

**RIGHT
TO
FOOD
ZINE**

Summer 2016
ISSUE 14

OUR MANDATE

The Right to Food zine's mission is to promote the human right to food that is healthy, nutritious, affordable, and presented with dignity.

Our voices reflect the diversity that is the Downtown Eastside. Our articles, research, and recipes speak to the DTES residents, social justice groups, and beyond. We inform our readers and try to foster a desire to know more and to become more engaged.

As part of the DTES community, we strive to be a tool for community building.



FREE

RIGHT TO FOOD ZINE

Downtown Eastside Neighbourhood House
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The views and opinions expressed in these articles are those of the authors and do not necessarily reflect the official policy or position of the RTF Zine or the DTES Neighbourhood House.

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Letter from the Editor

This issue of the RTF Zine expands from our usual 20 pages to 28. We're pleased to add two new creative pro-fessionals to our production team – Mitsue Pierfederici and Anthony Goertz for layout and illustrations. The results will sizzle your eyeballs.

Instead of a theme for this issue, we're all over the map from a report from Shannon Hecker about her visit to the St'at'imc Nation (Lillooet) area to support Indigenous sovereignty. After reading her story you might be interested in heading up there for a first-hand experience. To help DTES residents and seniors, there's an actual map locating corner stores that sell some groceries. Hendrik Beune summarizes events at the first Vancouver Food Summit in May organized by the Gordon Neighbourhood House. Rory Sutherland, on staff at the DTES NH, explains the concept of Neighbourhood Food Networks, which facilitate

local foods systems, advocacy, and solidarity. Finally, I explore the wretched conditions of food animals raised in giant factory farms.

Short pieces by veteran and new contributors include a recipe for home-grown mung beans by Godfrey Tang (also in Chinese); dm gillis returns with Charity in the House of Poverty, a reflection on the “charity industrial complex”; Anthony Goertz reviews the Soup for the People program at Heartwood Café; and our high school correspondent Roger Wang argues for society's moral responsibility to provide healthy, nutritious food for all citizens.

We appreciate the financial support of the DTES NH, the Vancouver Foundation through the Strathcona Neighbourhood Small Grants, and Shannon Hecker/Heartwood Cafe for fundraising.



Stan Shaffer
RTF ZINE EDITOR

Offerings OF GRATITUDE



BY
Anthony Goertz

This story was supposed to be a happy one. It was supposed to be about how a cool little café called Heartwood has this “soup for the people” program where anyone can come get a healthy, mostly-locally-sourced meal for whatever price works for them. It’s not free per se, because the organizers feel that the traditional charity model tends to undermine the dignity of the people it aims to serve. Their program actively works against the adage “beggars can’t be choosers” by offering choice and intentional respect. If you can pay, great. If not, whatever. Pass on the kindness, if and when you can. Sounds great, right?

Well, this story is supposed to be happy, but it’s not. That cool little social-justice-oriented café/venue/tinderbox for revolution is shutting down. The funding has been pulled from the café’s landlords/funders/funders, Trinity United Church. Keeping the café open is no longer a high enough priority for them to budget for, and it turns out doing things ethically isn’t as profitable as, say, the Starbucks that moved in on the corner, several metres closer to picking up coffee-thirsty foot traffic from the asterisk of Broadway, Kingsway, and Main.

Heartwood’s politics are on its sleeve. On their website they acknowledge their existence on unceded (ungiven, unresolved) Coast Salish Territory, and a rainbow flag sticker adorns the front door. They quietly declare their ethics of inclusion and respect, a rare offering in business. As cliché as it sounds, it’s not about profits for Heartwood, it’s about people. Their food is affordable, healthy, and locally-sourced. People can rent or borrow the space for events like concerts and fundraisers. The Downtown Eastside Neighbourhood House, publisher of this very zine, has enjoyed a great relationship with Heartwood, using the space to organize and fundraise. Heartwood’s help and generosity helped get this useful resource published.

This story isn’t a happy one, but it’s not totally sad either. Instead of lamenting the loss of this chink in the armour of business-as-usual, let this be an offer of gratitude that this little café existed in the first place. Thanks, Heartwood.

If you’re interested in attending their upcoming panel discussion on the state and future of social justice spaces like theirs, check their event calendar at www.heartwoodcc.ca or swing by (317 E Broadway) for a treat.



THE BROKEN PEOPLE

PENUMBRA INCUNABULA

wait for the change

CHARITY IN THE HOUSE OF POVERTY

by dm gillis

There's a German proverb that's stuck with me since my days working in the non-profit sector: Charity sees the need, not the cause.

I worked in the area of frontline legal advocacy for many years, and my clients – I called them associates, out of respect – were mostly vulnerable folk who lived in extreme poverty, a majority of them reluctantly relying on street level charity in order to live.

As a witness to this, I came to understand that their poverty would not exist without, among other things, a culture that enabled and nurtured it; a charity industrial complex, if you will. (I promise not to use this term again.)

We believe that poverty is inevitable in Canada. As a result, the Religious, the Business sector and Government, along with private citizens and secular charities, have partnered to empower each other in

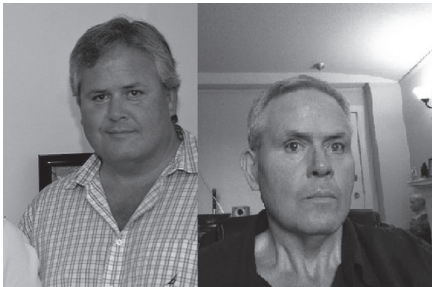
maintaining a status quo that relies on an ever increasing number of disadvantaged Canadians, to support with their charitable endeavours and dollars.

The Religious, in their endless spasms of acquisition behaviour, have constructed enormous and lucrative charitable infrastructures founded on their non-profit status and corporate ambitions, while private Business takes advantage of tax incentives, and the branding potential of conspicuous giving. Governments, for their part, at all three levels, offer tax deductions and other inducements, while integrating the fiscal advantages of soup-lines and food banks into yearly budgets and financial forecasting. And the citizenry? Mostly they sit back and watch, warm in the convenient belief that they're powerless to do anything outside of writing a cheque, and tut-tutting.

