

Exploring Traditional Food Safety Information for First Nations

Final Report

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Introduction and Background

As part of its role, the Environmental Public Health Services (EPHS) of Health Canada delivers community public health programming on-reserve in order to raise awareness on environmental health and protect against disease and injuries related to environmental hazards. More specifically as it relates to food safety, EPHS aims to promote and provide guidance on the safe handling and preparation of conventional (market-bought) and traditional food and to inform food handlers, managers, owners of food establishments, and the public of the potential health risks associated with the consumption of the various foods in First Nations communities.

The Environmental Public Health Division (EPHD) and the Environmental Health Research Division (EHRD), provide support to EPHS in delivering environmental public health services, and are part of the First Nations and Inuit Health Branch (FNIHB) of Health Canada. The objective of the FNIHB food safety program is to improve food safety and to reduce the incidence of food borne-related illnesses in First Nations communities south of 60°.

It is well known that traditional foods play an important role in many First Nations communities. This type of food, like conventional food, can be affected by environmental contaminants or by contamination brought about from improper handling or storing. Health Canada has assessed that there are currently few formal educational materials that exist on traditional food safety, which makes up a large part of many First Nations' diet. Health Canada recognizes the importance for First Nations living on reserve to access information on foods they consume.

In October 2005, an environmental health Core Program Evaluation (CPE) was undertaken to identify the core programs and major activities offered by the Environmental Health Program of FNIH and program issues and gaps, and to make recommendations for the future of the FNIH Environmental Health Program. In its recommendations, the CPE suggested that the food safety program develop and implement a public education campaign that includes messaging about the safe handling and preparation of traditional foods. Despite continued requests from community members for information on practices for wild game meat, wildfowl and fish, the Environmental Health Officers (EHOs) who deliver food safety activities have found little to no material on the subject. Therefore, in line with their mandate, EHRD and EPHD are developing a Traditional Food Safety Guide based on which public awareness materials will later be developed and distributed to First Nations community members.

In this context, Health Canada commissioned Corporate Research Associates Inc. (CRA) to conduct a research through a series of discussions (Focus groups and interviews) with First Nations people to explore current practices and beliefs relevant to traditional food collection, preparation, and preservation methods. More specifically, this exploratory study aimed at gathering anecdotal information from First Nations people who collect (or gather) and prepare traditional food, in order to better understand their knowledge, attitudes, and practices regarding food safety. Outcomes of the focus group discussions and interviews generated information which will assist in developing the Traditional Food Safety guide, tailored to the respective communities' needs.





Specific research objectives were to:

- Explore common practices used in hunting, trapping, fishing, food preparation, handling and storage among First Nations;
- Identify gaps in knowledge of traditional food safety; and
- Identify the right medium to be used for dissemination of education materials (i.e., posters, fact sheets, calendar etc.).



Executive Summary

Corporate Research Associates Inc.

Contract Number: H1011-080012/001/CY

Date: 2009-03-16

The *Exploring Traditional Food Safety Information for First Nations* study was undertaken by Corporate Research Associates Inc. (CRA) on behalf of Health Canada to gather information from First Nations people who collect, gather, or prepare foods in a traditional manner, on their knowledge, attitudes and practices regarding food safety. The outcome of these discussions generated information which will assist in completing the Traditional Food Safety guide, tailored to the respective communities' needs. A total of six focus groups were conducted on March 23rd, 24th and April 8th, 2009 respectively with on-reserve First Nations people in the Province of Ontario (Algonquins of Pitwakanagan on Golden Lake), Quebec (Anishnabe Nation in Lac Simon), and British Columbia (Heiltsuk Nation in Bella Bella). In each location, an additional two in-depth interviews were conducted with Elders, with three conducted in Bella Bella.

Findings from the study highlight both similarities and differences in traditional food collection and preparation methods across communities, with hunting, fishing and berry picking being common practices in each community. In addition, food collection and preparation activities are increasingly genderless and vary little based on age.

In each community visited, a variety of animal species are hunted, trapped and fished, with the choice of prey based on species availability, seasonal availability, traditional/personal choices, animal health, and resource conservation. A small variety of plants, berries, and seaweed are also harvested, with many species becoming increasingly rare. Pollution, commercial development, use of pesticides, commercial fish farming, and overfishing were identified as potential causes for the changes noted in resources, as well as declining animal health. Across locations, hunting and fishing using traditional methods are the most common activities. Harvesting wild plants and berries has seen a decline over the years due to falling stock. Trapping is only conducted in Golden Lake and Lac Simon, although infrequently.

Hunting of large wild game, primarily moose and deer, is a prevalent activity in all three locations; using a rifle as the preferred weapon. Multi-day hunting trips for large game are common in all locations, though in Bella Bella, day-hunts are also conducted from a boat for animals coming to the shore. In the other two locations, hunting in the forest near a camp or a cottage is typical. Once killed, animals are initially prepared onsite. They are bled by cutting open the throat, the entrails removed by slicing open the belly, and the head and sometimes feet are also removed. In most instances, the animal is then transported back home or to the camp, with or without the hide, hung to rest and then butchered. Small animals like beaver and rabbits are generally trapped using commercial devices. Trappers verify the traps periodically and bring back their catch to the camp or home for preparation.



Bait and net fishing are most common across these locations, though spear fishing traditionally conducted in Golden Lake continues among a few in the community. In Lac Simon, sturgeon is caught from the shore with a snare. Fish is kept at the bottom of the boat, in a bucket filled with water, or hooked to the boat in fresh water until being prepared ashore. Fish is gutted onsite and in some instances, it is scaled.

Berries and medicinal plants are harvested during day-long trips for the most part, and the berries collected in a pail. At times, the container is covered with a cloth and kept in the shade to preserve pickings until returning home. Berries are then washed and frozen.

With the increased affordability and availability of freezers, preservation methods have changed over time. Meat, fish, berries, seaweed, and plants are all frozen though preparation and packaging methods vary. In all locations, meat and fish are also smoked in smoke houses, with varying frequency. Canning or jarring is also used for meat, fish and berries. Other preservation methods employed mainly in Bella Bella, include drying, barbecuing and fish roe fermentation.

Throughout the collection and preparation activities, selected safe food handling measures were not consistently applied but rather temperature and cleanliness were judged by the individual. Preservation techniques and collection of food are transferred from one generation to the other and based on traditional knowledge. Elders, parents, grand-parents and peers who take part in these activities are relied upon for traditional knowledge. Children begin to participate in food collection and preparation activities at a young age as part of educational efforts. As such, it is not surprising to learn that the participants expressed a preference for a learning method that involves hands on activities in a group setting to find out more about food safety. Therefore, consideration should be given to developing presentations and other interactive and visual tools that provide First Nations people with a means of learning new techniques together. That being said, information must recognize traditional knowledge that has proven successful in selected communities. Indeed, strong trust in a community's knowledge and experience may go some way to ensure any advice is well respected.

As it moves forward with the development of culturally-specific food safety information tailored to First Nations' traditional methods of food collection, harvesting, preparation and preservation, Health Canada should also consider creating a dialogue on food safety by first providing information on the impact of environmental changes and contamination on animal health and behaviours, which in turn may affect humans. Opening the discussion on a relevant topic that is of interest to First Nations people today will certainly contribute in part to fostering the environment of trust required to share knowledge with the intent of raising awareness.

To obtain more information on this study, please e-mail por-rop@hc-sc.gc.ca.

Résumé

Corporate Research Associates Inc.

Numéro de contrat : H1011-080012/001/CY

Date : Le 16 mars 2009

L'étude sur l'information relative à la salubrité des aliments traditionnels destinée aux Premières nations a été menée par Corporate Research Associates Inc. (CRA) pour Santé Canada afin de recueillir de l'information sur les connaissances, les attitudes et les pratiques relatives à la salubrité alimentaire auprès des membres des Premières nations qui collectent, récoltent ou préparent des aliments d'une manière traditionnelle (ex. la chasse, le piégeage, la pêche, la cueillette).. Les résultats de ces discussions permettent d'obtenir des renseignements qui contribueront à la rédaction du guide de salubrité des aliments traditionnels adapté aux besoins des différentes communautés. Un total de six groupes de discussion se sont tenus le 23 et le 24 mars, ainsi que le 8 avril 2009, respectivement, avec des membres des Premières nations vivant dans une réserve en Ontario (les Algonquins de Pikwakanagan de Golden Lake), au Québec (la nation des Anishnabe au Lac Simon) et en Colombie-Britannique (la nation Heiltsuk à Bella Bella). De plus, deux entrevues approfondies avec les aînés ont eu lieu à chaque endroit, trois à Bella Bella.

Les conclusions de l'étude révèlent à la fois des similarités et des différences dans les méthodes de collecte et de préparation employées dans les différentes communautés. On voit notamment que la chasse, la pêche et la cueillette de baies sont des pratiques courantes dans chacune d'entre elles. Les activités de collecte et de préparation des aliments sont de plus en plus réparties entre les sexes et dépendent très peu de l'âge.

Dans chacune des communautés visitées, une variété d'espèces est chassée, piégée et pêchée en fonction de la disponibilité des espèces, des saisons, des choix personnels et traditionnels, de la santé des animaux et de la conservation des ressources. De plus, les communautés récoltent quelques plantes, baies et algues, dont plusieurs espèces de plus en plus rares. La pollution, le développement commercial, l'usage de pesticides, les piscicultures commerciales et la surpêche ont été identifiés comme les causes potentielles des changements perçus dans les ressources et dans la santé en déclin des animaux. Dans les différents endroits, la chasse et la pêche faites à l'aide de méthodes traditionnelles sont les activités les plus fréquentes. La récolte de plantes sauvages et de baies a diminué au fil des années, puisque ces végétaux se font de plus en plus rares. Le piégeage est effectué uniquement au Golden Lake et au Lac Simon, bien que rarement.

La chasse de gros gibier, principalement originaux et cerfs, est l'activité la plus courante dans les trois endroits et le fusil est l'arme de choix. Les membres de chacune des communautés font souvent des excursions de chasse s'étalant sur plusieurs jours. À Bella Bella, il arrive également que les chasseurs partent pour une seule journée en bateau afin de chasser les animaux qui s'approchent de la rive. Dans les deux autres endroits, la chasse se déroule habituellement dans une forêt près d'un camp ou d'un refuge. Une fois tués, les animaux sont préparés sur le site même. Pour saigner les animaux, les chasseurs leur tranchent la gorge. Ils leur ouvrent également le ventre pour retirer les entrailles et retirent parfois la tête et les pieds. Dans la plupart des cas, l'animal est ensuite transporté au domicile ou au camp, avec ou sans sa peau, suspendu, puis dépecé. Les petits animaux comme les castors et les lapins sont généralement piégés à l'aide d'appareils commerciaux. Les trappeurs vérifient périodiquement les pièges et ramènent les animaux à domicile ou au camp pour les préparer.

La pêche à l'appât et la pêche au filet sont les méthodes les plus fréquemment employées dans les endroits visités, bien que certains membres de la communauté de Golden Lake continuent à pêcher au harpon comme ils le faisaient traditionnellement. Au Lac Simon, on pêche l'esturgeon sur les rives à l'aide d'un piège. Le poisson est mis au fond du bateau dans un seau rempli d'eau ou il est accroché au bateau et traîné dans l'eau douce avant d'être préparé sur les rives. Le poisson est éviscéré et parfois même écaillé sur place.

Les baies et les plantes médicinales sont généralement récoltées pendant des voyages d'un jour et les baies cueillies sont gardées dans un seau. Le contenant est parfois recouvert d'un tissu et gardé à l'ombre pour conserver la cueillette jusqu'au retour. Les baies sont ensuite lavées et congelées.

Grâce à l'accessibilité et le bas prix des congélateurs, les méthodes de conservation ont changé avec le temps. La viande, le poisson, les baies, les algues et les plantes sont tous congelés, quoi que les méthodes de préparation et d'emballage varient. Dans tous les endroits, la viande et le poisson sont fumés dans des fumoirs, mais la fréquence d'utilisation de cette méthode varie. La mise en conserve et en bocaux est également utilisée pour la viande, le poisson et les baies. Autres méthodes utilisées principalement à Bella Bella sont le séchage, la cuisson au barbecue et la fermentation des œufs de poisson.

Les mesures de manipulation salubre des aliments ne sont pas employées uniformément pendant les activités de collecte et de préparation. Effectivement, chaque personne juge généralement elle-même de la température et de la salubrité des aliments. Les techniques de conservation et de collecte d'aliments sont généralement transmises de génération en génération par les connaissances traditionnelles. De plus, les communautés se fient aux connaissances traditionnelles des aînés, des parents, des grands-parents et des pairs qui participent à ces activités. Pour ce qui est des enfants, la participation à la collecte et à la préparation commence à un jeune âge dans le cadre de leur éducation. Il n'est donc pas étonnant que les participants aient affirmé qu'ils préféreraient en apprendre davantage sur la salubrité alimentaire par l'entremise d'activités pratiques en groupe. Par conséquent, il pourrait être intéressant d'envisager la conception de présentations et d'outils interactifs et visuels pour permettre aux membres des Premières nations d'apprendre de nouvelles techniques ensemble. Cela dit, l'information doit reconnaître les connaissances traditionnelles qui ont bien fonctionné dans certaines communautés. Effectivement, il faut faire confiance aux connaissances et expériences d'une communauté pour s'assurer qu'elle respecte les conseils qu'on lui donne.





Dans la cadre de la rédaction d'information relative à la salubrité des aliments propre aux cultures et adaptée aux méthodes traditionnelles de collecte, de récolte, de préparation et de conservation des aliments des Premières nations, Santé Canada devrait également envisager l'organisation d'un dialogue sur la salubrité alimentaire en commençant par fournir des renseignements sur les répercussions des changements environnementaux et de la contamination sur la santé et le comportement des animaux, ainsi que les effets sur les êtres humains qui pourraient en découler. En ouvrant la discussion sur un sujet pertinent qui intéresse aujourd'hui les membres des Premières nations, il sera plus facile d'obtenir la confiance nécessaire pour partager des connaissances et ainsi sensibiliser les gens.

Pour obtenir de plus amples renseignements sur cette étude, veuillez écrire à l'adresse électronique suivante : por-rop@hc-sc.gc.ca.



Conclusions

The following conclusions result from the detailed analysis of the study findings.

- ***A wide variety of foods are collected or harvested, with the choice based on availability, seasonality, traditions unique to each community, animal health, and resource conservation.***

A great diversity of species are collected in the three locations included in the study, with the choice primarily driven by what is available during each season as well as foods traditionally eaten. Visibly diseased animals are not hunted, trapped, or fished. Many examples of spotted or wormy fish, disoriented deer, fur abnormalities, and parasites were provided. Additionally, changes in animal behaviours that are perceived as potentially affecting the meat's quality or taste – such as bear increasingly feeding on landfill waste - also impacted the choice of species collected. Increased pollution resulting from commercial operations and human sprawl were considered to have a great impact on animal health. In Bella Bella, fish farming was also mentioned as a threat.

Selected animals are avoided during the gestation period to ensure the species' renewal. Further, in Bella Bella and Golden Lake, the choice of species to collect is at times influenced by efforts and self-regulations towards resource conservation. Resource availability have been mentioned in all locations, especially as it relates to fewer berries due to contaminants and land development as well as depleting fish species due to water pollution and overfishing.

Though it was felt that the type of foods collected have not changed greatly over time, participants indicated that methods have been modernized. Participation in activities has also become increasingly genderless and ageless. That being said, women are most likely to hunt large animals only when accompanied by men while youth largely take part in collection activities with older family members especially for educational purpose.

- ***Hunting of large game is conducted over many days, requires minimal supplies and involves steps that vary somewhat based on the environment.***

Hunting trips are generally conducted over multiple days in the forest, at a camp site or a cottage. In Bella Bella, (which is located on an island), hunting of large prey is often conducted on a boat, killing animals that come to the shore. When required, survival supplies are brought, varying based on the type of accommodation chosen, as well as vehicles and other best suited means of transportation– including ATV, truck, boat, skidoo, and canoe. Weapons and hunting equipment to catch and prepare the animals include rifles, hunting knives, saws, rope, bags, axes, and tarps in some instances. Tools are typically washed in soapy water after being used and sometimes sanitized with bleach. Knives are sometimes oiled prior to being wrapped in cloth and stored after being used.

Large animals are killed using a rifle or shotgun, with bullets primarily being made of lead. Animals such as deer or moose are killed with one or two shots in the neck area, with the goal of a fast death and to avoid spoiling any other areas. In Lac Simon, the animal is left untouched for a few hours for the meat to rest. In all locations, onsite steps to preparing the animal include bleeding it by cutting the throat open, removing the entrails by opening the belly, and beheading the animal. Feet are sometimes cut onsite. Traditions regarding which organs are eaten vary by location, with unwanted animal parts left onsite to feed other animals, in gratitude for the catch. Animals are then transported back to the camp or home whole or in large pieces, with or without the hide left on depending on traditions and preferences. At the camp or at home, the animal is hung outdoor or indoor for a period extending from a few hours to a few days depending on the weather and outside temperature, to let the meat rest prior to being butchered and preserved. It is sometimes left uncovered, or covered with cheesecloth or sprayed with pepper to keep flies away.

Wrapping of meat for transportation varies based on a number of factors, including weather, distance, temperature, equipment, vehicles, and personal preferences. At times, the meat is covered with tarps or plastic while in other instances, the hide serves as protection (either kept on or removed and used as a 'bag'). If hunted from a boat, large animals are dragged back home in the sea for ease of transportation and so that salt water would clean the meat and keep it cool. Others loaded the animal into the bottom of the boat though no explanation was provided as to why.

- ***Trapping is increasingly uncommon and is conducted using commercial equipment.***

Trapping is only conducted in Golden Lake and Lac Simon, though this practice has declined over the years. Beaver and wild rabbits are most commonly trapped. Commercial traps are used, and placed in a circuit that varies in size, and left unattended between one day and one week. When checking traps, to assess if a trapped animal is still good for consumption especially when caught for a few days, some rely on the colour of the animal's eyes (grey for hare). This is mostly done when trappers do not walk their trapping circuit every day. Outside temperature is not deemed a problem for spoilage, as trapping is conducted during the winter. Trapped animals are brought back to the camp or home for preparation before being preserved. Animals are generally skinned, gutted and cut up before being preserved, though some people prefer to freeze animals whole (e.g., beaver), with the skin on and wrapped in plastic.

- ***Bait and net fishing are most common across locations and the fish preparation method primarily consists of removing the innards and scaling prior to being cooked or preserved.***

Most common methods of catching fish included line and bait and net fishing. A variety of baits are used depending on the type of fish. Fishing from the shore is sometimes conducted in Lac Simon using a snare, while spear fishing takes place only in Golden Lake among a few individuals.



Harvested fish are usually kept in a bucket filled with water, in a lake or river water attached on a wire to the boat until returning to the shore, or sometimes, like in Bella Bella, on a bed of salt. In Bella Bella, preparation of the fish is often done on the boat, while in other locations this is done either ashore or back at the camp or at home. Fish is gutted, and often the head is removed prior to preparing it for preservation. In Golden Lake and Lac Simon, fish are sometimes prepared the day after being caught due to a lack of time, in which case they are left overnight in a container filled with water. At times, fish is frozen whole (with guts intact) in Bella Bella, therefore not requiring any preparation beforehand.

- ***Small-scale picking of berries, wild plants and seaweed is widespread, with the harvests requiring minimal preparation before being preserved.***

Across locations, berries are commonly picked, though available quantities have declined over time. Golden Lake and Lac Simon participants also harvest medicinal plants. Today, picking is conducted on a small scale, with outings generally extending up to one day. Depleting stock has resulted in smaller harvests than those traditionally picked. Berries and wild plants are kept in pails or buckets while being picked, keeping them in the shade when possible to preserve freshness, transported home where they are sorted, rinsed, and frozen. In Bella Bella, seaweed is harvested at low tide and transported in plastic mesh bags. It is then dried on cedar racks for a day under hot and sunny conditions, prior to being packaged for preservation. Seaweed is at times dehydrated in the oven or on racks near a wood stove.

- ***Freezing is by far the most common food preservation method, while smoking, canning, drying, fermentation and barbecuing are other methods used, especially in Bella Bella.***

Freezing all types of foods is the most prevalent preservation method used across the three locations. Indeed, availability and affordability of freezers in addition to the ease of preparation has made this method widely prevalent today. Other methods used, though less frequently in other locations, are still common in Bella Bella including smoking meat and fish, canning, and drying. Fermentation and barbecuing were mentioned only in Bella Bella.

