



# COOKING IN TWO WORLDS

*A Process Guide for Incorporating Indigenous Foods  
into Institutions*



BRITISH  
COLUMBIA

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Bringing B.C. food to public institutions



# Cooking in Two Worlds — A Process Guide for Incorporating Indigenous Foods into Institutions

*Bridging Two Worlds with Indigenous Foods*

## ***Territorial Acknowledgement***

We acknowledge that our work took place through engagement with Knowledge Holders across many homelands within what is colonially known as British Columbia. We had the honour and privilege to learn and connect with leaders across many of the language groups. We want to hold up and acknowledge their homelands and appreciate that each nation has their own distinct knowledge systems and practices. We offer this work in humility and acknowledge the far reaching historical and ongoing colonial policies that impact food, land and cultures. We worked hard to center the voices of the Knowledge Holders and acknowledge this work is ongoing and reflective.

## **Resource Creation Team**

## **Indigenous Foods Educator**

## **Photographs**

## ***Acknowledgements***

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Chef Andrew George

Jared Qwustenuxun Williams

Fiona Devereaux, Dietitian, Indigenous anti-racism facilitator Consultant

Greg Awai, Osier Consulting

Jane Worton, Osier Consulting

Along with the amazing input gathered from meeting with Elders, Knowledge Holders, and institutional staff from across the province.

All photographs graciously shared courtesy of Jared Qwustenuxun Williams and Fiona Devereaux.

## **Disclaimer**

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*Food is medicine to our mind,  
body and spirit.*

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# Introduction

**This guide is the start of a journey that is a vital step on the road to making public institutions safe and welcoming for the First Peoples of these lands. We are among the first generations in history to embark on such powerful and sacred work to unite our food systems and make Indigenous foods accessible for Indigenous Peoples no matter where they are. This journey will require breaking down the systemic barriers that prevent accessing and serving Indigenous foods. Food is medicine to our mind, body and spirit. What we eat empowers not only ourselves, but also our cultures. Serving Indigenous foods in public institutions creates a sense of normalcy and wellness for Indigenous Peoples that has been long overdue. This guide was created to guide B.C. public institutions that wish to incorporate Indigenous foods on how to best begin this process and to do so in a good way.**

What we present is a culmination of what we have heard from Elders, Knowledge Holders, and public institutions as examples of what has been successful in the past. It is important to understand that Indigenous people, communities, and Nations are distinct, and vary individually and collectively throughout this province. This process must acknowledge and honour the incredible diversity of Indigenous food systems, languages, protocols, and cultures, and set aside any concepts of pan-Indigeneity. Relationships with Indigenous people and Nations must be the primary driving force in this work. Working with Indigenous foods is not a set of procedures or a checklist. Working with Indigenous foods means working with, and learning alongside, Indigenous Peoples. During the research for this guide, and previous report on [Traditional Foods and Indigenous Recipes in B.C.'s Public Institutions](#), there was a clear need for institutions to deepen their understanding of cultural safety and humility as a precursor to building meaningful and reciprocal relationships with Indigenous communities.

The first two sections of this guide are dedicated to those two very important topics, while the last two sections focus more directly on sourcing, preparing, and serving foods.

This guide was created as a result of the *Declaration on the Rights of Indigenous Peoples Act (2019)*, which establishes the *United Nations Declaration on the Rights of Indigenous Peoples* as the Province's framework for reconciliation. The Declaration Act requires the development and implementation of an action plan, in consultation and cooperation with Indigenous peoples to achieve the objectives of the UN Declaration. The Government of B.C. is committed to upholding human rights in its institutions, laws, policies, and practices, in order to advance reconciliation and address the legacy and ongoing harms of colonialism on Indigenous Peoples.