This is the culture that enables charity driven poverty in Canada.



The Religious will ask: Would Government do the work of the churches, if they disappeared? But the real question is, would church based charity disappear if the Government provided a liveable guaranteed minimum income to all of its citizens who require it? The answer is yes. In that case, church charity would become redundant, in all but a very few cases. For its part, Business would have to find other sources of cheap, Government subsidised promotion, and Government would finally distribute wealth in a just fashion.



“
Charity sees the need,
not the cause.”

German proverb

The existence of charity driven poverty in Canada is shameful. That the homeless, disabled, struggling families and the working poor are humiliated by it, and would potentially starve without charity in this wealthy nation is disgraceful. But it continues, because of the culture that permits it. Indeed, in Canada, charity dwells contentedly in the house of poverty.

◀ Just look at what the Christy Clark BC PWD Benefits Diet has done for me. It's a miracle! And we lose our bus passes in September, so we can get all of the flab melting exercise we need.

VANCOUVER NEIGHBOURHOOD FOOD NETWORKS

COMMUNITIES WORKING TOGETHER FOR THE RIGHT TO FOOD

by Rory Sutherland, Staff at DTES NH

Under the pressure of globalization, current food systems are driven towards increased production, efficiency, and profits. The means to fulfill one of our most basic human needs, food, is rapidly falling into the hands of a few massive corporations that have a financial obligation to ignore human well-being, except if it happens to affect the bottom line. This system serves the individual who can afford to eat and encourages alienation and lack of concern for one's neighbour, who cannot. This is where we might want to ask about basic human rights and the states' responsibility to protect citizens. In Canada, where 8% of households experience food insecurity, our government still refuses to enact a national right to food strategy.

A powerful counter balance to this monster globalized food system and lack of government protection is at the local level. While food is being used as a lever of control on a massive scale, the rapidly growing food justice movement has emerged to challenge. A critical component of this new movement is the understanding of the

importance of facilitating local solidarity and building connections between increasingly fragmented communities.

I'm sure the dominant food system (and importance of grassroots resistance to said system) is no surprise to most Zine readers, but you might not have heard of an initiative, directed towards building robust local food systems, that is happening in neighbourhoods across the city: Vancouver Neighbourhood Food Networks (NFNs). The DTES NH Right to Food Network is one of 12 NFNs located throughout Vancouver; each network is unique, but the idea of utilizing food as a tool of community building is something that ties them all together.

NFNs increase food security by building community capacity, fostering strong relationships between communities and advocating for the right to food. These networks nurture grassroots community engagement and facilitate leadership development. Local knowledge, talents, and creativity come together to shape a more just local food system. Neighbours are supported to connect with one another

around food matters, form new understandings of complex issues and then collectively voice their ideas, concerns and take action: this is empowering.

Another key aspect of NFN work is sharing skills, knowledge, experience, resources and collaborating on events and projects. Network coordinators meet on a regular basis to keep each other in the loop on what's happening in their neighbourhoods, organize multi-network initiatives, update one another on important developments, and mentor, encourage and support one another.

Advocacy plays an important role in how the NFNs movement facilitates food-based community development. Each network advocates for right to food issues specific to its neighbourhood, but there is also a powerful unified advocacy voice that comes forward around issues that affect all the networks. NFN coordinators pop up all over the place to get the word out on the latest issues: radio, television news, city council meetings.

So what are the specific activities that NFNs are involved with in their communities? Well, the wonderful work of the Right to Food Zine is a great example of something supported by the DTES NH Right to Food network. Another example is the DTES Neighbourhood House Community Drop-in meal program, where all DTES residents are welcome to enjoy a healthy organic meal, free of refined sugars and chemical flavour enhancers. Other activities that NFNs are involved in are local garden projects, school meal programs, community kitchens, pocket markets, neighbourhood food celebrations, bulk buying programs and much more!

NFNs support extremely diverse programs and initiatives, but the central question behind the work is never about numbers of meals provided or pounds of food distributed; the question is have we connected with our communities in a way that supports neighbours to become active participants in the creation of a more just, sustainable local food system.

To find out more or get involved with your local NFN, visit www.vancouverfoodnetworks.com



BEYOND FACTORY FARMING: IMPROVING LIFE FOR ANIMALS AND HUMANS

by Stan Shaffer

Ten years ago, Al Gore's film *An Inconvenient Truth* opened my eyes to the reality of climate change, which formerly had only been on the periphery of my vision. About the same time, I began noticing more and more articles in newspapers and online about global warming/climate change. At the time, I was a sessional college instructor and decided to impose a term essay on my first year students focusing on this issue. I created a list of topics, about which I had little knowledge but much curiosity, and turned them loose. Some students were hostile to researching and writing about—for them—this unheard of topic, while others were curious, indifferent, or at least docile enough not to offer objections. As I continued with this assignment for several years, the objections subsided. Now that we're inundated almost daily with information about this dreaded unfolding event, despite which there are still some stubborn disbelievers, I sometimes wonder if students from those classes think back to the assignment and the instructor who first introduced the topic—a teacher's wish to have been meaningful.

I'm reminded of this period because stories about aspects of animal welfare

are popping up regularly in newspapers and online. We're becoming aware that circuses, zoos, aquariums, trophy hunting and similar institutions are being reapproached for their treatment of animals. As a society, we are reaching a turning point in how we view and treat non-human animals and are in the midst of a revolution that is sweeping across North American business, public policy and consumer behavior.

