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Images:

Elliot, B., Jayatilaka, D., Brown, C., Varley, L., & Corbett, K. K. (2012). "We are not being heard": Aboriginal perspectives on traditional foods access and food security. *Journal of Environmental and Public Health*, 2012, 1-9. doi:10.1155/2012/130945

Interviews:

Interviewee 1. UGTS Representative. Interviewed by Tatyana Daniels, Emily Chau, Anika Cheng, Cathy Zhu, February 1st, 2021

Interviewee 2. FoodMesh Representative. Interviewed by Tatyana Daniels, Emily Chau, Anika Cheng, Cathy Zhu, March 1st, 2021

Interviewee 3. UBC Land and Food Systems Professor. Interviewed by Emily Chau, Anika Cheng, Cathy Zhu, April 21st, 2021

Interviewee 4. UBC Indigenous Relations Advisor. Interviewed by Emily Chau, Anika Cheng, Cathy Zhu, April 23st, 2021

Interviewee 5. BC Community Project Manager. Interviewed by Emily Chau, Anika Cheng, Cathy Zhu, April 23st, 2021

Appendix

Appendix 1: Glossary of Terms and Definitions

Terminology

Aboriginal refers to “the first inhabitants of Canada, and includes First Nations, Inuit, and Métis peoples” (First Nations and Indigenous Studies, 2009, section 3).

Chiefs are the “leaders of bands, clans and/or First Nations” for many Indigenous cultures in Canada (Robinson, 2018, para. 1). They are “chosen either by group consensus or as a consequence of their ancestry, chiefs hold high positions of authority in their communities. They mainly serve as links between their people and the municipal, provincial and federal governments. Chiefs may also act as cultural and spiritual leaders” (Robinson, 2018, para. 1).

Culturally-Appropriate Foods can be identified as foods that are appropriate and meaningful for an individual or a group of people. Certain foods that are viewed as nutritious for one person or group may be viewed as inappropriate for another person or group (Anderson, 2014, pp. 225-249)

Downstream Approaches are “interventions and strategies focus on providing equitable access to care and services to mitigate the negative impacts of disadvantage on health” (National Collaborating Centre for Determinants of Health, 2020, section 1).

Elders are a sum of their experiences and are role models, advisors, recorders of history and teachers of values that are passed on from generation to generation. Elders are of great importance and highly respected for their symbolic connection to the past, their knowledge of traditional ways, teachings, stories and ceremonies (Stiegelbauer, 1996, para. 3).

First Nations is “a term used to describe Aboriginal peoples of Canada who are ethnically neither Métis nor Inuit” (First Nations and Indigenous Studies, 2009, section 4).

Food Security is when “all people, at all times, have physical and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life” (World Food Summit, 1996, section 2).

Food Sovereignty is defined as the right to healthy and culturally appropriate food, produced through sustainable and ecologically sound methods, and the community's right to define their food and agriculture systems (Food Secure Canada, 2018).

Household food insecurity is the inadequate or insecure access to food due to financial constraints (PROOF, n.d., section 1).

- **Marginal food insecurity** is defined as to “worry about running out of food and/or limited food selection due to a lack of money for food.” (PROOF, n.d., section 1).
- **Moderate food insecurity** is defined as to “compromise in quality and/or quantity of food due to a lack of money for food.” (PROOF, n.d., section 1).
- **Severe food insecurity** is defined as to “miss meals, reduce food intake, and at the most extreme go day(s) without food.” (PROOF, n.d., section 1).

Indian refers to the legal identity of a First Nations person who is registered under the Indian Act and should be used only when referring to a First Nations person with status under the Indian Act and in legal contexts. This term in Canada is now considered outdated and offensive due to its colonial use in governing identity through this legislation (First Nations and Indigenous Studies, 2009).

Indian Reserve is a “tract of land set aside under the Indian Act and treaty agreements for the exclusive use of an Indian band” (Hanson, n.d., para. 1).

Indigenous is “a term used to encompass a variety of Aboriginal groups. It is most frequently used in an international, transnational, or global context” (First Nations and Indigenous Studies, 2009, section 8).

Indigenous Peoples is a monolithic term that fails to distinguish between various First Nations with their own distinct cultures. In British Columbia alone, there are over 198 diverse First Nations groups (Province of British Columbia, 2021).