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*The more we learn about the  
truth and who we are, the  
better we can understand and  
build relationships.*

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# Cultural Safety and Humility Learning Journey

**Cultural safety is foundational to building trust by acknowledging the past and present and listening and learning to the communities on what they want for their futures. Understanding the historical and ongoing relationships between Indigenous communities and public institutions can help us create a better path forward together.**

**Too often cultural safety and anti-racism learning is seen as peripheral to our work, or not our work to do. Some initial responses to prioritizing this learning could be:**

*"I just want to cook."*

*"I have already taken a course."*

*"I just need to get this going."*

*"I have deliverables to meet."*

Cultural safety, humility and anti-racism are lifelong learning and unlearning processes. It involves dedicated and sustained opportunities over many years that builds off previous and foundational learnings. The more we learn about the truth and who we are, the better we can understand and build relationships.

The principle that food is medicine is a foundational teaching among many Indigenous communities, informed by thousands and thousands of years of tending, monitoring, harvesting, and preparing foods. Far too often the vast knowledge and wisdom prevalent within Indigenous Nations is silenced, ignored or dismissed.

## **Cultural Safety:**

*An outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in a system. It results in an environment free of racism and discrimination, where people feel safe when receiving services.*

## **Cultural Humility:**

*A process of self-reflection to understand personal and systemic conditioned biases, and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a life-long learner when it comes to understanding another's experience.*

» Cultural safety is a process and outcome of respectful engagement that acknowledges and understands the implications of ongoing colonialism, power imbalances and harm present in everyday interactions, decisions and relationships.

» Cultural safety includes learning about the land and waters and what systems, structures and policies devastate food systems and prevent them from being a part of institutions.

» To embody cultural safety, one must reflectively engage in curiosity, humility and vulnerability to understand who you are and how that may inform your way of knowing and being.

## **Scaffolded Learning Resources:**

- » [First Nations Health Authority Cultural Safety and Humility resources](#)
- » [Indigenous Cultural Safety Collaborative Learning Webinars](#)

## Nothing About Us Without Us

This work simply cannot be done without Indigenous voices and collaborative relationships. It is critical to get Indigenous leadership and community members involved in the planning from the start. Ensuring nothing is done without the vision and voices of those most affected by a program is our first step. The scope and plan for the use of Indigenous foods will be dramatically enhanced when it is Indigenous-and community-led. It may take you on a different path, but in the end the direct connection to an Indigenous community will ensure a safe and familiar food environment for any members of that Indigenous community who attend your institution. Only by working alongside and learning from Indigenous communities can we best serve Indigenous people when they visit our facilities.

Albert Marshall described Two-Eyed Seeing as “learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to use both of these eyes together.”<sup>1</sup>

### **Indigenous Communities:**

*Your institution will want to collaborate with the local Indigenous communities whose territories include your institution.*

### **Cultural Protocols:**

*The series of teachings and methods used to complete a specific task. In relation to food, cultural protocols ensure that food is handled properly from harvest to feast. Some examples include giving thanks to the food before it's harvested and ensuring all things are done with good feelings and good intention.*

## Setting the Table

We must understand that Indigenous food protocols are set in place to achieve and surpass physical food safety regulations. When we prepare Indigenous foods as the community intends, the food also becomes mentally, emotionally and spiritually safe. So before we set the table with these foods, we must first put in the work and build relationships that are strong enough to guide us in the right direction moving forward.

### **Scaffolded Learning:**



### **Scaffolded Learning Resources:**

- » [Cultural Safety and addressing racism in the health care system](#)
- » [Setting the Table for Safer Food Conversations: The importance of critical self reflection when working with Indigenous Peoples](#)

<sup>1</sup> Bartlett, Marshall, & Marshall, 2012, p. 335



## Secrets, Silences and Judgements


The work of truth and reconciliation and Indigenous Cultural Safety and Humility is about unearthing the secrets that have been purposefully hidden and erased within our society. These secrets live under the stereotypes, myths, and judgements we hold around Indigenous peoples. Many of us have yet to acknowledge that these erroneous judgements exist. These biases show up as denial of racism and colonialism, blaming of Indigenous peoples and dehumanizing Indigenous peoples. Acknowledging these judgements exist is the first step in unearthing the secrets and opening to the truth of racism and colonialism. Cultural Safety is a process and outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in institutions/ or institutional systems. It results in an environment free of racism and discrimination, where people feel safe when receiving services such as food, education, or health care<sup>2</sup>.