Since his 1975 book called *Animal Liberation*, ethics professor Peter Singer has been one of the leading thinkers about animal welfare. Singer asks if given "our intensive animal production," can the market place force changes in our relationship with the animals that we eat for food? "Intensive animal production" refers to corporate or factory farming, which dominates North American animal protein food sources. Singer notes that the pressures of "unrestrained competition" have almost eliminated small farmers who practiced animal husbandry. "Concentrated animal feeding operations," or "CAFOs," as these Big Agriculture farming corporations are called, have soared to produce 9 billion animals today compared to 1.5 billion animals in 1969.

Professor Singer identifies three areas of “extreme confinement” in factory farms: crates for veal calves and for pregnant sows, and battery cages for laying hens.

In the crates, the large animals barely have room to turn around, while the battery cages for laying hens are worse because the hens cannot lie down, turn around, stand up, stretch or groom. Many of the 70 million hens in the US are allowed only 48 square inches of space—about the size of a piece of computer paper—while the standard is supposed to be 67 square inches. Some die because of the over-crowding and are discarded, while the survivors’ environment is controlled so that light, temperature, antibiotics and specialty foods force them into continuous laying for a year. After that, they are processed for animal food.

Singer notes that in the European Union crates for pregnant sows and battery cages for laying hens are illegal, a movement that began in the United Kingdom and Sweden. So far, California is the only jurisdiction in North America that prohibits crates for sows and battery cages for hens. In both the European Union and California, citizens advanced the more progressive treatment of food animals.

Efforts to persuade McDonald’s to accept higher standards of animal welfare in North America began in 1994. After more than a decade of inaction, in 2012 McDonald’s recognized citizens’ demands and agreed to stop purchasing pig meat from producers using sow crates and to look for non-caged sources for their two billion eggs a year. Since then other fast food and shopping chains have followed McDonald’s lead including Burger King, Wendy’s, Safeway and Costco. Nevertheless, most of the sows and hens will live their brief con-

finied lives indoors in crowded sheds while waiting for transportation and slaughter.

JOHN WEBSTER, A PROFESSOR OF VETERINARY SCIENCE IN ENGLAND, ASSERTS THAT OUR TREATMENT OF FARM ANIMALS IS IN MAGNITUDE AND SEVERITY, THE SINGLE MOST SEVERE, SYSTEMATIC EXAMPLE OF MAN’S INHUMANITY TO OTHER SENTIENT ANIMALS.

In addition to the staggering environmental consequences of factory farming such as water and air pollution, corporate agriculture also wastes food resources by the poor conversion rate of grain to food. Frances Moore Lappe explains that “The most extreme example is the feeding of grain to cattle. Of the calories in the feed that cattle consume, humans receive just 3 percent through beef. US agriculture, in large part because of its livestock focus, actually feeds fewer people per acre than that of India or China” (Altnet, May 24).

As an alternative to factory farming, the organization World Animal Protection “works to promote humane livestock and pasture-based systems, as they often require less grain, fuel and water resources. These systems also keep the number of livestock on a farm low enough to reduce the risk of major pollution and disease spread. For example on cage-free egg farms, where smaller flocks of hens forage outdoors, the manure can be absorbed into the ground, acting as fertilizer. When tens of thousands of hens are kept on one farm, the huge amount of manure produced

must be transported and stored at a steep environmental cost. Also, recent research indicates that caged hen operations have an increased risk of Salmonella infection.”

Meanwhile, individuals, families and seniors struggling for basic survival in the DTES and elsewhere know first-hand that society’s treatment of people on the margins is as degrading and inhumane as its treatment of food animals. While animal welfare for the middle class is primarily an ethics issue, for people living in poverty, it’s a matter of practicality: choosing their food is seldom possible because the charity model forces them to eat what they’re given, which includes large portions of carbohydrates, sugars, and low-grade meat protein.

The Good Food Charter program in Ontario values “health and well-being as the primary goal. Healthy eating contributes to physical, mental, spiritual, emotional and cultural well-being and is a cost-effective form of disease prevention.” For environmental sustainability, they urge protecting the environment, reducing food waste and packaging, contributing to composting programs, and joining community gardens.

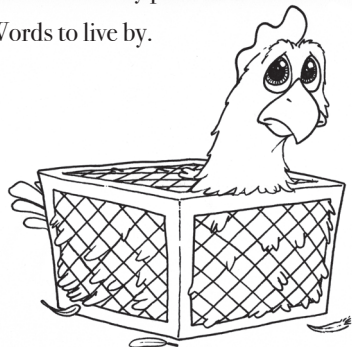
Most critically, the RTF Zine endorses their statement that “Everyone has the right to access sufficient, affordable, healthy, safe and culturally appropriate food with dignity: opportunities for people to take charge of where, when and how they get food; fair wages that allow workers to provide for themselves and their families; safe and respectful work environments for all in farming and food businesses; food that is ethically raised, produced, distributed and sold; protection of farm land for current and future generations; and protection and growth of family farming.”

Researching this article has caused me to reflect on my habitual food purchases. Like many non-vegetarians, I assume that eating animal products is necessary for my body’s daily protein requirements.

FORTUNATELY, A MORE NUTRITIOUS MODEL PREVAILS AT THE DTES NEIGHBOURHOOD HOUSE, WHICH SERVES PRIMARILY VEGETARIAN FARE AND OCCASIONAL SALMON.

However, recent nutritional information suggests that it’s healthier to consume less animal protein and to substitute a variety of other protein sources such as grains, vegetables, and legumes—organic if possible. Nevertheless, changing to a more vegetarian diet would require more home cooking and less reliance on easy sources of prepared food, fast or otherwise. The respected food journalist Michael Pollan, who claims the food industry has drawn society away from the responsibility and deep pleasure of cooking our own meals, offers these simple rules: “Eat food. Not too much. Mostly plants.”

Words to live by.