Frozen meat, fish, berries, seaweeds and plants are prepared and packaged differently among different individuals. Both small animals and fish are sometimes frozen whole, unprepared and unwrapped (e.g., duck sometimes). Fish is frozen gutted or not, or filleted. Moose and deer meat is most often prepared in small portions, wrapped in butcher paper or in plastic bags and frozen.

Smoking is always done over a smoldering fire in a smoke house that is either a permanent or temporary structure. Regardless, meat and fish cut in thin long strips are hung above the fire, with the type of firewood chosen based on the desired meat taste. The smoking time varies according to taste preference, and meat readiness is assessed based on how it feels to the touch and on its colour. Smoked meat is kept at room temperature, wrapped in sealable plastic bags or containers in the fridge, frozen, , or in jars.



Canning or jarring is most common in Bella Bella across all groups, though, in the other two locations, participants reported that others in the community practiced it more. Meat, fish, and berries are most commonly canned. Modern cleaning and sanitizing of equipment is done (in boiling water and using specialized canning equipment), with evident awareness regarding the importance of these steps towards food safety. Fish is either canned raw or after being smoked or barbecued.

Drying fish, fish eggs, shellfish, game and seaweed is done by hanging in the sun, or near a wood stove, over an electric heater, or in a modern oven until brittle. Dried foods are kept in airtight plastic containers layered or covered with paper towel or salt inside to keep moisture out, or frozen in paper or plastic bags.

Barbecuing is a method practiced in Bella Bella. Butterfly-cut fish is hung vertically on a cedar frame positioned around an outdoor fire. The fish is turned once and is considered cooked when it stops dripping. Barbecued fish is either eaten immediately or jarred.

Fermentation, another preservation method also practiced in Bella Bella, is conducted with salmon and herring roe using a range of methods with varying opinions regarding the safety of each one. Roe are typically washed, then fermented in a water-filled container for a period of time (a few days to a week). Methods varied as to the best and safest type of container to use, with some attributing sickness to the use of plastic or metal containers.

- ***Foods' appearance, taste, texture, and smell are relied upon to assess safety based on traditional knowledge.***

The majority of animal parts are consumed, though the appeal of organ meat differs by location. In Lac Simon, almost all organs are eaten. In Bella Bella, digestive organs are not consumed. In Golden Lake, most avoid eating moose hearts and livers while it was mentioned that a few in the community discard hearts and livers only when diseased. Fish guts and bones are generally discarded, and all other parts are commonly eaten with the exception of the fish head, which is eaten primarily by Elders in Bella Bella.

Traditional knowledge is most commonly used to assess food safety, with individuals relying on foods' appearance, taste, texture, and smell. Indications of spoiled meat include its colour – grey, black, or green spots on animal meat – the presence of worms or cysts, a foul smell, 'tacky' or 'sticky' meat texture, a 'white film' on the meat surface, or an unusual taste. In some instances, spoiled parts are removed before the remainder of the animal or fish is eaten, while at times the entire animal is discarded. The decision of what to discard appeared to be based on personal preference and community influences. At times, live diseased animals are identified, via erratic behaviours, mucus coming out of the mouth or nose, or fur affected by ticks and fleas. Fish unsafe to eat are identified by a bad smell and the presence of worms or deformities.

Food safety measures currently used include ensuring foods are kept at the proper temperature prior to being preserved as well as a variety of steps involved in the cleaning and sanitizing of equipments and tools. Outdoor temperature is often relied upon to assess the time available for food preparation before it spoils. Hunters, fishers, and gatherers rely on their experience rather than on equipment (thermometers) to measure outdoor temperature.

- ***Information regarding environmental influences on food safety is most desired, communicated verbally through in-person presentations or workshops.***

Elders and experienced peers are most often relied upon for information when collecting, preparing and preserving foods in a traditional manner. In Bella Bella, a seminar on food safety recently offered at the health centre was well received. Participants expressed a clear preference for in-person presentations or 'hands-on' occurrences providing the opportunity to ask questions and discuss alternative options depending on the context.

Topics surrounding how the environment (presence of toxins, pollutants, contaminants) affects food safety elicited the greatest interest, though overall, some participants believed they already have the required knowledge to ensure food safety. Group meetings and presentations were deemed the best means of relaying information on food safety. In addition, younger participants in Bella Bella expressed an interest for the Internet (either emails or access to a website) as a means of learning about contamination or food safety measures. This method, though mentioned in Golden Lake, clearly elicited lower interest than in Bella Bella. Across locations, brochures, posters, illustrated publications, video presentations, and a calendar also held some limited appeal to varying levels.

Recommendations

The following recommendations stem from the study findings and are presented for Health Canada's consideration.

1. Information on the changing environment and how it affects foods may provide the right avenue to discuss food safety issues with First Nations people.

First Nations people are interested in understanding the changing environment and contamination, and what effects these factors may have on their traditional foods and its collection. Issues such as emergent allergies are currently misunderstood and concerns exist regarding new types of abnormalities seen in animals (land and marine). The desire to better understand these areas could be used as an entrée to the dissemination of more broad information on food safety practices. A seminar or dialogue circle where information is shared and discussed regarding environmental issues and their effects on food could be an attractive subject, with discussions leading to effective food safety practices and the dissemination of a guide or brochure. Interest in this particular topic would certainly encourage participation as well as act as a 'soft' opening to a discussion on food safety topics that are currently deemed known and understood.

2. In the promotion of food safety information, attention should be placed on the most common activities and conservation methods.

Although the research explored food gathering preparation and preservation among just a few specific First Nations community, findings clearly suggest commonalities in terms of preferred techniques. More specifically, it was noted that hunting and fishing are practiced across locations, year-round in some instances, and with some level of frequency. By contrast, trapping and picking continue to decline in popularity. Likewise, freezing is now the most common method of preserving foods, along with smoking and canning. In light of this, and recognizing limitations of educational materials in general, consideration should be given to focusing more deeply on these topics, while not minimizing the importance of other existing methods.

3. Food safety information must recognize traditional knowledge, and experience that has been successfully relied upon by First Nations for generations.

First Nations people place a high degree of trust in traditional community learning provided by Elders and family members. Knowledge about traditional ways of doing are passed down from one generation to another and though First Nations people are open to new information, they need to be provided with the rationale for changing a technique or behavior they believe has worked until now. This is most important especially if the information is provided by a non-Aboriginal organization. There may be merit in food safety information also recognizing some of the safety techniques currently used by First Nations that are not common amongst non-Aboriginal populations. This approach will likely foster a sense of trust that is required towards changing perceptions and behaviours.

4. In-person presentations or workshops should be considered to inform First Nations people about food safety best practices.

Study findings clearly suggest that First Nations people learn food collection and preservation methods from their Elders and peers through experience and discussions regarding these activities. As such, they clearly expressed a preference for in-person presentations or workshops with hands on components, as a means to learn more about food safety. Case in point, Bella Bella participants largely praised a recent day-long seminar on food safety offered at the Health Centre in preparation for working in the food industry.

This format creates an opportunity for dialogue, therefore allowing participants to discuss the validity of proposed concepts against their learned experiences and traditional methods currently in place. Guided group discussions also provide the ability to ask questions and get the information required to make informed decisions on the topic covered. Additionally, this method offers the opportunity to present examples and testimonials that can provide enhanced credibility. This is most important as there is some question as to the Government's ability to provide useful and valid information regarding First Nations' traditional methods on hunting, trapping and picking, especially if this information contradicts established knowledge within the community.

Study Methodology

To meet the study objectives, a total of six focus groups akin to dialogue circles were conducted with First Nations people 18 to 70 years old living on-reserve and seven in-depth interviews with Elders. The following table details the schedule of discussions.

Location	Date	Group Discussion Audience 1: 18 to 39 years old	Group Discussion Audience 2: 40 to 70 years old	In-Depth Interviews with Elders	Language
Golden Lake, Ontario (Algonquins of Pitwakanagan)	March 23, 2009	1	1	2	English
Lac Simon, Quebec (Anishnabe Nation)	March 24, 2009	1	1	2	French
Bella Bella, British Columbia (Heiltsuk Nation)	April 8, 2009	1	1	3	English
Total		3	3	7	

Each group included a mix of gender and a mix of individuals who were involved in “gathering” (hunting, trapping, and fishing), collecting plants, seaweeds, and berries and/or “preparing” traditional foods. In each location, at least one female and one male Elder were interviewed. Individuals with marketing or health-related occupations were excluded from the study. Each group discussion lasted approximately two hours and were held in the evening, while interviews were held in the afternoon and lasted approximately one hour. Each participant received a monetary incentive ranging from \$75 to \$100 in appreciation for their time.

Context of Qualitative Research

Group discussions and interviews are intended as moderator-directed, informal, non-threatening discussions with participants whose characteristics, habits and attitudes are considered relevant to the topic of discussion. The primary benefits of these qualitative discussions are that they allow for in-depth probing with qualifying participants on behavioural habits, usage patterns, perceptions and attitudes related to the subject matter. This type of discussion allows for flexibility in exploring other areas that may be pertinent to the investigation. They also allow for more complete understanding of the segment in that the thoughts or feelings are expressed in the participants’ “own language” and at their “own levels of passion.” Qualitative research techniques are used in marketing research as a means of developing insight and direction, rather than collecting quantitatively precise data or absolute measures.

Due to the inherent biases in the technique, the data should not be projected to any universe of individuals.



Detailed Analysis

Collecting Traditional Foods

A wide variety of foods are collected or harvested, with the choice based on availability, seasonality, traditions unique to each community, animal health, and resource conservation.

Choice of Foods Collected

Participants were first asked to identify the types of animals, wild birds, fish, plants, fruits, and seaweed they collect. Across locations, the choice of foods to harvest was primarily made based on **availability**, **seasonality** and **traditional choices** within each community as well as taste preferences.

“Nos aînés c’est ces animaux-là qu’ils prenaient.” Our Elders collected those animals. (Lac Simon, older group)

The following table lists the species identified by location:

Animals and wild birds	Fish	Plants, seaweeds, fruits, vegetables
Golden Lake		
Moose deer, partridge, beaver, muskrat, rabbit, geese, black bear, duck, wild turkey, marten, otter, frogs	Bass, pickerel, whitefish, trout, sucker, pike, mud pout (brown bullhead), perch, sturgeon, musky	Blackberries, spruce gum, cat tails, porcupine quills, blueberries, gooseberries, huckleberries, “Indian medicine”, golden rod, milk weed, wintergreen, sumac, cedar, sage, Saskatoon berries, choke cherries, raspberries, dandelion, hops, wild grapes, plums, pears
Lac Simon		
Moose, beaver, hare, grouse, lynx, bear, marten (for fur), otter, duck, muskrat, frogs, porcupine, Canada goose	Sturgeon, walleye, pike, trout, whitefish, catfish,	Blueberries, raspberries, wintergreen, cedar root, cedar bark, fir needles, pin cherry, wild blackberries
Bella Bella		
Deer, seal, black ducks, mountain goat, grouse, porcupine, beaver, goose, moose, black bear, seagull eggs	Salmon (including sockeye, coho, chum, spring, pink), salmon roe, halibut, rockcod, lingcod, clams, cockles, crabs, sea cucumbers, herring, herring roe, oolichins, octopus, shrimp, abalone,	Seaweed, salmon berries (and the salmon berry bush’s shoots), blackberries, blueberries, huckleberries, gooseberries, elder berries, sallal berries, sea asparagus

Animal diseases and **changes in animal behaviour** were also mentioned as other factors considered in the choice of foods to collect. For example, in Golden Lake and Lac Simon, participants avoid hunting deer that display erratic behavior and appear disoriented and confused, indications of a diseased animal (referred to as “mad deer disease” in Golden Lake). Lac Simon participants noted that deer showing signs of white slobber (foam) around the mouth are avoided.



“Il y a des orignaux qui sont contaminés. Les poils tombent. La bouche, c’est comme s’ils bavent beaucoup.” Some moose are contaminated and its hair falls off. They salivate a lot around the mouth. (Lac Simon, younger group)

“Moose get ticks or something and it’s all underneath their skin. Sometimes they’re real skinny and you know there’s something wrong with them. If you go to skin them, you can see all the big bumps inside the skin [if they have those ticks].” (Golden Lake, Elder)

In Lac Simon, bears are no longer sought after for their meat, as they frequently feed on landfill waste, which is considered to affect the taste and quality of the meat. Wild rabbits are also avoided periodically in Lac Simon and Golden Lake, as they are perceived to become diseased in a seven year cycle, though participants were unable to describe the nature and the signs of the said disease.

“Le lièvre je fait plus attention. Les lièvres il y a comme des choses à l’intérieur, des affaires blancs. Avant il n’y en avait pas. Je ne sais pas si c’est un kyste.” With hare I am more careful. Hare have something white inside. That wasn’t there before. I don’t know if it is a cyst. (Lac Simon, Elder)

“[Rabbits] get some kind of a disease, but I’ve never found out the whole story. They get something like big boils on them or something. That turned everybody away from rabbits.” (Golden Lake, Elder)

Likewise, a few participants in Lac Simon had heard warnings in the past two years about the Canada goose population being infected by a form of avian influenza. That being said, an Elder suggested that most people have continued to consume this type of meat, and that no known illnesses have resulted from this consumption.

“Il y a eu un avis pour ne pas en manger [outardes] à cause de la grippe aviaire.” There was a notification not to eat geese because of avian flu. (Lac Simon, Elder)

Additionally, some bears and hare are also avoided if they have worms in their stomach. Some participants in Golden Lake (both groups) indicated that, of late, they have noticed worms in bass and perch though they do not know the condition’s origin or any potential impact on human health. A few younger participants suspected water pollution resulting from global warming may have been the cause. That being said, only visibly-sick fish is avoided. Participants in both age groups in Bella Bella also noted global warming as potentially contributing to changes in sea populations, including clam beds “suffocating” and some new species, such as giant squid, introducing new and potentially dangerous threats, even diseases and infections such as red tide, to fish stocks.

“Global warming has taken its effects. I don’t eat bass because they are all wormy. Because of global warming.” (Golden Lake, younger group)

“Perch – people don’t eat perch because they are wormy and they have black spots on their stomach which means they have worms and they are not good to eat.” (Golden Lake, older group)



"Now there's red tide – a parasite – that infects clams and makes them not edible." (Bella Bella, younger group)

The use of chemicals in clear cutting of forest areas has also been mentioned in Golden Lake as contaminating animals. Commercial activities such as logging were also mentioned in Bella Bella as affecting the size of deer and bear populations.

"Land clearings use chemicals and quite a few of the animals are contaminated. Not that far, perhaps one or two hours away. The animals travel so they can contaminate other animals." (Golden Lake, younger group)

"Now there are less deer – populations have declined because of logging. Bears are getting pushed out." (Bella Bella, older group)

Fish farming was noted in Bella Bella as a potential source of diseased and deformed salmon and other fish. Noted deformities included halibut with four eyes, cod with different-coloured skin (white), salmon with 'crinkly' deformed backbones and white spots or cysts inside the salmon gut and meat.

"Fish farmers – what they feed fish farms have got into open waters and are making our fish deformed." (Bella Bella older group)

"Sea lice are a huge problem." (Bella Bella older group)

In all locations, if any disease is visible in an animal (e.g. skin disease, visible worms or ticks, erratic behavior, or fur abnormalities in deer) the animal would not be killed. If disease is noticed once the animal is killed (e.g. abnormalities in the liver or white spots / cysts inside fish) the whole animal is generally discarded as it is believed that the disease would have infected the entire animal. The exception was scarring on a salmon's skin, which participants in Bella Bella indicated could be cut around and the remaining part of the animal saved. In Lac Simon, a couple of participants mentioned that diseased parts would be discarded but the remainder of the animal eaten, in selected instances only. For example, contaminated moose kidneys or hearts would be discarded, but the remainder of the meat would be consumed.

"Beaucoup d'animaux ont des bibittes et on les jette. Les aînés ne veulent pas qu'on en mange. Comme des bibittes dans son estomac. Comme des vers." Lots of animals are diseased so we throw them out. Elders don't want us to eat them. Insects in their stomach like worms. (Lac Simon, older group)

Participants identified very few animals, plants/fruits, or fish they avoid harvesting or picking at all times. In Lac Simon, selected mushrooms are deemed poisonous though no specific species were identified during the discussions. In addition, in Bella Bella, participants noted that only very few individuals picked mushrooms (and none among our participants) and that a high level of expertise is needed to be able to select the right ones. In Lac Simon, it was suggested that some animal species such as moose, hare and grouse, among others are not hunted or trapped during their gestation period. This was also true in Bella Bella of deer, as well as in Golden Lake though animal species were not specified.

“Certain times of the year you don’t hunt for this because of breeding or you don’t fish for that because of breeding.” (Golden Lake, younger group)

“The mood identifies venison – latter part of October. Tells you when they start to mate.” (Bella Bella, Elder)

“Les lièvres on les chasse pas pendant l’été parce qu’ils ont des petits.” We don’t hunt hare during the summer time when they have babies. (Lac Simon, younger group)

In Bella Bella and Golden Lake, availability in terms of **resource conservation** was noted as a factor in choosing which foods to harvest. More specifically, across age groups, participants noted that there are fewer and fewer resources to hunt and fish, particularly due to commercial fishing. Logging was also blamed for reducing deer habitat in all locations and thus numbers of animals. As a result, participants noted that they are forced to self-regulate their fishing and hunting. Some noted that if they made a kill (e.g. a deer), that they would then choose not to hunt another animal for some time. This was also mentioned by younger participants in Golden Lake who suggested members from the community limited the killing of some animals via a referendum for resource conservation purposes. One younger participant also mentioned a ban on fishing pickerel due to low stocks in bodies of water nearby.

“We decide how many moose we are going to take. We create those rules for conservation purposes.” (Golden Lake, younger group)

Lac Simon participants believe that moose should never be hunted or eaten during thunderstorms as it affects the taste and quality of the meat. It is believed that the animal’s meat spoils too quickly when killed during a storm. Additionally, an Elder mentioned that thunder is considered a living entity that ‘feeds’ on moose, which explains the poor meat quality. Many others were unaware of why thunderstorms affected the meat.

“Chez nous on dit que le tonnerre c’est vivant. Il va chercher sa nourriture.” Here we believe that thunder is a living entity. It gets its foods. (Lac Simon, Elder)

“Tu [ne] peux pas aller à la chasse si il y a du tonnerre. Si tu tues l’orignal durant l’éclair, il n’est plus bon. La viande tourne verte.” You don’t go hunting if there is thunder. If you kill the moose during lightning, it is no longer good. The meat turns green. (Lac Simon, younger group)

Evolution Over Time

According to First Nations people consulted, the type of foods chosen has not changed significantly over time, although participants identified specific species that are less available today. Across locations, participants suggested that the quantities of berries appear to have diminished in the past few years. In Golden Lake, participants pointed out that this is most evident for wild strawberries found in that region because of the increased use of chemicals such as pesticides by woodlot owners and operators. Lakeshore development has also affected the availability of raspberries and blackberries, according to one participant in Golden Lake.

“One thing that’s having an impact is the population increase. When I was young, I used to go up on the south side of the lake and for five miles in a straight line there wasn’t one building on the north side of the lake. Today there are cottages there [...] I think, I know where there were places where we used to pick raspberries and blackberries along that shore where now there is nothing because they cleared the lots for cottages.” (Golden Lake, older group)

“It has been pretty much the same type of foods and the same way we collect it. We just have new devices.” (Golden Lake, younger group)

Though not believed to be related to a decrease in animal population, Lac Simon participants have mentioned that woodlot clear cutting has shifted the hunting grounds for moose. Additionally, participants have witnessed an increase in diseased walleye due to higher mercury levels in surrounding lake waters. In Bella Bella, oolichins are now nearly unavailable and many fish stocks are lower if not depleted due to overfishing. Abalone was also identified as one of the species which is not harvested any longer due to near extinction. In addition, herring spawn was noted as having diminished significantly.

“Noticed the change with herring spawn. It used to be wide, now it’s much smaller. With herring depleted, the predator species that target them are down too. It’s affected the decision about how to go out. The cost of fuel to success ratio. The trip really has to be worth it.” (Bella Bella, older group)

“Choice is gone. Now you have to get whatever is there. It’s overfishing by commercial drag fishing, wrecking the bottom.” (Bella Bella, older group)

“Now there are fewer places to go for clams or cockles. Overharvesting.” (Bella Bella, younger group)

“Il y en a qui chasse trop, qui pêche trop. Il y a des abus. Des poissons il y en a de moins en moins.” Some hunt or fish too much. There is abuse. There are less and less fish. (Lac Simon, older group)

A couple of younger participants in Golden Lake suggested that medicinal plants are not as commonly harvested today given the increase in pollutants.