Cultural Humility is a process of self-reflection to understand personal and systemic conditioned biases, and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a life-long learner when it comes to understanding another's experience. Further information on both of these concepts, as well as links to resources that can help your cultural safety journey, can be found in the scaffolded learning section of the process guide. By using the tools of Cultural Safety and Humility we can create safe spaces and opportunities for Indigenous people, their voices, wisdom, and ways of knowing and being.

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<sup>2</sup> This definition we chose for cultural safety and humility is the definition developed by Indigenous leaders within First Nations Health Authority for healthcare, as presented in *Creating a Climate for Change: Cultural Safety and Humility in Health Services Delivery for First Nations and Aboriginal Peoples in British Columbia*. The definition was adapted slightly to include institutional systems outside of healthcare.





*The path forward is in front  
of us - we just need to take the  
first step.*



## Building Relationships

**In some ways Indigenous communities are just like any other community. If you want to learn from them you need to foster a relationship. If an institution wanted to host a Ukrainian feast, they should have a relationship with the Ukrainian community from which they can source knowledge on culture, customs, and food.**

**One way that Indigenous communities differ is that for a very long time they were not invited to the table. We must acknowledge that institutions are only beginning to look at their colonial history and embedded systemic racism. Therefore, acknowledging the history and listening to the stories will be a fundamental aspect to building relationships and moving forward to bring Indigenous culture, customs, and food to the table.**



### How do we connect with Indigenous communities?

Creating new relationships can be overwhelming. This is perhaps the biggest hurdle when starting the Indigenous foods journey. The path forward is in front of us - we just need to take the first step. New relationships can more easily be built around a table while sharing food. When we are starting this work it is a good idea to invite guests to a table to begin the process in a good way. Reach out, ask them for tea or a walk. Get to know them, what is happening in the community, and if there is the interest and capacity to have a conversation about this work. This will take time and for you to listen and be curious.

There are many different avenues that can be used to connect public institutions with Indigenous people and communities. Tribal Health Directors, Tribal Education Departments, First Nations Friendship Centers and the First Nations Health Authority are all First Nations services that may be able to assist with connecting an institution to Indigenous Elders, Knowledge Holders, food leader and/or Cooks within their community.

Indigenous liaison staff within your institution are another great asset in setting up connections. Many schools have Elders in residence, BC Indigenous Program Services Coordinators or Indigenous Education Departments. These staff play a vital role in building and maintaining relationships with Indigenous communities and community members. If there are no Indigenous liaisons, advocating to create and fill these positions could be a good place to begin. Building and maintaining relationships with Indigenous communities is not something that can be done off the side of someone's desk and we must honor that.

A more direct approach is to seek out and connect with local Indigenous caterers, chefs, food producers, food leaders, or restaurateurs within the community and build these relationships directly. No matter who we connect within the community, it is integral that they are fairly and adequately compensated for their time. Indigenous Elders, Knowledge Holders, and Cooks are rare experts in their field and their time is precious.



## How can we ensure reciprocity?

Indigenous researcher Shawn Wilson<sup>3</sup> reminds us that reciprocity is about far more than exchanging gifts. Relationship building is founded on trust, respect, and reciprocity. We gain trust by listening, learning and acknowledging power dynamics, impacts of colonialism, and our position as a learner. We build respect by spending time together and showing up with your heart. Often reciprocity is not achieved in many connections between institutions and Indigenous Nations. Paternalism can inform how institutions engage as they enter relationships thinking they know what needs to be done, or that what they want to do is going to ‘help’ the Nation. We encourage readers to make use of the resources presented above in the Scaffolded Learning section. Then, when they feel ready, reach out to Indigenous communities at the beginning, without a laid-out plan.

- » Don't meet with communities to consult on a laid-out plan, build it together
- » Be open to understanding the desires of communities, with the possibility of starting elsewhere or all over
- » Honour people's time, knowledge and wisdom
- » Start with humility and vulnerability
- » Set the table with foods.


