the topic, therefore the second portion of our research methodology was to manually find best practices of

programs focusing on culturally appropriate food on campuses through Google. Using key search words (see Appendix E for a list), we methodically combed through university websites and Facebook pages to find programs that were running and relevant to our research topic.

Apart from the task of using university websites as a place to find our information, resources provided by our key stakeholder, Hannah Lewis, were indispensable. Studies such as the *Farm to Cafeteria Initiatives: Connections with the Tribal Food Sovereignty Movement* created by Emily Dwyer (2010) were great starting points that provided lists of organizations that we could jump off of to find more information about on the internet.

Findings

Through our preliminary research at UBC, we found that there was an interest among faculty, staff and student groups in continuing the conversation about Indigenous culturally appropriate foods on campus. We found there was a desire among faculty, staff and students to continue networking and collaborating on research projects related to this topic.

This demand was not evident for other ethno-cultural groups at UBC. Although the questionnaire was first approved by class instructors and our project stakeholder, we found emailing to be an ineffective way of receiving responses. Although the informality of email is a non-intrusive way to gather information, which was part of the appeal in using email, it may also cause low pressure to respond and lack of an obligation to provide an answer. Also, groups may not feel comfortable sharing the ways that they interact culturally with their food in an informal and impersonal email from a random group of student working on a project with school. Since we have no personal connection with many of the groups contacted, this topic may be too personal to share with a stranger. Another reason that there may have been a lack of response was because the language used in the email may have been confusing or off-putting. Although

we have been speaking about these issues for the last few months and the terms that we use are somewhat clear to us, the terminology may not have been coherent to groups that were contacted. Lastly, they may not have problems with access to culturally appropriate food, and therefore did not feel the need to respond to the questionnaire.

The response rate for the questionnaire was very low (1/60 or 0.017%). The one response we did receive expressed that questions around culturally appropriate food were not relevant to their group, that they did not see access to such foods as an issue on campus and that they chose to source 'cultural' foods off-campus. From this response (and from the lack of other responses) we determined that while culturally relevant food may not be readily accessible on campus, it is easy to obtain elsewhere in the city. This was supported by the results of the Yelp restaurant research. While most numerous occurring restaurants were from the East Asia region (Chinese and Japanese), all geographic regions were represented to some degree. We acknowledge that this method of research does not account for all the locations that students can access culturally appropriate food, and we also acknowledge that not all restaurants will provide "authentic" food, but these numbers can provide some indication of the distribution of these cultural foods.

Literature Review: Ethno-Cultural Groups

The findings from the literature review revealed that International students in particular were found to experience food insecurity as a result of food unavailability and high cost (Forbes-Mewett and Nyland, 2008). The connection between students' access to cultural foods and emotional comfort was a recurring theme found throughout our research. However, while the research gathered recognizes the significance of being able to access culturally appropriate food, there was little information on the best practices of universities with respect to this issue. An example of this is Erika Stewin's article on how Canadian universities can meet the food needs

of international students. This article focuses mostly on the fact that students feel food insecure, and proves this by outlining a few of the barriers they have to obtaining culturally appropriate food (Stewin, 2013). It also explains the implications of this lack of access for students' well-being (Stewin, 2013). This article characterizes the type of research that was available.

The connection between students' access to cultural foods and emotional comfort was a main theme encountered in our research. Brown, Edwards & Hartwell (2010) found that International students in particular were more likely to experience food insecurity as a result of food unavailability and high cost. In addition, the ethno-cultural food that was available to students at universities was not seen as authentic by students (Brown, Edwards & Hartwell, 2010). Although students found Western foods tempting, learning to cook at home was preferred, as it is better for their physical health and brought them greater satisfaction (Brown, Edwards & Hartwell, 2010). This inability to access culturally appropriate food has severe social and health consequences. In terms of social affects, the absence of familiar food triggers in students' feelings of depression, loneliness, isolation, homesickness and identity loss (Edwards, Hartwell & Brown, 2010). This adjustment to new foods also meant that lots of students had difficulties with weight loss or weight gain as well as getting necessary nutrients (Edwards, Hartwell & Brown, 2010).

Literature Review: Indigenous Groups

We found a lack of academic discourse surrounding the practices and value of culturally appropriate Indigenous food systems on post-secondary campuses. The programs found were often student-initiated, and university mandated programs around Indigenous foods on campuses were scarce. The closest to this was Dechinta College which is an immersive Inuit field school where students live in a remote environment in the Northwest Territories. The curriculum

includes food-related activities such as hunting, trapping, fishing and wild harvesting and the students' diet includes local and Indigenous foods (Dechinta, 2014).

In other post-secondary institutions investigated, many informal programs existed around Indigenous foods on campus but were not university mandated. They included weekly, monthly or occasional lunches, potlucks, annual feasts, community kitchen space, gardens, and Indigenous food related workshops . These were generally organized by Indigenous student associations, related to Indigenous foods, and catered to Indigenous communities on campus.

In addition, several interesting programs were found that were related to Indigenous foods, but not specifically to increasing access to them in universities. The University of Northern Michigan (NMU) is currently engaged in a Decolonizing the Diet Project. Assistant professor of Native American Studies Dr. Martin Reinhardt is studying the connections between people and food of the Great Lake Region (Reinhardt, 2014). In this program, volunteers replaced varying proportions of their diets with Indigenous foods of the region for one year. The research phase has been completed but results are pending. This project also initiated many food related programs on campus including extensive historical research on pre-contact foods, extensive resources on Indigenous foods of the Great Lakes region, workshops on Indigenous foods, cooking demonstrations, a week of eating Indigenous foods, and frequent potlucks (Reinhardt, 2014). Programs run by the Centre for Native American Studies and Native American Student Association at NMU include an Indigenous Foods Cook-Off, Native American Heritage Month with food related workshops, Native American Food Taster (annual formal dinner of local Indigenous foods), and a Wild Rice Camp (Northern Michigan University, 2014).

Another finding of interest was the Intertribal Bison Cooperative (ITBC) in the United States. It has a membership of 56 tribes in 19 states with a collective herd of over 15,000 bison (Dwyer, 2010). The ITBC is committed to re-establishing buffalo herds on Native land across the country and aims to promote cultural enhancement, spiritual revitalization, ecological restoration and economic development in the indigenous communities. It provides educational material to schools, community members, and cooperative participants. ITBC is trying to incorporate bison meat into tribal schools in the US (Dwyer, 2010). See Appendix F for a full list of programs related to access to Indigenous food found at post-secondary institutions. A list of all resources was compiled for our community partner, Hannah Lewis (Appendix G).