THE FOOD MAP

In 2015 and 2016, teams of nutrition, nursing and ethnography students mapped the grocery stores and food outlets in the Downtown Eastside, specifically around the Downtown Eastside Neighbourhood House at 573 East Hastings. The students' task was threefold:

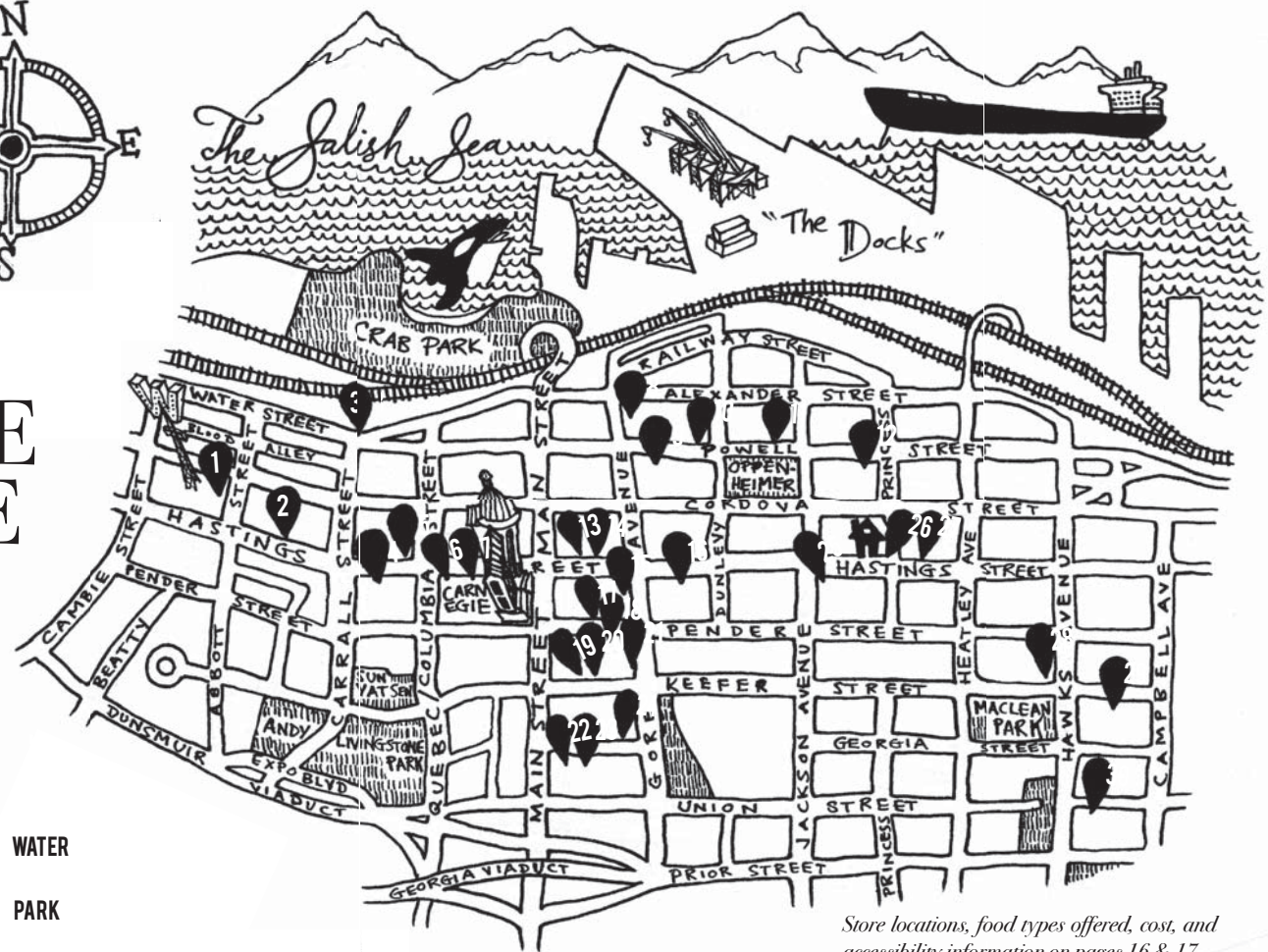
- 1) To locate grocery stores within walking distance of parts of the neighbourhood with high concentrations of seniors.
- 2) To map stores that contained foods that were listed in the Canada Food guide.
- 3) To give some price comparisons among staple items found in these stores.

The following map shows that there is a plethora of corner stores and small markets but there is very little in the way of healthy food. Many of the foods that are available are high priced and pre-packaged. The DTES has the highest concentration of seniors of any neighbourhood in the city. With the exception of a couple of markets near Chinatown there are very limited options to select and choose food that is nutritious healthy and life sustaining for seniors who have limited mobility.

*Food map on pages 14-15.
Further info on 16 & 17.*

Illustrated by Anthony Goertz

WHERE TO FIND HEALTHY, AFFORDABLE FOOD IN THE DOWNTOWN EASTSIDE



- 1. NESTER'S MARKET
- 2. SAVE-ON-MEATS
- 3. BILL'S CONFECTIONARY
- 4. COMMUNITY MARKET
- 5. VANCITY CORNER STORE
- 6. NEW BRANDIZ FOOD MARKET
- 7. EAST END GROCERY & DELI
- 8. RICE WORLD
- 9. SUNRISE MARKET
- 10. FOOD STORE
- 11. PAYLESS MEATS

-  WATER
-  PARK
-  DOWNTOWN EASTSIDE NEIGHBOURHOOD HOUSE

- 12. SUNGHINGGROCERY
- 13. K.G.S. CONVENIENCE STORE
- 14. ASIA MARKET
- 15. CHUNG SHAN CO.
- 16. DOLLAR VALUE & FOOD STORE


- 17. TAI HING CO. LTD.
- 18. DOLLAR MEAT STORE
- 19. CHINATOWN SUPERMARKET INC.
- 20. SAN LEE ENTERPRISES LTD.
- 21. MONEY FOODS
- 22. TIN LEE MARKET
- 23. GAR-LOCK FOODS


