

WORKSHOP REPORT - EQUITY PLANNING TOOL FOR COMMUNITY FOOD SYSTEMS TRANSFORMATION

Prince Rupert, BC



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PROJECT BACKGROUND & PURPOSE

The Equity Planning Tool for Community Food Systems workshop was held in Prince Rupert, British Columbia (BC), the unceded territories of Tsimshian First Nations (Kitselas, Kitsumkalum, Metlakatla, Gitga'at, Kitasoo/Xaixais). Several environmental (e.g., flooding, wildfires) and socioeconomic (e.g., pandemic, inflation) shocks have impacted food supply chains with cascading impacts to local food access, security, and sovereignty, and these impacts are unequally distributed across communities.

Marginalised groups are disproportionately impacted and experience inequities in food, health, income, labour, and representation in decision-making spaces (Horst et al., 2017). Local communities across BC have expressed interest in integrating and centering social justice and decolonial practices in food systems planning and (re)development but are unsure of how to get started, what gaps exist, and where to orient their time and effort (Topley, 2021).

A community-engaged participatory research effort, the Reimagining Food Systems project, was conducted to address these food system inequities and capacity (skills, knowledge, resources) challenges. The project centred justice and decolonial practices in food systems planning and interventions (Dring et al., 2022). In May 2022, Royal Roads University (RRU) and the Public Health Association of BC (PHABC), in collaboration with Ecotrust Canada, launched the Reimagining Food Systems project (details can be found in Appendix A). The project used workshop methods that engaged stakeholder and community members in exploration of local food justice issues and the development and application of tools for supporting efforts to address these issues. This report focuses on a workshop held in the community of Prince Rupert in May, 2023.

The Reimagining Food Systems project had two aims:

1. Build community capacity to integrate justice into food system interventions and efforts in Prince Rupert, BC.
2. Develop tools that can support local food systems planning and policy (e.g., food justice planning tool, food system evaluation framework).

REGIONAL CONTEXT

Located where the Skeena River meets the Pacific Ocean in what is dominantly called British Columbia (BC), Prince Rupert is a coastal settler colonial community in the traditional territories of the Nine Allied Tribes of the Coast Tsimshian (MacDonald, 2006). Tsimshian peoples have an oral story-telling history in the region that spans the past 10,000 years, and archeological records of their local presence date back more than 5,000 years ago (MacDonald, 2006). The current population of Prince Rupert is approximately 12,300 residents with almost 4,500 residents identifying as Indigenous (Statistics Canada, 2021). The City is also home to a large population of Nisga'a peoples, whose territory is to the north of Coast Tsimshian lands.

Food security and access are key challenges in the region. Using data from the 2017/2018 Canadian Community Health Survey, the BC Centre for Disease Control (BCCDC) estimated that food insecurity in the coastal northern region of BC was 16.6% (compared to the provincial average of 12.5%) (BCCDC, 2023b). Further research by Nisga'a First Nation found that almost a third of Indigenous peoples living in Prince Rupert experienced food insecurity (Nisga'a Nation, 2019). This is compounded by challenges with food access associated with the rising cost of food (41.1%) and access to transportation (19.1%) (n=236 households) (Nisga'a Nation, 2019). The Northwest Health Services Delivery Area (HSDA), has experienced the highest average nutritious food basket cost in recent years relative to other Northern Health HSDAs and the province. In 2022, the average cost of a healthy food basket was \$1,571, or 25% of a family's monthly income (BCCDC, 2023a). This does not include the additional costs such as transportation, fuel, and time/labour. Nor does it reflect that the impact on food insecurity is greater for low-income individuals and families.

Rural and northern communities in Canada are built around wage-based economies (Wilson et al, 2020), and these communities have a high reliance on ultra-processed foods purchased through import markets (Kuhnlein, 2015). Access to and consumption of fruits and vegetables is an issue in these places. The proportion of people in Prince Rupert that consumed fruits and vegetables five or more times per day for 2015 to 2016 was 27.6% (compared to the provincial average of 30.8%) (Statistics Canada, 2017).

