Cross-Cultural Food Networks

BUILDING AND MAINTAINING INCLUSIVE FOOD SECURITY NETWORKS TO SUPPORT INDIGENOUS AND NON-INDIGENOUS COMMUNITIES

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2013

Community First: Impacts of Community Engagement (CFICE), a major SSHRC-funded project, aims to strengthen Canadian communities through action research on best practices of community-campus engagement. We ask how community-campus partnerships can be done to maximize the value created for non-profit, community based organizations in four key areas: poverty, community food security, community environmental sustainability, and reducing violence against women.

The **BC Food Systems Network** is a project on Tides Canada's shared platform, which supports on-the-ground efforts to create uncommon solutions for the common good. The Network highlights the way food issues cross cultures, sectors, and age groups. Through social media, email networks and annual meetings, we share insights, initiatives, strategies and critical analysis of events in the food system.

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Big Picture Question:
How to build across academic and activist cultures across indigenous/non-

Introduction

Indigenous people occupy a delicate and critical space in relation to food security and food system research, and far too often such research has been rejected by Indigenous communities as disrespectful of their culture or even downright exploitive. In "British Columbia," cross-cultural dialogue has been embraced by the BC Food Systems Network through hosting the Indigenous Food Sovereignty Network and developing relationships with the Vancouver Island and Coastal Communities Indigenous Food Network, and various academic institutions around the province. The BC Food Systems Network is comprised of a diverse group of people involved in food systems work, including: traditional harvesters, farmers/gardeners, Indigenous food sovereignty leaders, academics and researchers, civil society organizations, political advocates, and others.

This project seeks to answer the "why", "who" and "how" of BC's successful models of cross-cultural dialogue and relationships in the realm of food security. Working with partners representing the BC Food Systems Network, the Working Group on Indigenous Food Sovereignty, and the Vancouver Island and Coastal Communities Indigenous Food Network, we learn from the first hand experiences of active food systems advocates and organizers.

In this project, we uncover a small sampling of the factors which have enabled cross-cultural dialogues and outline promising practices in academic / community collaboration based on mutual respect. Interviews and sample formal protocols were used to explore the experiences of active food systems advocates and organizers, including engaged academics and community activists, in their efforts to work together to address community food systems issues.

The stories shared by our friends and colleagues contribute to a snapshot of the successes and challenges of building cross-cultural relationships around the unifying need for adequate, just, healthy, culturally-appropriate food. This project intends to provide a useful starting place for academics, activists, and communities to frame activities that begin to heal the history and build bridges between communities around food.

We hope that future food movement leaders and researchers will access this work and build on it, adding their own experiences and observations to the collective body of knowledge on this issue. Relationships between Indigenous and non-Indigenous academics, organizations, and agencies that centre around food justice, food sovereignty, food stewardship and healthy communities will be rooted in mutual respect and will continue the necessary bridge-building work.

What happened? (Methods)

As stated, the purpose of this project is to examine the successes and challenges experienced by members of the BC Food Systems Network and BC food movement while engaging cross-culturally between Indigenous and non-Indigenous networks, projects, organizers and agencies. The goal is to capture stories that offer perspectives on building and strengthening strong cross-cultural relationships in the movement for food sovereignty. Below we outline the methods used to collect these stories.

Before interviews were conducted, an application was brought forward to the research ethics board of Carleton University to undertake interviews with individuals from indigenous communities. Because of a history of exploitative research in many of these same communities, collaborative research guidelines were developed between the CFICE project and the BC Food Systems Network to ensure that the individuals interviewed for this project, as well as members of the BC Food Systems Network, retain a high level of control over the research process, interpretation of results, and the sharing of results. See Appendices I for our collaborative research guidelines, and Appendix II for the letters of consent that participants were asked to sign or otherwise consent to.

In the winter and spring of 2013, a series of seven interviews were conducted with community organizers and researchers from a number of food networks and projects. These interviews focused on the tools and strategies that community organizers and researchers used to build cross-cultural relationships around food issues. Interview questions were crafted with the intention to explore the successes and challenges of building and maintaining cross-cultural food networks that are rooted in Indigenous food sovereignty. What contributes to healthy, successful cross-cultural dialogue and promising practices in strengthening relationships in active and future food networks?

We also interviewed movement leaders and organizers to define both the aspects of organizational culture and the tactics that contribute to a food movement that includes strong, healthy, important, mutually respectful relationships.