- 24. JAI MEI MARKET LTD. / CARLEY QUALITY MEATS LTD.
- 25. U2 GROCERY
- 26. PRINCESS MARKET
- 27. QUEST FOOD EXCHANGE
- 28. WILDER SNAIL
- 29. WAYNE'S GROCERY
- 30. UNION FOOD MARKET

Store locations, food types offered, cost, and accessibility information on pages 16 & 17. →

FOOD MAP INFO

Here's some more information on the food stores mapped on pages 14 and 15. They're listed because they offer healthy food at fair prices. "Basic staples" means things like bread, eggs, milk, and canned goods, but not fresh foods like produce or bread. None of the stores' prices were unfairly high, but "\$\$\$" means their goods were a relatively expensive, "\$\$" means they were averagely priced, and "\$" meaning notably cheap. In the wheelchair access column, access is denoted with a yes or no, but some stores say "tight," to indicate that while the store is wheelchair accessible, the aisles are narrow or the maneuverability is somehow otherwise impinged. Some entries do not have accessibility information. We hope this map is helpful and we wish you happy eating!

Store name (address)	Food type	Cost	 Access?
1. Nester's Market (333 Abbott)	Basic staples, produce	\$\$\$	Yes
2. Save-On-Meats (43 W Hastings)	Meat	\$	Yes
3. Bill's Confectionary (200 Carrall)	Basic staples	\$\$	Tight
4. Community Market (58 E Hastings)	Basic staples	\$\$	Tight
5. Vancity Corner Store (99 E Hastings)	Basic staples	\$\$	Yes
6. New Brandiz (100 E Pender)	Basic staples	\$\$\$	Yes
7. East End Grocery & Deli (162 E Hastings)	Basic staples	\$\$	Tight
8. Rice World (265 E Pender)	Grain products	\$\$\$	
9. Sunrise Market (300 Powell)	Basic staples, fruit	\$\$	Yes
10. Food Store (100 E Hastings)	Basic staples, fruit	\$	Yes
11. Payless Meats (469 Powell)	Meat, staples	\$\$	Yes
12. Shun Hing Grocery (126 Gore)	Basic staples	\$\$	Yes
13. KGS Convenience Store (239 E Hastings)	Basic staples	\$\$	Yes
14. Asia Market (595 Gore)	Frozen foods, staples	\$\$	Yes
15. Chung Shan Co. (437 Gore)	Nuts	\$\$	Yes
16. Dollar Value & Food Store (336 E Hastings)	Basic staples	\$\$	Yes

Store name (address)	Food type	Cost	 Access?
17. Tai Hing Co. Ltd. (239 Keefer)	Frozen fish	\$\$	Yes
18. Dollar Meat Store (266 E Pender)	Meat	\$	1 step
19. Chinatown Supermarket Inc. (810 Union)	Staples, produce, meat	\$\$	
20. San Lee Enterprises Ltd. (267 Keefer)	Basic staples	\$\$	Yes
21. Money Foods (238 E Georgia)	BBQ, meat	\$\$	
22. Tin Lee Market (582 Powell)	Staples, fruit, meat	\$\$	Yes
23. Gar-Lock Foods (469 Powell)	Seafood	\$\$	Yes
24. Jai Mei Market Ltd. (293 E Georgia)	Basic staples	\$\$	Steep
Carley Quality Meats Ltd. (295 E Georgia)	Meat	\$\$	Yes
25. U2 Grocery (502 E Hastings)	Basic staples	\$\$\$	Tight
26. Princess Market (582 Powell)	Basic staples, meat	\$\$	Tight
27. Quest Food Exchange (611 E Hastings)	Staples, meat, produce	\$	Yes
28. Wilder Snail (799 Keefer)	Basic staples, fruit	\$\$\$	Yes
29. Wayne's Grocery (898 Keefer)	Basic staples	\$\$	Tight
30. Union Food Market (810 Union)	Staples, produce, meat	\$\$	Yes

Sorelle Hecker (left) & Christine Jack of Xwisten at Ulluilsc (right)



RENEWING OUR OBLIGATION TO PROTECT THE LAND

by Shannon Hecker

My daughter Sorelle and I have visited Ulluilsc (a.k.a. A Voice for the Voiceless Camp) in Xwisten, St'at'imc located 45 minutes west of Lillooet in so called British Columbia four times since Christine Jack took a stand on the mountain to prevent any further destruction of salmon bearing Junction Creek to give a voice to those who cannot speak for themselves.

March 16th 2016 marked the one year anniversary of Christine “going home.” Over 50 people came to feast and celebrate the work that has been done so far to protect Ulluilsc (pronounced Oollous – translates to “gathering place” describing the rich history of where the St'at'imc, Secwempemc and Tsilhqot'in would meet, gather, hunt, preserve foods and trade).

Christine has given up the security of her “square house” on the Bridge River Indian Reserve to go back to living off the land the same way her ancestors have for thousands of years. Christine is a third generation survivor of the residential school system. All but one of her 11 brothers and sisters were forcibly removed. Fortunately, Christine’s older sister was taken away to the mountain and saved from having to attend residential school. For this reason Christine has been able to maintain her connection to the land and culture.

Christine needed to do a lot of work on healing herself. She has participated in hundreds of workshops, and she told me that in return for these wonderful healings she has offered to return it to back to the people. Many have suggested she write a



book about the abuse she suffered in residential school, but she prefers to “remain positive and wants to use her time and energy to do healing work and focus on positive changes” within herself and her community. As a residential school survivor, going back to the land for Christine is a huge part of her healing.

The tree has been the greatest teacher for Christine, who says, “The Grandfathers - the trees - hold the deepest roots reaching for the sun asking for only what it needs not anything more that isn’t necessary.” She explains, “This is what our people need; to see the teachings of life once again.” For this reason she dedicates the rest of her life to rebuilding and reoccupying a St’at’imc village at Ulluisc.

