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Chapter 8

Teaching food systems through living heritage: enhancing academia with intangible cultural heritage (ICH) pedagogies

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Key Challenge Addressed in This Chapter

- Finding the most effective ways to teach about food systems while also promoting the value of intangible cultural heritage and languages

Why Addressing This Challenge Is Important for Teaching Global Development Studies (GDS)

- Teaching about intangible cultural heritage helps promote respect for cultural and linguistic diversity and value ICH.

How This Chapter Addresses This Challenge

- The chapter illustrates that working with different knowledge-holders and using ICH pedagogies helps students embody the learning and play an active role in safeguarding heritages.

By the sixth day of class, the students were relieved to be inside the classroom. The past few days were physically and mentally exhausting, and I could see that their faces were tired and their movements slower; several mentioned that their hands were sore and that they were happy to be sitting in class. The assignments on their daily food habits also began to include statements like "rushed my breakfast," "threw something in my bag for lunch," and "bought something on the way home

for dinner." The fact that the students' eating habits had changed during the course illustrates that they were embodying their learning about food systems.

Generally, we learn about food in and through the kitchen. Kitchens are often spaces of informal learning about cultures, languages, and foodways; it is through the kitchen that we learn how to cook, and where we experience the items that define our individual and folk tastes, and where we connect with others. Like the diverse kitchens around the world, our classroom "kitchen" was also variable: on some days we ate lunch in our small seminar room at the university campus; on other days, we ate standing in the boreal forest located behind the university.

Over these meals, the students and I discussed topics related to gastro-politics and politics of authenticity and taste. With the plastic tables set up in our garage kitchen, the students deliberated power and corporations in the global/local agri-food arena as well as the way that heritage drives food choices. In our "garden" kitchen at the local community plot, the students tasted snacks made by the francophone community and exchanged views on food (in)justice, (in)security/sovereignty, and the global (in)equality surrounding food access, food waste, and the environmental impacts of our food systems. And, in the process of learning about Dakelh[1] eco-cultural knowledge systems, the students enjoyed a "cultural buffet" at the Elders' home. Each student brought a meal that was from their culture or that had a story attached to it, thereby merging the local with the global through a potluck.

As we shared a meal and explored a variety of tastes, the class amalgamated intangible cultural heritage (ICH) pedagogies with the curriculum of food systems across different disciplines. Because ICH refers to the practices, traditions, knowledge, and craftsmanship tied to heritage, food systems play a critical role in defining cultural identity and community at the global and local levels. This chapter will discuss an experiential learning course on food systems at the University of Northern British Columbia (UNBC) in Prince George, Canada. The course was taught as part of the Department of Global and International Studies program and merged students from different disciplines in a unique learning experience. Elaborating on ICH pedagogies, the chapter outlines some frameworks for this approach as well as several examples that enhance student knowledge and critical thinking about foodways. Concluding with recommendations and opportunities for replication, the chapter highlights the importance of contextualization, living heritage safeguarding, and academic interdisciplinarity in global development studies (GDS) and to complement student learning about our society and our own role in the world.

Course Description Backgrounder

Foodways refer to the social, cultural, and economic practices associated with food production, consumption, and distribution. Understanding foodways is essential in global and development studies, as it provides insight into how different cultures and communities approach food and how this impacts their livelihoods and well-being. Learning about food through the discourse and pedagogies of intangible

cultural heritage helps preserve eco-cultural knowledges and practices as its security is directly tied to macroeconomic factors such as trade policies, food prices, and climate volatility, all of which can undermine food production and distribution. For example, global trade can increase access to diverse foods and improve livelihoods, but it can also lead to environmental degradation and exploitation of workers. Intangible cultural heritage provides a framework for understanding the complex interactions between food systems, culture, politics, and economics, and can serve as a useful approach to develop strategies that promote sustainable and equitable food systems. ICH also adds a localized and culture-centered lens to global and development studies where heritage and linguistic understanding of foodways inform its safeguarding and resiliency.

