University of British Columbia

Social Ecological Economic Development Studies (SEEDS) Sustainability Program

Student Research Report

UBC Food Vision and Values PHASE 4

Indigenizing Food Systems

Prepared by: Aisha Zerbo, Elizabeth Jeffs, Kristian Castaneda and Liam Brown

Prepared for: UBC Food Services

Course Code: LFS 450

University of British Columbia

Date: 26 April 2021

Disclaimer: "UBC SEEDS Sustainability Program provides students with the opportunity to share the findings of their studies, as well as their opinions, conclusions and recommendations with the UBC community. The reader should bear in mind that this is a student research project and is not an official document of UBC. Furthermore, readers should bear in mind that these reports may not reflect the current status of activities at UBC. We urge you to contact the research persons mentioned in a report or the SEEDS Sustainability Program representative about the current status of the subject matter of a report".



UBC Food Vision and Values PHASE 4 Indigenizing Food Systems

Prepared by: Aisha Zerbo, Elizabeth Jeffs, Kristian Castaneda and Liam Brown

Prepared for: UBC Food Services

LFS 450

University of British Columbia

Social Ecological Economic Development Studies (SEEDS) Sustainability Program

Student Research Report

April 26th 2021

Disclaimer: "UBC SEEDS Sustainability Program provides students with the opportunity to share the findings of their studies, as well as their opinions, conclusions and recommendations with the UBC community. The reader should bear in mind that this is a student research project and is not an official document of UBC. Furthermore, readers should bear in mind that these



ивс sustainability

EXECUTIVE SUMMARY

The University of British Columbia (UBC) is a campus that strives to create an inclusive and just environment for all its inhabitants. UBC is currently striving to increase education and community program engagement among Indigenous populations. In the past nutritious practices were shared without consideration of different cultural contexts, however, contemporary nutritional sciences have started to view the importance of Indigenous food practices as a key to health, and well being for Indigenous groups (Wilson & Shukla, 2020). Eurocentric ideals around healthy eating are historically posited in a scientific or unbiased way to isolate nutritional practices away from knowledge that has been deemed non-scientific (Wilson & Shukla, 2020). The purpose of this research is to inform the development of an action plan to help advance Food Services' (UBC FS) Food Vision & Values and to support indigenizing the food system at UBC.

The goals of this research are to: provide a working definition for Indigenous food value for UBCFS. and identify actions that UBC FS can take to incorporate an Indigenous Food Values into their Food Visions and Values. With these goals in mind, this project aims to create a specific action plan for UBCFS to work towards in the context of indigenizing the food system. The objectives for this project implementation include; an investigation of how other institutions are implementing different Indigenous food systems in their food plans; conducting primary research with Indigenous community members to learn about the key Indigenous values and concerns regarding the UBCFS goals; and a compilation of a list of local Indigenous food producers including farms or food suppliers as possible collaborators moving forward.

This project as proposed by UBC FS sought to develop a new value that could be added in the UBC Food Services Food Vision and Values commitment in recognition of their positionality as a settler institution. It was with the concept of cultural inclusion and reconciliation in mind that UBC Food Services sought to implement this project. Furthermore, they seek to establish a greater understanding of Indigenous food related knowledge which will support the inclusion of Indigenous ingredients and recipes. This project seeks to create a more culturally sensitive and sustainable approach as UBC works towards the process of reconciliation and the implementation of Indigenous human rights (University of British Columbia, 2020). Through a community-based action research approach, and an extensive analysis of literature, this project will provide a series of action plans and considerations that will allow UBC Food Services to incorporate Indigenous food value in its own food values. A respectful approach allowed the team to engage with key stakeholders in meaningful non extractive dialogue and incorporate different perspectives when developing our plan of action. Primary research was conducted through interviews with Indigenous community members connected through UBC Food Services. Furthermore, the primary research provided a list of recommendations that can be considered by UBC Food Services. Secondary research was conducted in the form of a literature review to produce a landscape scan to identify main themes and explore what other institutions have accomplished in this area to inform the creation of our action plan. The research revealed a need for UBC Food Services to continue to build and maintain a relationship with the Musqueam Nation, built upon the four R's framework of respect, relevance, reciprocity, and responsibility.

TABLE OF CONTENTS	
Executive Summary	1
List of Abbreviations	3
1. Introduction	4
1.1 Research Topic	4
1.2 Research Relevance	5
1.3 Research Context	6
1.4 Research Purpose, Goals and Objectives	8
2. Methodology and Methods	9
2.1 Research Methodology	9
2.2 Research Methods	9
2.3.1 Secondary Data Collection	10
2.3.2 Primary Data Collection	10
2.4 Methods of Administration	11
3. Results	12
3.1 Primary Research Results	12
3.1.1 First Nations House of Learning	12
3.1.2 Red Seal Chefs Interview	15
3.2 Secondary Research Results	19
3.2.1 Landscape Scan of Other Institutions and Organizations	19
4. Discussion	21
5. Recommendations	25
5.1 Recommendations for Action and Implementation	25
5.2 Recommendations for Future Research	27
6. Conclusion	30
References	31
Appendices	33
Appendix A	34
Appendix B	35
Appendix C	35
Appendix D	41
Appendix E	42
Appendix F	43
LIST OF ABBREVIATIONS	

B.C: British Columbia

CBAR: Community Based Action Research

CFG: Canada Food Guide

FAO Food and Agriculture Organization

FSC: Food Secure Canada

ISP: Indigenous Strategic Plan

UBC: University of British Columbia

UBC FS: University of British Columbia Food Services

UBC FS V&V UBC FS Food Vision and Values

UNDRIP United Nations Declarations on the Rights of Indigenous Peoples

WGIFS: Working Group of Indigenous Food Sovereignty

1. INTRODUCTION

1.1 RESEARCH TOPIC

UBC Food Service (UBC FS) represents one of the largest purchasers and providers of food on campus. UBC FS operates on the unceded, ancestral territories of the Musqueam people which is inseparable from Canada's long history of oppression and injustice towards the First Nations people. Part of this oppression has been the suppression of Indigenous diets and ancestral methods of production. As a commitment towards a more just, sustainable, and equitable campus, UBC FS is seeking to evolve their Food Visions & Values and incorporate Indigenous food values. These values include providing a diverse selection of food experiences in a socially and ecologically conscious manner. The goal of this research is to develop an action plan to help with the implementation of Indigenous food values, as well as to identify indicators that show the progression of those values. It will look at further aspects of food sovereignty, a concept that has been recently introduced to Canada, which provides a lens on agricultural food systems and Indigenous food systems (Robin, 2019). Furthermore it will look specifically at Indigenous food sovereignty, how First Nation peoples are reconnecting with their cultural food systems while putting Indigenous and west practices at an equal standing. This research further seeks to help in the process of establishing more food autonomy within the Indigenous UBC population. To inform the development of these goals, a review of the existing literature on Indigenous food systems and food sovereignty was conducted. Furthermore, research was carried out to investigate how other post-secondary institutions are working toward incorporating Indigenous food values into their campus food system. Furthermore, the team has been working with UBC Food Services to facilitate guided consultations with identified Indigenous community partners. Through the various research methods and collected data, we hope to establish clear definitions for Indigenous food values and how to implement these values in a meaningful way that transforms the UBC Food System. This project hopes to develop actionable items that can also serve as a guide for other post-secondary institutions as well as non-academic organizations.

1.2 RESEARCH RELEVANCE

In the past Canada has failed to acknowledge the horrendous effects and human right violations that colonization has had on the Indigenous population across the country. However, in 2017, Canada's prime minister Justin Trudeau on behalf of the Canadian government apologized for the cultural genocide the country had launched to eradicate the different Indigenous cultures in the country (Wilson & Shukla, 2020). During Canada's colonial era, the government's goal was to ensure that the Canadian Indigenous population assimilated to the culture of the settlers which would eminently lead to the elimination of Indigenous cultures within Canada (Wilson & Shukla, 2020). As land was stripped away from the population, so was the food that they procured from it, taking away every aspect of their food sovereignty. Food sovereignty has emerged as a means of addressing pervasive food related problems in many Indigenous communities in Canada as well as around the world (Robin, 2019). With the increased recognition of food sovereignty throughout the years, several institutions such as the University of British Columbia (UBC) have started the maneuver of recognizing Indigenous rights within the community and the vibrant culture that has been marginalized these past decades, through the recent programs and established policies they have put in place.