Discussion

While conducting the literature reviews, both groups found that the lack of resources meant that it was difficult to fulfill the project objective of creating a best practices guide for promoting culturally appropriate foods at UBC. We hypothesize that the dearth in research is due to the fact that this is a new realm of research, and discussion on this issue on university campuses is just beginning. In addition, Indigenous food access on campuses may not be a specific focus, but is often encompassed by other projects, such as traditional food and community gardens, herb and medicine gardens, knowledge of traditional plants, feasts and workshops. Traditional food benefits and knowledge is promoted, but there is not much evidence of these foods being regularly available on campuses, except through occasional community meals put on by Indigenous communities on campus. It was interesting to note that while access to ethno-cultural food was highly prioritized in the literature, this did not seem to be the case at UBC, judging by our questionnaire. We believe that this is because UBC is situated in a multicultural city and thus while food may not be available on campus it is widely available in

the Vancouver community. It is also important to acknowledge that the literature was mostly focussed on international students, whereas our questionnaire was sent to students who were not necessarily new to Vancouver. This is significant in that students belonging to an ethno-cultural group, but whose families are established in Vancouver may already be familiar with ways to access culturally-appropriate foods in the city. On the other hand, international student may be more dependent on the University campus as their community, and therefore would more readily identify a lack of access.

While completing our research project, our group encountered uncertainty in defining the final vision of the project. We felt that we had insufficient knowledge about what people from different cultures wanted to see on campus in terms of culturally appropriate food. As much of the research confirmed that the majority of culturally appropriate food-sharing happened off campus, within personal or social settings, we questioned the role of the university in this initiative. In particular, we wondered whether the university should be actively providing culturally appropriate food, or instead, should simply facilitate the access to culturally appropriate food. This is a detail that should be examined further.

In addition, we faced difficulty in defining some of the terms that we used throughout our project. First, the idea of “Indigenous” can have several definitions. Limiting foods to those consumed “pre-contact” is difficult to reconcile with the dynamic nature of culture. In addition, we wondered about cultural foods or practices that are the result of two or more cultures interacting, for example at the time of contact. These practices can be extremely important to certain groups’ identity, but may be claimed by one or more groups as their own, or may be considered by some to be “inauthentic”. In addition, there was the problem of identifying whether by “Indigenous” we meant “Indigenous to this part of the world, now known as

Vancouver” or whether we wanted to include all cultures that were Indigenous to North America. Similarly these questions apply to definitions of “ethno-cultural groups.” We also found that it is important to differentiate between international students, students who have recently immigrated to Vancouver, and students from different ethno-cultural backgrounds whose families have lived in Canada for multiple generations.

The difference in terminology also represented a challenge in our research. Terms for “Indigenous” and “ethno-cultural” vary widely both within and between countries. Learning which terms would yield results was a learning curve for our groups.

Stakeholder Recommendations

For the Feast Bowl coordinators specifically, we recommend continuing to build networks between UBC faculty, staff and student groups through electronic conversations and Feast Bowl events. In addition, we want to provide suggestions on how to increase Feast Bowl attendance of students within the First Nations community. Suggestions include increasing the advertising within the First Nations community. In addition, the structure of the Feast Bowl could be modified. Currently it is a fairly unstructured event, but including student presentations or discussions could provide other ways for students to participate, even if they are not able to cook.

As a recommendation to future LFS groups, we would suggest narrowing the scope of the project, and focusing solely on access to culturally appropriate Indigenous food. From our research, it seemed as though there was a particular lack of knowledge concerning access to Indigenous food, rather than ethno-cultural food. In addition, there are several organizations within the city are already engaged in assessing and increasing access to culturally appropriate food for many ethno-cultural groups. The Vancouver Food Strategy (City of Vancouver, 2013)

gives a comprehensive overview of these organizations and initiatives; however this report does not give any mention specifically to Aboriginal or First Nations groups. Further, because of the University's unique location on unceded Musqueam territory, our group feels that it is of particular importance that this group be represented. For these reasons, and especially since this project is tied to the Feast Bowl, it would be a better use of time and resources to focus on cultures which are Indigenous to North America.

Future LFS groups should undertake larger surveys of more schools throughout North America and beyond. We expect that there are more schools to explore, and it would be beneficial to try and find more examples of programs which promote access to culturally appropriate Indigenous food. If possible, talking with the coordinators of the programs would be enormously beneficial as it would be a more effective way of understanding these flexible, dynamic programs.

However, we also acknowledge the importance of addressing other ethno-cultural groups, especially for international students. We acknowledge that our research methods may have underrepresented these groups' need for better access to culturally appropriate food. Therefore it may be useful to include a separate LFS group conducting research with a particular emphasis on different ethno-cultural foods. This other LFS group could be responsible for completing a better survey of new international students. As we noted, the lack of interest in food access we found in our preliminary questionnaire could be because of the fact that our group did not specifically focus on new international students. As this category was identified in the literature as being especially sensitive to a lack of culturally-appropriate food, it would be useful to reach out to this group specifically and ask about their opinions in regards to food access. This would be a good first step to be completed within the next year, as it could inform future suggestions.

If a lack of access to culturally appropriate food by international students is identified, this second LFS group could create a map that depicts ethnic food networks in the area. It could contain information such as the location of grocery stores, restaurants, and cultural centers. This resource would allow international (and other) students to take advantage of resources in the wider Vancouver community that can support their desire for culturally appropriate food. This map should ideally exist online, so it can be continually edited and updated, to account for new food events and resources. As this resource would be relevant to both Indigenous and ethno-cultural groups, this task could also be completed by the first LFS group that is working in conjunction with the Feast Bowl.

We recommend the creation (by either the Global Lounge or Jumpstart programs) of free workshops on campus for international students, focused on eating and cooking healthy foods in a Canadian context. This will help students adapt to the Vancouver community, become more familiar with Western food and will help foster a healthy lifestyle.