"Medicine [plants]. Because of contamination, people walking around, gas in your vehicles things like that. Tree bark, could be leaves, sumac, even parts of plants [are not as frequently harvested]." (Golden Lake, younger group)

Responsibilities and participation in food collection has evolved over time to become more genderless and ageless in all locations. In the past, women were more involved in food preservation while men undertook most of the food collection activities. Today, food harvesting activities are generally not gender or age specific, with both men and women taking part in all activities to varying degree. However some activities, such as hunting, are activities still predominantly conducted by males, while some preservation methods, including jarring are somewhat more commonly conducted by women particularly in Bella Bella. In Bella Bella, women take part in fishing activities but they do not generally take part in hunting. In Golden Lake and Lac Simon, women take part in hunting large animals primarily when accompanied by men. In addition, it was noted in Bella Bella and Golden Lake that in the past the canning or jarring of foods was generally considered to be a female activity, now it is often something undertaken by both men and women, though it is still largely a female-dominated activity.

"That was woman's job, canning, traditionally. Now it's co-managed, it's changed." (Bella Bella, Elder)

"[Drying] that was ladies' work, because men had to go out and get the fire going." (Bella Bella, Elder)

"It's traditional for men to hunt, women to preserve. But all ages, if able." (Bella Bella, older group)

"It has changed over time. Before, [women] used to not be allowed to do it. Now it's getting pretty even if not the women are doing hunting and fishing more seriously. They are doing it more often than men." (Golden Lake, younger group)

"I don't think this is gender specific because there are women going hunting." (Golden Lake, older group)

Youth often learn from their seniors and, as such, do not necessarily take the lead in food collection activities. An Elder in Lac Simon believed that younger generations are not as familiar with harvesting a diversity of foods as are older generations.

"Les jeunes sont moins conscients de ce qu'on peut manger en forêt." Youth are not as aware of what is edible in the forest. (La Simon, Elder)

Hunting

Hunting of large game is conducted over many days, requires minimal supplies and involves steps that vary somewhat based on the environment.

Choice of Site

In both Golden Lake and Lac Simon, participants suggested that they establish a base at a cottage or hunting camp located in the forest for multi-day hunting trips. This was also true in Bella Bella, particularly for hunts on the mainland for mountain goat or moose, some deer, and some fishing. The choice of hunting grounds is based on where the animals can be found, proximity to the camp, and traditional community habits. Some older participants in Golden Lake mentioned that the hunting site in some areas is determined by authorities (park or otherwise).

“Hunting in their own trap zones. People have specific spots they like to go and camp.” (Golden Lake, younger group)

“You don’t [pick your site] you get your tag and that’s where you go.” (Golden Lake, older group)

Areas where there is a high concentration of humans are avoided for hunts as it may influence the availability of prey. Additionally, Golden Lake participants mentioned that zones where hunting is officially forbidden are avoided. A few younger participants in Golden Lake mentioned having seen signs in Algonquin Park informing them of areas sprayed with pesticides. These sites are avoided for hunting.

Methods and Tools

Participants bring basic survival tools with them when going hunting for many days, along with means of travelling the territory (canoe, truck, skidoo, and all terrain vehicles). In Bella Bella, most hunts take place from a boat, shooting wildlife such as deer coming to the shore. In all locations, equipment brought include camping gear when required, water, weapons and other hunting tools, rope, chainsaw to cut wood, and tarps primarily for camping.

“[You bring] jugs of water to wash your hands and wash the meat before you get it on the truck.” (Golden Lake, younger group)

Weapons to hunt large prey generally include a rifle or shotgun, a skinning knife, an axe, and various saws (bone saw and hand saw). In some instances, hunters also bring with them clean tarps, plastic sheets, and plastic bags (similar in size to large garbage bags) to cover and transport the animals.

“... you can’t open up a moose with just a knife, you need an axe. For the chest cavity, you have to have an axe [for the bones].” (Golden Lake, Elder)



Large animals are generally killed using a gun, with most participants being aware that the bullet they use is made with lead, with a few also identifying copper and steel as materials. That being said, no one expressed concern with the bullets affecting the taste or the quality of the meat. A few participants mentioned that the animal parts surrounding the bullet are generally discarded. It was believed that the most important elements to ensure good tasting meat is to kill the prey quickly so as to limit its stress level and muscle stiffness resulting from running after the animal has been shot.

“For seals you shoot it with a rifle, in the back of the head so it floats. Take it to the beach. Elders eat it.” (Bella Bella, older group)

“When you shoot it whether with a bow or gun, when you put it down, it is down and it stays down. It does not go around for six or seven hours.” (Golden Lake, younger group)

“If you don’t get a clean kill, they can run for miles until it gets tired in which case the meat is all stressed and tensed up.” (Golden Lake, younger group)

Participants in both Golden Lake and Lac Simon suggested that large animals, such as moose, are killed with one or two bullets and that specific parts of the animals are targeted (e.g., the neck area and vital organs) to minimize damage. In all locations, it was noted that the stomach of an animal is to be avoided as a target as it could infect the rest of the meat if ruptured/pierced. If this happens, one Golden Lake participant suggested that the meat should be thoroughly rinsed with water before being consumed. Others, however, believed that the meat was not fit for eating once the intestines opened up.

“Don’t shoot it in the guts; that ruins the meat.” (Golden Lake, younger group)

“Les aînés ils disent un ou deux coup maximum. Pas plus. On vise les côté ou pas loin du cou pour le faire tomber rapidement.” Elders say one or two shots at the most. No more. You aim on the sides or near the neck for the animal to fall quickly. (Lac Simon, Elder)

“You put the gun up, aim it and shoot at the vital spots. You shoot right behind his shoulder. That’s where the lungs are, that’s where the heart is. If you get it in a good spot, then he’s down right away.” (Golden Lake, Elder)

Weapons other than guns are very infrequently used. Indeed, only one participant in Golden Lake suggested that a bow and arrow is still used to hunt. In Lac Simon, a few older participants suggested that some individuals hunt moose while they are in lake water, by drowning the animal prior to dragging it to the shore. Though these participants did not describe the drowning technique in detail, they suggested the animal’s head was pushed underwater until death. Wild birds such as black ducks are hunted in Bella Bella using a shotgun with bullets or pellets, and then killed by breaking the bird’s neck by swinging it by the head.

“For ducks, you use a shot gun with pellets. Put them in a pail, then burn the small feathers, singe it. Gut it then freeze it.” (Bella Bella, older group)

In Lac Simon, hunters leave the animal undisturbed for a few hours (generally one to four) immediately following the killing, allowing the meat to relax prior to being prepared onsite or cut into large pieces to be transported to the camp. An Elder also mentioned that this step has a spiritual role as well, allowing time for the animal's soul to leave the body. Tobacco is also used in Lac Simon in rituals following the hunt of a large animal. This tradition has seen a gain in popularity after having been abandoned by the community. In this case, some tobacco is deposited on the ground near the location where the animal was killed, in gratitude for the catch. An Elder also suggested that the tradition of placing a piece of the animal's meat at each cardinal point as a sign of gratitude is reemerging.

"Ils vont mettre un petit morceau de viande à l'est, au sud, à l'ouest, et au nord. On essaie d'apprendre ça à nos jeunes. On fait une petite cérémonie pour remercier le créateur et l'original en même temps. Pour nous donner quelque chose à manger sur la table." They will place a piece of meat towards the east, south, west, and north. We try to teach that to our youth. We conduct a short ceremony to thank the creator and the moose at the same time. To give us something to eat. (Lac Simon, Elder)

"Il faut attendre au moins une heure avant que tu puisse ouvrir l'estomac. Pour laisser l'original partir." You wait at least an hour before opening up the stomach so the moose [soul] can leave. (Lac Simon, Elder)

An Elder in Lac Simon mentioned that, on rare occasions, when moose are hunted during the summer near a swampy area, the body is left on a bed of moss and covered with moss to rest, therefore keeping it cooler and avoiding rapid spoilage due to the heat. It is believed that the animal can rest for up to one day in these conditions before being prepared.

"La meilleure place c'est la swamp. Tu couvres l'original avec la mousse, dans la swamp." The best place is the swamp. You cover the animal with moss, in the swamp. (Lac Simon, Elder)

Once the animal is killed and has rested if necessary, large animals are most times bled onsite. Golden Lake and Lac Simon participants mentioned that, at this point, they cut the animal's throat open to let the blood out. Afterwards, hunters in all locations mentioned that they very carefully cut open the animal's belly following a well defined method to remove the organs. Organ meat is wrapped in plastic prior to being transported. An Elder in Lac Simon suggested that organ meat needs to cool down prior to being bagged, by being deposited on snow during winter or on fir branches during other seasons for about half an hour. It was felt that this method prevents organ meat from spoiling while being transported back to the camp. Organ meat in all locations is generally cooked before being consumed. However, some in Bella Bella indicated that organ meat is sometimes consumed, raw, right away at the hunting site.

"The first step is to bleed the animal by cutting up his throat to get the blood out and then you gut it." (Golden Lake, younger group)

"Cut from the throat down to the belly until the genitals and reach in to remove the innards." (Golden Lake, younger group)



One participant in Bella Bella suggested that animal organs are sometimes consumed at the hunt site as part of an initiation ritual for young hunters. In addition, organs are consumed right away by Elders as a traditional practice.

“For moose you go to Rupert (on the mainland) and can eat the organs right away.” (Bella Bella, younger group)

An Elder in Lac Simon also mentioned that moss is sometimes used to clean the moose’s insides from blood and impurities from the entrails.

“On prend la mousse pour enlever le sang à l’intérieur, comme un peu une éponge.” We use moss to remove the blood inside, like we would use a sponge. (Lac Simon, Elder)

Once the organs are removed, the head is removed prior to the animal being skinned onsite if the hide is wanted and then the animal is cut into quarters for transportation. The animal is skinned after being cut only when hunters do not intend to use the skin. If there is no interest in keeping the hide, animals are cut into large pieces (four pieces mentioned in Lac Simon in the case of large animals like deer) for transportation, with the skin on to protect the meat. Otherwise, animals are transported with the hide, and then skinned, hung and butchered once back at the camp site.

“You quarter it up. Sometimes people will saw the torso in half so it is easier to carry out.” (Golden Lake, younger group)

“I leave the hide on it because you drag it out first and then the meat doesn’t get dirty.” (Golden Lake, younger group)

Because much large game hunting (including seals) occurs from boats in Bella Bella, most carcasses are brought back to the village only with the entrails removed. Animals are attached to the boat and dragged in the water back to the village where they are hung and butchered. Wild birds are generally not butchered until back at the village as there is a great deal of work in removing the feathers before it can be cut.

“When you’re back on land you can put it [the meat] on ice or in a tub of seawater.” (Bella Bella, younger group)

“Deer, you gut it and field dress it inside the boat. Then you age them, hang it up for three days, depending on how warm it is. In summer, clean it right away.” (Bella Bella, older group)

Unwanted animal parts discarded at the hunting site are generally left in the forest for the other animals, such as bears and wolves, to eat, or in Bella Bella, if hunting from a boat, discarded in the ocean. Participants suggested that they do not bring back with them any unwanted parts for disposal. Unwanted parts may include specific organs, large animal’s heads and feet. In addition, with wild birds, the beak, feet and stomach are thrown out.

“The heart and liver keep for food. The guts go overboard.” (Bella Bella, younger group)



Transportation

As part of their supplies, some hunters also bring tarps with them to place between their vehicles and the animal during transportation, as well as large plastic bags to transport animal parts. Wrapping of animal parts for transportation varies by location. In some instances, meat is not wrapped but rather protected by the hide that is left on. The bottom of the vehicle's trunk can however be protected with sheets of plastic. The plastic sheets protect the vehicles by containing the meat and blood. These sheets are used only once and are disposed of in the garbage after being used. In other instances in Lac Simon and Golden Lake, pieces of meat are wrapped at the hunting site in strong plastic sheets or placed in plastic bags for transportation by hand and canoe, to the car. It should be noted that, while some participants wrap meat in plastic for transportation, a few others avoid this practice as it may increase the risks of spoilage.

"On enveloppe pas avec le plastique parce que la viande devient jaune." We don't wrap it in plastic because the meat becomes yellow. (Lac Simon, older group)

Others in Golden Lake stated that they carry the animal back to the camp by dragging them behind an all-terrain vehicle (with the hide on) or by hand, when the animal is cut into pieces. One younger participant suggested that the meat is sometimes peppered prior to being transported to keep flies away. Once back at the camp, the meat is hung to be tenderized. It is sometimes left uncovered, but mostly salted, peppered, or covered with cheesecloth to prevent flies from getting on the meat.

"You put pepper on the meat to keep the flies away. It does the same job as the cheesecloth." (Golden Lake, younger group)

In Bella Bella, tarps were used only occasionally when hunting on land (typically for mountain goat on the mainland), but some noted that they would also use traditional methods of creating a 'backpack' from the hide of an animal such as a deer in which to carry butchered meat back to the transportation vehicle. Indeed, in some instances, participants in Lac Simon and Bella Bella affirmed that the skinned animal can be transported wrapped in its own skin that was just removed, for protection. However if hunting from a boat, the animal was either tied to the boat and brought back by dragging it in the sea, or simply loaded into the bottom of the boat.

"The deer, you gut him, drag him alongside the boat in the ocean to cool it down." (Bella Bella, younger group)

"Leave the hide on. If you take the hide off, wrap it tightly around to keep the dust off of it while you travel." (Golden Lake, younger group)



Preparation

Tools carried on hunting trips, such as hatchets and knives, are cleaned after being used, once back home. Soap and water are used in most cases, though bleach and salt water were also noted as cleaning agents in Bella Bella. In some instances, blades are oiled after being washed and wrapped in cloth for storage. The blades are oiled to avoid rusting.

Once home or at the camp, skinless moose and deer meat is hung from one day and up to two weeks, covered in cloth to relax or soften the meat. Meat is hung either indoors or outdoors depending on the weather. It is then cut into manageable pieces, prior to being wrapped in plastic, sealable bags and primarily frozen. In Bella Bella, in addition to being frozen, meat is smoked (in a smokehouse), sliced and dried indoors (e.g. near a wood stove) or jarred as a preservation method. Smoking and canning are less frequent preservation methods in Lac Simon and Golden Lake.

"We drag it in the bush back here and remove the parts that are damaged by the bullet or something. Hang it for a few days to let the blood out and that's about it. Everybody has their own method. Some people cover it, others don't. Up to five days I guess." (Golden Lake, younger group)

"You just hang it up on the tree so all the blood drains out and then when you go to move it there's no more blood in it. As far as I know just so there's no blood in your truck. You put a stick in it to hold it open. Then you bring it home and hang it up on a tree and that's when you take the skin off of it." (Golden Lake, Elder)

"I usually hang the meat for two weeks before it is cut." (Golden Lake, older group)

"We let the meat soften by hanging it on the porch." (Bella Bella, younger group)

In Golden Lake, most participants bring their large animals to a privately owned slaughterhouse located in the community where the meat can rest in large coolers prior to being cut up and prepared onsite by facility personnel. Participants do not know the details of how their meat is prepared since they are not involved personally in this process. They simply bring the animal whole or skinned, but gutted, to have it returned in pieces and wrapped in butcher paper.

"[At the slaughterhouse] they will hang it up on the hoist, skin it and prepare it." (Golden Lake, younger group)

"We used to do it all the time, but the butcher can do it. Everybody has money now, you can pay him to do it. You tell him what you want, how many steaks, roasts, etc. Usually he puts two steaks in a pack, or maybe some want one." (Golden Lake, Elder)



Though there was no consistent indication of the time spent between the animal being killed and the time the meat is stored at home, it can extend up to three days if during the winter. During this time, the meat is not always cooled (other than by the ambient air temperature) though as noted, some in Bella Bella mentioned putting the meat on ice or cooled in a plastic tub full of sea or salt water.

If preparing their own meat, participants in Golden Lake suggested that they wash the meat once cut before preserving it. Meat is normally washed under running water or by being wiped with a mixture of water and vinegar.



Trapping

Trapping is increasingly uncommon and is conducted using commercial equipment.

Choice of Site

No one in Bella Bella indicated that trapping occurs as a common practice, although one Elder mentioned that he had, in the past, set trap lines for animals, including deer, as well as mink and marten (but the latter two only for pelts for trading, not for consumption). Elders also noted that trapping had not occurred for approximately twenty years in Bella Bella, though no reason was given specifically for it having dropped in frequency as a practice. Trapping is done in both Golden Lake and Lac Simon, though less commonly and less frequently than before. Beaver and wild rabbit are trapped primarily for their meat while marten is sought for pelts.

“There is not too many people that do the trapping anymore.” (Golden Lake, younger group)

“Les oiseaux ont disparus. Et le petit gibier il y en a plus [...] à l’entour d’ici.” Birds have disappeared. And there aren’t much small animals around here anymore. (Lac Simon, older group)

Methods and Tools

Commercial traps are used today among most trappers, even among Elders interviewed. In Lac Simon, “square traps” (pièges carrés) and “wooden traps” (pièges en bois) were most common. Traps are generally dispersed nearby the reserve or the camp, and left unattended for a period ranging from one day to one week. Indeed, some do their rounds every day to get their catch, while others who have a larger trapping territory, wait a number of days to verify their traps.

“We would usually go out for a day, you set the traps for a day and you don’t go back for three or four days and then you check them, it would take a day to do that. Some of the traps would be snapped, maybe you got something, and then you take that animal out to set it again, if you can, maybe it’s frozen in, so you take an extra trap.” (Golden Lake, Elder)

“The traps are different than a long time ago. The old traps were a leg hole trap, you catch them by the leg and then it’s stuck in the trap until it dies, but now the trap kills it. The trap hits it and they’re dead.” (Golden Lake, Elder)

“Quand tu mets les pièges, tu vas deux jours après. Mais les lièvres, c’est à chaque jour pour pas qui soient congelés.” You visit your traps two days after installing them. But for hare, it is daily so they are not frozen. (Lac Simon, younger group)



When asked how trappers assessed whether an animal was still good to consume if traps are not inspected daily, participants in Lac Simon and an Elder in Golden Lake suggested that the dead animal's eyes indicated whether the animal was still good for consumption after being trapped for a few days. Smell is also an indication of whether the animal is safe for consumption. An Elder in Golden Lake suggested that animals with "grey eyes" should be avoided. If deemed healthy, small animals are then brought back home to be prepared and preserved. Diseased or spoiled animals are sometimes kept for the pelts. It was generally felt that risks of food contamination due to the lapse of time between the animal's death and preparation was minimal, given that trapping is always conducted in the winter when outside temperatures are low enough to minimize the risk of spoilage.

"You don't trap in the summer just in the winter. When you get back home, your animal is frozen or really cold." (Golden Lake, younger group)

Animals are prepared once back at home or at the camp. The entrails are removed, the animal is skinned and the meat prepared for preservation. In some instances, animals are frozen whole, and prepared only when thawed just prior to cooking it. This was deemed as best for preserving the taste.

"You just bring it home and skin it at home and clean it up. Take all the insides out the same way. Cut all the visible fat off." (Golden Lake, Elder)

Fishing

Bait and net fishing are most common across locations and the fish preparation method primarily consists of removing the innards and scaling prior to being cooked or preserved.

Choice of Site

Not unlike choosing a site for hunting and trapping, the choice of site for fishing is based on availability of fish and on community habits. Selected species are caught from a boat, while Lac Simon and Golden Lake participants noted that sturgeon is best fished from the shore. Fishing is conducted in nearby rivers and lakes in Golden Lake and Lac Simon. In Bella Bella, fishing is conducted from small boats in the ocean, though as previously mentioned, common fishing areas near the village were noted to be depleted and participants indicated that they now travel much further afield to fish. In addition, some noted that traditional salmon spawning areas had been affected by logging, such that they were no longer viable fishing areas.

“Sediment from logging has changed salmon spawning.” (Bella Bella, younger group)

“Je vais à la pêche dans les baies peu profonde parce que c’est là que les poissons se tiennent.” I go fishing in shallow waters because that’s where the fish hangs around. (Lac Simon, younger group)

In some instances, certain sites are avoided due to the presence of contaminants. Specifically, in Lac Simon, mercury was believed to be present in local lakes and, as noted, fish farming is believed to have greatly affected fish stocks in Bella Bella. First Nations people in both Golden Lake and Lac Simon generally find out about contaminated sites, fish or wild game via government natural resources agencies. In addition, many noted that due to commercial fisheries, it was necessary to travel much farther than in the past in order to obtain a reasonable catch. Some shellfish collection sites had also changed due to the fact that less stock was available at traditional sites, particularly for clams.