The discourse of ICH deepens the examination of global food systems in unique ways by revealing the crucial role of sustainable livelihoods, food sovereignty, and cultural heritage tied to specific landscapes. Merging these two perspectives enables foodways to be examined from local social, economic, political, and environmental contexts, and applies them to a global level. This was precisely the objective of the ten-day experiential-learning class called Food Systems: Global, Local, and Indigenous Perspectives that took place in May 2022. The class relied on the concept of "food" as an overarching framework to connect students from different disciplines, and backgrounds (i.e., ethnic, linguistic, socioeconomic, and life stage) to produce a unique understanding of food systems.[2] The main learning outcome was to introduce the students to different foodways and the diverse issues that frame them including food security, poverty, cultural foods, pollinators, and food gastro-politics. These issues enabled the students to learn about and experience food systems and to learn about their own responsibilities in the world.

The very nature of food, with its intricate ties to culture, history, and personal preferences, lends itself exceptionally well to experiential learning and ICH. An experiential approach to food systems offers unique advantages that extend beyond the traditional confines of a classroom setting. By engaging students in hands-on, sensory experiences related to food, educators can tap into a more profound and comprehensive understanding of the subject matter. Food itself must be experienced; one cannot talk about food without cooking and smelling the meal prior to eating it. Reading about various cuisines, ingredients, and culinary techniques can only provide a limited understanding; the tactile and sensory aspects of food are best appreciated through direct experience. When the students actively participated in preparing, cooking, and tasting different foods, they developed a deeper connection not only to the food, but the cultural heritages and languages that enrich them. Experiencing the textures, aromas, and flavors firsthand enhances their ability to comprehend and remember the information.

Likewise, the social and cultural dimensions of food are more effectively explored through experiential activities. Shared cooking sessions, food tastings, and exposure to diverse perspectives and traditions encourage interpersonal communication. Embedding these experiences with ICH fosters a collaborative learning environment where students can share their own cultural backgrounds and culinary customs, where the act of preparing and sharing food can serve as a

metaphor for teamwork, cooperation, and cross-cultural learning; it also helps to situate inclusive praxis in an academic context.

To better illustrate both, the global and local perspectives, I designed the class in a circular way: we first learned about food production, including how food is pollinated, grown, harvested, transported, and cooked to be put on our plates; we then engaged in a range of discussions and activities that examined the complexity of food systems within the local and global perspectives, such as exploring why we eat what we eat, how our tastes develop, and what classifies as "good" food versus "junk" food. Ultimately, we concluded with how food is disposed of and put in landfills and extracted through our feces; the latter delineated the fact that food systems do not end when food is consumed.

To facilitate this kind of comprehensive learning, we had a field trip to the grocery store for an activity on food access, accessibility, and security. We also assisted religious and secular volunteers at the local Catholic Church to make sandwiches for those in need and the unhoused in our community. Discussions with the volunteers were humbling, and students said that they rarely hear personal stories of the most vulnerable people in our society or of those serving their needs. I also relied on the Dakelh, the boreal Anishinaabe,[3] and Polish boreal apiary livelihoods to exemplify three unique food systems and link them to the theoretical issues we examined. Each active learning activity connected distinct and geographically distant livelihoods originating in Dakelh, Anishinaabe, and Polish food systems, and linked them to pressing global and proximal issues.

Class assessment consisted of a course package that I provided to students one week prior to the in-class time and which we would discuss in person. The package consisted of readings and several key assignments; it also included instructions as well as the marking criteria for a final research paper. I also asked students to journal their food habits and to connect them to the readings. Students were asked to submit a final research paper on either a local cultural food system (for example, Anishinaabeg wild rice, or halal foods from production to consumption and disposal) or a global issue (such as migrant workers in Canada or animal rights in Spain). The students could also merge the two and research the changing diets of school children in a particular region.

These topics enabled students to engage with the complex issues affecting their selected food system, and the role of different disciplines and perspectives to generate transformational change. While the journals offered opportunities for personal reflection, the term paper challenged the students to conduct evidence-based academic research about a local-scale issue and try to understand it from different angles and disciplines.

The class ran from nine to five over the course of two weeks, hence all the activities and outdoor components as well as lectures were weaved together throughout the day (see table 8.1). The lectures were strategically divided into small mini lectures of no longer than twenty-five minutes, with five in total per day. Because there are often changing circumstances, unexpected delays, weather interruptions, and scheduled visits in experiential learning classes, it is important to have a detailed schedule but remain flexible. The demanding nature of the

Table 8.1 The course at a glance. The course merged the experiential-learning and scholarly components over the course of two weeks. © APM