Scenario Evaluation

Within this project the strategies we executed allowed us to meet our project goals. Our project stakeholder was a major asset to the development of individualizing questionnaires to different audiences for this project because of her punctual responses and feedback. To increase method effectiveness, we would focus on engaging conversations around culturally appropriate food during Feast Bowl harvest and meal preparation sessions. We would also focus on using the mealtime to engage with community members and elders, as this could have been a great opportunity to gain feedback and insights. In general, the opportunity to volunteer at the Feast Bowl was a major asset to understanding the context of the project, and was also very enjoyable.

A challenge with this project was a broad scope of themes. It was difficult to start this project, because we lacked a concrete direction. However, this promoted a learning opportunity as we

relied on collaboration with our stakeholder in meeting her needs for the project. Discussion within our group further helped to decide on our best approach. The lack of direction also provided leadership opportunities within our service learning group for individuals to follow up on ideas that they believed to be the most important.

This project promoted many skills, some of which were direct life skills. Group members learned to debone salmon, bake bannock and recognize traditional herbs used in teas. Group management was another skill our group acquired. We became more timely throughout the project, collected minutes and naturally created an agenda at each group meeting delegating tasks to promote group organization and task oriented focus. This resulted in developing individuals' self-management and complemented our professional interactions with our stakeholder and UBC community both electronically and through face-to-face interactions. A primary area of growth within group leadership was communication skills. Communication throughout the term became clearer and more concise. Because we maintained a transparent stream of communication between all group members and our stakeholder, few misunderstandings occurred.

Group Reflection

The biggest challenge our group faced was fully understanding the scope and requirements of the project. Having the deliverables as a place to start from, our team overcame our uncertainties by meeting with our stakeholder and frequently exchanging emails with her. There were times when it felt difficult to grasp how the work we were doing would affect the larger UBC food system. As the term progressed, we came to understand that the purpose of our project was to lay the foundation for future program implementation.

On reflection, it was difficult to justify focusing our energy on both non-Indigenous and Indigenous students. Since our stakeholders are involved with Indigenous initiatives on campus, and with several components of our project revolving around the Feast Bowl, we felt our project

may have been more effective if we focused more towards Indigenous students. Furthermore, we believe the Feast Bowl is a great platform to begin discussing issues around accessing cultural food on campus. Although we did have visuals and interactive material at the Tuesday lunch Long House Feast Bowl presentation on March 25th (see Appendix H for flyer), many group members feel as though we did not utilize this time to its' full potential. We believe that engaging Indigenous students on campus, and working with our stakeholder on how to attract more Indigenous students to the Feast Bowl may have been productive.

It was challenging to see the lack of responses from our email questionnaire to find out how non-Indigenous student groups felt about access to culturally appropriate food on campus. It was difficult to figure out how to ask non-Indigenous students who had a different ethno-cultural background as to how they felt about cultural food in an informal and non-intrusive format. Furthermore, the lack of response was challenging in that it didn't clarify for us whether students didn't engage because they felt that it was an unimportant topic to them (and thus feel either culturally food secure or have food-assimilated to 'Canadian' food), or that extenuating circumstances led them not to answer our email.

We felt it was difficult to pinpoint who is food insecure, as some ethno-cultural groups have high food availability in Vancouver. Since we did not get many responses, it is hard to say with any certainty who actually felt food insecure.

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Northern Michigan University. (2014). *Centre for Native American Studies*. Retrieved from: <http://www.nmu.edu/nativeamericanstudies/node/1>

Reinhardt, M. (2014). *Decolonizing diet project blog*. Retrieved from <http://decolonizingdietproject.blogspot.ca>

Saksvig, B. I., Gittelsohn, J., Harris, S. B., Hanley, A. J. G., Valente, T. W., & Zinman, B. (2005). A pilot school-based healthy eating and physical activity intervention improves diet, food knowledge, and self-efficacy for native canadian children. *The Journal of Nutrition*, 135 (10), 2392

Stewin, E. (2013). *How can Canadian universities meet international students' food needs?* [blog posting]. Retrieved from: <http://www.publicanthropology.org/how-can-canadian-universities-meet-international-students-food-needs/>

Yelp. (2014). Retrieved March 23rd, from www.yelp.ca.

Appendix A

Media Release

For our project we were privileged to work with Hannah Lewis, the director of the Feast Bowl and Indigenous initiatives at the UBC farm. Our project focused on the topic of accessing culturally appropriate foods for students on university campuses. We defined culturally appropriate food as being food that is important to the health, identity, religious beliefs, practices, or overall well-being of a specific cultural group. Within our group we had seven students, Aboriginal and non-Aboriginal, from diverse ethno-cultural backgrounds, each with different understandings of what foods were culturally appropriate for them.

Through our literature review we found widespread acknowledgement that culturally appropriate foods are important for student health. For example, international and exchange students who were not able to access culturally appropriate foods were found to be more likely to experience weight loss or gain, and to suffer from homesickness, loneliness, and depression. We found that, though perhaps limited on campus, culturally appropriate foods for many diverse ethno-cultural groups are easily available within the Vancouver area (restaurants, ethnic grocers, etc.). However, the same may not be true for Aboriginal students, as culturally appropriate foods may be less easily accessed within Vancouver.



Enjoying food at the March Feast Bowl
Photo credit: Rachel Bates

Media Release (longer version- as requested by our community partner for the UBC Farm website)

Towards a Culturally-Appropriate Campus Food System- an LFS 450 Group Project

We are so grateful to have had the opportunity to participate in a collaborative project with Hannah Lewis (director of the Feast Bowl and Indigenous initiatives at the UBC farm) this past semester as part of our Land, Food, and Community class (LFS 450).

For our project we explored the topic of accessing culturally appropriate foods for students on university campuses. We defined culturally appropriate food as being food that is important to the health, identity, religious beliefs and practices, or overall well-being of a specific cultural group. We recognize that everyone will have a different understanding of what culturally appropriate foods mean to them. Even within our group we had seven students, Aboriginal and non-Aboriginal, from diverse ethno-cultural backgrounds, each with different understandings of what foods were culturally appropriate for them.

It is important to acknowledge how UBC Vancouver's unique location and demographic contribute to this conversation. We are a campus that is located on the unceded territory of the Musqueam people. There are Indigenous students from across North America and beyond that study here, as well as students from a diversity of other ethno-cultural backgrounds. In our project, we therefore wanted to look at not only how Indigenous students on campus access culturally appropriate foods, but how students of other ethno-cultural backgrounds access food as well.