UBC Vancouver is located on the traditional, ancestral and unceded territory of the Musqueam people (University of British Columbia, 2020). It is also one of the first North American universities to have acknowledged the United Nations Declaration of Rights of Indigenous Peoples and has taken human rights-based approaches to an Indigenous approach and framework (University of British Columbia, 2020). The university's 'Indigenous Strategic Plan (ISP) main goal has been to empower Musqueam culture and acknowledge its history. Furthermore, with the establishment of initiatives such as UBC Farm Indigenous gardens, UBC has been promoting the engagement of Indigenous communities in regard to food and the land (UBC Farm, n.d). It is in this process of cultural recognition that this research is being enacted. This research project is able to contribute to the advancement of the

concept of food sovereignty and supporting values, and food systems of the Indigenous population, with a particular focus on the Musqueam population of UBC.

Indigenous food sovereignty focuses on reconnecting people with their food systems based on the recognition of food as sacred, while moving away from colonial methods of production, uplifting ancestral methods, and establishing and recognizing the right to self-determination through supportive legislation and policy (Working Group on Indigenous Food Sovereignty., 2010). It is with these concepts in mind that in collaboration with UBC FS, the project aims to be the first step in a process of participation in open dialogue with the Musqueam First Nation to learn ways in which Indigenous food sovereignty can be practiced on campus. This project hopes to establish a more inclusive environment for all the different Indigenous cultures found on campus.

1.3 PROJECT CONTEXT

This project was first identified by UBC FS after a reflection on their set Food Vision and Values. They noticed an opportunity to evolve this vision incorporating Indigenous food values into campus food initiatives that would provide a more inclusive environment to its Indigenous staff and students, whilst being respectful to Indigenous values. This led to the conception of this project, with the end goal of developing an Indigenous food value to add to the UBC FS Food Vision and Values (UBC FS FVV).

At UBC, the ISP was developed with specific goals to move towards reconciliation and the implementation of Indigenous peoples' human rights (University of British Columbia, 2020). The 5th goal in this plan is to "enrich the UBC campus landscape with a stronger indigenous presence" and this project's purpose of indigenizing UBC FS food systems falls under this category (University of British Columbia, 2020). ISP Action 23 places emphasis on the procurement of goods and services from indigenous businesses as a direct action to enrich indigenous presence on campus (University of British Columbia, 2020). This is an area to explore when looking at how to indigenize the food system in this project.

Food sovereignty is particularly important for the Indigenous population of Canada, as they currently face threats to their food system which have directly stemmed from colonialism. Numerous Indigenous communities of Canada experience challenges in accessing fresh, affordable, and appropriate foods that are in line with Indigenous diet and cultures, which has created food insecurity within the demographic (Kepkiewicz & Rotz, 2018). Canada has established initiatives and policies that have tried to incorporate Indigenous food concepts on a national scale. One of the most significant examples of food policy and guidelines on food sovereignty are through organizations Food Secure Canada (FSC) and Working Group of Indigenous Food Sovereignty (WGIFS). FSC supports farmers and Indigenous led struggles regarding the shape and direction of food sovereignty (Daigle, 2017). As the organization sought to provide more food autonomy to Indigenous populations, they recommended four actions that would be beneficial to the cause of Indigenous food sovereignty (Daigle, 2017). Furthermore, national organizations such as WGFIS solely focuses on Indigenous food sovereignty. They help with the facilitation of relationship-building by organizing regular meetings and discussions to establish an understanding of the relationship between Indigenous land and food systems.

At the international level, organizations such as FAO work to develop a global hub on Indigenous Food Systems. FAO has shown support for a Joint Brief "Right to Food and Indigenous People explaining the right of Indigenous People's right to food (FAO, n.d). This brief does not only look at the outcome of eliminating hunger and food insecurity but also provides the holistic tools and approach to build an environment in which Indigenous People can improve their food security situation (FAO, n.d). Thus, it is in relevance to these previous initiatives and organization, that this project aims to address the responsibility and relationships that are crucial in the process of reconciliation of contemporary relationships between Indigenous peoples, settlers, and immigrant citizens and their governments. Moreover this project seeks to reflect on four main principles of Indigenous food sovereignty: the recognition that food is sacred; the participation in food systems; self-determination; and supportive legislation and policy (Cidro et al., 2015). This project seeks to incorporate these concepts into the recommended action plan and use them as guidance when moving forward. This action will include the development of new Indigenous FV&V that will incorporate UBC FS existing suite of FV&V,

recommendations on the various steps that will need to be taken in relation to the various food business operations and the implementation of menu offerings and procurement practices.

Moreover, the "two-eyed seeing" and the four R's: respect, relevance, reciprocity, and responsibility were used as a way to guide the research, as an action place was devised to indigenize the UBC FS food system and implement Indigenous food values in their guidelines and policy. The 'two-eyes approach is an approach to research that values western and Indigenous strengths and acknowledges the validity of Indigenous ways of knowing such as an oral tradition and the nourishment of a living relationship (Bartlett et al., 2012). This approach enables one to move away from personal biases when working in the Indigenous context. Additionally the four R's: respect, relevance reciprocity, and responsibility are parts of Indigenous values, in their worldview where respect is there for Indigenous culture, relevance for the Indigenous experience and value systems, reciprocity for relations with Indigenous people and a responsibility in working with them and with their culture (Kirkness & Barnhardt, 2001). Concepts like these will be especially crucial when working with Indigenous Peoples especially when it comes to the topic of food sovereignty.

1.4 PROJECT PURPOSE, GOALS AND OBJECTIVES

PROJECT PURPOSE:

The purpose of this research is to inform the development of an action plan to help advance Food Services's (UBC FS) Food Vision & Values and to support indigenizing the food system at UBC.

PROJECT GOALS:

The goals of this research are to 1) provide a working definition for Indigenous food values, and 2) identify actions that UBC FS can make to incorporate Indigenous food values into their Food Visions & Values.

Project Objectives:

To form a comprehensive action plan, an outline of the key objectives were presented:

1) To conduct a landscape scan and investigation and identify how other institutions are implementing different Indigenous food systems in their food plan.

- 2) To conduct primary research with Indigenous community members to learn about key Indigenous values and concerns regarding the UBC FS goals
- 3) To identify and compile a list of local Indigenous food producers including farms, and food suppliers, as possible collaborators moving forward.

2. METHODOLOGY AND METHODS

2.1 RESEARCH METHODOLOGY

This project will be using the Community Based Action Research Approach and the 'two eyed seeing' approach to work with stakeholders and community members in hopes to gather knowledge to develop an Indigenous food system action plan for UBC FS. This lens will allow us to best advise stakeholders on actions and recommendations, as it will allow for an array of perspectives from the community to inform the research. Working alongside the Indigenous community as the research is conducted, is essential, as the beginning of an action plan is constructed on how to best move forward, through the knowledge and advice that they share with the team through conversation.

Holding an Indigenous worldview equal to that of a western one, is in line of two-eyed seeing explained by Bartlett et al. (2012). Working with clients and the Indigenous community using CBAR, will allow space for a reciprocal learning process compliant with the concept of reciprocity, which entails a mutual sharing of knowledge and opportunity, as explained by Kirkness and Barnhardt (2001). This will allow us to understand the intersectionality involved in these issues and approach it with different perspectives in mind

2.2 RESEARCH METHODS

The research methodology of this project sought to encapsulate a method of respect that would allow UBC FS to learn more about the ways in which they can take a respectful course of action in the process of incorporating Indigenous food values and recipes into the UBC food vision and values. Additionally, the literature reviews (secondary method of data collection) and the interviews with various chefs and Indigenous staff (primary data collection) of this research will bring light to the common and

respectful strategies that will ensure a concrete action plan and definition for Indigenous food values.

2.3.1 SECONDARY DATA COLLECTION RESEARCH METHODS

The secondary method of data collection selected for this project was an extensive research and review of literature. This search included an examination of themes, recommendations and approaches discussed and enacted in other western institutions, organizations and the Canadian government.

During the analysis of the literature, the information was coded into 3 groups which include; the goals and aspirations of these organizations and institutions, what organizations had said they would accomplish and what project they were working towards, and finally the direct actions taken by the organizations as to date. Through the literature, common themes and words were selected for in the language of the literature. These actions and common themes would later be applied as a basis for the recommendations, action plan and Indigenous food value definition that UBC FS would be able to use.

2.3.2 PRIMARY DATA COLLECTION RESEARCH METHODS

The primary method of data collection selected for this project was interviews and focus groups through Zoom due to the COVID-19 pandemic. The sample size of participants was three (n=3) and was composed of two Indigenous Red Seal chefs and one employee from the UBC Indigenous House of Learning. The Indigenous Red Seal Chefs were interviewed at the same time with the company of a non-Indigenous chef who had helped organize the interview. These contacts were given to the team through the connection of the client group David Speight and Melissa Baker-Wilson. The rationale behind the selection of the participants was to talk to people who already had a connection to the UBC FS, ensuring a non-forceful approach when it came to seeking knowledge about Indigenous food values and how to establish them at UBC.