“More secluded it is the better [fish] are going to be because it is less polluted.” (Golden Lake, younger group)

No one in Golden Lake or Lac Simon noticed any sign post or warning nearby sites they select for fishing or harvesting. However in Bella Bella, many noted that they had seen Department of Fisheries and Oceans signs warning of red tide and that collection of shellfish should be avoided due to ‘Red Tide’ which was believed to be a parasite. Older participants in Golden Lake also mention restricted areas that have impacted the choice of site over time.

“We used to fish down below the dam and when they started controlling what you could fish, we had to stop.” (Golden Lake, older group)

Methods and Tools

In Lac Simon, fishing rods using artificial bait as well as nets are the most common methods of harvesting fish from lakes and rivers. In Golden Lake, both fishing rods and nets are commonly used, with a couple of the older participants using a more traditional weapon: the spear. This tool however can only be used when fishing from the shore. In Bella Bella, hook and line and nets were noted as methods for fishing, including gill nets for salmon, lines with multiple hooks for halibut and also trawling. In Lac Simon, some used a type of trap composed of a round metal circle at the end of a stick, to catch fish individually from the shore. Indeed, the fish is trapped inside the circle which is then tightened to capture it. This is not however a common fishing method and is primarily used for sturgeon.

“Tu prends un grand bâton et tu mets un collet au bout et tu essaies de prendre [le poisson] à partir du bord de l’eau.” You take a long stick and put a snare at the end and you try to catch fish from the water shores. (Lac Simon, Elder)

Fish are usually kept in a bucket or plastic tub filled with water, or simply at the bottom of the boat during the fishing trip that extends a few hours. Some in Bella Bella noted that they keep fresh fish on a bed of salt until they arrive home. Salt was also noted as a method for drawing out the blood of the fish. In Bella Bella, scraping was noted as important to ensure the fish is not ‘slimy’ as this texture could indicate the presence of ‘bad bacteria’. For day-long trips, fishers suggested keeping the fish in a container or plastic tote filled with fresh or salt water or ice, or simply in the lake/river on a wire attached to the boat. Fish bait varied, including artificial bait, nothing but a lure (for salmon) to scraps, herring, or fish guts.

“If you are out there for a couple of days you cook fish up and that’s dinner. You can salt it or smoke it if you are out there for a couple of weeks but not so many people do that anymore.” (Golden Lake, younger group)

“I like my fish fresh. I don’t want to have my fish hanging around.” (Golden Lake, older group)

Preparation

It was strongly suggested in Lac Simon and Golden Lake that fishing expeditions generally include few individuals and are usually day-long events. Quantities of fish collected are typically small and intended for consumption within months.

“Quand je veux manger du poisson je prends le filet à poisson. Juste quand j’ai besoin. La quantité que j’ai besoin.” When I want to eat fish, I take the fish net. Only when I need it. Only the quantity I need. (Lac Simon, Elder)

In Bella Bella, participants indicated that fish and seafood constitute a much larger portion of the traditional diet. As such, more elaborate preparation methods are undertaken.



Fish are either cleaned on the boat, onsite once ashore or back at the camp or at home, based on personal preferences. For example, participants in Bella Bella indicated that on the boat it is easy to clean up, by spraying down with water, making gutting of fish an easier process. In other locations, it is believed that preparing the fish in the forest increases the risks of attracting bears nearby. Participants in all locations also mentioned that fish can be prepared upon arriving at the camp or home, or the next day if time does not permit. In those instances, the fish is kept outside, in a container filled with water, or on ice in a large plastic tub.

"Fillet [fish] outside, guts are for birds or crab bait." (Bella Bella, older group)

"Sometimes you can leave them overnight, just put them in cold water." (Golden Lake, Elder)

"Coho needs to be gutted right away. Rock salmon the same. It can turn the meat sour." (Bella Bella, older group)

"Wash the fish in brine water to take the blood out. Then bring back in totes with salt in the bottom. Soak it in the evening in brine water. Then freezer bags." (Bella Bella, Elder)

"Cleaning fish, used to be done on the beach. Guts would feed the little fish. Today it goes to the garbage dump because of government regulations." (Bella Bella, Elder)

As mentioned, in Bella Bella, fish are often gutted (but not prepared further) on board the boat (some noted that this is important as there are no flies at sea). It should be noted that many participants in Bella Bella also indicated that they sometimes freeze fish whole, without gutting, as it is believed that this can better preserve the meat and flavour of the fish.

In general, preparation is simple and entails bleeding the fish, removing the innards by cutting open the fish's belly using a kitchen knife and by scaling the fish if desired (specifically if the skin is to be consumed). It was noted in Bella Bella that it is important to bleed the fish for safety and for taste preference, and to scrape out the inside of the fish to remove traces of the guts. The unwanted parts are discarded in the garbage or, if on the beach or on board a boat, in the water. In Bella Bella, the head and fins are often kept and barbequed to eat, particularly among Elders. But, as in Golden Lake, participants noted that some remove the head prior to freezing the fish, by preference.

"Sea urchins and cucumbers – you scrape them and eat them." (Bella Bella, older group)

"Scrape it out so it's not slimy, there's bacteria in the slime." (Bella Bella, younger group)

"Tu rouvre le ventre et tu enlève l'intérieur. Je rince ensuite l'intérieur [avec de l'eau]." You open up the belly and remove the entrails. I rinse the inside with water afterwards. (Lac Simon, younger group)

"You rinse salmon eggs to get the blood out. An elder does the rest." (Bella Bella, older group)





In Bella Bella, shellfish are collected using various methods including digging for clams or cockles on the beach or setting traps for crab.

In Lac Simon, younger participants mentioned that fish is prepared slightly differently based on the species (i.e., sturgeon, pike, and walleyed pike), though they did not detail the difference in process.

Transportation

Fish are generally brought back to the camp or home in plastic bags, large plastic tubs or in coolers. Those who prepare their fish once they return noted that fish is transported in coolers, large plastic tubs/totes or in buckets filled with water.



Picking

Small-scale picking of berries, wild plants and seaweed is most common, with the harvests requiring minimal preparation before being preserved.

Choice of Site

Once again, the choice of site for berry and plant picking is primarily driven by availability and habit. Indeed, those taking part in these activities mentioned that they return to the same site year-after-year, though there is depleting supplies in some areas.

“If you know there is a place where there are berries all the time, that’s where you go.” (Golden Lake, older group)

“You’re taught where to go and what to pick from family.” (Bella Bella, younger group)

Methods and Tools

Berry or plant picking is generally conducted on a small scale in all locations, with pickings being mostly eaten immediately or in the few days following the gathering. In Bella Bella, larger buckets are sometimes used if picking is on a larger scale, though diminishing stocks were noted particularly among salmon berries, meaning that availability is beginning to determine quantity of harvest.

Pails and buckets are used to put the harvest onsite and for transportation back home. The choice of materials is not important, with plastic, metal or cardboard (vegetable trays) being most commonly used. Containers are washed with soap and water before being used. Berries/plants are kept in those containers onsite during the activity and during transportation, for a period that can extend up to one day. Lac Simon participants suggested that berry picking outings can sometimes last overnight, in which case picked fruits are kept in a bucket covered with a cloth and placed in the shade.

“Use an ice cream bucket for berries.” (Bella Bella, younger group)

In Bella Bella, seaweed was noted as an important traditional food. It is typically harvested at low tide by putting it into onion bags (made from plastic, with small holes).

In Golden Lake and Lac Simon, medicinal plants are picked, though no specific species were identified, and transportation or conservation methods were discussed.

Preparation

Once back at home, harvested berries are cleaned of any branches or other materials, and rinsed with water before being preserved.





Transportation

There is generally no special technique or equipment required for the transportation of harvests. Foods are generally transported in the containers used when picking, without being cooled in any way. It is believed that, since outings last no more than one day, there is no need to refrigerate or cool down pickings prior to returning home. Interestingly, in Lac Simon, a couple of participants noted the importance of being careful not to shake or move the filled containers during transportation so as not to disturb berries and preserve the fruit's quality. Otherwise, the fruit may burst and spoil more quickly.



Conservation Methods – all food types

Freezing is by far the most common food preservation method, though smoking, canning, drying, fermentation and barbecuing are other methods used, especially in Bella Bella.

Choice and Evolution

For the most part, across locations, participants collect or harvest foods for personal consumption, and as such, do not go out for long outings. Therefore, they do not see the need for elaborated preservation methods onsite, as the foods are not left unpreserved for very long.

Interestingly, in Lac Simon, participants suggested keeping foods in a cool environment when travelling in the forest for a long time, by hiding foods they intend to consume during their trip in a container kept underground. It was mentioned that digging a hole near a water source lowered the ground temperature, therefore helping to keep foods longer. It was mentioned, however, that these foods are only kept underground for a few hours prior to being cooked and consumed. An Elder stated that this storage method is used at home by some, and that meat covered in salt and wrapped in plastic or in cloth can be stored this way for up to one week. In Golden Lake, many older participants recall the use of a root cellar, whereby a large whole was dug in the ground and filled with salt and ice to act as a cooler for preserving foods. This method is, however, no longer used in Golden Lake.

“When going camping you would dig a hole in the ground and put ice and salt in and around to make a freezer.” (Golden Lake, older group)

In Bella Bella, shellfish in particular are consumed straight away and therefore are generally not conserved in any way though sometimes they are jarred or frozen. In the past, clams were sometimes dried. All participants in Bella Bella noted that at least half (and up to ninety percent) of their diets are made up of traditional foods, and as such, many use a variety of traditional and more modern preservation methods in order to keep their catch and harvests.

In Golden Lake and Lac Simon, very few preservation methods are used today given the availability, affordability and convenience of **freezers**. In Bella Bella freezers also play an important role in the preservation of traditional foods though jarring and smoking continue to play an important role in preservation. Most foods harvested are frozen prior to being cooked. This is deemed the most convenient preservation method especially given the small amount of foods harvested at once. However, although freezers were noted as having revolutionized traditional food preservation methods, other methods are also used for preserving. In all locations, **smoking** and **canning/jarring** were mentioned, though they appeared much more common in Bella Bella. Additionally, in Bella Bella, participants reported **drying** foods, **barbecuing outdoors** near an open fire (for salmon) and **fermentation** (for salmon roe) as commonly used methods for select types of food. Other methods of preservation only mentioned in Bella Bella included using a **dehydrator**, **vacuum packer** or an **electric, indoor smoker**.



“Occasionally we smoke some meat. You cut the meat in strips, hang it up and smoke it.” (Golden Lake, younger group)

“Preserving methods aren’t as useful as they used to be because now you can just freeze the stuff. You don’t need to smoke it, salt it, dry it out. You don’t need to beat the [...] out of it to tenderize it.” (Golden Lake, younger group)

“Jar it, it’s better and lasts longer. Aged is a better taste.” (Bella Bella, older group)

“We have adapted to modern technology. Like canning is more sterile than it used to be. People use modern things.” (Golden Lake, older group)

“You can make jerky from it [deer] by seasoning it with salt, herbs, then use a dehydrator.” (Bella Bella, older group)

Berries are typically frozen whole in plastic bags and/or made into preserves (such as jams or jellies). In addition, in Bella Bella, participants noted that in some cases, berries are preserved in grease (from seals or oolichins), though most indicated that grease was becoming too expensive and rare a commodity to use this way.

Summary

Before discussing in detail, the table below outlines the common types of food preparation and preservation used, by food type and location. This list may not be exhaustive as it is based on anecdotal conversations during the group discussions.

Location	Species / Food Type	Method	Detail
Golden Lake	Fish	Freezing	In sealable plastic bags filled with water. Filleted or whole but gutted.
		Smoking (infrequent)	In temporary smoke houses made of wood and canvas. Fish filets hung over fire until desired doneness. Smoked for up to one day.
		Canning (infrequent)	Technique not described as no participant had taken part. Heard of others in the community using this technique.
	Big game (moose, deer)	Freezing	Frozen wrapped in butcher paper, sealable plastic bags or unwrapped. Frozen in large or small pieces (unwrapped).
		Smoking (infrequent)	In temporary smoke houses made of wood and canvas. Meat is sliced in long, thin strips and hung over a fire. Smoked up to two days. Kept wrapped in plastic or put in plastic containers on counter, in fridge or freezer. Sometimes meat is salted before being smoked.
		Canning (infrequent)	Cooked or uncooked meat is jarred in sterilized glass containers then boiled. Sometimes add salt to the meat before jarring. Kept for a couple of years if seal is intact.
	Small game (beaver, rabbit)	Freezing	Frozen whole or cut up wrapped in plastic.

	Berries	Freezing	Rinsed in water then frozen in sealable plastic bags or plastic containers.
		Canning (infrequent)	Technique not described.
Lac Simon			
	Fish	Freezing	Whole (gutted) or filleted fish in sealable plastic bag filled with water.
	Big game (moose, deer)	Freezing	Meat is cut and wrapped in plastic. Fat is frozen in a container and used in small quantities when needed. Some freeze large pieces unwrapped.
		Smoking	In temporary smokehouse, thinly sliced meat is hung on top of a fire. Cypress and spruce preferred for moose. Meat is smoked for half a day and up to 4 days, until desired texture. Smoke meat is kept on counter top (1 day), in fridge or freezer (1 year). Done while in the forest to preserve meat temporarily.
		Canning (infrequent)	Cooked or uncooked meat placed in sterilized glass jar and then boiled.
	Small game (beaver, rabbit, grouse)	Freezing	Frozen whole or in pieces, with or without fur. Wrapped in plastic bags or unwrapped.
		Smoking (infrequent)	Meat sliced and hung in smoke house. Beaver smoked over a fire made with aspen. Aspen wood preferred for beaver.
	Berries	Freezing	Rinsed in water then frozen in sealable plastic bags or plastic containers. Sometimes frozen unwrapped in a single layer prior to being bagged and kept in the freezer.
Bella Bella			
	Fish	Jarring	Either put in jars raw then boiled for a number of hours (approx. 4) or put in jars to preserve after first smoking or barbequing the fish.
		Freezing	Put in freezer whole either gutted or not, or in chunks in plastic bags, sometimes in water to prevent freezer burn and preserve the taste.
		Drying	Near a heat source such as a heater, wood stove or fire or outside in the sun. Fish is dried for a day or more depending on the weather and desired consistency.
		Dehydrating	In electric dehydrators. More common among youth.
		Smoking	Smoke house constructed strips of fish or whole fish cut open, smoked for a day up to a month.
		Barbequing	Butterfly-cut fish is speared with a cedar stick which is put in the ground near an outdoor fire. Rotated once. Done when the fish stops dripping fluids.
		Fermentation (Roe)	Cleaned roe are fermented over the course of a week, in a glass container (though some dispute), with water changed frequently.
	Big game (deer, mountain goat etc.)	Jarring	Either put in jars raw (then boiled for a number of hours) or cooked first, made into a stew then jarred.
		Freezing	Chunks of meat sealed in plastic bags.
		Drying	Meat sliced in strips, dried near a heat source such as a fire or woodstove.
		Smoking	Strips of meat hung on wire, put in smokehouse from a day to up to a month.
	Sea mammals (seals)	Boiling	Seal blubber boiled for many hours to separate fat which is then eaten as a spread or used in cooking.

	Berries (salmonberries, blackberries etc.)	Freezing	Whole, uncooked berries put into freezer in plastic bags.
		Jarring / conserving	Made into jam, jellies, preserves or conserves using sugar and boiling.
	Seaweed	Drying	Dried outdoors, then completed in oven depending on weather. Stored in airtight containers in cool, dry place, or frozen.

Freezing

Across locations, there was consistency in how foods are prepared to be frozen, with a few exceptions. As noted earlier, improved availability and accessibility to large household freezers has resulted in this mode of food conservation being most prevalent in all locations consulted for this study. Meat, fish, berries, seaweed and plants are commonly frozen, though each is typically packaged differently.

“Pour conserver on met tous les aliments dans le congélateur.” To conserve, we put all foods in the freezer. (Lac Simon, younger group)

“Freezers became popular twenty-five years ago with electricity. It had a real effect on processing.” (Bella Bella, Elder)

In Golden Lake and Lac Simon, it was mentioned that meat is sometimes frozen unwrapped in large pieces with the animal's skin on to protect the meat, while small animals (e.g., hare, beaver) are sometimes frozen whole, once gutted, either wrapped in plastic or unwrapped. Animals frozen whole are thawed in part at room temperature (up to one night) and then kept in the refrigerator for a short period, just until being cooked. In Golden Lake, ‘butcher paper’ was often used to wrap meat prior to freezing it, while a few participants noted the use of aluminum foil to wrap meat occasionally prior to freezing it. Sealable transparent plastic bags (‘Ziploc’ style) were often used in all locations to freeze meat and other foods. One participant in Golden Lake mentioned that wrapping animals that are still warm in plastic immediately prior to freezing it may result in spoilage and should be avoided. This participant mentioned having done so in the past with a duck, resulting in the duck meat spoiling during the freezing process. An Elder in Lac Simon also mentioned that moose fat is kept in the freezer and thawed as needed when cooking.

“Sometimes I put a whole beaver in the freezer, just wrap it up in ordinary plastic and put it in the freezer.” (Golden Lake, Elder)

“Le castor je le congèle sans le dépecé. Entier avec la peau. C’est mieux pour garder la saveur.” I freeze beaver whole without being gutted. Whole, with the skin. That’s better to preserve the taste. (Lac Simon, Elder)

Most fish are frozen either whole prior to being skinned without being covered, in sealable plastic bags (either whole or cut up) or in plastic bags filled with tap water (either whole or cut up). The latter appears as a preferred method to conserve the taste and freshness of fish while frozen as well as to prevent freezer burn. In Bella Bella, some also mentioned placing the fish in empty milk wax coated cardboard containers to prevent freezer burn.



"Use freezer bags for the whole fish or in paper, or wax coated milk containers and put water in it to prevent it getting freezer burn." (Bella Bella, Elder)

"Put [fish] in plastic bag with some water and put them in the freezer. That way they taste just like fresh fish because they're in the water." (Golden Lake, Elder)

Herring roe is also sometimes frozen in Bella Bella, after being brined and salted.

"Herring roe you brine first, salt it, store it in buckets, plastic for freezing. Or you dry in basement or outside for a few days. You don't want it to get moist." (Bella Bella, younger group)

Berries are frozen in sealable plastic bags or plastic containers, after being cleaned. One Elder in Lac Simon mentioned that berries are first frozen outside of the bag, in one layer, and then transferred in the bag once frozen only to keep its shape and avoid a 'mushy' texture once thawed.

Smoking

Smoking is also a preservation method in Bella Bella, but was considered less common in Golden Lake and Lac Simon. The process however is basically the same regardless of location. This preservation method is used for meat and fish and less commonly for shellfish such as clams.

"Before deep freezer used to smoke everything. Had big smoke houses." (Bella Bella, Elder)

A 'smoke house' is constructed by using pieces of wood found around the smoking site (which could include the forest, the camp or the reserve). In Bella Bella smoke houses near the fishing or hunting site were common in the past, but most indicated that they now construct permanent smoke houses in their yards. Canvas is used to enclose the smoke house, by being wrapped around the wood frame, though in Bella Bella the whole smoke house is typically made out of wood. Racks placed inside the smoke house atop the fire to hold the meat are also constructed from any wood pieces or twine. Meat is hung up to 12 feet above the fire as it was noted that the meat should not be kept too close to the fire in order that it is allowed to smoke slowly.

A fire is built inside the smoke house and a variety of wood types are used based on the desired meat taste. Cedar wood is commonly used for the fire however alder and apple wood were also noted as choices for creating a specific flavor in the meat. Indeed, most indicated that any type of wood could be used to smoke meat or fish, with the exception of pine (as it can negatively affect the flavor). In Lac Simon, an Elder also mentioned that aspen wood is preferred to smoke beaver while spruce or cypress is chosen to smoke moose. One younger participant in Golden Lake suggested that apple wood flavoured the meat nicely. Overall, the choice of wood is only based on preferred taste of meat.

Prior to being smoked, meat is sliced in thin strips (up to 1 inch thick and sometimes up to 10 inches long) and deposited or hung on the racks above a smoldering fire. A couple of younger participants in Golden Lake suggested that meat is salted before being hung. The meat is left there for a couple of hours and up to five days or until at the desired consistency based on individual taste and not based on safety issues. Some in Bella Bella noted that fish could hang in a smokehouse for up to a month if a high level of smokiness is desired. The minimum noted time for smoking fish was one day. The colour, texture and taste indicate when the meat is ready.