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Week 1	**AM: UNBC, Welcome & Introduction.** *What is food? What are food systems?* **PM: UNBC. What is Food?** *What are healthy and unhealthy relationships to food?*	**AM: Superstore.** *Exercise on food security and accessibility* **PM: UNBC,** Gastropolitics *and global and local diets*	**AM: Forest Lands.** *What is the boreal food system? How does local knowledge and experience guide practices?* **PM: UNBC. Food Cultures and the Culture of Food.** *What are the different diets across the world? How are they cultural? Taste testing*	**AM: UNBC. Food and our Environment.** *How are food systems impacted by industry, environmental changes, and homogenization?* **PM: UNBC. Local Livelihoods.** *Exercise with tree-beekeeper and making of pollinator home*	**AM: Le Cercle des Canadiens Français de PG.** *Gardening* **PM: Le Cercle des Canadiens Français de PG.** *Gardening and discussion with newcomers*	**AM: Farmer's Market.** *Local food products* **PM: UNBC**
Week 2	**AM: UNBC. Food Production, Industrialization, and Distribution** **PM: UNBC. Agri-politics.** *Overview of environmental impacts of food systems on water, animals, social relations, health, cultural diversity*	**AM: Immaculate Conception Church.** *Discuss with volunteers and sandwich making* **PM: UNBC. Globalization and Local Impacts**	**AM: UNBC. No Food.** *Discussion of insecurity, sovereignty* **PM: UNBC.** *Hunger, malnutrition, and famine.*	**AM & PM: Yvonne's Place.** *Filleting & smoking fish; discussion of Dakelh food system*	**AM: Regional Landfill** **PM: Yvonne's Place.** *Discussion of waste, potluck and discussion of final assignments*	

experiential course components such as gardening, handling raw fish, walking in the cold forest with spring mosquitoes were novel to many students and came with unexpected surprises (like disliking the smell of raw fish). Still, this embodied learning helped the students absorb the knowledge that was being shared, and several learners mentioned that they had never experienced such a diverse mix of activities in one class.

Intangible Cultural Heritage Pedagogies in GDS

The class was founded on ICH pedagogies that merged "living foodways" with academia. ICH is the living heritage that communities, groups and, in some cases, individuals recognize as part of their cultural heritage (UNESCO, 2003b). Linked with the 2003 UNESCO *Convention for the Safeguarding of Intangible Cultural Heritage*, the term ICH has become a framework to safeguard languages, cultural practices, and knowledges, and to ensure that cultural knowledge and language transmission are important factors, especially in education (Labrador, 2022; Pawłowska-Mainville and Pierreroy, 2020; Pawłowska-Mainville, 2023). Since intergenerational nonformal education occurs by watching, listening, participating, and repeating practices made by elder members in the community by younger people, ICH pedagogies drove the educational frameworks in this class (Pawłowska-Mainville and Pierreroy, 2020; UNESCO, 2019).

Intangible cultural heritage pedagogies largely focus on ICH transmission, safeguarding, and promotion of cultural practices, expressions, knowledge, and skills that are passed down from generation to generation. This form of education often utilizes experiential learning, the expertise of knowledge-holders, and involves getting outside of the classroom. Many ICH practices are passed down orally, visually, or through direct apprenticeships; know-how is transmitted from elders or experienced practitioners to younger generations through observation, imitation, and active participation in cultural activities. Learning through active engagement, thereby employing diverse teaching methods and multisensory approaches across different disciplines, is central to the preservation of intangible cultural heritage, and teaching through ICH, involves participation in performances, artisanal crafts, eco-cultural workshops, or culinary practices, allowing learners to directly experience and understand the significance of cultural expressions (Pawłowska-Mainville, 2023). Finally, digital technologies and artificial intelligence plays an increasingly active role in ICH pedagogy by facilitating the documentation, dissemination, and interactive exploration of intangible cultural heritage.

Since ICH emphasizes the close link between cultural heritage and the local landscape, this form of learning plays an important role in the recognition, respect for, and enhancement of heritage-sourced livelihoods and food systems (Sustainable Development Goals 4; UNESCO 2003b and 2022). ICH pedagogies enabled our GDS class to understand food systems as a product of nature and culture. To illustrate, our class activities were aimed to show that "food" is directly

tied to biocultural diversity of the landscape where the local ecology provides a certain diet, specific methods of cooking, unique ways of food preservation, and of course, the social norms that guide foodways. From the moment of planting a seed or harvesting an animal, our foodways generate and are inspired by livelihoods and local dishes, ecologically specific technologies, oral expressions, knowledges, and innovative kitchens. ICH pedagogies emphasize the value of living heritage and the role of nonformal education in our understanding of the world (Pawłowska-Mainville, 2023).