Drivers of food insecurity in Prince Rupert and the surrounding region are complex and have a long history. For Indigenous peoples, settler colonial activities beginning in the 19th century disrupted a sustainable and resilient Indigenous food system of harvesting, trade, distribution, and consumption providing Indigenous peoples with healthy diets, tied to culture, language, and spiritual practices (Etzerza, 2017). Further compounded by

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economic, geographic, and political marginalisation through colonial policies and programs (i.e., restricted movement, land dispossession, residential schools/60s scoop, denial of citizenship) (Wilson et al., 2020). As a consequence, over the past decades there has been a transition in food systems, consisting of a move away from traditional food sources to ultra-processed foods purchased from stores (Settler colonial food system) (Popkin, 2002; Damman et al., 2008).

Food insecurity exacerbated by Prince Rupert being at the end of supply chains that serves numerous other BC communities. High transportation costs, food spoilage, and limited competition through distribution and retail options means that much of the food shipped into northern regions is inaccessible to a large portion of the population resulting in alarming rates of moderate to severe food insecurity (Council of Canadian Academies, 2014; Tarasuk et al. 2016). The issue is compounded by a growing challenge of poverty, with an increasing number of refugees and new immigrants settling in the region who are inadequately supported due to lacking social assistance and job creation.

THE WORKSHOP

The Equity Planning Tool for Community Food Systems workshop was held in Prince Rupert on May 1st, 2023 over a 7.5 hour period at the Prince Rupert Library. A total of 12 people attended the workshop, and these participants represented a range of organisations and interests. Table 1 provides a summary of the affiliations of the workshop participants.

Table 1. Equity Planning Tools for community Food Systems Workshop Participants

Workshop Attendees	Number of participants
Ecotrust Canada	2
School District 52	2
City of Prince Rupert	1
North Coast Regional District	1
Metlakatla First Nation (Elder)	1
Prince Rupert Citizens	2
Better Living at Home Prince Rupert	1
Royal Roads University	1
Public Health Association of BC	1

The workshop design was based on i) collaboration and communications with Prince Rupert stakeholders, in particular with Ecotrust Canada; ii) an anti-/decolonial food systems approach developed by the research team at RRU; and iii) a similar workshop on the Food Justice Community Planning Tool (FJCPT) held in Prince George (Lepile, 2022). The workshop consisted of three distinct activities: familiarisation with existing common food system myths, power mapping, and exploration of the Food Justice Community Planning Tool. Table 2 provides an overview of the workshop activities (described in greater detail below).

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Table 2: Equity Planning Tools for Community Food Systems Workshop Activities

Order	Activity Type	Description
1	Participant input/ Researcher presentation	Welcome, Participant Introductions, Project Background, & Workshop Purposes & Objectives
2	Participant input	Myths and assumptions activity - Unpacking & applying common JEDI myths and assumptions Introduce the 'bus metaphor' Read the Beyond Hunger Stories Group discussion Revisiting the Worst Case Food Scenario
3	Participant input	Power mapping activity - Defining and Disentangling the power dynamics Individual reflections Large group - power map & analysis
4	Participant input	Food Justice Community Planning Tool (FJCPT) Activity Researcher presentation & introduction of the tool Large group exploration of tool & guiding questions Circle discussion - analysing the root causes of the Worst Case Food Scenario
5	Researcher presentation	Closing & next steps

Unpacking common myths

The first workshop activity focused on identifying and unpacking common myths about food systems issues, as well as the underlying assumptions that inform these myths and beliefs. The activity explicitly draws attention to thoughts, attitudes, and values that inform beliefs about a specific and (falsely) universal relationship to food. Such beliefs inform the form of the built environment (e.g., supermarkets, farm plots, storage & distribution), human relationship with food (e.g., nutritionism, body image), and how people access food (e.g., cheap ultra-processed foods, global supply-chains, wage labour to purchase food).

The workshop involved organising participants into four groups, with each provided one food system myth/narrative that has been taken from Conrad (2020): 1) "If they only knew"; 2) "Voting with your fork"; 3) "Focus on food charity"; 4) "Good vs bad food" (See

METHODS

Appendix A for details of these myths/narratives). The groups examined these myths using three guiding questions:

- Describe a time when you encountered this myth?
- What are the underlying ideas/assumptions that make up this myth?
- What are some counter-examples that challenge the myth?