## How can we make sure the relationship isn't extractive?

Within this work, we must keep in mind that bringing Indigenous foods to institutions is about benefiting Indigenous peoples. This is not about checking another to-do off of our reconciliation checklist. True reconciliation takes a paradigm shift and a change in the way we operate. To accomplish this, we must focus on listening and following through on what we hear from Indigenous communities, Elders and Knowledge Holders. Ensuring our relationship isn't extractive includes:

- » Listening
- » Asking questions
- » Reporting back to the community to share progress and to ask for advice or reflections
- » Admitting when things didn't go as you had planned or hoped and ask for support
- » Meeting to make amends for anything that didn't go well. These moments are powerful learning and act of reciprocity and relationship building
- » Thinking about systems and work on systemic solutions
- » Paying for staff, Elders and Knowledge Holders time (ensure equity)
- » Ensuring appropriate compensation for food providers
- » Bringing Elders into the facility every year
- » Checking in with the community and always be open to feedback on the integration of Indigenous foods in your institution.

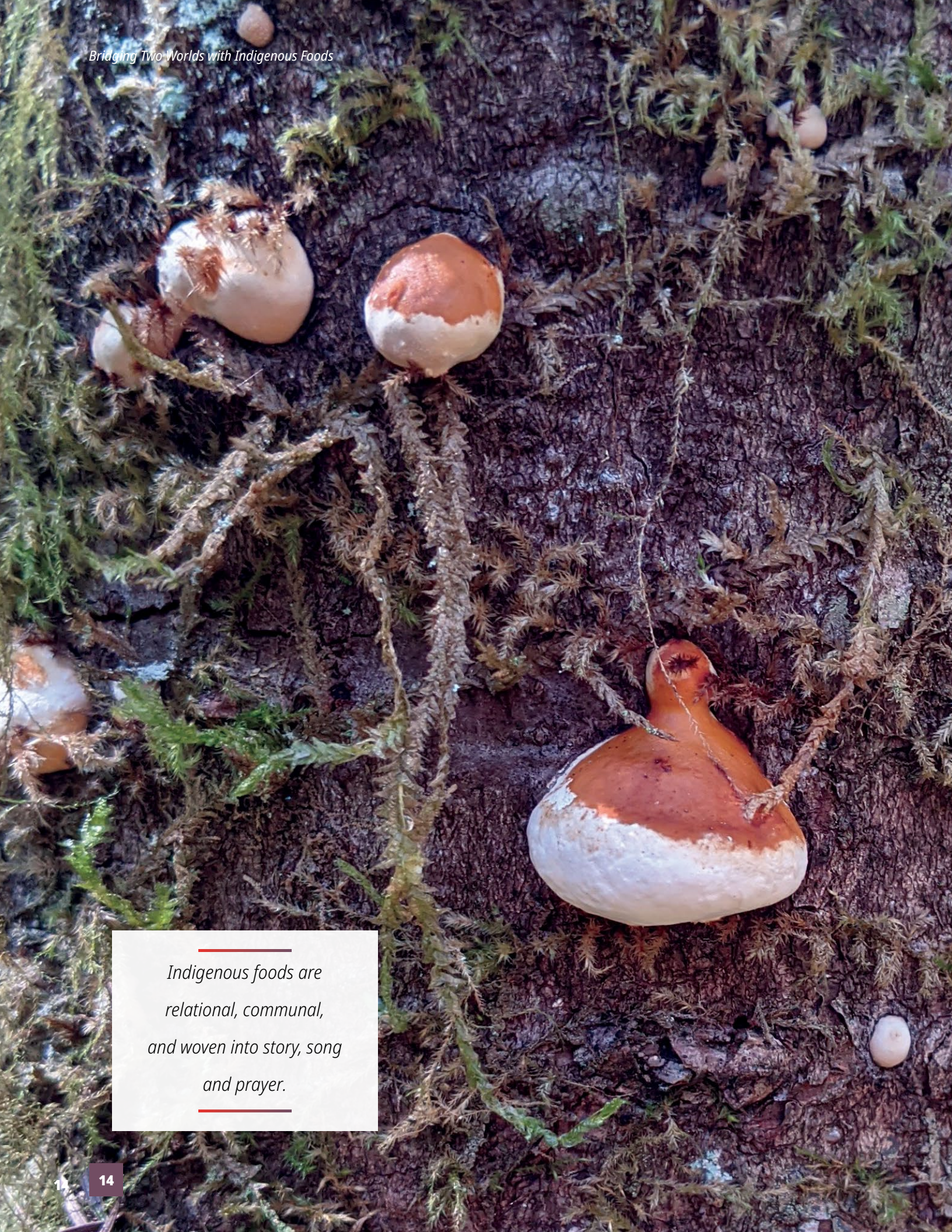
<sup>3</sup> Wilson, S. (2008). Research is ceremony: Indigenous research methods. Fernwood Publishing.