We conducted a literature review and found widespread acknowledgement that culturally appropriate foods are important for student health. For example, international and exchange students who were not able to access culturally appropriate foods were found to be more likely to experience weight loss or gain, and to suffer from homesickness, loneliness, and depression.

However, our literature review findings did not necessarily reflect the experience of students here at UBC Vancouver. We reached out to 60 different culturally-centered clubs within the UBC community, and no one reported having an issue in accessing culturally appropriate foods. It was also noted that while groups may not be able to access specific foods on campus, they were able to find them within the city of Vancouver area more broadly. It seems that the diverse demographics within the city of Vancouver and the variety of food options available (both in terms of restaurants and ethnic grocers), help to support UBC students in accessing culturally appropriate foods.

However, the same may not be true for Indigenous students at UBC. While culturally appropriate foods tend to be sourced within community context rather than through the university, for Indigenous students moving to Vancouver to study, or for urban Aboriginal students who may not have connections to their communities, accessing culturally appropriate foods may be more of a challenge. For this reason our group recommends continuing to promote resources, like the monthly Feast Bowl, to Indigenous students on campus. We also identified a number of promising practices that take place on other university campuses focused on Indigenous foods. These include the University of Northern Michigan's programs, including An Indigenous Foods Cook-Off, Native American Heritage Month (with food related workshops), and the Native American Food Taster (Formal dinner of local indigenous foods), all run by the Centre for Native American Studies and Native American Student Association. For a full list of best practices we found at other university, check out Appendix F in our final report.

Appendix B

Template Emails

1. Sample letter to ethno-culturally affiliated groups on campus:

We are a group of undergraduate students from the Land and Food Systems faculty. We are currently in a course (LFS 450) which involves working on projects within the UBC Food System. Our project involves looking into the availability of culturally appropriate food on campus.

We use the term culturally appropriate foods to describe foods that are important to the health, identity, religious beliefs, practices, or overall well being of your culture.

Using the 'Cultural/Identity/Society' section of the AMS UBC clubs website as a reference, we identified your club as involving a cultural component. We are interested in how your group incorporates food into your discussions, activities, or events.

We are also looking for feedback from any individuals interested in joining discussions related to food and culture on campus.

We would appreciate if you could take a few minutes to answer the follow questions as they pertain to your group or yourself personally, and let us know if you are open to being contacted in the future to further these discussions.

1. Are you or your group able to access culturally appropriate foods on campus? If so, what are they? How does your group incorporate food into your discussions, activities, or events?
2. Are you or your group interested in seeing more culturally appropriate foods available on campus? If so, what would you like to see made available?
3. Would you or your group be interested in being contacted in the future to talk more about these issues?

We look forward to hearing your perspectives and input on this subject. Please don't hesitate to contact me with any questions about the project.

2. Questionnaire for Indigenous focus Group:

Dear Faculty,

I am a current student in Land and Food System 450 engaging with a service learning project partnering with the Indigenous Health garden at UBC Farm, supervised by Garden Coordinator Hannah Lewis. This project focuses on access to culturally appropriate food at UBC. This group has been collecting information from students and faculty, interest in conversations pertaining to food access on the UBC campus, and information about research that students and faculty are pursuing within this topic.

I have received your contact information through conversations with UBC librarians and faculty during this project. I would appreciate hearing your thoughts about and experiences of culturally appropriate food access at UBC, both as an individual and on behalf of any groups or research projects you are involved in.

Thank you for your time and I look forward to being in contact.
Sincerely,

3. Questionnaire for Indigenous focus Group:

Dear Faculty and Students,

We are a group of undergraduate students from the Land and Food Systems faculty. We are currently in a course (LFS 450) that involves working on projects within the UBC Food System. Our project involves looking into the availability of culturally appropriate food on campus.

We use the term culturally appropriate foods to describe foods that are important to the health, identity, religious beliefs, cultural practices, or overall well being of your group.

Using the UBC website as a reference we identified your program as involving a cultural component. We are interested in how your group incorporates food into your discussions, activities, or events.

We are also looking for feedback from anyone interested in joining discussions related to food and culture on campus.

We would appreciate if you could take a few minutes to answer the follow questions as they pertain to your group, and let us know if you are open to being contacted in the future to further these discussions.

1. Does your group eat or engage in conversations about culturally appropriate food?
2. If so what do participants want access too?
3. Does your group have interest in the conversation about culturally appropriate food access on UBC campus?
4. If so, what do you think other groups or individuals on campus could be doing?

Thank you for your time and please contact me if you have any questions,
Sincerely,

Appendix C
List of faculty and clubs contacted

1. Faculty contacted

Name	Department	Email	Research	Response
Dana-Lyn Mackenzie	Law, Associate director of Indigenous Legal Studies	mackenzie@law.ubc.ca		emailed questionnaire
	First Nation Student Associates	fnhlcoor@interchange.ubc.ca		emailed questionnaire
Debra Martel	The Indigenous Research Group (IRG)	debra.martel@ubc.ca	<u>Rick Ouellet</u> , (rick.ouellet@gmail.com) no longer works at UBC, his email is posted for the contact of IRS, please instead contact Debra Martel, this is who Rick referred.	emailed questionnaire
Dr. Daniel Justice	Chair of UBC First Nations Studies	daniel.justice@ubc.ca	Temporarily out of office when contacted, well be valuable contact for future	emailed questionnaire responded
Eduardo Jovel	LFS Faculty, UBC	eduardo.joval@ubc.ca	Aboriginal Health and Natural Products Chemistry Lab	emailed questionnaire briefly met to arrange a future meeting
Hannah Wittman	LFS Faculty, Institute for Resources, Environment and Sustainability	hannah.wittman@ubc.ca	Associate Professor, involved with work in Canada and South America incorporating food and local people	emailed questionnaire responded
Jeannine Kerr	UBC sessional	jeanniekerr222@gmail.com		emailed questionnaire

	instructor, Faculty of Edu, PhD			
James Andrew	Aboriginal Student Initiative Coordinator, Faculty of Medicine	james.andrew@ubc.ca		emailed questionnaire
Jessica LaRochelle	NITEP Assistant Director	jessica.larochelle@ubc.ca		emailed questionnaire responded
Jeannine Kuemmerie	UBC Okanagan Aboriginal Programs and Services	jeannine.kuemmerie@ubac.ca		emailed questionnaire
Joel Liman	UBC Aboriginal Research Lab	joel.liman@ubc.ca	Interested in agriculture land usage, conventional agriculture and communities. Creator of the Cedar Science Camp	emailed questionnaire responded, met
Julia Ostertag	Orchard garden, UBC	theorchardgarden.educ@gmail.com	Completing her Phd incorporating agriculture, education and art. Interested in continuing conversation about culturally appropriate food on campus	emailed questionnaire responded, met
Katherine Miller	UBC Librarian	katherine.miller@ubc.ca	Librarian in Woodward Library: Excellent resource for assisting data collection	emailed questionnaire responded, met
Lee Brown	Director of UBC Institute for	lee.brown@ubc.ca	Research in ethnobotany/Indigenou s plants and works	