"It could take a day or two, depends on the texture. You don't want it to get too much heat and turn into a charcoal briquette but you don't want to have it soft and pick. You want it like a beef jerky." (Golden Lake, younger group)

"Il faut que les lanières soient pas trop épaisses. Assez minces." Slices of meat need to be not too thick. Quite thin. (Lac Simon, older group)

"To smoke [fish] you butterfly it, hang it, let it drip in the smokehouse or salt it. You need a hot fire and hot smoke to slowly dry it, seal it... then can wrap it in paper, newspaper or paper bags in old time. Now after smoking you vacuum seal it or bag it and freeze it." (Bella Bella, younger group)

Many in Bella Bella pointed out that for smoking, salmon must be caught later in its life-cycle to ensure that it had used up much of its fat stores. Indeed, if too much fat is present in the fish, participants indicated that the fish does not smoke properly and can spoil.

One Golden Lake participant also suggested that meat is sometimes smoked on an open air fire. Meat is then hung on top of a smoky fire for up to a day. This was done to flavor meat more so than as a preservation method.

In Lac Simon, an Elder explained that the smoking methods used for moose nose and chin entailed placing those animal parts directly atop a fire made with fir until they become black and then scraping the burned parts prior to consuming the meat. These foods were generally smoked for approximately 15 minutes.

"On fait fumer le nez, le menton, les trippes, l'intestin d'orignal est fumé sur un feu de sapin. Le nez et le menton tu le mets direct dans le feu et ensuite t'enlève le noir avant le manger." We smoke moose nose, chin, stomach and intestine on a fire made with fir. The nose and chin are placed directly in the fire and burned parts are removed prior to eating those parts. (Lac Simon, Elder)

Once smoked, the meat is kept in the refrigerator for up to one week, in a plastic bag or frozen. Or as previously noted, in Bella Bella smoked meat or fish is commonly jarred in order to preserve its flavor for a longer period. It is then consumed as is or cooked as would be any other raw meat. It was felt that smoked meat can be kept at room temperature for a few hours. In Golden Lake, many younger participants were under the impression that smoked meat could last for months (6 to 8) at room temperature, stored in a plastic bag or container.

"It is sort of as if you are slow cooking it by dehydrating it." (Golden Lake, younger group)

Canning / Jarring

Canning was mentioned among older participants in Golden Lake and Lac Simon as a preservation method used, though it was deemed less common than freezing and smoking. It was noted as a preservation method primarily for moose meat and venison though one older participant in Golden Lake canned fish. In Bella Bella, jarring is a practice for preserving food including fish, shellfish and game. It was noted that this method better preserves the taste of food and lasts longer than freezing. In Bella Bella, participants mentioned that salmon and other fish can either be barbequed outside or smoked prior to jarring, or can be put directly in the jar raw, which is then boiled for approximately four hours.

"If fish is fresh, better to jar it fresh – still has its flavor." (Bella Bella, Elder)

For this method of preserving, there was a great deal of consistency in methodology between participants of various ages and experience, and there was a strong knowledge base regarding how to ensure food is safe when jarred. In addition, participants emphasized that boiling the jars for sufficient time is essential to ensure proper vacuum sealing and preservation.

"On lave et désinfecte les contenants. On fait bouillir un peu la bouteille... " We wash and disinfect jars. We boil jars. (Lac Simon, older group)

It was believed in Golden Lake and Bella Bella that canned foods can be kept for a couple of years without being spoiled as long as the seal is not broken, though participants indicated that it is generally consumed well within that time frame. Some participants in Bella Bella indicated that jarred food improves with age and can be consumed up to ten years or more from the time of preservation, though again, most noted that this rarely occurs (because of quantities jarred).

Drying

In Bella Bella, foods that are dried, including fish, shellfish, game and seaweed, are typically preserved by drying in the sun until brittle (bringing in at night if necessary), hanging on wooden racks near a wood stove or over a household electric heater, or in a modern oven. The dried or dehydrated food is then kept in airtight plastic containers with paper towel or salt inside to keep moisture out, or frozen in paper bags. Fish eggs and shellfish were noted in Bella Bella as being preserved by drying, but less so now than in the past. This preservation method was not mentioned in Golden Lake or Lac Simon, though a couple of participants in Lac Simon noted that meat or fish is sometimes kept uncovered and hung or on a table outdoors under the sun for a few hours only to conserve it for the day and not as a longer term preservation method. This meat or fish cannot however be preserved for a long period of time, though no details were provided as to the conservation method or length of time.

"Dry fish when it's still fresh over a fire, on a rack in the basement [near electric heater] or in smokehouse. Previously we would have dried over an indoor fire." (Bella Bella, Elder)

"Dry fish then frozen in a paper bag. Keep it for a long time – a year!" (Bella Bella, Elder)

"Dried foods you keep in plastic, then in a freezer." (Bella Bella, younger group)



For seaweed, sheets are put out on cedar drying racks for about a day (if hot and sunny). Once dried it is either put in plastic, airtight containers, and stored in a cool dry place, or frozen. It is also dried in a dehydrator, in the oven, or on racks near a wood stove. Some also indicated that they make a seaweed candy using sugar and salt to draw out moisture.

“Seaweed you store in a cool dry place. In plastic with a piece of paper towel to keep it [moisture] out.” (Bella Bella, younger group)

Barbecuing

Barbecuing was mentioned as a preservation method only in Bella Bella, and typically only for fish. For barbecuing, a fish is typically butterfly-cut, with the head and tail removed. A cedar frame of sticks is then used to keep the fish vertical in relation to the ground as it is positioned around an outdoor open fire. The fish is turned once to barbecue it on each side. All participants who undertake this practice indicated that the fish is cooked when it stops dripping. The barbecued fish is either eaten right away or put into jars (then boiled for about an hour). Participants noted that some individuals, particularly Elders, often barbeque the heads and fins of fish as well.

Fermentation

Fermentation is used as a preservation method in Bella Bella only for salmon and herring roe. A variety of methods are used, and there were mixed views about which was most safe. Typically, roe are washed in either fresh or salt water to ensure no part of the egg sack remains. Roe are then fermented by being kept in a container with either fresh or salt water. Many who were familiar with the practice indicated that the water should be changed daily, however some did not think that this was necessary.

“You don’t put fish in metal because it’s not good for health.” (Bella Bella, Elder)

There were differing opinions regarding which type of container the roe should be kept in. While those in the older focus group indicated that it should *only* be a glass jar (as metal or plastic can cause a bad reaction with the roe and can cause food poisoning), one Elder stated that plastic would be suitable as well, or a glass jar with a plastic lining. Some noted that they had heard of people getting sick or even dying from improperly fermented roe, though the specific reason for spoilage was unknown. It should be noted that salmon and herring roe are also prepared in a variety of other ways, including the smoking or drying of the egg sack (salmon roe), dried outdoors on racks (herring), or boiled then frozen.

“You put in water and let it ferment for seven days. Has to be in a glass jar and change the water every day or it will spoil. Out of the sun.” (Bella Bella, older group)

“It has to be in a glass jar. If it’s in plastic you can die.” (Bella Bella, older group)

“People have got food poisoning from stink eggs that spoiled. You have to wash it properly when you preserve it. Eggs are washed in salt water over and over.” (Bella Bella, Elder)



Cooking and Consumption

Foods' appearance, taste, texture, and smell are relied upon to assess safety based on traditional knowledge.

Animal Parts Eaten

The majority of animal and fish parts are consumed, though a few exceptions exist. In Lac Simon, virtually all organs of deer are eaten, including the heart, kidneys, liver, stomach, and intestines. The head, nose, tongue, and bone marrow of deer are also eaten.

"Ma mère arrange les intestins et il y avait d'autres choses qu'ils garde aussi. Aujourd'hui aussi. Ils mangent aussi la tête." My mother prepares intestines and other animal parts. Today as well. They eat the head as well. (Lac Simon, older group)

In Bella Bella, organs (including the heart, liver and kidneys) are commonly eaten, but any digestive organs are discarded. Younger participants in Bella Bella were less likely to regularly consume organ meats. In Golden Lake, it was suggested that deer liver and heart were consumed before but that an increase in contaminants made these organs no longer safe for eating. Nonetheless, a few older participants know of people who still consume those from time to time. A couple of participants also noted that young moose's organs are fine to eat as they may contain fewer contaminants. Older participants mentioned that some people do eat moose tongue or skin when cooked. In Lac Simon, it was suggested that organ meat, especially the heart, is eaten within hours or within days of the animal having been killed.

For fish, all parts are eaten with the exception of the guts, though younger participants in Bella Bella were less likely to eat the fish heads. Some parts of seals are not eaten, including the eyes, tongue and flippers, as these were not traditionally eaten.

"C'est le flan du poisson qu'on mange. On [ne] mange pas la queue, les arrêtes et la tête." We eat the filets. We don't eat the tail, the bones and the head. (Lac Simon, younger group)

Food Safety

Food appearance, smell, texture and taste are usually indicators of spoilage. Dark/black spots, the presence of parasites or an unnatural odor are signs that foods should not be eaten. Meat being tacky or sticky was also noted as a sign of spoilage. In Golden Lake, older participants suggested that they do not eat meat if the colour has turned grey or green. For the most part, these foods are thrown out or the diseased or bad part is simply removed. An Elder in Lac Simon also indicated that diseased moose have darkened bones, a soft heart and darker meat colour. In this case, it was advisable not to eat any of the animal parts.



"They can spoil faster... by temperature you can tell. If you touch your meat and it is sticky you might do something now or you will lose it." (Golden Lake, younger group)

"It's got to be a bright red. If it is not a bright red then it is spoiled." (Golden Lake, older group)

"Shellfish you check with elders to know if it's okay." (Bella Bella, younger group)

Spoiling of jarred foods was generally recognized if the lid lost its seal.

"A jar is safe to eat if the lid pops up and there's a good seal. Couple of years is fine." (Bella Bella, younger group)

"If a jar is mushy or had a leak [we] wouldn't eat it. Smell it first." (Bella Bella, younger group)

In Bella Bella, it was noted that, of late, people have noticed white spots or cysts embedded within salmon meat. When this is seen, the whole fish is discarded, usually in the dump rather than back in the ocean for fear of contamination. The source of the white spots is not known, though some indicated that they had heard of fish samples being sent for testing. Although concerning, no one indicated that the presence of these spots had changed their fishing behavior. Other less common abnormalities noted by participants in Bella Bella included salmon with deformed backbones and halibut with more than two eyes. In these cases, participants were eager for more information, but many suspect that there is some link to fish farms. Again, if any deformities are seen, participants do not eat the fish.

While participants did not readily recognize which of their behaviours when collecting, preparing or preserving foods is important to ensure the safety of the food they eat, they do acknowledge the importance of temperature. That being said, the concept of "coolness" is quite subjective, with participants using common sense to assess when an environment is cool enough to preserve foods rather than rely on thermometers.

"If it's warm out, you have to get it out as fast as you can. You just know that when you're there." (Golden Lake, Elder)

An Elder in Lac Simon suggested that tools are allocated to specific tasks, therefore avoiding the risk of cross contamination. For example, a hunter may bring two axes, one for cutting wood and another for butchering the animal.

"Il y a des couteaux qui sont spécialement pour dépecer l'orignal. Même chose avec la hache. On a une hache pour couper la viande et une hache pour couper du bois." Some knives are used exclusively to cut the animal. Same with the axe. We have an axe to cut meat and an axe to cut wood. (Lac Simon, Elder)

Additionally, in all locations, many mentioned the importance of washing hands, tools, and work surfaces with soapy water prior to handling meat or fish. In addition, in Bella Bella the concept of properly bleeding an animal and keeping its meat clean by rinsing it in salt water were important safety measures. Also, properly sterilizing jars and boiling jars were felt to be important steps in ensuring food remains edible in both Bella Bella and Golden Lake.

“On s’assure que nos outils sont propres. On les nettoie.” We ensure that tools are clean. We clean them. (Lac Simon, Elder)

Rinsing the meat with water was also deemed a precaution in Golden Lake and Bella Bella to avoid risks associated with the meat spoiling.

“You make sure you clean the meat before you cut it up. You rinse it in tap water before you cut it in smaller pieces.” (Golden Lake, older group)

Participants in Golden Lake and Bella Bella expressed trust in the safety and quality of meat or fish received from others in the community.

“Anybody that would give you meat would be crazy to give you meat that is not good.” (Golden, Lake, older group)

Communication

Information regarding environmental influences on food safety is most desired, communicated verbally through in-person presentations or workshops.

Preferred Sources of Information

Participants were asked where they currently find information pertaining to food safety. By and large, this type of information is not specifically sought, though gatherers generally learn from Elders or peers of changes that may affect their health. Best practices are generally learned from parents, grandparents, or Elders in the community. However, in Bella Bella, some participants had taken part in a one-day seminar on food safety at the Community's Health Centre as part of training or qualification for working with food. Most who had done so indicated that they had found this course extremely useful.

"Ask someone older. Ask them what they do and what they think." (Golden Lake, younger group)

"I guess everybody learns from their parents or from an Elder. I think this still happens, they're starting to take them out hunting younger now." (Golden Lake, Elder)

Information on contaminated sites or species are generally spread verbally from the government natural resources officials. These agents are widely present in Lac Simon and Golden Lake, either working on the reserve or regularly travelling to the reserve. As previously indicated, in Bella Bella, Fisheries and Oceans Canada signs indicating 'red tide' or other safety issues relating to shellfish were noted as being posted on the wharf. While most considered this to be an indication not to dig for clams or other shellfish, some expressed skepticism and undertook a harvest in any case, testing the food themselves (either by touching the clam to one's tongue to see if there is a 'tingle' or by smelling or tasting the food in small quantities to test for safety.)

"Des fois les agents de la faune viennent nous avertir que certains animaux sont pas bon." Wildlife agents come sometimes to let us know of animals that are not good to eat. (Lac Simon, older group)

Not surprisingly, based on participants' current behaviours, word-of-mouth or in-person group workshops/presentations were deemed the most effective means of communicating information on food safety and best practices. Other methods, including posters or brochures at community gathering sites such as the post office, band store or health centre were also noted. However, in Bella Bella, there was significant interest among younger participants, and some interest among older participants, in receiving information electronically either by email or by being directed to a website.

"Everything we do is in a group setting. I don't think there are a lot of one-on-ones. If an Elder brings a kid hunting they do it one-on-one but they are doing it, not just talking about it." (Golden Lake, older group)

"A lot of ways we learn is hands on. Show me how to do it. Don't tell me how to do the process, show it to me; out there. What if I don't have matches or alcohol out there to sterilize, what should I do? People here need to see how these things can be done. You telling me what needs to be done is not going to work." (Golden Lake, older group)

In Golden Lake, just a few younger participants expressed interest for calendars to relay the information, as they perceive that people do appreciate receiving promotional materials. They also suggested video presentations or books with multiple illustrations to convey specific food safety information. Older participants in Golden Lake did not believe the health centre or the school should be responsible for disseminating food safety information, a role more intuitively associated with wildlife officials. Furthermore, as it was noted that children attend a school outside of the reserve with non-Aboriginal students, they believed that this avenue would not be appropriate to disseminate information on cultural ways of food collection and harvesting.

Type of Information Desired

There was varying levels of interest in learning more about information related to food safety. For the most part, interested participants wished to learn more about the environmental impacts on food consumption, while limited interest was expressed for information on safe food collection, handling, and preservation. Across locations, many other participants however appeared indifferent about these topics.

Some variation of opinions was apparent across locations. Specifically, a couple of participants in Golden Lake, suggested information on the changing environment and its impact on foods eaten were of interest. Specifically, topics such as contaminated areas and the type and impact of contaminants on foods were of greatest interest. Other topics of interest included regulations on how and when to use or administer traditional medicine; length of time foods can be frozen; and alternative techniques for preparing and preserving foods.

In Bella Bella, some participants indicated that they would be interested in general information about what to look for to ensure food is safe to eat. By contrast, there was strong interest among most in finding out more information about contamination of the ocean, including any information regarding fish farming and its effect on the environment. This was true across age groups; and, younger participants also indicated an interest in wider information about food safety, and indicated that information about food safety practices would be useful to have.

"I'd be interested to know about signs to look for that food's safe." (Bella Bella, younger group)

In Bella Bella, many participants noted that, within their community, a large number of individuals had recently developed allergies to shellfish and/or salmon. This was particularly concerning to the community given that these two types of food constitute a large proportion of the traditional diet. Many noted that individuals who had developed these allergies had previously been able to eat these types of food without any reaction. There was a strong desire among many to understand what was causing these reactions, with many wondering if contamination of the ocean was to blame.





“Allergies to shellfish and salmon. Is that because of weaker immune systems? Eating garbage food?” (Bella Bella, older group)

“More people are becoming allergic to salmon and shellfish. Makes me think twice about contamination. No one knows why.” (Bella Bella, younger group)

“Pollution... ocean. Boats that go by, chemicals in fields, things we flush. I’m worried that this is why people are getting allergies.” (Bella Bella, Elder)

In Lac Simon, minimal interest was expressed for food safety information, though an individual questioned whether porcupines and skunks were safe to eat while another expressed interest for recipes and tips of what food to eat to address diabetes.

Overall, despite their varying levels of interest in food safety and contamination information, participants were somewhat apprehensive as to the type of information they could learn from the government about their traditional means of collecting, gathering or harvesting foods. In addition, some did not want more information because they don’t want to be scared about what could happen.



APPENDIX A:

Recruitment Screener

Exploring Traditional Food Safety Information for First Nations (POR-08-13)
FINAL Screener March 6, 2009 – Focus Groups and Interviews

Name: _____

Tel. (H): _____ Tel. (W): _____

Group 1 2 3 4 5 6

Interview 1 2 3 4 5 6

Region _____

Location 1: Anishnabe Nation in Lac Simon, QC (FIRST NATIONS – FRENCH)**Date:** Tuesday, March 24, 2009**Location:** La Maison des Jeunes Migizi Migwam
1025 Cicip
(P) 819 736 2882**Time:** Interview 1: 2:30pm – Elder

Interview 2: 4pm – Elder

Group 1: 5:30pm – First Nations 18-39 years old

Group 2: 8:00pm – First Nations 40-70 years old

Location 2: Bella Bella First Nation in Campbell Island, BC (FIRST NATIONS – ENGLISH)**Date:** Tuesday March 24, 2009**Location:** Hailitka'as Heiltsuk Health Centre
212 Wabalisa Street
(P) 250 957 2308**Time:** Interview 3: 2:30pm – Elder

Interview 4: 4pm – Elder

Group 3: 5:30pm – First Nations 18-39 years old

Group 4: 8:00pm – First Nations 40-70 years old

Location 3: Algonquins of Pitwakanagan on Golden Lake, ON (FIRST NATIONS – ENGLISH)**Date:** Monday, March 23, 2009**Location:** Health Centre
1643 Mishomis Inamo Rd.**Time:** Interview 5: 2:30pm – Elder

Interview 6: 4:00pm – Elder

Group 5: 5:30pm – First Nations 18-39 years old

Directions: across the bridge and it is
your first left, 2nd building on the
right and it is behind the
administration office

Group 6: 8:00pm – First Nations 40-70 years old

SPECIFICATIONS SUMMARY	
6 groups, 3 locations - In each location, one group with First Nations people 18 to 39 years old and one group with 40-70 years old - In each location, one in-depth interview with a male elder and one interview with a female elder - Each group will include a mix of individuals who are involved in "Gathering" ((hunting and trapping), collecting and/or "Preparing" traditional foods	- All must live on reserve - Never been to 3 or more focus groups - Never participated in any discussion regarding gathering (hunting and trapping) / collecting / preparing traditional foods - Comfortable sharing information on traditional foods

Hello, my name is _____ and I am with Corporate Research Associates, a public opinion and market research firm. Today I am calling on behalf of Health Canada. We are conducting a brief study on the collection and preparation of traditional foods and would like to speak with someone in your household who is 18 years of age or older. We are conducting small group discussions - similar to dialogue circles - and are looking to include a variety of participants. May I ask you a few questions please to see if you are the type of participant we are looking for? This information will remain completely confidential and you are free to opt out at any time. Thank you.