A series of eight questions for the employee from the UBC Indigenous House of Learning and nine questions for the Red Seal Indigenous chefs were devised prior to the interviews and validated by the client group of the project David Speight and Melissa Wilson- Baker. Interviews were recorded over Zoom with the consent of the participants and were later transcribed using the online software Otter.ai. Through

these transcriptions coding analysis was initiated. The text was analysed for common themes, concerns, and links to the literature reviews.

2.4 METHODS OF ADMINISTRATION

The method of administration and recruitment for participants for the interview happened within the months of March and April. The date of the interviews were on March 19th 2021 and April 1st 2021. Contact with participants was initiated through the client group that already had an established relationship with Indigenous chefs and the First Nation House of Learning. The client group provided the emails in which the Indigenous chefs could be reached. Emails were sent to the chefs on March 10th and were answered on March 24th. A total of four Indigenous chefs were contacted and a total of three agreed to the interview. Unfortunately one was unable to make it the day of the interview, which resulted in interviewing two Indigenous chefs. The employee at the UBC First Nation House of Learning was contacted on March 2nd 2021 and agreed to participate in the interview on March 18th 2021. Both interviews and focus groups were conducted on Zoom. Interviews and focus groups were found to be most appropriate for this project because despite the COVID-19 pandemic, it was necessary to establish a certain connection when asking for advice on the action plans for this initiative. With this method of research, one would be able to understand and engage with the participants. A script was derived from the interviews by using the transcription software Otter ai.

3. RESULTS

3.1 PRIMARY RESEARCH RESULTS

3.1.1 FIRST NATIONS HOUSE OF LEARNING INTERVIEW (COLD DATA)

Common Themes

Relationship Building:

- "[...]Please build a relationship with Musqueam and also with the Indigenous students on campus [...]"
- "[...] I would say definitely build a relationship first. I know that there's quite a few impressive chefs, especially in Musqueam..."
- "[...] I think when working with Indigenous communities it's especially important to build a relationship first because so much of our knowledge is taken without permission and without any kind of exchange or reciprocity[...]"
- "[...]In order to create a mutually beneficial relationship, and also concerning knowledge transfer I believe it would be really great to set up a program in which Indigenous People have access to this knowledge as well, because that's another way to give back is to share with Indigenous communities[...]"

 Cultural Awareness and Education:
- "[...] I feel like that would be a great start to moving towards education and then of course, bringing awareness to the UBC campus, you know all members of the UBC community because I'm sure that it's not just Indigenous students who would enjoy indigenous food [...]"
- "[...] Keep in mind that traditional foods and recipes are medicine and community for our people, it's a little bit, it means a little bit more than food, there's a lot of meaning behind food, emotionally, and culturally speaking right and there are quite a few barriers to achieving traditional foods and recipes for commercial use [...]"

Intent:

"[...] I'm sure you're aware there's a long history of badness, I guess you can, you can say, between education systems and Indigenous People. So, keep in mind that there is a previous relationship there that you may not have engaged in before however that exists and complicates a lot of your reach outs[...]"

Language:

- "[...] I see if so, like concerning Indigenous food sovereignty, First Nations Metis, etc. So I would say definitely use the group's name for where the food is from for example. And sometimes there are quite a few foods that you know are cross cultural within Indigenous groups right [...]"
- "[...] Indigenous tribes have their own understanding, and you know, ingredients and recipes for bannock, but I know that Bannock and or frybread it could be called, it can be found in Musqueam can be found in my territory can be found up East right, so that when you may want to say like oh Indigenous style Bannock right [...]"

Empowering Practices:

- "[...] We have Anishinaabe students Metis students Cree students, Black Foot students, Soto students right and there's a wealth of knowledge there and even if they don't know themselves, I'm sure they know someone who you know you could connect with and work with to develop, maybe an Indigenous food menu, or even an Indigenous food guide something that would be culturally relevant to provide to Indigenous students on campus and also you know have a little bit of representation for Indigenous students[...]"
- "[...] Are you bringing them into a safe position where they feel comfortable saying no, are comfortable speaking out [...]"

Consideration Dictated by Interview Participant

Pan-Indigenization

"[...] you must be cautious of Pan-indigenization when considering different traditional foods for example, me being Cree, the traditional foods of the Musqueam people such as rice and or salmon are not my traditional foods so my traditional foods would be moose, Saskatoon berries, generally things that are a little bit difficult to find in this area because I'm not from here I'm from the prairie [...]"

Tokenism

"[...] Of course you need to be aware of, you know, tokenism. You know the concern about being the only Indigenous worker, but I feel like it should definitely be a full-time position in order to create a mutually beneficial relationship [...]"

Accessibility

- "... [Traditional foods] ... are harvested from a natural environment, acquired through traditional activities such as hunting, fishing, or gathering right and traditional recipes could be defined as drawn on historical indigenous food traditions, but you know they could be adapted for commercially available market ingredients [...]"
- "[...] For example, one of the main barriers of food is premise regulation. In order to serve food in the province, it must be sourced from a registered supplier. And you know most traditional foods are not harvested or provided by someone registered as a supplier, it's like, for example in my case it's my dad [...]"

Cultural Awareness

"Colonization happened and then indigenous people just kind of went somewhere, you know, nobody knows where that where is if, if we died off or like if we are somewhere, but the thing is it's really nice to see things like that like if somebody was to advertise UBC food stew and Bannock, it would just be so nice to see that to be like oh yeah you know I'm here.... so it's great for representation, cultural awareness and also to combat homesickness."

Recommendations

- "[...] I think there is Denise Sparrow run Salishan catering, which is in Indigenous run catering service that partners with UBC on quite a few things but I'm sure that they could work out a system with her [...]"

 "[...] I would like to be able to go to UBC food services and just pick up an elk burger, I think, or even just be able to have something like a peanut butter and Saskatoon berry sandwich, even Indian tacos (bannock tacos)[...]"
- "[...] It would just be nice to even see some iterations of their recipes on UBC campus right with the same kind of background knowledge that may be offered in the menu like I'm thinking in the gallery[...]"

3.1.2 RED SEAL CHEFS INTERVIEW (COLD DATA)

Common Themes

Relationship Building:

- "[...] The relationship or needs to be developed first so that you know that it's a collaborative move forward right [...]"
- "[...] Don't be afraid about making a mistake or sticking your foot in your mouth or doing something, you know, you have to, it's a learning experience right and, you have to, you build relationships and trust and then people, you know, will share things with you [...]"
- "[...] Finding out who the local knowledge keeper is, who is the local decision maker That's your starting point [...]"

Cultural Awareness and Education:

- "[...] if you are building a relationship with any group of people that you don't have a lot of understanding of their culture and their, their cultural history. It's up to you to understand them, when you're bringing them into the workforce, so that you can understand how to work with people if, in a way that's going to be beneficial [...]"
- "[...] To me personally, educating yourself first is important [...]"
- "[...] you know, offering employment opportunities to people t that are from Indigenous communities, particularly those close to living working by UBC... is just developing that cultural awareness and culture you know, that cultural awareness piece is huge for anybody, right, it's, you have to understand that everybody has their own personal story and comes in with their own histories and, and things and, and as non Indigenous People, it's very easy not to be aware, if you're not aware of some of the sort of face your own colonialism and understand that there's, you know, there, there are ... some ways of approaching things you just have to be more aware of [...]"

"[...] And understanding that you have to respect the cultural protocols around the sharing of information and the sharing of traditional knowledge [...]"

Intent:

- "[...] If you after that, if you believe that, you know, you're going about this for the right reason that you're going about this to share and promote and address, you know, the wrongdoings in the community, with the culture, what's happened in the past and the positive [...]"
- "[...] Why are we doing this as a department? What is the value in doing this? And what do we hope to be able to share, and all of us gain from this the Indigenous community, and UBC community. I think if you can have an honest discussion about, you know where you want to go with this and what you hope to accomplish. I think that's a very good start ... going forward, but you really have to know yourself and, and what they're why they're going about this... "

Language:

- "[...] Add the language of the community that you're on, you know, the First Nations community that you're on[...]"
- "[...] It's important to incorporate some of our local language, just out of respect, maybe the headers on the menu, description, maybe in the local language with some translation. And then you just dive right into your regular menu. Basically, some local languages describe the venue you're in describing the nation that [the land] the venue is on. And some of the core values of the food of those people. That might be a good starting point [...]"

Empowering Practices:

"[...] That's what a lot of the First Nations of British Columbia want, they want to be involved right from the get go, not being brought in halfway through the process. And so when you hire somebody, they may help political things together. So, a holistic approach to that part of the procurement again [...]"