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# Food Systems

## Food as a colonial weapon

We have to come to terms with the reality that food was widely used as a colonial weapon against Indigenous people, including food in public institutions like Residential Schools and Indian Hospitals. Food also played an integral role in the creation of the Indian Reserve System, forcing many Indigenous people into food deserts, a land inequity that still exists today. Other examples are:

- » Theft and forced loss of control/access to land, waters and harvesting areas
- » Capitalization of resources through development and extraction
- » Disrupted food system and land management practices
- » Colonization intentionally created a system of dependence
- » Criminalization of hunting and fishing
- » Devalued Indigenous food systems and centering western foods
- » Patterns of shame around eating Indigenous foods
- » Residential schools used food as punishment, conducted nutrition experiments, and provided a limited diet that was vastly different from their diet at home.
- » Climate change, pollution and urbanization

## Contrasting Food Systems

Indigenous foods are relational, communal, and woven into story, song and prayer. Elders and Knowledge Holders speak of how everyone was invited to the table and how no one went hungry unless everyone went hungry. These ways are still honoured today.

In contrast, when we source food from our modern food systems (places like supermarkets and commercial food suppliers) we support the corporations that grow and supply those foods. This isolates and makes food a commodity instead of a relation. We not only support these systems financially, we also support them within our own culture. We rely on individuals to make money to buy food to eat, and then expect them to always make the right nutritional choices.

### **Food System:**

*The complex web of activities by which food is produced, processed, transported and consumed.*

*When we buy ingredients, we choose which food system we support. The more we support Indigenous food systems, the more they can produce and the greater the benefit to Indigenous communities.*

### Scaffolded Learning Resources about Colonial Impact on Indigenous Foods:

- » [The history of food in Canada is the history of colonialism](#)
- » [Safe Food, Dangerous Lands? Traditional Foods and Indigenous Peoples In Canada](#)
- » [Promoting or Protecting Traditional Knowledges? Tensions in the resurgence of Indigenous food practices on Vancouver Island](#)



## Indigenous, Traditional and Market Foods

Traditional foods are sourced directly from Indigenous community members who have ensured that cultural harvesting protocols were followed and that any ingredients have been gathered in a sustainable way. When working with Traditional foods we must also consider that these foods are seasonal foods with variable supply.

Market foods are ingredients that have been acquired or sourced from a store, market or purchased through a commercial food supplier. While some markets and suppliers can provide Indigenous ingredients like shellfish, bison, venison, nettle, rosehips, and more, many Indigenous ingredients are still not commercially available at a market or from a food supplier. It should also be noted that there are many Indigenous suppliers that can supply both traditional and market foods. Using traditional foods supports the Indigenous food system and ultimately supports Indigenous communities. Therefore, market foods should only be a stepping stone towards the ultimate goal of sourcing Traditional foods directly from the community.

### Indigenous Foods can be Modern Foods

The frequently used term Traditional Foods frames Indigenous foods as something in the past when they are still very much present in the world today. Indigenous foods and recipes have evolved over time, as have Indigenous people's palates. It is good to learn from many different Indigenous cooks and Knowledge Holders to gain a deeper understanding of what can be classified as Indigenous foods. Some communities have created entirely new dishes and cuisines by combining Traditional Foods with modern foods. In many cases these new modern Indigenous foods have replaced Traditional foods almost completely; it is important to not confine our thinking, ingredients or menu to just Traditional or precontact foods.