1. Gender (By Observation):

Female	1	} Strive for mix if possible
Male.....	2	

2. Into which of the following age groups do you fall? Are you...?

- | | | |
|--------------------|---|-------------------------------------|
| Less than 18..... | 1 | THANK & TERMINATE |
| 18-29 | 2 | } Recruit Mix in Groups 1, 3 & 5 |
| 30-39 | 3 | |
| 40-49 | 4 | |
| 50-59 | 5 | } Recruit Mix in Groups 2, 4 & 6 |
| 60-70 | 6 | |
| More than 70 | 7 | Consider only for interviews |

INTERVIEWS 1 to 6 – No age quota among those 18 years or older

3. Would you identify yourself as First Nations?

- | | | |
|-----------|---|------------------------------|
| Yes | 1 | CONTINUE |
| No | 2 | THANK & TERMINATE |

4. Over the last 12 months, have you been living primarily on or off reserve?

- | | | |
|-----------------------|---|----------------------------|
| On reserve | 1 | CONTINUE |
| Off reserve | 2 | THANK AND TERMINATE |
| Don't know / NA | 3 | THANK AND TERMINATE |

5. Are you considered an Elder in your community?

- | | | |
|-----------------------|---|------------------------------|
| Yes | 1 | Consider for Interviews only |
| No | 2 | Consider for Groups only |
| Don't know / NA | 3 | Consider for Groups only |

QUOTAS FOR INTERVIEWS FOR Q1 AND Q5:

In each location, recruit one male Elder and one female Elder

6. Are you or anyone in your household currently employed or has ever been employed in any of the following types of industries...?

- | | |
|--|---|
| Marketing/Market Research..... | 1 |
| Public relations | 2 |
| Advertising | 3 |
| Media (TV, Radio, Newspaper) | 4 |
| Healthcare | 5 |
| (i.e., physician, nurse, work for health department, etc...) | |
| Nutrition (dietician, nutritionist)..... | 6 |
| Health Canada / Health agencies/Health centres | 7 |

IF YES TO ANY OF THE ABOVE, THANK AND TERMINATE

7. Within the past year, have you been personally involved in the following types of activities involving traditional foods?

- | | | |
|---|---|---|
| Hunting wild birds | 1 | } Recruit at least 6 in each group
Recruit a mix in each group |
| Hunting big game (land and marine mammals)..... | 2 | |
| Trapping small animals..... | 3 | |
| Picking wild berries and other plants | 4 | |
| Fishing | 5 | |
| VOLUNTEERED | | |
| None | 6 | SKIP TO Q10 |

QUOTAS FOR INTERVIEWS FOR Q7:

Recruit a mix of activity nationally

8. Approximately how many times have you participated in these activities over the past year?

- More than ten times/occasions..... 1
 Six to ten times/occasion 2
 Two to five times/occasions..... 3
 Once 4

9. **(IF HUNTING OR TRAPPING IN Q7– RESPONSES 1 TO 4, ASK)** Which animals have you hunted or trapped in the past year?

RECORD RESPONSES: _____
 Recruit mix of animals hunted and trapped in each group, if possible

10. Usually, do you personally prepare, preserve or cook foods in a traditional way?

- Yes..... 1 Recruit at least 6 in each group
 No 2

QUOTAS FOR Q7 – 10:

MUST be involved in gathering traditional foods at LEAST once a year AND / OR prepare foods in a traditional way

Recruit at least 6 who gather traditional foods once a year or more often in Q8.
 Recruit at least 6 who prepare foods in a traditional way in Q10.

If “NONE” to Q7 AND “NO” to Q10 – **Thank & Terminate**

11. What is your work status at this time? Are you...?

- Employed full-time 1
 Employed part-time 2
 Homemaker 3
 Unemployed 4
 Student 5
 Retired 6

If employed, ask...

12. What is your current occupation/job? _____

**TERMINATE IF SENSITIVE OCCUPATIONS IN Q6
 -- REQUIRE MIX OF OCCUPATIONS --**

13. What is the highest level of education you have finished?

- Elementary (Grade 1-6 in Quebec / Grades 1-8 in ROC) . 1
 Some High School/Vocational 2
 Completed High School..... 3
 Some College / Technical Training 4
 Completed College / Technical Training..... 5
 Some University..... 6
 Completed university..... 7

14. Have you ever attended a focus group, dialogue circle or small group discussion for which you received a sum of money in the past 10 years?

- Yes..... 1 **CONTINUE (Recruit NO MORE than 6 per group)**
 No 2 **Go To Invitation**

15. What was the subject of the group/circle? _____

16. When was the last time you attended a focus group/circle? _____

17. How many groups/circles have you attended? _____

**IF THEY HAVE BEEN TO A GROUP IN THE PAST 6 MONTHS, THANK & TERMINATE,
IF THEY HAVE BEEN TO 3 OR MORE GROUPS, THANK & TERMINATE
IF THEY HAVE BEEN TO 1 GROUP ON TRADITIONAL FOOD GATHERING / PREPARATION, THANK & TERMINATE**

INVITATION - GROUPS

I would like to invite you to participate in a discussion group we are holding at _____ on _____. This is what we call a focus group and it uses an informal discussion to gather information on a particular subject matter. In this case we will be talking about the collection, and preparation of traditional foods based on your experience. A focus group is similar to a dialogue circle.

18. The discussion will include 8 to 12 people and will be very informal. It will last approximately 2 hours and refreshments will be served. If you participate, you will receive \$75 as a thank you for your time. Would you be interested in taking part?

Yes.....1
No2

**CONTINUE
THANK & TERMINATE**

INVITATION - INTERVIEWS

I would like to invite you to participate in an individual interview we are holding at _____ on _____. The interview will consist in an informal discussion which purpose is to obtain information about the collection, and preparation of traditional foods based on your experience.

19. The discussion will last approximately 1 hour and you will receive (Bella Bella and Lac Simon: \$75 / Golden Lake: \$100) as a thank you for your time. Would you be interested in taking part?

Yes.....1
No2

**CONTINUE
THANK & TERMINATE**

FOR ALL:

20. The discussion in which you will be participating will be audio recorded for the purpose of this study only. Please be assured your comments and responses are strictly confidential. Are you comfortable with the discussion being audio recorded?

Yes.....1
No2

**CONTINUE
THANK & TERMINATE**

21. Since participants are asked to express their thoughts and opinions freely in an informal setting, we'd like to know how comfortable you are with such an exercise? Would you say you are...?

Very comfortable1 **CONTINUE**
Comfortable.....3 **CONTINUE**
Not very comfortable.....4 **THANK & TERMINATE**
Not at all comfortable5 **THANK & TERMINATE**

We ask everyone who is participating to bring along a piece of I.D., picture if possible. You may be asked to show your I.D. Please also bring with you any reading glasses you may need.

As there are a limited number of participants and with even one person missing, the overall success of the study may be affected, I would ask that once you have decided to attend that you make every effort. In the event you are unable to attend, please call _____ (collect) at _____ as soon as possible in order that a replacement may be found.

Thank you for your interest in our study. We look forward to meeting you and hearing your thoughts and opinions.

ATTENTION RECRUITERS

1. Recruit **12** participants for each group
2. Recruit **2** interviews per location
3. CHECK QUOTAS
4. Do NOT recruit family members in the same group
5. If at all possible, do not recruit individuals who know each other (relatives or friends)
6. Ensure participant has a good speaking ability (based on overall responses) - If in doubt, DO NOT INVITE
7. Do not put names on profile sheet unless you have a firm commitment.
8. Confirm the date, time and location before hanging up.
9. Verify key information.
10. Ask them to arrive 15-20 minutes prior to the start time

Confirming with participants

1. Confirm attendance with each participant at the **beginning of the day** prior to the day of the groups
2. Confirm all key qualifying questions
3. Verify time and location (ask if they are familiar)
4. Remind them to bring reading glasses if required

**Étudier l'information relative à la salubrité des aliments traditionnels auprès des Premières nations
(POR-08-13)**

Questionnaire de recrutement final - le 6 mars 2009 – Groupes de discussion et entrevues

Nom: _____

Tél. (M): _____ Tél. (T): _____

Groupe 1 2 3 4 5 6

Entrevue 1 2 3 4 5 6

Région _____

Endroit 1 : Nation Anishnabe du Lac Simon, QC (PREMIÈRES NATIONS - FRANÇAIS)

Date : Mardi 24 mars 2009

Endroit : La Maison des Jeunes Migizi Migwam

Heure : Entrevue 1 : 14h30 – Ancien
Entrevue 2 : 16h00 – Ancien

1025 Cicip
(T) 819 736 2882

Groupe 1 : 17h30 – Premières nations 18-39 ans
Groupe 2 : 20h00 – Premières nations 40-70 ans

Endroit 2 : Nation Bella Bella à Campbell Island, C.-B. (PREMIÈRES NATIONS - ANGLAIS)

Date : Mardi 24 mars 2009

Endroit : Centre de santé Hailitka'as Heiltsuk

Heure : Entrevue 3 : 14h30 – Ancien
Entrevue 4 : 16h00 – Ancien
Groupe 3 : 17h30 – Premières nations 18-39 ans
Groupe 4 : 20h00 – Premières nations 40-70 ans

212 rue Wabalisa
(T) 250 957 2308

Endroit 3 : Algonquins de Pitwakanagan à Golden Lake, ON (PREMIÈRES NATIONS - ANGLAIS)

Date : Lundi 23 mars 2009

Endroit : Centre de santé

Heure : Entrevue 5 : 14h30 – Ancien
Entrevue 6 : 16h00 – Ancien
Groupe 5 : 17h30 – Premières nations 18-39 ans

1643 rue Mishomis Inamo

Directions: de l'autre côté du pont,
première à gauche, 2^e édifice sur la
droite – derrière le bureau de
l'administration

Groupe 6 : 20h00 – Premières nations 40-70 ans

SOMMAIRE DES EXIGENCES

- | | |
|---|---|
| <ul style="list-style-type: none"> • 6 groupes, 3 endroits • À chaque endroit, un groupe avec des gens des Premières nations âgés de 18 à 39 ans et un groupe avec les 40 à 70 ans • À chaque endroit, une entrevue avec un Ancien (homme) et une entrevue avec une Ancienne (femme) • Chaque groupe comprendra un mélange d'individus qui ont été impliqué dans la « collecte/cueillette » et/ou la « préparation » de nourriture traditionnelle | <ul style="list-style-type: none"> • Tous doivent vivre sur la réserve • N'ont pas participé à plus de 3 groupes de discussion • N'ont jamais participé à aucun groupe sur la collecte / chasse/ piégeage / cueillette / préparation de nourriture traditionnelle • À l'aise afin de partager des informations sur les aliments traditionnels |
|---|---|

Bonjour, mon nom est _____. Je travaille pour Corporate Research Associates, une société d'étude de marché et de sondage d'opinion publique. Je vous appelle aujourd'hui au nom de Santé Canada. Nous effectuons une étude sur la collecte, la cueillette et la préparation de nourriture traditionnelle et nous aimerions parler à quelqu'un qui habite chez vous et qui est âgé de 18 ans ou plus. Nous organisons de petites discussions de groupes – qui ressemblent à des cercles de dialogues – et nous aimerions inclure une diversité de participants. Pourrais-je vous poser quelques questions pour déterminer si vous êtes qualifié à participer à cette étude? Les renseignements que vous fournissez demeureront complètement confidentiels et vous avez la possibilité de terminer votre participation en tout temps. Merci.

1. Sexe (Par Observation)

Masculin 1 } Rechercher une diversité si possible
Féminin 2 }

2. Dans laquelle des catégories d'âge suivantes vous situez-vous? Avez-vous...?

- | | | |
|-------------------------|---|--|
| Moins de 18 ans..... | 1 | Remercier et terminer |
| Entre 18 et 29 ans..... | 2 | } Recruter une diversité pour les groupes 1, 3 & 5 |
| Entre 30 et 39 ans..... | 3 | |
| Entre 40 et 49 ans..... | 4 | |
| Entre 50 et 59 ans..... | 5 | } Recruter une diversité pour les groupes 2, 4 & 6 |
| Entre 60 et 70 ans..... | 6 | |
| Plus de 70 | 7 | |
- Considérer seulement pour les entrevues**

ENTREVUES 1 à 6 – Pas de contingent d'âge parmi ceux qui ont 18 ans ou plus

3. Vous identifiez-vous comme faisant partie d'une Première nation?

- | | | |
|----------|---|------------------------------|
| Oui..... | 1 | CONTINUER |
| Non..... | 2 | REMERCIER ET TERMINER |

4. Au cours des 12 derniers mois, avez-vous vécu principalement dans une réserve ou hors réserve?

- | | | |
|------------------------|---|---|
| Dans une réserve | 1 | CONTINUER |
| Hors réserve | 2 | REMERCIER ET TERMINER L'ENTREVUE |
| Ne sait pas/S.O. | 3 | REMERCIER ET TERMINER L'ENTREVUE |

5. Êtes-vous considéré comme étant un Ancien(ne) au sein de votre communauté?

- | | | |
|-----------------------|---|---|
| Oui | 1 | Considérer pour les entrevues seulement |
| Non | 2 | Considérer pour les groupes seulement |
| Ne sais pas/ S.O..... | 3 | Considérer pour les groupes seulement |

CONTINGENT POUR LES ENTREVUES POUR LA Q.1 et la Q.5:
À chaque endroit, recruter un Ancien (homme) et une Ancienne (femme)

6. Est-ce que vous ou quelqu'un de votre foyer travaille présentement ou a déjà travaillé dans l'un des secteurs suivants...?

- | | |
|---|---|
| Marketing/Études de marché..... | 1 |
| Relations publiques | 2 |
| Publicité | 3 |
| Médias (télévision, radio, journaux)..... | 4 |
| Soins de santé | 5 |
| (Ex. : médecin, infirmier, personnel du service des soins de santé ou d'une clinique, etc.) | |
| Nutrition (nutritionniste)..... | 6 |
| Santé Canada / agences de santé / Centres de santé..... | 7 |

**SI LA RÉPONSE EST OUI À L'UNE DES RÉPONSES CI-DESSUS,
REMERCIER ET TERMINER L'ENTREVUE**

7. Au cours de la dernière année, avez-vous personnellement été impliqué dans les activités suivantes ayant trait à la nourriture traditionnelle?

- | | | |
|--|---|---|
| Chasse d'oiseaux sauvages..... | 1 | } Recruter au moins 6 dans chaque groupe
Recruter une diversité dans chaque groupe |
| Chasse de gros gibier (mammifères marins et terrestres) | 2 | |
| Piégeage de petit gibier | 3 | |
| Cueillette de petits fruits et autres plantes sauvages | 4 | |
| Pêche..... | 5 | |

RÉPONSE SPONTANÉE

- | | | |
|-------------|---|-----------------|
| Aucune..... | 6 | ALLER À LA Q.10 |
|-------------|---|-----------------|

CONTINGENTS POUR LES ENTREVUES POUR LA Q.7:
Recruter une diversité d'activités au niveau national

8. Environ combien de fois avez-vous participé à ces activités au cours de la dernière année?

- Plus de dix fois..... 1
 De six à dix fois..... 2
 De deux à cinq fois 3
 Une fois..... 4

9. **(SI CHASSE OU PIÉGEAGE À LA Q.7– RÉPONSES 1 À 4, DEMANDER)** Quels animaux avez-vous chassé ou piégé au cours de la dernière année?

ENREGISTRER LES RÉPONSES: _____

Recruter une diversité d'animaux chassés et piégés dans chacun des groupes, si possible

10. Habituellement, participez-vous personnellement à la préparation, la conservation ou la cuisson de mets de façon traditionnelle?

- Oui 1 Recruter au moins 6 dans chaque groupe
 Non 2

CONTINGENTS POUR Q.7 À Q.10 :

DOIT être impliqué dans la collecte de nourriture traditionnelle AU MOINS une fois par an ET/OU la préparation de nourriture de façon traditionnelle

Recruter au moins 6 qui collectent la nourriture traditionnelle une fois ou plus par an à la Q.8

Recruter au moins 6 qui préparent la nourriture de façon traditionnelle à la Q.10

Si « AUCUNE » À LA Q.7 ET « NON » À LA Q.10 – **Remercier et Terminer**

11. Quelle est votre situation actuelle face à l'emploi? Êtes-vous...?

- Employé(e) à temps plein 1
 Employé(e) à temps partiel 2
 Personne à la maison 3
 Au chômage 4
 Étudiant (e) 5
 Retraité(e)..... 6

12. Si employé(e), demander...

Quelle est votre occupation actuelle? _____

**TERMINER SI L'OCCUPATION MENTIONNÉE EST SENSIBLE À LA Q.6
 BESOIN D'UNE DIVERSITÉ D'OCCUPATIONS**

13. Quel est le plus haut niveau de scolarité que vous avez terminé?

- École primaire (Années1-6 au Québec / Années 1-8 dans le reste du Canada)1
 École secondaire / enseignement professionnel partiellement entreprise2
 École secondaire complétée3
 Collèges / École technique partiellement entreprise4
 Collège / École technique complétée5
 Université partiellement entreprise6
 Université complétée7

14. Avez-vous déjà participé à un groupe de discussion, un cercle de dialogue ou un petit groupe de discussion pour lequel vous avez été rémunéré au cours des dix dernières années?

- Oui 1
 Non 2

**CONTINUER (Recruter pas plus de 6 par groupe)
 Allez à l'Invitation**

15. Quel était le thème du groupe/cercle? _____
16. Quand avez-vous participé à une discussion de groupe/cercle pour la dernière fois? _____
17. Combien de fois avez-vous participé à un groupe de discussion/cercle? _____

**S'ILS ONT PARTICIPÉ À UN GROUPE DANS LES SIX (6) DERNIERS MOIS, REMERCIER ET TERMINER,
S'ILS ONT PARTICIPÉ À TROIS (3) GROUPE OU PLUS, REMERCIER ET TERMINER,
S'ILS ONT PARTICIPÉ À UN GROUPE PORTANT SUR LA COLLECTE / PRÉPARATION DE NOURRITURE
TRADITIONNELLE, REMERCIER ET TERMINER**

INVITATION - GROUPES

J'aimerais vous inviter à participer à un petit groupe de discussion à _____ (heure) le _____. C'est ce que l'on nomme groupe de discussion ou cercle de dialogue et cela consiste en une discussion informelle afin d'obtenir de l'information sur un sujet en particulier. Cette fois-ci nous allons parler de la collecte, la cueillette et la préparation de nourriture traditionnelle selon votre expérience. Un groupe de discussion ressemble à un cercle de dialogue.

18. Huit (8) à dix (10) personnes participeront à la discussion, qui sera très informelle. Cette discussion durera environ 2 heures et des rafraîchissements seront servis. Si vous participez, vous recevrez 75 \$ en guise de remerciement pour votre temps. Êtes-vous intéressé à participer?

Oui1 **CONTINUER**
Non2 **REMERCIER ET TERMINER**

INVITATION – ENTREVUES

J'aimerais vous inviter à participer à une entrevue individuelle à _____ (heure) le _____. Cette entrevue consiste en une discussion informelle afin d'obtenir de l'information au sujet de la collecte, la cueillette et la préparation de nourriture traditionnelle selon votre expérience.

19. Cette discussion durera environ 1 heure et vous recevrez (Bella Bella et Lac Simon : 75 \$ / Golden Lake : 100 \$) en guise de remerciement pour votre temps. Êtes-vous intéressé à participer?

Oui1 **CONTINUER**
Non2 **REMERCIER ET TERMINER**

POUR TOUS :

20. La discussion à laquelle vous participerez sera enregistrée (audio) aux fins de l'étude seulement. Soyez assuré que tous vos commentaires demeureront strictement confidentiels. Êtes-vous à l'aise avec le fait que la discussion sera enregistrée?

Oui1 **CONTINUER**
Non2 **REMERCIER ET TERMINER**

21. Les participants des groupes de discussion doivent exprimer leurs pensées et leur opinion de manière libre et dans un contexte informel avec d'autres personnes. À quel point êtes-vous à l'aise avec un tel exercice? Êtes-vous...

Tout à fait à l'aise1 **CONTINUER**
À l'aise3 **CONTINUER**
Pas vraiment à l'aise4 **REMERCIER ET TERMINER L'ENTREVUE**
Pas du tout à l'aise5 **REMERCIER ET TERMINER L'ENTREVUE**

Nous demandons à tous ceux et celles qui participent au groupe de discussion d'apporter une pièce d'identité (avec photo si possible), puisque vous devrez peut-être la présenter. Veuillez également apporter vos lunettes de lecture.

Puisqu'il s'agit d'un nombre limité de participants, le succès du groupe pourrait être compromis si l'une des personnes invitées manquait à l'appel. C'est pourquoi je vous demande, si vous avez décidé de participer, de faire tout votre possible pour y assister. Si jamais vous étiez dans l'impossibilité de participer, veuillez appeler _____ au _____ (appel à frais virés) dès que possible afin que nous puissions trouver un autre participant pour vous remplacer.