Interviews revealed some "best," or at least better, practices that can be shared with organizers, researchers and leaders who are beginning to establish cross-cultural relationships and collaborative activities. Our collected data mostly took the form of a sharing of stories and a reflection on past experiences. Please find the interview questions attached in Appendix III.

Research participants were identified based on their role as a community organizer or researcher for one of the food networks or projects included in the research (e.g. members of BC Food Systems Network, Working Group on Indigenous Food Sovereignty or the Vancouver Island and Coastal Communities Indigenous Food Network) or through snowball sampling through discussions with members of these organizations. In keeping with our learning that strong relationships form the foundation of healthy collaboration, all research participants had a connection to the principal researcher, in a volunteer capacity through the BC Food Systems Network. The strength of these relationships contributed to clearer answers to our research questions, as those answers came from conversations grounded in trust and respect.

In addition to the interviews, we hosted two early, exploratory and introductory sessions at the Food Secure Canada Assembly in Edmonton in fall, 2012. One session introduced the project, its motivations and intentions to Assembly participants, who represent a "who's who" of the movement for food security and food sovereignty in "Canada". The second took the form of a round table discussion. Participants in this session shared stories and reflected on past experiences with cross-cultural collaboration.

Lastly, we also hosted a session during the BC Food Systems Network's annual Gathering, which was held at Shawnigan Lake, BC in July 2013. Project participants, along with many others, participated in a round table dialogue that focused on sharing experiences with cross-cultural relationship-building.

We hope that the information collected through this research process provides both researchers and community organizers with tools and ideas for developing meaningful and effective collaborative projects. Below we begin to outline some of the themes that emerged in this research. These findings are organized in relation to the interview questions that can be found in Appendix III.

Summary of findings

1. **Do you think it is important to engage cross-culturally? Why or Why not?**

All participants agreed that it is important to engage cross-culturally, and that all community work consists of working with a diversity of cultures. One participant felt it was important to learn about other cultures to realize our full human potential. Living together on common land means that we do not actually have a choice of engaging cross-culturally, it is part of what we do. Euro-Canadians and new immigrants have a different relationship to the land than Indigenous peoples, and it is essential to acknowledge differences, build a critical understanding of the issues, and form equitable relationships. Cross-cultural engagement is essential to learn from each other, to reconnect to our environment, to increase consciousness and awareness of mutual challenges with the food system, and to strengthen our ability to respond to challenges.

Participants also spoke about the way that work on food issues, in particular, provides a means for rich cross-cultural engagement. Food is a tool for engagement because it is something we can all relate to. It creates a bridge and provides a common framework for looking at multiple issues, such as land, health, and governance. Food is also useful for reconciling issues of social injustices and legacies of colonization. As one person noted, "the work of decolonization is our common work" because colonization has negatively impacted non-Indigenous people, although to a much lesser degree than Indigenous people. Engagement and collaboration needs to occur as an equal relationship, with all cultures coming together with no agenda but to build relationships and to learn from each other.

2. **What does it mean to engage cross-culturally between Indigenous and non-Indigenous communities in this land that gets called "BC"? How do you/we define it?**

For the majority of participants, engaging cross-culturally means building relationships, sharing with each other, showing respect, and understanding differences. As one person described:

> The key is, it's a relationship. First, getting to know each other, our histories, communities, ways of communicating, stories, listening. An element of 'doing', not 'consultation'. We need less talking, more doing. It sparks energy in relationships and ideas bubble up. If you're doing work on the land, consultation and planning can be part of that.

Another participant emphasizes the importance of relationship building, stating:

> I would define engagement as relationship built on common visions, goals, critical knowledge and awareness. The practice of relationship-building.

This participant goes on to unpack this relationship building further:

> It means developing a critical awareness and knowledge of diverse cultures, then move forward and build relationships. The first error is to go in without knowledge. This can lead to a conversation about evidence-based practice-you can't build good relationships without knowledge about principles, values, and practice.

Not taking the time to build these relationships can negatively affect the engagement and partnerships. One participant noted:

> When people come in their strong agendas and there's no relationship built, we've had meetings comes to a complete standstill. We end up having to take time to educate, which was not the point of the meeting.

For cross-cultural engagement there needs to be a safe space for dialogue, and common ground. It is important to set aside personal agendas and create a meaningful connection, acknowledging the knowledge and wisdom in the community. There is a benefit to this engagement that allows for the sharing of priorities and perspectives on big picture problems; the increased exposure opens opportunities for synergy of ideas on how to advance thinking to solve problems. As noted by one person, "Engagement means reflecting, discussing, articulating more clearly." Through engagement, we can better see the shared responsibility and develop a deeper understanding of the social injustices, and environmental issues.