To center ICH pedagogy, I focused on creating diverse immersive experiences tied to food. Our class included a virtual apiary visit, a boreal forest walk, and fish smoking in the Dakelh tradition. In the apiary exercise, a Polish tree-beekeeper climbed five meters up a pine tree to open his tree hive. With bees buzzing around him, the knowledge-holder reached into the hive and live-streamed[4] the honey harvesting process, explaining how caring for the bee family enlarges his forest responsibilities and his livelihood. As he licked the honeycomb he just harvested, the students learned that the ancient practice of beekeeping is tied to local environments and actively safeguarded by a living heritage custodian. The question-and-answer period lasted over forty minutes and was followed by the students building a pollinator home in the classroom (see figure 8.1).

In the boreal forest walk, a young Anishinaabe knowledge-holder employed at the local research forest led the activity with his colleague. Once a handful of tobacco was put down on the ground to express gratitude for the knowledge in the Anishinaabeg way (see image 8.2); the students were asked to find edible



Figure 8.1 After learning about boreal apiary from a Polish tree-beekeeper, the students in the food class learn about the importance of pollinators by building a pollinator home in the classroom. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville



Figure 8.2 Putting down tobacco and discussing reciprocity with the students during our boreal forest walk and boreal livelihoods. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville

foods (Pawłowska-Mainville, 2020). Given that it was the first week of May in the northern hemisphere, the students found it tough to identify any edible plants. The two foresters and I engaged the students in an organically evolving dialogue on plant identification, plant uses, forest livelihoods, cultural knowledges, agro-centric food production, and survival techniques. The co-taught lecture was more of a lively discussion that emphasized the different expertise of knowledge-holders from different cultural landscapes. One example of this was when students learned the diverse uses of nettle: the Nisga'a use the plant for wounds and the forest manager uses them as an ecosystem indicator; the Polish rely on the leaves for urinary tract issues, and the Anishinaabe forester uses the stem of the nettle plant for string.[5] Nettle presented similar relationships between distinct cultures and one plant. After tasting fresh nettle leaves and finding the plant boreal forest diet insufficient for survival, the students hunted for "rabbits" as these would be the only animals available to consume at this time of the year (see figure 8.3).

In another exercise, the students spent a day gardening and planting seeds (in the pouring rain!) at the local community center. The students tugged at the overgrown weeds, dug up the hardened-then-muddy soil, and seeded—some for the first time. We discussed the assigned readings while they worked. This embodiment offered the students the opportunity to apply the theory on food production and experience the harsh conditions and physical effort it takes to yield food—and with little immediate payoff. Yet, working in the garden illustrated that it takes continuous care, a range of skills, and hard work to produce food.

In each climate and culture, agricultural knowledge and skills change, but hard work does not. One meaningful moment occurred when the students' exchanged stories of their home landscapes. As they were digging through the earth, one



Figure 8.3 Students 'hunting' for rabbits with hand-made bows. © APM 2022

Source: Provided by Agnieszka Pawłowska-Mainville

international student from India became thrilled to find an earthworm (she had never gardened). A Talhtan (Indigenous to Canada) student from Prince George, who had also never gardened, ran toward her, excited to see the worm. Seeing the students pass the worm to each other in giggles was wonderful, and I realized at that moment how the class was successful in bringing different "worlds" together—through a simple earthworm no less.

ICH pedagogy was also employed through Dakelh fish smoking. In this exercise on living heritage, the class spent an entire day with two Dakelh knowledge-holders at their home where the students handled cold, slimy raw fish, cut them open, and pulled out their guts. Initially, there were some amused squeals and

laughs, but after a few minutes, the students were carefully listening to Yvonne and Ron Pierreroy's instructions. During that time, Yvonne shared stories about Dakelh heritage including which fish they take in each season and how they crosscut the flesh, "just like you are cutting it now" she would say to the students, as we prepared them to go in the homemade smoker.