Nous vous remercions de votre intérêt pour notre étude. Nous avons hâte de vous rencontrer et de connaître vos pensées et votre opinion.

AVIS AUX RECRUTEURS

1. Recruter **12** participants par groupe
2. Recruter **2** personnes par endroit pour les entrevues
3. VOIR LES CONTINGENTS
4. Ne PAS recruter les membres d'une famille dans le même groupe
5. Si possible, ne pas recruter des personnes qui se connaissent (parents ou amis)
6. S'assurer que chaque participant a de bonnes habilités d'expression orale (selon leurs réponses) - dans le doute, NE PAS INVITER
7. Ne pas inscrire les noms sur la feuille de profils à moins d'un engagement ferme
8. Confirmer la date, l'heure et l'endroit où se tiendra la discussion avant de raccrocher
9. Vérifier les renseignements clés lors de la confirmation
10. Demander d'arriver 15-20 minutes à l'avance

Confirmation

1. Confirmer en **début de journée**, la veille de la discussion.
2. Confirmer toutes les questions clés d'admissibilité
3. Confirmer l'heure et l'endroit (demander aux répondants s'ils connaissent l'endroit)
4. Rappeler d'apporter des lunettes de lecture si nécessaire

APPENDIX B:

Moderator's Guide and Interview Protocol

Final Moderator's Guide March 20, 2009 – Focus Groups

Health Canada - Exploring Traditional Food Safety Information for First Nations (POR-08-13)

Study Objectives (Confidential – Not read to participants)

- Explore common practices used in hunting, trapping, fishing, and picking berries/plants among First Nations (including the choice of foods, sites, tools, methods, and transportation).
- Explore common practices used in traditional food preservation, handling and storage (including the choice of methods and tools).
- Identify gaps in knowledge of food safety as it relates to traditional foods and traditional methods of food preservation and storage.
- Identify the medium best suited for the dissemination of educational materials on traditional food safety.

Introduction/Paperwork/Warm-up

10 minutes

- **Welcome** - Intro self, role as moderator.
- **Explain purpose** – Today we are going to talk about the harvesting, gathering, handling, preparation and storage of foods in a traditional manner, based on your experience. (*If asked:* The purpose is to help Health Canada prepare awareness materials with helpful information about food collection, preparation and preservation).
- **Study sponsor:** Health Canada (observers)
- **Explain process** – 2 hours; no break; all opinions are important; no wrong answers; need to understand agreement/disagreement; talk one at a time; individual comments are confidential/anonymous; participation is voluntary; nothing you will say will affect your dealings with the Government of Canada.
- **Participant introductions** - first name and what you like to do in your spare time.

Note to Moderator: “harvesting” and “collecting” refer to fishing, hunting, trapping, picking.

Collection of traditional foods

40 minutes

Let's begin by discussing your experience with harvesting and gathering traditional foods. Here we are talking of activities like hunting (game, wild birds, and sea mammals), trapping small animals, fishing or picking berries, vegetables, seaweed, and plants that are considered to be traditional foods or foods that are harvested or caught in a traditional way. We will be talking about each stage of food collection as you may have different experiences. Let's talk about the types of foods you gather or harvest...

- What animals do you hunt or trap, including sea mammals and wild birds?
- What species do you fish?
- What kinds of wild berries, seaweed, vegetables and plants do you harvest?

[MODERATOR RECORDS ANSWERS ON FLIP CHART]

- Are any of these activities gender specific? And are they different based on age? How so?
- Why do you choose to harvest these types of foods and not others? What factors do you consider in your choice? **Probe, if not mentioned:** consideration of contaminated sites (bodies of water)
- Has the type of food you choose to gather/fish/hunt changed over time? If so, why? What has influenced that change? **Probe, if not mentioned:** Are there any environmental factors or changes that have influenced your practices?

- Are there some that you avoid harvesting or picking? Why
 - **For picking:** Are there any wild plants or parts that you do not eat (e.g., some plants are poisonous at different stages of maturity)? How do you find out about these poisonous plants?
- Are there traditional plants, berries, animals, fish or sea mammals that you do not eat anymore? For what reasons? **Probe for:** contaminants, availability, distance, “extinction”

Now thinking about the experience of going out to hunt, trap, fish or pick foods....

Repeat probes below for each type if necessary

- **(if time permits)** How do you choose the sites where you conduct these activities?
 - Have you ever noticed any sign posts or warnings nearby? If so, what is mentioned? How does that influence your choice of site?
- What tools do you bring with you on these outings? **Probe for, if not mentioned:** water, ice, lighter/matches, gloves, tarps
 - How, if at all, do you prepare those tools before using them? **Probe, if not mentioned:** Cleaning; Sanitizing
- **(If time permits)** What else do you do to prepare for your outing?

Now that you are on-site and ready to hunt, trap or fish...

- **For hunters/trappers:** How do you kill the animals and sea mammals? **Probe for:** Weapons (spear, arrow, kind of pellets, bait)
 - **If Pellet Used:** What material are they made of? Are they made with lead?
 - Does the type of weapon you use affect how the foods will taste? How so?
 - Has the method you use to kill animals changed over time? If yes, how/why?
- **For fishers:** How do you catch fish? What do you use for bait?
- Do you use different ways depending on the prey or the site? If so, please explain.

Once you have caught or collected something...

- How, if at all, do you prepare the animal, the fish, the berries, vegetables or plants onsite?
 - **For hunting/trapping:** How do you bleed the animals? How do you field dress the animal? When is this done; onsite or back home or at the centre?
 - **Probe, if not mentioned:** Cutting; Cleaning; Sorting; Draining; Cooling; Chilling
- **For hunting/trapping/fishing:** Do you bring back all animal parts with you or do you leave some there? How much of the animal do you use / bring back?
- How do you dispose of what you leave there?
- How do you transport your catch back home?
 - How do you store it for transportation? **Probe for:** Type of container; Preparation of container; Temperature; Where in the car (e.g. roof, hood ...); is the carcass covered (e.g., plastic, cloth ...); do they put it on ice, box; is the carcass cut in quarter or transported whole
 - What else, if anything, do you do to prepare the catch for transportation?
- How far do you typically travel with your catch?

Preparation/Preservation of traditional foods/in traditional manner**40 minutes**

Let's talk about what happens when you return home with your catch.

- Where or to whom do you typically bring your harvest when you get back to the reserve?
Probe for, if not mentioned: community; family
- Who prepares and preserves the foods once you are back at the reserve? Are any of these activities gender specific? And are they different based on age? How so?
- Is it prepared right away or do you store it for a while before it gets prepared?
 - Where is it stored? Is it a shared community storage site? If so, who mans it?
How is it maintained?
 - For how long?
 - Under which conditions? **Probe for:** Cleanliness; Temperature;
- What preservation methods are used? Why those? How does your choice of preservation method differ if at all? **Probe for:** Time of year; Type of catch; Personal preference;
- What steps do you take in preserving these foods? **Ask to elaborate on specific step/storage (indoor/outdoor).**
Probe for preservation methods if not mentioned. For all preservation methods probe for steps/how they are done, if they are done in the field or at home/community or both
 - Freezing
 - Where are the foods kept? **Probe for, if not mentioned:** Underground
 - Salting
 - Where are the foods kept?
 - Smoking
 - What kinds of woods do you use? Where do you smoke foods – indoors or out; in the field or at home?
 - Fermentation (of roe)
 - What type of containers do you use? **Probe for:** Plastic; Wood;
 - Aging
 - Where are the foods stored? For how long?
 - Drying
 - Where do you do it: outdoor or indoor? **Probe if not mentioned:** Do you dry foods by air? And by exposing them to the sun? Do you use an oven?
 - Wrapping
 - What materials do you use? Why this one and not others?
 - Canning
 - What type of container do you use? How long do you keep the canned food? Where do you keep it?
 - Other methods, i.e. Pemmican
- Have these methods changed over time? If so how? Why?
- How do you know when foods are ready to store or to eat following preservation?
- How did you learn to preserve these foods?
- **(If time permits)** What do you know about the safety of these preservation methods?

- **(If time permits)** What are the risks involved during the preservation process, if any?
- What precautions do you take to ensure that food is handled properly? **Listing required, not depth - Probe, if not mentioned:** Washing hands/tools/work surface; Separating raw and cooked foods; Storage temperature; Thawing method; Cooking method;
- Once preserved, how do you store these foods? Where? For how long?
- How long do you keep these foods before they are eaten?

Cooking/Consumption of traditional foods (whether or not they harvested it)	15 minutes
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Thinking about how you prepare or cook traditional foods.

- Which parts of the animals do you eat? Which don't you eat? Why? How has that changed over time? **Probe if not mentioned:** Organ meat; Fat
- When are foods safe (or unsafe) to eat? How can you tell? **Probe for:** Smell; Appearance; Taste; physical abnormalities;
- What are the signs telling you food is ok to eat? **Probe for:** contaminants, diseases
- What do you do if you notice a part that is abnormal or looks unusual?
- Is the risk of contamination higher with certain foods? If so, which ones and why?
- What do you do to ensure the food you eat is safe?

Communication	10 minutes
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You have mentioned a few things that relate to food safety...

- Where do you find out about this type of information?
- What do you look for? **Probe for:** Interest and knowledge in how food is harvested, prepared, preserved, stored
- At this time, what would you be interested in finding out on this topic?
- Where would you like to find out about this? **Probe for if not mentioned:** Health centre; School; Training sessions; Information sessions
- In what format? **Probe for if not mentioned:** TV; Radio; Newspaper; Posters; Flyers; Internet; Calendars; Fact Sheets; Direct Mail

Thanks & Closure	5 minutes
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On behalf of Health Canada, thank you for your participation. **Distribute incentives.**

Version finale du guide de l'animateur, le 20 mars 2009 – Groupes de discussion
Santé Canada – Exploration d'information relative à la salubrité des aliments traditionnels pour
les Premières nations (ROP-08-13)

Objectifs de l'étude (Confidentiel – Ne pas partager avec les participants)

- Examiner les pratiques courantes employées par les Premières nations pour la chasse, le piégeage, la pêche et la cueillette de baies et de plantes (y compris la sélection d'aliments, de sites, d'outils, de méthodes et le transport).
- Examiner les pratiques courantes employées pour la conservation, la manipulation et le stockage des aliments traditionnels (y compris la sélection de méthodes et d'outils).
- Cerner les lacunes en matière de connaissances sur la salubrité alimentaire dans le cas des aliments traditionnels et des méthodes traditionnelles de conservation et de stockage.
- Trouver le support qui convient le mieux pour la diffusion de documents pédagogiques sur la salubrité des aliments traditionnels.

Introduction, paperasserie et mise en train

10 minutes

- **Accueil** - Présentez-vous ainsi que votre rôle en tant qu'animateur.
 - **Explication du but** – Aujourd'hui, nous allons discuter des techniques traditionnelles de récolte, de collecte, de manipulation, de préparation et de stockage des aliments traditionnels selon vos expériences. (***Si on vous le demande*** : L'objectif de cette activité est d'aider Santé Canada à rédiger du matériel de sensibilisation pour offrir des renseignements pratiques sur la collecte, préparation et la conservation des aliments.)
 - **Commanditaire de l'étude** : Santé Canada (observateurs)
 - **Explication du processus** – durée de 2 heures; aucune pause; toutes les opinions sont importantes; il n'y a pas de mauvaise réponse; comprendre les accords et désaccords; parler chacun son tour; commentaires confidentiels et anonymes; participation volontaire; rien de ce qui est dit n'aura d'incidence sur votre relation avec le gouvernement du Canada.
 - **Présentation des participants** - votre prénom et ce que vous aimez faire dans vos temps libres.
- Remarque pour l'animateur : La « récolte » et la « collecte » désignent la pêche, la chasse, le piégeage et la cueillette.

Collecte des aliments traditionnels

40 minutes

Commençons par parler de votre expérience en ce qui a trait à la récolte et à la collecte d'aliments traditionnels. Les activités qui nous intéressent comprennent la chasse (gibier, oiseaux sauvages, mammifères marins), le piégeage de petits animaux, la pêche, la cueillette de baies, de légumes, d'algues et de plantes faisant partie des aliments traditionnels ou d'aliments récoltés ou recueillis par l'emploi d'une technique traditionnelle. Nous parlerons des différentes étapes de la collecte d'aliments puisque vous aurez peut-être chacun des expériences différentes. Parlons tout d'abord des types d'aliments que vous recherchez...

- Quels animaux chassez-vous ou piègez-vous, y compris les mammifères marins et les oiseaux sauvages?
- Quelles espèces pêchez-vous?
- Quel genre de baies sauvages, d'algues, de légumes et de plantes récoltez-vous?

[L'ANIMATEUR NOTE LES RÉPONSES SUR LE TABLEAU]

- Est-ce que certaines de ces activités sont plus particulières à l'un des sexes? Sont-elles différentes selon l'âge? De quelle façon?
- Pourquoi récoltez-vous ces types d'aliments et pas d'autres? De quels facteurs tenez-vous compte dans vos choix? **Si ces points ne sont pas mentionnés, approfondir** : considération de sites contaminés (cours d'eau)
- Avez-vous changé de type d'aliments à cueillir, pêcher ou chasser avec le temps? Si oui, pourquoi? Qu'est-ce qui vous a poussé à faire ces changements? **Si ces points ne sont pas mentionnés, approfondir** : Vos pratiques ont-elles été influencées par des facteurs ou des changements environnementaux?
- Y a-t-il des aliments que vous évitez de récolter/choisir ou de cueillir? Pourquoi?
 - **Pour la cueillette** : Y a-t-il des plantes sauvages ou des parties que vous ne consommez pas (c.-à.-d., certaines plantes sont vénéneuses à différent stade de la maturité) ? Comment savez-vous qu'il s'agit de plantes vénéneuses?
- Y a-t-il des plantes, des baies, des animaux, des poissons ou des mammifères marins traditionnels que vous ne mangez pas? Pourquoi? **Approfondir** : contaminants, disponibilité, distance, « extinction »

Pensez maintenant à votre expérience quand vous allez chasser, piéger, pêcher ou cueillir des aliments...

Poser les questions suivantes pour chaque type si nécessaire

- **(Si le temps le permet)** Comment choisissez-vous les sites où vous effectuez ces activités?
 - Avez-vous déjà vu des panneaux ou des avertissements près du site? Si oui, qu'y était-il inscrit? Ces messages influencent-ils votre choix de site?
- Quels outils apportez-vous pour ces activités? **Si ces points ne sont pas mentionnés, approfondir** : eau, glace, allume-feu/allumettes, gants, bâche/toile
 - Préparez-vous ces outils avant de les utiliser? Si oui, comment les préparez-vous? **Si ces points ne sont pas mentionnés, approfondir** : Nettoyage, désinfection
- **(Si le temps le permet)** Que faites-vous d'autre pour vous préparer pour ces activités?

Une fois que vous arrivez sur le site pour la chasse, le piégeage ou la pêche...

- **Pour les chasseurs et piégeurs** : Comment tuez-vous les animaux et les mammifères marins? **Approfondir** : armes (harpon, flèche, sorte de plomb, appât)
 - **Si des boulettes sont utilisées** : De quel matériel ce composent-ils? Sont-ils composés du métal que l'on nomme plomb?
 - Est-ce que le type d'arme que vous utilisé affecte le goût des aliments? De quelle façon?
 - Est-ce que les méthodes que vous utilisez pour tuer les animaux ont changées au cours des années? Si oui, de quelle façon/pourquoi?
- **Pour les pêcheurs** : Comment pêchez-vous? Qu'utilisez-vous comme appât?
- Utilisez-vous des méthodes différentes en fonction de la proie que vous cherchez ou de l'endroit? Si oui, expliquez ces variations de méthode.

Une fois que vous avez attrapé ou cueilli quelque chose...

- Comment, le cas échéant, préparez-vous l'animal, le poisson, les baies, les légumes ou les plantes sur le site-même?
 - **Pour la chasse et le piégeage** : Comment saignez-vous les animaux? Comment videz-vous ou étripiez-vous les animaux? Quand faites-vous cela; sur le site ou une fois de retour à la maison ou au centre?
 - **Si ces points ne sont pas mentionnés, approfondir** : Découpage, nettoyage, tri, égouttage, refroidissement, réfrigération
- **Pour la chasse, le piégeage et la pêche** : Ramenez-vous toutes les parties de l'animal avec vous ou laissez-vous-en sur place? Quelle portion de l'animal utilisez-vous ou ramenez-vous?
- Comment disposez-vous de ce que vous laissez sur place?
- Comment transportez-vous l'animal jusqu'à chez vous?
 - Comment transportez-vous l'animal à la maison ? **Poser des questions sur** : Type de contenant, préparation du contenant, température; Endroit dans le véhicule (toit, capot...); Est-ce que la carcasse est recouverte (plastique, tissu...); Est-ce que l'animal est sur la glace, boîte; Est-ce que la carcasse est coupée en quartiers ou transportée entière
 - Faites-vous autre chose pour préparer l'animal avant de le transporter? Si oui, quoi donc?
- Quelle distance parcourez-vous généralement avec l'animal?

Préparation et conservation des aliments traditionnels et des aliments récoltés d'une manière traditionnelle	40 minutes
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Parlons maintenant de ce que vous faites quand vous retournez chez vous avec vos prises.

- À quel endroit ou à qui apportez-vous vos récoltes ou vos prises quand vous retournez dans la réserve? **Si ces points ne sont pas mentionnés, approfondir** : communauté; famille
- Qui prépare et conserve les aliments quand vous revenez à la réserve?
- Ces activités sont-elles spécifiques au sexe et sont-elles différentes en fonction de l'âge? Si oui Comment?
- Les aliments sont-ils préparés immédiatement ou devez-vous les conserver pendant un certain temps avant qu'ils soient préparés?
 - Où les conservez-vous? S'agit-il d'un site de stockage partagé par la communauté? Si c'est le cas, qui s'en occupe? Comment est-il entretenu?
 - Pendant combien de temps?
 - Dans quelles conditions? **Poser des questions sur** : Salubrité, température
- Quelles méthodes de conservation employez-vous? Pourquoi employez-vous ces méthodes? Votre choix de méthode de conservation peut-il varier? Si oui, de quelle manière? **Poser des questions sur** : période de l'année, type de prise, préférence personnelle

- Quelles étapes suivez-vous pour la conservation des aliments? ***Demander d'expliquer les différentes étapes d'entreposage (intérieur/extérieur) en détails.***
Poser des questions sur les méthodes de conservation si elles ne sont pas mentionnées. Pour toutes les méthodes de conservation poser des questions sur les étapes/comment elles se pratiquent, si elles sont pratiquées sur le site de la récolte ou à la maison/dans la communauté, ou les deux :
 - o Congélation
 - À quel endroit sont gardés les aliments? ***Si ces points ne sont pas mentionnés, approfondir :*** Sous terre
 - o Salaison
 - À quel endroit sont gardés les aliments?
 - o Fumage
 - Quel type de bois employez-vous? Où faites-vous fumer les aliments, à l'intérieur ou à l'extérieur; sur le site de la récolte ou à la maison?
 - o Fermentation (des œufs de poisson)
 - Quel type de contenants utilisez-vous? ***Approfondir sur :*** Plastique, bois
 - o Vieillissement
 - Ou est-ce que les aliments sont conservés? Pour combien de temps?
 - o Séchage
 - Où le faites-vous, à l'intérieur ou à l'extérieur? ***Si ces points ne sont pas mentionnés, approfondir :*** Faites-vous sécher les aliments à l'air libre? Les exposez-vous au soleil? Utilisez-vous un four?
 - o Emballage
 - Qu'utilisez-vous pour les emballer? Pourquoi utilisez-vous cela plutôt qu'autre chose?
 - o Appertisation (mise en conserve)
 - Quel type de contenants utilisez-vous? Combien de temps gardez-vous les aliments en conserve? Ou les gardez-vous?
 - o Autres méthodes, c.-à.-d., Pemmican
- Ces méthodes ont-elles changé avec le temps? Pourquoi?
- Comment savez-vous que les aliments sont prêts à être stockés ou consommés après la conservation?
- Comment avez-vous appris à conserver ces aliments?
- ***(Si le temps le permet)*** Que savez-vous de la salubrité de ces méthodes de conservation?
- ***(Si le temps le permet)*** Le processus de conservation présente-t-il des risques? Si oui, lesquels?
- Quelles précautions prenez-vous pour vous assurer que les aliments sont manipulés convenablement? ***Une liste requise, pas en profondeur – Questionnez, si ce n'est pas mentionné :*** Laver les mains/outils/surfaces de travail, séparer les aliments crus des aliments cuits, température de conservation, méthode de décongélation, méthode de cuisson
- Une fois que les aliments sont conservés, comment les rangez-vous? Où? Pendant combien de temps?
- Pendant combien de temps conservez-vous ces aliments avant de les consommer?