#### **Indigenous Foods:**

*Foods that are Indigenous to where they are sourced and utilized pre-contact. This can include foods that are community sourced or sourced from commercial suppliers, meaning that both Traditional Foods and Market Foods can be classified as Indigenous Foods.*

#### **Traditional Foods:**

*Foods that have been harvested by Indigenous communities from the land or water, using traditional food protocols and systems, and prepared using recipes that come from Indigenous communities or families.*

#### **Market Foods:**


*Foods that have been purchased at a store, market, or commercial supplier, often non-Indigenous foods that come from commercially licensed food producers.*





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# Preparing and Serving Indigenous Foods

## Where can we find Indigenous Recipes?

Working with communities to get recipes is an integral part of preparing Indigenous foods. While there are many books and resources to learn from, a crucial step to learning Indigenous recipes is connecting and building a collaborative and mutual relationship with local Indigenous people. If your institution has an Elder in residence, or Indigenous liaison, they would be a crucial asset to help facilitate the start of this relationship. Once a relationship is established, Elders, Knowledge Holders, and Cooks are much more willing to share their community recipes. Some Indigenous communities will have visible food champions, Indigenous restaurants or Indigenous food producers, all of whom may be willing to discuss Indigenous recipes, as long as we enter into the relationship in a respectful way and compensate everyone fairly.

### **Community Recipes:**

*Recipes acquired through building relationships with Indigenous communities. Community Recipes are the staple recipes that Indigenous community members cook and serve frequently at home and at community events.*

Recipes vary within communities, and within families, so it would be wise to acquire and utilize a selection of recipes. As an Indigenous menu changes with the seasons, there is no reason we should be limited to just one recipe. Where multiple Indigenous communities have overlapping territories, sharing different recipes gives each community a greater chance to be represented.

## Recipe Copyright and Ownership, Control, Access, Possession

Due to current copyright and OCAP standards, any recipes remain the intellectual property of the Indigenous peoples, families or communities that have provided them. When working with a community to learn and gather these recipes, it is a best practice to record in writing the understandings that:

- » The recipes remain the intellectual property of the person, family or community;
- » Any recipes shared will not be replicated without permission; and,
- » The history and origin of the recipe will be shared when the meal is served.

## Cost of Indigenous foods

Indigenous foods may be more costly than other market foods, as many Indigenous foods sold are rare or niche ingredients. Therefore, how these foods are utilized is of paramount importance. While high costs may prohibit the serving of bison tenderloin or Dungeness crab legs, a venison bone broth soup or salmon chowder may fit the budget and would still be powerful medicine for Indigenous peoples. Indigenous ingredients are nutrient and vitamin rich meaning that they are strong additions to any menu even if in fiscally responsible amounts.



## Where can I source Indigenous Foods?

Elders and Knowledge Holders tell us that we should source food that has been harvested with good feelings and in sustainable and regenerative ways to ensure there are ample foods for future generations. While it isn't always possible to purchase food directly from Indigenous communities, these principles must be in mind when sourcing foods from commercial suppliers. Indigenous food service will involve a blending of both Traditional foods and market foods to achieve a desired result. To accomplish this, institutions will need knowledge of current food regulations, an understanding of cultural safety and humility, and to create relationships with Indigenous communities, people and producers.

Much like organic foods, Indigenous foods, especially Traditional foods, tend to have a shorter shelf life and as such need to be used fresh. Even in this new world, this keeps the Elder's teaching of "only harvest what you need" relevant.

## Why source food from Indigenous communities?

All communities have a deep cultural relationship with food. The difference with Indigenous communities is that Indigenous foods come directly from our local environment. Indigenous foods grow naturally upon our landscape and as such they are cultivated as they have been by Indigenous people for thousands of years. For countless generations, Indigenous people worked with the environment to create an incredible food surplus.

The legendary salmon numbers that were recorded by settlers at the time of contact are direct evidence of the power of Indigenous food systems management. The food systems that thrived before contact had Indigenous people transplanting rare plants, saving and sharing seeds, and even building monolithic clam gardens that took generations to construct. All the knowledge of these practices is woven into Indigenous languages, cultures, and protocols. When we source Indigenous foods, we not only get food that was produced sustainably and with good intentions, we also contribute to the restoration of Indigenous foods systems and further support Indigenous Food Sovereignty.