Every once in a while, I swayed the discussion toward our readings. To illustrate, when Yvonne mentioned that the Dakelh would fish for *talook ooza* (salmon) in August, I drew the student's attention to our reading, which described the months in Dakelh ghuni, the Dakelh language, and how they are identified by specific fish-moons, meaning that in each month, the Dakelh focus their harvest on the fish that is prevalent at the time (Carrier Linguistic Society, 2007). Handling the raw fish, feeling it, cutting its flesh to "make food," and smelling the source of their upcoming meal—both the pungent smell of raw fish and then the mouth-watering smell of seasoned, smoked fish, were supplemented by Dakelh stories and Dakelh ghuni terminology. ICH pedagogy was used, therefore, to show how foodways are lived and transmitted in the home from one generation to the next, and it was precisely through living heritage that the students grasped the connection between peoples and cultures and between local environments and their livelihoods.

Through experiential learning, ICH pedagogies tenable food systems to be examined from different perspectives, informing GDS in a more comprehensive way. For example, as the students explored Bourdieu's (2019) politics of "authenticity" and "taste," they also smelled and sampled a range of foods I set up and distinguished between imported, organic, and my own garden-grown carrots as well as between dairy-free and regular cheese. The students then identified the qualities of a "traditional" Indigenous food, and articulated the meaning and significance of "ethnic" food such as what is a "genuine Cantonese meal?" What is "white people food?" and what is "authentic cuisine"? Likewise, in a class on gastro-heritage, the students were given the opportunity to try food from different cultures like homemade sour milk, millet, cow tongue, and imported grasshoppers. In laughter, as the students chose to taste or not, I elaborated on how our own perceptions of strange, "gross," culturally "authentic" foods, including "junk food" are embedded in historical processes related to othering and dispossession. By exploring these foods in the classroom, the students were given the opportunity to reflect on their own ethnocentrisms and to learn firsthand that othering can be practiced by everyone.

The course gave students the opportunity to meet a Catholic volunteer group, experienced foresters, francophone-speaking newcomers to Canada, and two Dakelh Elders, all community members they may not normally engage with. These interactions provided inspiration for addressing real problems they tend to only read about. For example, speaking with the "soup-and-sandwich group," which meets weekly to give out food to people experiencing homelessness in our community, the students asked if they ever get discouraged or depressed working with those in need. The students were heartened by their response that, no, they never get discouraged, but rather, seeing the need, they are more encouraged to continue. Likewise, while the readings emphasized the need for food insecurity alleviation initiatives, hearing

about the realities of those who are dependent on donations, about policies that stipulate that only vaccinated people can volunteer to serve sandwiches, and that regulations like the single-use plastic ban negatively impacts food justice work on the ground, were important for the conversation on poverty.

Similarly, discussions about sustainable development, ICH and Canada's Truth and Reconciliation Commission's Calls to Action (2015)[6] were strengthened by the personal experiences of French-speaking African immigrants living in a small northern Canadian city and by Ron and Yvonne's determined-yet-quiet ways of living their Dakelh practices. Hearing the personal narratives of navigating global and local challenges from different cultures illuminated the strength and resilience of local communities and groups. By collaborating with others and not just learning about them, students were able to recognize that they too play a role in cultural safeguarding and that they have the potential to make a significant societal impact (Labrador, 2022; Pawłowska-Mainville, 2023). To illustrate, one student who took this class wrote that the class was highly interactive and thought-provoking, saying, "I was encouraged to see through other points of view (ex. blind grocery shopper, insect eater, food insecure person). I was also able to bond with others in the class through the activities, which is a rarity." ICH pedagogies in a GDS context thus have the power to strengthen academic critical thinking skills and offer multiple perspectives to cultivate student learning about our shared world.

My hope is that the above examples illustrate how ICH pedagogies can illuminate the importance of eco-cultural and linguistic intergenerational transmission to cultivate student learning about our shared world. These examples also demonstrate that GDS is an appropriate space for ICH pedagogies: the issues affecting our global world (such as linguistic homogenization, economic well-being, food security) also affect local and marginalized communities whose livelihoods are fundamentally altered by global economies and sociopolitical systems. By working alongside the Dakelh, Anishinaabe, and Polish knowledge-holders as well as other community members who are living their heritages, students' understanding of the experiences of those groups expanded. Not only were the students able to appreciate distinct cultural heritages, but they were also to understand the connection between language, culture, land, and well-being—and the community voices fighting for the transmission of their living heritage. By relying on ICH pedagogies in a GDS context, our class created interdisciplinary methods of instruction, promoted (and used) multilingual education, and brought value to living heritage. By *experiencing* new foodways, the course created the conditions to help students better understand the dynamics that can safeguard foodways for future generations.