	Aboriginal Health: Emotional Health & Wellbeing		with Aboriginal communities	
Michael Marker	Education Faculty, UBC	michael.marker@ubc.ca	Currently on sabbatical, but responses to emails	emailed questionnaires responded
Miranda	Business, UBC			emailed questionnaire
Ryanne James	Bridge Through Sport Coordinator, First Nations House of Learning	ryanne.james@ubc.ca		emailed questionnaire

2. Clubs contacted at UBC

Group	email	date emailed	status of reply
Arab Student Association	asa.ubc@gmail.com	March 5th 2014	
Armenian Students Association	armenians.at.ubc@gmail.com	March 5th 2014	
Asian Canadian Cultural Organization	info@ubcacco.com	March 5th 2014	
Association of Latin American Students (ALAS)	alascubc@gmail.com	March 5th 2014	
Bangladesh Students' Association	no email		
UBC Bhangra Club	ubcbhangra@gmail.com	March 5th 2014	replied, not interested
Caribbean African Association	thecaa@gmail.com	March 5th 2014	

Canto Pie	cantopie@gmail.com	March 5th 2014	
Chinese Students' Association	no email		
Chinese Students and Scholars Association	no email		
Chinese Varsity Club	inquiry@ubccvc.com	March 5th 2014	
Club de Español	clubdeespanol.ubc@gmail.com	March 5th 2014	
Exchange Student Club	exchangestudentclub.ubc@gmail.com	March 5th 2014	
UBC Filipino Students' Association – Kababayan	ubckababayan@gmail.com	March 5th 2014	
Gado-Gado Indonesian Students Association of UBC (GISAU)	contact.gisau@gmail.com	March 5th 2014	
German Club	ubc.german.club@gmail.com	March 5th 2014	
Hong Kong Student Association	president.hksa@gmail.com	March 5th 2014	
The Indian Students' Association (UTSAV)	utsav_ubc@yahoo.com	March 5th 2014	
Ismaili Students' Association	president.ubcisa@gmail.com	March 5th 2014	
Japan Association	info@ubcja.net	March 5th 2014	delivery failure
Jewish Students' Association (JSA)	dfens@earthlink.net	March 5th 2014	
Korean Cultural Society			
Le Club Français	club.francais.ubc@gmail.com	March 5th 2014	
Muslim Students' Association (MSA-UBC)	m.zainal0@gmail.com	March 5th 2014	

New Taiwanese Generation			
Pakistan Students Association	psa.ubc.exec@gmail.com	March 5th 2014	
Persian Club			
Polish Students' Society	ubcpolishclub@gmail.com	March 5th 2014	
Reality Club (Taiwanese Cultural Events)			
Russian Club	russianclububc@gmail.com	March 5th 2014	
Scandinavian & Nordic Cultural Association	no email		
Serbian Student Association	ubcserbianclub@yahoo.ca	March 5th 2014	
Seri Malaysian Club	serimalaysiaclub@gmail.com	March 5th 2014	
Sikh Students' Association	bhajie_93@hotmail.com	March 5th 2014	
UBC Singapore Students' Association	Singapore.ubc@gmail.com	March 5th 2014	
Solidarity for Palestinian Human Rights	sphr.ubc@gmail.com	March 5th 2014	
Tamil Students' Association of UBC	tsa.ubc@gmail.com	March 5th 2014	
Thai Aiyara	pres@ubcthai.ca	March 5th 2014	delivery failure
The Turkish Student Society of UBC	tss.ubc@gmail.com	March 5th 2014	
Vietnamese Students Society	vssmember@gmail.com	March 5th 2014	

Appendix D
Results of Yelp research

1.