Inuit refers to “specific groups of people generally living in the far north who are not considered “Indians” under Canadian law” (First Nations and Indigenous Studies, 2009, section 5).

Knowledge Keepers refers to “someone who has been taught by an Elder or a senior Knowledge Keeper within their community. This person holds traditional knowledge and teachings, they have been taught how to care for these teachings” (Queen’s University, n.d.).

Labour Market Outcomes “are assessed mainly using different employment/unemployment rates as well as elements of wages and earnings. The findings show that the higher one's level of education, the better one's chances of getting a job and keeping the status of employed person in times of crisis on the labour market.” (Ionescu, 2012, p.133).

Metis refers to “a collective of cultures and ethnic identities that resulted from unions between Aboriginal and European people in what is now Canada” (First Nations and Indigenous Studies, 2009, section 6).

Native is a “general term that refers to a person or thing that has originated from a particular place. The term “native” does not denote a specific Aboriginal ethnicity (such as First Nation, Métis, or Inuit)” (First Nations and Indigenous Studies, 2009, section 9).

Off-reserve refers to Indigenous Peoples “located on or living in a place that is not part of a designated Indian reserve” (Dictionary, n.d., section 1). This can include urban areas , remote and rural communities.

On-reserve refers to Indigenous Peoples living on a designated Indian reserve

Participatory Action Research (PAR) is an approach to research that is “based on reflection, data collection, and action that aims to improve health and reduce health inequities through involving the people who, in turn, take actions to improve their own health.” (Baum et al., 2006, p.854)

Peoples is a term that “recognizes that more than one distinct group comprises the Aboriginal population of Canada” (First Nations and Indigenous Studies, 2009).

Racism is the “unfair and unavoidable disparities in power, resources, capacities, or opportunities centered on ethnic, racial, religious, or cultural differences” (Paradies, 2018, p.1)

Sharing Circles are an Indigenous research methodology which includes open-structured, conversational style methodology that respects storytelling within a cultural protocol context (Kovach, 2009). They allow for a holistic, in-depth view of personal experiences and provide a culturally relevant and culturally sensitive approach (Tachine et al., 2016). The circle symbolizes continuity and equity and is a safe, inclusive and non-judgemental space to share beliefs, perceptions and experiences (Carr et al., 2020).

Systemic Racism (also known as “institutional” or “organizational” racism) encompasses a range of processes, practices and policies (Berman & Paradies, 2010). This often includes efforts to assimilate Indigenous Peoples into mainstream culture, but fail due to racist exclusion, preventing them from “enjoying the full benefits of the dominant culture” (Ife, 2013).

The First Nations Principles of OCAP establishes how data and information collected from First Nations is protected, used or shared by the four principles (OCAP) (First Nations Information Governance Centre, 2021)

- **Ownership** affirms that First Nations have ownership over their knowledge, data and information shared in research
- **Control** affirms the rights of First Nations communities and representative bodies to seek control over all aspects of research and information management from start to finish. This extends to the control of: resources, review, and planning processes.

- **Access** is the principle that First Nations must have access to information and data about themselves and their communities, rights to manage and decide their access to their collective information, no matter where it is held.
- **Possession** is the concrete principle that First Nations have physical control over their data

Traditional Foods in coastal Indigenous communities include traditionally harvested and processed food such as: salmon, game meats, shellfish, etc. (Grow Local Society, 2014).

Two-eyed Seeing perspective is “to see from one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of Western ways of knowing, and to use both of these eyes together” (Bartlett et al., 2012, p. 335).