Consideration Dictated by Interview Participants

Pan-Indigenization

"[...] you have to understand that everybody has their own personal story and comes in with their own histories and, and things and, and as non Indigenous People [...]"

Tokenism

"[...] Same with any cook. You know, it's about respect and you know, the being, you know, being put in the right place and being promoted with everyone else and what have you so it's just they're there. You just have to go about it and show that you have you're doing it for the right reasons [...]"

Accessibility

- "[...] Like I used to do a wonderful buffalo rib steak with a blackberry or jus. But after you have to pay \$40 a steak and you have to charge about \$160 a plate that makes something like that. So that cost is just outrageous [...]"
- "[...] That depletion of the salmon stocks, is a very big concern of industrial use, and the territory's pesticides, herbicides, all of that kind of stuff that can impact traditional foods that has a massive impact [...]"

Cultural Awareness

"[...] Using the four R's on your approach Musqueam, the respect, recognition, I'll talk about revenue sharing, because that's all part of it, and responsibility. It's your responsibility to respect all of this so, that's the four R's out there after for truth and reconciliation [...]"

Recommendations

- "[...] Vicki George ... she has all of the connections out there, she has connections on who to talk to. So, my advice is start with Vicki. And we can take it from there, I think, again, going through the inner circles of UBC [...]"
- "[...] They're actually tracking down a lot of Indigenous cooks now because of the inner city and you want there to be several programs in Vancouver. I think you have to look up Dan's legacy. It's in the downtown Eastside. It's a feeder program for Vancouver Community College. Potluck cafethey are some excellent cooks that go through that process... Have Cafe on Powell in downtown Vancouver. She has a lot of good cooks. So there's lots of little avenues you can secure cooks[...]"

- "[...] Overall, I think the sharing of fusion recipes, and it's something that came out and on conference calls that we've been on, as I think that might be more valuable when you rather than just say traditional foods [...]"
- "[...] To me, it is as a chef, because when you look at Indigenous products, and incorporate that into a modern recipe, I think that adapts people into the modern system[...]
- "[...] Through the procurement processes, maybe ask them to have a look at your menus and some suggestions and help design the menu. How to work that menu that specifically fits the territory of the Co-Salish people in the Musqueam [...]"
- "[...] And they distributed right across Canada, in Inuits, in banks island to have a full license to harvest Muscoque, in the process on banks Island, and it is sold right across Canada. There's a deer farm... t it's in the Okanagan and is brand new, and from my understanding is owned Indigenous. It's not the Red Deer out of New Zealand. That's actually blacktail and white tailed deer that are Indigenous to British Columbia. In Mexico, we have a buffalo farm, which is owned by the continent, even though it isn't their traditional territory ..."
- " [...] So I think there's a wonderful opportunity there with an apprenticeship with your kitchen and stuff because of the First Nation garden you're out there in the First Nation House of Learning learning and Museum of Anthropology ... "
- [...] Another thing that Musqueam has is Red Seal chefs, Denise Sparrow, you must know she has a massive catering division. She's been there for a long time ..."

3.2 SECONDARY RESEARCH RESULTS

3.2.1 LANDSCAPE SCAN OF OTHER INSTITUTIONS AND ORGANIZATIONS

A wealth of information was uncovered during the literature review and the landscape scan of other institutions. After conducting the review, the types of information collected were separated into

three categories: goals and aspirations, direct actions taken by the organization/institution, and key wording and themes used in their policy. This information is summarized and organized in the table below (Table 1).

Organization or Institution	Goals	Direct Actions Taken	Keywords and Themes
McGill University (Centre for Indigenous Peoples' Nutrition and Environment, n.d)	Collaboration and Relationship Building Incorporating Indigenous Culture.	Ongoing research on Indigenous food systems	Education Collaboration Multiple Perspectives
UBC Farm (UBC Farm, n.d)	Collaboration and Relationship Building Incorporating Indigenous Culture.	Ongoing research on Indigenous food systems	Education Collaboration Communication Multiple Perspectives
Indigenous Food Systems Network (Working Group on Indigenous Food Sovereignty, 2010)	Raising Awareness Reconciliation through food Collaboration and Relationship Building	Supporting Communities to define their own food system	Multiple perspectives Collaboration Self Determination Communication Reconciliation
Feed the Children Canada (Canadian Feed the Children, 2020)	Raising Awareness Collaboration and Relationship Building	Supporting Communities to define their own food system	Education Self Determination Collaboration
Government of Canada (Government of	Reconciliation Incorporating Indigenous Culture	Investing money in indigenous businesses Supporting indigenous food	Collaboration Communication

Canada, 2020a) (Government of Canada, 2020b) (Aboriginal Affairs and Northern Development Canada, 2020)	Reconciliation Through Food	business via procurement	Reconciliation Multiple Perspectives.
Vancouver Food Policy Council (Vancouver Food Policy Council, n.d)	Raising Awareness Incorporating Indigenous Culture Collaboration and Relationship Building	Supporting communities to define their own food system	Collaboration Communication Multiple Perspectives Self Determination
Food Secure Canada (Food Secure Canada, n.d)	Collaboration and Relationship Building Raising awareness Incorporating Indigenous Culture.	Supporting communities to define their own food system	Collaboration Education Communication Multiple Perspectives

Table 1. Summary of Goals, Action and Key Language Uncovered During the Landscape Scan.

Two of the institutions we looked at were at academic institutions, one here at UBC (UBC Farm) and one at McGill University in Quebec (Centre for Indigenous Peoples' Nutrition and Environment).

Both organizations are conducting active research on indigenous food systems and have a large focus on education (Centre for Indigenous Peoples' Nutrition and Environment, n.d) (UBC Farm, n.d) Food Secure Canada was another organization that was looked at. They have an Indigenous Circle that meets to discuss issues facing indigenous food systems and to raise awareness of them (Food Secure Canada, n.d). The Government of Canada also has various initiatives concerning Indigenous Food Systems such as The Food Policy for Canada, the Procurement Strategy for Indigenous Business and the Indigenous Agricultural and Food Systems Initiative. Feed the Children Canada is a charitable organization with a strong focus on education and community initiatives to define food systems (Canadian Feed the Children, 2020).

Although the organizations included in this research are not by any means an exhaustive list of all organizations working toward indigenizing food systems, they represent a diverse group perspectives and provide valuable insight on how UBC FS might plan the next steps of their process on indigenizing their own food system at UBC.

4. DISCUSSION

Many institutions engaged in research with Indigenous peoples hold a western perspective in their research that can be very different from an Indigenous one (Bartlett et al., 2012; Stewart, 2009). Working with the strengths of both western and Indigenous worldviews in a two-eyed seeing approach is vital for research on topics of sovereignty and resources (Bartlett et al., 2012; Muller, 2018). This approach has been adopted by diverse Canadian groups from government programs to university institutions, to help guide research through utilization of methodologies of both worldviews (Bartlett et al., 2012). Internationally the United Nations Declarations on the Rights of Indigenous Peoples (UNDRIP) policy has been a key piece into the advancement of the rights of Indigenous peoples. Marking Indigenous self-determination and rights as human rights (Cambou, 2019; United Nations, 2007). It is worth addressing Canada's role in this process, as it initially voted against the policy before coming on conforming with it at a later date; UNDRIP's interpretation in Canada is still in progress (Cambou, 2019; United Nations, 2007). In Canada, the right to autonomy and self-determination are still challenged, especially with regard to resource extraction rights (Cambou, 2019; Gordon-Walker, 2018).

It is important to note that in academic research, a western worldview can dismiss Indigenous research methodologies as biased (Stewart, 2009); research has often been conducted without respect for Indigenous worldviews (Stewart, 2009). This is apparent in our society where the power of naming is reserved for settler colonial institutions and Indigenous languages and cultures are not included equally in this power (Sinclair, 2018). The interviewee from the First Nations House of Learning mentions that including the Indigenous group names for where food is from would provide a perspective on the understanding of the food. This argument was further supported by one of the Red Seal Indigenous Chefs who mentions "[...] it's important to incorporate some of our local language, just out of respect,

maybe the headers on the menu, description, maybe in the local language with some translation. And then you just dive right into your regular menu. Basically, some local languages describe the venue you're in describing the nation that [the land] the venue is on. And some of the core values of the food of those people." Indigenous worldviews can inform a communal way of naming, something that can be different to a western worldview, especially given that Indigenous worldviews often contain aspects of a unique spiritual, cultural, and moral viewpoint (Arrows, 2016). Indigenous worldviews and methodologies are currently at risk as many traditional practices, such as knowledge of traditional plants and medicines, are not getting passed down (Ugnet, 2000).