Participants then examined a ‘Worst-Case Food Scenario’ for Prince Rupert (graphically depicted in Figure 1) and were asked how the myths/narratives are present in the scenario. They explored the root causes of the ‘worst case’ and what people, communities, and institutions have done/are doing that replicate the myths/narratives that could contribute to this scenario.



Figure 1: Worst Case Food System Scenario Graphic Facilitation (Source: A. Harned, 2023)

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Power mapping

The second workshop activity involved the use of ‘power mapping’. Power mapping is a visual method for identifying the individuals, relationships, and dynamics in a society that influence social change (Bonner Curriculum, 2022; Hagan & Smail, 1997). The activity involved mapping two different power directions: 1) “Power To” versus 2) “Power Over.” “Power To” can be defined as an individual/group’s capacity to achieve goals and desired outcomes. In contrast, “Power Over” is often referred to as an authoritarian power and is the ability to dominate/control or prevent things from happening.

Workshop participants were asked to individually reflect and identify a minimum of six different food actors (i.e., organisations and/or individuals) in the region. Once they were identified, participants then scored each one with a power level from 0 to 10 (0 - no power; 10 - all powerful) and provided a brief justification for their score. Participants were then organised into two groups, and they developed power maps by writing their food system actors on post-it notes and placing these notes on a flipchart. Participants who identified the same or similar actors were asked to compile their post-it notes.

Next, the participants mapped the power relationships between actors, using markers to draw connections and adding arrows to indicate the power relationship (i.e., who has power over whom). Once all actors and connections were mapped, a plenary discussion was held, guided by the following questions:

- What did you observe as you explored each others’ power maps?
- Where are similarities and differences?
- Did anything surprise/shock you? (positive/problematic)

Food Justice Community Planning Tool (FJCPT)

The third workshop activity centred on the FJCPT. The tool was adapted from a critical literacy tool, HEADSUP, which can be applied to identify common problematic ideologies and patterns of thinking and forming relationships in education. Developed by Vanessa de Oliveira Andreotti, HEADSUP has seven categories of concepts and practices that continue to entrench and perpetuate past legacies and contemporary practices of inequality. The adapted FJCPT modified the framework’s categories, questions, and examples in ways that enable exploration of issues of misrepresentation, marginalisation, and problematic forms of engagement in community food systems planning (see Appendix B). The result was a tool that consists of six categories: Supremacy,

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Universalism, Denying Time, Removing Dissent, Saviour Complex, and Uncomplicated solutions.

Workshop participants applied the FJCPT to explore its use in the integration of justice and decolonial practices into the (primarily Settler colonial) local food system. Additionally, the FJCPT was used to examine proposed food system interventions by identifying actions that address root causes to social, environmental, and economic inequities.

Participants were organized into three groups, and each group explored two of the tool’s categories with respect to food system issues and interventions. The activity began with a demonstration of how the FJCPT works, where the facilitator and all participants applied the Universalism category to local food systems. Then, the breakout groups each read the definitions, examples, and guiding questions for two categories assigned to them (Appendix B), and they discussed other similar/specific examples from their own experiences in food systems work. Participants described why they believed that these examples were reflective of the category, and they also responded to the questions designed to facilitate an unpacking of how these examples reproduce inequitable forms of representation and engagement. See Table 3 for an example:

Table 3: Example of the Universalism category, guiding questions and examples

Category	Guiding Questions	Examples of the Category
<p>Universalism (projecting one’s culture or view as superior and universal)</p>	<p>How is food talked about as normal, good, moral, natural, or desirable? Where do these assumptions come from?</p> <p>How could the ways food work gets decided and done (e.g., planning, governing, identifying) acknowledge & recognize other ways of looking at the same issue using different perspectives?</p>	<p>Certain viewpoints are uncritically assumed to be ‘good’ and ‘right’ (e.g. Home-cooked meals are healthier than takeaway meals, Global food chains are worse than local food chains).</p> <p>People, who disagree are represented as ‘problematic’ or ‘divisive’ and/or should come with ‘solutions’ rather than ‘critiques’</p>

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Participants revisited the worst-case food scenario to see if the category they were exploring explains the root causes and/or the rationale of what makes this scenario ‘the worst case’. Participants explored ways of addressing/avoiding the worst-case food scenario. This exploration was guided by a series of questions:

- **Consider personal/individual capacity to contribute to collective actions**
 - How do I change my own habits of thinking/doing?
 - How do I stay motivated to learn and unlearn?
- **Consider collective capacity needed for actions**
 - How do we organize together?
 - How do we support one another?
 - How do we stay accountable to one another?
 - How do we build good leaders & Elders?