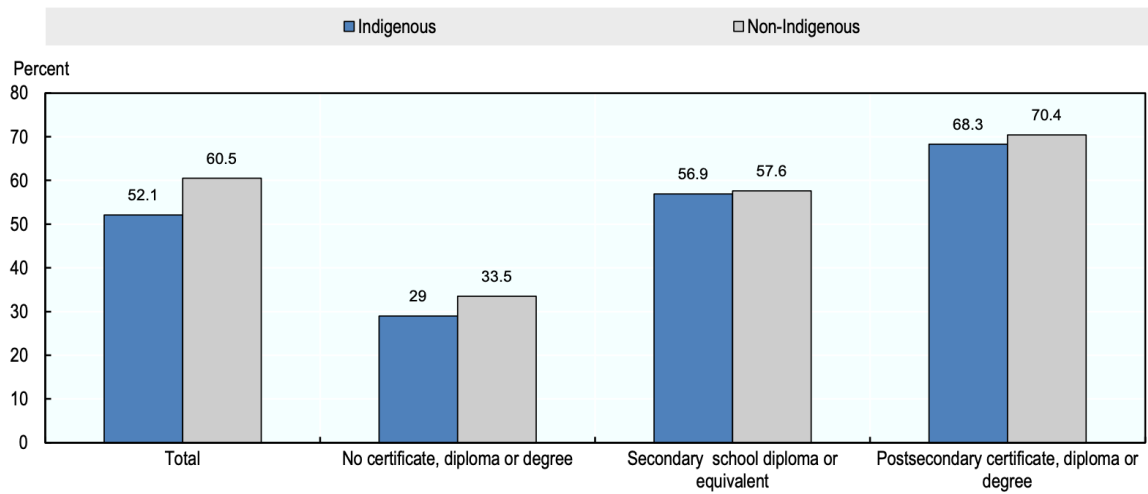
Upstream Approaches are “interventions and strategies that focus on improving fundamental social and economic structures in order to decrease barriers and improve supports that allow people to achieve their full health potential” (National Collaborating Centre for Determinants of Health, 2020, section 1).

Urban Area is defined as “a concentration of population at a high density. It is the opposite of rural, where the population is not concentrated but dispersed at a low density” (Statistics Canada, 2011, para. 1). It can be further divided into small population centres, medium population centres and large urban population centres, depending on the population size in areas that are considered urban (Statistics Canada, 2011). In our project we primarily focused on medium or large urban population centres, areas where Indigenous populations can gather and come from many different cultures and geographical locations (off-reserve, on-reserve, small rural, large rural, northern, etc.).

Western(ization) is the adoption of European culture and norms (Bauer, n.d.).

Appendix 2

Figure 1.13 Employment rate of population aged 25 to 64, by highest level of educational attainment, Indigenous identity, Canada, 2016



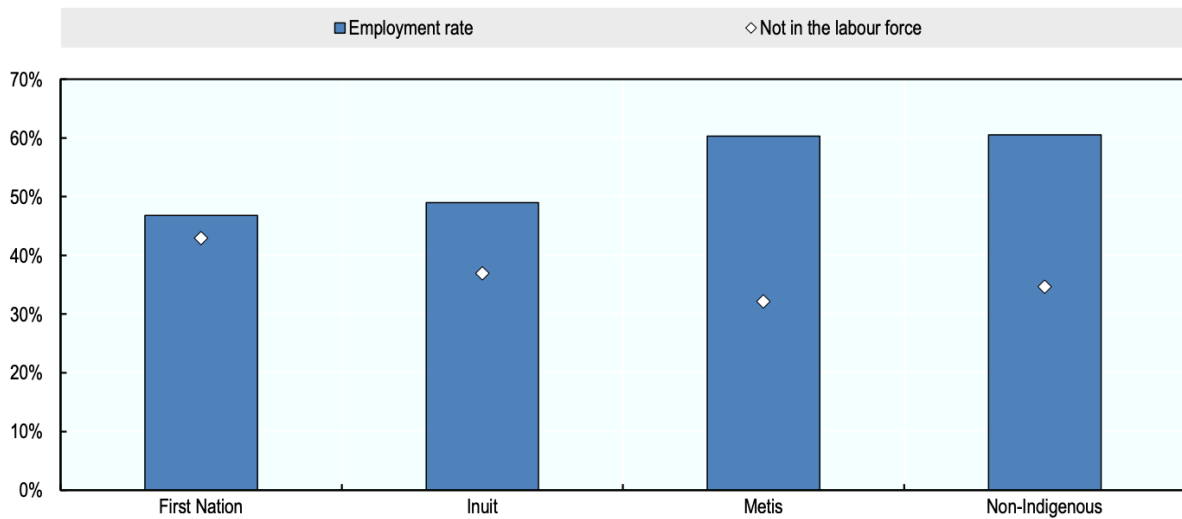
Source: Statistics Canada (2016), Census of Population, Statistics Canada Catalogue no. 98-400-X2016265.