Some Reflections and Student Feedback

The pedagogies used in this class created some interesting cross-disciplinary learning outcomes. One eye-opening moment occurred during the discussion on culinary politics with one Indigenous student who argued, "there is nothing more

satisfying than growing your own food, and White people do not understand what it takes for traditional people like Indigenous people and immigrants—like me and you [points to the students from India and Philippines] to produce own cultural foods." This was a moment of checking our own ethnocentrisms and assumptions: while the Filipino student briefly responded that despite living on a small island, he is from the capital city and has never fished or filleted his own fish, the Indian student responded that she has never produced food or even cooked for herself. She elaborated that being from a high caste, she had her own personal servant in India, and only now, while away at university in Canada, she "is learning to cook for herself a little."

This moment was staggering for the class as the Indigenous student who up to that point, perhaps only considered culture and "traditional" livelihoods as lived by "non-white" individuals, became wide-eyed and appeared surprised at the response. The senior student who described herself as being "[w]hite with some Hutterite roots" shared her experience of "working [her] butt off from sunrise to sunset" on her dad's farm in the 1940s, including "killing rabbits and chickens and going fishing because that is what we had to do." The discussion was amicable, and the moment was fundamental to challenging students' perceptions of other cultures and providing feedback on privileges as they relate to agri-food systems. The diverse make-up of the student body, therefore, was advantageous for reflection and learning, highlighting the importance of contextualizing each situation.

There are also challenges that potential ICH pedagogies instructors should consider, however. For example, working with administrators to figure out how the course should "fit" into the regular academic calendar and providing written rationales for including multiple and distinct communities, was time-consuming. For example, this course took place over two full weeks (including a Saturday), engaged students from a variety of disciplines at graduate and undergraduate levels, was outside of semester dates, and required additional course fees. Pitching this course and getting it into the university system with multiple corrections created confusion about course length, daily schedule, and expectations. The inconsistency meant that I had to restructure the class from two full weeks to ten days and had to cancel two important course elements, so as not exceed the mandatory course hours. The conflicts and changes were also frustrating for community partners. Planning experiential courses requires a lot of work and prompt communication with university administration as well as coordination with community partners, and these should be a priority for faculty thinking of engaging with this model.

I will end this section with a short anecdote about ICH pedagogies in GDS. As part of our discussions on food injustice and insecurity, I invited the students to fast for twelve hours. We just completed several hours learning about hunger and examining the statistics and causes of global poverty and regional malnutrition; I mentioned that it is difficult to truly comprehend issues in food systems without ever experiencing hunger or food insecurity. Hunger cannot be understood without some physical discomfort, and I invited the students to collectively fast to see if our perspectives on GDS change on an empty stomach. It is important to

emphasize that this learning activity was optional, and I regularly checked in with the students who decided to fast if they were all right. I also asked them to reflect on the question of whether they were able to focus on my lecture or if they were only thinking about food.

Our lunch discussion was without food but all about eating. Sitting together, hungry, the students got a small sense of the physicality of hunger and could better understand how restricting food inhibits learning. Many students expressed that hunger could make them passive and/or angry (one person said that they found my lecture very annoying that morning because they just wanted it to end so they could eat). Near the end of our conversation on famine and malnutrition, I shared with the group that one student registered for the class but then withdrew because she felt it was wrong of me to ask students to write a food diary and fast. One undergraduate student in the class responded, "I learned so much from this day alone. Fasting for us now is a privilege because we can afford to eat later; it does not come close to actual starvation as experienced by the people in certain parts of the world." This was perhaps the most fundamental and basic lesson the students learned about food in this class: to have it is a privilege many people take for granted.

Some of the feedback I received from the students illustrated that they were changed by this course. For example, one First Nations student stated,

> Everything about this class was enlightening. There were many topics covered in class that completely changed the way I look at food systems. Shopping blind for instance highlighted a complete demographic of people I had not considered when accessing food. This is the type of course everyone needs to take.

Here the student is referring to the grocery shopping exercise that illustrated how food systems are impacted by accessibility. GDS is increasingly paying attention to accessibility issues, and food systems are also progressively considerate of disabilities and individual challenges existing within a person's food system. The experience offered the students the opportunity to consider the need for wider aisles, handicapped parking spots, livable wages, and, in climates with snow, the need for a timely and thorough snow-removal system.