### **Community Sourced:**

*Community sourced foods or recipes are acquired or sourced directly from Indigenous communities or community members.*

### **Scaffolded Learning about Use of Indigenous Foods in B.C. Institutions:**

- » [Traditional Foods and Indigenous recipes in B.C.'s Public Institutions report](#)
- » Indigenous Food Suppliers List: [Contact Feed BC](#) for a current list of Indigenous owned or operated food and beverage businesses in B.C.
- » [Feed BC Resource of Indigenous Cookbooks](#)





*Indigenous food service will involve a blending of both Traditional foods and market foods to achieve a desired result. To accomplish this, institutions will need knowledge of current food regulations, an understanding of cultural safety and humility, and to create relationships with Indigenous communities, people and producers.*



## Ensuring Food Safety

Indigenous people and food producers are just as concerned with food safety as anyone else. In fact, many cultural protocols around food not only reinforce food safety standards, but often go above and beyond what is required.

In most communities there are First Nations Health Authority Environmental Health Officers that provide communities with support to create food safety regulations or standards, where needed. Many Environmental Health Officers are also on their cultural safety and humility learning journey, and this is another group of people institutions can build relationships with to create common understanding. Both the communities and environmental health officers can be resources for ensuring food safety. It is important to remember Indigenous communities have been preparing food for thousands of years for whole communities so are a wealth of knowledge.

*"The only way we are going to educate the world is by inviting them in and watching the traditional food preparation process."*

*- Jenny Cross, Haida Elder*



## Telling the story of Indigenous foods

Serving Indigenous Foods is the final step in a journey of learning, relationship building, sourcing ingredients, and cooking. After all the work has been put into the food, serving it should then be the most sacred act of all. When we serve the food we have a chance to share the story of the food with the person receiving it. Sharing that story gives people a sense of what it took to make that meal possible. The story of the food can show how much care went into the meal. The right food story unlocks the medicine of the food and can nourish the people culturally and spiritually, as well as physically. When the person that is eating the food knows how it connects directly to the land and to their community it can be very powerful medicine.

**Food Story:** *A food story shares the history of the food that is being presented. It informs people of where the food was sourced, who wrote the recipe, and who cooked it, giving a fuller context of the work behind the food.*

Serving Indigenous foods in this sacred way ensures that the entire process is honored and that every one of the people who worked on the food is acknowledged and respected. Elders and knowledge holders have stated, time and time again, that our food is sacred and how it is treated will impact those who eat the food. Acknowledging the work that went into the food and seeing it handled with care shows the one receiving the food that they are valued and that they are being treated with care.

### How can we share the food story?

Food begins with the source of the recipe, who created it, and their community. Then we look at where the ingredients come from and how they were harvested. Followed by acknowledging who cooked the food and how they prepared it. This process of preparing food is important and it should be shared with those who eat the foods.

### Story Example

This hearty Clam Chowder was created using a recipe submitted by Quw'utsun Chef Qwustenuxun. In his submission Qwustenuxun calls the recipe his "Aunt Valerie's clam chowder" The clams for this chowder were harvested from the southern gulf islands in the Salish Sea. The chowder was prepared by our amazing team of cooks led by chef John Smith.

### Serving

How the food is served and the feelings of those who serve it play perhaps the most crucial role. Food must be handled with respect and good intentions. When serving Indigenous foods, we should remember that food is more than something that simply sustains us, food becomes us and it should be treated gently, respectfully, and with great care and consideration.

## Cultural Training Opportunities

Properly preparing and serving Indigenous foods will require a shift in the way institutions regard food. To accomplish this, it is imperative that the people involved in food production and distribution are provided adequate training in the preparation and serving of these foods. Bringing Indigenous Chefs and Knowledge Holders into the kitchen to train the kitchen staff on the technique and protocols needed for the recipes is an important step.