StatLink  <http://dx.doi.org/10.1787/888933723967>

Appendix 3

Figure 1.6. Labour Market Outcomes by Indigenous Group

Canada, Ages 15 years and older, 2016

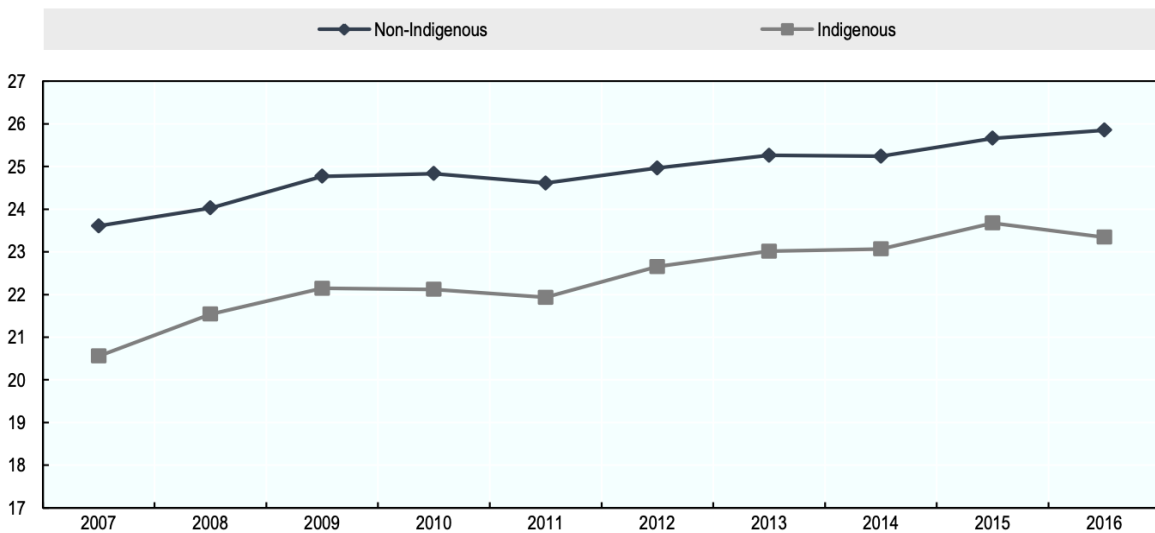


Source: Statistics Canada (2016), Census of Population. Canada and census metropolitan areas and census agglomerations, 2016 Census – 25% Sample data, data extracted by Employment and Skills Development Canada, received 11 April 2018.

StatLink  <http://dx.doi.org/10.1787/888933723834>

Appendix 4

Figure 1.10. Average hourly wages for Indigenous and non-Indigenous identity populations, constant prices, Canada and selected provinces, 2007-2016