Traditional knowledge should be valued in ways that prevent knowledge keepers from becoming exploited or belittled. As Suzzane Stewart (2009, p.62) explains "I have had to answer specific questions for all Native peoples everywhere, been scapegoated by both other students and sometimes professors, to justify the colonial experience's effects on Indigenous health, education, and identity". The value of Indigenous peoples' knowledge and worldview on resources and food make their concerns over potential mishandling of that knowledge or commodification important to consider in policy actions (Muller, 2018). It is important to recognize the experience of Indigenous students coming to universities, many of whom are expected to assimilate to the standards and culture of the university which may not reflect their own cultural norms and values (Kirkness & Barnhardt, 2001). Some core and communally valued concepts in many Indigenous communities range from the four r's of respect, reciprocity, relevance, and responsibility to also include communality and sacredness of everything (Arrows, 2016; Martens, 2018; Sinclair, 2018; Stewart, 2009). Different cultures will weigh these core concepts and values differently, so it is important to defer to Indigenous scholars for their own interpretations rather than expecting one person or group to speak for all Indigenous people (Sinclair, 2018). Martens (2018) draws on her own experience as an Indigenous woman in the university system to emphasize the importance of centering Indigenous peoples and their expertise in Indigenous food sovereignty issues.

Traditional foods are culturally important for Indigenous peoples; for example, the Inuit consider one of their staple foods, seal to be both a medicine and a way of life (Borre, 1994). This is further supported by the comment made by the interviewee from the First Nation House of Learning "[...] Keep

in mind that traditional foods and recipes are medicine and community for our people... it means a little bit more than food, there's a lot of meaning behind food, emotionally, and culturally speaking, right, and there are quite a few barriers to achieving traditional foods and recipes for commercial use [...]". Flora and fauna can have special relevance to a particular community, and in addition to sustenance the traditional use of these foods can include medicinal and even social significance when community members have designated roles as knowledge holders. (Borre, 1994; Ugent, 2000). Given the cultural importance of traditional foods in Indigenous communities, it is advisable to employ a two-eyed seeing approach that acknowledges the value of Indigenous knowledge and knowledge systems (such as oral tradition) and utilizes the strengths of both Indigenous and western worldviews to engage in research and application of those knowledges (Bartlett et al., 2012). Respect can be viewed as building a relationship, and in the context of research utilizing a two-eyed seeing approach can lead to more participation from Indigenous communities because their culture is being treated with respect (Bartlett et al., 2012; Kirkness & Barnhardt, 2001). As mentioned by an Indigenous Red Seal Chef "[...] Finding out who the local knowledge keeper is, who is the local decision maker-- that's your starting point [...]". It is a demonstration of respect to find key knowledge keepers who are interested in having a dialogue. Both sets of cultural values should be considered, as what could be considered ethical in a western worldview could be seen as the opposite in an Indigenous one (Stewart, 2009). It is important to note the diversity that each Indigenous culture will provide not only in terms of knowledge but in terms of food. This was emphasized by the First Nation House of Learning employee who cautioned: "[...] you must be cautious of Pan-indigenization when considering different traditional foods. For example, me being Cree, the traditional foods of the Musqueam people such as rice and or salmon are not my traditional foods so my traditional foods would be moose, Saskatoon berries, generally things that are a little bit difficult to find in this area because I'm not from here I'm from the prairie [...]".

Reciprocity is part of Indigenous worldviews that should be incorporated into research and giving something back to Indigenous people who have helped the research project is important (Kirkness & Barnhardt, 2001). This is best said by a First Nation House of Learning employee "[...]In order to create a mutually beneficial relationship, and also concerning knowledge transfer I believe it would be really

great to set up a program in which Indigenous People have access to this knowledge as well, because that's another way to give back is to share with Indigenous communities[...]" This will enable both UBC FS and Indigenous chefs and community members to develop a respectful and mutually beneficial relationship.

An interesting aspect that was mentioned by all interviewees was the use of fusion food recipes to share Indigenous foods and values. As it was mentioned by one of the Indigenous Red Seal chefs that traditional recipes and foods are part of Indigenous oral history, thus leading to its protection by the Indigenous community. They further explain that using Indigenous products and incorporating them into modern recipes would be more adaptive to non- Indigenous people and the modern system. The Indigenous Red Seal Chefs were still able to provide a list of recommendations on where to find appropriate Indigenous food products and at what cost.

The landscape scan also yielded valuable insights on how other institutions are indigenizing their own food systems. Common goals between them included raising awareness of indigenous food issues, working on collaboration and relationships with indigenous communities, incorporating indigenous culture and reconciliation through food. A few direct actions that organization have taken include increasing procurement from indigenous run and owned businesses, investing money in indigenous food businesses and supporting communities in defining what their own food system looks like. Finally common themes and language were identified among the sources. These included collaboration, education, self-determination, reconciliation, communication and having multiple perspectives. These are valuable as it demonstrates possible themes and language to include in a possible UBC FS indigenous food value.

Despite the extensive value that the interviewees and literature review were able to provide it is important to note the limitations that this research product had. The main limitation of this project was its sample size. This project had the possibility of interviewing three people. To derive an Indigenous food value from the thoughts of three individuals would not be representative of the many diverse voices and knowledge that should be incorporated into an Indigenous food value. However, the information derived from the interviews provided a clear starting point for the development of an Indigenous food value.

Furthermore, another major limitation to this project would be its duration. Due to the lack of time, the team was unable to establish a concrete relationship with its interviews, a component that has been highlighted as crucial in the project. Furthermore, due to the lack of time, the project was also unable to acquire the perspectives of the Indigenous students and staff at the University of British Columbia. Finally, it is important to note the impact that the COVID-19 pandemic has had on this project, as all the interviews had to be conducted virtually on Zoom. This condition has made it hard to find an appropriate time to meet with interviewees.

5. RECOMMENDATIONS

Although the sample size of this research may have been limited, this project was still able to have a series of recommendations and action plans for UBC FS to initiate the process of adding Indigenous food value within the UBC context. These recommendations, although most of them short term, will provide a long lasting relationship with Indigenous cooks and food producers and the UBC FS. UBC FS will need to respect the process that comes with the sharing of recipes and information.

5.1 RECOMMENDATIONS FOR ACTION AND IMPLEMENTATION

Indigenizing the UBC FS food system is a gradual process that must be done with careful thought, consultation, and in collaboration with the Indigenous community. Relationship building and fostering connections with the Indigenous community is absolutely essential as action is taken and changes are implemented.

Action

Main Course of Action

Build A Relationship and Education: Interviews and literature both put an emphasis on building a relationship with Indigenous communities and Indigenous chefs. It is important for UBC FS staff to be able to understand the culture of the Nations that are represented in their food options. This process of relationship building will be established throughout the whole process of the project implementation. This

is a step the UBC FS has already established with the contact that it has established with the Indigenous chefs, the team was put in contact with. However, they will need to locate who the local knowledge decision maker is and make sure to listen to the instructions given to them by the Indigenous chefs.

Short Term (1> years)

- Focus on a specific Nation: UBC FS will need to focus on a specific Indigenous nation and contact chefs and community members from this nation.
- Contact Indigenous chef catering services: An example would be Dennis Sparrow, a Musqueam
 citizen and the owner of Salishan Catering. Sparrow is a renowned chef within the Indigenous
 community with an extensive network of Indigenous chefs and a large knowledge of Indigenous
 foods and fusion recipes. With these chefs they can establish a course of action and a list of
 recipes that can be brought into the UBC context.

Medium Term (1-5 years)

- License to Procure Product: B.C has an application process for game licences which helps reduce the risk of disease, illegal trade of wildlife and domestic livestock, promoting industry development. UBC FS will need to look at which products will be required for this licence, the website and application forms can be found in Appendix E. A component that should be considered is the pricing of the products which can be quite high. The expense of these products might make it difficult for UBC to provide everyday accessibility to these products.
- Connecting with meat and fish product farms: It is important to contact buffalo and deer farms
 located in interior B.C such as the Tantaka Plain Bison farm and the Seaview Game Farm, which
 can be found in Appendix E.
- Provide Stable and Long term Employment and Apprenticeship: It is crucial to provide full time
 employment and apprenticeship opportunities for Indigenous chefs at UBC, and an environment
 where Indigenous food staff will feel welcome and safe. Make sure to involve Indigenous staff
 from the start of the implementation. Locations on where to secure cooks would include: Have

Cafe on Powell Street, Amber School, Dan's Legacy on the Downtown Eastside. To spread UBC interest in employment of Indigenous chefs contact Vicki Lynn George.