Currently Christine lives in the winter cabin built over the fall of 2015 with generous donations and hands on support. The digging to build Christine’s Eshkin Pithouse (a round, sub-terranean earth-home lived in prior to colonization) began on June 10th and once completed and will be connected to a walipini (a sub-terranean greenhouse used in higher altitudes to extend the growing season).

Sorelle and I have had the honour and joy of supporting Christine and her family as they take back what has been stolen through imposed jurisdiction and laws with the illegal occupation of the corporation “Canada.”

Indigenous reoccupation of ancestral homelands is much more than just re-occupying land, it is embracing a way of life that colonialism is attempting to extinguish. This way of life can be a model for us all how to be sustainable wherever we live and even reverse the damage that continues to be done to our mother earth.

When we visit, we work together to assist with cooking, cleaning, fetching water and chopping wood. We have learned how to make a red willow basket, can food, shoot a bow and witnessed Christine process a deer last June. It is a blessing for my family to be a part of this and watch it grow as the seasons turn.

Bring whatever skills you have to share and you might be surprised at what you will learn. People from all four directions, all ages & skill sets are welcome to come and participate in the construction of the new village. Come equipped with a tent and proper clothing for all the elements in the mountain because it can get very cold at night even in summer. Be respectful and remember this is not a vacation; be prepared to contribute in some way. Please bring some foods you would like to share.

We are fortunate to experience a lot of healing through our time shared with Christine and other supporters helping to build this village. There are many lessons we have learned while reconnecting to the earth. My daughter has been empow-

ered more than she ever could be in an institutionalized classroom. Together we are learning the meaning of reciprocity. It is critical for the future generations to understand the importance of both giving and receiving.

Our friendship with Christine has also been very empowering. She is a wonderful person worth getting to know. Take some time and make that long trip up the mountain. Throughout the year there will be different activities to participate in such as gathering food, hunting, fishing and food preservation. Ulluisc is a place for healing the land and healing one's spirit.

On our way home we stopped in to visit Hubie at the house of Sutikalh, home of the Winter Spirit. Many refer to Sutikalh as a camp, although Hubie reminds us he has in fact been living there "16 years now and it is his home." In 2000, Hubie took a stand in response to the St'at'imc

▼ Hubert "Hubie" Jim of Mt. Currie at Sutikalh



community's resistance to a proposed \$500,000,000 ski resort at Melvin Creek.

He moved there when he was 37 and tells us that all the jobs he had throughout his life have prepared him to live where he is now. He still has the same pair of pants that he came up with and says he could fit all of himself in one pant leg! A healthy lifestyle changed his whole body. Hubie gave up refined sugars and recently switched to a gluten free diet. He talks about how traditionally indigenous peoples did not eat these things and how eating processed foods is not good for anyone's health.

Hubie has been successful in defending these lands and waters from development although there have been things that have happened: "harrasment, verbal abuse, right out fist fights and when they shoot from the highway." Hubie recalls hearing the bullets hitting the branches above his cabin and tells us "that's why I'm always smiling - I'm a thorn in the corporate world's side."

During our visit we were lucky to sleep in the guest cabin heated by a wood stove; there are a few other campers for sleeping or you can bring your own tent. Be prepared to park on the side of the highway and pack your stuff in over the foot bridge. When visitors come they must have respect for themselves, dress properly, especially no sandals. Not being prepared can be dangerous.

We got up at sunrise and joined Hubie for some coffee. We shared his daily chore of climbing up the side of the mountain to gather fallen logs and brought them down to the cabin to get chopped for firewood. Hubie is ready for visitors to come at any time. He would like some assistance clean-

ing up the forest; he is willing to teach people all the skills necessary to do the work involved. Hubie says, “Bring the youth. After all, this work is being done for the future generations.” Hubie reminds us that Sutikalh is meant to be a “blueprint” for others to follow, “each place will have its own needs and wants, [but] it’s ALWAYS about defending our way of life.”

He is asking for some people with building skills and permaculture knowledge to come and stay for a month or longer so that the larger projects can be finished at once.

The goal is to have a few greenhouses producing a surplus of food so that the village can one day be self-sufficient. We talked a lot about food: “Food is the land and the land is the food - The one thing that connects entire the human family.”

He describes his stand at Sutikalh as “re-claiming the land, taking it away from the corporate world and building community where everyone is taken care of.” I have a small seed bank and offered to bring seeds on my next visit. Hubie pulled out two Rubbermaid containers full of seeds offering all sorts of varieties to plant; what he needs is people to help him do the work. Grateful to receive many Non-GMO heirloom seeds to bring home to plant in my own garden and in resistance to the corporate takeover of our food supply I promised to save seeds to share with others.

“
**WE ALL HAVE
REDBLOOD, WE
ALL NEED FRESH
WATER, WE ALL
NEED CLEAN AIR,
WE JUST HAVE
DIFFERENT SKINS.**
-Hubie
”



▲ Cayoosh Creek, Sutikalh

This place has many special qualities that make it a destination for ceremony and prayer, “where people from all four directions can come together in unity.” It seems that humans living in cities have become disconnected from the earth and each other. Being able to escape the city even if only for a brief period has been tremendously helpful in reducing my own stress and allowing me to slow down to reflect on my relationships and life in general.

Our trip has renewed my sense of responsibility to the land and waters.



▲ The address is written on the bottom of the foot bridge 5043 Duffy Lake Rd.

We only have one earth and the time is now to make a paradigm shift of living sustainably, in harmony with all beings. Like Hubie says, “we all have red blood, we all need fresh water, we all need clean air, we just have different skins.”

I strongly recommend taking some time to visit both of these St’at’imc villages and help to build alternatives for the future. You must come with an open heart and open mind. This is decolonization in action.