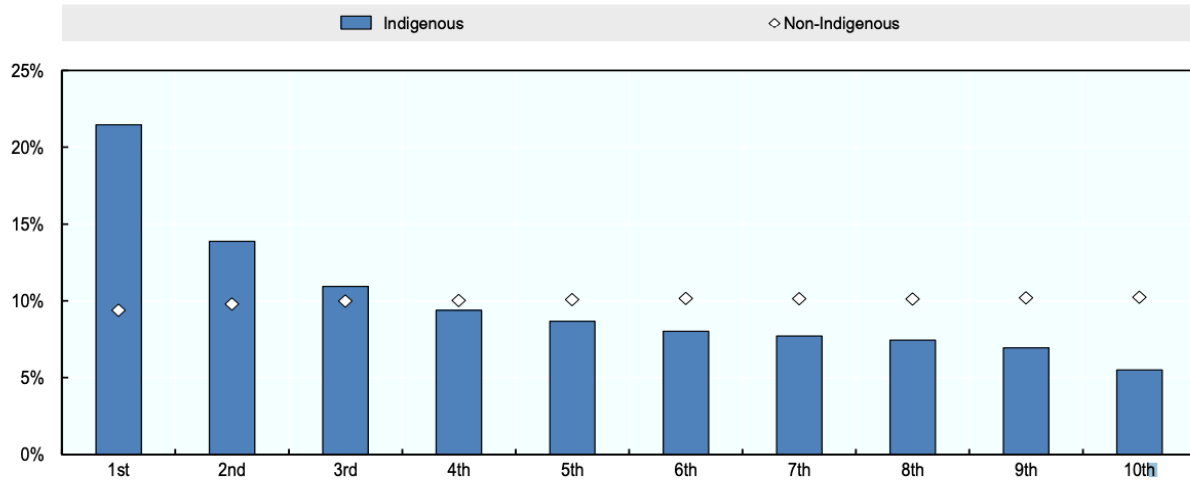


Source: Statistics Canada (2017). Table 282-0233 - Labour force survey estimates (LFS), average hourly and weekly wages and average usual weekly hours by Aboriginal group and age group, Canada, selected provinces and regions, 2007-2016.

StatLink  <http://dx.doi.org/10.1787/888933723910>

Appendix 5

Figure 1.14. Percentage of Indigenous People in each income decile group (after-tax), 2016



Note: The 10th decile is the top decile.

Source: Statistics Canada (2016), Census, Catalogue no. 98-400-X2016174.

StatLink  <http://dx.doi.org/10.1787/888933723986>

Appendix 6: UGTS Survey

Unique Get Together Society (UGTS) Essential Food Basket Program Feedback Survey

* Required

1. In a typical week, what items from the Food Basket do you usually receive? Please be as descriptive as you can. (Example of item and amount: 4 crowns of broccoli, 10 apples, 2L of milk, 500g/block of cheese, types of protein eg. 2 chicken breasts, 12 eggs, can of tuna, 1 block of tofu etc.) *

Your answer _____

2. How often do you receive the foods that you have requested and what foods do you normally request? *

Your answer _____

3. In addition to the food received from the Food Basket Program, do you receive or purchase any additional food in a typical week? *

- Food bank
- Grocery store
- Farmer's market
- Recycled food/rescued food
- Gifted food from friends or relatives etc.
- Another organization or food program
- Other: _____

3B. If you answered "another organization or food program", can you provide the name(s) of the organization(s) or program(s)?

Your answer _____

4. Are there any food-related items that are not included in the Food Basket that you wish were included? (e.g., condiments, spices, etc.) *

Your answer _____

5. Are there any non-food related items that are not included in the Food Basket that you wish were included? (e.g., diapers, toothbrush, toothpaste, toilet paper, paper towel etc.) *

Your answer _____

6. Do you find that there is a lack of cultural and traditional foods in the Food Basket that you are receiving? (e.g., Is the food you are receiving food that you would eat as part of your culture or used in cooking traditional meals in your culture?) *

Your answer _____

7. On a scale from extremely dissatisfied to extremely satisfied, how satisfied are you with the Food Basket Program? *

- Extremely satisfied
- Somewhat satisfied
- Neither satisfied or dissatisfied
- Somewhat dissatisfied
- Extremely dissatisfied

8. Do you ever feel that you receive food from the Food Basket that you are unfamiliar with, do not recognize or are unsure of how to prepare? *

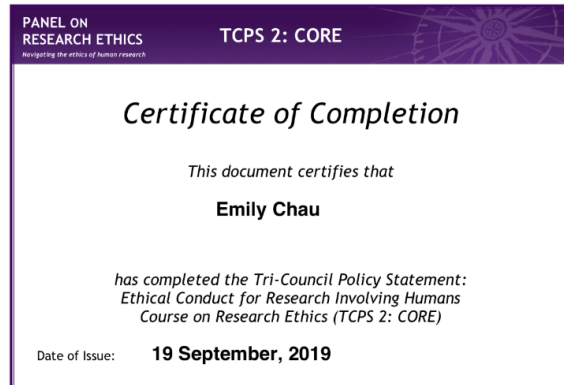
- Yes
- Sometimes
- No

Appendix 7: Monolithic Terms

"Indigenous Peoples" and "Urban Indigenous Peoples" are Monolithic Terms



Appendix 8: TCPS 2: CORE



Appendix 9: Population and Public Health Needs Assessments 2019