Having the students experience what they read about (such as the smell of smoked trout and hearing the bees prior to tasting honey, both being traditions since time immemorial) permitted them to embody their learning about food systems. One graduate student in global and international studies wrote, "I found this course one of the best ones I had. It promotes all kinds of learning from reading, writing, physical work, engagement, and even immersion." Perhaps because academic learning is often experienced by sitting and listening, it was unusual for the students to become muddy during an academic discussion on "haute cuisine." While several students mentioned that the style of this class was like "traditional learning," two students have identified that the class would be more effective if it was longer and covered more topics. Acknowledging the fact that the length of the course necessitates some major issues in food systems to be excluded (such as

animal rights and fishing), a longer course would necessitate accruing significantly more course credit hours to balance out the necessary university credits.

Conclusion

Many insightful moments and revelations often occur outside the classroom during food-related activities. Whether it's a field trip to a grocery store, a community potluck, or even a simple outing to a local soup kitchen, students may encounter unexpected connections between theory and real-world practice. These experiences not only make the learning process more enjoyable but also enable students to witness the practical applications of the knowledge they gain in class. As such, an ICH pedagogy to a class on food not only makes the learning process more engaging but also allows students to uncover an array of multifaceted elements leading to personal reflection.

Incorporating experiential learning into a class on food also aligns well with principles of inclusion, ensuring that the educational experience is accessible and beneficial to all students, regardless of their background or learning styles. By actively engaging in various cultural practices and culinary traditions, students not only learn about different cultures but also gain a deeper appreciation for the rich tapestry of food traditions that students may bring from their own backgrounds. Similarly, hands-on experiences that incorporate activities like tastings and building a hive permit educators not only to accommodate various learning preferences but also create educational pathways for interaction between students and the community. Community engagement is the foundation of ICH and experiential learning because it fosters a sense of belonging and collaboration as well as prepares students for real-world situations, irrespective of their background or abilities.

I end this chapter with a story from our last day of class together. While the fish were smoking, and the students were scraping off leftover meat from the raw fish skins and bones, Yvonne pointed out that Dakelh cultural protocols encourage using all parts of the fish and not to waste anything. She followed up by reading the ʻUstas story in Dakelh ghuni as the students only read the English version in their textbook (Carrier Linguistic Society, 2008). I wanted students to hear this endangered language to better understand the connection between language and unique foodways and ICH-sourced livelihoods. Later, as the students identified the meal they brought to the potluck, many in their own languages, the conversation led some students to share personal stories: of the failure to cook a traditional food, of eating too much junk food, of struggles with anorexia, of fighting stomach cancer.

When the smoked fish were brought in and placed on the table, the exchange shifted to stories of our upbringing and our food etiquette such as whether it was polite or impolite to burp after a meal. It was at that moment that the fortitude of ICH pedagogies in a GDS course on food systems became clear: there, sitting across the table from each other, was a diverse group of people, students, professors, and seniors, all from different cultural and linguistic communities. We were at

that moment just a group of people from all over the world who are passionate about different things, holding different—and differing—values and knowledges, sharing and enjoying a meal together.

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Notes

1 The Dakelh are a Carrier-speaking Indigenous people of northcentral British Columbia.

2 The class was composed of international graduate students from the Philippines, India, and Nigeria, and undergraduate students, most of whom identified as Indigenous and whose studies were in the discipline of First Nations (Indigenous) Studies and Global and International Studies. We also had one elderly student who used an electric scooter, and whose accessibility experiences in the class were a learning lesson for all.

3 The Anishinaabe(g) are Algonquin-speaking Indigenous people located in central-eastern Canada and United States, largely around the Great Lakes.

4 The apiary exercise was done through Zoom because of pandemic restrictions and is an example of how class format is not a barrier to experiential learning and ICH uptake by instructors.

5 The Nisga'a are Indigenous people in the northwest coast of British Columbia, Canada, the Anishinaabeg are Indigenous people to the regions around the Great Lakes in Eastern Canada and the United States. The Polish are an autochthonous Slavic speaking group in Eastern Europe.

6 The Truth and Reconciliation Commission (TRC) of Canada is a commission that examined the impact of the residential school system on Canada's Indigenous people. The commission came out with the TRC Report and the Calls to Action to respond to the recommendations in 2015. For the Calls to Action, please see www.callstoaction.ca.

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