WORKSHOP FINDINGS & DISCUSSION

Unpacking Common Food Myths/Narratives

When exploring the four common food myths/narratives (i.e., “Good versus bad food”, “If they only knew”, “Voting with your fork”, and “Focus on food charity”) participants were able to identify where they had also encountered these myths/narratives in the food system. Participants identified specific examples and discussed the underlying assumptions and ideas that inform the myth/narrative. Examples include foods fed to children that are prepared with organic, homemade ingredients being judged to be ‘better’ and morally superior to processed or store bought foods. Participants were able to identify several false binaries that arise in judgements around food and food systems change (e.g., good/bad foods, expert/ignorant, needy/saviour, powerful/powerless, right/wrong). They also provided nuanced and context-specific elements that challenge the duality of a strictly good versus bad binary and were able to identify counterexamples:

“Based on class and the capacity to grow food (e.g., access to land, time, resources, etc...)”

“Cultural underpinning to privileging certain foods – as cultures change (i.e., ‘fad’ foods – acai berries, versus ‘not en vogue’ foods – wild blueberries; white bread used to be a signifier of upper class)”

“Knowledge held by multiple people (not experts and not having to build oneself up to be an expert)”

“There is no such thing as ethical consumption under late-stage capitalism”

When integrating social justice and decolonial practices into food systems work, it is important to employ critiques of colonialism and its structures (i.e., the nation-state, capitalist economic relations, and the dominance of social groups such as white supremacy culture, patriarchy, heteronormativity, ableism). In this exercise, participants were able to practise ‘seeing colonialism’ by critiquing the assumptions and ideas that underpin food myths and norms that are pervasive. The exercise supported an ability to question dominant narratives and practise analytical skills related to food justice and equity.

WORKSHOP FINDINGS & DISCUSSION

Power Mapping Activity

Participants in the power mapping activity identified 45 actors (individuals, institutions) that have both 'Power To' and 'Power Over' the food system in Prince Rupert. These actors span various components of the food system, and they include different levels of government (federal, provincial, local), private sector (Safeway/Walmart), funders (e.g., Port Authority, NDI), and demographics/groups of people (e.g., consumers, voters, low income families, people with disabilities, food workers - fishers, grocery store workers, farmers).

Government institutions and entities (e.g., CN Rail), food corporations, and funders had power scores above 7. Food corporations in Prince Rupert had the highest average score (9.2), followed by the federal government and its agencies (7.8), the BC government (7.6), funders (7), and then the City of Prince Rupert (6). These scores are expected as there are very few food retailers with the majority of food access being reliant on supermarkets. The high power scores for the government are also unsurprising given the regulatory powers, land ownership, and the challenges in this community with the Port Authority and CN Rail.

Notably, participant ratings of the City's power ranged widely, from 3 to 9. The range in responses represents different understandings of the local government's ability to enact change in the food system, as well as variation among the actual ability local governments have to affect change in different parts of the food system. Also notable was the participants including 'climate' as a food actor, giving this actor a score of 10 to reflect the severity of the concern around changing climate in the region.

The lowest power scores were assigned to the general actor group of individual/family consumers (1); however, high income consumers were provided a higher score of (6). People with low income (2), subsidised or low-income housing (0-1), and people with disabilities (0-1) were rated with similarly low power.

Notably, people who worked in the food system had slightly higher power ratings, including fish harvesters (4), producers (4.5), and harvesters (4). The exception to this trend was grocery store workers (2), who were rated low, and home gardeners (9), who were rated high. Another notable outlier was teachers (which included both school teachers and parents who homeschool), and these actors had ratings between 8 to 10.