To get to Sutikalh from Vancouver take Hwy 99 come past Pemberton and Mt. Curry drive 4km past Duffy Lake. There is a foot bridge to the left, if you are going too fast you will miss it. There are working dogs that protect the settlement at all times. ***Please do not bring any dogs or other animals***

For more info: <http://sutikalh.blogspot.ca/> To make a donation please send any travellers cheque, money order or personal cheque to Sutikalh c/o Hubert Jim PO Box 20 MT. Currie, B.C. V0N 2K0

To get to Ulluisc: Drive through Lilloet, BC, turn left onto Moha road and follow the highway signs that say “Seaton portage, Shalath, Goldbridge” keep on that road for about 28 km until you see a stop sign on your right with a street sign that says Yalakom rd. follow this road and the little yellow km markers until you are just past the 50 km mark. Then drive for one more minute and you will see the cabin there on your right hand side! You can’t miss it! Updates and more info can be found on Facebook at Voice for the Voiceless Camp <https://www.facebook.com/reoccupationofjunctioncreek/> E-transfers can be sent to vov.xwisten@gmail.com

2016 VANCOUVER FOOD SUMMIT: GROWING A MOVEMENT TOGETHER

by Hendrik Beune

On May 19th, the first Vancouver Food Summit took place at Gordon Neighbourhood House. As the subtitle “growing a movement together” suggests, the object was to work together to re-evaluate and improve our local food systems. It has become common knowledge that our current agro-industrial food delivery system is very unstable, wasteful and fallible and therefore reasonable people must come together to change the system. Even though the negative effects of unfettered global capitalism have become obvious all over the globe, the same system continues to spread its influence and global agro-industrial giants like Monsanto and Bayer are combining their efforts to take over food production with genetically modified organisms which have reduced biodiversity, put small scale farmers out of business and purposefully destroyed local food production systems.

International trade agreements continue to increase the power of corporations and re-enforce a system that is extremely fallible

because of its narrow scope and high energy demand, particularly in transportation and the use of fertilizers.

The United Nations now unequivocally agrees that a two degree warming of the planet is unavoidable due to human activity and that this will lead to “catastrophic climate change” – floods, droughts, food shortages and species extinctions.

The Millennium Ecosystem Reports, prepared by over a thousand scientists globally concluded that “Human activity is putting such a strain on the natural functions of the Earth, that its ability to maintain human well-being is now in question.” These are some of the topics that came up as we got to know each other in discussion after the opening remarks. This, of course raised the question, “What are we to do?” and thus re-evaluating our local food systems became the task of the day.

“Human activity is putting such a strain on the natural functions of the Earth, that its ability to maintain human well-being is now in question”

Put in this context, it seems only logical to start (and finish) the day with a discussion of indigenous food sovereignty. Indeed that was the agenda. For most of the day participants were given the option of attending one of three sessions with anywhere from thirty to one hundred other participants and share their knowledge with the experience of a panel, who presented first. The topics highlighted different perspectives on our current food delivery system and presentations were made by usually three or four experts in the field. The discussions were moderated by an appointed person who had extensive local experience and knowledge of the topic and the audience participated through a Q&A session at the end, which occupied about twenty minutes or one third of the allotted time. Thus the conference was well structured and set up for optimum utilization of time and expertise. Although I would have liked to have attended all of the sessions, I had to make choice, but given that the main session, held in the room with the largest capacity, was also video recorded and could be viewed at a later date, the choice was not really difficult. Given that Carol White, ED of the Downtown Eastside Neighbourhood House, and I attended different sessions most of the day, we got good coverage.

Remainder of this article gives an overview of the topics that were addressed, with some of the highlights and intrigues

for consideration. Necessarily this will have to be brief, but I hope that it will be sufficient to stimulate some interest, which you can then further explore on your own. The complete agenda can be found on the Gordon Neighbourhood House website and incidentally, a date was already scheduled for next year's conference in the autumn of 2017.

After the plenary session, which everyone attended, I had to make a choice out of three options: Option one “Indigenous Food Sovereignty” interested me greatly, but it was repeated at the end of the day. Out of the remaining two, I needed to choose between “Inglorious Produce” and “Poverty: What Can Food Policy Do?” I chose the former, “Inglorious Produce,” which addressed the fate of ‘ugly’ food and vegetables, those that fail to meet the cosmetic standards of grocery stores, in our wasteful food production system and methods by which this unnecessary waste could be mitigated.

The next session, before lunch was served included “Is Local Food More Just?”, “Are Rights Based Arguments Effective?” or “Why is The Food Movement so White?” The last title had the most intrigue, therefore I chose that one. The story was about dismantling racism in our current food system, in which most food is produced and picked by brown hands. Based on power and privilege, we must

admit the colour of our produced ‘greens’ is really mostly brown and not white! This was an eye opening discussion, especially for us consumers, who, for the most part, have a totally different relationship with food and how it is obtained and produced than the people who actually connect with the land.

After lunch there were two sessions which everyone attended. The first one was by a young social entrepreneur, Amelia Pape, who improved accessibility to fresh local produce for those who had difficulty obtaining it in Portland Oregon, by delivering it from a mobile “market-van” in areas where grocery stores were far apart. She showed how this fit the corporate purpose of “Whole Foods” who hired and equipped her, virtually on the spot, after she had explained the concept during an interview.

The second was a keynote address by Diana Bronson, ED of the NGO “Food Secure Canada”, who spoke about years of promoting the need for a National Food Policy to the government of Canada. She explained how values set in a human rights framework should inform this policy and her hope to enact it through the “Eat, Think, Vote” campaign, which would produce massive public pressure at the grassroots level, as the Environmental Movement had done. Following the research report “Resetting the Table

(2009-2011)”, she had worked with the Council of Canadians in Toronto in 2016 and claimed recent success in Newfoundland and Labrador through the “Food First Now” campaign.