Long Term (5+ years)

• Language inclusion and land recognition in UBC food menus: With the procurement of Indigenous recipes, it will be respectful to include the origin of the meal in the appropriate language out of respect. It could be incorporated in the headers in the menu or in the description with translation, so it can be accessible to everyone. The nation that the venue is on will need to be acknowledged and the core values of food that the specific Nation might have. The knowledge keeper will be able to provide an aspect of that language

Establish a working definition of Indigenous food value within UBC: With further collaboration with the Indigenous community a more concrete definition will be established that can be applied to the UBC context.

Research

Timeline of 1+ years

- Further research on the different Indigenous food catering businesses
- Expand on research on food producers including farms, and food suppliers, excluding the ones
 that were recommended

Research will be a perpetual process through this whole project's implementation, to expand on the knowledge of the topic and to better the ways of communication and collaboration.

In spite of these recommendations it is important to note that all interview and focus group participants mentioned that it is acceptable to make mistakes as this is a learning experience for all. The most crucial aspect is that one must always make sure that they are set with the right intention when it comes to the establishment of this project.

5.2 RECOMMENDATIONS FOR FUTURE RESEARCH

As mentioned earlier in the discussion, one of the main limitations of this research was its sample size, due to time constraints in terms of communication. Due to this limited sample size, it would be valuable in the future to consider contacting Indigenous participants as early as possible to give both participant and researcher time to set an appropriate time and date for collaboration. This will also give the ability to contact more participants during this extended time period, which will increase the dialogue between collaborators and Indigenous community partners. Continued dialogue would provide an aspect of a more concrete definition of Indigenous food value at UBC. As mentioned by the participants they are able to provide advice on action items that can be conducted but they are unable to speak on behalf of the diverse Indigenous ethnic groups present in B.C. In the future, it would be essential to include perspective and guidance from the Musqueam community as UBC is located on their land. Additionally, during the process of interview recruitment, focusing on Indigenous chefs all coming from a specific Indigenous group would provide more specificity and detail in the various methods that should be enacted by UBC FS.

Another aspect that would be important to consider for future research would be the inclusion of the perspective of Indigenous students and staff at UBC. Looking at this perspective, UBC FS can gain a view of what foods UBC Indigenous students and staff would want represented in their food options. This would also allow UBC FS to gain more perspectives from different indigenous communities and experiences. This could be done through a series of surveys shared with the First Nation House of Learning, to be shared with its staff and students. Moreover, these surveys could be a starting base of which recipes could be produced by the UBC FS. However, it should be highlighted that face-face communication is an important component of relationship building as dictate in the Red Seal's chef interview in Appendix D

An additional component that could be expanded in the process of improving this research would be learning about the process of food and product procurement of Indigenous foods. This could be conducted with establishing a connection with Indigenous farmers and food catering businesses around

the province and learn about the process of food harvest which has proven to be a very sacred process for a lot of Indigenous cultures. A connection could be established through already known Indigenous chefs and learning the ways in which they procure their ingredients and with who specifically.

6. CONCLUSION

This project is only the beginning of the long process of indigenizing food systems at UBC. Although much valuable insight and research was collected during this process, this is by no means the end of the work that needs to be done. The action plan that has been established in this report is a starting point for UBC FS to subsequently develop an indigenous food value based on relationality with the Musqueam nation; a relationship that is empowering, non-extractive, and non-oppressive, as well as

building off the recommendations derived from the interviews. This project hopes that the landscape scan will provide some insight into what organizations are doing as well as suggest key themes, goals and actions that they have undertaken. One key theme identified both in the primary and secondary research is collaboration and relationship building, something that will be essential in the future steps that we have recommended in this report. A final note that was continually brought up in the interviews was the idea of not being afraid to make mistakes. One interviewee noted the importance of this working toward decolonization and to recognize the mistakes are a part of the learning process. It is important to recognize that often corporations are weary of engaging in this type of dialogue, and this issue is too important not to consider. The same interviewee stated that coming from a place of respect and reciprocity was always the right direction. With the action plan and list of recommendations provided, UBC is invited to continue to ground themselves in why they are pursuing this work, and welcome the challenges associated with it.

REFERENCES

Aboriginal Affairs and Northern Development Canada; Communications Branch. (2020). *Procurement Strategy for Aboriginal Business (PSAB)*. https://www.sac-

isc.gc.ca/eng/1100100032802/1610723869356

Arrows, Four (2016). "The CAT-FAWN connection: Using metacognition and Indigenous worldview for more effective character education and human survival." Journal of Moral Education 45, no. 3: 261-275.

Bartlett, C.; Marshall, M; Marshall, Albert (2012). Two-eyed seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, (2) 4: 331–340.

Borré, K. (1994). The healing power of the seal: *The meaning of inuit health practice and belief.*Arctic Anthropology, 31(1), 1-15.

Cambou, D. (2019). The UNDRIP and the legal significance of the right of indigenous peoples to self-determination: A human rights approach with a multidimensional perspective. *The International Journal of Human Rights*, 23(1-2), 34-50.

Canadian Feed the Children. (2020). Canada: Improving First Nation Nutrition: Food Security Programs.

https://canadianfeedthechildren.ca/where/canada/

Centre for Indigenous Peoples' Nutrition and Environment. *Guiding Principles* (n.d)

Cidro , J., Adekunle, B., Peters , E., & Martens , T. (2015). Beyond Food Security: Understanding Access to Cultural Food for Urban Indigenous Peoples in Winnipeg as Indigenous Food Sovereignty, 24(1), 24–43.

Daigle, M. (2017). Tracing the terrain of Indigenous food sovereignties. *The Journal of Peasant Studies*, *46*(2), 297–315. https://doi.org/10.1080/03066150.2017.1324423

FAO.(n.d) . The right to food and indigenous peoples | The Right to Food | Food and Agriculture Organization of the United Nations. http://www.fao.org/right-to-food/resources/resources-detail/en/c/49285/.

Food Secure Canada. *Indigenous Circle*.(n.d.). https://foodsecurecanada.org/community-networks/indigenous-circle

Gordon-Walker, C. (2018). BEYOND INCLUSION: Canadian and Indigenous sovereignties in mainstream museums. *BC Studies*, (199), 129.

Government of Canada / Gouvernement du Canada. (2020). Retrieved from https://www.agr.gc.ca/eng/agricultural-programs-and-services/indigenous-agriculture-and-food-systems-initiative/?id=1542835055742

Government of Canada / Gouvernement du Canada. (2020). The Food Policy for Canada.

https://www.canada.ca/en/campaign/food-policy.html

UBC Farm. Indigenous Initiatives.(n.d). https://ubcfarm.ubc.ca/learn/indigenous-initiatives/.

University of British Columbia. (2020, November 30). Indigenous Strategic Plan. Retrieved from https://indigenous.ubc.ca/indigenous-engagement/indigenous-strategic-plan/

Kepkiewicz, L., & Rotz, S. (2018). Toward anti-colonial food policy in Canada? (Im)possibilities within the settler state. *Canadian Food Studies / La Revue Canadienne Des Études Sur L'alimentation*, *5*(2), 13–24. https://doi.org/10.15353/cfs-rcea.v5i2.202

Kirkness, V.J. and Barnhardt. (1991). First nations and higher education: in the four r's: respect, relevance, reciprocity, responsibility. *Journal of American Indian Education 30*(3): 1-11.

Martens, T. R. (2018). Responsibilities and reflections: Indigenous food, culture, and relationships. *Canadian Food Studies / La Revue Canadienne Des Études Sur l'Alimentation*, 5(2), 9-12.

Muller, M. K. (2018). Promoting or Protecting Traditional Knowledges? Tensions in the Resurgence of Indigenous Food Practices on Vancouver Island. *The International Indigenous Policy Journal*, *9*(4).

Robin, T. (2019). Our Hands at Work: Indigenous Food Sovereignty in Western Canada. *Journal of Agriculture, Food Systems, and Community Development*, 1–15.

https://doi.org/10.5304/jafscd.2019.09b.007

Sinclair, R. (2018). Righting names: The importance of native american philosophies of naming for environmental justice. *Environment and Society*, *9*(1), 91-106.

Stewart, S. L. (2009). One indigenous Academic's evolution: A personal narrative of native health research and competing ways of knowing. *First Peoples Child & Family Review*, *4*(1), 57-65.

Ugent, D. (2000). Medicine, myths and magic the folk healers of a mexican market. *Economic Botany*, *54*(4), 427-438.

United Nations (2007). United Nations Declarations on the Rights of Indigenous Peoples.

Department of Economic and Social Affairs - Indigenous Peoples, 1-32.