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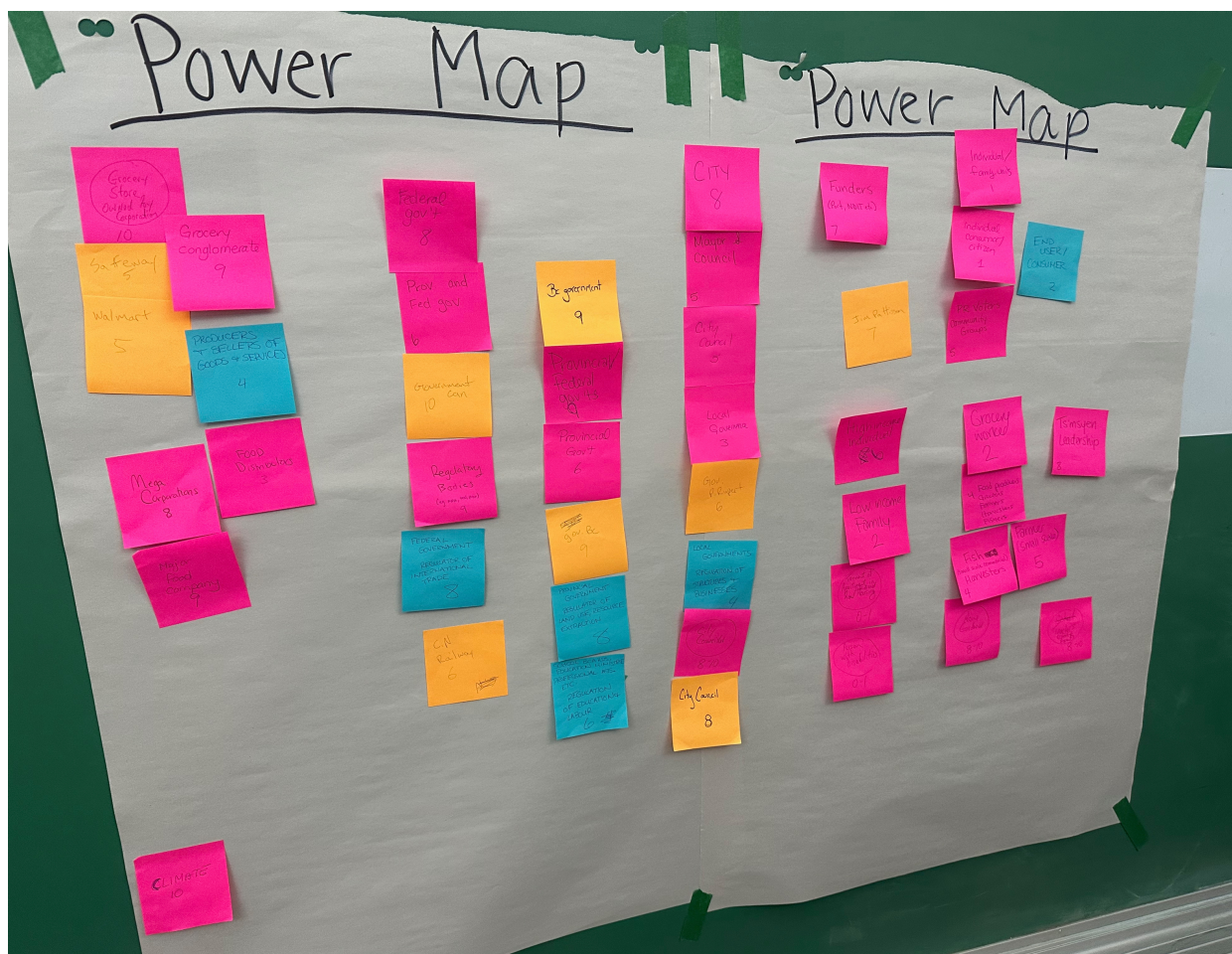


Figure 2: Power Maps from the Equity Planning Tool for Community Food Systems Workshop

Just Food Community Planning Tool Activity

When exploring and applying the Just Food Community Planning Tool (JFCPT), participants noted that they found the activity of applying the tool’s categories to real-world examples to be challenging as these categories are present in overly conceptual and complicated ways. Responses and examples from the group engaging with the Removing Dissent and Denying Time categories illustrate this challenge in particular, as participants had difficulties thinking of examples that reflect these categories. For example, the Removing Dissent discussion did not produce ideas about the issues associated with how those with power have the ability to prevent any kind of dissent or conflict in favour of (what is framed as) ‘consensus’ and a ‘shared’ agenda. Instead, participants identified conflicts (e.g., “concern over negative property values”, “if we have gardens we have rodents”), but these conflicts were not linked to or framed in the context of how difference is actively managed to maintain the dominance of particular social groups.