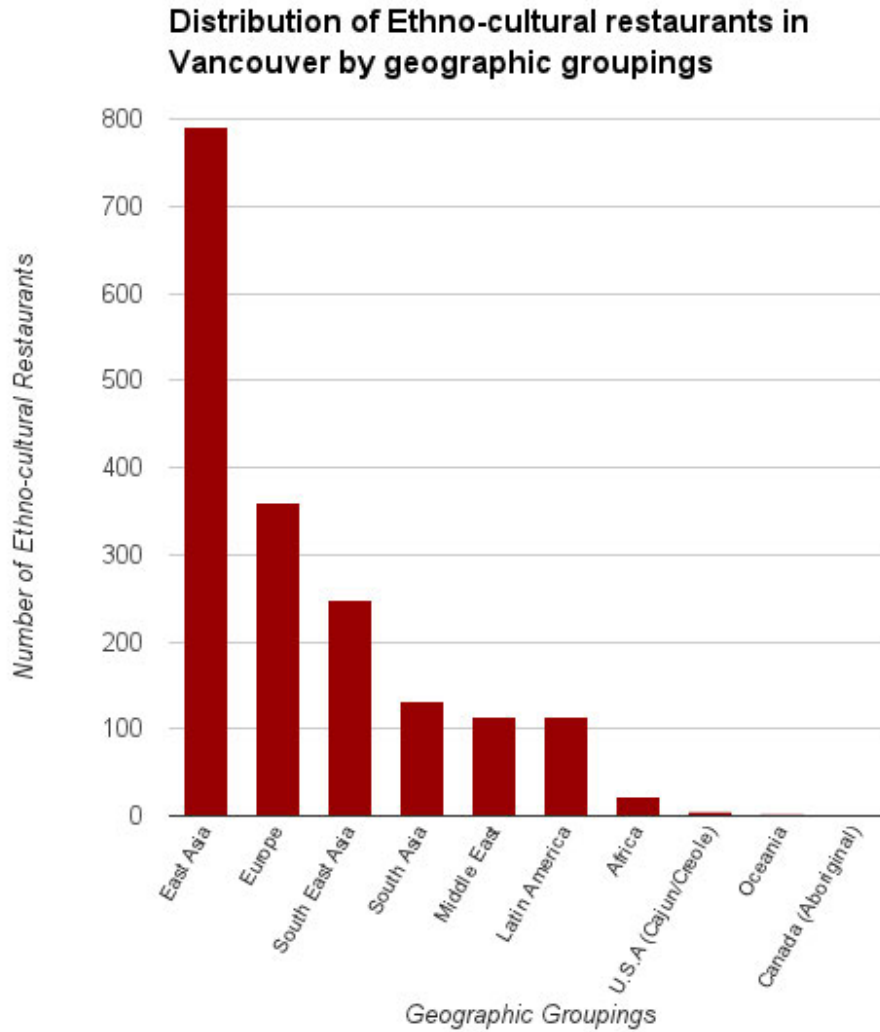


Figure 1. Number of restaurants representing different ethno-cultural groups in Vancouver. Data gathered from Yelp website, March 28th, 2014.

2.

Table 1. Restaurants by country as well as geographic area.

Geographic Grouping	Ethno-Cultural Categories (as identified on Yelp Vancouver website)	Number or Restaurants in Vancouver
East Asia	Chinese, Japan, Korean, Mongolian, Taiwanese	790
Europe	Austrian, Basque, Belgian, Fench, German, Greek, Irish, Italian, Mediterranean, Polish, Portugese, Scandanavian, Spanish, Ukrainian	359
South East Asia	Cambodian, Filipino, Indonesian, Malaysian, Singaporean, Thai, Veitnamese	248
South Asia	Afgan, Burmese, Himalayan/Nepalese, Indian, Pakistani	131
Middle East	Arabian, Egypt, Halal, Lebanese, Middle Eastern, Persian/Iranian, Turkish	113
Latin America	Brazilian, Caribbean, Columbian, Cuban, Latin American, Mexican, Peruvian,	115
Africa	African, Ethiopian, Morrocan	23
U.S.A	Cajun/Creole	5
Oceania	Australian	2
Canada	Aboriginal	1

3.

Table 2. Number of restaurants in Vancouver representing the cuisine of each country listed.

Ethno-Cultural Categories Identified on Yelp Vancouver	Number of Restaurants
Chinese	338
Japanese	327
Vietnamese	126
Italian	111
Mediterranean	107
Indian	97
Mexican	77
Taiwanese	72
Middle Eastern	61
Thai	52
French	48
Greek	47
Korean	46
Malaysian	27
Pakistani	23
Persian/Iranian	22
Halal	21
Latin American	19

Filipino	14
Irish	12
Portugese	10
African	10
Singaporean	8
Ethiopian	8
Caribbean	8
Mongolian	7
Indonesian	7
German	7
Cambodian	7
Lebanese	6
Spanish	5
Moroccan	5
Cajun/Creole	5
Belgian	5
Turkish	4
Polish	4
Peruvian	4
Bumese	4
Afgan	4
Himalayan/Nepalese	3
Columbian	3
Brazilian	3
Ukranian	1
Scandanavian	1
Egyptian	1
Cuba	1
Basque	1
Austrian	1
Arabian	1
Aboriginal	1

Appendix E
Key search terms used

Indigenous	culturally appropriate food
Aboriginal	cultural foods
First Nations	indigenous food
Native American	traditional food
American Indian	indigenous food systems
Metis	indigenous food programs
Inuit	cultural food security
First Peoples	decolonizing diets
	decolonizing methodologies
	food sovereignty

Appendix F

Summary of results of best practices on university campuses

Arctic College: one year Inuit studies program, courses on culture, history, and language, including one on hunting and one on culture and technology

Nunavut Arctic College. (2012). Inuit Studies Program. Retrieved March 10 2014 from <http://www.arcticcollege.ca/en/inuit-language-culture/item/4905-inuit-studies-program>

Dechinta College: through University of Alberta, field school where students live in a remote part of NWT, focus on Indigenous cultures and ways of knowing and learning from the land, includes food related activities such as hunting, trapping, fishing and wild harvesting in the curriculum “All meals and snacks, lovingly prepared with northern flair incorporating students and elders harvests”

Dechinta College. (2014). Dechinta. Retrieved March 10th from <http://dechinta.ca/>

College of Menominee Nation: puts on a monthly Community Food Sovereignty Gathering to talk about food sovereignty issues, climate change impact on communities, and share local food preparation and storage techniques. Also a way for community members to gather together and socialize while meeting new people as well.

Accessed March 10th 2014: http://www.menominee.edu/About_CMN.aspx?id=1642

First Nation's University of Canada: associated with the University of Regina “Native Plants and Indigenous Food Systems at the First Nations University of Canada”, native plants workshops, medicine room, have an Indigenous Food Systems Project, working with Indigenous families in Saskatchewan, community kitchen and garden, workshops –research around Indigenous food done in a university but about Indigenous food systems in communities not specifically on campuses

Gendron, F., D. Marsden. (2013). Native Plants and Indigenous Food Systems at the First Nations University of Canada. First Nations University of Canada. Retrieved March 10th 2014 from

http://www.google.ca/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCoQFjAA&url=http%3A%2F%2Fwww.npss.sk.ca%2Fdocs%2F2_pdf%2FNative_Plants_and_Indigenous_Food_Systems_-_First_Nations_University_of_Canada_-_Fidji_Gendron_and_Dawn_Marsden.pdf&ei=Jzw3U4vMOqeL2AWn6YHgAg&usg=AFQjCNFtw_J3jQ_3Z0gsvMGkVwdNiGaN-w

Northwest Community College: has a Culinary Arts Diploma Program which enrolls predominantly First Nations students, and has placed heavy emphasis on the preparation and serving of traditional food in the curriculum.