### Scaffolded Learning about Use of Indigenous Foods in B.C. Institutions:

» [Food is Our Medicine Webinar Series: Learning from Indigenous leaders](#)



## Impacts of Indigenous Foods in Institutions

We recommend entering this learning by being open to endless possibilities and outcomes. Embedding Indigenous foods and cultures within systems can be transformative. Our work today is connected to bigger, broader and intergenerational impacts, so let's engage in it mindfully, intentionally and relationally.

### Short Term Impact— Responsiveness:

This is the reason most of us are brought to this work. We wanted to see Indigenous foods within our institutions. We wanted to learn from the community. We realized that we had gaps in our Indigenous cultural safety and humility learning.

### Medium Term Impact— Interconnectedness:

These outcomes center Indigenous people, communities and foods. They connect the food program relationally with the peoples, lands and cultures. Interconnectedness helps to food programs out of siloed work.

### Long Term Impact— Self-determination:

These outcomes address the Indigenous social determinants of health, moving beyond token or feel-good projects to dismantling systems that privilege western and colonial structures.





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## Summary

**We must recognize the repeated teachings of how our feelings go into the foods throughout the food system. How we feel when we handle food during harvesting, transporting, cooking and serving impacts those who eat it, so it is our duty to steward the food against negativity and bad intention. Even while working on relationships this teaching follows us, so we must keep good intent and good feelings in all of our work to be successful.**

Indigenous foods are for sharing, so long as they are acquired sustainably. Sharing food is fundamental to most Indigenous cultures, but so is ensuring food sustainability. There is a common concern in Indigenous communities that while they want to share their foods with institutions, there also must be enough for themselves.

Providing Indigenous foods to patients, students, guests, staff and others in public facilities is the right thing to do. Providing the people of this land with their

foods when they are visiting our facility should not be seen as going above and beyond – rather it should be seen as the norm, as part of a fundamental right to food. This sharing of the table is long overdue, but for the first time in generations we are in a place where we can make these connections and make Indigenous food accessible, as it always should have been.

Everyone wins when institutions are able to provide high quality food, a more holistic level of care, and a chance for Indigenous people to feel comfortable.

### Glossary

#### Community Recipes:

Recipes acquired through building relationships with Indigenous communities. Community Recipes are the staple recipes that Indigenous community members cook and serve frequently at home and at community events.

#### Cultural Protocols:

The series of teachings and methods used to complete a specific task. In relation to food, cultural protocols ensure that food is handled properly from harvest to feast. Some examples include giving thanks to the food before it's harvested and ensuring all things are done with good feelings and good intention.

#### Cultural Safety:

An outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in a system. It results in an environment free of racism and discrimination, where people feel safe when receiving services.

#### Cultural Humility:

A process of self-reflection to understand personal and systemic conditioned biases, and to develop and maintain respectful processes and relationships based on mutual trust. Cultural humility involves humbly acknowledging oneself as a life-long learner when it comes to understanding another's experience.

#### Food Story:

A food story shares the history of the food that is being presented. It informs people of where the food was sourced, who wrote the recipe, and who cooked it, giving a fuller context of the work behind the food.

#### Food System:

The complex web of activities by which food is produced, processed, transported and consumed. When we buy ingredients, we choose which food system we support. The more we support Indigenous food systems the more they can produce and the greater the benefit to Indigenous communities.

#### Indigenous Communities:

Your institution will want to collaborate with the local Indigenous communities whose territories include your institution.

#### Indigenous Foods:

Foods that are Indigenous to where they are sourced and utilized pre-contact. This can include foods that are community sourced or sourced from commercial suppliers, meaning that both Traditional Foods and Market Foods can be classified as Indigenous Foods.


#### Market Foods:

Foods that have been purchased at a store, market, or commercial supplier, often non-Indigenous foods that come from commercially licensed food producers.

#### Traditional Foods:

Foods that have been harvested by Indigenous communities from the land or water, using traditional food protocols and systems, and prepared using recipes that come from Indigenous communities or families.





*Providing Indigenous foods to  
patients, students, guests, staff  
and others in public facilities is  
the right thing to do.*



# COOKING IN TWO WORLDS

*A Process Guide for Incorporating Indigenous Foods  
into Institutions*