WORKSHOP FINDINGS & DISCUSSION

The Denying Time discussion focused on current conflicts such as Western or ‘conventional’ foods privileged and prioritised in grocery stores (over foraged or Indigenous/traditional foods). Participants also explored long-term impacts such as climate change impacts and “continued resource extraction in the face of endangerment/threat to population.” In addition (and closer to the intention of the tool in terms of the types of thinking the category aimed to simulate), participants identified how the history of the Canadian Food Guide is tied to the abuse and starvation of Indigenous children in residential schools.

For the other three categories: Saviour Complex, Supremacy, Uncomplicated Solutions, participants were more easily able to identify examples. Examples of the unequal power dynamics involved in the Saviour Complex and Supremacy categories were clear to the participants, and this could be due to the power mapping activity that was done before this exercise. With respect to Saviour Complex, participants identified corporate donations and legislation that is framed as ‘beneficial’ (Indian Act). In addition, programs such as School Food Programs were discussed as examples of maintaining an unequal power relationship between the ‘Needy’ and the ‘Helpers.’ A clear example of this explanation was provided:

“Need for some to validate themselves and devalue others by calling it charity; when first the autonomy had to be removed by the person in power - perpetuates the idea that some are more capable than others by default.”

The Uncomplicated Solutions discussion engaged in the complexity and challenges of addressing root causes of food issues. Ideas produced through the discussion related to the previous activity of Unpacking Common Food Myths/Narratives in how they challenged the simplicity of false binaries and statements. Participants were readily able to identify examples related to this category, such as gardening kits to fix food insecurity/hunger, desalination plants for freshwater, and the reliance on local foods with no exports or trade.

CONCLUSION & RECOMMENDATIONS

Participants expressed great satisfaction with the workshop, with many sharing that they appreciated the opportunity to connect and network with others over these issues. The participants enjoyed having deep conversations with like-minded people and being able to engage with the subject matter in a humanising, inclusive, and intimate setting. This was described by one person in their workshop feedback: “[I loved] space to convene without judgement with a small intimate group using inclusive language.” Additionally, participants found the power mapping activity to be quite useful in laying out the actors and their relationships across the Prince Rupert food system.

From our analysis, we outline the following recommendations for next steps building on the findings from this workshop:

1. Establish a formal food system governance structure such as a food policy council or advisory committee. This would provide food system actors with a mandate and space to convene, coordinate, and address current and future issues in Prince Rupert and the surrounding region. There are many disparate food actors across the region with few formal and informal opportunities for knowledge exchange, coordination, and shared decision-making. This is particularly important given the demographic makeup of Prince Rupert and the need for food system governance that respects and honours Indigenous Food Sovereignty and the importance of traditional foodways. Efforts are needed that can bridge Settler and Indigenous communities to show up in respectful, reciprocal and accountable ways where shared protocols are developed to address legacies of dispossession and culture loss faced by Tsimshian and Nisga’a peoples living in Prince Rupert.

2. Integrate food sovereignty principles into food planning and the development of food justice actions. Food sovereignty in the region is an ongoing challenge given the shift in reliance on global and distant supply chains, highly processed foods, and distribution based on a just-in-time supply. A key area of application from this workshop is its integration into food planning and the development of actions that lead to just and anticolonial food futures. Planning efforts are needed that can outline long-term visions and goals to build resilience in the face of impending climate change. This is particularly relevant as climate impacts will disproportionately impact coastal communities and food and water access will be of particular concern for those that do not have the privilege of migrating in the face of climate-related shocks.