Accessed March 15th, 2014: <https://www.nwcc.bc.ca/programs-courses/nwcc-schools/school-northwest-culinary-arts>

Oregon State University: annual “Indigenous Feast”, featuring Indigenous foods, part of Native American Heritage Month

Oregon State University. (2014). OSU groups offer food and celebration at Indigenous Feast. Retrieved March 10th 2014 from <http://oregonstate.edu/ua/ncs/archives/2012/nov/osu-groups-offer-food-and-celebration-%E2%80%9Cindigenous-feast%E2%80%9D>

Portland State University: occasional feasts featuring Indigenous foods and focusing on a discussion of the same, hosted a “Tribal food summit”
Portland State University. (2014). Giving thanks with indigenous traditions and first foods. Retrieved March 10th from <http://www.pdx.edu/sustainability/solutions-blog/giving-thanks-with-indigenous-traditions-and-first-foods>

Southwestern Indian Polytechnic Institute, the Institute of American Indian Arts, and the Santa Fe Indian School all have programs around agriculture education, ethnobotany, and Indigenous culinary arts offered. In envisioning a more culturally appropriate food system at UBC for Indigenous students, looking at what these schools are doing was very helpful for us. Understandably, schools that were run by Indigenous communities had a large focus on promoting understandings and cultural access to Indigenous foods.

Accessed March 15 2014: http://www.sfis.k12.nm.us/culinary_arts_program,
<http://www.iaia.edu/>, <http://www.sipi.edu/>

Thompson Rivers University: weekly free soup and bun program, as well as food and feasting in collaboration with the Elder in House program. Run out of the Aboriginal Education Resource Centre.

Accessed March 15th, 2014: http://www.tru.ca/aero/students/gath_place.html

University of Northern BC: first nations centre holds regular potlucks with a “variety of traditional and contemporary foods”

University of Northern British Columbia. (2014). First Nations Centre. Retrieved March 5th 2014 from <http://www.unbc.ca/first-nations-centre/traditional-culture>

University of Northern Michigan: programs run by the Centre for Native American Studies and Native American Student Association: an Indigenous Foods Cook-Off (cooking competition using indigenous foods), Native American Heritage Month with food related workshops, Native American Food Taster (Formal dinner of local Indigenous foods), Wild Rice Camp, 'anti-frybread' campaign, have an excel spreadsheet of edible native plants in great lakes region. Decolonizing Diet Project, includes workshops on Indigenous foods, cooking demonstrations, week of eating Indigenous foods, frequent potlucks

Northern Michigan University. (2014). Centre for Native American Studies. Retrieved March 5 2014 from <http://www.nmu.edu/nativeamericanstudies/node/1>

Reinhardt, M. (2014). Decolonizing Diet Project Blog. Retrieved March 5th from <http://decolonizingdietproject.blogspot.ca/>

The University of Victoria: First People's House has an industrial kitchen and the office of Indigenous affairs holds weekly lunches (for networking and connecting students with resources, not focused on Indigenous food), the UVic native students union holds events including feasts

University of Victoria Office of Indigenous Affairs. (2014). Student Programs and Resources. Retrieved March 10th 2014 from <http://www.uvic.ca/services/indigenous/programs/index.php>

Western University: The Indigenous Food and Medicine Garden, “The vision of the garden is to promote Indigenous presence, Indigenous Knowledge exchanges, community involvement, and cross-cultural relationship building while engaging peoples in growing Indigenous organic and sustainable foods and plants for future generations. The garden’s initiatives also aim to promote farming practices and teachings of Indigenous peoples of the local region.” (Indigenous Services Student Development Centre, 2014) Student led, supported by Indigenous Services within the Student Development Centre

Indigenous Services Student Development Centre. (2014). Indigenous Food and Medicine Garden. Western University. Retrieved March 4th 2014 from http://indigenous.uwo.ca/about%20is/indigenous_food_and_medicine_garden.html

Vancouver Community College: hosts the Klahoweya Culinary Arts Program (KCAP), a 16 week course teaching basic culinary techniques while incorporating traditional culinary cooking methods, ingredients, and practices

Accessed March 15th 2014 from <http://klahoweya.com/index.php/programs-services/careers-and-education/the-culinary-arts-program/>

Appendix G

List of resources for our community partner

Battiste, M. A., & Barman, J. (Eds.). (1995). *First Nations education in Canada: The circle unfolds*. UBC Press.

This resource was not very helpful as it focused primarily on improving education for Aboriginal students in an elementary school setting. The author did incorporate lesson plans and ways of teaching children with focuses on growing food, and the importance of access to culturally appropriate food (oftentimes in a community based setting). These included things like creating community gardens for science class, and growing food with community Elders.

Brown, L., Edwards, J., & Hartwell, H. (2009). A taste of the unfamiliar: understanding the meanings attached to food by international postgraduate students in England. *Appetite*, (54), 202-207. doi: 10.1016/j.appet.2009.11.001.

This article analyzed the meanings attached to food by international postgraduate students in England. It concluded that the 'home foods' associated with international students offered emotional and physical wellbeing. Students in this study took upon two identities: one which embraced the new food in the local area and another which retained eating habits of their origin cultures.

Campus food systems project. Retrieved 03, 10, 2014, from <http://studentfood.ca/>

Campus Food Systems project is a project involving 10 universities across Canada. Bringing together students who want to have better, more sustainable food on campus, it is a network for students, faculty and professionals on campuses to share ideas and problems to better tackle this issue. Good resource, however, the project lacks a focus on Indigenous access to food. However, I am adding this resource since I believe that part of a mandate for better foods on campus include access to culturally appropriate food, and I think UBC students interested in this topic could really add something to the Campus Food Systems project.

Constantine, Madonna G.; Anderson, Gregory M.; Berkel, LaVerne A.; Caldwell, Leon D.; Utsey, Shawn O. (2005). Examining the Cultural Adjustment Experiences of African International College Students: A Qualitative Analysis. *Journal of Counselling Psychology*, 52 (1), 3 – 13. Doi: 10.1037/0022-0167.52.1.57

This resource was not as relevant to this topic. It had insights into the difficulty of transitions into western university lifestyle for international students. In this study food was identified as one of the factors affecting cultural adjustment. However it was just one of many factors identified, such as discrimination, social networks and the openness to seeking counsel.

Davis, J., & Twidale, E. (2011). *Indigenous food systems on vancouver island*. Office of Community Based Research. Accessed March 15th 2014 from <http://mapping.uvic.ca/vicra/sites/mapping.uvic.ca.vicra/files/Indigenous%20Food%20Systems%20Final.pdf>

This report from UVic, working with the Vancouver Island Community Research Alliance, showed some promise and interest in building better Indigenous Food Systems on Vancouver Island. Much of the article looked at what Indigenous food is on the Island, and the impacts of colonization on Indigenous food systems, but also referred to creating an ethnobotany studies program for research that incorporated land management and education while keeping consistent with First Nations cultural practices.