Vancouver Food Policy Council. (n.d.). *Vancouver Food Policy Council*. https://vancouver.ca/your-government/vancouver-food-policy-council.aspx

Working Group on Indigenous Food Sovereignty. (2010). *Indigenous Food Systems Network. About Us.*https://www.indigenousfoodsystems.org/about.

APPENDICES

Appendix A

Interview Questions with First Nation House of Learning Employee

- 1. What is important to consider when discussing indigenous or traditional foods on our campus, given the history of colonialism, especially that this university is a Western institution?
- 2. When creating a new indigenous food value for received food services. What language do you think is important to use? The intention of this food value is to add the First Nations community by sharing knowledge and supporting indigenous business.
- 3. Are there any possible benefits to having access to traditional foods on campus, and if yes, what would those be?

- 4. How would you like to see Indigenous foods be implemented around the UBC campus?
- 5. Are there any other concerns or values do you think we should be aware of for our project?
- 6. What do you think are the most important next steps for UBC for food service to take in terms of indigenizing their food system, education, awareness relationship building?
- 7. What other ways beyond procurement opportunities are there for UBC food service to give back to the justice community so that's truly a mutually beneficial partnership. Hiring indigenous people. If so, do you think there are any barriers to traditional employment that they should be aware of?
- 8. Are there any components that you think UBC food service should consider that would be crucial to this implementation?

Appendix B

Interview Questions with Indigenous Red Seal Chefs

- 1. When creating a new indigenous food value for UBCFS what language do you think is important to use? The intention of this value is to add to the First Nation community and help share knowledge and businesses.
- 2. What is your perspective on sharing traditional foods and Indigenous recipes?
- 3. Do you think it's possible to source ingredients as well as meat and fish from indigenous farmers or fishers for an institution like UBCFS? Do you know of any food suppliers and indigenous businesses that UBCFS can support in this way?
- 4. What other ways beyond procurement opportunities are there for UBC FS to give back to the Indigenous community so that this truly is a mutually beneficial partnership? Hiring Indigenous people, if so are their barriers to traditional employment that we should be aware of?

- 5. Are you aware of Indigenous culinary programs that we could partner with (hiring graduates, learning exchanges, etc)
- 6. Would creating space in our culinary apprenticeship program be of interest and if so do you have ideas as to how we could get the work out to the Indigenous community?
- 7. Are there any other concerns or values that you think we should be aware of for our project?
- 8. What do you think are the most important next steps for UBC Food Services to take in terms of indigenizing their food system? Education, awareness, relationship building?
- 9. Is there any knowledge that you believe we should know and should share with others?

Appendix C

Interview with First Nation House of Learning Employee (Transcription)

Kristian

Right, so hello Sierra. My name is Kristian Castañeda representative for group one for LFS 450 Indigenizing the system. I'd like to acknowledge that for me. I'm here recording on the traditional unceded lands of the Musqueam Squamish and /Selilwitulh (Tsleil- Waututh) people. Would you like to introduce yourself?

Sierra

Absolutely. Thank you Kristian so my name is Sierra Stonechild and I am Cree Metis and I am the FNHL Indigenous student coordinator, so that means I am the point of contact for all indigenous Indigenous students on the Point Grey Vancouver campus, including undergrad all the way up to PhD candidates. And here I'd like to say that I am living learning and growing on the unceded territory of Musqueam people currently sitting in my apartment in Kerrisdale.

Kristian

Alright, so I guess we'll start off with it. Our first question is what is important to consider when discussing indigenous or traditional foods on our campus, given the history of colonialism, especially that this university is a Western institution.

I think something to consider, concerning Indigenous traditional indigenous foods on campus is you must be cautious of Pan-indigenization when considering different traditional foods for example, me being Cree, the traditional foods of the Musqueam people such as rice and or salmon are not my traditional foods so my traditional foods would be moose, Saskatoon berries, generally things that are a little bit difficult to find in this area because I'm not from here I'm from the prairies. So that would be a caution I would have, and also you need to have a great relationship with the First Nations, whose land you're occupying. So for example, you would want to reach out to Musqueam first and say hey, just to let you know we're looking into traditional Indigenous foods and wanting to add them into our, you know campus repertoire, I guess. Do you have any advice anyone you think I should reach out to? Any wisdom you'd like to pass on on how to proceed, etc. If there are any protocols around it. And the best way to do that would also be to check out the for, in Musqueam case, the Protocol Office and reach out to them. Also, before you reach out and kind of, you know, take a bit of time from someone, it's always really important to make sure that there aren't there isn't already a resource on hand for this type of information. Right, cause sometimes I get a few reach out to people asking X Y, Z right and I'm like oh, actually there's a really great document online, actually from UBC that is on X, Y, Z. Concerning food sovereignty and Indigenous food sovereignty, I don't believe there is one yet. Some of you guys with that. In the future I know that this is for our class. No pressure. Yeah so I think something to consider as well as when you are asking, as an institution, related to education, it's a little bit of a testy subject for example, I am the second woman in my family to be able to have freedom of choice over what my future looks like. And one of the few women in my family who has chosen to pursue education, so of course I'm sure you're aware there's a long history of badness, I guess you can, you can say, between education systems and Indigenous People. So, keep in mind that there is a previous relationship there that you may not have engaged in before however that exists and complicates a lot of your reach outs. So just to be respectful and more informed and keep that in mind. Because it's not too long ago I know it seems you know really long ago when you're in social kind of things.

Kristian

Sierra

For a second question here is, when creating a new indigenous food value for received food services. What language do you think is important to use? The intention of this food value is to add the First Nations community by sharing knowledge and supporting indigenous business.

Sierra

I'm not sure what you mean by this and so when creating a new indigenous group value for the UBC as as what language do you think is important to us. The intention of this value, too, is to add to the First Nations community by sharing knowledge into support and I'm not sure what you mean. Concerning.

Kristian

I think we are trying to get at, what, what is important in terms of speaking about these issues in terms of words as affordably

Sierra

Ah I see if so, like concerning Indigenous food sovereignty First Nations Metis, etc. So I would say definitely use the group's name for where the food is from for example. And sometimes there is quite a few foods that are you know cross cultural within indigenous groups right so some, for example, bannock came after contact right but was something that helped keep indigenous people from starving, and most

Indigenous tribes have their own understanding, and you know, ingredients and recipes for bannock, but I know that Bannock and or frybread it could be called, it can be found in Musqueam can be found in my territory can be found up East right, so that when he may want to say like oh Indigenous style Bannock right but for me personally, I like to make Saskatoon jam and I know that like it's something Cree that has been taught to me. So you may say like, oh Cree style Saskatoon jam, things like that, I think it's always best asked as well I'm sure nobody is going to just say you want to double check and ever try to attend them especially concerning being on suer, whether you because I know that the terms have changed. I think the last few years and I prefer indigenous but my, I'd say my strongest preference is my tribe so I'm Cree, so I'd say yeah, this is Cree Bannock Cree Saskatoon berries, right. So I think that's important is to always ask.

Kristian

Our third question is, are there any possible benefits to having access to traditional foods on campus, and if yes, what would those be?

Sierra

I would say there's definitely benefits. Currently, (she broke off, so no concrete answer) so that's important to remember is that when you are subdued? there's a little bit of a cultural aspect to it and it's really more for example to combat loneliness. When I first moved out here. One, I didn't know how to cook, and two, it was a little bit difficult for me, personally, to feel at home. However, it was really nice to be able to go to the longhouse and see that they were serving bannock, which is, you know, again, quite a depending on who you ask, it's whoever's recipe right, But it was nice because it was quite close to the way my coco makes it. Sorry, my grandma makes it. It's a nice little slice of culture and goes a long way, and it also helps with representation. But, you know, colonization happened and then indigenous people just kind of went somewhere, you know, nobody knows where that where is if, if we died off or like if we are somewhere, but the thing is it's really nice to see things like that like if somebody was to advertise UBC food stew and Bannock, it would just be so nice to see that to be like oh yeah you know I'm here. And you know that that is important to not only my identity, but to me, to my community and to me personally to see, so it's great for representation, cultural awareness and also to combat homesickness. This helps, you know, kind of show that the university helps to be like oh let's do a Bannock. where's that from and it says you know freestyle students benek Opal then, etc, etc. Right. So I think that's a great positive impact not only for Indigenous students but also for campus life, right. And I'll reiterate here. She broke off again

Kristian

Our next question is, how would you like to see Indigenous foods be implemented around the UBC campus.