CONCLUSION & RECOMMENDATIONS

3. Engage in ongoing training and workshops to support food systems actors in their efforts to enact and implement food justice planning and interventions. Participants highlighted that they found the workshop structure hard to follow as there were many steps and directions. This is a common challenge when privileging cognitive or mental processes and activities. Informal and ongoing training and workshops are needed that can support people to enact the ideas presented in this workshop and the previous Justice, Equity, Decolonial Practices and Inclusion workshop. This could be further supplemented with opportunities for regular convening such as kitchen table talks, communities of practice, and/or coaching and mentorship.

The next phase of the work will involve applying lessons learned in this workshop to further build the capacity of local food actors to integrate social justice into their activities. It will also entail exploration and application of a Just Food Evaluation Framework to support coordination and evaluation of food system activities.

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APPENDICES

Appendix A: Common myths/narratives

Common myths/ narratives	Description
"If they only knew"	This relates to the role of education/knowledge in addressing food system issues. This concept puts emphasis on a lack of knowledge as the solution to complex food problems. It assumes that people, if they were only educated, would make better choices and be able to address their own problems.
Voting with your fork	By spending money on market-based interventions (e.g., farmers' markets, FairTrade certified products) or non-market based interventions (e.g., food recovery programs) this will dismantle the corporate, global food system.
Focus on food charity	A narrative that promotes food charity, a band-aid solution as an effective measure instead of exploring long-term, bold, and more creative solutions that confront and tackle the complex structural barriers to food access.
"Good" vs "Bad" Food	Universalism that labels certain foods 'bad' and 'good' based on perceptions of "healthy". For example, kale is widely believed to be healthy in ways that are not spoken of about other greens within the same family or food group (e.g., bok choy, okra).

Adapted from Ali Conrad; 8 Ways White Bias Can Misdirect Food System Work: Leading Voices in Food Podcast_ Episode 94. Work Food Policy Centre, Duke University, 2002. Available at : <https://wfpc.sanford.duke.edu/podcasts/8-ways-white-bias-can-misdirect-food-system-work/>

APPENDICES

Appendix B: Food Justice Community Planning Tool Version 2

Category	Key questions	Example statements & situations
Supremacy (promoting the dominance of one group/ perspective)	Is there a dominant group that designs, implements, and evaluates food work/ideas? Who are they? Who should it be? How do the ways food work gets decided and done (e.g., planning, governing, identifying) address privilege in perspectives, knowledge, participation, & contributions?	Diverse foodways and knowledge are recognized but are often an afterthought (e.g., cultural foods just means ingredients)Food work happens in an echo chamber with the 'usual' people present (e.g., New people only allowed if they're the same as us)
Universalism (projecting one's culture or view as superior and universal)	How is food talked about as normal, good, moral, natural, or desirable? Where do these assumptions come from? How could the ways food work gets decided and done (e.g., planning, governing, identifying) acknowledge & recognize other ways of looking at the same issue using different perspectives?	Certain viewpoints are uncritically assumed to be 'good' and 'right' (e.g. Home-cooked meals are healthier than takeaway meals, Global food chains are worse than local food chains).People, who disagree are represented as 'problematic' or 'divisive' and/or should come with 'solutions' rather than 'critiques'
Denying the influence of time (Being unaware/ indifferent toward historical legacies, complexities, & implications)	How do discussions about food issues and problems place them in time? Are they introduced in the present moment without a reference to historical events? How do benefits/burdens from the past enter into the analysis of food problems and solutions? Who is responsible for/complicit in creating and maintaining these problems? Who has the power/authority to give voice to the future? Who has the power/authority to make the future a reality?	Denials of the importance of the past as influencing the present and future (e.g., Colonialism was a 'thing of the past' and doesn't exist in food work)Denial of the possibility of multiple different futures (e.g., 'Creating a just and sustainable food future means going back to the land and not using technology')