Cuisine et consommation d'aliments traditionnels (qu'ils en aient ou non fait la collecte)	15 minutes
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Pensez maintenant à la manière dont vous préparez ou cuisinez vos aliments traditionnels.

- Quelles parties de l'animal consommez-vous? Quelles parties ne consommez-vous pas? Pourquoi? Cela a-t-il changé avec le temps? ***Si ces points ne sont pas mentionnés, approfondir*** : Abats, gras
- Quand est-ce qu'un aliment est salubre/sécuritaire? Quand est-il insalubre? Comment pouvez-vous le savoir? ***Poser des questions sur*** : odeur, apparence, goût, anormalité physique
- Quels sont les signes qui vous indiquent que vous pouvez le consommer? ***Poser des questions sur*** : contaminants, maladies
- Que faites-vous si vous remarquez qu'une partie de l'aliment semble anormale ou différente?
- Le risque de contamination est-il plus élevé pour certains aliments? Si c'est le cas, lesquels et pourquoi?
- Que faites-vous pour vous assurer que les aliments que vous consommez sont salubres/sécuritaires?

Communication	10 minutes
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Vous avez parlé de quelques éléments de la salubrité des aliments...

- Où trouvez-vous ce genre d'information?
- Que cherchez-vous? ***Poser des questions sur*** : connaissances sur la manière dont les aliments sont récoltés, préparés, conservés et stockés et intérêt à l'égard de ces questions
- Présentement, que souhaiteriez-vous savoir d'autre à ce sujet?
- Où voudriez-vous en apprendre davantage à ce sujet? ***Si ces points ne sont pas mentionnés, approfondir*** : centre de santé, école, sessions de formation, sessions d'information
- Sous quelle forme? ***Si ces points ne sont pas mentionnés, approfondir*** : télévision, radio, journaux, affiches, dépliants, Internet, calendriers, feuilles de renseignements, poste

Remerciements et clôture	5 minutes
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Au nom de Santé Canada, je vous remercie de votre participation. ***Distribution des mesures incitatives.***

Final Interview Protocol March 20, 2009 – Interviews

Health Canada Exploring Traditional Food Safety Information for First Nations (POR-08-13)

Study Objectives (Confidential – Not read to participants)

- Explore common practices used in hunting, trapping, fishing, and picking berries/plants among First Nations (including the choice of foods, sites, tools, methods, and transportation).
- Explore common practices used in traditional food preservation, handling and storage (including the choice of methods and tools).
- Identify gaps in knowledge of food safety as it relates to traditional foods and traditional methods of food preservation and storage.
- Identify the medium best suited for the dissemination of educational materials on traditional food safety.

Introduction/Paperwork/Warm-up

5 minutes

- **Welcome** - Intro self, role as moderator.
- **Explain purpose** – Today we are going to talk about the harvesting, gathering, handling, preparation and storage of foods in a traditional manner, based on your experience. (*If asked:* The purpose is to help Health Canada prepare awareness materials with helpful information about food collection, preparation and preservation).
- **Study sponsor:** Health Canada (observers)
- **Explain process** – 1 hour; no break; all opinions are important; no wrong answers; comments are confidential/anonymous; participation is voluntary; nothing you will say will affect your dealings with the Government of Canada.

Note to Moderator: “harvesting” and “collecting” refer to fishing, hunting, trapping, picking. Questions that are preceded by “**” are to be asked if time permits.

Collection of traditional foods

20 minutes

Let’s begin by discussing your experience with harvesting and gathering traditional foods. Here we are talking of activities like hunting (game, wild birds, and sea mammals), trapping small animals, fishing or picking berries, vegetables, seaweed, and plants that are considered to be traditional foods or foods that are harvested or caught in a traditional way.

- What animals do you hunt or trap, including sea mammals and wild birds?
- What species do you fish?
- What kinds of wild berries, seaweed, vegetables and plants do you harvest?

For the remainder of the discussion, moderator to probe only on activities conducted and foods harvested by the participant.

- Are any of these activities gender specific? And are they different based on age? How so?
- **Why do you choose to harvest these types of foods and not others? ***Probe, if not mentioned:*** consideration of contaminated sites (bodies of water)
- Are there some that you avoid harvesting or picking? Why?

- Are there some that you do not eat anymore? Why? **Probe for:** contaminants, availability, distance, “extinction”
 - ****For picking:** Are there any wild plants or parts that you do not eat (e.g., some plants are poisonous at different stages of maturity)? How do you find out about these poisonous plants?

Now thinking about the experience of going out to hunt, trap, fish or pick foods....

Repeat probes below for each type if necessary

- What tools do you bring with you on these outings? **Probe for, if not mentioned:** water, ice, lighter/matches, gloves, tarps
 - How, if at all, do you prepare those tools before using them? **Probe, if not mentioned:** Cleaning; Sanitizing

Now that you are on-site and ready to hunt, trap or fish...

- **For hunters/trappers:** How do you kill the animals and sea mammals? **Probe for:** Weapons (spear, arrow, kind of pellets, bait)
 - **If Pellet Used:** What material are they made of? Are they made with lead?
 - Does the type of weapon you use affect how the foods will taste? How so?
 - How has the method you use to kill animals changed over time?
- **For fishers:** How do you catch fish? What do you use for bait?

Once you have caught or collected something...

- How, if at all, do you prepare the animal, the fish, the berries, vegetables or plants onsite? **Probe, if not mentioned:** Cutting; Cleaning; Sorting; Draining; Cooling; Chilling
 - **For hunting/trapping:** How do you bleed the animals? How do you field dress the animal? When is this done; onsite or back home or at the centre?
- **For hunting/trapping/fishing:** Do you bring back all animal parts with you or do you leave some there? How much of the animal do you use / bring back?
 - ****How do you dispose of what you leave there?**
- How do you transport your catch back home?
 - ****How do you store it for transportation? Probe for:** Type of container; Preparation of container; Temperature; Where in the car (e.g. roof, hood ...); is the carcass covered (e.g., plastic, cloth ...); do they put it on ice, box; is the carcass cut in quarter or transported whole
- ****How far do you typically travel with your catch?**

Preparation/Preservation of traditional foods/in traditional manner	25 minutes
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Let's talk about what happens when you return home with your catch.

- ****Where or to whom do you typically bring your harvest when you get back to the reserve?**
- Who prepares and preserves the foods once you are back at the reserve? Are any of these activities gender specific? And are they different based on age? How so?

- **Is it prepared right away or do you store it for a while before it gets prepared?
 - o **Where is it stored? Is it a shared community storage site? If so, who mans it? How is it maintained?
 - o **For how long?
 - o **Under which conditions? **Probe for:** Cleanliness; Temperature;
- What preservation methods are used? Why those?
 - o How does your choice of preservation method differ if at all? **Probe for:** Time of year; Type of catch; Personal preference;
- What steps do you take in preserving these foods? **Ask to elaborate on specific steps. Probe for preservation methods if not mentioned. For all preservation methods probe for steps/how they are done, if they are done in the field or at home/community or both**
 - o Freezing
 - Where are the foods kept? **Probe for, if not mentioned:** Underground
 - o Salting
 - Where are the foods kept?
 - o Smoking
 - What kinds of woods do you use? Where do you smoke foods – indoors or out; in the field or at home?
 - o Fermentation (of roe)
 - What type of containers do you use? **Probe for:** Plastic; Wood;
 - o Aging
 - Where are the foods stored? For how long?
 - o Drying
 - Where do you do it: outdoor or indoor? **Probe if not mentioned:** Do you dry foods by air? And by exposing them to the sun? Do you use an oven?
 - o Wrapping
 - What materials do you use? Why this one and not others?
 - o Canning
 - What type of container do you use? How long do you keep the canned food? Where do you keep it?
 - o Other methods, i.e. Pemmican
- Have these methods changed over time? If so how? Why?
- How do you know when foods are ready to store or to eat following preservation?
- How did you learn to preserve these foods?
- **What do you know about the safety of these preservation methods?
- **What are the risks involved during the preservation process, if any?
- **What precautions do you take to ensure that food is handled properly? **Listing required, not depth - Probe, if not mentioned:** Washing hands/tools/work surface; Separating raw and cooked foods; Storage temperature; Thawing method; Cooking method;
- **Once preserved, how do you store these foods? Where? For how long?
- **How long do you keep these foods before they are eaten?

Cooking/Consumption of traditional foods (whether or not they harvested it) 10 minutes

Thinking about how you prepare or cook traditional foods.

- Which parts of the animals do you eat? Which don't you eat? Why? How has that changed over time? **Probe if not mentioned:** Organ meat; Fat;
 - Does everybody in the family eat the same parts of the animal, or are some parts restricted? (do women/children eat less organ meats?)
- When are foods safe (or unsafe) to eat? How can you tell? **Probe for:** Smell; Appearance; Taste; physical abnormalities; Contaminants; Diseases;
- What do you do if you notice a part that is abnormal or looks unusual?
- Is the risk of contamination higher with certain foods? If so, which ones and why?
- **What do you do to ensure the food you eat is safe?

Thanks & Closure 5 minutes

On behalf of Health Canada, thank you for your participation. **Distribute incentive.**

Version finale du guide de l'animateur, le 20 mars 2009 – Entrevues

Santé Canada – Exploration d'information relative à la salubrité des aliments traditionnels pour les Premières nations (ROP-08-13)

Objectifs de l'étude (Confidentiel – Ne pas partager avec les participants)

- Examiner les pratiques courantes employées par les Premières nations pour la chasse, le piégeage, la pêche et la cueillette de baies et de plantes (y compris la sélection d'aliments, de sites, d'outils, de méthodes et le transport).
- Examiner les pratiques courantes employées pour la conservation, la manipulation et le stockage des aliments traditionnels (y compris la sélection de méthodes et d'outils).
- Cerner les lacunes en matière de connaissances sur la salubrité alimentaire dans le cas des aliments traditionnels et des méthodes traditionnelles de conservation et de stockage.
- Trouver le support qui convient le mieux pour la diffusion de documents pédagogiques sur la salubrité des aliments traditionnels.

Introduction, paperasserie et mise en train

5 minutes

- **Accueil** - Présentez-vous ainsi que votre rôle en tant qu'animateur.
- **Explication du but** – Aujourd'hui, nous allons discuter des techniques traditionnelles de récolte, de collecte, de manipulation, de préparation et de stockage des aliments traditionnels selon vos expériences. (**Si on vous le demande** : L'objectif de cette activité est d'aider Santé Canada à rédiger du matériel de sensibilisation pour offrir des renseignements pratiques sur la collecte, préparation et la conservation des aliments.)
- **Commanditaire de l'étude** : Santé Canada (observateurs)
- **Explication du processus** – durée de 1 heures; aucune pause; toutes les opinions sont importantes; il n'y a pas de mauvaise réponse; commentaires confidentiels et anonymes; participation volontaire; rien de ce qui est dit n'aura d'incidence sur votre relation avec le gouvernement du Canada.

Remarque pour l'animateur : La « récolte » et la « collecte » désignent la pêche, la chasse, le piégeage et la cueillette.

Les questions précédées de « ** » peuvent être posées si le temps le permet.

Collecte des aliments traditionnels

20 minutes

Commençons par parler de votre expérience en ce qui a trait à la récolte et à la collecte d'aliments traditionnels. Les activités qui nous intéressent comprennent la chasse (gibier, oiseaux sauvages, mammifères marins), le piégeage de petits animaux, la pêche, la cueillette de baies, de légumes, d'algues et de plantes faisant partie des aliments traditionnels ou d'aliments récoltés ou recueillis par l'emploi d'une technique traditionnelle.

- Quels animaux chassez-vous ou piégez-vous, y compris les mammifères marins et les oiseaux sauvages?
- Quelles espèces pêchez-vous?
- Quel genre de baies sauvages, d'algues, de légumes et de plantes récoltez-vous?

Pour la suite de la discussion, l'animateur ne questionnera que sur les activités entreprises et les aliments récoltés par le participant.

- Est-ce que certaines de ces activités sont plus particulières à l'un des sexes? Sont-elles différentes selon l'âge? De quelle façon?
- ****Pourquoi récoltez-vous ces types d'aliments et pas d'autres? De quels facteurs tenez-vous compte dans vos choix? *Si ces points ne sont pas mentionnés, approfondir* :** considération de sites contaminés (cours d'eau)
- Y a-t-il des aliments que vous évitez de choisir ou de cueillir? Pourquoi?
- Y a-t-il des plantes, des baies, des animaux, des poissons ou des mammifères marins traditionnels que vous ne mangez pas? Pourquoi? **Approfondir** : contaminants, disponibilité, distance, « extinction »
 - ****Pour la cueillette** : Y a-t-il des plantes sauvages ou des parties que vous ne consommez pas (c.-à.-d., certaines plantes sont vénéneuses à différent stade la maturité) ? Comment savez-vous qu'il s'agit de plantes vénéneuses?

Pensez maintenant à votre expérience quand vous allez chasser, piéger, pêcher ou cueillir des aliments...

Poser les questions suivantes pour chaque type si nécessaire

- Quels outils apportez-vous pour ces activités? **Si ces points ne sont pas mentionnés, approfondir** : eau, glace, allume-feu/allumettes, gants, bêche/toile
 - Préparez-vous ces outils avant de les utiliser? Si oui, comment les préparez-vous? **Si ces points ne sont pas mentionnés, approfondir** : Nettoyage, désinfection

Une fois que vous arrivez sur le site pour la chasse, le piégeage ou la pêche...

- **Pour les chasseurs et piégeurs** : Comment tuez-vous les animaux et les mammifères marins? **Approfondir** : armes (harpon, flèche, sorte de plomb, appât)
 - **Si des boulettes sont utilisées** : De quel matériel ce composent-ils? Sont-ils composés du métal que l'on nomme plomb?
 - Est-ce que le type d'arme que vous utilisiez affecte le goût des aliments? De quelle façon?
 - Est-ce que les méthodes que vous utilisez pour tuer les animaux ont changées au cours des années? Si oui, de quelle façon/pourquoi?
- **Pour les pêcheurs** : Comment pêchez-vous? Qu'utilisez-vous comme appât?

Une fois que vous avez attrapé ou cueilli quelque chose...

- Comment, le cas échéant, préparez-vous l'animal, le poisson, les baies, les légumes ou les plantes sur le site-même? **Si ces points ne sont pas mentionnés, approfondir** : Découpe, nettoyage, tri, égouttage, refroidissement, réfrigération
 - **Pour la chasse et le piégeage** : Comment saignez-vous les animaux? Comment videz-vous ou étripiez-vous les animaux? Quand faites-vous cela; sur le site ou une fois de retour à la maison ou au centre?
- **Pour la chasse, le piégeage et la pêche** : Ramenez-vous toutes les parties de l'animal avec vous ou laissez-vous-en sur place? Quelle portion de l'animal utilisez-vous ou ramenez-vous?
 - ****Comment disposez-vous de ce que vous laissez sur place?**
- Comment transportez-vous l'animal jusqu'à chez vous?
 - ****Comment transportez-vous l'animal à la maison? Poser des questions sur** : Type de contenant, préparation du contenant, température; Endroit dans le véhicule

(toit, capot...); Est-ce que la carcasse est recouverte (plastique, tissu...); Est-ce que l'animal est sur la glace, boîte; Est-ce que la carcasse est coupée en quartiers ou transportée entière

- **Quelle distance parcourez-vous généralement avec l'animal?

Préparation et conservation des aliments traditionnels et des aliments récoltés d'une manière traditionnelle	25 minutes
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Parlons maintenant de ce que vous faites quand vous retournez chez vous avec vos prises.

- *À quel endroit ou à qui apportez-vous vos récoltes ou vos prises quand vous retournez dans la réserve?
- Qui prépare et conserve les aliments quand vous revenez à la réserve? Ces activités sont-elles spécifiques au sexe et sont-elles différentes en fonction de l'âge? Si oui Comment?
- **Les aliments sont-ils préparés immédiatement ou devez-vous les conserver pendant un certain temps avant qu'ils soient préparés?
 - o **Où les conservez-vous? S'agit-il d'un site de stockage partagé par la communauté? Si c'est le cas, qui s'en occupe? Comment est-il entretenu?
 - o **Pendant combien de temps?
 - o **Dans quelles conditions? **Poser des questions sur** : Salubrité, température
- Quelles méthodes de conservation employez-vous? Pourquoi employez-vous ces méthodes?
 - o Votre choix de méthode de conservation peut-il varier? Si oui, de quelle manière? **Poser des questions sur** : période de l'année, type de prise, préférence personnelle
- Quelles étapes suivez-vous pour la conservation des aliments? **Demander d'expliquer les différentes étapes d'entreposage (intérieur/extérieur) en détails.**

Poser des questions sur les méthodes de conservation si elles ne sont pas mentionnées. Pour toutes les méthodes de conservation poser des questions sur les étapes/comment elles se pratiquent, si elles sont pratiquées sur le site de la récolte ou à la maison/dans la communauté, ou les deux :

 - o Congélation
 - À quel endroit sont gardés les aliments? **Si ces points ne sont pas mentionnés, approfondir** : Sous terre
 - o Salaison
 - À quel endroit sont gardés les aliments?
 - o Fumage
 - Quel type de bois employez-vous? Où faites-vous fumer les aliments, à l'intérieur ou à l'extérieur; sur le site de la récolte ou à la maison?
 - o Fermentation (des œufs de poisson)
 - Quel type de contenants utilisez-vous? **Approfondir sur** : Plastique, bois
 - o Vieillessement
 - Ou est-ce que les aliments sont conservés? Pour combien de temps?
 - o Séchage
 - Où le faites-vous, à l'intérieur ou à l'extérieur? **Si ces points ne sont pas mentionnés, approfondir** : Faites-vous sécher les aliments à l'air libre? Les exposez-vous au soleil? Utilisez-vous un four?

- Emballage
 - Qu'utilisez-vous pour les emballer? Pourquoi utilisez-vous cela plutôt qu'autre chose?
 - Appertisation (Mise en conserve)
 - Quel type de contenants utilisez-vous? Combien de temps gardez-vous les aliments en conserve? Ou les gardez-vous?
 - Autres méthodes, c.-à.-d., Pemmican
- Ces méthodes ont-elles changé avec le temps? Pourquoi?
 - Comment savez-vous que les aliments sont prêts à être stockés ou consommés après la conservation?
 - Comment avez-vous appris à conserver ces aliments?
 - ** Que savez-vous de la salubrité de ces méthodes de conservation?
 - ** Le processus de conservation présente-t-il des risques? Si oui, lesquels?
 - ** Quelles précautions prenez-vous pour vous assurer que les aliments sont manipulés convenablement? **Une liste requise, pas en profondeur – Questionnez, si ce n'est pas mentionné** : Laver les mains/outils/surfaces de travail, séparer les aliments crus des aliments cuits, température de conservation, méthode de décongélation, méthode de cuisson
 - ** Une fois que les aliments sont conservés, comment les rangez-vous? Où? Pendant combien de temps?
 - ** Pendant combien de temps conservez-vous ces aliments avant de les consommer?

Cuisine et consommation d'aliments traditionnels (qu'ils en aient ou non fait la collecte	10 minutes
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Pensez maintenant à la manière dont vous préparez ou cuisinez vos aliments traditionnels.

- Quelles parties de l'animal consommez-vous? Quelles parties ne consommez-vous pas? Pourquoi? Cela a-t-il changé avec le temps? **Si ces points ne sont pas mentionnés, approfondir** : Abats, gras
 - Est-ce que tous les membres de la famille mangent les mêmes parties de l'animal, ou y a-t-il certaines parties qui sont restreintes? (est-ce que les femmes/enfants mangent moins d'abats?)
- Quand est-ce qu'un aliment est salubre/sécuritaire? Quand est-il insalubre? Comment pouvez-vous le savoir? **Poser des questions sur** : odeur, apparence, goût, anormalité physique, contaminants, maladies
- Que faites-vous si vous remarquez qu'une partie de l'aliment semble anormale ou différente?
- Le risque de contamination est-il plus élevé pour certains aliments? Si c'est le cas, lesquels et pourquoi?
- ** Que faites-vous pour vous assurer que les aliments que vous consommez sont salubres/sécuritaires?

Remerciements et clôture	5 minutes
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Au nom de Santé Canada, je vous remercie de votre participation. **Distribution des mesures incitatives.**