Edwards, J. S. A., Hartwell, H. L., & Brown, L. (2010). Changes in food neophobia and dietary habits of international students. *Journal of Human Nutrition and Dietetics*, (23), 301-311. doi: 10.1111/j.1365-277X.2010.01066.x

This article focuses on international post-graduate students and the extent to which they experience food neophobia in relation to nationality and other demographic characteristic, and how acculturation manifests itself in students' dietary behaviors.

Forbes-Mewett, H., Nyland, C. (2008). Cultural diversity, relocation, and the security of international students at an internationalised university. *Journal of Studies in International Education*, 12(2), 181-203. Doi:10.1177/1028315307308136

This resource was also very helpful; it addressed some of the barriers to accessing culturally appropriate foods primarily high costs. It highlighted the impact of this lack of access had on students' health, financial security, social networks and identity. It also identified the particular insecurity of Muslim students because of their increasing exposure to discrimination.

Henao, A., Peacock, C., Whelan, C., Jones, K., Shallard, M., & Rolfe, S. (2010). *Indigenous food systems: Sovereignty and environmental degradation*. *Environmental Studies* 382. Accessed March 2014 from <http://mapping.uvic.ca/vicra/sites/mapping.uvic.ca.vicra/files/Indigenous%20Food%20Systems.pdf>

This report, also from UVic, was interesting because it looked at community initiatives for Indigenous food sovereignty on the island. The most helpful part of the resource was the author recommendations for the school, such as collaborating food security and sustainable food systems courses in collaboration with the Indigenous studies program, offering co-ops that focus on traditional Native harvesting techniques with an Indigenous community, and creating a plant research centre that focused primarily on Indigenous food systems.

Stewin, E. (2013, Aug 4). How can Canadian universities meet international students' food needs? [blog posting]. Retrieved from <http://www.publicanthropology.org/how-can-canadian-universities-meet-international-students-food-needs/>

This resource was a summary of a dissertation. It was by far the most relevant and helpful resource. It was based upon interviews with students at the University of Guelph and Windsor. It highlighted the lack of culturally appropriate foods on these campuses and the implications this has on students' well beings. It also emphasized the disconnect between what recruiters promised students and what they found once they came to the university. Recommendations such as the role of universities as a facilitator not necessarily a provider of culturally appropriate food and the idea of mapping access points to culturally appropriate foods in the city were informed by this research.

Strategies, H. C. (2005). Review of Aboriginal post-secondary education programs, services and strategies/best practices & Aboriginal special projects funding (ASPF) program. Retrieved May, 20(2007), 2026-07.

This resource was helpful because it was a made up list of best practices for Aboriginal student focused programming currently going on at post-secondary institutions across Canada. Sadly, there was only one mention of a cultural food access related program. However, it was a great starting off point to find schools that had resources for Aboriginal students, in which to go directly to those school websites to do further individual research.

Trent Central Student Association. (2013). A Raw Deal A report on Food Services at Trent University. Peterborough: ON.

This resource was not very relevant to this topic. It focused very broadly on issues present in the Trent food system, based on student experiences. It mentioned many other aspects of food systems, however it did not specifically address the issue of the cultural appropriateness of food on campus.

University of Newcastle. (2010). Theory Into Practice Strategies: Culturally Inclusive Social Events. Newcastle: Australia

This resource had interesting ideas around how to ensure that university events are inclusive and welcoming for all members of the university community. These ideas were mostly focused on including halal, vegetarian, and kosher options at events. At this time we are unsure of the extent to which these populations are food insecure in the UBC context. If found that these groups are lacking in culturally appropriate than these ideas may prove to be useful if they can be applied at UBC.

University of Otago. (2002). Supporting the Transition to University of International Students: Issues and Challenges. Dunedin: New Zealand

This resource proved to be somewhat relevant to this topic. It discussed the problem that an increasingly diverse student population posed to providing culturally appropriate foods on

campus. It also highlighted that when students must leave campus to access food that their social networks tend to suffer and this can lead to feelings of isolation. This issue should be considered and act as a limit to our assertion that the role of the university may be one of a facilitator in terms of promoting access to culturally appropriate foods.

Widdowson, F., & Howard, A. (Eds.). (2013). *Approaches to Aboriginal Education in Canada: Searching for Solutions*. Brush Education.

This book was an overview of how to improve the quality of education for Aboriginal students. As it was an overview, it covered a lot, and only briefly mentioned the importance of food, relationship with land, and ceremony for Aboriginal student identity and better success in their life and at school. It wasn't an extremely valuable resource as it didn't go in depth or make recommendations for specific recommendations or current best practices in areas involving food.

TOWARDS A CULTURALLY APPROPRIATE UBC FOOD SYSTEM

LFS 450 Student Project in Partnership with the Feast Bowl Community Kitchen
Through the Indigenous Research Partnerships in the Faculty of Land and Food Systems



Rachael Bates, Yael Haar, Molly Knox, Claire McGillivray, Monisha Sabastian, Saki Serizawa, April Stainsby

Culturally Appropriate Food: Food that is important for the health, identity, religious beliefs, practices, or overall wellbeing of specific cultural groups.

In our project, we wanted to explore whether individuals who identified with a specific ethno-cultural group were able to access personally relevant foods on UBC campus. We also wanted to explore how other schools in North America approached this idea, which was accomplished by conducting a literature review.

Introduction:

We conducted an academic literature review and a survey of best practices exploring the promotion of access to culturally appropriate foods for Indigenous and other ethno-cultural groups on university campuses. We also examined the current state of cultural food access at UBC and identified key contacts involved in relevant programming at UBC.

Findings:

- Most research focuses on emotional aspects and the importance of students having access to culturally appropriate food
- Many informal programs promoting food access, but were not university mandated
- Many cultures at UBC already well represented in larger community (Vancouver)

Recommendations:

- More scholarly research would be beneficial to see the effects of having more access to traditional/country foods
- Creating a map that depicts ethnic food networks in the area, containing information (grocery stores, restaurants, and cultural centers)
- Create free workshops on campus for international students focused on eating/cooking healthy food in a Canadian context

For More Information:

On our project:
mollyknx@gmail.com

Other Indigenous initiatives at UBC:
www.aboriginal.ubc.ca
www.ubcfarm.ubc.ca/community/indigenous-initiatives/
www.aboriginal.landfood.ubc.ca