One person of Indigenous descent noted some of the more common challenges when faced with people involved in the mainstream food system:

We don't fit into the existing framework of institutional thinking. It's challenging when we're placed into a category of 'producer', which is neoclassic economic language. Open communication is needed about a non-commodity approach to food and a deeper understanding of values.

Only through cross-cultural engagement can we begin to appreciate the different worldviews. Through listening to stories we can develop a critical awareness, develop knowledge about principles, values and practice, and identify common ground. When discussing a successful cross-cultural partnership, one interviewee stated:

It was successful because all of the people who came understood that it was being planned and organized and executed according to traditional protocols. Everyone participating had an understanding of what was expected, and we came together in respect. It was very powerful.

3. **Can you reflect on an incident or a collaboration that you would consider successful? Can you reflect on an incident or collaboration that you would consider challenging?**

Successful collaborations for these participants involved learning and making connections – especially with youth and Elders. They involved recognizing a strong common ground with shared principles and a shared approach to working together, diplomacy, and an informal inclusivity. Collaboration is successful when people are feeling heard and supported; when there is honest and safe conversation and space to keep the conversation going over years. A successful collaboration is the result of up-front work and developing an understanding of what is expected.

One example was cooking together and described this way:

You just make it happen. You've done it so often, you just need to make it work. So many people were able to jump in and understand. The preparation of the feast became a common equalizer. Working collectively, hands in motion and creating together. It provides hands-on, measurable success that clears the path for relationship bonds to form. Being able to do hands-on work together.

This example also highlights the importance of food as a catalyst and how the act of doing something physical together can change the dynamic in a relationship from an acquaintance to developing a friendship.

Challenging collaborations are often a result of thinking from an egocentric point of view. There are multiple ways of knowing and being in the world, but the challenge is to move from what is known and

consider what is not known. For example, one person was faced with authorities wanting to know how to get more fresh vegetables into remote communities – a very top down, simplistic approach. Seldom is there appreciation for local knowledge and for engaging communities directly, communities who have successfully fed themselves for centuries. As she noted:

> I see people so passionate about things like preserving farmland, which is such a huge battle in itself, but we need to get better at working with Indigenous allies and partners to find solutions that apply to a broader lens. The whole food system is connected.

Similarly, non-Indigenous academic students often approach Indigenous community members with a single-minded agenda. For successful engagement, research needs to have a mutually beneficial approach. This requires the researcher to be involved with the community at an early stage, develop a positive relationship, and mutually identify all stages of the research project. This is true for other projects as well, where early participation lends itself to a vested interest and ownership of the project. The different perspectives and worldviews can be a complement to research, giving it depth by reflecting values, goals, and community vision. As one interviewee noted:

> It's critical to only engage in research where you've been involved from the very start, from the design phase. If not, you miss influencing the body of knowledge- the way it's gathered and interpreted. It's so important, actually having the time and communication with students during the revision process, too, to make sure things aren't getting misinterpreted- it happens easily with different worldviews. Part of the project has to be including adequate time and resources to make sure this happens.

Time and financial support are challenges to these collaborations, especially when Indigenous people are generally not positioned within an institutional framework, resulting in limited access to resources or support for participating in research. Lack of funding is often a challenge to collaboration and engagement. Regional gatherings take time and money to organize, and it is difficult for some community members to travel. This restricts some of the important voices of those who may benefit the most from collaboration.

One person noted some tensions in sharing knowledge around Traditional Foods and Medicines. On the one hand, sharing more broadly is a way to keep the knowledge alive, but others expressed concern on where that knowledge goes and who may profit from that knowledge. This represents the deep level of distrust that settlers have earned through colonization practices. There were also tensions noted between Nations in different fishing practices, and the need for more relationship building and communication. One interviewee noted the importance of communication, stating:

> There's a lot of room for relationship-building there, and we need to be working towards common solutions these problems. It's all about communication. Those people from up top have a different system of governance, a different was of relating as a community. It will take work.

Overall, while collaboration can be challenging, the success is seen when there is real engagement and learning. As one person noted, "challenges are where the learning edge is." It is only by facing and overcoming the challenges that knowledge and understanding develop and relationships build.