Sierra

Okay so my favorite food is I had it last night is elk burgers, Because I find that elk isn't as gamey as some moose and deer can be right and I find it just, I don't know it goes really well in a burger right, I would like to be able to go to UBC food services and just pick up an elk burger, I think, or even just like be able to have like a peanut butter and Saskatoon berry sandwich, even Indian tacos (bannock tacos), I think would be really nice. I'll put the spelling in the chat for you. Right. Or you could say Bannock tacos as well. That's, that's easier, right, so we have Bannock tacos Indian tacos and I would really like to see those on campus, especially if we're going to use like maybe wild meat for the ground beef right so it's basically taco topping toppings on top of organic, and it's really delicious and what I mean when I mean, elk burgers, I mean, elk on a Bannock burger, like a backbone and it's, oh, I can't even describe to you how delicious it is. It's definitely worth checking out if you have time right but I think it is a really great

implementation of indigenous foods within the restaurant setting. If you guys want to see an example would be salmon and Bannock bistro.

And it just be nice to even see some iterations of their recipes on UBC campus right with the same kind of background knowledge may be offered in the menu like I'm thinking in the gallery if they said like, you know, bannock Burger offered you know like habit, you know, with a gun, you know, traditional Bannock recipe from Sierra's Grandma, you know, that would just be so nice to see it implemented that way and I know that it's quite a. It's very cheap to buy, and very healthy, like nutritionally dense I find. Also a great student food.

I find it. I think it would be nice.

Kristian

No, it's hard when I've gone to an event at the MOA, I think it was a many bands and peoples came together. I think they served bannock

I think that was my first time having bannock, So it was cool. Yeah, it is.

Sierra

Yeah, it probably was, how was it? It was great Yeah, I never had it so it's really good as a burger, I'm not. I know a lot of people just like it with jam and butter, but for me I like there to be a meat component because I feel like it just really suits. In my opinion, rye bread, whereas if I'm going to have it with jam I want it baked right and then if I have it with students. I want it baked, you know a lot of people want that I just feel like the biggest soaks up plus do better. Great, so it'd be nice to be able to order like a nice mousse stew with a Bannock side for like \$5 at the nest you go sit, eat something more pretty nutritionally dense.

Right. I think it'd be nice, yeah, anyways, that's my personal opinion on that one. Thank you.

Kristian

Our other question here is, are there any other concerns or values do you think we should be aware of for our project.

Sierra

Well, there's definitely a few things that you should know. So when I say traditional foods I mean, they're harvested from a natural environment, acquired through traditional activities such as hunting, fishing, or gathering right and traditional recipes could be defined as drawn on historical indigenous food traditions, but you know they could be adapted for commercially available market ingredients. Right, and to keep in mind that traditional foods and recipes are medicine and community for our people, it's a little bit, it means a little bit more than food, there's a lot of meaning behind food, emotionally, and culturally speaking right and there are quite a few barriers to achieving traditional foods and recipes for commercial use. All the way from legislation and regulation to food service limitations to understanding traditional foods and indigenous recipes to access to traditional foods to supply and traditional foods. For example, one of the main barriers of food. Premise regulation is in order to serve food in the province, it must be sourced from a registered supplier. And you know most traditional foods are not harvested or provided by someone registered as a supplier, it's like, for example in my case it's my dad. Right.

Yeah.

Sierra

Does that one answer your question, sir, that was like an extensive answer.

Kristian

No, it was great. I think I read a paper for a class I'm taking, taking LFS 340, which is precisely his health and traditional use of plants. And we read a paper about the importance of food as medicine for the Indigenous people with seals. So I think that's important as well. It's nice to hear in this.

Sierra

Can you pop that course in the chat, actually I would like to follow up with Dr Eduardo.

Sierra

Yes, I work with him. Okay. He coordinates the masculinity garden as well.

Kristian

I just applied for... I'm going to apply for his Directed Study over the summer at the garden.

Sierra

Working with Crystal Sparrow then we're going to do a call for volunteers for that soon I hope you, I hope you get it, it seems like a really cool opportunity.

Kristian

I need one more credit for my degree, and I think it would be a great opportunity to finish it off. So just do something different because I'm an applied animal biology major, so it's to the good.

Sierra

So cool. Oh my gosh. Congratulations, we're almost done. Almost there. Yeah, a little sad to only have one but, you know, it's everyone goes through their journey in their own way.I get that. Absolutely. Oh, that's, that's lovely. Sorry.

Kristian

What, what do you think are the most important next steps for UBC for food service to take in terms of indigenizing their food system, education, awareness relationship building.

Sierra

I would say definitely do those. But backwards.

I would say definitely build a relationship first. I know that there's quite a few impressive chefs, especially in Musqueam. I think there is **Denise Sparrow run Salishan catering**, which is in Indigenous run catering service that partners with UBC on quite a few things but I'm sure that they could work out a system with her in which she passes, which also, which I think would be really great of course it would be paid, you know, honorariums and also be an ongoing relationship that's reciprocal and I feel like that would be a great start to moving towards education and then of course, bringing awareness to the UBC campus, you know all members of the UBC community because I'm sure that it's not just Indigenous students would enjoy indigenous food. For example, they do here I think it's called Snowberry they make a really cool whip,that's like ice-cream by just whipping berries really fast and it's a local berry so I don't know too much about it unfortunately right, but I want to try it so bad because I'm lactose intolerant. And its supposed to be quite nutritious right and not too sweet but it's definitely something that I would like for example, they could ask Dennise Sparrow if she'd like to, you know, share some of her wisdom and knowledge surrounding that, and maybe that could be offered later on. But I think when working with Indigenous communities it's especially important to build a relationship first because so much of our knowledge is taken without permission and without any kind of exchange or reciprocity.

Kristian

What other ways beyond procurement opportunities are there for UBC food service to give back to the justice community so that's truly a mutually beneficial partnership. Hiring indigenous

people. If so, do you think there are any barriers to traditional employment that they should be aware of.

Sierra

I wouldn't say there would be many traditional, like barriers to traditional employment for indigenous people for example I hold this office and I believe I do the same thing that other student coordinators do concerning that I think it's more of a preparation for, I believe it would be an issue of ensuring that the space where the Indigenous staff will be working is safe for indigenous people and that they not only feel invited, but welcome to the space, and also, sorry, not, not just welcomed but invited. And also, you know, Of course you need to be aware of, you know, tokenism. You know the concern about being the only owner but I feel like it should definitely be a full time position in order to create a mutually beneficial relationship, and also concerning knowledge transfer I believe it would be really great to set up a program in which Indigenous People have access to this knowledge as well, because that's another way to give back is to share with Indigenous communities first and also, you know, because it's, it's a little bit hard when you've experienced cultural genocide, you know when you kind of lose all your connections to culture. However, I think that through, you know, relationship building and such, we can move forward and into, you know, within the reconciliation process. You know, things are done respectfully and such. Yeah, I don't think it's an issue of professionalism on indigenous peoples parts, I believe it's an issue of is the area safe for them. Right. And are you bringing them into a safe position where they feel comfortable saying no, are comfortable speaking out. Should they experience something not good. Right. And I'm not saying I'm not saying that you know of course it's going to be doom and gloom all the time right like I'll be. Obviously I work here, and I feel good about working at UBC, but especially concerning community engagement, roles, and, you know, initial relationship building. It's always best to give somebody the opportunity to say no or to also, you know sometimes silence is an answer.

Kristian

All right, last question for the interview today. Are there any components that you think UBC food service should consider that would be crucial to this implementation.

Sierra

Just a second, I'm gonna look at my sheet becauseyoue cut out in the middle there are components that you think that UBC FS should consider, that would be crucial to this implementation. I would say, Please build a relationship with Musqueam and also with the indigenous students on campus. Because, you know, more often than not, people have different access to different colleges around campus right now, so you make a relationship with Musqueam and Musqueam knowledge but we have quite a few students from different tribes all around Canada. We have Anishinaabe students Metis students Cree students, Black Foot students, Soto students right and there's a wealth of knowledge there and even if they don't know themselves, I'm sure they know someone who you know you could connect with and work with to develop, maybe an Indigenous food menu, or even an Indigenous food guide something that would be culturally relevant to provide to Indigenous students on campus and also you know have a little bit of representation for Indigenous students, because it's nice to have positive representation, because, you know, media doesn't always media isn't always nice to Indigenous people.

Appendix D

Interview with Indigenous Red Seals Chefs (transcript) (found in another document)

Appendix E

Websites to possible future collaborators and food producers

Salishan Catering

Tatanaka Plains Bison

Seaview Game Farm

Application process of Gaming Farming Licenses

Appendix F

List of Organizations and Institutions researched for Landscape Scan

Indigenous Food Systems Network

UBC Farm Indigenous Initiatives

Food Secure Canada

Feed the Children Canada

Vancouver Food Policy Council

McGill University

Government of Canada

- Indigenous Agriculture and Food Systems Initiative
- Procurement Strategies for Aboriginal Businesses