Following the keynote there were again three options for the last session of the day. This was followed by a happy hour and catered dinner from 4-6 pm. The options for the afternoon were: “What Do We Do about Food Banks”, “Accessibility: More Than Just a Ramp” and “Indigenous Food Sovereignty: Moving Past the Welcome.” I was very much set on attending the last mentioned session and I was not disappointed! Carol attended the first mentioned and also came back very enthusiastically. We invited Aart Schuurman Hess, CEO of the Greater Vancouver Foodbanks, to write an article about the new purpose and direction that he envisions for Foodbanks, which includes job-creation in processing foods to minimize spoilage and promote a more just economy. We would also like to invite an article on Indigenous Food Sovereignty, as there is so much to be said about the difference between the western concept of domination and exploitation of the land for short term ‘profit’, versus the concept of stewardship and care for the future, common to most native peoples around the world. We hope to bring you these articles and more, in the next edition of the RTF-Zine.

FOOD SECURITY: A MORAL RESPONSIBILITY?

by Roger Wang

In an unequal world, some individuals have more than others. As a child, I grew aware of the differences in my family's access to food compared with that of my peers. I realized that some individuals have limited amounts of nutritious food, while others have more than enough to spare. In order to ensure food security for all individuals, I believe that privileged citizens must remember the moral responsibility they have in providing for those who cannot care sufficiently for themselves.

In prehistoric days, long before the City of Vancouver, a family could have been hunting for a deer, or picking berries off the abundant bushes in the forests. Food was available everywhere, as long as the family followed the seasonal and migration patterns. But currently, those hunter/gatherer opportunities are ancient history. Today we cannot buy food products without money in our pockets. In order to have money, we must first trade our labour to have a salary. If we are not able to work, we are provided with a welfare income. Is our welfare system sufficient? Certainly

not enough to buy the food those humans long ago could have gathered in the wild. Granted, it is easier for individuals today to get access to sufficient amounts of food. No longer do we need to chase animals for countless hours, but we can buy products just by exchanging an hour of work. However, the individuals whose luck has left them in a state of despair do not have food security. In the past, they could still be able to, at the minimum, find some source of sustenance. But today, without a capability of sustaining long-term employment, these individuals do not have a reliable access to food.

To deprive the right of humans to have nutritious food is to deprive an inherent human freedom. We as human beings with minds capable of reason, would, in the absence of institutions and society, be capable of freely seeking out food.

Privileged individuals have a second responsibility. Although they may have the capability to acquire food (and large amounts of it), they are one of the key causes of the enormous waste in our food

systems. If privileged people and businesses know that there are others who struggle to find food, they are then morally obligated to provide for those who do not yet have access to food security. If handled correctly, either through donations or social enterprises, transporting excess food to charities may offer at least a temporary solution.

Of course, the struggle our society faces is not so much a question of food, but of income. Low-income individuals may raise their voices in solidarity for increased welfare rates, but ultimately the issue rests on opening economic opportunities for these same individuals and/or guaranteeing a minimum income. In the long run, if we can raise these low-income citizens out of poverty, we may finally ensure food security for all individuals. We can rest assured that everyone will have regained the right to the freedom of finding and having nutritious food.

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ANCIENT SUPER FOOD: GROWING MUNG BEAN SPROUTS IN 2L POP BOTTLE

by Godfrey Tang

MUNGBEAN SPROUTS are a common ingredient, especially in Eastern Asian cuisine. Cooked or raw, they are low in calories, high in fiber and B vitamins, deliver a boost of vitamins C and K, and increase immunity. Unlike other vegetables grown in soil, the quality does not depend on the location.

Green mung bean's powerful health punch is inexpensively available in all seasons at most supermarkets, or you can easily grow them at home!

You need a 2 liter pop bottle, 120 g mung beans, a pot, a black plastic bag, and cloth. Follow these simple 4 steps:

- 1 Cut the narrow neck of a 2L pop bottle and punch many holes at the bottom.
- 2 Soak the beans overnight till they start to sprout.
- 3 Put the sprouted beans in the pop bottle and wrap a black plastic bag around it. Cover the top with the cloth (dry or wet) to keep the beans from light. Use an empty pot to catch the water dripping out the bottom.
- 4 Every 4 to 6 hours wash the sprouts uniformly with running water, then cover the sprouts from light as before.
- 5 Repeat step 4. The sprouts will be ready in about 4 days. Enjoy and good health!

古老的超级食物:用2公升的汽水瓶发豆芽菜

绿豆是很普通的材料，特别是在东亚饮食。生的，熟的都含低热量，高纤维，维生素B，增强维生素c及k，增加免疫力。不像其它长在土里的蔬菜，质量跟地点无关。那强大的绿豆的健康能量是便宜，每个季节都能在超市买到，或者你可以在家种养。你需一个两公升的汽水瓶，120克的绿豆，一个锅，一个黑塑胶袋及一块布。

跟着下面几步骤:

- 1 切掉瓶子上部狭窄的部分。瓶底弄很多小洞。
- 2 绿豆放在锅内过夜，直到发芽。
- 3 把发芽的豆放到汽水瓶内，用黑胶袋包好瓶子。留出顶部用布复盖。不让光线照射到豆。用无水的锅放在瓶底接水。
- 4 每四至六小时用流动的水笼头均匀的冲洗豆。再包盖好。
- 5 重复第四部。豆芽应该在四天长成。请享用。

Anthony Goertz



Shannon Hecker



Stan Shaffer



Godfrey Tang



Roger Wong



Carol White



Rory Sutherland



Mike DuBelko



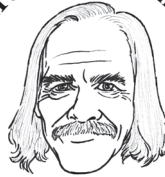
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Hendrik Beune



Lance Lim



JOIN THE ZINE TEAM!

Interested in contributing ideas, articles, poems, illustrations, photos, or other artwork to the Right to Food Zine? As a community partner, we would love to hear what you have to say! Find us at the Downtown Eastside Neighbourhood House at 573 East Hastings. We meet on Wednesdays from 12:30pm to 2. Or get in touch with us at rtfzine@gmail.com

The Right to Food Zine relies on generous donations from the community to produce each issue. If you like what we are doing and want to show your support, please visit rtfzine.org to donate or get involved!