4. **Have you ever developed any tools or formal tactics or strategies (protocol agreements, guidelines) for working with cross-cultural partners?**

Several participants spoke of successful cross-cultural partnerships they have been involved in. For example, one participant stated:

> The Central Coast Ooligan Gathering was pretty successful. Hereditary Chiefs, marine use coordinators, fisheries program coordinators and others from our neighbouring coastal Nations came together to discuss the disappearance of the Central Coast ooligan, which impacted all of our communities in a big way. We also invited DFO to witness the meetings, as well as community members. It was successful because all of the people who came understood that it was being planned and organized and executed according to traditional protocols. Everyone participating had an understanding of what was expected, and we came together in respect. It was very powerful.

Another participated noted that:

> The Peoples' Food Policy Project- the writing of the Indigenous Food Sovereignty chapter in Resetting the Table resulted in increased cross-cultural understanding. The way it was approached and the willingness to accommodate participation of Indigenous contributors- there was a willingness to facilitate honest and truthful conversation- safe conversation. It resulted in a good summary of diverse topics. That's a theme of the WGIFS in the BCFSN- the invitation to form that relationship with the Network, a willingness to give us that space and keep the conversation going year after year. We can all appreciate and build on efforts that are working. Challenges are where the learning edge is.

All study participants had tools, tactics or strategies for working with cross-cultural partners. The important aspects to these agreements or guidelines are: that they remain open and flexible for

changes; that there is adequate time allowed for developing shared protocols; that they contain a clearly defined and agreed upon purpose; and that they hold a tradition of respectful engagement. In order to develop such guidelines, both parties need to know themselves and know how to listen to each other. It is important to be respectful about what is unknown and seek guidance. As one person said:

> For partnerships, it's good to have an informal agreement
> acknowledging you're coming from different experiences; it sets a tone
> of respect. Inquire! Ask! When we don't, that's when we make mistakes.
> You can't be afraid to respectfully ask questions. Get the guidance and
> teaching you need.

Communities have their own protocols and guidelines and, therefore, it is important to look to the community rather than impose institutional understandings of community engagement. Describing a successful cross-cultural partnership, one interviewee stated:

> It was successful because all of the people who came understood that it
> was being planned and organized and executed according to traditional
> protocols. Everyone participating had an understanding of what was
> expected, and we came together in respect. It was very powerful.

Also, there is a ceremony piece that may easily be overlooked by non-Indigenous cultures because it is often not practiced in the same way between cultures. As one person noted, "Pay attention to the ceremony. It connects us so much more to what we're eating and where we're coming from and who we are together."

Another focus is around issues of time. Time is necessary to develop guidelines for engagement if it is to be successful:

> If something is really a community priority, people will give it the time it needs
> to do it properly which sometimes means it will happen over a long time.
> Artificial, imposed timelines can be a problem – people feel like they have no
> control and they'll leave.

Acknowledging time is import because you can't rush relationships. It is in the process of developing the relationship that learning takes place. "The process is the product". The strategy is to know that what happens along the way is the collaboration and engagement that leads to more understanding of equity and stronger alliances.

Appendix I - Collaborative Research Guidelines

Cross-Cultural Food Networks: Building and Maintaining Inclusive Food Security Networks to Support Indigenous and Non-Indigenous Communities

Collaborative Research Guidelines

Project Summary

This project seeks to uncover the factors which have enabled cross-cultural dialogues and outline promising practices in academic / community collaboration based on mutual respect. We anticipate an end product that analyzes the successes and challenges of building cross-cultural relationships around the unifying need for adequate, just, healthy, culturally-appropriate food. This analysis will provide a useful starting place for academics, activists and communities to frame activities that begin to heal the history and build bridges between communities.

Purpose of these Guidelines

These guidelines set out the duties and responsibilities of the collaborating parties to this research project: the Community Food Security Research Hub of the CFICE project and the British Columbia Food Systems Network. It covers the period January 1, 2013 to December 31, 2018. It covers: Community Engagement Plan; Customs and Codes of Practice; Approach to ethical protections, Control, Use and Protection of Data, and Intellectual Property Rights over research results.

Community Engagement Plan

Pursuant to TCPS (Tri-Council Policy Statement) 2, chapter 9, Article 9.4, the B.C. Food Systems Network will be considered the prime community of interest in the present project. As such, the project proposes a series of engagement activities with the Network. The first element in the engagement plan is to establish a Research Subcommittee of the Network to guide this research, from the planning process through data collection and analysis to the writing up of findings and recommendations and the dissemination of results.

The BC Food Systems Network works on behalf of a diverse group of stakeholders, including: traditional harvesters, farmers/gardeners, Aboriginal community members, academics and researchers, civil society organizations, political advocates and others. We will rely on the Network to ensure representation and clarity in putting the perspectives of these various interests forward to plan, implement and take action on the research project proposed here.