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Category	Key questions	Example statements & situations
<p>Removing dissent & power (Denying, ignoring, trivializing, managing, unequal power relations)</p>	<p>How do the ways food work gets decided and done (e.g., planning, governing, identifying) recognize & identify power dynamics within the community? How are they addressed (or avoided)? How is dissent addressed or avoided? How are dissenting groups thought of, talked about (i.e. represented)? How are dissenting groups/individuals engaged with (if at all)? How are 'win-win' framings used to ignore unequal power dynamics, to deny that there are those who benefit and those that do not?</p>	<p>Framing actions as benefiting everyone (e.g. Everyone will eat healthier if there's a farmers' market)Conflict and dissent are to be avoided and are negative (e.g., When someone disagrees they are shutdown and 'canceled' - "Don't be so divisive!")</p>
<p>Savior complex (viewing oneself as 'saving others' in a way that projects others as helpless. Burden of the fittest)</p>	<p>Who is to be celebrated/elevated for identifying problems and creating potential solutions? How are recipients of 'help' represented?How is the relationship between the two groups (helpers/recipients of help) represented? How does the creation and maintenance of hierarchies between them perpetuate injustice & harms?</p>	<p>People in need of help should be thankful for the help they receive (e.g., Shouldn't have control or a say in programming or the type of help they receive)Decision-makers are seen as authorities because they have been elected (i.e. citizens) or selected (i.e. board of directors/hiring committee) (e.g. Winning an award for humanitarian aid). Appropriating Indigenous or other cultural knowledge/ teachings as one's own.</p>
<p>Uncomplicated solutions (offering easy and simple solutions that do not require systemic change)</p>	<p>What are potential unintended consequences of solutions? How, if at all, are measures identified that can prevent or address harm to people and groups? How well do solutions line up with the complexity of problems? Why are simple analyses and answers privileged?</p>	<p>Food insecurity can be solved by implementing a basic guaranteed incomeClimate change can be solved by eating vegan foods & voting with your forkColonialism can be solved by shifting responsibility to Indigenous people for saving non-Indigenous people</p>

APPENDICES

Appendix C: Unpacking Common Food Myths/Narratives Participant Responses

When was it encountered?	Underlying ideas & assumptions:	Counterexamples that challenge the myth
“Good Versus Bad Food” Myth/Narrative		
<p>Trend diets versus nutrition Judging people for what is being fed to children (e.g., packaged versus homemade fruit purees) Organic = nutritious and ‘superfoods’ Anything brown is better than white (e.g., rice, pasta, bread) If you bought it at Wal Mart it’s bad Genetic modification that yields more crop</p>	<p>Moral judgement around food Assumption of your idea being the ‘right’ one/superior/better-informed Culturally-based judgements Based on class and the capacity to grow food (e.g., access to land, time, resources, etc...)</p>	<p>Cultural underpinning to privileging certain foods – as cultures change (i.e., ‘fad’ foods – acai berries, versus ‘not en vogue’ foods – wild blueberries; white bread used to be a signifier of upper class) Food guide regulations change – too much trust in regulators!</p>
“If They Only Knew” Myth/Narrative		
<p>Encountering dogmatic veganism Frustration of adding more, complex decision-making energy to chore of grocery shopping Scientific or empirical data is the only ‘knowledge’ valued by funders and decision-makers Encountering scepticism when trying to explain how big the problems really are</p>	<p>There is a ‘right way’ and a ‘wrong way’ Assumption that the only thing preventing people buying better food is knowledge, not money Assumption that if someone’s budget only allows them to buy ‘cheap foods’ that they aren’t educated That the ‘guru’ is right, and the information is accurate</p>	<p>Indigenous food ways/practices (e.g., Nose-to-tail) Knowledge held by multiple people (not experts and not having to build oneself up to be an expert) Don’t need to know 100% of the knowledge to do something</p>
“Voting With Your Fork” Myth/Narrative		
<p>Starbucks, Bud Light used to create an illusion of ethical branding and purchasing</p>	<p>That consumers are responsible for ensuring that their purchases are ethical (Also that everyone has access to local/ethical food products)</p>	<p>There is no such thing as ethical consumption under late-stage capitalism</p>

APPENDICES

When was it encountered?	Underlying ideas & assumptions:	Counterexamples that challenge the myth
“Focus on Food Charity” Myth/Narrative		
Pandemic subsidies volunteers, food donations (for seniors)Meals on wheels limited continuity, sporadic accessCommunity gardens capacity, municipal policy constraints	Equating money with foodRich to serve and support the have-notsTop-down “benevolent” power structure	Non-profits are overwhelmed and have insufficient capacityTraditional food systems (bartering, knowledge sharing)Dignified access basic guaranteed income