Customs and Codes of Practice

In order to carry out this research effectively, researchers of the CFICE CFS Hub commit to becoming informed about, and fully respecting, the customs and codes of research practice that apply in the geographic Aboriginal communities served by the BCFSN.

Ethical Protection

We propose a two-tiered approach to ensuring ethical protections in this collaborative research project. The first level will involve the oversight of a Research Committee of the BC Food Systems Network to facilitate ethical protections of its members in the conduct of this research by determining how data is to be used and shared.

The second level involves consent, confidentiality and privacy for individual participants in the study (following the standards and requirements of the Research Ethics Board (REB) of Carleton University). Article 9.11 of the TCPS states: "Community agreement that a research project may proceed is not a substitute for securing the consent of individuals recruited to participate in that project…" This means that individuals recruited to participate as interviewees or workshop participants in this research project review and sign a full-fledged consent form as is the normal practice of all REB-approved projects.

Confidentiality

The parties agree to negotiate in good faith the parts of the research findings from this study that should remain confidential. In general, researchers will not attribute direct quotes to participants on any matter unless they give explicit consent to have their identities known. Measures will be taken to protect the identity of respondents, except in the cases of workshops and meetings, where the identities of participants are publicly evident and have been made on a voluntary basis.

Security of Data

All data collected for this study will be stored on a computer in a secure room. Backed up data on a pen drive will be stored in a secure, locked filing cabinet. Both the room and the filing cabinet will be accessible only to the project lead and to the researchers on this project are Dayna Chapman, Peter Andree, Cathleen Kneen, and the Research Assistant working with the hub.

Use of Information, including Interpretation and Dissemination of Results

The analysis of the data gathered through interviews will be undertaken by the research team. This analysis will be shared with the Research Committee of the BC Food Systems Network to get their insights into data interpretation, and to ensure that data has not been misinterpreted. The final analysis will be developed cooperatively between the researchers and the Research Committee. Once a final draft of the report has been read, and no later than six months after it has been subcommittee to them, the Research Committee will be asked to determine any restrictions on the way that the data and analysis are to be used, including through conference presentations, and publications.

Mutual Benefits

This project is designed to be of mutual benefit to the BC Food Systems Network and CFICE.

Intellectual Property

The results of this research will be jointly owned by the BC Food Systems Network (through its Research Subcommittee) and the researchers of the CFICE CFS hub.

Secondary Use of Information

Secondary use of the data and analysis will be guided by any restrictions determined by the Research Committee of the BC Food System Network within six months of the submission of a final report to them.

Dispute Resolution

All efforts will be made by all parties to ensure that any disputes related to the interpretation of these guidelines, including on how data is interpreted, shall be resolved cooperatively between the CFICE researchers and the Research Committee of the BC Food Systems Network.

Appendix II – Letter of Information and Consent

Letter of Information and Consent

Invitation to participate in research

We would like to invite you to participate in an interview to help evaluate a community-campus partnership supported with funding through CFICE (Community First: Impacts of Community Engagement), a seven year research project based at Carleton University and funded by the Social Sciences and Humanities Research Council of Canada.

About the project

The goal of this research is to uncover the factors which have enabled cross-cultural dialogues and outline promising practices in academic/community collaboration based on mutual respect. We also seek to analyze the successes and challenges of building cross-cultural relationships around the unifying need for adequate, just, healthy, culturally-appropriate food.

About the research

Using a program evaluation approach, this project will examine the successes and challenges experienced by members of the BC Food Systems Network and BC food movement while engaging cross-culturally between Indigenous and non-Indigenous networks, projects, organizers and agencies. This project will capture stories that will offer perspectives on building and strengthening strong cross-cultural relationships in the movement for food sovereignty. This project will produce an evaluation of participants' past experiences with cross-cultural food networks, and will include successes and challenges that will hopefully provide both researchers and community organizers with tools and ideas for developing meaningful and effective collaborative projects. This research will take place through in-depth interviews with community organizers and researchers from a number of food networks and projects. Interviews will focus on tools and strategies these individuals have used to build cross-cultural relationships around food issues.

Confidentiality and interview information

In the spirit of mutual respect and partnership, this research is based on a research agreement between the CFICE project and the BC Food Systems Network. That agreement ensures that the research is overseen by a committee of the BCFSN, and that this committee will be consulted on any use of the information gathered through the research process.

Our goal with these interviews is to conduct them in a "safe space" where you feel comfortable sharing your experiences with cross-cultural experiences, both the good and the bad. We recognize that questions we ask may raise difficult issues, but we hope that by participating in the research with us we will be together learning about how to improve cross-cultural working relationships moving forward.

Any statements you make will only be attributed to you if you give us express consent to do so. You are free to choose not to answer questions, and you are free to stop the interview (or remove yourself from group discussions) at any time. You can also ask that we remove your responses from our data at any time after the interview and before publication of the findings. If you choose to withdraw all of the information given to that point will be destroyed. Finally, when full transcripts of interviews are prepared, we will give you an opportunity to review the transcripts, and to make any changes at that time.

Dayna Chapman of the BC Food Systems Network is the primary researcher on this project. She is available to answer any questions you have about it:

Dayna Chapman
daynabellacoola@gmail.com

Peter Andrée of the Department of Political Science at Carleton University is responsible for the administration of this research. You are welcome to contact him for further information:

Peter Andree
Department of Political Science
Carleton University
1125 Colonel By Drive
Ottawa, Ontario K1S 5B6
Peter_Andree@Carleton.ca
Phone: 613-20-2600 x 1953

This project has been reviewed for ethics clearance by the Carleton University Research Ethics Committee. Should you have any concerns or questions about my involvement in the study or any complaint concerning the manner this research is conducted, please do not hesitate to contact:

Research Ethics Board
Prof. Andy Adler, Chair & Prof. Louise Heslop, Vice-Chair
Carleton University
1125 Colonel By Drive
Ottawa, Ontario K1S 5B6
Tel: 613-520-2517
E-mail: ethics@carleton.ca

Thank you for your consideration.

_____   _____

Dayna Chapman   Dr. Peter Andrée, Carleton University

BC Food Systems Network

PARTICIPANT CONSENT FORM

I (please print)_____ give my consent to agree to participate in this research project entitled, "Cross-Cultural Food Networks: Building and Maintaining Inclusive Food Security Networks to Support Indigenous and Non-Indigenous Communities".

Please check the categories that apply:

[ ] I have read the attached letter and understand that I am participating in a research project and I voluntarily agree to participate.

[ ] I also agree to be photographed as a participant in this community-campus partnership, and acknowledge that my name may be associated with this photograph (while my input into the evaluation will remain confidential).

Signature:_____   Date: _____

E-mail address: _____

Additional consent form for cases when videos documenting the partnership are to be made:

[ ] I agree to be recorded on video, describing the community-campus partnership I am involved in. I understand that my name and the name of my organization will be associated with these videos (which may be shared in the public domain) and with any statements I make on camera.

Signature:_____   Date: _____

E-mail address: _____

This project has been reviewed for ethics clearance by the Carleton University Research Ethics Committee. Should you have any concerns or questions about my involvement in the study or any complaint concerning the manner this research is conducted, please do not hesitate to contact:

Research Ethics Board
Prof. Andy Adler, Chair & Prof. Louise Heslop, Vice-Chair
Carleton University
1125 Colonel By Drive
Ottawa, Ontario K1S 5B6
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E-mail: ethics@carleton.ca

Appendix III – Interview Guide

Cross-Cultural Food Networks: *Building and Maintaining Inclusive Food Security Networks to Support Indigenous and Non-Indigenous Communities*

<u>Interview Guide</u>

1) Do you think it's important to engage cross-culturally? Why or why not?

2) What does it mean to engage cross-culturally between Indigenous and non-Indigenous communities is this land that gets called "BC"? How do you/we define it?

3) Can you reflect on an incident or a collaboration that you would consider successful? Can you reflect on an incident or collaboration that you would consider challenging?

- Framing: what was the issue/challenge/problem this project/collaboration was trying to address?

- Aspiration: What were your group's aspirations? What concrete changes did you hope to achieve?

- Approach: What specific strategies did you pursue to achieve your goals? What key principles or beliefs guided you as you worked with this approach?

- Capacity: Who was involved? How were they involved? Who did they represent (within the community or university)? Did these collaborators have the commitment, resources, and influence required to achieve the goals set out?

- Signs of progress: what were your measures of progress? What were the indicators of success? What signs suggested lack of progress or success?

- Summarizing: Stepping back from the details of the work, how would you sum up in a phrase the essence of your approach? Is this description accurate? Compelling, realistic?

4) Have you ever developed any tools or formal tactics or strategies (eg: protocol agreements, guidelines) for working with cross-cultural partners?

5) Can you share these with us? What worked well? What did not?